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THE SYMBOLISM OF THE TWO TEMPLES.

By Albert G. Mackey, M. D.

THE connection that exists between the degree of Master Mason and that of the Royal Arch is so intimate, that no one who understands the two systems should be surprised when told that originally they constituted but one degree, the latter being only the complement and consummation of the former. Here the symbolism of the one is altogether dependent on that of the other. The lessons taught in the Lodge are continued and completed in the Chapter, and the dogmas of the first temple are but repeated and enlarged in the second. There are, however, many Masons who are not sufficiently impressed with the mutual connection and dependence of the two systems now usually known as Symbolic and Capitular Masonry; and who, looking only to the lessons taught in the Chapter and to the symbols there presented, fail to go back to the Lodge for their full interpretation and illustration. And yet this is as absolutely necessary to the full understanding of the aim and objects of the Masonic system as a knowledge of the contents of the first volume of a book are to a just comprehension of the meaning of the second.

I propose, therefore, as what I hope will be an acceptable topic, to investigate the symbolism of the two temples—that of the Lodge and that of the Chapter—and to extract their true signification from what is said of them in the ritual of the Chapter and in that of the Lodge.

The Royal Arch Mason must be at once impressed with the fact that the first temple, the magnificent edifice erected by King Solomon on Mount Moriah, and with the details of whose construction he had become familiar as a Master Mason, no longer exists; and that he who once wrought in the forests of Lebanon, the quarries of Jerusalem, and the clay grounds between Succoth and Zaredatha to erect the "house of the Lord," upon the plans of the Tyrian Master Builder, and under the directions of the two kings of Israel and Tyre, is now in his symbolic labors to be engaged in the construction of another, a more glorious and more permanent edifice.

Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, the beloved companion of both, have passed away; and in the place of these

three Grand Masters, who represented the *wisdom, strength and beauty* of the first temple, he finds a prince of the captivity, who, as the lineal descendant of Solomon, assumes the name and prerogatives of King and High Priest and Scribe—characters and offices unknown to him in the preceding degree, but who evidently are with the King the analogues or anti-types of the original Grand Masters.

Here then is the first distinction or difference between these two systems of Freemasonry, the Symbolic and Capitular, that in each there is represented a different temple and a different system of organization. The first temple was destroyed, as a just punishment of the people who had often desecrated its holy altars with idolatrous worship; its massive walls, whose white and polished marble made it a landmark in Judea, became, with its floors of cedar and its sides and ceiling of fine gold, the victims of an all-consuming fire; its cyclopean stones, whose immense size has never been imitated by modern art, were crumbled into dust; its towering porch, with its pillars of strength and establishment, fell beneath the stroke of the spoiler; and nothing was left to indicate the place which it had occupied save the deep foundations, penetrating far into the bosom of the soil on which it had been erected.

The symbolic Mason, who has only reached the Master's degree or in the Chapter passed through those two modern appendages to the Master's, namely, the Mark and the Most Excellent, well remembers in the ritual in which he has played his part he has represented the workers on this first temple; that, as such, he has hewed and squared the stones, and felled and prepared the timbers for this sacred edifice; that in the middle chamber he has received the due reward of his toil, and that even at one time he has been made to personate that "curious and cunning workman," the Master Builder himself, who drew up his designs for the Craftsmen, and offered up his devotions for the success of the pious undertaking. Hence, as a Master Mason, all his lessons and his affinities and recollections, all the myths and allegories and symbols into which he has been indoctrinated, are connected solely with the first temple, or the Temple of Solomon.

But when he goes up to his initiation into the Royal Arch degree, he finds that all this has passed away, and new symbols, new myths, new allegories arise before him to teach him at each progressive step that his connection with the first or Solomonic temple has forever ceased. Again he becomes a laborer, but a laborer in a new temple. He is sent to remove the rubbish from the foundations of that old house, in whose construction he had aided, with strict and repeated charge to search diligently for all treasure that may be concealed in the wreck. A new building is to arise by his labor, and as a Royal Arch Mason he is to work and to worship in a second temple raised upon the ruins of the first. And hence, looking to its analogy with the first temple of the Lodge, this second temple becomes to the Chapter Mason a most important and impressive symbol.

The difference, then, between Lodge Masonry and Chapter Masonry, —(I will not use the terms symbolic and capitular as if the Masonry of the Lodge alone was symbolic, while in fact the Royal Arch degree is just as symbolic as the Master's)—the difference, I say, between Lodge Masonry and Chapter Masonry, is simply, so far as we have yet gone in our investigation, the difference between the two temples. And yet this difference presents to us an identity and sameness so important to the thorough understanding of the whole Masonic system that it cannot, in an inquiry of this kind, be passed over in silence.

This sameness, then, which identifies the Freemasonry of the Lodge with that of the Chapter, as parts of one great system, is, that the important symbol in each is a temple. Everybody is familiar, I suppose, with the definition contained in the English lectures, that "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols." The definition is a good one so far as it goes, but it is hardly precise and distinctive enough. If I were required to give one more definite and scientific, I should say that "Freemasonry is a philosophy, founded on temple work and temple worship." All through our system, from its lowest to its highest grade, the predominating symbol is a temple. All masons, from the Entered Apprentice to the Royal Arch Mason, are workers in a temple. And as the old monks said that "work is worship," *laborare est orare*, so we, being temple workers, are also temple worshipers; that is to say, our worship, our religious sentiment, so far as it depends on Freemasonry, is intimately connected with and has reference to a spiritual temple. What that temple is, I will directly undertake to explain.

One of the French Masonic catechisms, in answer to the question what Freemasons do, replied that "they build temples for virtue and dungeons for vice."

In our own lectures, we are told that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." That is to say, that the Operative Masons of the olden time were occupied, not only in the construction of material edifices, but also in religious exercises and inquiries; while we, the Speculative Masons of the present day, laying aside the operative art, construct only spiritual temples. Even Carlisle, one of the bitterest of our adversaries, is compelled to recognize this truth of Temple Masonry, for he says that "the great subject of Masonry is Solomon's Temple. Through all the Masonic degrees, ancient or modern, the subject continues to be a dark development of the building of the temple."

It is needless to multiply examples. It must be evident to any Mason who diligently studies the character of the institution, that this symbol of the construction of a temple lies at the very foundation of the Masonic system, and presents itself as a predominating symbol in every part of it. The Entered Apprentice is occupied in preparing the material for the edifice; the Fellow Craft in laying the foundations and erecting the superstructure; and the Master Mason is ready at the appointed time to finish the work and place the cope stone upon its topmost summit: while the Royal Arch Companion, seeing that the work of other times has passed away or crumbled into dust, sets out with undiminished courage and with invigorated energy to construct another and more enduring edifice.

This is the symbol common both to the Lodge and to the Chapter. The key to it is the lesson of Masonic philosophy. That key let us now seek to apply. Let us open the casket, and behold its rich contents.

That there were two temples, the one of which was destroyed and the other built, phoenix-like upon its ruins, enables us at once to predicate of this symbolism that it is two-fold. If the symbol were intended to be the same throughout, where would have been the necessity of changing its form? Therefore we say that the first temple meant one thing, and the second temple meant another. The temple of the Lodge, or the Temple of Solomon, differs from the temple of the Chapter, or the Temple of Zerubbabel. And yet this difference cannot be so great as

to destroy the identity of purpose which is derived from one common temple symbolism. They must meet at some common point of sameness. This requirement is needed by the very nature of the two symbols, so much alike, and yet so different, and this requirement we meet thus:

The first temple, originally erected for the most glorious of purposes, but afterwards desecrated and polluted, not only by the successors of Solomon, but even by Solomon himself, by the introduction within its sacred enclosure of the altars, and the worship of "strange gods," and then at last overthrown and utterly destroyed by an unrelenting enemy, is a symbol of the present life, a life meant for the noblest of ends, but a life ever stained by sin and sorrow, and ending at last in death.

This is no new theory, no modern symbol. It is to be found outside of Freemasonry, although nowhere else applied so thoroughly and consistently as in the Masonic system.

St. Paul adopts it, and exclaims to the Corinthians, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" and again, recurring to this idea, he says in another place, "What, know ye not that your body is the temple of the Holy Ghost?"

Dr. Adam Clark, commenting on this passage, says: "As truly as the living God dwelt in the Mosaic tabernacle and in the Temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians."

And this it is that French writers mean when they say that Masons build temples for virtue. The body is the temple, which is to be made holy by a life of virtue. And this, too, is what we mean when we say that our ancient Brethren wrought in Operative Masonry, and built material temples; while we work in Speculative Masonry, and erect the spiritual temple of a holy life.

But the thought is thrown into such beautiful and burning words by a modern poet, that I cannot refrain from citing them as the most fitting commentary on our text:

"Our God is a spirit! and they who aright
Would do the pure worship he loveth,
In the heart's holy temple, will seek with delight
That spirit the Father approveth.

The temple that Solomon built to his name
Exists but in fame and in story;
Extinguished long since is that altar's bright flame,
And vanish'd each glimpse of its glory.

But the Mason madewise by a wisdom divine,
Tho' all human fabrics may falter,
Still finds in his heart a far holier shrine,
Where the fire burns unquench'd on the altar."

Thus, then, the Temple of the Lodge, the first temple, the Temple of Solomon, the only temple with which the Master Mason is acquainted, is the symbol of the present life—transitory like that temple, falling into decay and ruin like that temple, and yielding to the stroke of death, as that temple did to the hard blows of the Chaldean invader. But the temple of the Chapter, the second temple, the Temple of Zerubbabel—that temple which, in a more enduring form, was built upon the foundations of the first, and wherein the Holy One was again to dwell—is the symbol of the second life, the life eternal, the life beyond the grave, and where the weary sojourner is to rest when he has at length found the precious treasure of divine truth.

Such is the temple symbolism of Freemasonry, developed from the Temple of Zerubbabel in the Chapter, and its type, the Temple of Solomon, in the Lodge.

The temple of the Lodge, or the life here, is a symbol of darkness; and the temple of the Chapter, or the second life hereafter, is a symbol of light. *That* is the darkness and ignorance of a brief night, in which we now blindly wander, *this* is the clear light and bright knowledge of an eternal day.

When the world is enshrouded in the thick veil of night, we look abroad, and our dimmed eyes meet with nothing but the deep and impenetrable mystery of darkness. The black sky enwraps the earth as with a funeral pall, amidst whose gloomy folds the stars, with pale and ineffectual fires, serve but to make the "darkness visible;" the mountains seen at a distance mingle their dusky summits in an almost undistinguishable outline with the scarce separated gloom of the murky firmament; and the valleys and the plains, robbed of their verdant coloring, lie beneath the feet a sabled shroud. All is unknown, uncertain, undefined, and the belated traveller wanders with unsettled steps, all landmarks hidden in the gloom, or pauses abruptly at some precipice, to whose yawning edge his unguarded course has led him. The hooting of birds of ill-omen, and the roar of beasts of prey, come as the voices of the night to terrify his ear, and flickering shadows perplex and confuse his path. But in the east breaks forth at length the shimmering light of day. The sun arises, and the black pall is rolled away from the sky, and the blue ether begins to cover the new-born world with its azure garment. The mountain tops are tipped with a bright coronet of gold; the earth reassumes its garb of green; the flowers put on a thousand hues of beauty; the trees resound with the matin song of birds; and man, invigorated with the blessed light, goes forth with new courage and new hopes to the labors of the day.

So, too, are the two temples of our Lodge and our Chapter the symbols of the darkness and the light of our lives. In the first of the present life all is, like gloomy night, dark and uncertain. There are hopes disappointed; expectations unfulfilled; knowledge incomplete; and death sudden and unexpected. But in that second temple of the life eternal, there is all the brightness of a perfect day. There is the consummation of that which had been left unfinished here below. The omnific word, like the sun, shines upon us to dispel the darkness of a clouded world; and Divine truth is presented to us, not in some meagre and unmeaning substitute, but in all its own pure and holy essence, as the wages for which as Masons we have labored.

From this, then, let us learn some lesson of value to ourselves. Let us not look on the ceremonies through which we have passed as simply beautiful but irrational parts of an arbitrary and unmeaning ritual, but as symbols intended to enlighten our minds and elevate our hearts in the great mission of human duty.

So, working in our Lodge and in our Chapter, our labor will become worship. Masonry will no longer be a toy for our amusement, but a religious philosophy for our study; and we will learn to feel for it what we may never have felt before, a deep sentiment of esteem, of love, and of veneration.

THE Roman Catholic Archbishop of Malines has excommunicated all of the Freemasons in Belgium.

HOW TO DEVELOPE POWER OF MASONRY.

WE find the following address of M. W. Bro. Chas. Griswold to the Grand Lodge of Minnesota, Jan. 15, 1874, in the *Voice of Masonry* for April:

A few words with reference to making Masonry all that it is capable of being made to ourselves and to others. He has studied Masonry to but little purpose who does not know that its teachings are not only wholesome and beautiful, but such as every man should follow in order that he may attain to the highest good and usefulness. No better code of morals, no higher and more perfect standard of true manhood can anywhere be found than Masonry presents; and that it has been, and is to-day, a great power for good, no one that is at all familiar with its history and present workings will deny; but it is also true that this power is but imperfectly developed and applied, and hence it comes that Masonry falls far short of accomplishing for ourselves and the world all that it is capable of doing. How may this defect be remedied? It were folly to attempt a full answer to this question here; but we would invite attention to a few points, and, first, look well to your material. It is not my purpose under this head to enlarge upon the importance of rejecting the vicious and the vile, for, whatever may be the practice, all are willing to concede—that “none should be admitted to our ranks who are not moral and upright before God, and of good repute before the world,” and that great good would result from a more thorough application of this principle, no one will question; but what we wish to say is that not all good men, so called, should be permitted to enter our Lodges.

There are many persons in society, of whom nothing bad can be said, and yet nothing very particularly good. They are simply harmless, what we sometimes term “good fellows”—but their goodness is almost wholly negative in its characteristics; they never interfere with the rights and comforts of others, neither are they active in sustaining those rights. Such men may, in one sense, be harmless, and yet, in any society, they are usually loads to carry, dead weights that hinder the progress of the ship. We have too many of this kind among us already, and we should see well to it that the number is not increased. Men! Men that are positive! Men of action! Men of backbone! are what Masonry needs to-day more than anything else. It is not enough that those who participate in our mysteries are such as will refrain from the commission of outrageous crimes, or from trampling, in their indecency, the most common morality under foot; but they should be alive, earnest and active in their co-operation in every good word and work. Committees of investigation can do no better work for the Fraternity than in presenting us with more *men* and fewer “good fellows,” so-called.

Masonry is highly symbolic in its teachings. He then who is fit to enter our Lodges should be a lover of symbolism; but so many men, very good in other respects, are utterly deficient at this point. Such should never be permitted to enter a Masonic Lodge; for that which to us is so beautiful is to them insipid and meaningless, and if they come among us, ten chances to one if they do not turn away in disgust, and either relapse into indifference or eventually be found among our most active and bitter opposers. We might as well expect to organize a successful choir out of persons who have neither taste nor voice for music, as to build up a successful Lodge out of those who are incapable of appreciating symbolic teaching.

When candidates knock at our doors for admission, institute a thorough and careful inquiry with reference to their motives. Ascertain whether they come “unbiased by friends, and uninfluenced by mercenary motives,” or whether they have mistaken the Masonic Institution for a kind of trades’-union, and wish to join because, as merchants, they hope to sell a little more butter and cheese, or a few more yards of calico; or, as politicians, to secure votes. Learn, if possible, whether they are “prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge and a sincere wish of being serviceable to their fellow-creatures,” or whether they come hoping to prostitute our Order to their own selfish ends and purposes. I was reading, not long since, of a certain man of intelligence, a physician by profession, who had found his way into the Lodge, and attained to the responsible position of Senior Warden. When asked by a brother how he liked Masonry, he replied that he did not think it of very much account; he could not see that his practice as a physician had been enlarged any by it. “But,” replied the Brother, “did you suppose that because you joined the Lodge every member was obliged to get sick for your particular benefit, or that Masonry was intended to point you out as the only and proper one to be employed as a physician?” This man is a fair type of many who come with an utter misconception of the high and holy aims of Masonry. Let all such be kept outside the Lodge, for if permitted to enter, they will drag Masonry in the mud, and help to make it a hissing and a by-word.

When good material is put in your hands, see that it is not spoiled by bungling workmen. It is often said, and with much truth, that first impressions are the most lasting. Nowhere do we see this more fully explained than in Masonry. The impression made upon the mind of the candidate, as from time to time he receives Masonic Light, will go with him through all his Masonic life, and will do more to make of him a good worker and a devoted Mason, or the opposite, than, perhaps, all other influences combined. Masonry has a ritual, than which there are none more beautiful; and when properly rendered, it is capable of exerting a powerful influence, and making deep impressions for good. But he does not render it properly who simply learns the words, and is blind to the important thoughts they are intended to convey, or who says his part in a hum-drum or a light and flippant way. What every one should do, from the Steward to the Worshipful Master, is to study his part until he not only has words but ideas, and drinks in so deeply the spirit of every utterance that he can throw his whole soul into the work of the hour. But now often do the workers in our Lodges go through with our ritual as though they wish to see how meaningless they could make it; and if, perchance, any of its inherent beauties and solemn truths do, in spite of the wretched rendering, make deep impressions and inspire noble resolves, at the close, by the light and jocular manner in which they refer to what has passed, they try to dispel all serious impressions, and give the newly admitted Brother to understand that what has just transpired is nothing more than a very fine play.

How often have I sat by in misery while degrees were being conferred, because our ritual was being murdered by the bungling manner in which it was given, and when, afterwards, I learned that the candidate had not only failed to see anything attractive, but had gone away feeling that he had been made the victim of a huge sell, I did not wonder. Frequently from good material thus spoiled is recruited the vast army of non-affiliates. Brethren, see to it that you do not by the manner of your work, turn that which in itself is beautiful and grand into a miserable farce.

Make your Lodge meetings attractive and interesting. There are many who think that the only meetings worthy of their attention, and which will afford anything of interest, are those in which there is what is technically called *work* to be done, or, in other words, degrees to be conferred. You meet a Brother on the street and inquire, "Will you be at Lodge to-night?" "Well, he replies, "I hardly know. Is there any work on hand?" "Yes," you answer, "the Third Degree is to be conferred?" "Oh! is it? Well, I think I must try and be there." But, if you tell him there is nothing on hand but the regular routine of Lodge business you will often hear the reply: "Well, I should much like to be with you, but the fact is that I am so very busy that I do not see how I can spare the time." Now, it is possible to revolutionize this whole matter, and by pursuing the proper course, make our ordinary communications—those in which degrees are not to be conferred—the most interesting and attractive to all. In order to do this, study to introduce variety into the exercises of the Lodge. Cling to your ritual and to your regular routine of business, but do not rest satisfied with these. So arrange as to give plenty of time for other matters. The most beautiful ceremonies, when gone through with night after night, again and again, with nothing introduced or added to give variety, will, in time, become most terribly monotonous, and cease to afford either interest or instruction. Stop ever and anon, and enlarge upon the teachings of our ritual, and thus bring its beauties more prominently to view, and write its truths more indelibly upon the mind and heart. Do not attempt to do too much in one evening, and thus unduly prolong your sessions until the Brethren are wearied, and the good wife at home loses her patience as she sits up until the small hours of night awaiting your return—and you, by virtue of your late hours, become unfitted for the labors of the following day. Let the most of your degree work be done at special communications, and thus avoid the necessity of prolonged sessions, and obtain more time at your regulars for other matters. Nothing will more effectually deplete our ranks, kill all the interest in our meetings, and embitter the folks at home, than by pursuing the course against which we warn you.

Banish all buckram and starch from your midst. While you guard against frivolity, and strive to maintain among the Brethren a true Masonic dignity, aim at the same time to draw out and cultivate the spirit of free and easy interchange of opinions, introduce and allow to be introduced any and all topics that can consistently be discussed in a Lodge room. Occasionally bring forward themes, the consideration of which will require Masonic research, and thus put our brethren upon a course of Masonic reading that will eventually cause them to become well instructed in the philosophy, jurisprudence and history of our Order, and make of them intelligent, zealous, devoted Masons, and inspire them with an earnest love for the Fraternity and the whole human family. How many Masons there are who are hardly aware that Masonry has any literature at all beyond the *Monitor* and a few straggling periodicals, whereas it counts its volumes by the thousand, and sends forth to the world its periodicals in which talent and

ability are evinced inferior to none. Masons need these books and periodicals, and no better work can be done for the Fraternity than to send them out broadcast. Every organization is liable to abuse from its enemies just in proportion to the ignorance of its members. We need more reading Masons. In these days, when in many places we are being bitterly and persistently assailed, it stands us in hand to be well informed with reference to everything pertaining to our Order. We are blessed with vast numbers who are intelligent, reading, thinking men, and yet, while conversant with almost every other subject, they are not intelligent in Masonry. When a Brother has taken all the degrees, when he has become so thoroughly acquainted with the ritual that he has every word at his tongue's end, so far is he from being a well instructed Mason that he has but simply learned the Masonic alphabet; he is only placed upon good vantage ground for entering upon a course of Masonic Research that will amply reward him for all the labor he may bestow. Let us keep these facts constantly before the Brethren and thus spur them up to greater diligence in their efforts for "more and further Masonic light."

Cultivate the social element. Cherish well the amenities of life. Ever and anon "call from labor to refreshment," and throw open your doors and invite your wives, sisters and daughters to participate with you in the enjoyment of the hour, and thus render yourselves stronger for life's duties, and develop in your homes a love for our institution. That much may be done by way of giving interest to our Lodge meetings, by attention to some of the above mentioned items, is not with me a mere matter of theory. Time and again have I seen this course marked out, tried in whole or in part, and the almost invariable result has been a constant and full attendance, and at no meetings was there a greater interest manifested than at the ordinary communications of the Lodge when there was no degree work to be done.

But, my Brethren, the most successful way of making Masonry a power for good, and enforcing its teachings upon the world, is to live and carry out its principles in our every day walk and conversation. One of the tenets of our profession is Brotherly Love, and in this we include the grand, the noble idea of the brotherhood of man because of the fatherhood of God. Were we to exemplify these glorious principles in our lives—principles to which we have all subscribed—how wonderfully it would smooth down the frictions of life and oil the wheels of society. How it would bring human hearts together, and give an inestimable value to man in the eyes of his fellow-man. Let us be careful, Brethren, that we do not by our lives leave the world to infer that this high and holy profession of ours is naught but a sham and a farce.

We propose to relieve the distressed. We declare to the world that "to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to endeavor to restore peace to their troubled minds, is the grand aim we have in view." What a field of usefulness opens out before us! Oh! how many aching hearts, how many crushed down by the iron hand of misfortune, how many whose sky is covered with darkness, and in whose breasts the light of life and hope has almost gone out, do we find around us upon every side. Brethren, let us see to it that the cry of distressed humanity never falls unheeded upon our ears. Another tenet of our profession is truth. We have all agreed to be "good men and true," and to make truth the theme of our daily meditation, and under its influence to banish hypocrisy and deceit from our midst, and that sincerity and plain dealing should ever distinguish us. To live up to our profession in this respect would be to make Masonry a synonym of integrity. If these things are so, certainly every Mason ought so to live and act that his word once given shall be to him who receives it as good as the strongest bond of the best man the world has ever seen. For us to carry out these three tenets of our profession, will be to give the world all the vindication that Masonry will ever need; and for these principles to become universal would be to transform this earth into another heaven.

We have virtually agreed "never to mention the name of the Deity but with that reverential awe that is due from creature to the Creator." With this solemn charge upon us, is it possible that we have any among us who are ever guilty of taking the name of God in vain, and who so far forget their manhood as to daily cover the lamb-skin, which they wear as an emblem of innocence, with the horrible slime of profanity?

We have all subscribed to Temperance as one of the "cardinal virtues," "as a virtue which should be the constant practice of every Mason." It is not my purpose here to put upon this what many among us might deem a forced construction. Masons differ, and they differ honestly, in their interpretations of temperance, up to a certain point; and yet whether, with myself, you conclude that it should mean total abstinence from all that can intoxicate, or whether you take a different view, yet all must admit that it constitutes a total prohibition of drunkenness, and that no drunkard can be a good Mason.

BRO. ROBERT S. BURNS, Past Grand Master of South Carolina, died at Charleston on the 14th of February last.

ANCIENT MASONIC LODGES.

By Bro. Wm. James Hughan.

It has been considered by some friends of late, who have expressed their views as to the origin of Freemasonry, that the *speculative* element was never wholly a feature of the Craft until the "Revival" period of the second decade of the last century, (A. D. 1716-7), that in fact, wherever and whenever Brethren were found to congregate in Lodges their meetings were mainly or generally held for operative Masonic purposes. To establish or test the validity of such a position all the early records of the Lodges should be examined, and we are of the opinion that when such is done *carefully and thoroughly* it will be found that there was no warrant for such a belief. Undoubtedly, as our learned Brother Findel, the able Masonic historian has observed, the "Revival" of 1716-7 was the means of introducing Grand Lodges and Grand Masters, and the various "degrees" known as Craft Masonry, but even then, the Masonic student well versed in the subject will perceive that however much the esoteric customs have been supplemented by additional "mysteries," the original system must have in some way been preserved in the midst of that which was new and original, to account for the recognition and acceptance of old Masons who joined the modern organizations, and for the reception of old Lodges by the newly formed Grand Lodges, as also for the fact of the *transition period* being rarely if ever referred to in the minutes of Lodges assembling before, at the time, and subsequent to the creation of Grand Lodges, some Lodges of which never joined these outgrowths of the speculative element, though they never refused the admission of visitors who came properly prepared and passed their examination. In the *Masonic Magazine*, for October, 1873, and January, 1874, we have afforded an insight into the *operative* assemblies of Masons: we now desire to allude to the wholly *speculative* character of some of the Lodges prior to the "Revival" so as to prove such speculative proclivities *preceded*, not *succeeded*, the institution of the first Grand Lodge in the world, at London, A. D. 1717. Respecting this important question Brother the Rev. A. F. A. Woodford and ourselves have paid especial attention, in order to discover every old record or MS. of value, and we could not possibly have a more competent or earnest colleague than our earnest Brother. Bro. R. Sanderson, Prov. G. Sec. Peebles and Selkirk, some little time since drew attention to some "Old Lodge Records," which we think of great importance. It appears that the Minute-book of the "Haughfoot Lodge," Scotland, so graphically described by Bro. Sanderson, commences at page 11, and is dated Dec. 22, 1702, when the portion preserved reads as follows: " . . . of entrie as the apprentices did, leaving out (the common judge) they then whisper the word as before, and the Master Mason grips his hand in the ordinary way." For particulars as to the early use of the "Mason-word," we suggest a perusal of the grand work by Bro. D. Murray Lyon (History of the Lodge of Edinburgh), and as to "secrets," other than the word, the "grip" mentioned in the foregoing, as also the Harleian MS., No. 2054, British Museum ("Hughan's Old Charges," p. 9, also "Unpublished Records of the Craft," p. 46, will afford suggestions as to what additional mysteries were promulgated by our ancient Brethren; there are also printed allusions to such secrets in the seventeenth and early in the eighteenth centuries. The valuable history of Freemasonry by Bro. Findel may be advantageously consulted as to various early references to Freemasonry prior to the last century, besides which this excellent work contains more information respecting the character and progress of the Craft, while mainly operative, than any other book excepting Lyon's grand work. The Minutes of 22d December, 1702, read as follows: "Haughfoot, the same day Sir James Scott, of Gala, Thomas Scott, his brother, David Murray, Philip Hough, James Pringle, in Haughfoot, Robt. Laurie, Stow Townhead and John Pringle (Wright) gave in petitions each for themselves earnestly desiring to be admitted into the society of Masons and Fellow Crafts, which their desire being maturely considered was accordingly agreed to and granted, and they each of them by themselves were duly and orderly admitted Apprentice and Fellow Craft, and there was imposed the sums following to be paid into the box which they accordingly each himself promised to pay viz. (one seven pounds, another three pounds, and the remainder one pound each "Scots.")

"Thereafter the meeting resolved with one voice that there should be one yearly meeting of those concerned in this Lodge at Haughfoot, in all time coming upon St. John's Day."

On 27th December, 1705, the Laird of Torsconce was styled "Pressos" (or Master) and not a minute can be found which refers to operative Masonry, so that the "*bread and butter*" theory which professes to account for the meeting of Masons prior to 1717, and which denies the existence of purely speculative Masons, before the "Revival" is to say the least untenable and opposed to facts.

The annual meetings being held on St. John's Day simply showed the preference of

the members to be considered under the patronage of that Saint: other Lodges preferred St. Michael, others St. Thomas, and some apparently fared as well without the aid of any Saints. Any five of their number were allowed to "admit qualified persons to the society of Apprentice or Fellow Craft" (Dec. 27, 1707).

There is not an allusion to the three degrees from first to last, so that for a period of sixty-one years (from 1702 to 1763), the members kept faithful to their old traditions and customs, and never joined the Grand Lodge. The fact of these Minutes and other old Lodge minutes being all silent as to the "*Three Degrees*" has led Bros. Findel, Lyon, Dr. Mackey, and myself to consider such distinctions, *divisions*, and *separate* degrees were the work of the "Revivalists," although our most distinguished scholar, Brother, the Rev. A. F. A. Woodford, thinks otherwise. To our readers we simply say that Bro. Woodford's opinions are entitled to great consideration, *for few if any*, have done more to advance the study of Masonic Archæology, and no one takes more pains to verify his conclusions, still the labor of the remaining Brethren we have mentioned have been thorough and equally as conscientious, and we are bound to state that so far, the weight of evidence, is in favor of the majority in number. We know not what may yet be brought to light for it is only within the last ten years that Masonic history has been fairly successful as far as the discovery and examination of old MSS. and Records of Lodges are concerned—so we must be patient and not assume the matter in dispute to be finally settled—meantime let us, as we have in the past, aid one another to our utmost in tracing various memorials of early Craft Masonry of which we have as yet stray allusions, and so long as we are content to be guided by the evidence forthcoming we cannot be far wrong. In conclusion, and to save the time that a lengthy notice of the minutes of the Haughfoot Lodge would occupy, we present to our readers the valuable summary prepared by Bro. Sanderson from an actual examination he made of them in 1870, (*Freemason's Magazine*, August 20, 1870).

"As far as my humble opinion goes, I am still inclined to think that the old Lodge at Haughfoot and Galashiels has stronger claims to the speculative than the operative theories. In support of which I adduce the following reasons:

"1st. It was not composed of operative Masons chiefly, but candidates from all ranks, trades, &c., were admitted, and the Brethren of note in the district, gentlemen of title and property, were generally elected to the offices, such as they were, in the Lodge; the first mentioned Master Mason is John Hopplinge, of yt ilk, the then Laird of Torsconce.

"2nd. Although it had *not* a formula and ritual of three degrees, yet it had a formula and certain workings, embracing Apprentice and Fellow Craft; also a word and grip which the Master Mason gave to candidates at their admission, and the manner of admission was by petition as in the present day.

"3rd. The fees, fines, &c., received from the Brethren were used for the purpose of Masonic benevolence, which duty we find exercised as far as funds would allow, and when the *box* required strengthening, voluntary contributions, levies, &c., were the means adopted to increase the funds. It was not an operative sick or benefit society, such as we find mentioned in old guild or craft minutes.

"4th. The annual meetings were evidently conducted with all order, propriety and soberness. From the general tone of the old records we can infer that there was little if any of the boisterous hilarity, convivialism, or apron washings of the eighteenth century. We find the Brethren not unfrequently holding their annual meeting and festival at Haughfoot and afterwards holding meetings at at Galashiels for initiations and other business.

"5th. The meetings of the Lodge were usually once a year, upon St. John's Day, as in speculative Lodges now, also business meetings were held during the year as occasion demanded.

"6th. The ancient Brethren maintained the dignity of the Craft, and punished with Masonic censure and fines, any violation of the same; and

"7th. We find that neither the 1717, nor the 1736 periods made any difference in the order and working of the Lodge. Such continued the same till 1759 and 1763, when we find wardens, stewards, and an officer added to other office bearers; no reason is assigned in the minutes for this change, but it would simply be to promote uniformity with other Lodges then existing. I regret that the records stop at this date, 1763."—*London Masonic Magazine for April*.

CULPABLE CARELESSNESS.—A singular case has occurred with the Grand Lodge of Georgia. She had expelled a worthy Mason and Master of a subordinate Lodge, against whom there was no charges or cause of action. The first information the brother expelled or his Lodge received was in the printed Proceedings of the Grand Lodge for 1873, stating that Bro. A. Joseph, Master of Benevolent Lodge, No. 3, was expelled

for unmaſonic conduct. The Committee on Grievances took his name up, reported in favor of expulſion, and the Grand Lodge approved the report without a diſſenting voice. Grand Maſter Irvin thereupon ſuſpended the brother from office and from Maſonic intercourſe with his brethren, and convened an emergent Grand Lodge, who at once reſtated him. The Committee on Grievances ſay that the caſe preſented by Benevolent Lodge, No. 3, recommending the expulſion of Bro. A. Joſeph for habitual intoxication, be confirmed, and the brother declared expelled. Whereas his own Lodge ſay that no charges or intimation of any charges of *any deſcription whatever* were ever made againſt Bro. Joſeph, and that he is a *good and true* Maſon, and has been ſince his initiation. That his own Lodge, as well as Bro. Joſeph, was very much incenſed at the Action of the Grand Lodge, cannot be doubted. It was an offence that certainly reflects very ſeriously againſt the Grand Lodge of Georgia, and eſpecially the Committee on Grievances. Who are ſafe if ſuch careleſſneſs is tolerated? It is a ſerious rebuke on the haſty and irregular manner in which Grand Lodges tranſact buſineſs. It is a warning to Grand Lodges and their committees. More ſerious injury has been done to Maſonry by the haſty legiſlation of grand Maſonic bodies than this, but unfortunately the injury was general and paſſed without notice, to be repeated when occaſion offered. Fortunately the above caſe was an individual affair, and has brought to ſhame a Grand Lodge, which we truſt will be a leſſon to her and other Grand Lodges. "Make haſte ſlowly," and appoint competent, intelligent and careful brothers on committees, and ſuch accidents will not occur.—*Masonic Jewel.*

THE DEDICATION OF A LODGE.

By Albert G. Mackey, M. D.

FREEMASONRY, as a ſcience, preſents itſelf to us in one reſpect that diſtinguiſhes it from every other human inſtitution. It is this—that all its ceremonies, its language, its forms and uſages have a diſtinct, eſoteric or hidden meaning. Nothing about it is indifferent or ſubject to arbitrary change. Everything is ſignificant. And this is becauſe it is a ſcience wholly founded on and illuſtrated by ſymboliſm. It is, in fact, ſimply and truly a ſcience of ſymboliſm. Every act, every technical word, is fraught with hidden inſtruction. The ceremony is there, apparently, in its naked form. But over that, which to the unlearned and unpractiſed eye is nude and bare, there is thrown a cloſely-fitting veil, which, while not affecting the bolder outlines, yet conceals the finer traits and features, that can alone be diſcerned and appreciated by the well tutored eye of the initiate. Thus, to uſe its own ſymbolic language, every ſtone in its vaſt edifice, from the foundation to the pinnacle, is fraught with eſoteric inſtruction.

Among theſe ceremonies there is one whoſe hidden meaning always eſcapes the attention of the profane, and too often is unheeded by the initiated. And yet I know of no ceremony in Freemasonry—at leaſt no public ceremony—which is more entirely ſymbolic than that of DEDICATING a Lodge room or hall to Maſonic purpoſes. The very object, uſe, and deſign of the act depend upon and are derived from the ſymboliſm of Maſonic ſcience. It is altogether a ſymbolic act. In its naked legal aſpect, ſo far as the ſetting apart of a building or a portion of a building to a definite and appointed purpoſe, it has no ſignificant value. Such acts are continually performed by other aſſociations and inſtitutions, without the ſlighteſt intention of conveying any ſymbolic leſſon. Thus colleges are dedicated by ſome ſort of form to the purſuit of learning, hoſpitals to the maintenance of the ſick, and churches to the practice of public worſhip. But each of theſe caſes is a merely legal act, by which it is intended to designate in authentic way the ſpecial object for which the edifice has been ſet apart, ſo that it may be ſolemnly declared in this way, for example, that the college is not to be a place into which ſick men are to be brought to be cured, nor the hoſpital an edifice where the arts and ſciences are to be cultivated. A dedication of this kind, although it may be marked by a very impreſſive ceremonial, has nothing of ſymboliſm about it. It conveys no leſſon, but ſimply indicates a purpoſe.

But the dedication of a Maſonic Lodge is of a very different character. It is a ceremony altogether ſymbolical in its deſign and meaning, and is derived from, and reſts upon, its ſole foundation, the grand idea of a moral and ſpiritual temple, which pervades the whole ſymboliſm of Freemasonry, and which ſo cloſely connects the inſtitution, even without any neceſſity for an hiſtorical theory, with the Temple of Jeruſalem.

It is needleſs here to enter upon the vexed queſtion involven in an hiſtorical investigation of the origin of Freemasonry. Whether it finds its beginning amid the conjoined labors of the Tyrians and Jews at Jeruſalem or in the myſteries of the ancient Pagan nations, or the Stonemaſons of mediæval Europe, or the Templar Knights of Paleſtine or wherever the varying ſpeculations of hiſtorical ſyſtem mongers may have placed it, does not in the leaſt affect the ſubject which is now under diſcuſſion, or the reſult to

which such a discussion may lead. It is sufficient to know, whatever may be the truth of history, that the uninterruptedly received tradition of the order is that it is symbolically founded on the Temple built by King Solomon at Jerusalem. Hence we Masons adopt that Temple as the prominent symbol of our mystic science. We claim to be the descendants of the builders at that Temple. We call ourselves builders and temple builders. We labor—borrowing still the symbolic idea—at the construction of a temple, but exchange the material edifice on which our ancient Brethren wrought for a moral and spiritual temple, whose living stones are thoughts, and words, and deeds.

Thus, then it follows that the Lodge room, in which we do this labor, in which we offer up this worship, becomes to us a sacred place; and as the representative of that holy house of the Lord which the king of Israel erected on the threshing-floor of Ornan the Jebusite, is consecrated with solemn ceremonies to the sacred purposes for which it was designed.

The dedication of a Lodge room is then, symbolic of the dedication of the temple, and hence we are irresistibly carried back by our memory to the day when that solemn ceremony was celebrated. We see before us the altar of the Lord, around which is assembled "all the congregation of Israel."

Solomon, whose wisdom, aided by the power of Hiram and the skill of his Master Builder, had erected the sacred edifice, spread forth his arms towards heaven and utters that prayerful invocation whose eloquence has never been and never can be surpassed. And rising from his knees he blesses the people, and with a holy sacrifice consecrates the house, and when the sacrifice has been made, the fire comes down from heaven and consumes the burnt offering, as a token that God has accepted the sacrifice, and the people, in grateful awe, fell prostrate on their faces and cry aloud that "Jehovah is good—His mercy endureth forever."

Long before this time the Jewish Law giver, under the divine instructions, had solemnly dedicated the Tabernacle in the wilderness, and anointed it with anointing oil, and thereby made it and all that was therein holy. Thus was it by this ceremony of dedication set apart and consecrated to its sacred purpose.

Hence the Temple of Solomon, made after the pattern of the Tabernacle, is the type of every Lodge room, and, therefore, to carry out the true idea of Masonic symbolism every Lodge room or Masonic Hall should pass through the ceremony of dedication. By this act it becomes more perfect in its character, more distinctly assimilated to that holy house which is its recognized pattern, and thus is it more distinctly separated from all profane uses.

The very ceremony which dedicates the Lodge room "to Freemasonry, to virtue, and to universal benevolence," gives it a sanctity which cannot appertain to any common building. Those who enter its portals feel that they are coming into a place consecrated to the noblest sentiments of humanity and the highest influences of religion. They understand the true import of those words of our Ancient Grand Master (Prov. xxiv. 3-4), when he said, "Through wisdom is an household builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches."

Dr. Oliver says, in his *Book of the Lodge* (p. 87), that the ceremony of dedication must be performed before a Lodge room "can be legally used for Masonic purposes." I do not believe that this view, however correct, has been universally sustained in this country. For notwithstanding that the ritual provides a form of dedication, it is very possible that many Lodges are held in halls that have not undergone the ceremony. But the neglect of the usage in some cases is no defense of its omission. All halls and Lodge rooms should be dedicated before they are used, if for no other reason than the all-sufficient one, that thus the old symbolism will be preserved which connects the Masonic Lodge with the Tabernacle of Sinai and the Temple of Jerusalem.—*National Freemason*.

DECLINE OF MASONRY.

WHAT Brother who watches our alarming increase in numbers, but has noticed an equally alarming decrease in the spirit of Masonry? Many go through the formulas of the Order, but how few practice Brotherly Love, Relief and Truth! The great aim and object of Masons, like others, is to get money, and for this they scramble like boys after a foot-ball; especially is this the case in our cities and large towns. Go into almost any of our business houses, and you will find a "Bank Reporter," and state of the Finances—the price of gold and foreign exchange—but not a Masonic periodical. Ask our business men about the state of Masonry in their Lodge, and they don't know, as they are so busy they can't get time to attend the Lodge. Speak to them about Masonic Literature, and they hardly know what you are talking about—they have no time to read Masonic Books. From the time the Bishop of Rome assumed the title

of Pope, and universal Bishop, religion declined into mere show and parade; so it is with Masonry. To get a splendid hall, magnificent carpet, tinsel aprons and showy dress, takes the place of Faith Hope and Charity. A sword and *chapeau* are considered the crowning glory of Masonry, instead of what used to be the principles of Masonry. I certainly am not an enemy of what are called "the higher degrees." I have received them, and there is much in them to admire; but I think they have exerted a bad influence on the first three degrees, which constitute Ancient Craft Masonry. The gaudy dress strikes the eye and excites the imagination. Imitation is natural, and brethren of lower degrees will pattern; and if they can't wear gold, will come as near as they can and wear pinchbeck.

Another evil is that those entitled to carry a sword and wear a *chapeau*, seldom take much interest in the *labors* of the lower degrees. They have out grown them.

If I sought to find a Lodge where pure, and undefiled Masonry existed, I would hunt for it where it meets on the highest hill or in the lowest vale; where its canopy was the star-decked heaven; where the Master's seat was a stump, and where the Junior Warden knew the hour of refreshment by the sun passing a tree, and where mercantile and money speculations were unknown.—*Masonic Review*.

FATHER MELROSE AND MOTHER KILWINNING.

To the Editor of the North British Daily Mail.

SIR: Perhaps you will allow me to say a few words in reply to the remarks of "Fraternal Justice" and of Mr. Stratford, R. W. M., of Melrose St. John's, 1, and as they are both upon the same side, what does for one will serve both. Mr. Stratford in closing, particularly recommended me to read "Masonic Relics," in *The Freemason* of March 7th, &c. Well, I did so, and must confess that I laughed heartily over them; my mirth, however, was not unmingled with sadness, for it was simply the old story over again. A brother who knows little or nothing of the subject, rushes boldly into the forefront of the battle, ready and able, as he supposes, to carry everything before him; but, poor man, he will soon find that the weapons he wields are now of little real value. To come forward now with a recapitulation of the mushroom legends promulgated in connection with Melrose and Kilwinning, simply proves that the credulity of the writer is far in excess of his knowledge. To say as much as that Melrose is the Adam of Scottish Freemasonry, while Kilwinning is its Eve, is most amusing. In this case, too, they tell us that the Masonic Adam was four years older than his Eve, and, *ergo*, he is, of course, entitled to precedence. To speak more plainly, I may mention that the Melrose lodge was instituted at the building of Melrose Abbey in A. D. 1136, four years, we are told, before the Kilwinning Lodge, which they say was first established at the building of Kilwinning Abbey (in A. D. 1140,) with one John Murdo at its head as their Grand Master *pro tem*. In proof of this, the Melrose Masons point to the extant ruins of their old Abbey, which ruins they say are what remains of the structure erected in 1136. Upon examining the ruins, however, and also their contemporary history, we find that they tell a very different story. Instead of being built in 1136, the standing portions actually say that they were not placed *in situ* before the fourteenth century, and instead of John Murdo either living in 1136, or being "Grand Master" then, we find upon perusing the bit of autobiography written by himself upon the old abbey stones still extant, that he was living about the year 1400 A. D., and earnestly engaged superintending certain repairs then going on. We also find that, instead of placing Melrose in the first place on the roll of his operative Masonic charges, he actually puts it third, and *after* Glasgow! So, Bro. Stratford, "Fraternal Justice," and "An English, French, and Scottish Mason," what do you think of that? I dare say that may be "more light" to you, and as good as an extra degree! In case you don't believe me, however, I shall quote Mr. Murdo's own words. He says:

"John Morrow sum tym callit was I,
And born in Paris certainly,
And had in keeping all Mason werk
Of St Andrews the high kirk
Of Glasgu, Melrose, and Paislay
Of Nyddysdale and of Galway.

† Pray to God and Mary baith

And sweet Sanct John tae keep this haly kirk fra skaith."

I think I need hardly say more to show how entirely inconsistent the Melrose legend is with fact; and seeing, as I said, that Murdo placed Melrose after Glasgow in the fourteenth century, the Grand Lodge of Scotland may perhaps follow suit and place it in after the nineteenth, and as Glasgow St. John's is No. 3 bis, Melrose might manage to get No. 3 ter. Then as to bouncing about the grand working of this Melrose Lodge,

I should like to know when and where it got hold of the ceremonies it now practices? In my opinion it did not know anything of them until after the institution of the Grand Lodge of Scotland in 1736; and when it did get them, it was only by copying them from the working of some of the other lodges. Further, it has struck me that the reason why the Melrose Lodge did not join in forming the Grand Lodge of Scotland in 1736 was because it was then dormant. If I be wrong in this latter point, I shall be happy to acknowledge it upon good proof shown. And if the Melrose Masons really wish to set themselves right with the public, let them accept such an offer as that made by one of the Masonic historians of the world—Bro. W. J. Hughan, of Truro—who, in the *Freemason* for Feb 21st, 1874, offers to pay the expense of an examination into their records. If they have any old minute books, &c., the sooner they send them to him the better. If, however, they think Truro too far away, perhaps our Scottish Masonic historian—Bro. D. Murray Lyon—might be induced to examine them. In regard to the question of the propriety of the members of Lodges under the Grand Lodge of Scotland visiting the Melrose Lodges, the following words, contained in the *Freemason* for March 7th, to which Mr. Stratford referred me, support what I said, viz., “The authority of the Grand Lodge of Scotland is unquestionable over the lodges which united to form it, and over the new lodges to which it has granted charters.” Now, if such be the case, as I think it is, the members of lodges under the Grand Lodge of Scotland have no right to violate their obligations and disobey the proper orders of their Grand Lodge. That some—possibly in ignorance—may do so does not prove it to be right. There are many thieves in the country, *c.g.*, but that simple fact is no proof that stealing is either lawful or expedient.

THE TEMPLE OF SOLOMON.

AN article in the *Edinburgh Review*, for January, evidently written by a brother Mason, contains so many things of interest relating to the construction of the Temple, that I am induced to present some of these to the readers of your journal for their information.

We are told that the plan of the Temple and its courts were given to David by revelation, as the plan of the tabernacle had been given to Moses; and the successor of David on the throne of Israel erected the Temple in accordance with that plan, and to its erection he brought the highest constructive knowledge and engineering skill of his age. We cannot, of course, in the limits of a short article, attempt to give a description of the Temple, its courts, its retaining walls, the arched and vaulted reservoirs and chambers still to be found within the limits of Mount Moriah; but we may acquire some idea of the magnitude of the work, when we are told that the height of the pinnacle of the Temple, at its south-west angle, along the valley of the Kedron, was 426 feet, only 50 feet less than that of the Great Pyramid, and that, allowing four square cubits for each worshiper, the Temple, sanctuary, platform, courts and cloisters, would accommodate 210,000 persons, while two amphitheaters of the size of the Coliseum of Rome could have been placed on the Temple area, with room to spare.

For some years, a party of English surveyors have been engaged in prosecuting an examination into the actual condition of the Temple area and its substructures, to recover, if possible, the knowledge of the condition of the Temple in the days of Solomon. With these surveys before him, the writer of the article educes some surprising results. One of these is the determination of the orientation of the ancient Temple, or of its east and west line or axis. The ancient tabernacle was pitched with its face to the east; and with the Jews, the main cardinal point was the east instead of the north, as with us; the south, therefore, was on the right, and the north on the left hand. It appears that the location of many of the Temples was determined by the sunrise line on a particular day, that of the laying of the corner-stone, or that of one of the solstices. The faces of the Great Pyramid were laid to the four points of the compass, with a variation of only about four and a half minutes, a very accurate determination in the advance of modern scientific means for establishing the true meridian.

The building of the Temple of Solomon was begun on the seventeenth day of the month Zif, in the fourth year of the reign of Solomon. The sunrise line, as it appeared from Mount Moriah on that day, allowing for the obstruction of Mount Olivet to the east, was 10 deg. 48 min. 30 sec. north of east. This sunrise line of that day bisected the great gate in the southern wall, and determined the face of the platform on which the sanctuary was erected. The writer, with the ordinary surveys before him, draws his conclusions, “that in the alignment of the rock hevn scarps and colossal masonry of the sanctuary, and the enclosing mountain, King Solomon not only formed a record of the grand unity of his original design, has further calendered, to all future time, the very year and day of the foundation of the holy house. That day, in the year in ques-

tion, fell on the first day of the week." The architect of the Temple was no mean engineer, and to this day, his works are the proof of his skill and capacity.

Another interesting fact is brought out by the writer, determining the site of the great altar of Solomon. According to the Rabbinical writers, during the continuance of the first Temple, the great altar fires were never extinguished, but no matter what the direction or force of the wind, the smoke of the sacrifices always ascended directly upward toward heaven, as a cloud of smoke by day, and the shining of a flaming fire by night. Beneath the Sakrak or rock, now covered by a mosque called the Kubbet al Sakrak or Dome of the Rock, is found a well or shaft connecting with the chambers and excavations beneath. If the great altar was placed over this well, there would be a constant upward draft from all the vaulted chambers and passages beneath the mountain, carrying upward not only the smell of the sacrifices, but constantly ventilating and purifying all the subterranean reservoirs and vaulted passages, which penetrate the mountain in every direction. The site of the great altar is thus established, and from it the architect can deduce conclusions as to the actual location of the different parts of the Temple.

At the building of the Temple, there was not heard the sound of the hammer, axe, or any tool of iron; but it would appear that this applied not only to the Temple itself, but also to its great foundation walls; for there is found at this day on these stones the marks of the Phœnician Masons, specifying the number of the course in which the stone was to be placed, proving that the stone was hewn and squared at the quarries from which they were raised. The Phœnician Beth or B appears on the second, Daleth on the fourth, and a numerical 5 on the fifth course, and these marks are found at several places on the foundation courses. On other stones, the Mason's private mark is found, made with some common marking material, such as red chalk or some kind of ochreous earth.

The article to which we have referred and quoted was evidently written by a thoroughly informed Mason, and his knowledge of Masonic tradition has given him the clue to many things which can only be explained by one possessing the information acquired by passing through the degrees of the Blue Lodge and Chapter.

To those interested in the mysteries of the Order, we recommend the reading of the article.—*Cor. St. Louis Freemason.*

THE SILVER LINING.

CAPT. (Bro.) Macclermont, late of the regular army, tell us that the horrors of war (especially in his case) were mitigated by the humanizing influences of Masonry, and that there is no cloud, however dark, but hath its silver lining. We accept the following interesting sketch from his graphic pen, and commend it to the perusal of all who believe in the universal humanity of Heaven born Masonry:

"In the fall of 1864, several squadrons of Federal cavalry went out on a raiding expedition through one of the most Southern States. The expedition was successful—completely so. The enemy had fled before it. Artillery had been captured, hundreds of prisoners, and an indefinite amount of horses and mules. The country had been raided successfully. To the initiated that sentence speaks volumes in itself; it means a country has been devastated, plundered—private property not excepted—a people's feelings aroused to the highest pitch of exasperation. As a general thing, those captured from a raiding party get but sorry treatment. This successful expedition spoken of had been out seven days, and was within one day's march of its home, or camp destination, when the enemy, who had been following warily, made an attack on the rear of the column, in hopes of recapturing some of the plundered booty. The attack was soon and easily repulsed, but with the loss of one officer and five men to the raiders, which happened in this wise: A little party of six made a dash into the woods after the same number of rebels; the chase became exciting; several miles of ground had been travelled; when the rebels made a stand, and showed fight."

"(The Federal column had passed on its route; the six troopers were not missed until the next day). The Federal soldiers opened on them with carbines and pistols immediately, and thereby emptied six rebel saddles; but the firing brought more rebel troops to the scene of action. Our little party still fired away, until they saw themselves being surrounded, then they attempted to retreat to their column; but, alas! 'twas too late—they were hemmed in on every side; they were raiders—need I say more? No; my horse threw me from the saddle; he was captured—and so was I."

"When I began to look about me, I found myself between two regiments of Confederate cavalry; I saw no other Union prisoners besides myself; I was hooted and jeered at, one party rode up to me and demanded my arms, another wanted my spurs, another took a fancy to my coat and hat; but one who considered that coats and hats could

he bought with money, modestly requested that I should give *him* something, if it was only my Yankee manufactured pocket book, with its contents of greenbacks, as he had heard very much about such things, and wished to see some. His wish had to be gratified, but my wish to see the book and its contents again was never gratified. Next some one suddenly wished to know what time it was, and a special requisition was made for my watch, no objection being made to the chain and ornaments attached.

"Thus far the privates had their own way; then I loudly protested against giving up my watch, as it had some Masonic engravings upon it, and Masonic ornaments attached to the chain. While pleading for the watch, an officer rode up and overheard a part of the conversation, and, understanding that I was a Mason, took the watch from the trooper who had taken it from me, and put it in his own pocket, at the same time drawing his revolver and declaring that he would take charge of me and my property; and, as the others seemed to demur at it, the officer ordered me to walk ahead of him, at the same time telling the men that he would defend me with his life, and that he was bound to do it.

"That officer was a Mason, and through his instrumentality my life was spared, for I was informed by one of the men who helped to strip me (some time afterward), that when they had finished plundering me, I was to have been taken into the woods and shot as the other prisoners had been. I must here say that my watch and chain were returned to me intact. Before the officer left me, he put a guard over me, with strict orders to bring me safely to their headquarters, while he himself galloped on ahead, and reported a Federal prisoner coming. Shortly after, the commanding officer privately gave orders to one of his subordinates to take me into the woods and see that I was shot.

"As soon as I understood what disposal was to be made of me, I very naturally expostulated upon the lawlessness of the act about to be perpetrated. In doing so, I gesticulated with my hand. I happened to have on my finger a ring, with the Masonic emblem engraved upon it; the officer saw it, paused suddenly, and asked me two or three Masonic questions. I answered him correctly. That officer was a Mason also, and when he knew me to be one, *he* couldn't find it in his heart to execute his order. His commanding officer was likewise a Mason, and when informed by his subordinate that I was a brother, my life was not only spared, but many little kind attentions were shown me, and within a short time afterward, through the influence of my Southern Masonic brethren, I was paroled and sent within our lines.

"Thus, my Brethren, you see, under *Divine Providence*, Masonry saved my life twice, and released me from a long imprisonment. And while in prison, many of the Brethren visited me, and administered unto my wants; and on my return journey through their country, in every town or village I stopped, some Brother would inquire if any of their fraternity were among the prisoners. I being the only one, the distinction between myself and the other prisoners were marked, as regards the favors I received. Thus, my fratres, you perceive in my case an instance where the *Divine* principle of *fraternal love* and *Masonic Charity* mitigated the horrors of war, and thereby the more solemnly impressed upon *my heart and memory* the *beauty and glory* of that institution whose pillars have withstood the decay of ages, and the convulsions of revolution, and now stands as firm as when the Wise King was *divinely* inspired, and erected a Temple to the Most High."—*N. Y. Dispatch*.

MASONRY commences the work of elevating and improving man just where it ought to be commenced, in his social nature, where he is most susceptible. Perhaps no chord of his heart is more easily touched and moved than that which is connected with his social sympathies. To make him feel that he is not alone, that he does not stand removed from his fellows in gloomy isolation, with his "hand against every man and every man's hand against him;" but to assure him that, amid the struggles and trials of life, eyes of affection look upon him, and generous hearts sympathize with him, and helping hands are outstretched to aid him; *this* is where Masonry begins her work. Here she lays her corner-stone, and calling on God to help her, she proceeds to build on this foundation, and with entire confidence of ultimate success.—*J. W. Simons*.

A BASHFUL young clergyman, rising to preach for the first time, made a terrible mix of it and announced his text in this wise: "And immediately the cock wept, and Peter went out and crew bitterly."

OUR English brethren contributed over one hundred thousand dollars to Masonic charities during the year 1873.

EDITORIAL DEPARTMENT.

THE APRON IN THE LODGE.

It is nowhere laid down, we believe, that any particular way of putting the apron on a candidate for initiation is to be observed; yet we find that a question has been raised with regard to the validity of the usual mode adopted, just as if it were not clearly indicated in the Book of the Constitution what the proper thing should be. A certain mode has been followed, until it has become a custom, which some say might be "more honored in the breach than the observance." We are not inclined to go so far as this, for what has become customary should not be so summarily disposed of. It would seem to be an innovation, yet it has been so long in use that we can only say that we are glad the subject has come up, inasmuch as it affords us an opportunity of reminding Masons generally that it would be well if they carefully studied the Book of the Constitution with reference to Masonic Clothing; it strictly lays down that the apron of an Entered Apprentice shall be a plain white lamb-skin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom and without ornament, white strings. The apron of a Fellow Craft Mason shall be a plain white lamb-skin, similar to that of the Entered Apprentice, with the addition only of two sky-blue rosettes at the bottom. The Master Mason's apron shall be the same, with sky-blue lining and edging one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels.

How easy, then, it is to see what the proper mode of clothing should be. We take it that there is no desire to deviate from the Constitution, and we repeat, that by giving it a careful study all errors may be avoided, and there will, consequently, be no dispute as to what is the proper mode of a candidate wearing the apron.

With reference to the apron, Dr. Mackey thus eloquently discourses upon it. His language is worthy of all consideration. He says:

"The lambskin, or white leather apron, is the badge of a Mason, and the first gift bestowed by the Master upon the newly initiated Apprentice. The apron is worn by operative Masons to preserve their garments from spot or stain. But we, as speculative Masons, use it for a more noble purpose. By the whiteness of its color and the innocence of the animal from which it is obtained we are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves before the Grand Master of the universe, unstained with sin and unsullied with vice. Investiture constituted an important feature of the Ancient Mysteries; and as the white apron is the investiture of Masonry, we find something resembling it in all the Pagan rites. The Essenians clothed their candidate with a white robe, reaching to the ground, and bordered with a fringe of blue ribbon, as an emblem of holiness. In the mysteries of Greece the garment of initiation was likewise white; because, says Cicero, white is the color most acceptable to the gods. This robe was considered sacred, and never taken off by the possessor until worn to rags. In Persia, in the mysteries of Mithras, the robes of investiture were the girdle, on which were depicted the signs of the zodiac, the tiara, the white apron, and the purple tunic. In the mysteries of Hindustan, the aspirant was presented with a consecrated sash, consisting of a cord of *nine* threads, which was worn from the left shoulder to the right side. An apron, composed of three Masonic colors—blue, purple and scarlet—was worn by the Jewish priests' hood; and the prophets, on all occasions, when about to perform any solemn duty, invested themselves with a girdle or apron. Lastly, all the ancient statues of the heathen gods, which have been discovered in Greece, Asia, or America, are decorated with superb aprons. We hence deduce the antiquity and honor of this important part of a Freemason's investments, and substantiate the correctness of our claim that it is "more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter."

MASONS IN COSTUME.

It has been the habit of at least two New York Lodges, for the past two years, to attire the officers and working members in costume when conferring the degrees, and we learn that Lodges in other cities, and notably the De Soto of St. Louis, have also tried the experiment, and mean to continue the practice. Our American cousins are naturally fond of show, and notwithstanding the boasted simplicity of republicanism, the more grand and imposing they can make their ceremonies, the better they like it; how excusable then it is on the part of our brethren there to partake in some measure of the national vanity. We are told that the object of wearing the costume is to attract larger numbers of members to the lodges, and that it has so far had the desired effect. While we regret the necessity for resorting to such an expedient, we must say that there is no real harm in the practice alluded to; yet as it is not sanctioned by any Masonic law it were better to refrain from the introduction of any innovations, whatever, as they conflict with the Constitution. It will be time enough to adopt changes when they are duly authorized.

In connection with this costume idea; we hear that one New York Lodge does most of its work by music, a novelty introduced on account of the lodge having several members who are the finest professional amateur musicians in the country. The use of music is highly appropriate, and not sufficiently encouraged. Many of our lodges would be the better for more music, for the organ is usually more for ornament than use. Organ music is as becoming in the lodge as the church, and we are sure that none would object to more of it than we generally have. It only requires to be encouraged in order to have it introduced into all our principal lodges. As for dressing in costume, that is a practice never attempted in Canada, nor do we think it is likely to be.

MIXED FUNERALS.

WE are glad to find the views expressed in the recent letter of the Grand Master, with reference to mixed funerals, so fully borne out by the decision of the Grand Lodge of the District of Columbia, which has just been published. The question submitted for the consideration of the Committee appointed for the purpose was: "Could a Lodge of Masons, in the performance of any public ceremony, but more particularly, the funeral services used as the last honors towards a deceased brother, permit any other society outside of the Fraternity, to take a part?" The question, it appears, arose through a communication being received from the Grand Lodge of Odd Fellows claiming the right to jointly participate with the Masonic society in the burial of a Freemason who was also an Odd-Fellow.

The following resolution was adopted as a standing regulation of the Grand Lodge:

"Resolved, That in the burial of a deceased brother by a Masonic Lodge, or in the performance of other Masonic labor in public, the control by the Lodge must be absolute, and that while the Lodge is exercising that control no non-Masonic organization shall be permitted to participate.

THE three tenets of a Freemason's profession are Brotherly Love, Relief and Truth. Truth has been denominated the column of Wisdom, Brotherly Love the column of Strength, and Relief the column of Beauty.

MASONIC RECORD.

AT HOME.

At the regular meeting of "Athol" Lodge, held at Masonic Hall, on Wednesday, the 22nd April, the following brethren were unanimously elected for the ensuing year: W. M., Bro. Chas. F. Cochran; S. W., George J. Fluck; J. W., John J. Stewart; Treasurer, Duncan McDougall, P. M.; Secretary, A. J. Rockwell, P. M.; S. D., Samuel Graham; J. D., James Herkes; Marshall, George Worth; Stewards, W. C. Sarre, Wm. G. Laidlaw; Tyler, J. M. Taylor, P. M.—*Halifax Reporter*.

THE Corinthian Chapter of Royal Arch Masons of Peterboro', which has been dormant for some time, was reorganized on the 25th April, the M. E. the Grand Z., C. D. Macdonald, of Peterboro', and the Grand Superintendent of the district, Peter Begg, of Brighton, being present and taking part in the work, assisted by Principals Helm and Gaudrie, and other members of the Victoria Chapter, Port Hope. Twenty-five candidates received the four degrees, and several Companions affiliated. The Chapter makes a new start under the most promising circumstances, and doubtless, from this time forward, will be one of the most important under the Grand Registry of Canada. Much credit is due to the Masons of Peterboro', for their earnestness and zeal in the branches of the Order, and V. E. Comp. Dr. Kincaid is particularly entitled to credit for his energetic efforts to re-establish the Chapter upon a firm and flourishing basis.

MEETING OF GRAND LODGE.—The Board of General Purposes will meet in Toronto, on Wednesday, July 6th, at noon. The Grand Lodge of Canada will meet in Toronto, at noon, on Wednesday, July 8th. The following notices of Motions given at the last Annual Meeting, will be submitted:

By W. Bro. F. J. Menet, that Article 1, "of Deputy Grand Master," Book of Constitution, which requires that the Deputy Grand Master shall not be elected from that portion of the Province in which the Grand Master resides, be amended by striking out the words, "and in order that both sections of the Province may enjoy a proper representation, he shall not be elected from that portion of the Province in which the Grand Master resides."

By W. Bro. J. Hurssell, that Section 8 of "Grand Lodge," Book of Constitution, be amended as follows: that all after the words "such Lodge," in the third line, be struck out, and the following words inserted in lieu thereof: "the immediate Past Master to take precedence—or, if he be absent, the senior Past Master of the Lodge then present shall represent such Lodge."

By W. Bro. J. Hurssell, that Section 2 of "Honorary Members" of private Lodges be amended by adding the following words thereto: but if any honorary member does not attend the Lodge for a space of three years, he may, by a two-third vote, be struck off from the list of membership."

By W. Bro. J. M. Baughart, that the Constitution "of Fees," last clause, be amended by striking out the word "Fifty," and inserting therefor the word "Twenty-five."

By W. Bro. John S. Tennant, that the county of Perth be taken from the Huron District and added to the Wellington District, or that a new Masonic District be formed out of the Huron or Huron and Toronto Districts, as the same from its great extent involves more duties than a D. D. G. M. can properly attend to.

By W. Bro. Tennant, that a Committee be appointed to re-construct the different Districts within this jurisdiction, as many of the Districts are of such great extent as to involve greater duties than any one D. D. G. M. can properly attend to.

By V. W. Bro. J. Boyd, that the Ontario District be divided as follows: The Counties of Ontario and Victoria and the West Riding of Durham to form the West Ontario District. The Counties of Northumberland and Peterboro' and the East Riding of Durham to form the East Ontario District.

ROYAL ARCH.—We learn that the M. E. of the Grand First Principal of the Grand Chapter of Canada, Comp. C. D. Macdonnell, of Peterboro', accompanied by R. E. Companion Dr. Kincaid, and Companions Huffman and O'Donnell, paid an official visit to Victoria Chapter, No. 37, R. A. M., Port Hope, on the 14th ult. R. E. Companion Peter Begg, Grand Superintendent of Ontario District, and R. E. Companion Dr. Might, of Millbrook, were also present. The work of the evening was the exaltation of three Companions to the supreme degree of the Holy Royal Arch, and the Principals. Excellent Companions R. Nichols, J. H. Helm, and F. E. Gaudrie, and the P. S. Companion, Thomas Hewson, rendered the ceremonies most creditably. After the close of the Chapter the members and visitors adjourned to Companion R. H. Read's Hotel, where a most excellent supper was served up in a manner highly creditable to the caterer. A couple of hours were very pleasantly spent in social enjoyment, speeches and toasts following each other in rapid succession.

THE TEMPLAR ORDER.—We have pleasure in transferring the following to our columns from the Toronto "Mail" of May 12th: The following roll of officers of the Geoffrey de St. Aldemar preceptory in this city were impressively installed into office on Friday, the 8th May, by E. Preceptor F. J. Menet, assisted by V. E. Past Preceptors S. B. Harman, the Gr. Sub-Prior of the Dominion, and V. E. Fr. W. G. Storm, namely;

E. Fr. Marcellus Crombie, E. Preceptory; E. Fr. F. J. Menet, Past E. P.; Fr. P. D. Conger, Chaplain; Fr. R. J. Hovenden, Constable; Fr. James Norris, Marshal; V. E. Fr. S. B. Harman, Treasurer; Fr. J. G. Burns, Registrar; E. Fr. A. T. Houel, Dir. of Cer.; Fr. W. M. Jamieson, Almoner; Fr. J. F. Lash, Sub-Marshal; Frs. R. P. Stephens and George D. Dickson, Standard Bearers; Fr. D. Spry, Capt. of Guards; Frs. W. Sinclair and David Walker, Pursuivants; Fr. J. L. Dixon, Guard

The Templar order, of which H. R. H. the Prince of Wales is now Grand Master, with the Earl of Limerick as Great Prior of England, and the Duke of Leinster, Great Prior of Ireland, was never in a more flourishing condition than at present. The Canadian branch, under the presidency of the V. H. and E. Grand Prior, Colonel W. J. B. McLeod Moore, is daily enlisting the interest of the leading members of the fraternity, and the roll of officers just installed of the above Preceptory, is at once an earnest of its continued success and prosperity.

ABROAD.

R. W. BRO. L. D. CRONINGER has been appointed to fill *pro tempore*, the office of Grand Recorder of the Grand Commandery of Kentucky, in room of the late R. W. Bro. Wm. C. Munzer.

THE Grand Lodge A. F. & A. M., of the State of Illinois, has revoked and annulled the edict of non-intercourse, whereby the official relations of that Grand Lodge and the Grand Lodge of Canada were sundered in consequence of the latter not recognizing the Grand Lodge of Quebec.

THE twenty-first Annual Conclave of the Grand Commandery of Pennsylvania was held in the Court House, Bellefonte, on the evening of the 12th May. The annual review and parade took place on the 13th, and the Installation of Officers on the 14th.

FREEMASONRY IN AUSTRALIA.—The following information of the progress of Free masonry at our Antipodes, we derive from the London *Freemason* of March 28th, ult.:

On Monday, 29th December, at high noon, the installation of P. M. Bro. H. M. Joseph, as Worshipful Master of the Mountain Lodge of Bombala, No. 420, (E. C.), took place; the installing brethren being P. M. W. H. Dudley, A. A. McKeachie, (who rode 35 miles to be present,) and the late W. M., J. H. Morgan. When the Lodge had opened in the first degree, three candidates were initiated. After the Lodge had closed, the brethren assembled again at 7 P. M., and sat down to a splendid banquet, prepared in the Lodge-room by Mrs. Solomon. After the usual loyal and Masonic toasts had been given, Brother (Tyler) Holyhead went round with the charity box, after proposing our poor and distressed brethren, which was nobly responded to by all brethren present. The brethren adjourned to the smoking room, well pleased with their entertainment. There is a glorious future now before this Lodge; six candidates were proposed at the last Lodge meeting, on the 6th January, and a great many influential men in the district, we believe, intend to join; so there is every prospect of the Mountain Lodge of Bombala being the best Lodge throughout the country towns of New South Wales. Bombala is situated 350 miles from Sidney, New South Wales, and Melbourne (Victoria), about equidistant between each colony.

THE Provincial Grand Lodge of West Yorkshire held its annual meeting in Huddersfield, England, on the 15th April, the most Honorable the Marquis of Ripon, K. G., P. G. M., presiding, who stated that 319 members had been admitted during the year.

THE Earl of Zetland has been elected Prov. G. M. of North and East Yorkshire. The Annual Convocation of the Provincial Grand Chapter of Royal Arch Masons of West Lancashire, England, was held at Wigan, on the 5th ult., M. E. Comp. the Right Honorable Lord Skelmersdale, Prov. Grand Z. presiding.

THE Provincial Grand Chapter of East Lancashire held its annual meeting in Denton, on the 5th ult. Nineteen out of the 35 Chapters were represented.

THE Provincial Grand Mark Lodge of Leicestershire and Rutland held its annual meeting at Derby on the 25th ult.

THE 84th Annual Communication of the Grand Lodge of Rhode Island took place at Providence, on the 18th May.

GRAND LODGE OF ENGLAND.—The Annual meeting of the united Grand Lodge of England was held at the Freemason's Hall, London, on the evening of the 29th April, when the most noble, the Marquis of Ripon was installed Grand Master fifth time in succession. The Marquis will be remembered as the chairman of the Joint

High Commission which settled the *Alabama* question at Washington. The Deputy Grand Master this year is Lord Carnarvon, the present Colonial Secretary, of whom the Rev. Mr. Kingsley said he was the most efficient that ever held the appointment. Lord Henry Thynne, M. P., is Senior Grand Warden. The attendance at Grand Lodge was very numerous, the Grand Master was enthusiastically cheered. There were the usual ceremonies and a magnificent banquet at the close.

PRINCE LEOPOLD, the youngest son of Queen Victoria, has just been made a Freemason, the ceremony being performed at Oxford, where the Prince is still pursuing his studies.

GRAND ORIENT OF FRANCE.—The Grand Orient of France has recently decided, by a vote of 111 against 99, that the *auteliers* of the high degrees shall no longer be represented in that body, and recognizing symbolic Lodges as its only constituents. This will materially change the organization of the Grand Orient, and bring it back to the condition of the old and primitive Grand Lodge of France.

MASONIC CHIT-CHAT.

MASONRY can not prosper, unless the Lodge is attended, and the practical duties are observed. Passing through ceremonies, taking numberless degrees, spending large sums for promotion and regalia, orders and jewelry—never yet made a Mason, but they have spoiled a great many. The Old Chair advises young Masons to stick to the Lodge, and learn *there* to be true, genuine, practical Freemasons.—*Masonic Review*.

MASONIC Version of God Save the Queen, by John Fowler, D. G. S.:

God save our Gracious Queen,
Long live our noble Queen,
God save the Queen;
Send her victorious,
Happy and glorious;
Long to reign over us,
God save the Queen.

Hail mystic light divine,
May'st thou ne'er cease to shine
Over this land;
Wisdom in thee we find,
Beauty and Strength combin'd,
Masons are ever joined
In heart and hand.

Come then, ye sons of light,
In joyous strains unite,
God save the Queen;
Long may Victoria reign,
Queen of the azure main,
Masons resound the strain,
God save the Queen.

MASTER of the Work, *Magister Operis*, was the title of the chief builder or architect of the Cathedrals of the Middle Ages.

THE jewels of a Lodge are the Plumb, Level and Square. The place of the Square is the East, the Level the West, and the Plumb the South.

THE Furniture of a Lodge are the Holy Bible, Square and Compasses. The Bible is dedicated to God, the Square to the Master, and the Compasses to the Fraternity.

FREEMASONRY was introduced into Alaska on April 14, 1868, by Grand Master Bro. James Biles, of Washington Territory, who then granted a dispensation for Alaska Lodge, at Sitka. The same Grand Lodge granted a warrant of Constitution on September 17, 1869.

THE late Lord Derby, in a speech in the House of Lords, on 7th June, 1869, said of the Freemasons: "I am not a member of the body, but I believe a more loyal, peaceable, charitable, and benevolent body does not exist."

THE first undoubted instance of the initiation into Freemasonry of a Prince of the Blood Royal in England occurred in 1737, when Frederick, Prince of Wales, father of King George III., was made a Mason in an "occasional Lodge," convened at the palace of Kew.

THE London *Freemason* says truly, that "every additional Masonic Temple we raise is another proof of the extending influences and expanding power of Freemasonry, and another guarantee of social order, harmony, and peace, and the spread of general enlightenment and toleration."

MUSIC in Masonry is no modern innovation. On September 23, 1740, a Brother was initiated into the Lodge of Edinburgh, Scotland, "for the benefit of his music to the Lodge." In 1744, an organ, the gift of Bro. Clelland, a musician, was introduced into the Lodge St. David, Edinburgh.

THE British Parliament, at the end of last century, when all lovers of the time-tried British Constitution were alarmed by the activity of evil-disposed men, desirous of following the example of the French Republicans, and forming themselves into clubs like the Jacobin Club of Paris, passed an act against secret societies, but made a

special exception in favor of Freemasons, because of their good principles and well proved loyalty.

SAMUEL WESLEY, the distinguished organist of England, the son of the Rev. Charles Wesley, and nephew of Rev. John Wesley, the father of Methodism, was made a Mason December 17, 1788. In 1812 he was Grand Organist of the Grand Lodge of England. He composed the anthem performed at the Union of the two Grand Lodges of England, in 1813.

KNIFE AND FORK DEGREE.—Those Freemasons who take more delight in the refreshments of the Banquet than in the labors of the Lodge, are ironically said to be "Members of the Knife and Fork Degree."

A NEW Masonic Temple has been erected in Alexandria, Virginia, and was dedicated in ancient form on Washington's Birthday.

THE corner-stone of the post-office and custom house building in Chicago, which is to be one of the most magnificent edifices of the country, will be laid with Masonic ceremonies on the approaching anniversary of St. John. It is probable that a larger number of Masons will assemble at that time and place than has yet been seen in the West.

THE Reformed Presbyterian Church in Stromness, which was closed in consequence of the transfer of the minister, has been sold to the Freemasons.

A NUMBER of influential Jewish Brethren are about to organize a new Lodge in Liverpool England.

THE London *Freemason*, of April 14th, tells us of the progress and prosperity of the West Lancashire Masonic Educational Institution, founded in 1850. Its funds amounted to over \$50,000. Forty-five children enjoyed its benefits last year.

SIR WALTER SCOTT was made a Mason March 2, 1801, in the Lodge St. David, Edinburgh. In his novel of "Rob Roy," written in 1817, he refers to a Craftsman proving his proficiency prior to advancement. The corner-stone of the Scott Monument, in Edinburgh, was laid with Masonic ceremonies August 15, 1840.

THE Glasgow *Masonic News*, of April 1st inst., informs us of the 145 Anniversary Festival of Lodge St. Mungo, No. 27, Scotland; and the 112th Anniversary of the Glasgow Thistle Lodge, No. 87, celebrated on March 18th and 25th ult., respectively. These savor of antiquity. They are said to have been delightful fraternal gatherings.

A FREEMASON should be a man of honor and conscience, preferring his duty to everything besides, even to his life; independent in his opinions and of good morals; submissive to the laws, devoted to humanity, to his country and to his family; kind and indulgent to his brethren; the friend of all virtuous men, and ready to assist his fellows by all the means in his power.

A NEW Masonic Hall, at Timuva, New Zealand, of which the foundation stone was laid April 14, 1871, has been completed and consecrated.

THE New York *Sun* says: "A Brother who was recently made a Mason by receiving his first degree in a Hoboken (N. Y.) Lodge was refused advancement, on account of not being hale, whereupon he sued the Lodge for the return of his \$50 initiation fee, and was non-suited, because the Lodge was not incorporated and could not be sued. He has recently commenced a new suit against the Treasurer of the Lodge. The Grand Lodge of New Jersey advised the return of two-thirds of the initiation fee, but subordinate Lodge refused." So says the *Masonic Tidings*, quoting the N. Y. *Sun*.

GALENA, Ill., has completed her new Masonic Temple. The building is small, and not very expensive.

MASONIC journals are disputing how Tyler should be spelled—with an *i* or an *y*. The difference is all in your eye.—*Freemason's Repository*.

THE Masonic Orphan's Asylum, at Oxford, N. C., has over one hundred orphans under its care. Memphis has no asylum for her Masonic orphans.

DO NOT DIMIT.—It is a strange fact, yet too true, that as soon as a brother contemplates moving from the jurisdiction of his Lodge, the first thing he thinks of doing is to get a dimit, and looks upon it as a certificate of recommendation, whereas the truth is that such dimit is almost a death-warrant to all charity by virtue of a "claim" or a "right." The moment a brother dimit he is looked upon as a wanderer, as one who cuts himself loose from the craft, and as such has generally a hard time of it. It makes no difference where he intends to remove, he must recollect that he should leave a Masonic home, and the best place to hail from as a Mason in distress, is where he hails from as a citizen. After he gets finally settled down, and finds an agreeable Lodge into which he feels satisfied he can be admitted as a member, then let him ask for his dimit, and *not before*.—*Masonic Jewel*.

THE Archbishop of Malines has thought well to excommunicate all the Freemasons, high or humble, in Belgium, but we hope that the Belgian people are far more practical and sensible to mind any such childish proceedings. Happily for human progress and civilization, the days of anathemas and interdicts are over. They were never defensible

on any true ground of Christian ethics, and, now-a-days, they are simply ridiculous. Meanwhile, Freemasonry is flourishing universally, and "extending her stakes" on every side. May she go on her peaceful course, avoiding idle questions and foolish pretensions, intent on her simpler and truer duty of kindness and good-will, and benevolence to all.—*London Freemason*.

WE once heard of a sister in the church who, it was said, "had just enough religion to make herself miserable." Just so it is with some men who are called Masons: They only have enough of it to show all true Masons that they haven't any of it about them. They are empty cisterns that will hold no water. Even their profession of it is all smoke. The facts are, the man makes the Mason, and not the Mason the man; and the true Mason, like the "good tree," will be "known by his fruit."—*Masonic Jewel*.

A MASONIC LETTER FROM ROBERT BURNS,—The editor of the Glasgow (Scotland) *Masonic News*, in the issue of his journal for May 1st, inst., gives this interesting reminiscence of our distinguished Bro., Robert Burns:

"Being in the neighborhood of Tarbolton, we felt bound to visit Burns' St. James' Lodge, the scene of so many dear memories and happy social joys.

"There are not many Brothers now at Tarbolton—just a select few—amongst whom the spirit of him who was once "the living soul of all" seems still to be.

"By the kindness of Bros. Neil Murchie (R. W. M.,) Sneddon, and Dodd, we were shown some interesting manuscripts of Burns, amongst which a letter apologizing to the Brothers for non-attendance. We insert a copy, as we feel sure it will be interesting to the Brothers:"

EDINBURGH, August 23, 1785.

"MEN AND BROTHERS—I am truly sorry it was not in my power to be at your yesterday's meeting.

"If I must be absent in body, believe I shall be present in spirit.

"I suppose those who owe moneys by bill, or other, will appear—I mean, those who are summoned. If you please, I wish you would delay prosecuting defaulters till I come home.

"The court is up, and I will be home before it sits down.

"In the meantime to take note of all who appear, and of all who do not, of your faulty debtors, will be right in my humble opinion; and those who confess debt and crave, I think we ought to spare them.

"Farewell! Within your dear mansion may wayward contention or withered envy never enter.

"May secretly round be the mystical bond, and brotherly love be the centre!

(Signed) ROBERT BURNS.

"To the R. W. St. James' Lodge, Tarbolton, care of James Mason, innkeeper, Tarbolton."

THE AMERICAN RITE. —The Committee on Correspondence of the Grand Council of Louisiana say:

"There is no such thing as an American system of Masonry, unless the interpolation of the Mark Master and the Most Excellent Masters' degrees be considered such."

Why, this is the very point, or at least the most important one, that makes the American system. America, or rather the United States, has as perfect, peculiar, and independent a system of Masonry as any other country. The American system or rite is as distinctly marked here as the modified York is in England or the Modern in France. It is a great pity that careless or uninstructed writers will utter such absurdities in official reports.—*Mackey's Freemason*.

THE Lotus, or Water-lily, which is exemplified in the architectural ornaments of the Egyptian Hall of our new Masonic Temple—as it floated on the water was anciently considered the emblem of the world. It was much used in the sacred architecture of the Egyptians, from which it was copied by King Solomon in the architecture of the Temple, under the name of "lily-work," as ornaments of the two pillars which stood at the entrance to the outer porch of the Temple. In the Old Testament, the lily is an emblem of purity and peace.

SOME OF THE FRUITS OF MASONRY,

RECENTLY, upon one of the incoming trains to this city, we observed a middle aged lady, plainly attired, with a little boy by her side—a bright looking little fellow. They occupied the seat in front of us. As he climbed upon the seat to look out of the car window, we saw that the child was deformed, and we noticed frequent expressions of pain on his handsome face, which he bore right manfully. Becoming interested, we inquired concerning him, and learned that he was five years old, and had for more than a year been suffering from a spinal difficulty. The lady, his mother, we found to be the widow of a brother Master Mason, and resided upon a small farm in Ohio county,

Kentucky. The skill of the resident physicians had failed to benefit her little boy, and she was bringing him to the Surgical Institute in this city for treatment. That she had been enabled to do so was due to the fact that she was a Mason's widow. Her husband, while living, was a member of Jo. Ellis Lodge, No. 473, in Ohio county, and at his death the widow and her son found themselves surrounded by kind friends to provide for and watch over them. When all home treatment had failed to benefit her boy, she desired to bring him to this city and place him in more skillful hands. To do so required more money than she could command, and the Lodge kindly appropriated a sufficient amount to cover all expenses and sent a brother with her to assist her.

Those who have never been able to discover any good in Masonry can here see a little of its practical workings and find an example worthy of imitation.—*Masonic Advocate*.

RIP VAN WINKLE LODGE, No. 1001.

A True History from Notes.

This grand *old* Lodge has long been working under a Charter obtained from Holland in the early days of the Knickerbockers, and it is not therefore strange that its membership is a large one. It may not be so, but it seems that the most of them were selected to membership in the Order because of their natural inherent lethargy and special carelessness, for the most of them have always been noted for these things. In the first place they are all proud of being Masons, and if they are asked, "Are you a Mason?" they answer promptly, "Yes, siree," showing that they pit themselves in belonging to the ancient Fraternity.

Then secondly, they are distinguished for never paying their dues until they receive two or three notices from the Secretary, giving evidence that they like to be *officially* noticed with financial honors, at least every two or three years.

Then thirdly, they are very indifferent in their attendance upon their Lodge meetings, which has been charitably accounted for, in most cases, in their having no almanacs. It seems they never study the changes of the moon, which, as all know, is essential to any full knowledge of Masonic philosophy.

But they have all taken the degrees of the Craft, and this they think is enough, and therefore they do not propose, as Masons, to live on anything other than "past recollections," and to have Masonic machinery carry them through.

The fact is now patent that most of them expected from the beginning that Masonry would glorify them instead of their having to glorify it. This was their personal idea of the contract, and they have taken due notice thereof, and of course govern themselves accordingly. Hence they look to the east for help, for patronage, for professional honors and such like glorifications, and when they don't come thick and fast enough, they are very apt to take the *studs* and refuse to pull anywhere.

Under such circumstances many of them drop off from their Lodge meetings and don't attend one in six months. It is on this account that many of them grow to be very indifferent sort of Masons, so far as *work* and interest and Masonic intelligence are concerned. They appear indeed to be very like the man who got married. "The first month," he said "he felt like eating his wife up, soul and body, and ever since then he had been very sorry he hadn't done it."

It is no doubt true that Masonry has been disappointed in a great many men, but then the thing has been made equal in the fact that a great many men have been disappointed in Masonry. It didn't help them along, or make them half as great as they expected it would. At least this is the experience of many in the old Rip Van Winkle Lodge, and they ought to know, for what they don't know in that Lodge no other Lodge need try to learn—or in other words, "they know it all."

To some this assertion may sound a little strange, as but very few of them ever read a Masonic paper of any sort.

But then it should be remembered that most of them, like the Irishman, "get their knowledge by inheritance," which shows that they are Masons "to the manor born."

The nomenclature of this good old Lodge is peculiar, as well as its membership, for they define "Brotherly Love" to mean "water to our mill," and "Relief" they say signifies "that we shall help others as others help us." And they also tell us that "Truth" means "all such things as are on their side of the question." In other words, they don't call any one much of a "brother" unless he plays on their fiddle strings.

To live in this good old Lodge one must not expect too much of his brethren, as but little or nothing is expected of himself, for this principle of nomenclature they have found out by experience is their very best hold. Hence they teach all their members to place great reliance on that passage of Scripture which reads, "Blessed are they that expect nothing, for they shall not be disappointed."

That such a Lodge as the old Rip Van Winkle should flourish in these days is not to be wondered at, for they tell outsiders that the very name of Master Mason is popular, respectable, ancient, and therefore glorious. They teach that it is only necessary to take the degrees, and then you know it all. "It is knowledge of the ancient mysteries," they say "men want, and when they get them they need no more." Like the ancient Oracles of Delphi, they speak but one language, and cling with tenacity to the primitive landmarks as the only hope of maintaining the prestige of their antiquity. With many of our modern Lodges this old Rip Van Winkle Lodge may not stand so fair. They are looking for progress—for advancement—for new light, and some of them are even making improvements on the ancient science, and it is not remarkable that they especially find fault with the old Rip Lodge, because they think they see as plainly as they can see the outlines on the trestle-board, that the example of this old antiquated concern is a drawback on the advancing light of Masonry, and calculated to make the world believe that the Mystic Tie is pretty much a humbug after all. In this matter, however, we think they need not greatly trouble themselves, for the old Rip has stood it well, as she is, for a good many years, and the human probabilities are that she will continue to do so until the crack of doom.—*Masonic Advocate*.

A SAD TALE OF DESTITUTION AND A RECREANT MASONIC LODGE.

A SAD tale comes to us from far off Arkansas. According to the *Little Rock Republican*, a New York freemason named Kaufman, in an evil hour fell in the way of a Wall Street shark, who had a lot of Little Rock and Fort Smith Railway bonds to dispose of. Desirous of leaving New York to try his fortune somewhere in the great Southwest, Mr. Kaufman too readily listened to the oily gammon of the broker, and, almost before he was aware of it, had exchanged his greenbacks for the worse than worthless trash—yclept bonds. He and his family—a wife and two children—arrived in Little Rock, after a prospecting tour through Kansas and Missouri, about two months since. And here his eyes were first opened to the enormity of the swindle perpetrated upon him; confident in the negotiable character of his \$80,000 in bonds, he thought to dispose of sufficient to meet a need of a little ready money, and the poor fellow's despair may be imagined when he received the information that a bushel-basketful of the trash would not buy a breakfast in this or any other market. Sad at heart but not entirely bereft of hope, he made a desperate effort to retrieve his losses and place his little family beyond the wolf already glaring at them with his greedy eyes. He went from this city to Lewisburgh, near which village he secured a small tract of land, built a temporary cabin, and made preparations for putting in a crop. He had, meanwhile, procured lumber wherewith to build a comfortable dwelling. But it was not to be; climatic fever laid its hand upon the poor fellow, and he was soon upon his humble couch raving in delirium. When taken ill his scanty supply of provisions had been consumed, money he had none, and he was a stranger in a strange land. His forlorn and wretched wife, almost crazed with her burden of multiplied sorrows, was soon to bring into the world an heir to the misery around them, but love to the man who lay moaning in the hovel overcame her physical weakness, and she went to a neighbor to ask that a messenger be sent for a doctor. The heartless scoundrel refused to give the assistance asked, and the heart-broken woman took her weary way to the railroad track, hoping to halt a passing train and obtain some aid in her dire necessity. There beside the rails she stood in a drenching rain four hours—terrible to her who was striving to snatch from the brink of the grave the lives of her loved ones. Exhausted nature at last demanded relief, and without a ray of hope she sought the mockery of a home.

The exposure and her condition were too much for her feeble frame, and she, too succumbed to the fever; hope fled, and, in a stupor of despair, she laid herself down to die, praying only that the end would come quickly. The father died first—starved; then a little boy closed his eyes, and was in a land where starvation is unknown. Mr. Chapman, a gentlemen living about a mile from Kaufman's hut, heard sundry rumors of the sad condition of the family, and repaired to their relief, fortunately to save from the death of hunger, at least, the mother whom he found in the agonies of childbirth. There was not an ounce of food in the house, nor a soul at hand to render assistance to the suffering woman and her little daughter. Mr. Chapman hurried to Lewisburgh, and sent a doctor to the house pledging to pay the fees himself. He also on the statement of the woman, reported to the Masonic fraternity of Lewisburgh that the dead man was a member of that order, supposing that the ties of brotherhood as well as of humanity would induce them to give prompt assistance. They, like the rest of the citizens of Lewisburgh—and to the eternal shame of all of them be it said—turned a deaf ear to his appeals and his pitiful story. He could not get a dollar, and so paid

for shrouds, and secured plain coffins for the dead father and son himself. One merchant there did manifest extraordinary—by comparison with his neighbors—liberality in selling the shrouds at cost. Mr. Chapman also procured some food and nourishment, and again went back to the cabin. The action of the Masons in Lewisburgh induced him specially to inquire if her husband had been a Mason, and, as a proof of the fact, she gave Mr. Chapman the key of a trunk which, on being opened, was found to contain a very handsome regalia, evidently appropriate for a member high in the degrees of the order. In the same trunk also were discovered \$80,000 in bonds of the Fort Smith Road. When these facts became known to the fraternity in Lewisburgh, a sudden disposition to render assistance possessed them. Mr. Chapman, however deemed it wise and more profitable to appeal to the brethren elsewhere, and so he went to Little Rock and presented the case. The fraternity there, without delay raised \$60 or \$70, and now, thanks to their generous hearts, the mother and her two children have every necessary comfort. There is little hope that the mother will survive, as she is suffering from pneumonia, and the little girl is so reduced from want of food that only the most careful nursing can restore her to health. The baby, which is now ten or eleven days old, is, we understand, not expected to live many days more.

The story, so far as the Lewisburgh Lodge is concerned, seems incredible, but the *Little Rock Republican* is a respectable paper, and we are compelled to take its statements as the truth. And this being so, what ought the Grand Lodge of Arkansas to do with a subordinate which thus disregards one of the vital tenets of Masonry?—*Masonic Tidings*.

WAS A GRAND LODGE ORGANIZED IN LONDON IN 1717?

[Concluded.]

It would be a source of great interest to reading Masons to know the *origin* of the *four Lodges* which met with *some Old Brothers* and constituted themselves a Grand Lodge (as Anderson in 1738 reports) at the Apple Tree Tavern, in London, in 1717. Will some good Brother enlighten us? We want to know the time they were constituted, and by what authority, as the information is not only important but essential to a proper understanding of that 1717 movement. And a reason is wanted, if such Grand Lodge was constituted at the time and in the manner Anderson published in 1738, why he did not publish the information in his 1725 Book of Constitutions. To our mind no such Grand Lodge was constituted, else Anderson and the members of that Grand Lodge would have been but too happy to avail themselves of that opportunity of making it known far and wide through an official publication, the first ever published by Masonic authority. Anderson was a vain man, his bump of vanity was very large, and it was no feeling of modesty that prevented him from giving the full particulars of the origination of a Grand Lodge in 1717 in *his Book*, published in 1723, as in that Book he announces himself "THE AUTHOR OF THIS BOOK," also "James Anderson, A. M., Master of Lodge 17." The date of constituting the Grand Lodges is not even given, and that there is much that is equivocal in the short story, none will doubt who read it carefully. All that we know of that date is that it was "after the Rebellion was over A. D. 1716."

Although Anderson's story, after the Grand Lodge had attained its majority, viz., 21 years, is brief, yet the apparent precision in some particulars would indicate that he was fond of fun, and that St. John Baptist's day fell on the first day of April in that year, and altogether, appropriately, the Assembly and Feast was held at the *Goose and Gridiron* Ale house. Oh that the chronicles of that time had only told of the vast multitude of M. M.'s who wended their way to the Goose-and-Gridiron Ale-house, to partake of the dinner on the occasion of that Assembly and Feast. Was it a joke on the part of Anderson connecting the three words Goose and Gridiron with hyphens?

The editor of Bro. Spencer's valuable Book of Constitutions, already referred to, the Rev. John Edmund Cox, D. D. F. S. A., P. G. C. of the United Grand Lodge of England, etc., etc., in his preface, does not refer to the 1717 organization at all, nor does he mention Anderson until after the election of the Duke Montague as Grand Master in 1721, and only then in being commanded with Dr. Desaguliers to revise, arrange and digest the Gothic constitutions, old charges, and general regulations. He quotes from Preston in preference to Anderson. We make no comment on the above at present, but much might be said in not noticing the 1717 movement, and ignoring Anderson. Bro. Cox remarked in his preface, that there is an entire absence of myth in the "History of Freemasons," &c., as prefixed to each of the "Constitutions included in this volume, is by no means to be supposed, and much less to be insisted upon." And then, as the following extract will show, adopts Anderson's hyperbolic extravagant style, and ecclesiastic like, favors the absurd and inconsistent myths of Anderson, Oliver, and others of the cloth.

"The inferences are, indeed, positive that at the period of the great dispersion, if not earlier, those principles were existing, inasmuch as there can be little question that 'the speech confounded dwellers of the plain in the laud of Shinar,' carried away with them to the several localities whither they were driven, 'certain substituted symbols' whereby, not only in their own day, but in after ages, and even unto all time, they themselves and their descendants would be able so to make themselves known as to be recognized as Brethren. That this method of recognition still exists is positive, &c.

Can mythic traditions go beyond that? And "similar '*signs, tokens and words*;' the identical ceremonies, however they may be varied in detail, &c." have come down from the mythic tower of Babel to the present time, as the Rev. John Edmund Cox tells us. Credulity is not peculiar alone to weak minds; intellectual fossils of the class of Rev. Bro. Cox have in all the past been the most credulous of men, impervious to the progress of knowledge, to advancing intelligence, and wrapped within petrified matter, which admits no ray of Light from the Father, the source of Light and Truth.—*Leon Hyneman in Keystone.*

OLD AND NEW LODGES.

WHEN King Solomon wrote that there was nothing new under the sun, he seemed to overlook new Lodges. And yet, in one sense they are not new, except in name. They are formed exclusively from old materials. They are subtractions from the Old Lodges—units composed of mixed fractions. Their creation makes the Craft none the richer. It is analogous to taking money out of one pocket and scattering it into others; there are more pockets with money in them, but not more money. This, however, does not long remain the case. These Lodges after their constitution, grow to be new very rapidly. Proposals of new members in large numbers occur, often upon the very day of constitution, and the Masonic mill is kept so rapidly in motion grinding out Masons, at both regular and special meetings, that it soon grows to be a matter of wonder where all the material comes from. We have heard of as many as twenty candidates being balloted for and approved at one meeting. There were not twenty Masons made, of course, but they were booked for making, and waited their time, and no long time, either, before in due course they entered the mystic portal. If you were present on the day of constitution, you saw none around you but old Masons, and you could scarce persuade yourself that it was other than an old Lodge; but three or four months later, "all things have become new." The charter members are lost in the throng of their fellows. There is something new under the sun. The apprentices and fellow crafts perhaps outnumber the masters. You now realize that you are in a new Lodge, new in material as well as new in name.

It is not a matter of course, nor ought it to be, that a new Masonic body, whether Lodge, Chapter, Council or Commandery, should obtain a warrant. Various lawful forms must be complied with; the consent of other sister bodies must be obtained; and finally it must be made apparent to the Grand Body that the best interests of Freemasonry will be advanced by the grant of the new warrant. Safeguards have not been omitted to insure, so far as general regulations can do so, the healthy progress of the Craft, and prevent anything like a forced growth; and yet when one recalls the number of warrants returned or revoked, after having been worked under for but a brief season, he cannot but feel that wisdom does not always direct either the asking or the granting of warrants. The possibility of evil is so great, and the benefit in comparison so small, attending the creation of new Masonic bodies, that it ought to be done only after the most deliberate forethought, and with the exercise of the maturest judgment. The granting of the warrant of every new Lodge on the instant weakens several old ones; and the drain upon the parents does not cease then, but continues indefinitely. The new Lodge draws its support from the aliment of the old Lodges—petitions for membership continually go into the former at the expense of the latter. But this evil is trivial, in comparison with another we are about to name. No thinking Freemason who observes the wholesale manner in which petitions are often presented in new bodies, can help feeling that their and growth are more or less forced. As soon as Masonry shall be found opening recruiting stations, it will be time to think of enacting such stringent rules, bearing directly upon this point, as shall ensure the voluntary system being strictly observed. We may ask a man home to dinner with us, or to vote our political ticket, or to join our church, but never to be made a Mason. Candidates must freely and voluntarily offer themselves; they must come seeking neither our own nor their own selfish ends, but solely with a view to share in that Masonic light and knowledge which it is the gift of the Craft to dispense, and to become members of the only ancient and accepted Brotherhood.

No old Lodge *must* be supported, because it is worn out with age; no new Lodge *must* be built up, to keep it from dying in infancy. Better both old and new perish

together, rather than be made merely temporarily and nominally strong, by the accretion of bad material, gathered by unlawful means.—*Keystone*.

THE FAITHFUL BREAST.

By Harry C. Blount.

The world around, where'er we turn,
Presents so much to view
Of true and false, 'tis hard to discern
That which is false from true;—
In man so intermix'd we find
These adverse qualities,
Some faithful test should mark the line
Where the distinction lies.

Have you a friend? To him be true—
True to yourself, beside—
In all that he may trust to you,
Should he in you confide.
Have you a brother? Faithful be—
Think of the mystic tie
That binds the heart in Masonry—
Think of Fidelity.

No one can prize as Masons do
The man of merit, worth;
The man that's faithful and that's true,
The proudest boast of earth;
For in the temple's sacred walls
The heart is taught to dare,
And answer faithfully the calls;
That test all one can bear.

But we look about us, see
So much that's empty show,
We might, perhaps, too thoughtlessly
Declare that all is so;
But true men, jewels hid from eyes,
Deep down in treasured mine,
When brought to light, we recognize
How faultlessly they shine.

The greatest monuments of yore
Have bowed their heads to time,
Their places now know them no more
Or but exist in rhyme;
But Masonry, we may proclaim,
Has borne severest test,
And yet preserves her wealth the same,
Secure in faithful breast,

No wonder, then, we so much prize
The man possess'd of worth,
And will his merit recognize,
Though humble be his birth;
For 'tis with such we must commit
These riches more than gold,
For worth alone can make one fit,
Her mystic treasures hold.

You say unworthy men have crept
E'en to our temple's shrine?
'Tis true; but such have never kept
Masonic lore. Incline
Your ear, and let me whisper you:
When such an one you see,
Know that he is no Mason true,
Nor one, at all, can be.

The Master has prescribed for all
His righteous law—His will—
And we must answer at His call,
Our destiny fulfil;
And when we're called upon to show,
E'en by severest test,
We've kept the word,—the sign we know,
That proves a faithful breast.

—*Freemason.*

A POEM BY AN EARLY HALIFAX MASON.

Editor of the Craftsman:

WHILE looking over some old newspapers in the Massachusetts Historical Society rooms, I found in the Boston Weekly News of August 22nd, 1751, the enclosed Masonic poem. Whether the poem was ever printed in Halifax, I do not know; nor do I know that any living Halifax brother had ever heard or seen the said poem; the probability is, that our Halifax friends know nothing about it. It is not quite a year ago, when I discovered in the Boston Public Library a Masonic Constitution, printed in Halifax in 1786, prepared with an historical sketch of the origin of Masonry there, but, upon inquiry I learned, that our best informed Halifax brethren had never seen such a Constitution, and such may also be the case with regard to the poem; and whatever merits or demerits it may possess, it deserves reprinting merely because of its being an interesting relic of the past. To make the subject of the poem clear, permit me to premise that in 1749, at the instigation of the Earl of Halifax, the Parliament of England appropriated £40,000 for the purpose of colonizing Nova Scotia. Early in May of that year 3760 adventurers, who, together with their families, military and sailors, made a total of about 5000 human beings, set sail for America, and in the latter part of June or July the expedition arrived safely in Chibucto Harbor. The adventurers had to remain on board of their ships for some time after their arrival. The Governor, the Hon. Edward Cornwallis, had to organize a government; the country, which was densely covered with wood, had to be reconnoitered. It seems that after working for

some time in clearing the ground at one part of the harbor, they were obstructed by obstacles, and had to change the location of the intended city to the present site. When the first log house was erected, Governor Cornwallis named the new city "Halifax," in honor of the Earl of Halifax; who, as already said, promoted the expedition. The adventurers had no time to lose, winter was coming, and some kind of shelter had to be provided; we naturally imagine, therefore, that when they viewed the row of shanties raised by their industry in so short a time, they were as proud of their handiwork as Jack was of the house he built, and naturally reasoned thus: if we could accomplish so much in so short a time, in a hundred years hence this city ought to equal ancient Rome, Athens, and what not.

No sooner were the settlers housed, than the brethren of the *mystic tie* organized a Masonic Lodge, of which Governor Cornwallis was elected W. M. The Lodge obtained its charter from Erasmus James Philips, of Annapolis, and on the 19th of July, 1750, the new lodge was opened, and some of the Navy gentlemen were initiated, including Lord Colvil: It is evident, therefore, that the annexed poem must have been intended either for the opening night of the first Lodge, or for some festival which took place soon after; it may, therefore, be pronounced the oldest Masonic poem written in Halifax, or as far as we know, it may be the first Masonic poem composed in America. So, good, bad or indifferent, I think it deserves to be reprinted, and here it is.

Respectfully yours,

Boston, May 12th, 1874.

JACOB NORTON.

AN ADDRESS TO THE MASONS AT HALIFAX.

By a Brother.

When first from nothing, at th' Almighty's call,
Came this unbounded, this stupenduous ALL,
And that the Heaven's and Earth's foundation laid,
Were by unerring Wisdom perfect made,
Beauty and Strength in due proportion joined,
To harmonize the particles combined;
In various life th' unnumbered myriads rise,
Peopling the Earth, the Ocean, and Skies.
But man created last, tho' first in worth,
Was made the Lord and Sovereign o'er the Earth;
After his Maker's image formed, his mind
For more superior knowledge was designed;
But disobedience wrought his hap'less fall,
And sore defaced the fair Original.
Thence Science as his progeny arose,
More difficult the lovely arts disclose;
And first in Architecture's charms unskilled,
Taught by necessity they rudely build,
By slow Degrees, towns in some order rise,
'Till tow'ring Babel's Builders threat the skies,
And wrought confusion by their vanities.
At length, directed by Heaven's Architect.
Great SOLOMON a Temple doth erect,
Surpassing every structure far in fame,
So its wise Founder, ere other name.
Jehovah's self inhabited the shrine,
And marked the consecrated work Divine;
To raise this Dome, arose from distant Parts,
The Æmulous and Excellent in Arts;
But he whose Skill was most superlative,
From whom our sacred secrets we derive,
The most complete MECHANIC known to fame,
Needless to tell you BRETHREN his NAME,
Engraved life's figuring Image'ry most true,
Wrought linen fine in purple, scarlet, blue,
Skilful to work in metal, timber, stone,
And made the circle of the Arts his own.
May his all perfect PRECEPTS which we boast.
Prove efficacious to the Foreign Coast,
Those sacred, solemn secrets which we alone
Enjoy from sure tradition of our own,
Inspire us, who the glorious Title bear,

Of MASONS, (privileged by the Badge we wear,)
 With all mankind upon the Square to live,
 And in a Level cause of practice strive,
 That every action may be so upright,
 It would not shame, nor need not shun the light.
 And may our HALIFAX, which now appears,
 To all who view the work of many years,
 And from Chaos may be justly said
 In decent form to rear its towering head ;
 May it in future time in structure vie
 With ancient GREECE, or famous Italy,
 That when our progeny admiringly ask,
 Who first designed and plan'd this arduous Task,
 Which in the Compass of an hundred years,
 So lofty, Beauteous and superb appears ;
 Their Sires may say C.—W.—S. was the man
 Who this extensive city first began,
 Be not amazed its progress was so fast,
 And grew so great with such surprising haste;
 What could not be expected he should do,
 S.—G.—N.—R. so just and a M.—S.—N. true.

POPE PIUS IX. EXPELLED FROM THE ORDER FOR PERJURY,

At the semi-annual meeting of the Grand Lodge of Masons, Scottish Rite of the Orient, of Paterno, Italy, held in that city on the 27th of March, Mastai Ferretti was expelled from the order for violating his vows and for perjury. Mastai Ferretti is no other person than Pius IX., Pope of Rome. The decree of the Lodge at Palermo is published in the official paper of the order of Freemasons at Cologne, Germany, and dated March 27. It is preceded by the minutes of the lodge in which Mastai Ferretti, in 1826, was initiated into the order under the old Scottish Rite. The decree reads as follows:—

A man called Mastai Ferretti, who received the baptism of Freemasonry and solemnly pledged his love and fellowship, and who afterwards was crowned Pope and King, under the title of Pio Nino, has now cursed his former brethren and excommunicated all members of the order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the order for perjury.

The charges against Mastai Ferretti were first preferred in his lodge at Palermo, in 1865, and notification and copy thereof sent to Rome, with a request to attend the lodge for the purpose of his vindication. To this the Pope made no reply, and for divers reasons the charges were not pressed until the Pope urged the clergy of Brazil to aggressive measures against the Freemasons in that country. Then the charges were pressed, and the second and third notifications sent, and, after a formal trial, a decree of expulsion was entered, and caused to be published. The decree bears the signature of Victor Emmanuel, King of Italy, Grand Master of the Orient of Italy.

WOMAN is not only benefitted by Masonry, but has often recognized its Heaven-sent mission, by contributing its charities. A few years ago, Mrs. Elizabeth Davies, of Leamington, Warwickshire, England, gave \$2,300, divided among the Charity Funds of various Grand Lodges in this country.

At a Masonic Lodge held sometime since in Bombay, India, there were present nine native Brethren, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet, assembled together around one common altar, and engaged in the worship of one common God. What an illustration of the universality and unsectarian character of Freemasonry!

In 1830 an ancient Masonic brass square was found in the northeast corner of an old bridge, called Baal's Bridge, on the river Shannon, County of Limerick, Ireland. It bore the date, 1517, and upon it was engraved: "I will strive to live, with Love and Care, upon the Level, by the Square." The bridge itself existed as far back as 1705, and it is not known how long prior. The jewel being now 357 years old, proves that the Craft existed in Ireland at that early day, using the same instrument and guided by the same principles as still govern the Craft all over the world.

The Druids of Britain and Gaul, held their principal annual initiations at "low twelve" on the Eve of May Day. As Euripides observes, "venerable is darkness."

A COMPREHENSIVE CURSE FOR THE FREEMASONS.

A Leeds corresponded sends us the *Valparaiso Mail*, of Jan. 2, and calls our our attention to this paragraph in it :

"The Bishop of Rio Grande, says the *Opinion Nacional*, of Rosario, excommunicated and anathematized the Masons of that province, cursing them in the name of God the Father, God the Son, and God the Holy Ghost, of St. Peter, St. Paul, and St. Andrew, of all the Apostles and disciples of Jesus Christ, of the four Evangelists, of all the Martyrs from the beginning of the world to the end of time ; he cursed them all by the heavens and the earth, all the things therein, in their houses, when travelling on land and on water, in church, coming, going, eating, drinking, playing, when courting sleep, asleep and awake, walking, riding, sitting, working and resting. He cursed all the power of their bodies, interior and exterior, their hair, eyes, head, ears, jaws, nose, teeth, throat, shoulders, arms, legs, feet, all the joints, and finally wound up as follows :—Curse them, Jesus Christ, Son of the living God, with all the power of thy majesty, and may they be delivered up to eternal condemnation if they do not repent, and confess their faults. Amen. Amen."

That is as bad a curse as that of Ingoldsby—*vide* "The Jackdaw of Rheims"—and approaches that quoted by Sterne in "Tristram Shandy." This was the curse on the thievish Jackday—

"He cursed him at board, he cursed him in bed ;
From the sole of his foot to the crown of his head,
He cursed him in sleeping, that every night
He should dream of the devil, and wake in a fright ;
He cursed him in eating, he cursed him in drinking ;
He cursed him in coughing, in sneezing, in winking ;
He cursed him in sitting, in standing, in lying ;
He cursed him in walking, in riding, in flying,
He cursed him in livin', he cursed him in dyin' !"

—*London Freemason.*

A TINY ENGINE.—The smallest engine in the world is now in possession of John Penn, of Greenwich, England, the eminent maker of engines. It will stand on a three-penny piece ; it really covers less space, for its base-plate measures only three-eighths of an inch by three-tenths. So small are some of the parts that they require a powerful magnifying glass to see their form. The whole weight of the model is less than a threepenny piece. It works admirably, and, when working, its crank-shaft performs from twenty to thirty thousand revolutions in a minute.

A LATE number of the San Francisco *Bulletin* speaks of a Mr. David Stiles, who is 102 years old, and has been a Mason seventy-one years of that time. His Masonic history is alike interesting and honorable to him. He has been a Mason seventy-one years, and is no doubt the oldest Mason on this continent. He was made a Mason at Toronto, C. W., December 28, 1796, when William Jerves was Grand Master of Canada. The Lodge at Toronto was No. 16 of that jurisdiction. He has assisted in forming very many Lodges, and is now a member of Hazel Green Lodge, No. 43, of Illinois.

FREEMASONRY IN CHINA.—We have very interesting news of the progress of British Masonry in China. A new Lodge has been established at Chin-Kiang, a rising port on the great Yang-tze river, during last year, and has been very favorably mentioned as doing useful work amongst the community at that place ; and from what we hear there is still plenty of work before it. The Lodge is called Dori. Lodge, No. 1433, and was constituted on December 15, 1873, at the Lodge Room Chin-Kiang, and its officers were installed.

THE Dutch have elected Prince Henry as successor to Prince Frederick in the Grand Mastership. Prince Frederick has been a Mason for fifty-three years, and still remains Protector to the Dutch Grand Lodge.

AT REST.

DIED at Kingsville, Ontario, on the 12th April, 1874, Brother Henry Wigle, aged 58 years.

Also on the 28th April, 1874, W. Bro. Peter C. McDonald, aged 56 years. Both were members of St. George's Lodge, No. 41, Kingsville.

THE London *Freemason* says: We have to record the demise of an old member of the Craft, Bro. Robert Brown, who passed away at the house of his son-in-law, Fakenham, Norfolk. Bro. Brown was a native of the City of Carlisle, we believe, and for above twenty years was superintendent of police at Cockermouth, from which public office he retired on a pension in the year 1861. Bro. Brown spent a few years of his early life in France, and while there was initiated into Masonry. He was one of the original seven that founded Skiddaw Lodge, Cockermouth, 1002, in the spring of 1864, and he was a subscribing member till the date of his death. Bro. Brown was more than once offered a Warden's chair in Skiddaw Lodge, but his modesty, and strictly undemonstrative disposition, always led him to decline anything higher than I. G., which office he was the first to hold in connection with the lodge just referred to. Bro. Brown died on the 2nd inst., after a short but severe illness, at the ripe age of 77.

THE *Freemason* also chronicles the death of Bro. Captain A. C. Mott, who died at Liverpool recently. He was a P. M. of the Merchants' Lodge, No. 241; a Past Master of the Skelmersdale Lodge, No. 1380, (filling the post of W. M. when Lord Skelmersdale, the first W. M., was unavoidably absent); P. Z. of the Merchants' Chapter; P. P. G. Sec. of the Provincial Grand Chapter of West Lancashire; honorary member and P. M. of numerous Craft lodges; P. P. G. S. B. of the Provincial Grand Lodge of West Lancashire; and at the time of his death he held the distinguished position of P. G. S. W. of P. G. L. of Cumberland and Westmoreland, where he was highly valued and esteemed as in the province with which his name was more particularly associated. He also occupied the part of Grand S. B. in the National Great Priory of the order of Knight Templars. It is a literal fact that scarcely any member of the Masonic body in this part of the country was equal to Bro. Captain Mott in a knowledge of the whole Masonic ritual, not only in connection with Craft Masonry, but also in other Orders, such as Knights Templar, R. A., Mark Masonry, &c., and it is perhaps not generally known that he was amongst the first Red Cross Knights in Liverpool. At consecrations and installations it has long been considered an honor, as it was a pleasure, to have him in the presiding officer's chair, and his loss in this particular section of Masonic work will not easily be made up.

BRO. SPARROW, a young man in the employ of the Great Western Railway Co., at Clifton, died very suddenly on Friday night of last week. He had been ailing for a day or two, but that evening said he felt better. His room-mate coming in a little before 12 o'clock on the night above mentioned found him quite dead. The decision of the physicians is that he died of apoplexy. The body was buried on Sunday afternoon. Bro. Sparrow was a member of the Volunteers and a Freemason, and those bodies attended his funeral in force. The procession was under the direction of Capt. Tattersall, of the 44th Battalion, and the firing party was under command of Lieut. Brennan. There was the usual Episcopal service at the church at the conclusion of which the procession, headed by the 44th Battalion Band, escorted the body to the Drummondville Cemetery, where the last rites were performed by the Masons. Bro. Sparrow has no relatives here, but was to have been married to an estimable young lady in Clifton next month.—*Masonic Tidings*.

THERE expired on the 22nd May one of the oldest Masons in Canada, Chas. Clark, of Thorold, who was made a Mason 67 years ago in Ireland. At the opening of Mountain Lodge, Thorold, some five years ago, he wore the same Masonic clothing he had 62 years before. He resided for many years in Grantham, below the mountain, and some years ago he went to his son's, in Pennsylvania, whence he was removed on a mattress two weeks ago to his son-in-law, Geo. McArthur, in Thorold, to die and be buried beside his wife. He had reached the patriarchal age of 87 years.

DEATH OF AN OLD FREEMASON.—Alderman George Potts, the oldest alderman of South Shields Corporation, and oldest inhabitant, died recently at his residence, King Street, South Shields, aged 94. Bro. Potts was a notary-public by profession, and in early life was associated with the public affairs of South Shields. He was one of the oldest Freemasons, was a lieutenant in the original South Shields Volunteers, and secretary to the Marine College, South Shields.

DEATH OF THE TYLER OF ST. MUNGO'S LODGE, GLASGOW.—We have to record the death of Bro. Thomas Cameron, which took place at his residence, East Campbell Street, on the 10th of last month, aged 77 years. Bro. Cameron acted as Tyler to Lodge St. Mungo for upwards of 25 years, and was very much respected by the brethren on account of his upright and honorable character. For many years past our late brother was partially incapacitated from active duty, but was always present at the meetings. He enjoyed a pension for some time from the Lodge in consideration of his early services.—*Masonic News*.