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RELATIONS OF STS. JOHN TO FREEMASONRY.

[Bro. Jacob Norton in the Freemason.]

MANY columns were filled in 1870-71, in the London *Freemason*, discussing the above question, but with no result. On one side it was mere assertion that the legends cannot be disproved, and that St. John said, "Love ye one another." This was simply ridiculed by the opponents, and there was actually nothing proved or disproved. I mean, therefore, in this paper to give briefly all the known legends of the Sts. John Masonry, and then to show their worthlessness.

I have before me Bro. A. T. C. Pierson's book of "Traditions of Freemasonry." Its title-page sets forth the author's claim as a great Mason, such as being a P. G. M., P. G. H. P., G. Capt. Gen. of the G. Encampment of the T. S., and Inspector General 33°. Our author was thus enabled to collect all the traditions from the whole Masonic *arcana*, besides many works enumerated in the preface, on theology, astrology, mythology, cabalostology, and other ologies, all which he carefully studied in connection with Oliver's and Mackey's works: from which works he acquired the use of many learned words and phrases—such as Pelasgi, Hierophant, Samothrace, Jupiter, Osiris, Thoth, Typhon, and what not, all which he conglomerated into Masonry, for "all was fish that came into his net." Besides which, he bespattered the book with clusters of Hebrew letters, to all which he appended meanings, though some have no meanings at all. But what of that? It served to impress Tom, Dick and Harry with the author's profound scholarship. With such miscellaneous stock of stuff, Bro. Pierson deemed himself worthy of shining amid the Masonic constellation of luminaries; and this aspiration resulted in the publication of this book, which is neither more nor less than a rehash of Oliver's absurdities. And as I am certain that the whole Masonic horizon of luminaries cannot furnish a more zealous Johannite than Bro. Pierson, I have therefore selected this book to cull from the accumulated traditions of the Sts. John Masonry, and here they are:

Legend 1st. "Our ancient brethren dedicated their lodges to King Solomon, because he was our M. E. G. M.; but modern Masons dedicate lodges to Saints John the Baptist and the Evangelist, who were

two eminent patrons of Masonry—so say our modern lecturers.’” “These traditions can be traced for several hundred years, and we, as Masons, have sufficient evidence for our purpose that they (the saints) were Essenes or Freemasons.” Of course, Bro. Pierson says: “We, as Masons, have sufficient evidence,” and we, as Masons, must take it for granted that Bro. P. knows all about it.

Legend 2nd. Lodges were successively dedicated to Noah, Solomon, Zerubbabel, St. John the Baptist, and last, owing to the massacres attending the destruction of the second temple, Freemasonry sank into decay, when seven brethren were deputed, in the city of Benjamin, to wait on St. John the Evangelist, and request him to become Grand Master of the Fraternity. The saint replied to the request: “Though well stricken in years, being upward of ninety, yet having in his early years been made a Mason, and still retaining an affection for the Craft, so he consented to their request.” Ever since which time Freemason lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist.

Legend 3rd. St. John the Evangelist first became connected with a lodge of Freemasons (Essenes), according to Masonic chronology, 4037, A. D. 35, and he continued attached to it during his lifetime.

Legend 4th. Enumerates the names that Masons were known by in successive ages, thus: Noachidæ, Sages, or wise men, Dionysiacs, Geometricians, or Masters in Israel, Hiram Brothers, Essenes, Brothers of St. John, and last, Free and Accepted Masons, which cognomen they received in 1440, at Valenciennes, in Paris.

Legend 5th. St. John the Evangelist, who was an Essenian Freemason (vide Calmet), instituted a secret theological society, with mystic rites and Masonic Emblems; and some authors go further, and assert that Clement of Rome, who was a disciple of Peter and Paul, at John's death, got possession of the books, &c., of the society, incorporated it into the Christian religion, and that Polycarp was a presiding officer.

Legend 6th. During the Crusades, the Masonic Knights, having, with those of St. John of Jerusalem, to fight against the infidels, they placed themselves under the protection of that saint, and proving themselves victorious, * * * they agreed that lodges should thenceforth be dedicated to God and St. John.” And Bro. Pierson here assures us “that the brethren in the fifteenth century placed implicit confidence in these legends.”

Legend 7th was doubtless invented by a Scotch Rite man. It goes on to say that twenty-seven thousand Scotch Brother Hiram's when fighting in the Holy Land, displayed both valor and peculiar qualities of brotherly love, which peculiarity attracted the attention of some of the Knights Templar, who were induced to be initiated into the mysteries of the said Hiram Brothers, and these were so pleased with the ceremonies of the Hiramites, that other Templars followed their example, and in gratitude for the favors received, they passed a law that none but Hiram Brothers should thenceforth become Templars, and the Hiram Brethren, in compliment to the Knights, adopted the Baptist as their own patron, since which time Masonic Lodges were dedicated to St. John the Baptist.

Legend 8th. John the Baptist became an orphan when very young, and he was adopted by the Essenes, where he learned to feed on dates, “as we find him in the Gospel,” and this Bro. Pierson calls, “collateral evidence” to sustain the legend.

Our author also informs us that the test question used in the seventeenth century was: "From whence came you?" Answer: "From the holy lodge of St. John." This, however, is contradicted by Dr. Oliver, who attributes the first Masonic catechism, including the above question and answer, to Anderson and Desaguliers, made in 1720, which was in the eighteenth century, not the seventeenth.

Now, there are two conflicting statements pervading these legends. Some claim that lodges were dedicated to *both saints*, since their own time, while others attribute the origin of dedication *to the Baptist only*, since the Crusades. Both ideas cannot be true, but both may be false. The question, then, is: How far back can the existence of these legends be traced with certainty?

For ascertaining this I have waded through more books than those enumerated in Bro. Pierson's preface, and, without consulting Calmet, I venture to assert that Father Calmet never said that the Baptist was a "Freemason." This is doubtless an interpolation of Bro. Pierson, or of some former luminary. Briefly, then, I have searched through ecclesiastical histories, encyclopædias, lives of saints, and books devoted to evidences of Christianity, including Dr. N. Lardner's work of "Jewish and Heathen Testimonies," but could find nowhere any testimony of either Christian, Jew, or heathen, in relation to the Saints or Saint John being a Freemason, and as it seems impossible that such an event as the Evangelist's Masonry could have escaped the notice of all early writers, I must come to the conclusion that St. John knew as much of Masonry as the man in the moon.

But Bro. Pierson is certain that the traditions were believed by the Craft in the fifteenth century. Fortunately, we have the Halliwell poem, and the Strasburg Constitution of 1456. The former contains legends about Euclid, Athelstan, Nabogodonozor, Noah, etc., but no allusion to the Saints John. Each of these documents contains an invocation to the Godhead, the Virgin, and the "four holy crowned martyrs." These martyrs, then, were the patron saints of both English and German Masons in the fifteenth century, *and not the Sts. John.*

Having examined all the existing authorities before the Reformation, it is now necessary to say something about *Patron Saints*. Catholics entertain a notion that every society should enroll itself under the protection of some saint. Usually saints were selected who were in this world of the trade or of the society or sodality whom they were to be patrons of. The "four martyrs," the poem says, were "architects, and gravers of images, too." This, however, was not always adhered to: for instance, the Baptist was the patron saint of the London Tailors and Drapers, without pretending that he ever handled a tailor's goose or shears, or had ever presided over an assembly as a Grand Master of Tailors.

The idea of a patron saint, among Catholics, is that of a celestial ambassador, who, for the honor of the appointment, is expected to keep an eye, or both eyes, open to watch over the welfare of the sodality who choose him for that office, and also to facilitate the entrance into Paradise of its departed members, and give them a comfortable place. Now this idea was rejected by the first Protestants. Hence, the first Masonic document written by a Protestant, viz: Matthew Cook's MS. is minus the invocation, both of the "Virgin Mary" and of "the four martyrs." This author extended the history of the Craft to Enoch, and introduced a great many personages in it not found in older MSS.,

including St. Alban, but makes no mention of Saints or Saint John, or any kind of a patron Saint. The same may be said of those MSS. lately published by Bro. Hughan, which were, no doubt, the rituals of the pre-1717 Masons; the oldest, probably, was written in the latter half of the sixteenth century and the latest in 1714, and though each gives the history of the Craft from Enoch, they are *all* silent about St. John, or patron saints of any kind.

Three pre-1717 lodge records, however, do make mention of patron saints: 1st. Aberdeen Lodge in 1670, revered the Evangelist as its patron; 2nd. Kilwinning Lodge, in the seventeenth century, held its meeting on the 20th December, and in 1679, it resolved hereafter to hold its festival on the 21st of December, this being St. Thomas's day; and in 1701, Alnwick Lodge, Northumberland, it is stated, revered St. Michael the Archangel as its patron. We do not, however, know in what year these respective appointments were made. But the mere acknowledgement by a solitary lodge of *one* St. John as its patron, does not necessarily imply its belief of its patron having been a veritable Grand Master, or even a Mason. This has already been shown in the London Tailors *versus* Baptist, and may further be illustrated by Alnwick Lodge, who, though it revered St. Michael as its patron, yet it could never have supposed that the Archangel had ever handled chisel or mallet, that he had ever decorated himself with white apron and glove; or that he had ever wielded the gavel as Grand Master of Masons.

Thus far, then, no evidence exists to sustain the Sts. John legend, or that Masons have dedicated lodges to both Sts. John, or indeed of having dedicated lodges at all. The inference, therefore is, that the said legends were invented by very modern Masonic *humbugs*. They manufactured them not because of the old Catholic belief, to induce the saints to take an interest in the welfare of the Craft, and to furnish its members with comfortable quarters in the next world, but to afford the *pious ones* a pretext to rant and cant in Masonic meetings about what they call "Christianity," or to mar the harmony of the lodge, and to destroy the universality of the institution.

I next examined Anderson's and Desagulier's Constitutions of 1721, 1723, and 1738. Anderson began the practice of dedicating lodges to the Baptist.* He also enjoined the observance of the St. John's days by Masons. He also manufactured the story of Masons having met in 1502 on the Baptist's day; and in 1561, Elizabeth ordered the breaking up of a lodge in York on the Evangelist's day, and in 1663 the Grand Lodge, under G. M. St. Alban's, also met on the Evangelist's day; all which is purely apocryphal. Anderson has no authority whatever for those statements. The same Anderson also enumerates all the Grand Masters, Wardens, and Deputies from Adam up to his own time, which is also fictitious; and yet, though he made every prominent man from the creation into a Masonic Grand of some kind, he never alluded to the Sts. John, as either having been Grand Masters or even simple Masons.

I next perused the several works written in the last century by the most distinguished English Masonic authors, viz: "The Freemason's Pocket Companion" (both English and Scotch editions), Dermott's "Ahiman Rezon," Preston, Smith, Calcott, Hutchinson, and every pub-

*Webb, in 1805, dedicated his lodges to the Baptist only, and still another Monitor, of 1812, mentions also the Baptist only at the dedication.

lication I could find in the Massachusetts Grand Lodge Library, or that I could obtain elsewhere. The first six authors named all give the early history of the Craft, or make profound comments (Masonic fashion) on the early history of Masonry; but I could never find a solitary author of the last century who knew of the Sts. John ever having been either Grand Masters or Masons.

Hutchinson says: "In modern Masonry it is given as a principle why our dedication of lodges is made to St. John, that the Masons who engaged to conquer the Holy Land chose that saint for their patron:" and he continues: "We should be sorry to appropriate the Balsarian sect of Christians to St. John as an explanation of this principle;" and then goes on: "St. John obtains our dedication (not because he learned to eat dates among the Essenes, but) as being the proclaimer of that salvation which was at hand by the coming of Christ * * * and in the name of St. John the Evangelist we acknowledge (not that he was G. M. when upwards of 90, but) the testimonies which he gives to the divine *logos*, etc." Here then, we see that Hutchinson, in 1775, knew nothing at all about the Masonry of the Saints. One remark more about Hutchinson; he objects to the theory of the Masons in the Holy Land having introduced the Baptist as the patron saint, on account of his reluctance "to appropriate the Balsarian sect of Christians to St. John." What he meant by it is more than I can tell, as I do not believe that "the Balsarian sect of Christians" ever existed at all; it is a bull. and yet that paragraph was quoted by Oliver, and probably by others, without stopping to inquire who the Balsarians were.

I next obtained Thomas Smith Webb's Monitor of 1805 (the first of Webb's Monitors dates 1797). Here I found for the first time in print, the Saints John Masonized; he says they (the Saints) were parallels in Masonry as well as Christianity, or *vice versa*: but even Webb was ignorant of the cock-and-bull story so pathetically related in our lodges, of the Evangelist becoming Grand Master when upwards of ninety years of age.

I next consulted another Monitor, published in Salem, Mass., in 1822, in which I learned no more about the Saints John than Webb gave. Next I inquired of a brother who was initiated in Massachusetts in 1821, and who very soon after his initiation took office in the lodge, and made himself well acquainted with the ritual; that brother assured me that the delectable story of the Evangelist's Grand Mastership was unknown to him for some years after his initiation.

At last, when I acquainted Bro. W. S. Gardner, Past Grand Master of Massachusetts, with the result of my inquiry, Bro. Gardner (who was certainly the best informed Grand Master that that Massachusetts had had during the last 30 years, remarked, "I have not the slightest doubt that the story of the Evangelist's Grand Mastership was manufactured, either at the very close of the last century, or the beginning of this."

The truth is, Anderson first began the practice of dedicating lodges to St. John the Baptist, and the Baptist only. Ramsay, in 1735, jumped therefore to the conclusion that the Masons must have been formerly connected with the Templars, from whom they borrowed the Baptist as a Patron Saint, and this led Ramsay to manufacture Templar degrees, etc. Hutchinson, in 1775, discarded the theory of Masons having derived their Patron Saint from the Templars, and candidly admitted that lodges are dedicated to the Sts. John on account of their

having propagated Christianity. Dunckerly afterwards manufactured the symbol of the "parallel lines," when he for the first time Masonized the saints, which Webb afterward copied into his Monitor.

This continued effort to Christianize Masonry doubtless created discontent among the then Jewish Masons. To be sure Christian Masonic luminaries then, as well as now, did not care, or trouble themselves about Masonic consistency, but I am also satisfied that, though some of the fraternity at that time were bigots, there were also others who were disposed to preserve Masonry, not for the benefit of sects, *but for mankind*. For instance, Preston excluded Christian prayers from his system, and in 1813, the Grand Lodge of England itself abolished the keeping of saints' days, and of dedicating lodges to saints. It was about the period when these conflicting ideas agitated the minds of the active members of the Craft, or as Bro. Gardner thinks, either the latter part of the last, or the beginning of this century. About that time a Masonic quack invented the fable of St. John's Grand Mastership. This fable was greedily seized by the godly St. John day lecturers of the Pierson kind; it was voraciously swallowed by the pious noodles, and it was welcomed by the conservatives; a class who think more of *expediency* than *principle*, and who will not scruple to resort to the meanest dodges and quibbles in order to stop all kinds of reform. They welcomed the fable, imagining that it would serve as a soothing balm to allay the irritated consciences of the Jewish Masons, so that their future grumbling about the violation of the promises received at their initiation might be answered, as Bro. Mackay really did afterwards answer, "We do not dedicate lodges to the Saints John because they were Christian Saints, but because they were eminent *Masons*." This, however, did not satisfy the Jews, and the result was, in 1813, Dr. Flemming, an English clergyman, when ordered to revise the ritual, abolished the practice of dedicating lodges to the Saints John, and the Grand Lodge discontinued observing the saints' days as Masonic festivals.

Having proved that our Masonic legend mongers are either a pack of credulous and ignorant scribblers, or totally void of the principles of truth, honor, and justice, I shall here only add that the obstinate retention of those *pious frauds* in our ritual by our Grand Lodge luminaries, in spite of all demonstrations and remonstrances must certainly tend ere long, to arouse an indignant contempt for the Masonic institution, both among Jewish Masons and the better minded portion of the Christian community.

MASONIC ANECDOTE OF THE KING OF PRUSSIA.

THE late King Frederick of Prussia was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to think the institution had great tendency to promote charity, good fellowship, harmony and brotherly love; and he resolved to become a Freemason as soon as a favorable occasion should offer; but he was obliged to wait a long time for it; for his father had conceived so unconquerable an aversion to Freemasons, that he would not have hesitated to have put any one to death whom he should have discovered to have been instrumental in initiating the Prince Royal into the mysteries of the Craft; and such was the temper of the King that he very probably would have been so enraged against his eldest son for entering into a society which he abhorred, that he would have disinherited him. However, both the Prince and the Baron de Bielfeldt resolved to run all risks, and it was determined by the latter, who was one of his Royal Highness's gentlemen of the bed-chamber, and some other officers of his household, and that at all events they would make him a Mason. They thought the fair of Brunswick would afford a favorable opportunity for putting their scheme into execution, as there was always a great concourse of people in that town during the fair, and that a Lodge might, there-

fore, be easily held without giving people any reason to suspect the nature of the meeting. The Baron and his friends accordingly provided themselves with all the apparatus necessary for holding a Lodge; and having put them up in trunks, placed them in a waggon, they attended in disguise. But an unlucky affair had like to have brought on a discovery, from which all the parties concerned might have apprehended the most fatal consequences. The officers of the customs, placed at the gates of Brunswick, examined the waggon as it was passing into the town, and finding a number of candlesticks, and other things used in the Lodges of Freemasons, could not conceive for what purpose they were intended, and were going to seize them and the drivers, when one of the latter, with some presence of mind, said they were poor harmless jugglers, who were going to exhibit numberless tricks at the fair, and that the contents of the trunks in the waggon were the ornaments of their little stage, and the implements necessary for displaying their dexterity. This tale had the desired effect, the pretended jugglers were allowed to pass, and the Prince Royal arriving soon after incog, was admitted in one night, *speciali gracia*, to all the degrees of Masonry. The secret was very well kept by all the parties during the life of the prince's father; for his Highness had the chance of a crown to lose, and the other persons had lives to forfeit by the disclosure. They were, therefore, all deeply interested in observing a scrupulous silence on the subject. The Freemasons of the dominions of Prussia felt the benefit of having a brother in the person of a prince, who, when he came to the crown, declared himself their protector; and ever after continued his favor to them during the whole course of his reign, while their brethren were persecuted by the King of Naples and the Elector Palatine; the former of whom imprisoned them, while the latter forbade them to hold Lodges under the most severe penalties; and ordered all his officers, civil and military, who were Freemasons, under pain of being dismissed or cashiered, to deliver up to persons appointed to receive them the certificate of their admission into that society, and to give security that they would never attend any Lodge in future.—*Freemason's Magazine*, 1794.

THE BROKEN EMBLEM.

THE fashionable season was at its height, and all the places of fashionable summer resort were thronged by visitors, seeking health, rest, or to amuse themselves by mingling with the multitudes that flock together from all parts of the fashionable world.

Lake George was not behind other similar resorts in the number and variety of its visitors. Sherill, the pleasant and affable host of the Lake House, was in his glory. No man ever kept a better hotel than Sherill, and no hotel ever had a better landlord than the Lake House.

And no landlord ever kept a hotel in a place more calculated by nature, to attract and please, than the pretty little village of Caldwell, hidden away amid mountains that surrounded the head of that most beautiful of all sheets of water, "not excepting the Como," Lake George. 'Twas the middle of July, when in the great cities the church doors had been closed for a little season, that the weary servant of God might flee away to the country for a short respite from his labors, and catch a breath of air untainted by the dust and heat of the city.

When the busy bustling merchant had deserted his counting room and left his business cares to his tried and trusted clerks, and he had gone down to his old home amid the hills of the country, from whence he came a few years ago to seek his fortune in the busy whirl of the metropolis; when the judge and the lawyers had left the court room in silence, while they sought a holiday in the green woods far away; when, in short, everybody who could, had fled from the heat and bustle of the city, and sought for a time rest and quiet in the country.

At such a time, no matter how many years ago, the crowd of visitors at the Lake House were assembled in the upper galleries, that extend around the house, in the evening, amusing themselves in almost every conceivable manner, when the attention of nearly all was attracted to the street front of the house, by the arrival of a carriage from Glen's Falls, bringing two new guests to the Lake House. Sherill was at the door, ready in his bustling good humored way to bid them welcome. The new comers were a gentleman, apparently about thirty years old, and a little girl certainly not more than five.

The gentleman was tall and slender, had very black hair and eyes, wore a suit of plain black, but of costly material. He was very pale as if in ill health. His countenance wore a sad and sorrowful expression indicative of a grief of long standing, but of a never yielding character.

As to the little girl, my pen utterly fails in any attempt to describe her. Suffice it to say that she was in all things the perfection of childish beauty, making one as he

looked upon her, think that the days of angel visitation to earth had not ended; and one as he gazed upon her innocence and beauty, almost expected to see the bright angelic wings unfold, and the little one take flight to a world more congenial than this. Taking the girl by the hand, the gentleman entered the office of the hotel and entered upon the register in a business like hand writing, the name of Lawrence Clark and daughter, leaving the place of residence and destination blank.

As soon as a room was assigned him, he retired with his daughter, whom he called Belle, and was seen no more until at the supper table. After supper, he called the landlord aside and inquired if he could recommend to him some female of kind and gentle disposition, to whose care he could safely entrust his little daughter for a few days, while they remained at the hotel. Sherill replied in the affirmative, and conducting the stranger to the public parlor he introduced him to his daughter, the beautiful and accomplished Miss Sherill, a young lady of some eighteen years, who readily consented to take the charge of little Belle for such time as the father might desire. These arrangements having been satisfactorily completed, and little Belle placed in charge of her new friend, Lawrence Clark wandered away by himself until bed time.

Days flew rapidly away, and Lawrence Clark remained the same retiring and lonely stranger to all the company of visitors at the hotel, as when he first came among them. He neither sought nor accepted any companionship, except that of little Belle, for whom he evinced an almost idolatrous love, and whom he daily took for an hour or two from the care of her friend, Miss Sherill, and wandered with her down beside the blue waters of the Lake, or took her to ride with him upon their calm bosom. No one knew even whence he came, and no one showed any desire to intrude upon his privacy or ask him questions concerning himself or his antecedents. Mr. Clark, after spending his mornings as above described with his daughter, was in the habit of leaving the hotel after dinner and wandering away by himself until supper time; and frequently remained out until nearly bed time. Some three weeks had thus passed away, when on one bright and beautiful day, after taking little Belle to ride upon the Lake in the morning, Mr. Clark walked off in the direction of French Mountain, telling his daughter that he was going to climb to the mountain's top, and if at about three o'clock she watch a certain tree on the mountain's brow, she would see him wave his handkerchief to her. Little Belle and her kind friend, Miss Sherill, at the promised hour, saw the promised signal. Some hours after, as the sun was sinking in the west, a sudden and very severe storm arose and soon swept across the country. The winds blew almost a hurricane and the rain fell in torrents. So suddenly had the storm arisen, that many wanderers from the hotel, although but a little way off, were drenched by the rain before they could reach shelter in the house. Night had also suddenly fallen upon the earth, and soon after the advent of the storm all nature seemed shrouded in almost impenetrable darkness. Some of the wanderers from the hotel were compelled to seek shelter in the houses of citizens residing in the neighborhood, while some half dozen young men and maidens who had been paying a visit to a pleasant place about one mile from the hotel known as Kiss Hollow, found themselves at the approach of the storm, in the immediate vicinity of the Gage Hill school house, of which they took immediate possession, and when darkness came on, they lighted some pieces of candles which they found in the house, left, no doubt, from the last evening prayer-meeting held in the school room, and thus provided, they set about enjoying the time of their imprisonment as best they might.

Three of the strollers from the hotel were less successful, and were compelled to endure the full force and violence of the storm. These three were Lawrence Clark, last seen at the summit of French Mountain, and Albert Colby and his inseparable friend and companion, Henry Newton. The two last named had been visiting Bloody Pond and its vicinity and were there overtaken by the storm, and in endeavoring to find some kind of shelter in the blinding wind and rain, they lost their way and wandered some time before they found even the big road leading from Glen's Falls to Caldwell. Staggering rather than walking along in the direction of the hotel, amid darkness so deep that it could be almost felt they neared Gage Hill. Suddenly, Colby, who was a little in advance of his friend, struck his foot against some object in his pathway, and fell headlong into the water and mud of the road. Before he could sufficiently recover to warn his companion to beware, he too had struck the same obstruction, and met the same misfortune that had befallen his unfortunate friend. Rising as soon as possible, they both simultaneously stretched forth their hands to find if possible, the nature of the obstacle that had caused their fall.

The reader may imagine their horror when they found the form of some human being lying prone in the highway, with face upturned to the merciless pelting of the storm, and apparently lifeless. "My God!" exclaimed Colby in a hoarse whisper, "it is a man and dead! what shall we do with him?" "We can do nothing," said Newton in the same frightened tone, "there is no house near that I know of, and I even do not know where I am myself."

"Let us feel about us," said Colby, "and see if we cannot find some bank beside the road where we can lay the body out of this terrible mire, while we seek aid at the hands of some charitable citizen in this neighborhood." They immediately set about the search, and were pleased to find within a few feet of the body, a high knoll at the foot of a tree or stump—they could not tell which, in the darkness, where the body might be laid until they could find help to remove it. Again feeling their way in the mud with their hands they soon found the body, and taking it in their arms, they made their way with it to the place they had found to lay it. As they straightened out the limbs as best they could in that awful blackness, they were startled by hearing words, very faint and low, from the lips of him whom they supposed dead. Bowing their ears to catch if possible his faintest breath, they both heard and fully understood a few closing words of that sentence so well known to all Master Masons, which tells a Brother Mason of the dire extremity and distress to which he who utters it is reduced.

Colby and Newton were Brethren of the mystic tie, and well knew the duty that thus fell upon them. "Oh dear," cried Newton, "what can we do, here is our Brother, whoever he may be, and from the very portals of the grave, he calls upon us for aid and assistance? Oh! what shall we do?" "There is but one thing we can do," said Colby, "and that is for you to go the best way you can, in search of aid, while I remain here with our dying Brother," and as he said it, he calmly seated himself upon the wet ground, and drawing the strange, but dying brother's head up to his bosom, he wrapped his thin coat about him as best he could, and prepared himself for his lonely vigil in the darkness and storm, with the dying or the dead, while his friend Newton should seek the help they so much needed. Newton turned to start upon the discharge of his part of the painful duty, but he had scarcely stumbled more than three or four steps from his starting place, when his ears were greeted by a very merry ringing laugh, full and loud as if coming from many voices, backed by many happy hearts. The laugh seemed to come from a house a little to the left of the road, and at no great distance from them, but the light from which, was hidden from them by some intervening object. As if by one impulse both the friends set up a shout, and the cry of "help! help!" rang out upon the night air and seemed to join in making the howling of the storm more weird and frightful. Soon came the answering cry of "where?" and by a continuous shouting, the answering party, which consisted of the young men, who with their lady friends had found shelter in the school house, were led to the top of a steep bank that arose on that side of the road at the spot where the two companions had found their dying Brother. One of the young men carried a lighted candle in a water bucket over which he carried his hat to protect his candle from the wind and the rain. A pathway up the bank was found near by, and by the aid of three or four of the new comers, the two friends managed to carry the apparently lifeless body up the bank, when the candle in the bucket was suddenly extinguished. But guided by the lights from the school house now plainly to be seen, the little company soon reached its gracious shelter, where the body was laid upon a dry shawl spread upon the floor by one of the young ladies. After their flight had a little passed away, the young ladies united with the gentlemen in endeavoring to bring back to life, him, who, to all appearances had already fled the regions of time, and found shelter in the realms of eternity. Beautiful cambric handkerchiefs were readily supplied to remove the mud and dirt from the face. The hands and feet were chafed by the anxious watchers, but all in vain. The lips of the dying man opened but once, and borne on that parting breath the attentive listeners heard the whispered words, "Darling Belle," and all that mournful company in the little wayside school house knew that Lawrence Clark had gone out forever, leaving his darling Belle, not to the cold charities of the world, but to the tender fostering care of his Masonic Brethren.

At about midnight the storm had spent its fury, the winds died away, the rain ceased to fall, the clouds rolled away, and the late moon arose to shed a little light upon the scene. Some of the young men from the school house hastened to the hotel and soon returned with an open wagon, in which the ladies and their companions found conveyance to their homes at the hotel. Colby and Newton remained with their Brother's lifeless body, which they watched until the coming of the Coroner in the morning. News of the finding of the dead man in the road, had spread like wild fire in that peaceful neighborhood, and before the sun had completed the first hour of his daily journey, a crowd had gathered at Gage's school-house to see for themselves the proof of the truth of the flying reports. The Coroner came early, a jury was readily empanelled, and an investigation of the cause of death was had. A learned doctor from the town was called to make the examination. His pockets were searched, but they were empty, he had neither pocket-book nor money. Some remembered to have seen him wear a fine gold watch and chain, but they, too, were gone. Upon removing his clothing about the region of the heart, a gash about an inch in width was found, from which oozed a little blood, showing where some deadly instrument had entered. "Murdered!" said

the doctor, and "Murdered" was whispered from lip to lip throughout the crowd of spectators, "Murdered and robbed by some party to this jury unknown," was the verdict of the Coroner's jury; and thus it still remains, "Murdered," but only the grand inquest at the last great day shall reveal the name of the murderer. After the inquest was ended, Colby and Newton gave orders for bringing the body to the village and preparing it for the grave. Then they returned to the hotel to get a change of clothing, and by this time much needed refreshments.

The two friends and Brothers, Colby and Newton, seemed naturally, as Fraternally, called upon to take a sort of supervisory care of the affairs of their deceased Brother Clark, and make all necessary arrangements for his decent and proper burial. After partaking of a substantial breakfast, and while awaiting the coming of the body, the two friends were startled by an as yet unthought of difficulty. This difficulty was suggested to them by the sight of little Belle, as she was sporting amid the flowers of the park on the lakeward side of the hotel. In the sorrowful excitement of the past few hours, her very existence seemed by them to have been forgotten. But now, as if by common impulse, both asked the question, "What is to become of her?"

Neither was prepared to answer, and both remained for a few moments silent.

"I wonder," said Newton, "if any one has told her of her father's death."

"I think not," said Colby, "but let's inquire and find out." And entering the hotel, they sent a servant to ask Miss Sherill to grant them a short interview. In a moment their messenger returned and invited them into the parlor where Miss Sherill awaited their coming. After the usual compliments of courtesy were passed by the lady and the two young men, upon their entrance into the parlor, Colby at once entered upon the subject uppermost in his mind, by inquiring of Miss Sherill if little Belle had been informed of the death of her father.

"No," said Miss Sherill; and the tears started as she replied, "I could not tell her, 'twould kill me to see her suffer as she must, neither can I find any one in the house who will consent to perform the painful duty, and so it has not been done, and I cannot do it."

While she was still speaking, Belle came in at the door, and with a happy smile upon her face, bade them all good morning.

Colby had frequently spoken to her before this time, and was on very good terms with her, and now feeling it to be his duty as no one else would do it, he determined to be himself the bearer of the terrible news of her bereavement to the little girl. Extending both hands towards her, he said, "Good morning, little Belle, won't you come and shake hands with me."

"Yes sir, replied the child, and going up to him, laid both her little hands in his.

"Would you not like to go and walk in the park with me a little while," said he.

"Oh, yes," and her eyes fairly danced with joy, "I saw such a pretty little bird out there just now, I hope we can find it again, and maybe dear papa will come when we are out there," and she started to lead the way out, holding on to Colby's hand.

His heart and throat were too full for utterance, but taking the child up in his arms and impulsively pressing her to his bosom, he walked out into the park and took a seat on a rural bench in the shade of a great elm—still holding Belle in his arms—and while he gazed on her happy face, he felt that his courage was fast ebbing away, and if he was to tell the little girl the sorrowful tale at all, he must tell it at once. "Belle, darling," said he, and his voice trembled, and in spite of himself the tears chased each other quickly down his cheeks, "I have had news to tell you about your dear papa, and you must try and be a good girl and not feel too bad when I tell it." Belle slipped from his arms and stood before him gazing into his face—her bright smile was gone, the rose blush had fled from her cheek, and every feature had assumed the expression of one suffering the most intense agony.

"What is it, sir? what is the matter with my papa?" said she in a hoarse whisper.

Colby looked in her face and saw that it was no child with whom he was talking. A child she might be in years, and in stature, but her capacity for suffering could not have been greater if twenty years instead of five had been her age; and he knew that her suspense was worse if possible, than would be the effect of what he had to tell. So taking her once more in his arms, he said, "Darling, your papa is dead, and will soon be brought here from where he was found last night in a dying condition."

Belle heard but the first few words. Without a groan—scarcely a sigh—her little head leaned upon Colby's breast, her eyes closed, and for the time being, at least, the lamb was beyond the reach of suffering. Colby thought she was dead, and taking her in his arms he flew back to the parlor where Miss Sherill and Newton were still talking of the sad events of the last few hours. Both started to their feet as they saw the white face resting against Colby's shoulder as he entered the door. Miss Sherill advanced to meet him and take the child, and as he laid the lifeless body in the arms of her friend he said, "There, the work is complete, the assassin slew the father, I have

killed the daughter." He could endure no more, he turned and left the room. Among the guests at the hotel were one or more doctors, who after being called, examined little Belle and decided that she was only in a swoon, and with proper care would soon return to consciousness again.

At one o'clock in the afternoon, a coffin arrived from Glen's Falls, and the body was soon prepared for the grave. While the clothing found on the body was being removed to give place to other and cleaner garments, a small pin was found on the shirt front, of peculiar shape. It was merely a plain triangular piece of gold plate, one side only being slightly carved.

On the front of this pin were some broken lines, but nothing, that any one who examined it could understand. The pin was handed to Colby who put it away in his pocket-book, hoping, he knew not what, might come from it in the future.

There were many Masons among the guests of the Lake House, and a Lodge in the town. The Master called the Lodge together, and after being satisfied by Newton and Colby that the deceased was a Brother, the Lodge took charge of the funeral arrangements.

At a late hour of the afternoon, the body of Lawrence Clark was laid in the grave prepared for it in the church yard of the little village by his Masonic Brethren, who paid to his remains the honors due to the good and the worthy.

The day following the funeral, a council was held in the parlor at the hotel, to decide what should be done with little Belle.

After some argument, it was decided that Colby was entitled to have the selection of the home of the poor orphan, which he quickly settled, by expressing his determination to take the little girl to his own home, and placing her in charge of his aged mother and a widowed, but childless sister. Some days elapsed before Belle was sufficiently restored to health to be able to leave her room, and when she did so, she seemed to have lost all her former cheerfulness. She wandered about from room to room, listlessly and with no apparent interest in any of her surroundings. This determined Colby to leave as soon as possible, in order to remove her as much as possible, from scenes that reminded her so forcibly of her great misfortune.

Preparations were soon completed, and one bright morning little Belle and her future protector bade adieu to their many friends at the hotel, and started on their homeward journey.

When Colby was about to enter the carriage that had been engaged to carry them to the railway station, Miss Sherill handed him a little box, which she said contained trinkets of various kinds belonging to Belle.

While riding along the small road, Colby tried to draw his companion from her mournful thoughts, and cause her in a measure to forget her sorrow. Among other means used to attract her attention, he asked her if she would show him what nice things were in the little box he had in his hand. She readily consented, and opening the box she laid in his hand a number of pieces of jewelry, each of which she said was a gift from poor dead papa.

There was nothing of much interest to Colby among the contents of the box, except a small breastpin, which Belle said papa had told her never to lose. Upon close examination of the pin, Colby found it to be almost the exact form and appearance of the one he had in his pocket, taken from the person of the dead Lawrence Clark. Colby could make nothing of the pins, any more than that they were peculiar in form and making, but he could not rid his mind of the thought that those pins would some time be of great use to Belle in some way, he knew not how. Returning all the jewelry to the box except the pin, Colby pinned it to the ribbon which the little girl wore about her neck, and told her to always wear it, whether at home or abroad, which she promised to do.

Belle was received by Colby's mother and sister with open arms, and a hearty welcome, and she soon grew to be the very life and joy of her new home.

I hasten over the history of the next fourteen years. Belle was now eighteen or nineteen years old. Her early womanhood had more than fulfilled the promises of her childhood, for in person she was the perfection of womanly beauty. Her education had been carefully attended to, and she was now an accomplished scholar in every respect.

Colby was still single, and a gentleman of leisure, being the possessor of an immense fortune. A great portion of his life had been spent in traveling in almost every part of the world. Belle had ever been an especial favorite of his, and he had often declared that she should inherit all his wealth. He, now that she had completed her studies, determined to take her with him on a voyage to Europe, his sister going along as company and guide for her. They accordingly sailed from New York in the month of November for Liverpool, and thence to London. They had a short and pleasant trip across the Atlantic, and within a week after their arrival in England, were pleasantly

settled for the winter, in a pleasant suit of rooms at a fashionable hotel in the great city of London. The season of gayety in the metropolis was at its height. Colby, having many influential and wealthy acquaintances in the city, found ready access for himself and his companions into the very best circles of society, consequently, our young friend Belle immediately entered upon a round of visitations alike pleasant and instructive to her. Some few weeks after their arrival in the city, they received cards of invitation to an evening party at the house of a widow lady—reputed to be very wealthy—the descendant of a noble family and very highly accomplished. The invitation was accepted gladly by our friends, who immediately set about making preparations, for what it was said, would be the great party of the season. The lady giver of this most fashionable entertainment lived in a splendid mansion on one of the most fashionable streets in the fashionable portion of London.

On the appointed evening, at the usual hour, our friends repaired to the house of entertainment. They were received by the hostess with marked attention and cordiality, and Belle became at once the belle of the occasion, and was soon the observed of all observers. We do not propose to describe the party or the persons present; our story has relation but to some three or four of the participants in the gay scene; suffice it to say, that

“All went merry as a marriage bell.”

Late in the evening after having wandered through the various rooms devoted to the amusement of the guests, Colby was standing idly near a small company of aged persons who were passing the time in social converse, when the lady of the house approached him and smilingly asked, if he was already becoming wearied. As he replied in the negative, his eye fell upon a small pin which she wore in her collar. He started so suddenly that it attracted her attention, and she inquired the cause of such strange emotion.

“Madam,” said Colby, “you will excuse me, I know, when you hear the explanation of my strange conduct, and allow me to assure you that it is no idle curiosity that prompts me to commit, what under other circumstances would be an ungentlemanly act.”

“Pray sir, proceed,” said the lady, her countenance expressing the surprise she doubtless felt at Colby’s strange words and appearance.

“I will,” replied Colby. “Allow me,” said he, “to ask where you obtained the small breastpin you are now wearing?”

The lady turned deadly pale as she replied “that the pin was the gift of one she supposed was long since dead,” “But,” said she, “why do you ask—what interest can you have in the history of my pin?”

“I have no personal interest in it,” replied Colby, “but I have in my possession a pin much like the one worn by you, and it was obtained by me under very painful circumstances—I having taken it from the person of a murdered man, who was an entire stranger in the country where he was slain. I have long sacredly kept that pin,” continued he, “hoping that some day it would, in some manner, bring me to know more of him who once wore it.”

Without a word of reply the lady took Colby’s arm and led him to a seat at the further end of the room, and out of hearing of her guests.

After seating herself beside him, she remarked, “I will tell you, sir, the history of this pin, as I am satisfied that you know more concerning it than you seem willing to reveal. This pin was a gift from my husband. When I was but eighteen years of age, I married an American gentleman named Moore, who was traveling for pleasure, and whom I met, loved and married contrary to my parents’ wishes, while spending a winter in Rome. Soon after our marriage, myself and husband went to Paris, where we resided for nearly two years, during which time, a son and daughter—twins, were born to us. Another year passed in almost unalloyed happiness.

“Then a distant relative of my father died, and left him heir to a title in England, and an immense fortune. My parents were now more than ever dissatisfied with my choice of a husband. I was their only child, and would at their death inherit their wealth and title. They seemed determined to bring about a separation between my husband and myself, to accomplish which they came to Paris and soon filled my silly head with all manner of notions of wealth, grandeur, happiness and pleasure I might enjoy if I would desert my husband and go home with them. They told me a divorce could readily be obtained, that I could get possession of my children, and thus provide a name and social position for them and myself. In an evil hour I listened to their wicked advice, and taking my son with me, I left my home and came with my parents to England. My husband had our daughter out riding with him when I left his house, so I was compelled to leave her behind. My parents persuaded me that my husband would soon follow me to England, and when there, they would easily find means of

restoring my daughter to me. In this they were mistaken. My husband never came to England. I received one letter from him soon after my arrival in London, kindly requesting me to come back to him. By advice of my parents, I haughtily answered his letter telling him that I should never live with him again. I have never seen husband or child, or heard tidings of them from that day to this. But I assure you, sir, that if suffering can repay for a wrong committed, I am amply repaid for the wrong done a kind and loving husband. Soon after leaving my home, I became convinced that I had acted very foolishly and wickedly, and I sincerely repented the course I had pursued. My father wanted to procure a divorce for me, but I would never consent. In a few years my parents both died. My son soon followed them to the grave, and for some four or five years, although surrounded by wealth and friends, I have been a lonely, miserable, unhappy woman."

"But about that pin," said Colby, "you have not told me of that."

"True," replied the lady, "I had forgotten the pin. Soon after the birth of our twins, my husband one day presented the pin to me, and gave a similar one to each of our children, reserving one to himself. I think he said the four when together, formed some kind of a Masonic emblem. At the death of my son, I took his pin and have since kept it in my personal possession;" and taking her portemonnaie from her pocket, she took from it a small breast pin, like to the one worn by Belle.

At this moment, the door leading to the next room was thrown open, and there came from it the sound of a sweet voice that seemed to fill both rooms with melody, as she sang the chorus of that sweet old song,

"Home, sweet Home, be it ever so humble,
There's no place like home."

Colby and his companion listened until the song was finished, then turning to her once more, he said: "What did you say was your husband's name?"

"Moore," replied the lady, "Lawrence Clark Moore. And now, sir, please tell me why you ask so many questions touching this pin and its history? I am sure you have some good reason."

"If you will lend me those two pins, I will answer your inquiry quickly."

She handed him the two pins.

"Now, madam," said he, "take my arm and let us go into the music room."

They found Belle still seated at the piano, while the company stood in groups around her, listening to the sweet music she drew forth from the instrument. When the piece was finished, Colby led his companion to the side of the young musician. "Belle," said he, addressing her, "Where is the little pin, that years ago, you promised me to constantly wear?"

"I have it here," said the maiden; and she unpinned it from her collar and handed it to him.

He laid the three pins down upon the piano, joining the three similar sides together. He then drew from his pocket-book the pin he had kept so long, and placed it with the others. The emblem was complete. The four pins formed a Master Mason's apron, with the letter G in the center.

Then turning to Madame Moore, who was now very pale and trembling violently—her eyes fixed on Belle—he said, "Madam, the jewel is perfect now. The part I had was taken from the bosom of a murdered Masonic Brother, fourteen years ago. I only knew him as Lawrence Clark, the name he gave to the public." "And that young lady," said he, pointing to Belle, "is his daughter."

Mrs. Moore waited to hear no more, but, clasping Belle to her bosom, she uttered one cry of, "My child," and then sank down in her daughter's arms, alike forgetful of joy or sorrow.

And here I leave them to the enjoyment of their happiness, which, when the mother once more returned to consciousness, seemed as perfect as earthly happiness can be.

The broken jewel has done its work, and aided, as all Masonic Jewels and emblems should do, in advancing the happiness of mankind.—*N. D. in Masonic Jewel.*

AND it came to pass when Solomon, the Son of David, had finished the Temple of Jerusalem, that he called unto him the chief architects, the head artificers, and cunning workers in silver and gold, and in wood and ivory, and in stone—yea, all who had aided in rearing the temple of the Lord; and said unto them:

"Sit ye down to my table; I have prepared a feast for all my chief workers and cunning artificers. Stretch forth your hands, therefore, and eat, drink, and be merry. Is not the laborer worthy of his hire? Is not the skillful artificer worthy of honor? Muzzle not the ox that treadeth out the corn."

And when Solomon and the chief workers were seated, and the fatness of the land and the oil thereof were set upon the table, there came one who knocked loudly at the

door, and forced himself even into the festal chamber. Then Solomon, the king, was wroth, and said :

“What manner of man art thou?”

And the man answered and said :

“When men wish to honor me they call me Son of the Forge ; but when they desire to mock me, they call me blacksmith ; and seeing that the toil of working in fire covers me with sweat and smut, the latter title, O king ! is not inapt ; and in truth thy servant desires no better.”

“But,” said Solomon, “why camest thou thus rudely and unbidden to the feast, where none save the chief workmen of the temple were invited to dine with the king of Israel ?”

“Please ye, my lord, I came rudely,” replied the man, “because thy servants obliged me to force my way ; but I came not unbidden. Was it not proclaimed that the chief workmen of the temple were invited to dine with the king of Israel ?”

Then he who carved the cherubim said : “This fellow is no sculptor ;” and he who inlaid the roof with pure gold said : “Neither is he a workman in fine metals ;” and he who raised the walls said : “He is not a cutter of stone ;” and he who made the roof cried out : “He is not cunning in cedar wood ; neither knoweth he the mystery of uniting strange pieces of timber together.”

Then said Solomon :

“What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged with a scourge, and stoned to death with stones ?”

And when the Son of the Forge heard this he was in no sort dismayed, but advancing to the table, snatched up and swallowed a cup of wine, and said :

“O king, live forever ! The chief men of the workers of wood and gold and stone have said I am not one of them, and they have said truly. I am their superior ; before they lived was I created. I am their master, and they are all my servants.” And he said to the chief of the carvers in stone : “Who made the tools with which you carve ?”

And he said : “The blacksmith.”

And he said to the chief of the masons : “Who made the chisels with which the stones of the temple were squared ?”

And he said : “The blacksmith.”

And he said to the chief workers in wood : “Who made the tools with which you hewed the trees on Lebanon, and formed them into the pillars and roof of the temple ?”

And he said : “The blacksmith.”

Then said he to the artificer in gold and silver and in ivory : “Who makes your instruments by which you work beautiful things for my lord the king ?”

And he said : “The blacksmith.”

“Enough, enough, good fellow,” said Solomon, “thou hast proved that I invited thee, and thou art a chief artificer in art. Sit thou beside us at the feast ; and be thou forever honored among men.”

THE ORIGINAL TRESSEL BOARD.

[By Bro. Rob. Morris.]

In the ordinary Blue Lodge lectures, we find references to a “tressel-board” (better “tracing-board”) upon which the principal builder of the Temple of Solomon “drew his designs.” The idea is so natural, so accordant with the practice of all consulting architects and professional builders, that it proves to be one of the few references in the Blue Lodge lectures that has *not* been controverted.

Now, could we but find that tressel-board, had any copy of it been preserved either actually or by tradition, nothing would be easier than to reproduce the details of Solomon’s Temple, and so an important passage in Biblical and Masonic history would be cleared up. We should know what *ideas* the builders “worked up to ;” what angles they fixed in ascending passages and roof-lines, and most of all, what standard of linear measurement (“metron”) was placed in their hands with which to measure and shape every piece of stone, metal, wood and textile fabric employed in the work. But as yet no tressel-board has been brought to light. Yet I am strongly impressed with the opinion that in the crypts of the mountain, far below the site of the Temple, such a “tracing-board” may have been preserved ; that in some securely sealed apartment, amidst other treasures of antique knowledge, a key to the whole design may be reposing, to be brought to light when that long-famous hill shall fall into the hands of men who will compel it to disgorge.

I am partly led to this belief by a discovery connected with the Great Pyramid of Cheops, developed by my friend and correspondent, Prof. H. L. Smith, LL. D., of Geneva, N. Y., in an article in *Silliman’s Journal* for November, 1873. It is known by all who have read anything concerning this grandest of all stone piles, that there

are but *three apartments* in this grand mass of *six millions tons* of stone; the first 102 feet under the center of the Pyramid; the second (called "Taylor Chamber") about 70 feet above the base; the third and the most completely finished of the three (the "Smyth Chamber" about 140 feet above the base. Now, upon this second chamber, on the eastern wall (which is constructed of white marble) there is a tressel-board, the oldest and in some respects the most remarkable one in the world.

In a brief paper like this, and without a drawing, it would be obviously impracticable to explain the matter with clearness. But I will point the reader to the following facts connected with the history of the building, all of which seem to be *incised* in the aforesaid marble wall, and that, too, with a clearness and simplicity wonderful to behold.

1. The *measure* used in building was the *inch*. This is not exactly our statute inch, but so near it that 1000 *pyramid inches* are equal to only 1001 *English inches*. That is, in 4000 years, the inch used by builders in that grand edifice, the Masonic Temple, over which Philadelphia Masons so justly boast, has *shrunk* only twenty-five parts in twenty-five thousand! May not the time come when the building world will take their "24-inch gauge" to the base of mighty old Cheops, and graduate it at that world's great dial-piece! The Astronomer-Royal of Scotland has already proposed that instead of making Greenwich the standard of the world's longitude, or Paris, or St. Petersburg, or Washington, that all astronomers unite upon the Great Pyramid. Then every railroad train will be run, and every watch and clock in the world regulated, by this stone pile, 484 feet in height, of King Shoofo, erected when the world was new!

2. The unit of measurement being the *inch*, the "metron" or measuring-rod of the workmen was a 50-inch rule, or more practically, its one-half, a rod of twenty-five inches, which is believed to be "the sacred cubit" of the Jews, "long-lost, now found: holiness to the Lord!"

3. To establish in the world's chronology the exact period at which the Great Pyramid was constructed, and thus to form a Pyramid Era as a point of departure for the noted events in all coming time, the great "Master Builder" under the order of his King, Cheops, selected from the constellations, nowhere more glorious than in the clear atmosphere of those Egyptian heavens, various stars, and used them, both in their relations to each other, and their positions relative to the north pole and to the equinoctial point. Notably among these is a star named *alpha draconis*, then less than four degrees from the true pole (though now at a considerable distance removed) and used, 4000 years ago, as the *polar star*; also the bright star in the Pleiades.

Was it not a grand conception, that instead of carving the date of erection upon the *corner-stone*, as we do now-a-days, or incising it upon a *tablet* high up in the building, or impressing it upon metallic discs and depositing it beneath the base, this Master Builder set his own period *high in the glittering concave* and wrought its date in the very measurements of blocks, and angles from top to bottom of the pyramid. Yet such is the case, and these facts, under the refined processes of modern mathematical science, are just coming to light.

In the diurnal passage of this star (*alpha draconis*) around the north pole, there were of course two separate moments of time when it passed the meridian, one above and one below the polar point. These may be called the upper and lower culminations of the north star. At the *former*, the star formed an angle with the horizon of 33°; at the *latter*, 26°. Now both these angles are set again and again, over and over, in the various lines of construction, the passage ways, &c., &c., of the Great Pyramid.

5. The angle of 30°, which is the latitude of the place occupied by the Pyramid.

These by no means exhaust the conclusions of learned mathematicians who have gone into this subject, but when it is considered that such complex problems were wrought out not only in the excavations of the "Niche" aforesaid, but in all parts of the Great Pyramid; that, in other words, in piling up nearly seven million tons of stone blocks (limestone, marble, syenite and porphyry) upon one another to the sky-defying height of 484 feet, every passage-way, air-tube, court and chamber is constructed upon those ideas and (apparently) to perpetuate those ideas; and finally, when it is borne in mind that, according to the best data, the Pyramid was erected not less than *twenty centuries* before the Christian era (more than thirty centuries before the U. C., of which Chronologists say so much, we may safely appeal to every reader with even a smattering of historical and scientific tastes, if this does not give our subject an interest beyond that of mere size and age.

A society of Pyramidologists has been formed in this country, subsidiary to the *American Holy Land Exploration*, whose aims are to promote the study of the building through personal researches; and even more, geometrical and astronomical investigations, based upon facts already established. To put models of the Pyramid into colleges and scientific societies; to encourage newspaper discussions and public lectures upon the subject; and generally, to awaken popular interest, are among the practical aims had in view.—*Keystone*.

THE PRESENT POSITION OF ENGLISH FREEMASONRY.

[By Bro. Rev. A. F. A. Woodward, P. G. C.]

THE earliest return of Lodges, acknowledging and subscribing to the English Grand Lodge, which exists in the archives of the Grand Secretary's office is of date 1723, and gives us a list of 51 contributing Lodges.

In 1725, two years later, the number of such Lodges had increased to 69, and in 1736, 11 years later, to 169.

So again in 1740 the number had still further augmented to 189, in 1745 to 197, in 1750 to 214, and in 1755 to 271. We observe so far a considerable and steady increase, but in 1760 the numbers had fallen back to 270, a proof, we think, of the entire reliability of these very interesting statistics.

In 1766 the number had again risen, namely, to 357, or an addition of 100 Lodges in 6 years. In the first year of this century, the number returned by Grand Lodge amounts to 581, or an increase of 224 Lodges in 34 years.

This, though a considerable increase, no doubt, is not very striking in itself, and we might fairly have expected a larger increase, did we not remember that for the greater portion of the above period, the "Athol Masons," as they were called, had a Grand Lodge of their own, and their Lodges are not included in this enumeration; while the old York Grand Lodge was also still in existence, though it had at the close of the last century practically succumbed to the preponderating influence of its more prosperous southern rival.

In 1815, the first record after the Union gives the number of Lodges on the roll of the Grand Lodge as 655, and this number seems only on the whole slowly to have increased until the year 1843, in which year our Order lost its lamented Grand Master, H. R. H., the Duke of Sussex, when the roll of Lodges had risen to 721. Thus during the early portion of this century, and the space of nearly 30 years, the increase of Lodges had been only 66.

At the installation of Lord Zetland in 1844, the Lodges holding warrants from our Grand Lodge and acknowledging its supreme authority, were 733 in number, while at the close of the year 1870, when he resigned the high post he had so long and so admirably filled, our English Lodges had risen in number to 1,344.

This is an increase of 623 Lodges in 26 years, or an annual increase of 24 Lodges in round numbers. As we know at the close of 1871, our Annual Calendar exhibited the names of 1,372 Lodges, and at the close of 1872 the number had still further risen to 1,417, there seems moreover to be little doubt but that our Order is still on the increase, and that succeeding years will witness the addition of fresh names and fresh numbers to our Masonic Calendar.

These figures, though simple enough in themselves, are full of very interesting consideration for all English Freemasons. In the first place, they clearly mark the steady, continuous, and, let us hope, permanent progress of our Order; and they also show us this, how under good government and wise regulations the Craft has flourished in a most remarkable degree. We should not be doing justice to our own feelings, or to those we know of many English Freemasons, if we did not take the opportunity of reiterating the opinion we have before publicly expressed, how much our Order in this country owes to the wise government and benignant "regime" of Lord Zetland. Though he was more than once attacked, and very unjustly, during his Grand Mastership of 26 eventful years, he ever followed that wisest of all courses, he took no notice whatever of the idle cavil or the frivolous complaint, least of all did he ever condescend to answer the anonymous comment or the personal imputation. His government was unfurlingly marked by strict and constitutional adherence to the great Masonic principles of order and law, of impartiality and fairness, of consistent firmness while yet of considerate toleration. He might fairly at the close of his Grand Mastership, say as an older Grand Master of ours said "*Si monumentum quaris circumspice*;" if you wish to learn what my rule has been, you have only to view the Order nearly doubled numerically during my presidency, and displaying in numberless ways, and on every occasion, unmistakable proofs not only of its unflinching attachment to our time-honored landmarks, but of its substantial welfare and material prosperity.

When Lord Zetland succeeded to the supreme direction of the Craft it was slowly emerging from angry contests and heated discussions. Under his auspices nearly three decades of peacefulness and harmony have succeeded in effacing all memories of older conflicts; and our Brotherhood, happily united in the bonds of fraternal harmony and concord, has been free to devote itself to its own proper work—the tranquil celebration of its ancient ceremonies, the peaceful manifestation of its distinguished principles, the increase of its numbers, and the augmentation of its material prosperity. May such continue—not that material prosperity is everything, nor should it ever be made by us any safe or abiding test of our real Masonic development, but we all shall

wish that the Order may fairly continue to share in the general prosperity of the times in which our lot is cast; and that it may succeed in gaining, and that it may endeavor to retain in its expanding material prosperity, the good opinion and the flattering confidence of its fellow men.*

If we look now at the social condition of English Freemasonry, we are also able to discern that it is in truth one of progressive and decisive improvement. We do not mean in saying this, to allude merely to a question of "caste" or degree of society. On the contrary, we have always been among those who have openly advocated the admission of *bona fide* operative Lodges, if possible; we believe that the general framework of Freemasonry would be strengthened by their reception. Therefore in saying that there is a general improvement in the social status of our Order, we must not be supposed to imply that we are in favor of anything like an exclusive or select association; but what we would rather wish to imply and to turn attention to, is the fact, a good omen even in itself, of the far greater care manifested generally in the admission of candidates. No doubt, in some instances, this Masonic virtue of commendable caution may be still further most properly increased; but, on the whole, after a careful survey of the past annals and present position of our Order in England, they must be very inattentive observers who are unable to discern marked tokens of a higher tone, and more refining influences amongst ourselves.

For the last twenty-five years, those who have interested themselves in the real welfare of the Craft, must have rejoiced to notice, almost universally abounding manifestations of social progress and amelioration. We do not mean in saying this to cast stones at any one, least of all at those who preceded us as members of the Order; neither do we wish to make an idol in any sense, of those ill-used and often misunderstood words "general respectability." But we think that all will concur in this, that, as in society generally, late hours and protracted sittings are now to a great extent discountenanced, so the less such a possible charge could be brought forward by any against Freemasons the better for us all, as the prolonged, if agreeable, seances of what has been humorously termed the "Knife and Fork Degree" when too much cultivated or considered, do not tend to promote the best interests, or to educe the true spirit, of our beneficial and benevolent Brotherhood.

Indeed, there can be, we trust, but little doubt but that our Order generally has more fully realized that Freemasonry, to be worth anything in itself really and truly to us all, or to be able to encounter the unsparing criticism of 'the age, must make its practice and profession go hand in hand; and that, therefore, in the development of its greater and truer principles of sympathizing kindness and active benevolence, its living mission seems to be best exhibited and worked out rather than in merely a careless routine of ritual, or in pleasant and genial Lodge festivities. It is to this feeling, that is to be traced undoubtedly, the great change which has come over all our feelings and arrangements in respect of the wonted accessories of our Lodge rooms, and the needful accommodation for our Lodge meetings. Really magnificent buildings for instance have sprung up all over the country, of no mean architectural pretensions, reflecting the greatest credit on their professional builders, and testifying remarkably to the zeal and liberality of our Brethren. There, within the sacred arena of the commodious Lodge room we are enabled to carry on with solemnity and praise-orthy decorum, those hidden ceremonies of mystic observance which we have indeed such good reason to admire, to guard, and to prize.

Many of us who remember the by-gone accommodation of Freemasons' Hall will heartily rejoice at our noble Grand Lodge, and at the great improvement happily effected in that old scene of so many fraternal gatherings and so many Masonic associations. In saying this, we should never forget that, in a great measure, it is in truth to the energy and administrative skill of our distinguished Bro. John Havers that our noble Order to-day must fairly attribute changes of which all must approve, and ameliorations carried out consistently and completely, in the face of many difficulties and many obstacles. At this moment, too, our Order is happily presided over by one who possesses not only much experience as a ruler in our Craft, but who unites in his own person many of those attributes which ever serve here to add dignity to high place, and to lend authority to personal rule. Long known as a successful Past Grand Master, having presided over a Province which is in the highest state of Masonic efficiency, and which may be said to have shown an example to all other Provinces as regards the great central Masonic Charities, the Marquis of Ripon seems to claim, not only from his past services and Masonic Knowledge, but equally from his high personal qualities and distinguished abilities, the heartfelt confidence and loyal support of the Craft at large.

* While these remarks were going through the press Lord Zetland had passed away from us all, full of years and honors, leaving behind him amid many mourning regrets, an ever grateful memory of that good old Craft he served so long and so faithfully, and ruled so wisely and so well for the long period of six-and twenty years.

Probably few elections to the high office he now so ably fills have been hailed with more unanimity by the Order generally, than was Lord Ripon's nomination and elevation to the Grand Mastership. Perhaps one great reason for the universal approval of the Craft may be found in this, that all equally are convinced, under his constitutional rule, the Order will continue to progress, alike in peaceful development and fraternal unanimity. Educated in the best school of Freemasonry, our Grand Master has more than once most eloquently proclaimed his clear conviction, that in order to preserve the great outer framework of our Masonic building in thorough repair, and the various portions of its inner machinery in working order, a firm while considerate maintenance of our *lex scripta* and our *lex non scripta*, is that which most surely best accords with the highest interests of the Fraternity, and with its truest progress, and the due maintenance of its influence amongst men. Everything seems to anger that, under our present Grand Master, Freemasonry in England will continue to preserve its present undoubted position of social elevation, upholding ever those great and immutable principles which constitute alike its honor and its happiness, its ornament and its value, its distinctive features and its most admirable characteristics.

Of late years we have welcomed amongst ourselves with universal congratulation, the advent of our royal and illustrious Brother the Prince of Wales.

The quaint words of a former generation recur at once to our memories,

"Great Kings, Dukes, and Lords,
Have laid by their swords,
Our myst'ry to put a good grace on;
And ne'er been ashamed
To hear themselves named
With a Free and Accepted Mason."

May we not believe then fairly that, as well socially as materially, the present position of our English Freemasonry is one both of undoubted progress and of peculiar promise?

And if now we turn to consider our position historically, we see at once also, what great strides archæological study and scientific inquiry are making amongst us. Time was, that we were content generally with somewhat too easy an assent to what others had said, and to what others had written, often with little of special knowledge on the subject, and less of accurate authority. Not that in saying this, we wish to disparage in any way the earlier labors and histories of Anderson, or Preston, or Laurie, or Oliver—on the contrary, we think that Anderson and Preston especially, subject to some needful modification, and some friendly pruning—give us in truth our safest and truest clue to the real history of our ancient Order. But we undoubtedly owe to our German Brethren that great impetus which has been given to the actual study of our documents, and the careful analysis of our own evidences. There have been those, there may be some still, whom Anderson calls "scrupulous Brethren," who have rather set their faces, and still set them against Masonic inquiry and research, against the verification of our commonly received authorities, against the opening out of our long hoarded stores of forgotten archives and dusty manuscripts. But let us hope that now, when all studies are advancing and all knowledge is progressive, we who have as Freemasons taken the lead in so many kindly acts of sympathy and good-will to men, will also not be backward, but on the contrary anxious to advance, in all intellectual appreciation and all archæological study, alike of our history and antiquities, our ancient legends and our time-honored traditions.

At this moment five great views of Masonic history (we leave out those of lesser importance) seem to divide Masonic students. There is first the theory which links Freemasonry on to the Templar Order or the Rosicrucian confraternity. This theory, however plausible in itself, or vehemently supported, has never been able to meet the sifting demands of history, and seems now to be given up even by its warmest supporters. It is in truth historically untenable. There is a second view, which more or less finds support from modern Masonic German writers, though the germs of it may be found in earlier authorities of that country, which regards Freemasonry as a purely speculative Order now, but deriving its origin from the German Operative Stonemasons, not earlier than the twelfth and not later than the thirteenth century. The one great objection to this theory is, that it is what is always a mistake, the application of a particular fact to advance a general theory. It may be true for instance, that the German Stonemasons existed as a fraternity in the thirteenth century with usages and customs very like our own, but "*non constat*" that therefore Freemasonry took its rise then or thence. Our able Bro. John Findel, of Leipsic, has put forward this explanation of our rise and progress as an Order, in his "*Geschichte der Fraumaurerei*," of which we have a translation in this country, and has developed his views on the subject with great clearness and ability, and his history of Freemasonry is most interesting in itself, and will well repay perusal. But the argument of Bro. Findel, is after all, only "*post hoc propter hoc*," as it is said, and though it reflects the greatest credit on his German patriotism, to make the good "*Gesellen*" of the German "*Steinmetzen*

Bauhütten," the originators of Freemasonry, we feel sure that this theory of our history will not survive the assaults of a scientific and colder criticism. There is a third view which considers Freemasonry as a sort of universal league of philosophic and mystical teaching, with a considerable leaning to the School of the "Illumines," and a still greater adoption of a very negative creed indeed; but as this is so far a purely foreign view of our Order, and not in any sense English or likely to be, we think we need hardly trouble ourselves with it further. Then again of late years, our Bro. W. P. Buchan and one or two others have propounded what is called the "1717 theory," with great energy and great devotion. But as it seems to us the 1717 theory "*ruit mole sua*," as if true it proves too much. Freemasonry would then simply appear as a deliberate impostor, and Mr. Hallam's epithet of "mendacious" as applied to both Masonic "calumniators and panegyrists" might indeed then be fairly given alike to our historians and our legends. We need hardly further discuss the 1717 theory, as except as a "sensational" theory, it cannot, we think, be successfully or even seriously argued. And lastly, there is the view of our Masonic history, which is practically the view of Anderson and Preston in England, of Laurie in Scotland, of Mackey in America, of Lenning and Krause and Schauberg in Germany, of Clavel in France, and in which we think we see the true solution of the many acknowledged difficulties of our Masonic history.

This theory of our Masonic history shortly stated is this: our present Freemasonry is the legitimate successor, though on an enlarged basis, and with the admitted preponderance of the speculative element, of the old operative guild assemblies and the sodalities of mediæval and earlier Freemasons. We have inherited to-day the legends and constitutions of those ancient and handiwork Craftsmen. That these sodalities existed in this country until their gradual decadence in the middle of the seventeenth century, in full activity and vigor, is susceptible of much and varied proof. That we can also trace them back through many generations to the Roman Sodality, and Jewish and Tyrian Masons is, though not so easy we admit of demonstration, yet still not altogether incapable of substantiation. If direct evidence perhaps be wanting, there is a great amount of circumstantial evidence, and even much more of inferential evidence which we can fairly press into our service, and which seems in itself, and as far as it goes, to be both accurate and irrefragable. But such a theory as this requires necessarily a great amount of careful consideration and connected study, the comparison of many documents, and the collection of many MSS. Thus for some time in this country these studies and researches have been carried on with much zeal and no little success by some of our Brethren, and there can be but little doubt that before very long we shall be able to congratulate ourselves on some appreciable results. We must especially notice that very interesting work, lately edited by Bro. J. W. Hugan, which has given the Craft for the first time a collection and collation of many of the ancient Constitutions.

As long forgotten Lodge collections are carefully overhauled; as the MSS. in the Rolls office and other public offices are indexed or transcribed; as the fabric rolls of our Cathedrals, and the archives of our Municipalities are disinterred, so to say, from the oblivion of centuries, no doubt not only will many fresh MS. Constitutions be discovered, but we shall be able to collect together an amount of existing evidence never before thought of, much less even suspected to be extant. Take, too, one little branch of our archaeology hitherto much neglected. There are in this country, in the British Museum and elsewhere, many curious impressions of seals which seem to have belonged to the Masonic Guilds; while it is only quite recently that the history of the Guilds themselves, important as the part they played in the earliest trading and operative and municipal history of England, has been at all attended to, and even now we are only beginning to be acquainted with it.

Yet, surely, all that has now been so imperfectly stated, is a sufficient proof that the present position of English Freemasonry, looked at from an historical and archaeological point of view, is one of active study and healthy criticism, and of greater intellectual vigor, probably, than has characterized any previous epoch of its existence. Let us earnestly hope that all these studies and researches may end some day ere long, in a readable and reliable and undoubtedly scientific history of our good old Order.

And then when we endeavor to ascertain what is the practical teaching or benefit of Freemasonry as now pursued in this country, we find in it much to admire and more to commend.

Freemasonry has had its assailants in past times; Freemasonry has its assailants to-day, even at this very hour; and there are many who openly object both to its actual position and its avowed principles. There are those, for instance, who think that Freemasonry should discard all the religious element from its Lodge, and confine itself to the philosophical teachings or cosmopolitan sympathies. There are those

who complain that Freemasonry is not religious enough, and that by its professed universality it is a negation of a higher Creed. But, all such impugners of our Order appear to us to forget that Freemasonry is not religion, never claims to be religion, or to teach religion to others. Freemasonry does claim to be a world-wide philanthropic sodality, based on the one great principle which pervades the divinity of all prayers—the recognition of the One Great Universal Father, Ruler and Architect of this world and of man. That there may be denominational difficulties felt by some in such a view as this, we do not affect to conceal, but Freemasonry *qua* Freemasonry has nothing to do with denominational teaching, just as it has no concern with political opinions. Freemasonry leaves religion to those whose great mission is to announce its healing message to man, offering, however, a neutral ground, so to say, for men of contrasted views and conflicting opinions; a place of assembly where for a little time the voice of party may be hushed, and the contests of sectarian difference may be stilled. Freemasonry may be wrong or it may be right in the view it takes, the teaching it avows, and the course it adopts, but such it is, and we feel that, as it is always better to avow our principles, to hoist our flag, there is no use whatever in at all hesitating to declare what as we believe the undoubted position and teaching of our great Order really are.

There may be many who take a very different view of what Masonic teaching is or should be, but it is undeniable in our opinion that, whatever may have been the distinctive utterance of Freemasonry in other days, or at particular epochs, the one distinguishing feature of our present English Freemasonry is its Universality. And Freemasonry in inscribing this motto, so to say, on her graceful banner, is but proclaiming in our time and generation, the teaching of an earlier age, when Jewish and Tyrian Masons worked side by side in the building of the Temple of the Most High. It may be perfectly true that we may find less expansive views prevailing during a period of the last century, but whether for good or evil, the Universality of our Order has been the pervading characteristic of our teaching and our practice during this century; and the fact ought to be honestly admitted as alike the now deliberate position and the unflinching characteristic of our English Freemasonry.

Freemasonry we believe has thus a sphere of usefulness and importance in the world, in that it serves to cement enduring sympathy between persons of very opposite feelings, and to conciliate firm friendships amongst those who might, by birth, and education, and inherited traditions, have for ever otherwise remained at a perpetual distance. And if it be here asked what does Freemasonry do after all for the general welfare of the world? we may fairly reply, it seeks to educate the young and to aid the old, it endeavors to relieve distress and succor misery, with true if discriminating liberality, while it would administer on the highest principles of true-hearted charity, extensive relief to its suffering members and those nearest and dearest to them, in the trying hours of their earthly calamity. It has been indeed objected to Freemasonry that it confines its relief to its own members or their families, and this no doubt is true as a general rule; but it is not correct to say that Freemasonry never aids those who are not Freemasons, though it mainly directs its charitable endeavors towards the Brethren of its own great "household" and their families. We admit that it is the distinguishing feature of Freemasonry, to hold out evermore a cheerful and liberal assistance to those who make a proper claim on its consideration; and surely in doing this we are not doing wrong: instead of being blamed we ought to be praised, that our Order makes all its arrangements and all its organizations, public and private, subserve the great end of active benevolence. The truth is, that Freemasonry in the position it adopts and the views it propounds, seems often to run counter to the sometimes necessarily narrower views of party interest or denominational zeal. Within its ample limits and under its tolerant rules are gathered as in times past, so to-day, a great Brotherhood of men, which whether on higher or lower grounds accepts its teachings and acknowledges its influence. It may, and perhaps it does, antagonize this view or that view, it may appear to comprehensive too some and too contracted to others, it may be considered too religious by the Illumine and too little religious by the earnest denominationalist. But yet somehow or other Freemasonry manages to hold its own, and even to flourish the more through opposition and hostility.

How far Freemasonry will endure as Time moves on amid the altered wants and conditions of society, Time itself alone can show; but sure we are of this that if Freemasonry be only true to its own great principles of universal sympathy and kindly toleration, it will still prove of great value and blessing to mankind, and survive when perhaps other societies crumble to decay. If we may judge from the past, and if we truly understand and realize the present, the principles we have enunciated, however feebly, will remain as the distinguishing characteristics of English Freemasonry; and as long as they so do, we have not the slightest doubt or the remotest fear but that our Order will continue to progress and persevere in its useful, and beneficent, and

conciliatory Mission, for the peaceful proclamation of its great and gracious truths, and for the harmony and happiness of the human race.—*London Masonic Magazine.*

MASONRY AMONG THE INDIANS.

THE evident doom of the aborigines of this country to extermination, while it does not fail to excite sympathetic feeling in every one, most of all should strike a tender chord in the Mason's breast. They are not what they once were; civilization has only approached near enough to brutalize them with the vices that accompany it, as the crowd of dissolute camp followers accompany the army. Our great national novelist Cooper, has been ridiculed by some for idealizing his Indian characters, but we believe his pictures to represent much more nearly the Indians of former days than their descendants do now. Whether there are lodges of brethren of the Mystic Tie now among the degraded Indians of our western borders, we do not know, but that there are individual Masons among the better class of them we do know, and we are equally certain, that once there existed fraternities who possessed, like Freemasons, an esoteric knowledge which was confined solely to the initiated. DeWitt Clinton, once G. G. High Priest of the United States, relates, on the authority of a respectable native minister, who knew from examination, the existence of such a society among the Iroquois. That there were mysteries among the Mexican and Peruvian tribes, is equally well known. Whoever is within the magic circle indicated by the Mystic Tie, has our genuine love and deepest sympathy, and even the nation that they call their own has claims upon us, for their sake, which others have not.

Tecumseh, the famous Shawnee orator and warrior, and equally noted for his temperate habits and adherence to truth, was made a Mason while on a visit to Philadelphia; and more than once, when under trial, did he prove himself true to the brotherhood. Past Grand Master Scott, of Virginia, in an address delivered before the Grand Lodge of that State, in 1845, related an interesting incident in Tecumseh's life, which he stated was well authenticated, and vouched for by several witnesses then living. "During the last war with England, a detachment of Americans were overpowered in the Northwest by a superior combined English and Indian force, and compelled to surrender. Scarcely had they laid down their arms, when the Indians began to insult, strip and maltreat them. At length the tomahawk and scalping knife were raised, and Tecumseh entered upon the scene at the height of the barbarity. He made no motion to check his followers, but on the contrary, encouraged them in their work. Many of his best warriors had fallen previously by their Kentucky rifles, and this was an Indian's revenge. But the cry of a Mason and a brother reached his ear, in a language that he could not but comprehend. In a moment he sprang among his followers with his tomahawk uplifted, and uttered the life-saving command—'Let the slaughter cease; kill no more white men.' This is but one of the several authentic incidents in the Masonic life of the brave Tecumseh."

We have another noble example in Indian Masonry, in the person of General Parker, grandson of the great Indian Chief, Red Jacket, a pure-blooded Indian, and at the same time an educated gentleman and a Mason. During the late civil war he became famous on General Grant's staff, and proved himself to possess the warlike blood of his ancestors. At a Masonic Banquet, in Chicago, prior to the war, he spoke most touchingly of himself, as almost the lone remnant of what was once a noble race. As he found his people thus wasting away, he asked himself: "Where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last council-fire is extinguished? I said, I will knock at the door of Freemasonry, and see if the white man will recognize me as they had my ancestors when we were strong and the white man weak. I knocked at the door of the *Blue Lodge*, and found brotherhood around its altar; I knelt before the Great Light in the Chapter, and found companionship beneath the Royal Arch; I entered the Encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. I went farther: I knelt at the cross of my Saviour, and found Christian Brotherhood, the crowning charity of the Masonic Tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin, and drop in my lonely grave the ever-green acacia—sweet emblem of a better meeting."

Joseph Brandt, the famous Mohawk Indian and Mason, was still another example of the practical power of our principles. During the Revolutionary war, at the battle of the Cedars, near Montreal, Col. McKinstry, of the Continental troops, was taken prisoner by the Indian allies in the British service. After a council, it was resolved that he should perish at the stake, by the usual protracted Indian tortures. When fastened to the fatal tree, as a last resort, he made the great mystic appeal of a Mason in the hour of danger. The Chieftain Brandt was present, and in a moment saw,

understood and responded to the sign. He at once commanded the savages to liberate him, and was obeyed. Then with fraternal care, he conducted him in safety to Quebec, whence he returned to his home on parole. He survived for several years after, and often, with deep emotion, related how he was snatched from the jaws of death by an Indian Mason.

We love the race that gave birth to such brethren. It is worthy of a nobler fate than that which has befallen it. We occupy the Indian's Inherent hunting grounds; let them have in return our truest efforts, both as men and also as Masons, for their welfare.—*Michigan Freemason.*

MODERN CHIVALRY.

[By Sir and Bro. P. B. Shillaber—Mrs. Partington.]

[THE following poem was read by its author in Cœur de Lion Commandery, Charlestown, Mass., March 12, 1873, upon the occasion of a presentation of banners.]

<p>The days of chivalry have not departed— The glory of the olden time remains: Speaking through manhood, strong and noble-hearted, Endowed with muscle, energy and brains.</p> <p>No whit decrying ancient knightly glory, We urge a claim commanding for our own, That writes on current fields more grand a story [flown. Than aught achieved in ages that have</p> <p>What sense was it to hack, and cut and harry, And live in constant peril of the life, Through tribulation dire to court and marry. And in an iron suit espouse a wife?</p> <p>What merit was it to curve up a Paynim, And hang his head upon a saddle-bow, Or catch a Jew, and of his ducats drain him, Then slit his nose and let the Hebrew go?</p> <p>What merit was it to go galivanting, With lance in rest and armed all <i>cap-a-</i> <i>pie</i>—</p> <p>The fearful folk with fierce assumption daunting [see? And stealing everything that they could</p> <p>What was the sense of their continual straying By paths with constant violence be- strewed, Running the risk, while seeking heathen- slaying, Of getting, maybe, full as often slewed?</p> <p>'Twas chivalric to deprecate all labor,— The land divided into feudal farms— With each man's hands upraised against his neighbor, And even infants always up in arms!</p> <p>The tournament was then the great occa- sion, Where Queens of Beauty gave the meed of fame, When cracking heads and murderous abrasion [flame. Were the incentives love's to tender</p>	<p>Then knightly heads did all the needed thinking; The people in benightedness were hid; Fighting and robbing, sleeping, eating, drinking, Was all the active business that they did.</p> <p>But noble men were there, the age re- deeming, Who gave to chivalry its grandest fame, Whose names, from out that past in luster beaming, Our warmest meed of admiration claim.</p> <p>They rise before us for our emulation,— In principle and duty ever bright; And may our course in honest imitation, Secure their epitaph at last—GOOD KNIGHT!</p> <p>We sport no steeds like those which bore to battle The fierce Paladins in chivalric days; We patronize a different sort of cattle, That draw our horse-cars through our public ways.</p> <p>But though we own no chargers that inherit The fire that coursed through ancient equine veins, We think we've chargers that show equal merit, Where groceries, and such, affect our gains.</p> <p>We quaff no flagons like our predecessors— As such big measures are not often round; We roast no oxen whole, as their pos- sors Charge for a sirloin forty cents per pound.</p> <p>Thus, Then and Now, in candidness con- trasting, Shows better light and deeds this day of ours, With guarantees, like buttons, that are lasting, And scope for all our elevated powers.</p>
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"THE W RD SUBLIME."

THE third degree is called "the Sublime Degree of a Master Mason," in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the last century. Neither Hutchinson, nor Smith, nor Preston used it; and it was not, therefore, I presume, in the original Prestonian Lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the exalted," but not of the "sublime" degree. Webb, who based his lectures on the Prestonian system, applies no epithet to the Master's degree. In an edition of the "Constitutions," published in Dublin in 1769, the Master's degree is spoken of as "the most respectable," and forty years ago the epithet "high and honorable" was used in some of the rituals of this country. The first book in which we meet with the adjective "sublime," applied to the third degree, is the Masonic Discourses of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817 in his *Freemason's Library*; and about the same time Jeremy Cross, the well known lecturer, introduced it into his teachings, and used it in his "Hieroglyphic Chart," which was for many years the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the third degree is always called "the sublime degree of a Master Mason."

The word sublime was the password of the Master's Degree in the Adoniramite Rite, because it was said to have been the surname of Hiram or Adoniram. On this subject, Gullemain, in his "Recueil Precieux," (1805) makes the following singular remarks:

"For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's password the Latin word *sublimis*, which the French, as soon as they received Masonry, pronounced *sublime*, which was so far very well. But some profanes who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it *filmine*, which they said signified excellence. Others who followed, surpassed the error of the first, by printing it *gilbos*, and were bold enough to say that it was the name of the place where the body of Adoniram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this matter is a mere visionary invention of the founder of the Adoniramite system, but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a significant word of the third degree, and its modern employment as an epithet of the same degree. However the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the epithet.—*Masonic Monitor*.

FREEMASONS IN PARLIAMENT.

In the course of a speech made by Mr. J. C. Parkinson, the Deputy Provincial Grand Master of Middlesex, on his installation the other evening as Master of a Lodge, he gave a list of the Freemasons in the House of Parliament, and stated that he believed only sixteen of the craft were the rejected of the constituencies throughout the country. The House of Lords numbers the following brethren: His Royal Highness the Prince of Wales (Past Grand Master of England, and Master of the Prince of Wales Lodge), the Duke of Cumberland (King of Hanover, Grand Master of Hanover), the Duke of St. Albans (Provincial Grand Master of Lincolnshire), the Duke of Marlborough, the Duke of Manchester (Provincial Grand Master of Northampton and Huntingdon), the Duke of Newcastle (Provincial Grand Master of Nottinghamshire), the Duke of Abercorn, the Duke of Leinster (Grand Master of Ireland), the Marquis of Ripon (Grand Master of England), the Marquis of Townshend, the Marquis of Downshire, the Marquis of Headfort, the Marquis of Donegal (Provincial Grand Master of Antrim), the Marquis of Waterford, the Marquis of Kildare, the Marquis of Londonderry (Past Grand Warden of England), Earl of Carnarvon (Deputy Grand Master of England), Earl of Zetland, Earl of Shrewsbury and Talbot (Provincial Grand Master of Staffordshire), Earl of Sandwich (a Past Master), Earl of Shaftesbury, Earl of Jersey (Past Grand Warden of England), Earl Ferrers (Deputy Provincial Grand Master Leicestershire and Rutland), Earl Cowper, Earl of Mount Edgcumbe (a Past Master), Earl of Rosslyn (Grand Master of Scotland), Earl of Durham (Past Grand Warden of England), Earl of Yarborough, Earl of Donoughmore, Earl of Hardwicke (Provincial

Grand Master of Cambridge), Earl of Limerick (Provincia' Grand Master of Bristol), Earl of Dalhousie (Past Deputy Grand Master of England), Earl of Fife, Viscount Combermere (Past Deputy Provincial Grand Master of Cheshire), Viscount Hardinge, Viscount Gough, Lord Eliot (Past Grand Warden of England), Lord Sherborne, (Provincial Grand Master of Gloucestershire), Lord Northwick, Lord Lilford, Lord Erskine (Past Grand Deacon of Scotland), Lord de Tabley (Provincial Grand Master of Cheshire), Lord Wharnccliffe, Lord Tenterden (Senior Grand Warden of England), the Very Rev. Dean Lord Plunket (Past Grand Chaplain), Lord Skelmersdale (Past Grand Warden of England), Lord Abinger, Lord Leigh (Provincial Grand Master of Warwickshire), Lord Londesborough, Lord Annaly (Past Grand Warden of Ireland), Lord Henniker (a Worshipful Master), Lord Lytton, Lord Methuen (Provincial Grand Master of Wiltshire), the Right Rev. the Bishop of Peterborough, Viscount Powerscourt, Viscount Dunboync (Provincial Grand Master of Limerick), Lord Colville. The following sons of Peers are Freemasons: The Marquis of Hartington (Provincial Grand Master of Derbyshire), Lord Malden, Lord Pelham (Provincial Grand Master of Sussex), Lord Holmesdale (Provincial Grand Master of Kent), Lord Amberley, Lord Lindsay (Provincial Grand Master of Aberdeenshire and Past Grand Warden of England), the Earl of Bective (Provincial Grand Master Cumberland and Westmoreland), Lord Kilworth, Lord Bernard (Past Master), Earl Percy (Provincial Grand Master of Northumberland). The following members of the new Parliament are also members of the Craft: Captain P. Arkwright, Sir E. Antrobus, Mr. James Ashbury, Lord E. A. Bruce, Sir M. H. Beach, Mr. T. Brassey, Mr. H. A. Brassey, Mr. M. Bathurst, Hon. R. Bourke, Mr. Bristowe, Sir R. Buxton, Mr. M. Bass, Mr. A. Bass, Earl of Bective, Mr. W. T. Boerd, Mr. R. Callender, Mr. J. G. Dodson, Mr. W. H. Dyke, Mr. J. Dodds, Hon. W. Egerton, Mr. Eaton, Mr. G. W. Elliot, Mr. R. Gardner, Sir Daniel Gooch, Lord R. Grosvenor, Mr. Edward Green, Mr. G. Goldney, Mr. A. L. Goddard, Mr. G. Greenall, Lord Geo. Hamilton, Mr. G. Ward Hunt, the Marquis of Hartington, the Hon. Col. Wood, Mr. A. S. Hill, Mr. W. B. Hughes, Mr. J. Henderson, Viscount Holmesdale, the Marquis of Hamilton, Mr. T. F. Halsey, Lord C. Hamilton, Lt. Col. Hogg, Mr. S. Isaac, Mr. Johnstone, Sir H. Johnstone, Mr. W. Johnstone, Sir F. Johnstone, Sir R. Knightley, Sir E. H. R. Lacon, Col. Loyd Lindsay, Col. Egerton Leigh, Lord Lindsay, Lord Muncaster, Viscount Mahon, Viscount Macduff, Sir Lawrence Palk, Mr. A. Pell, Earl Percy, the Hon. D. Plunket, Sir F. Perkins, Sir J. St. Aubyn, Mr. H. B. Sheridan, Mr. Abel Smith, the Hon. F. A. Stanley, Mr. J. P. Starkle, Mr. C. Sykes, Serjeant Simon, Mr. A. C. Sherriff, Mr. McCullagh Torrens, Mr. Cover Temple, Lord H. F. Thynne, Lord A. Hill Trevor, Sir W. Wynn, Mr. J. Whitwell, Mr. J. Walpole, Sir F. M. Williams, Sir H. D. Wolff, and Mr. G. B. Whalley.

WAS A GRAND LODGE ORGANIZED IN LONDON, 1717?

[Bro. Leon Hyneman in Keystone.]

If there is any evidence that a Grand Lodge was organized in London, in 1717, we would like to know it. We mean such evidence, if in manuscript, written in clear chirography by persons present at the time, or if in print, published in what year and by whom. Such evidence only can be satisfactory, and those who advocate and insist that such an organization did take place, are bound to furnish the most conclusive proof, written or printed, by some one present at the occurrence.

In the Book of Old Constitutions, published by Bro. Spencer, London, 1871, there are *four reprints of the first editions, published in London, 1722, 1723, 1726, MS., Dublin, 1730.* The 1722 Constitution, printed five years after 1717, gives no intimation of a Grand Lodge having been organized nor of one existing in London. It does mention the General Assembly at York, called by Athelston, and again a General Assembly held at ———, on the 8th of December, 1663. The place where held is blank. The logical inference is that no Grand Lodge existed in London, in 1722.

The 1723 Constitutions were published by order of the Grand Lodge, as the Rev. James Anderson states, but claims to be the author of the Book. This Constitution was published six years after the pretended organization of a Grand Lodge, but there is no allusion to such an event.

Then follows A Book of the Ancient Constitutions, imprint Anno Domini, 1726, copied from a manuscript. The publisher (introductory) to the subscribers, mentions several other Constitutions, dates, 1728—34. But taking the copy 1726, nine years after the pretended organization, there is no mention of the 1717 event in the MSS., neither in the publisher's notes.

The fourth and last Constitution, published Dublin 1730, thirteen years after 1717, is silent as the grave, in common with the preceding, as the formation of a Grand Lodge or such a body existing in London.

This Book of old Constitutions was edited by Rev. John Edmund Cox, D.D., F.S.A., who wrote the preface. To some portions of the preface we purpose hereafter to make some remarks.

In 1738, another Book of Constitutions was published (being the second) by authority of the London Grand Lodge, of which the Rev. James Anderson also claims to be the author. As such he dedicates to Prince Frederick Lewis, Prince of Wales, &c., and an introductory. The Author to the Reader, is signed James Anderson. In this authorized Grand Lodge Constitution, published twenty-one years after the said mythic organization, 1817, the author publishes as he asserts, with the sanction of the Grand Lodge, the following meager and unsatisfactory account of the organization of the Grand Lodge in 1717.

"King George i. entered London most magnificently on the 20th September, 1714; and after the Rebellion was over, A. D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master at the center of Union and Harmony, viz., the Lodges that met,

"1. At the Goose-and-Gridiron Alehouse, in St. Paul's Churchyard.

"2. At the Crown Alehouse, in Parker's Lane, near Drury Lane.

"3. At the Apple Tree Tavern, in Charles Street, Covent Garden.

"4. At the Rummer and Grapes Tavern, in Channel row, Westminster.

"They and some old Brothers met at the said Apple-tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge, *pro tempore*, in due form, and forthwith revived the Quarterly Communication of the officers of Lodges (called the Grand Lodge) resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble Brother at their head.

"Accordingly, on St. John Baptist's Day, in the third year of King George I., A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the aforesaid Goose-and-Gridiron Alehouse.

"Before dinner the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a list of proper Candidates; and the Brethren, by a majority of hands, elected Mr. Anthony Sayer, gentleman, Grand Master of Masons, who being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the Assembly, who paid him homage. Capt. Joseph Elliott and Mr. Jacob Lamball, carpenter, Grand Wardens.

"Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in Communication, at the place that he should appoint at his summons sent by the Tyler.

"N. B.—It is called the quarterly Communication because it should meet quarterly, according to antient usage. And when the Grand Master is present, it is a Lodge in Ample Form; otherwise, only in Due Form, yet having the same authority with Ample Form."

The above contains all that is known of the formation of a Grand Lodge in London in 1717. We wish those of the fraternity who take for granted the above-quoted history, to critically examine and analyze it, and furnish us with the information upon which they base their belief.

The reader cannot be otherwise than disappointed, not only at the brevity of the history of this important event, brought to light for the first time twenty-one years after it is stated to have taken place, but at the childish, puerile style, bordering on levity, in which it is written; and grave and serious doubts cannot fail to be entertained as to such an organization having been formed. Besides, the bombastic, flippant and pompous manner in which the story is told, would indicate the writer was not a person of culture, certainly not a Doctor of Divinity, neither as the author of this book, as Anderson vainly states in the 1723 and 1738 Constitutions himself to be.

Following the history of the above organization of the Grand Lodge in London, 1717, Anderson briefly, in a boastful, ostentatious style, relates the transactions of this mythic Grand Lodge, from 1717 to 1738, which mainly contains panegyric and pageantry descriptions of festivities had at the inauguration and investiture of chosen noble Grand Masters.

The natural inquiry, on reading Anderson's history of the 1717 movement, will be, What has "King George entered London most magnificently" and the "Rebellion" to do with "the Lodges that met?" We ask, Was it honorable, was it Masonic, to bring the charge of neglect against Sir Christopher Wren fifteen years after his death? If Anderson had been true to himself, he would have charged the Masters and Wardens of the Lodges with the neglect, as he does in the third paragraph, before he commences the story with King George. Sir Christopher was born 1632, and led an active life down to 1713, at least. He was frequently chosen Grand Master during many years, and held that position in 1717, and we look upon the charge of Anderson as

mean and contemptible. Sir Christopher died 1723, was living when that organization was said to have taken place, and was at that time 86 years old, and yet active. We continue the King George paragraph. Anderson says, the few Lodges "thought fit to cement under a Grand Master, as the centre of union and harmony." But the cement did not prove a bond of union.

EDITORIAL DEPARTMENT.

A WORD OF COUNSEL IN SEASON.

FEW things are more grateful to a true Mason than a word of affectionate, brotherly counsel. He may not always see the way open to take that counsel; but he cannot help feeling thankful for it, or being the better of it. The brother who, despising danger, flies to his rescue in the hour of his utmost peril will live nearer his heart, and so probably will he who ministers to his necessities in the hour of adversity; but a genuine Mason can never hold earnest advice faithfully given to be a small service or one to be lightly despised or soon forgotten. We are moved to these reflections—and some others—by an article in the *Masonic Jewel*, of Memphis, Tennessee, entitled "Canada and Quebec," which, after deploring "the unmasonic feeling existing between the Grand Lodges of Canada and Quebec," which it says "are gradually disseminating their uncomfortable influences over all the Grand Lodges of the United States," expresses a belief that a settlement of the trouble is "almost hopeless" and advises the selection of arbitrators from some foreign jurisdiction who shall fix some equitable basis of settlement.

There is something so lovely, so generous, so disinterested, so thoroughly Masonic in this advice that one is almost tempted to be sorry that it cannot be followed for the reason that all cause for it was removed by agreement between the parties to the dispute a month before the advice was given. The advice was given on the 15th of March: a conference at Montreal had agreed upon terms of settlement between Canada and Quebec on the 17th of the previous month. While good advice is so good in itself that the giver need not be concerned to know whether there is or is not any occasion for it, we might be permitted to suggest that, even a Masonic editor should have some information touching the subjects upon which he writes. If the Montreal conference had been merely tentative—an experimental attempt to gauge Masonic sentiment—the *Jewel* might have supposed that it would effect nothing, and that its finding would not be accepted by both Grand Bodies; but its editor before writing upon the subject should have informed himself sufficiently to know that the negotiators on both sides had been granted plenary powers to effect a final settlement of all differences between the two bodies.

We would not feel moved to censure this trifling lapse on the part of our brother very severely; but there are some things in his article which appear not quite so innocent as a little misinformation merely. For example, he quietly assumes that both Canada and Quebec were "perpetrating a great outrage on the body of Masonry," by failing to heal their differences, at the very moment when he unconsciously reveals the potent reason for those differences not being healed. "Various Grand Lodges," he says, "have taken sides in this family quarrel . . . Some of our Grand Lodges have even encouraged its [*sic*] members to pass over into Quebec and pat the back of its Grand Body, and urge on the battle, and the result thus far appears to be to widen the breach and make a settlement of the trouble almost hopeless." This, we grieve

to say, is true. And if these things had not been done, we verily believe concord would have been re-established in Canada long ago. The Grand Lodge of Canada gave its adhering members in Quebec full powers to make peace in 1871. Those brethren appointed delegates, who met delegates from the Quebec body in the year named, and arranged a basis of settlement substantially the same as that finally adopted—the basis being that submitted by the Quebec brethren. Our Grand Lodge was pledged to accept that basis; and there is no reasonable doubt that the Quebec body would have accepted it also had they been left to themselves. But then certain Grand Lodges of the United States “encouraged their members to pass over into Quebec,” to “urge on the battle,” and to “widen the breach,” so as to “make a settlement of the trouble almost hopeless,” and in the face of these facts, the editor of the *Masonic Jewel* feels called upon to censure the Grand Bodies of Canada and Quebec because their “unmasonic feelings” are “gradually disseminating their uncomfortable influences over all the Grand Lodges of the United States!” We wish we could detect the faintest trace of irony in the sentence which says that “their acts”—that is those of Canada and Quebec—“should no longer disgrace the spirit of a great benevolent, charitable, and universal institution.” If we could believe that our brother was indirectly censuring those who, he says, were urging on the battle and making a settlement almost hopeless, we would have a better opinion of the qualities alike of his head and his heart.

But we have not yet come to our brother's advice, which so moved our gratitude to begin with. He says that the Canadian Masons have “found that they cannot settle the matter among themselves,” and he recommends arbitration. Now arbitration is doubtless a good thing, though most Canadians—Masonic and profane—have an uncomfortable feeling when the word is mentioned. But whom shall we get to arbitrate? Members of one of the British Grand Lodges? Quebec would hardly consent to that, since, as the British Grand Lodges refused to recognize her existence, their members would be reasonably certain to pronounce against her. Members of one of those Grand Lodges of the United States which have suspended fraternal relations with either Canada or Quebec? In either case there might be some fear of a little partiality one way or the other. Our brother might suggest that the brethren who went into Quebec to “urge on the battle,” would be good arbitrators; and, indeed, there would be much to say in favor of that proposition were there not a better one back of it, for none could more appropriately be called upon to restore peace than those so largely responsible for a continuance of unfriendliness; and it would have been a beautiful sight to see these fomenters of ill-will waving the olive branch, and saying, “Bless you, children, bless you: be virtuous and you will be happy.” That would have been an exhibition for the Masonic world to hold in remembrance for all time to come; and we would have been tempted to invent a new degree whose members should be called Grand Panjandruns of Canada, to preserve that highly interesting and instructive event in Masonic history. But a still better selection would have been that of Brother Wheeler himself; and if we had any lingering regret that the breach between Canada and Quebec was healed, it would be because the healing was not due to the efforts of the genial, the charitable and the well-informed editor of the *Masonic Jewel*, of Memphis, Tennessee.

THE article with which this number of *THE CRAFTSMAN* begins, from the pen of Bro. Jacob Norton, is one worthy of careful perusal. Those who are careful to make a study of Masonry know that in large part its lectures and work are but parables. Beautiful and truthful as allegories, they become many of them puerile if an attempt be made to set them up as historic facts. At the same time, we should not fly to the opposite extreme and deny all historic probability to the legends preserved by the Fraternity. Brother Norton effectually disposes of the notion that either of the Saints John was a Mason. That the Baptist was an Essene, there is good ground for believing; and that the esoteric teachings of the Essenes were grounded on the same great truths as those upon which modern Masonry is based is a proposition we may one of these days endeavor to maintain. But to say that either of the Johns was a Mason is to say something we believe there is not a particle of evidence to sustain; while it is certain that no reference to the Saints is made in any of the old charges. Several of these have been published in the current volume of *THE CRAFTSMAN*, and it will be seen that neither of the Johns is mentioned in them.

We could wish, however, that our Brother Norton was a little less incisive in his language, and a little more considerate in his way of putting things. A man may honestly believe both Johns to have been Masons and Grand Masters without being an absolute idiot; and the writer of a book may have accepted as true an improbable legend without any intention of imposing upon the Craft. We have not all the critical acumen of Brother Norton; and while he does well to be angry at those who set up ridiculous pretensions on behalf of Masonry, he should be a little tolerant of the opinions of those who differ from him.

THE following question is sent us by Bro. J. D. Henderson, of Colborne:

To the Editor of the Craftsman.

SIR: Is it correct work to Initiate, Pass or Raise two or more Candidates together?

Yours fraternally,

J. D. HENDERSON.

Answer: No. The Masonic authorities of Canada have pronounced against such a practice and we fully indorse such decision.

W. BRO. WM. MATHESON, P. M. of Craig Lodge, No. 214, writes us as follows:

DEAR SIR AND BROTHER: I had much pleasure in reading the history of the Pillars in your last *CRAFTSMAN*, but there is one pillar I would like to read the legend of, which is often mentioned in connection with Anderson, that is the Apprentice Pillar in Roslin Chapel, Scotland, which some would like to say that he caused some part of our Masonic ceremony to take its origin from. Perhaps some Scotch Mason might communicate the legend to you, if you have not got it, as there is a number of your subscribers would like to read it.

Can any of our readers supply the information? We shall be pleased to publish anything useful on the subject.

MASONIC RECORD.

ABROAD.

MASONRY in China is said to be very prosperous. A new Lodge was opened recently at Chin-Kiang, on the Yang-tze river.

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.

In the month of August, 1787, the Grand Lodge of Freemasons granted a warrant constituting the "Prince of Wales's Lodge (No. 259). Five years afterwards His Royal Highness the Prince of Wales, then Most Worshipful Grand Master of the Order, was pleased to nominate Gen. Hulse Deputy Master, and their Royal Highnesses the Dukes of York and Clarence Wardens of the Lodge. Upon his Majesty's (George IV.) accession to the Throne a memorial was presented by the Lodge praying that it might be permitted to continue to enjoy the high honor of the Royal patronage. His Majesty graciously acceded to the request. Subsequently his Royal Highness the Duke of York was in due form installed into the Chair by his Royal Highness the Duke of Sussex, who was the Most Worshipful Grand Master. The Duke of York filled the office of Worshipful Master with honor to the Lodge until his Royal Highness's decease. Upon this the Duke of Clarence became Master and was formally installed also by his Royal Highness the Duke of Sussex at a special Lodge held at the Thatched House Tavern in February, 1828. In January, 1831, the Duke of Sussex, in obedience to the expressed wish of his Majesty, was installed into the chair of the Lodge, which his Royal Highness filled until his death in 1843. In 1830 the Earl of Rutland was initiated in this Lodge, which, as shown from the time of its constitution, has always been distinguished by its Royal and aristocratic membership. As stated, his Royal Highness William Henry Duke of Clarence, afterwards William IV.; his Royal Highness Frederick Duke of York, his Royal Highness Augustus Frederick Duke of Sussex, Gen. Sir J. Doyle, Bart., the Earl of Wigtown, the Right Hon. Earl of Mountmorris, the Earl of Zetland, the Duke of Roxburgh, George Canning, the Right Hon. Lord Hawke, the Right Hon. Chas. A. Pelham, Lord Yarborough, Sir David Pollock, Right Hon. Lord Saltoun and Abernethy, the Right Hon. the Earl of Ellesmere, the Duke of Beaufort, the Right Hon. Lord Rendlesham, and the present Earl of Yarborough were amongst other distinguished members of this Lodge. The Lodge, it will be seen, is eighty-seven years old, and during that long period it has always enjoyed a *status* which it promises to maintain for generations to come. His Royal Highness the Prince of Wales is the perpetual Master of the Lodge, and on Tuesday night was added to its list of members a name well known and honored by the public at large. Prince Arthur Patrick Albert, K. G., was initiated into the mysteries of Freemasonry. The ceremony, which took place at Willis's Rooms, was regarded with more than usual interest by those who witnessed it, from the fact of the initiation having been performed by his Royal Highness the Prince of Wales, in his capacity as Master of the Lodge. Pursuant to a resolution which was unanimously passed, and approved by the Worshipful Master in January last, no member was permitted to introduce visitors upon the occasion. Indeed, it was his Royal Highness's express command that the meeting should be strictly confined to members of the Lodge, with the exception of the Most Worshipful Grand Master, the Deputy Grand Master, the Grand Wardens, the Grand Secretary, and the Grand Director of Ceremonies. Thus the meeting did not number more than forty members. His Royal Highness the Prince of Wales, accompanied by the Earl of Ripon, the Grand Master, arrived in Lodge at six o'clock, and immediately proceeded to the business of the evening, the Lodge having been previously opened by the Deputy Master Bro. Gray. His Royal Highness confirmed the appointment of officers for the present year, after which Prince Arthur was introduced, and the ceremony of initiation was impressively performed by his Royal Highness the Worshipful Master, who was assisted by Deputy Master Robert Gray, Senior Warden John Gibson, Junior Warden Arthur B. Cooke, Senior Deacon T. D. Bolton, the Junior Deacon, A. Rucker, &c. At the conclusion of the business his Royal Highness closed the Lodge in the usual manner, and the Brethren subsequently adjourned to the banquet, at which his Royal Highness the Worshipful Master presided.

AT HOME.

A *LODGE* of Instruction for the Ontario District was held at Brighton, Ont., on the 26th of March, by R. W. Bro. J. B. Traves, D. D. G. M., of Port Hope. The work was illustrated in a very satisfactory manner, and doubtless much good will result from the meeting. W. Bros. Peplow of Port Hope, Miller of Peterboro', Winch of Cobourg, Thayer and Wellington of Brighton, and Doebler of Port Hope, took part in the ceremonies.

A *NEW* Lodge, named "Blair," was opened at Palmerston on the 3rd of April, with Bro. H. Hyndman as W. M., Bro. J. Skea S. W., and Bro. R. Shields J. W. The W. M. elect was pleased to appoint Bro. A. Bruce Munson as Secretary. A large number of visiting Brethren from sister Lodges were received, amongst whom were R. W. Bro.

W. S. Burnett, the D. D. G. M., who was introduced by Bro. Irvine, W. M. of Harrison Lodge, and Bro. Wm. Gibson, J. W. of Barton Lodge, Hamilton. At the close the D. D. G. M. expressed himself highly pleased with the evening's proceedings. The regular meetings of the Lodge are to be held on the first Friday after full moon in each month.

W. BRO. ANDREW IRVING, Jr., writes that a R. A. Chapter has been established in Pembroke, under dispensation of the Grand Z., to be called Pembroke Chapter, the three Principals being V. W. Bro. W. R. White, Z.; V. W. Bro. W. H. Supple, H.; and W. Bro. Andrew Irving, S. Meetings first Monday in each month. A Lodge has also been established in Beachburg by Brethren of Pembroke Lodge, called Enterprise Lodge; W. Bro. Bro. Geo. Fabes, M. D., W. M., Bro. Wm. Bearpre, S. W., Bro. James E. Wigglesworth, J. W. This Lodge is also under dispensation.

We regret to learn from W. Brother Wm. Matheson, P. M., that Craig Lodge, No. 214, of Lucan, lost its Lodge Room, with all its effects, by fire, in March. It was well insured, however; and the Lodge is now working again under dispensation from Grand Master Wilson.

MASONIC CHIT-CHAT.

A FREEMASON'S Club is about forming in New York City.

In some funerals that are witnessed in Mount Lebanon, the bier is carried three times round the church. It is a tradition there that so the body of King Hiram was carried three times round his tomb, which, in accordance with the customs of the kings of the East, had been erected before his death.

FELLOW-MASONS lend a hand
To your feeble faltering brother;
Bear in mind the sweet command—
Love ye one another.

Sow ye seeds of kindly deeds,
As on through life you're roaming;
Think ye not 'twill be forgot,
Harvest time is coming.

THE Hebrew names applied to the six cities of Refuge were, 1. *Kirjath Arba*. This denotes "association," and is highly appropriate as a lodge name. 2. *Ranath*. This means "elevated ones." 3. *Sechem*, denoting "quietness," or "peace." 4. *Bezer*, a "rock." 5. *Golan*, "great joy." 6. *Kedesh*, "holiness." Each of these English words is well adapted to apply to lodges, far better than many of the senseless cognomens that are used.

BRO. ROB. MORRIS writes to the *Keystone*: "Every reader of the *Keystone* will learn with satisfaction of the settlement, after several previous attempts had proved abortive, of the long standing difficulty between the two Grand Lodges of Canada and Quebec. A review of the original schism presents the old story, so common in European Masonic history, and to a lesser extent in our own, of the tendency to division and the craving for official position among Masons."

THE following points have been decided by the Grand Lodge of Nebraska: "In answer to the first query, they are of the opinion that the denial of the existence of God, as set forth in the Holy Bible, is a Masonic offense; and in answer to the second query, they are also of the opinion that the denial of the Divine authority and authenticity of the Holy Bible is a Masonic offense."

WHEN the rebel Gen. John Morgan made his raid through Indiana and Ohio, his body-guard were in advance of the general. They overtook a Freemason, who tried hard to escape. The guards hailed him and commanded him to stop, or they would blow his brains out. By this time more of the men came dashing up, and, when at the distance of 300 feet, yelled out: "Make your prayers! Kill the Yank!" A revolver was pointed at him, but at this juncture he gave a *certain sign*. The general's order was quickly given—"Don't shoot!" The revolver was withdrawn, the brother paroled, and Morgan and his men passed on.

OUR order is designed
To expand the human heart and bless the mind,
WISDOM herself contrived the mystic frame—
STRENGTH to support; to adorn it, BEAUTY came.

THE London *Freemason* says; "We are happy in being able to announce the adjustment of all existing differences between the Grand Lodge of the Province of Quebec and the Grand Lodge of Canada. The Grand Lodge of Canada has consented in a very fraternal spirit, we understand, to withdraw her claim of jurisdiction over the Province of Quebec and all the Lodges therein, which are to be duly enrolled in the registry of the Grand Lodge of Quebec. The Grand Lodge of Canada also formally recognizes the Grand Lodge of Quebec, and will establish a fraternal communication

with her. The Grand Lodge of Quebec has, it appears, already been acknowledged by nearly all the Grand Lodges in the United States, and by several Grand Lodges elsewhere. We are, then, glad to be able to announce Masonic peace."

BRO. WHEELER, of the *Memphis Masonic Jewel*, thus writes of the commonly-received doctrine that the Junior Warden is the Prosecuting Attorney of the Lodge: "There is no law requiring the Junior Warden to prefer charges a. d. turn prosecutor. His being in charge of the craft at refreshment has made him, by common consent, the most suitable person to prosecute offenses against Masonry." Our theory is that the Junior Warden is the Master's proxy during the interval between communications of the Lodge. As such he must take cognizance of irregularities and excesses among the brethren, and is, therefore, the proper person to prefer charges against an offending Brother.

"HAS a Brother the right to examine a brother without permission from the Master, and vouch for him in the Lodge?" *Answer*.—There are three rules in regard to vouchment. 1. If you have been present in a regular Lodge of Master Masons with the Brother for whom you vouch. 2. If a Brother whom you know to be a Master Mason introduces him to you in person, and says, "I have sat with this Brother." 3. If you, as one of a committee appointed by the Master of your Lodge, have carefully examined a brother, then you may lawfully vouch for him. As a general rule, the personal examination of brethren *casu* by meeting should not be accepted. It is unsafe to accept such examination.—*Masonic Tidings* (N. Y.)

THE following good story is related of our eccentric brother, Lorenzo Dow: At Woodstock, Dow had an appointment to preach a Masonic Sermon. It was anti-masonic times, and great was the rush to hear him. Precisely at the appointed moment he entered the pulpit, conducting the opening services, and read from the Book of Luke the Parable of the Good Samaritan. Then closing the Bible he simply remarked, "I leave it with you, good people, to decide which was the *Mason* and which the *Anti-Mason*," and, taking his hat, he deliberately walked out, mounted his horse and rode away.

DEATH quenches common friendship; blunts the
edge
Of mere acquaintance; rends the cable-tow
Of social ties and scatters them like chaff;

But on the love of Masons—golden chain,
Stronger than iron—he can lay no hand!
Powerless, conquered, stingless, hateful Death!

THE Grand Commandery of Louisiana have by resolution invited all Knights Templar in good standing throughout the United States, to participate in the ceremonies attendant on the Triennial Convocation of the Grand Encampment of the United States, to be held at New Orleans, on December 1st, 1874, next. The Grand Commandery of Pennsylvania, by committee, are now making the necessary arrangements for the participation therein of the Knights Templar of Pennsylvania. Among the Philadelphia Commanderies which have already appointed Committees of Arrangements are, Philadelphia, No. 2; Kadosh, No. 29; and Mary, No. 36. No change has been made in the place of meeting of the Triennial Convocation, which will assemble in New Orleans, as stated above.

THE Grand Lodge of Nevada has stricken out of its Constitution the word "Order," and inserted the word "Fraternity." Either word is highly significant, but the latter better expresses the purpose and spirit of Freemasonry. Order is in conformity to well defined rules and regulations. Fraternity is, in form and spirit, fulfilling the principles of Freemasonry. Order is proportion, symmetry, beauty. Fraternity is all this vitalized and wedded, the cement of Brotherhood—the incentive which enables us to perform our labor and duty of love. Order is cold, calculating, exacting, mercenary. Fraternity is heartfelt and soulful—essence of life and love. Then is 't strange it has been preferred? Besides, Order is modern. Fraternity is ancient and the original appellation of Freemasonry. We prefer it also, because it is the embodiment of the command, "Love thy neighbor as thyself."—*Voice of Masonry*.

BROTHER the Earl of Roslyn, Past Grand Master Mason of Scotland, under date of February, 17th ult., wrote a letter to the editor of the *Glasgow Masonic News*, in which he said: "Any practical scheme that has for its object the increase and elevation of Masonic charities is certain to command my warmest support. During the three years I had the honor to occupy the throne of Scottish Freemasonry, I kept two things steadily in view, and urged them upon the Brethren *usque ad nauseam*. The first was the reduction of debt; the second, the increase of charity. I held and still hold all signs and symbols of Speculative Freemasonry, all pedigrees and charters of antiquity, as secondary in practical importance to these two vital objects. By extinction of debt, Masons will become rich; and riches spent on good works of love and charity mean an incalculable moral influence, than which Freemasonry need have no higher aspiration."

AT REST.

A CIRCULAR from Grand Master Cargill of Maine, informs us of the death of two Past Grand Masters—"the venerable FREEMAN BRADFORD, whose great learning and devotion to Masonry made him the pillar of strength of our Grand Lodge"; and JOHN H. LYNDE," in the prime of life, and at a time when his ability and zeal gave promise of the greatest usefulness."

R. W. BRO. J. L. POWER, Gr. Secretary of Mississippi, thus writes with regard to the death of Past Gr. Master RICHARD COOPER, of that State; "This eminent Craftsman of Mississippi died at his residence in Brandon, on Sunday, January 3rd, after a year's illness. He was a native of Savannah, Ga., but had resided in Mississippi from boyhood. He was a Mason in 1848; was elected Gr. Master in 1861, and served three years. He was also eminent in Capitular and Cryptic Masonry. Bro. Cooper was a lawyer by profession, and was a talented, genial gentleman. He was about fifty years of age."

The death is announced of Past Grand High Priest ROBERT S. BRUNS, of South Carolina, on the 14th February. His services to Capitular Masonry in the Palmetto State are highly spoken of.

THE Grand Lodge of Nova Scotia, at an Emergent Convocation, unanimously passed the following resolutions:

"Resolved, That this Grand Lodge desires, with deep regret, to record the loss which it has sustained, in the removal, by death, of our late Most Worshipful Brother, the HON. ALEXANDER KEITH, Grand Master Mason of Nova Scotia.

"Under his watchful care and guidance, during a period of thirty-two years, in which he filled the offices of Provincial Grand Master, District Grand Master, and Grand Master, the order of Masonry has developed from the condition of comparative feebleness and inefficiency in which it had existed a third of a century ago, into the proud position numerically and socially which it occupies to day.

"To his truly Masonic example and to the care with which he always inculcated sound Masonic precepts, is it in a large measure owing, that Masonry has now taken so deep a hold upon society in this Province; that Masonic Charity is being so largely and beneficially dispensed; and that even among those who are not of our Order, our ancient and honorable institution commands universal respect.

"That the Grand Lodge desires not to forget that, deeply as the loss of our late Grand Master may be felt by his brethren with whom he was so long associated, there are those to whom that loss has brought a yet deeper regret and more poignant grief.

The virtues which, as a Mason, he practised in the Lodge room, were but the reflex of those private virtues which he, throughout life, exhibited in the social and domestic circle, and which endeared him to the members of his family, who now mourn his loss, with whom we wish to express our sincere and heartfelt sympathy."

COLONEL GEORGE KING CHISHOLM died at Oakville on Tuesday, the 14th of April. His death was very sudden. The *Hamilton Spectator* says: Col. Chisholm was an old resident of Oakville, and some twenty years ago he represented the County of Halton in the Parliament of the Province of Canada, which has since outgrown its Provincial character and developed into a Dominion, embracing many Provinces and not inaptly designated the "Greater Britain." He was about sixty years of age. Col. Chisholm connected himself with the Masonic fraternity some sixteen years ago, being initiated into St. Andrew's Lodge, No. 16, Toronto, on the 11th of May, 1858. He was subsequently made a Royal Arch Mason in St. Andrew's Chapter, Toronto. He was charter member of White Oak Lodge, No. 196, Oakville, and its first Master. He also held the position of Master in it at the time of his death. He was buried with Masonic honors on the 17th.

R. W. BRO. ADIEL Sherwood was buried with Masonic honors at Brockville on the 28th of March. Bro. Sherwood had been Sheriff of the County, and his services to Masonry were very considerable. He had been a Mason no less than seventy years.

THE death of V. E. Sir William C. Munzer left vacant the office of Grand Recorder of the Grand Commandery of Kentucky. After consulting with the other Grand Officers, Grand Commander Bastwick solicited the acceptance of the office by Sir Knight L. D. Croninger, who writes in reply: "Your note of March 30, 1874, was duly received. I feel a delicacy in accepting the position of Grand Recorder of the Grand Commandery of Kentucky, so long, so ably and faithfully filled by my much esteemed and worthy friend, Very E. Sir William C. Munzer; but at your request, as well as by the solicitation of many Sir Knights throughout this Jurisdiction, and with suitable distrust of my own sufficiency, I accept the honorable position so courteously tendered me, and will exert my best energies to fulfill the duties of the office."