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THE CRAFTSMAN

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ANCIENT MASONIC CONSTITUTIONS OR CHARGES.

[THE following is a literal copy of the old Masonic Charge for which inquiry was made in the January number of THE CRAFTSMAN. For remarks concerning it, see Editorial Department.]

THE might of the Father with the Wisdom of his most Glorious Sonn through the goodnesse of the Holy Ghost three persons in One Godhead be with vs att our beginnige, and give vs grace Soe to Gouverne vs in our Living that wee may come to his Blisse that never shall have Endinge.

Good Brethren and fellowes our purpose is to tell yo how and in what manner this Craft of Masonry was begun and after how it was founded by worthy Kings and Princes and other Worshipful men, And also to them that be here wee will declare unto them the charge that belongeth to every Mason to [a word is illegible here] for if you take heed thereof it is well worthy to be kept for a Craft and curious Science, There is Seaven Several Sciences of the which it is one of those followinge; The first is Gramer which Teacheth a man to Speake truly and write truly; the Second is Rhetoricke which teacheth a man to speake faire & in Subtill Tearmes; The Third is Lodgicke which teacheth to discerne truth from Falshood; The Fourth is Aretmaticke that teacheth to accompt and reckon all manner of numbers; The Fifth is Geometrie which teacheth to meete and measure of the Earth and of this Science is Masonry; The Sixth is Musicke which teacheth Songe and voice of Songe Orgaines and Harpe, The Seaventh is Astronomie which teacheth the course of the Sun and Moone and other Ornaments of the Heavens; The Seaven Liberrall Sciences which be all by one Science that is to say Geometrie;

Thus may a man prove that all the Sciences in the World are found by Geometrie for it teacheth Measure Ponderation, or Weight of all Manner of Earth, and there is noe man that worketh of any Craft but he worketh by some measure nor noe man that Buyes and Sells but by Measure and Weight and all this is Geometrie And Craftes men and Merchants find other of the said Sciences and especially Plowmen and Tillers of Ground as Corne, Vines plants and Setters of Fruites for Gramer nor Astronomie, nor any of the other can finde a man one meat, or Measure without Geometrie where fore we thinke that Science

most worth that findeth all other; This Science was first found out by one Lamecke in the 4th of Gene: and Lamecke had two Wives the one called Ada and the other Sella by Ada hee begott two Sonnes the one called Jabell the other Juball, And by the other Wife he had a Sonn and a daughter, and these Four Children found the beginnige of all Crafts in the World, This Juball was Eldest Sonn and hee found the Craft of Geometry and hee parted Flocks of Sheep in the Feilds, and First Wrought House of Stone and Tree Gen: 4th and his Brother Jabell found Musicke of Songe, Harpe and Organe, The Third Brother found Smith Craft as of Iron and Steele and their Sister found weaveing These Children did know that God would take vengeance for Sinn either by Fire, or water Therefore they Writt the Sciences which they found in two Pillars of Stone that they might be found after the Flood the One Stone was called Marble that cannot Burne with Fire the other was Saturns and that cannot drown in the water

Our intent is to tell yo. in what manner these Stones were found that these Sciences were written in the great Hermaraynes that was Sonn vnto Cus, and Cus was Sonn vnto Sem, wch was sonn vnto Noah the same Hermeraynes was after wards named Hermes the Father of Wise men, Hee founde the two Pillars of Stone, and the Sciences Written there hee taught to other men and att the makeinge of the Tower of Bablon there was Masonry First made much of and the Kinge of Babilon that hyght Nimwroth was a Mason Himselpe and Loved the Craft as itt is said and when the City of Ninive and other Cities of the East should be made Nimroth the Kinge of Babilon sent thither sixty Masons at the desire of the Kinge of Ninive his Cozen and when hee sent them forth hee gave them a Charge on this manner That they should be true each of them to other and that they should Love truly together, and Serve their Lord truly for their pay for that the Craft might have Worshipp and all that belonge to him this was the First time that ever Mason had charge of his Craft.

Moreover when Abraham and Sarah his Wife went into Egypt he taught the Seaven Sciences and he had a Worthy Scholler named Euclid and he learned right well and was master of all the Seven Sciences and [in] his daies itt befell that the Lords and Estates of that Realm, had soe many Sonns that they had gotten some by their Wives and some by other Ladies that they had not a competent maintenance for them, wherefore they made great sorrow, then the Kinge of the Land called a great Councill to Know how they might relieve their Children honestly as Gentlemen should vnder a condicion that they would grant me a Comission that I may have power to rule them honestly as those of that Science of Geometry for to worke in Stone all manner of Worthy Worke that belongeth to Building Churches Temples, Tower and all other manner of Buildinge. And he gave them a charge on this manner first that they should be true to the King and to the Lords that they Served and that they should Love well together and be true each One to other and call each other his fellow or Brother and not Servant nor Knave nor any other foule name and that they should truly deserve their pay of the Lord their Master they served and that they should ordaine the Wisest of them to be Master of the Worke and neither for loue riches, nor favour to sett another that hath little cunninge to be Master of the Worke whereby the Lord should be evill served and they Ashamed, and also that they should call the Governor of the Worke Master the tyme that they wrought with him and many

other Charges that were to Longe to tell, And all those he made them Swear a great Oath they used in that tyme and Ordained for their reasonable pay that they might Live Honestly and also that they should come and Assemble to gether every yeare Once and consult best how to serve the Lord for his profit and their Owne Worshipp and to correct within themselves him that had Trespassed against the Craft, and thus was the Science grounded there, and that Worthy Master Euclid, gave it the name of Geometry and now it is called through all this Land Masonry.

Long after when the Children of Israell were come into the Land of promise King David began the Temple att Jerusalem which was call Templum Domin and he Loved well Masons and Cherished them much and gave them good pay, and he gave them the charges and manners that he had learned of the Egyptians left them by Vclid, and other charges more that yow. shall afterwards, After the decease of Kinge David, Solomon his Sonn finishinge the Temple which his Father had begunn and he sent for workemen into divers Countries and gathered to gether Eighty Thousand Workers of Stone and were all named Masons and he Chose out of them three Thousand of them that were Ordained Masters and Governors of his Worke and there was a Kinge of an other nation which men called Hiram and he loved well King Solomon and he gave him Timber for his Worke, and he had a Sonn called Aynon and he was Master of Geometry and Choise Master of all his Masons, and was Master of all his Gravinge and carvinge and all other manner of Masonry that belongeth to the Temple and this Solomon confirmed both charges and the manners that his Father had given to Masons and thus was that worthy Craft Confirmed in the City of Jerusalem and many other Kingdomes.

Curious Crafts men Travilled into divers Countries some to Learne more Craft and Cunnige and Some to teach them that had but the Cunnige and So it befell that there was Curious Masons that was called Naynus Grecus that had been at the Buildinge of Solomons Temple and was come into France and there he taught the Science of Masonry and there was one of the Royall line called Charles Martell and he was a man that loved well this Craft, and he came to this Naynus Grecus and Learned of him the Craft, and took of him the charges & manners and afterwards by the Grace of God he was Elected Kinge of France, and when he was in this State he tooke Masons and did help to make men Masons, and Sett them to Worke and gave them both the charge and the manners that he had Learned of other Masons confirming them A Charter from yeare to yeare to Hold their Assembly where they would and thus came the Craft into France.

England all this While was void of Masons vntill St: Albons and in his daies the Kinge of England Walled the Towne that is called St: Albons, Now this St: Albon was Worthy Knight and Steward to the Kings Household and was Governor of the Maysons That made the Towne Walls and loved them well and cherished them right much and he made there pay right good (*i. e.*) two shillings six pence a Weeke and three pence to their Nousyon before that time through all this land a Mason tooke but a 1 penny a day & his meate till St Albon mended it, and got them a Charter of the Kinge and Councill for to hold a Generall Councill and gave it a name of Assm.bly and there at he was himselfe and helped to make Masons and gave them charges as yow. shall here afterward Right soon after the death of St. Albon

there was Great Warrs in England so that the Craft was almost lost vntill the time of Athelston a Worthy King and he brought the Land to rest and peace he Buildd many great great Workes as Churches, Abbyes Castles and many other Buildings he loved well Masons and he had a Son called Edwin he loved Masons much more than his Father did and he was a great Practiser of Geometry vseing much to talke with Masons and learned of them the Craft afterwards for the love he had to Masons he was made One himselve and got of the King his Father a Charter and Commission, to hold every yeare Once an Assembly with in the Realme of England, to Correct within themselves defaults and Trespasses that were done within the Craft and he held himself an Assembly att Yorke and made Mason and gave them the charge and taught them the manners of Masons commanding that rule to be kept hereafter and gave them the Charter and Commission to keep that it should be preserved amongst them from time to time.

And when the Assembly was mett he made a Cry that all Masons Olde and Young that had any writeinge or vndstanding of the charges that was before in this Land or in any other they should bring them forth and there was some found in Greeke some in French some in English and some in other Languages, the intent of them were all One and he comanded a Booke to be made thereof to Testifie how the Craft was first found comandinge to be read when any Mason or Masons should be made, that soe they might Know their Charg, and from that time to this Assemblyes have beene kept and certaine Charges have beene given by Masters and Fellowes.

Here followeth the Worthy and Godly Oath of Masons every man that is a Mason take heed of this charge and if yo^w finde your selves guilty of any of these that yo^w. may a ment and especially yo^w that be charged now to take heed that yo^w keep it for it is great perill for a Man to forswear himselfe vpon a Booke.

Tunc vnus Senioribus teneat librum ut illi vel ille ponant vel ponat manus Super librum et tunc precepta deberent logi.

The First is that yo^w. shall be true to God and holy Church and that yo^w. vse noe herisie no error in your vnderstandinge or by the teaching of Indiscreete men, Also yo^w. shall be true Leige men to the King without Treason or falsehood and that yo^w. shall Know no Treason but that yo^w. warne the King or his Councill there of yo^w. true One to another (That is to say) to every Master and Fellow of the Craft of Masonry and shall doe to them as yo^w. would they should do to yo^w. and that every One Keep true Councill of Lodge and Chamber and all other Councill that ought to be kept in the way of Masonry and that none shall be theifes nor in theivish company to his knowledge but be true to the Lord and Master that yo^w. serve and to see to his profit and Advantage, And also that yo^w. call Masons your Fellowes and brethren and no other foule names nor yo^w. shall not take your fellowes Wife to Comitt villany with her nor desire his daughter or servant to defile her or them, yo^w. shall pay truely for Your Table where yo^w. board That the Craft may have honour where ever you goe These be Charges in Generall that belongeth every Mason to Keepe, both Masons and fellowes I will now rehearse other charges singular.

First that no Master shall take vpon him any Lords Work or other Mans but that he Know himselfe able and sufficient in Cuuninge to performe and end the same so that the Craft have no Slander nor disworshipp but that the Lord may be well served and truely, Also that no

Master take worke but att reasonable rates the Master to live Honestly and to pay his Fellowes truly as the Manner is Also that no Master or Fellow shall supplant other of their worke (that is to say if he have taken worke or stand Master of the Lords Worke he shall not put him out if he be able in cunninge to end the same, Also that no Master or Fellow take an Appretice for lesse Terme than Seaven yeares, and that the App'tice be able of his Birth and of his Limbs as he ought to be and also that no Master Fellow take no allowance to be made Mason without the Assent of his Fellowes att the least 6 or 7 And that he that shall be bound and made Mason be and able ouer shires (viz^t) that he be free borne and of good Kinred and no Bondman and that he have his right Limbs as a man ought to have And that no Worke be put in trust with any that vse to take Journey and that no Mason give pay to his Fellowes but as they do serve, And that no Fellow slander an other falsly to the losse of his good name, and that noe ungodlie answer be made to any within the Lodge or without and every Mason shall prefer his Elder, before him, and that none shall play att Hazard nor any other play whereby they may be Slandered And that no Mason shall be Comon Ribald in Lecherie, And that no fellow goe into the Towne on the night without a fellow that may bear him Witnesse that he was in an Honest place And that every Master and Fellow come to there Assembly if it be within 50.^{tie} miles if he have any warneinge and Stand there at the reward of Master and Fellowes, and that every Master and Fellow if he have Trespassed should stand att the reward of Masters and Fellowes to make them accord if they may and if not then goe to the Comon Law And that noe Mason make Moulds square nor rule to any Ruell Lyers And that no Mason sett Liver within a Lodge nor without to Heir moldstones with noe mold of his Owne makeinge, And that Strange Fellowes should be Cherished when they come Over the country and sett them on Worke as the Manner is (that is to say) if he have moldstones in place he shall sett him a Forthnight att the least on Worke and give him his hire, And if there be no stones for him he shall refresh him with money to bring him to the next Lodge, and also ye and every Mason shall serve truly the Workers and truly make an end of your Worke be it Taske or Journey if yo^w. may have your pay as yo^w. ought to have.

These Charges that we have received & all other that belong to Masonry yo^w. shall Keepe so help yo^w. God and Holido me, and by this Book to your power. Finis.

THE SEVEN MASONIC LOCALITIES OF THE HOLY LAND.—I. *Tyre*.—Out of Tyre, which was then the Queen of the world in commerce and the arts, went forth Hiram, the Pillar of Strength, and that other Hiram, the Artificer, the Pillar of Beauty. To Tyre were sent King Solomon's messages, with their notification of the royal purpose to build a temple, and soliciting cedars and workmen for the undertaking. Tyre was the capital of the Phœnician Empire, known and felt in every part of the civilized world. Therefore Tyre is, beyond controversy, entitled to the first rank as a Masonic locality. II. *Gebal*.—Out of Gebal, then the school of the most renowned artificers, and the seat of the most widely-extended Masonic mysteries of the ancient world, went a band of skilled artists, styled "The Giblites, or Stone-squarers," whose fidelity, experience, skill, and all artistic acquirements, are commemorated in Masonic traditions, particularly in those of the Past Master, the Select Master, etc., as well as in many a structure whose ruins yet excite astonishment and awe. Therefore Gebal is justly entitled to the name of Masonic locality. III. *Mount Lebanon*.—Out of these noble heights went the precious cedars used in the construction of the Temple; materials whose costliness and durability are commemorated in many a Masonic legend. Therefore Lebanon is justly entitled a Masonic locality. IV. *Masonic Bay* (near Beyrout).—Out of this beautiful crescent, carved from the roots of Mount Lebanon by

the Working Tools of the Great Artificer ' himself, went the rafts of cedar beams prepared in the heights above, and freighted for Joppa, for the mighty erection at Jerusalem. This was the chief timber depot of all this region, and justly merits the title of Masonic locality. V. *Joppa*.—Through this ancient port, as the palace of transit, went all the supplies of materials and of workmen needed in the immortal structure going up some thirty miles to the eastward. In all Masonic traditions Joppa is emphatically a Masonic locality. VI. *The Clay-grounds*.—From the Clay-grounds between Succoth and Zeredathah went all the holy vessels and the brazen pillars J. and B. For here the foundries were established in which they were cast. This, therefore, is a Masonic locality, VII. *Jerusalem*.—It needs no proof that Jerusalem is a Masonic locality.—*Light in Masonry*.

THE TRIALS OF A TEMPLAR.

A SUMMER'S day in Syria was rapidly drawing towards its close, as a handful of European cavalry, with flat-topped helmets, cumbrous hauberks, and chargers sheathed in plate and mail, toiling their weary way through the desert scorched almost to the heat of embers, but high of heart, elated with enthusiastic valor and the inspiring sense of a holy cause, they followed their leader, one of the best and most tried lances of the Temple, careless whither and secure of triumph, their gold lance-heads sparkling in the rays of the setting orb, and the parti-colored banner of the Beauseant hanging motionless in the still atmosphere.

Before them lay a waste of bare and dusty plain, though varied by thorny shrubs and dwarf palm trees. As they wheeled round one of those thickets, they halted suddenly at the sight of some fifty horsemen, whose fluttering garb and turbaned brows proclaimed them natives of the soil, winding along the valley beneath them with the steady silence of prowling tigers.

Although the enemy nearly trembled his own force in numerical power, without a moment's hesitation Albert of Vermandois arrayed his little band, and before the infidels discovered his presence, much less his drawn blade, or concentrated their scattered line, the dreadful war-cry rang upon their ears, "Ha Beauseant! for the Temple! for the Temple!" and down thundered the irresistible charge of the western Crusaders on their unguarded flank. Not an instant did the Saracens withstand the brunt of the Norman lance; they broke away on all sides, leaving a score of their companions overthrown, to rise no more, on the bloody plains. Scarcely had the victors checked their horses, or re-organized their phalanx, broken by the hot struggle, when the distant clang of cymbal, horn and kettle-drum mingled with shrill cries of the heathen sounding in every direction, announced that their march had been anticipated, their route beset, themselves surrounded. Hastily taking possession of the vantage ground afforded by a hillock, and dismissing the lightest of his party to ride for life to the Christian camp and demand immediate aid, Albert awaited the onset with the stern composure arising from self-possession.

A few minutes sufficed to show the extent of their embarrassment, and their great peril. Three heavy masses of cavalry were approaching from different quarters, their gaudy turbans, gilded arms, and waving pennons of an hundred hues, blazing in marked contrast to the stern and martial simplicity of the iron soldiers of the west. To Albert's quick eye it was instantly evident that their hope was in protracting the conflict till succor came, and even this hope was diminished by the unwonted velocity with which the Mohammedans hurried to the attack. Fiercely, however, as they charged, their lighter coursers recoiled before the bone and weight of the European war steeds. The lances of the Crusaders were shivered in the onset, but to the thrust of these succeeded the deadly sweep of the two-handed swords flashing above the cimeters of the infidel with the sway of some terrific engine. Time after time the eastern warriors rushed on, and as often retreated, like the surf from some lonely rock on which it has wasted its thunders in vain.

At length they changed their plan, and, wheeling in rapid circles, poured in their arrows as fast, and for a time as fruitlessly, as the snow storm of a winter day. On they came again, right upon the point where Vermandois was posted, headed by a tall chieftain distinguished by his gorgeous arms and gallant bearing.

Rising in his stirrups, when at a few paces off, he hurled his long javelin full in the face of the Crusader. Bending his chest to the saddle-bow as the dart passed harmlessly over him, Albert cast his massive battle-axe in return; the tremendous missile hurled past the chief at whom it was aimed, and smote his shield-bearer to the earth, at the very moment when an arrow pierced the Templar's charger through the eye-ball to the brain; the animal bounded forward and fell lifeless, bearing his rider with him to the ground; yet, even in that last struggle the stern knight clove the turbaned leader down to the teeth before he fell.

Five hundred horses dashed over him—his array was broken—his companions were hewed from their saddles, disarmed, fettered, and reserved for a doom to which the fate of his comrades had been a boon of mercy. Satisfied with their success, and aware that a few hours at farthest must bring up the rescue from the Christian army, the Saracens retreated rapidly as they had advanced. All night long with unabated speed, toward their fastnesses in the ravines of their wild mountains. Arrived at their encampment, the prisoner was cast into a dungeon hewn from a living rock. Day after day Albert lay in utter darkness, unvisited only by the swart and bearded savage who brought his miserable pittance, scarcely sufficient for his wretched subsistence. Albert, a Burgundian youth of high nobility, and yet more exalted renown, had left his native land stung almost to madness by the early death of her to whom he had pledged his affections, and whose name he had already made "glorious by his sword," from the banks of the Danube to the pillars of Hercules.

He had bound the cross upon his breast, mortified worldly desires, beneath the strict rule of his order. While yet in the flush of manhood, before a single line wrinkled his lofty brow, or he had gained man's stature, he had attained a height of dignity and fame, scarcely equaled by the best and oldest warriors of the Temple. The vigor, the vast scope of his political foresight, had long rendered him a glory to his brethren, a cause of terror to the Saracen lords of the Holy Land. Many a league had been formed to overpower, many a plot hatched to inveigle him; but so invariably had he borne down all odds in open warfare before his irresistible blade, so certainly had he hurled treasons with vengeance on the heads of the schemers, that he was almost deemed the possessor of some cabalistic spell framed for the downfall and destruction of the sons of Islam.

Deep were the consultations of the infidels concerning the destiny of their formidable captive. The slaughter by his hand had been so fearful that a large majority favored his instant execution, nor could human ingenuity devise, or brute cruelty perform, more hellish methods of torture than were calmly discussed in that infernal assembly.

Late on the third day of his captivity the hinges of his dungeon gate creaked and a broader glare streamed through the aperture than had hitherto disclosed the secrets of his prison house. The red light streamed from a lamp in the grasp of a dark figure—an Imaum known by his high cap of lambskin, his loose black robes, his parchment cincture, figured with Arabic characters, his long dark beard that flowed unrestrained, luxuriantly.

A negro, bearing food of a better quality, and the forbidden juice of the grape, followed; his ivory teeth glistened with a ghastly whiteness in the clear lamp-light. He arranged the dainties on the rocky floor. The slave withdrew.

The priest seated himself so that the light should reveal every change of the Templar's features, while his own were veiled in deep shadow.

"Arise young Nazarene, arise, and eat, for to-morrow thou shalt die. Eat, drink, and let thy soul be strengthened to bear thy doom; for as surely as there is a God, and one prophet, which is Mahomet, so surely is the black wing of Azrael outstretched above thee."

"It is well," was the unmoved reply; "I am a consecrated knight, and should a Templar tremble? A Christian, and he a follower of Jesus, fear to die?"

"My brother has spoken wisely, yet is his wisdom but folly. Truly hast thou said—it is well to die; for is it not written that the faithful and the faithless must alike go hence? But is it the same thing for a warrior to fall amidst the flutter of banners, and the flourish of trumpets—which are to the strong man as the breath of his nostrils, or as the mild showers in seed time to the thirsty plant—and to perish by inches afar from his comrades, surrounded by tribes to whom the very name of his race is a by-word and a scorn?"

"Now, by the blessed light of heaven!" cried the indignant soldier, "rather shouldst thou say a terror, and a ruin; for when have the dogs endured the waving of our pennons, or the clash of our armor? But it skills not talking—leave me, priest! I abhor thy creed, as I despise thy loathsome impostor."

"Allah Achar," said the priest at length, "to God all things are possible. Would the Christian live?"

"A man would live, and I am but a man," returned the knight, "yet praise be to him where all praise is due, I have never shrunk from death in the field, nor can he fright me on the scaffold; if my Master has need of His servant, He who had power to deliver Israel out of bondage and Daniel from the jaws of the lion, surely He shall deliver my soul from the power of a dog. And if he has appointed for me a crown of martyrdom, it shall never be said that Albert of Vermandois was deaf to the will of the God of Battles, and the Lord of Hosts."

"The wise man hath said," replied the priest, in his slow musical notes, in strange contrast to the fiery zeal of the prisoner, "the wise man hath said—better is the cot-

tage that standeth firm, than the tower which tottereth to its fall. Will, then, my brother hear reason?—cast away the cross from thy breast—bind the turban upon thy brow—and behold! thou shalt be as a prince among our people.”

“Peace, blasphemer!—I spit at thee—I despise—I defy thee!—I, a worshiper of the living Jehovah, shall I debase myself to the camel-driver of Mecca? Peace! begone!” He turned his face to the wall, folded his arms upon his chest, and was silent. No entreaties, no threats of torment, no promises of mercy, could induce him again to open his lips. After a while the Imaum arose, quitted the cell—and the warrior was again alone. But a harder trial was before him: the prison opened, and a form entered—a flower bowing its graceful head to the breath of evening—of a gazelle bounding over the unshaken herbage—of a dove gliding on the wings of the morning! In truth she was lovely. Her jetty hair braided above her transparent brow, and floating in a veil of curls over her shoulders—her large eyes swimming in liquid languor, and, above all that charm,

“The mind, the music breathing from her face,”

her form more sylph-like than the maids Europe can boast yet, combined to make up a creature resembling rather an houri of Mahomet’s paradise, than

“One of Earth’s least lovely daughters.”

For a moment the Templar gazed, as if he doubted whether he was not looking upon one of those spirits which are said to have assailed, and almost shaken, the sanctity of many a holy anchorite. His heart, for the first time in many years, throbbed wildly—he bowed his head and prayed fervently; nor did he again raise his eyes, till a voice, as harmonious as the breathing of a lute, addressed him in the lingua Franca. “If the sight of his hand-maiden is offensive to the eyes of the Nazarine, she will depart as she came, in sorrow.”

The soldier lifted up his eyes and saw her bending over him with so sad an expression of tenderness, his heart melted within him, and his answer was courteous and even kind—“I thank thee, dear lady, I thank thee for thy good will, though it can avail me nothing; but wherefore does one so fair—it may well be, so happy—as thou art, visit the cell of a condemned captive.”

“Say not condemned! Oh, say not condemned! Thy servant is the bearer of life, and freedom, and honor. She saw thy manly form, she looked upon thy undaunted demeanor, and she loved thee—loved thee to distraction—would follow thee to the ends of earth—would die to save thee—*has* already saved thee, if thou wilt be saved! Rank, honor, life, and love—”

“Lady, listen! For ten long years I have not lent my ear to the witchery of woman’s voice! Ten years ago I was the betrothed lover of a maid; and, I had well nigh said, as fair as thou art. She died! and left me desolate. I have fled from my native land; I have devoted to my God the feelings which I once cherished fondly for your fair sex. I could not give thee love in return for thy love—nor would I stoop to feign that which I felt not, although it were to win, not temporal, but eternal life!”

“Oh! dismiss me not!” she sobbed, as she threw her white arms around his neck, and panted on his bosom. “Oh, dismiss me not thus! I ask no vows; I ask no love. But be mine; let my country be your country, my God your God, and you are safe and free!” Slowly she turned away, wailing as if her heart would burst—long after the last being who would show a sign of pity for his woes, or of admiration for his merits, had gone forth never again to return. All night the heartfelt prayer of the Crusader ascended to the throne of his master, and often a petition for his lovely, deluded visitor. Morning came at last, and the rude tribes of the remotest regions, Arab and Turkoman, mounted on steeds of matchless symmetry, mingling their dark baracans with the brilliant arms and gorgeous garbs of the Soldan’s Court, were marshaled across the valley in front of the Crusader’s dungeon, and on the slopes at either side, and he was led forth by his guards to meet his fate. In this amphitheater stood the scathed trunk of a thunder-stricken palm tree. To this natural stake was the captive led. One by one his garments were torn asunder, till his muscular form and splendid proportions were revealed in naked majesty to the wondering multitude. Once, before he was attached to the fatal tree, a formal offer of life and liberty and high office in the Moslem Court was tendered to him, on condition of his embracing the faith of the prophet—and refused by one contemptuous wave of his hand.

He was bound firmly to the stump, with his hands secured far above his head; at fifty paces distant stood a group of dark fierce warriors, with bended bows and well-filled quivers, evidently waiting for the signal to pour in their arrows on his unguarded body. He gazed upon them with a countenance unmoved and serene. His eyes did not long dwell on the unattractive sight; some minutes had elapsed when the shrill voice of the muezzin was heard, proclaiming the hour of matin prayer in his measured chant: “There is no God but one God, and Mahomet is his prophet!”

In an instant the whole multitude were prostrated to the dust. A flash of contempt shot across the features of the Templar, but it soon vanished in a more holy expression, as he murmured to himself, "Forgive them, Lord; they know not what they do!" The pause was of short duration; like the voice of the forest when the first breath of the tempest agitates the foliage, the multitude rose to their feet. A horseman dashed out from the cavalcade which thronged around their Soldan, checked his steed beside the archer band, spoke a few words, then galloped back to his station.

Soon after arrow whistled from the Paynim bows, piercing the Templar's limbs and grazing his body. Again there was a pause. Encircled by his Nubian Guard, and the brightest of his Court, the Soldan rode up to his bleeding captive. Decked in all the pomp of royalty, and sublime in bearing, the monarch was shamed—shamed like a slave before his master—by the native majesty of Christian virtue. Nor could he at first find words in which to address the tortured knight, who stood at his feet with the serene deportment which would have be-seemed the judge upon his tribunal not less than the martyr at the stake.

"Has the Nazarene yet learned from experience the bitter sting of adversity? The skill of the leech may assuage thy wound, and honors may yet efface thine injuries. Will the Nazarene live, or will he die the death of a dog?"

"The Lord is on my side," was the firm reply; "the Lord is on my side—I will not fear what man doeth unto me."

On swept the Monarch train, and again the iron shower fell fast and more fatally than before, on his broad chest and manly trunk. The blood gushed forth in blacker streams—his life was ebbing fast away—when from the rear of the broken hills a sudden trumpet blew a point of war in notes so thrilling that it pierced the ears like some thrust of a sharp weapon. Before the crowd had time to vent itself in word or deed, the eminences were crowded with mail-clad myriads of the Christian force. Down they came like the blast of the tornado, with war-cry and the clang of instruments, and the thick trampling of twice ten thousand hoofs. Wo to the sons of the desert in that hour! They were swept away before the mettled steeds and lances of the Templars like stubble before the devouring flame!

The eye of the dying hero brightened as he saw the banners of his countrymen. His whole form dilated with exultation and triumph. He tore his arm from its fetters, waved it around his blood-stained forehead, and for the last time shouted forth his battle-cry, "Ha, Beauseant! A Vermandois for the Temple!" Then, in a lower tone, he cried, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

He bowed his head, and his undaunted spirit passed away."

SIR CHRISTOPHER WREN, GRAND MASTER OF MASONS IN ENGLAND.

THERE are model Masons as well as model men; those who fully exemplify the special and practical duties of a Mason, while they adorn social life, and are examples of moral purity and integrity. A man may be as pure in his religious character as John the Evangelist; a patriot as disinterested and devoted as Tell, as Hampden, or as Washington; a scholar who has explored every avenue of knowledge, and acquired all that the human mind is capable of grasping; he may be the glory of his family, a companion and friend whom you can clasp to your heart with joy, and a citizen to whom the community may point with an honest pride—and yet not be a Freemason—although he would be none the worse for being one. But, in addition to all these virtues and acquirements, he may have passed through the solemn ceremonies of our Order, and illustrated the virtues while he faithfully discharged the duties of a Craftsman; exhibiting, in his own life, the wisdom, strength and beauty, which were so harmoniously blended in the immortal *three* who labored in the erection of the first Temple at Jerusalem.

There have been such in our mystic temple—magnificent pillars, towering in grandeur above their fellows, apparently perfect in their proportions, uniting moral purity with classic elegance, and blending, in their own persons, the skill of the Craftsman with the acquirements of the scholar, the integrity of the citizen, and the virtues of a friend. We love to gaze upon such exhibitions of excellence, for, alas, they are somewhat rare in the history of our race: men who seemed fitted for the enjoyments of another world, while they are spared as the ornaments of this: such are rarely appreciated as they should be, until they have passed from our sphere to one more in harmony with their nature.

Such are model Masons; and such was Sir Christopher Wren, to a sketch of whose life and labors we now invite the reader's attention. A scholar of rare and varied

attainments; an architect who had no equal in his day, and whose works, while they attest the genius of the builder, are the boast of Old England; long the Deputy and twice the Grand Master of Masons, he stands first on the "roll of the workmen" of his age; and a gentleman whose religious character was as pure as his intellectual achievements were glorious. To such a man we can fearlessly point as the model Mason of the age in which he lived.

The population of London, in the middle of the seventeenth century, was upward of half a million. It was the capital of the British Empire, and the commercial metropolis of the world. It was the home of merchant princes, whose ships sailed over every ocean, and whose commercial transactions extended to every part of the world. Its business pulsations were like the throbbings of the human heart; sending out to the utmost limits of the business world its life current of trade, and bringing back from the extremities the fruits of all lands and the wealth and luxuries of every clime. A vast and busy multitude thronged its streets, filed its quaint old habitations, and toiled in its shops and factories. London was then the home and center of science, of literature, and of art. Perhaps at no period in England's history did she possess so many men of profound and varied learning, as in the latter half of the seventeenth century. Chemistry, philosophy, the mathematics, architecture, and, indeed, all the sciences, were studied as they never were before, and the achievements of mind kept pace with the progress of civilization. The human intellect seemed to be developing new energies, and putting forth powers capable of grasping all knowledge within the reach of its finite capacity. Human genius approached its culmination, and the secrets of nature came forth at its bidding, as though to do homage to the traces of divinity in man, and throw a glow of unearthly light along the pathway trodden by humanity.

The sun of Cromwell, the fanatical "*Protector of England*," as he had assumed to call himself, had gone down in gloom, and Charles the Second returned from his exile and ascended the throne of his ancestors, in the month of May, 1660. London again became the home of royalty, and around the court were gathered the noblest of England's old nobility. The monarch, to add to the stability of his throne, endeavored to conciliate the affections of his subjects by every means in his power, and gathered round him, in his proud capital, the beauty, strength, and wisdom of his empire. Learning was fostered, learned men were patronized, and the arts encouraged. To be a profound scholar was a certain passport to royal favor, and to profitable and honorable employment. The Royal Society was organized in the fall of 1660, when the King became its Patron, and encouraged its members in their labors. This gave a new impulse to the efforts of genius, and the intellect of the nation gathered around it as wandering satellites gather around a common center by the force of gravitation. The moral power of England, at this time, among the nations of the earth, was like the sun in the solar-system; and London was the heart, the center of England.

On Sunday evening, the 2nd of September, 1666, about 10 o'clock at night, a fire broke out near the center of the great city, which ran from house to house, from street to street, and from square to square; all night and all day, and day after day, it burned. Wider and wider it extended its area of devastation; darker and denser were the huge volumes of smoke that rolled up from that burning capital; fiercer and wilder were the red flames that ascended from those blazing blocks of buildings, until it seemed as though the whole proud city was about to be offered in sacrifice by fire; dwelling and shop and warehouse, palace and church and cathedral went down, one after another, until the noblest mansions of England's aristocracy, and the proudest monuments of her architectural skill, lay in one black heap of smoking ruins. Ten thousand buildings were in ashes, three hundred thousand people were homeless in the fields, and a district a mile in width, and two miles in length, was covered with the burning fragments of the proudest city in the world! For five or six days the fire held high revelry; during the night its light was seen at the distance of forty miles; and when it ceased for want of fuel, there was but one-seventh of the great metropolis of England left standing. The whole kingdom felt the shock, and the throes of sensation ran through every nerve of the body politic, to the extremest verge of Charles's dominions.

It must be remembered, too, that the plague, which ravaged London, and made it a charnel-house—carrying away thousands upon thousands of its population, rich and poor, the opulent and high born, as well as the peasant and beggar, had but recently ceased its work of death when the great fire occurred. Civil war had long raged; an usurper had been on the throne, and England's heart had bled by the poniard in English hands. Added to all this, Charles the Second was now waging a fierce war with one or two of the continental powers, and needed all his resources to sustain himself in the field and on the sea. With all this in view, we shall more readily understand the magnitude of that calamity which swept like a flood of fire over London, and left its fairest and largest portion a desolation.

But Charles was a man of energy, and he determined promptly to rebuild his capital. Previous to the fire, the streets were narrow, crooked, and tortuous; and it was determined to re-map, at least the burned district, and turn the calamity to account by widening and straightening the streets, re-adjusting the lines of private property, ignoring the practice of erecting wooden buildings, and thus reforming while they were rebuilding the city. In addition to all this, the public buildings were to be reconstructed, churches must be supplied to the public, and St. Paul's, a memento of the early triumphs of the Cross in England, must be reconstructed in a style of greater magnificence than before. But where should Charles find a man capable of grasping the entire plan; with learning, and skill, and influence, and power to superintend the whole of these vast and complicated operations; guide the labors of so many thousands of workmen and artisans; while at the same time he could design as well, and draw and plan and superintend the mighty work of reconstructing a vast city, with all its churches, and cathedrals, and other public edifices? A man wiser than he whom the King of Tyre sent to Solomon to design and arrange the plans for the first Temple was needed—and such a man was found!

It was none other than Christopher Wren, then Deputy Grand Master of Masons in England.

Masonry was then an operative science, as it had been beyond the memory of man, but it was not *exclusively* so. Like an honorary membership in literary or historical societies of the present day, some were admitted as Freemasons, not because they belonged to that profession of operatives, but because of their eminence in the political, scientific, or literary world. The operatives were called *Free* Masons, because they had passed regularly through the several grades, until they had become "master workmen," and thus acquired the *freedom* of the society, and entitled to all its rights and privileges. Distinguished men were admitted because of their political eminence, or their superiority as men of science. They passed through the ceremonies of the degrees, and were called *Accepted* Masons—hence the terms, Free and Accepted Masons, as comprehending the entire body of the Craft. When Masonry laid aside its operative character, and became purely speculative, it retained the appellatives of "*Free* and *Accepted*."

St. Paul's Cathedral, London, is the most gigantic structure in the world consecrated to the interests of Protestant Christianity, and is only excelled in grandeur and extent by St. Peter's in Rome. Besides this, it is the best specimen extant of substantial Freemasonry, in its operative character, of two hundred years ago; and the Grand Master of Masons was its architect and builder. The genius which designed, and the patient energy which constructed it, must command the homage of every visitor, and especially of every Freemason, whether from England itself or other and distant lands. As you enter the central door from the north and pass between the great pillars to the center of the floor beneath the dome, you stop and look around and upward in blank amazement. The entire building is on such a gigantic scale; so grand, so imposing, so solid, so perfect, that you feel subdued and awed as in the presence of the Master-builder himself; a sense of magnitude, of power, of grandeur, rivets you to the spot, and it is some time before you dare move or turn to examine in detail. The form of this masterpiece of architecture is that of a Greek cross; its extreme length is five hundred feet; its greatest width is two hundred and twenty-three feet; and its height, to the cross above the dome, is nearly or quite four hundred feet.

Standing on the mosaic floor beneath the center of the dome, facing the south, you turn to the left, and in front of you is the organ, and behind it the choir, where the religious services are ordinarily held. You advance to near the organ, and a record of the olden days is before you—the most fitting and appropriate epitaph conceivable. There are eight splendid Corinthian columns of blue-veined marble, which support the organ and gallery, and which are richly ornamented with carved work. On the side next the dome, in the front of this gallery, on a plain marble slab, is a Latin inscription (formerly in gold letters), which reads as follows in English.

BENEATH LIES
SIR CHRISTOPHER WREN,
The Builder of this Church and City,
Who lived upward of 90 years, not for himself,
but for the public good.
Reader, seekest thou his monument?
LOOK AROUND!

Now let us see who and what was Sir Christopher Wren.

He was the son and only child of the Rev. Dr. Christopher Wren, a clergyman in the national Church of England. He was born at East Knoyle, in Wiltshire, on the 30th day of October, in the year 1632. His father descended from an ancient Danish

family, and was a man of great learning and ability. His mother was Mary, the daughter and heiress of Robert Cox, Esq., a highly respectable family of the county of Wilts.

The young Christopher Wren was in very delicate health in childhood, so much so that his parents were unwilling to send him from home to be educated, and his father took that labor upon himself—assisted by a private tutor. His progress in learning was rapid, and his disposition was as gentle and amiable as his capacities were great. At an early age, when his health had improved, he was placed under the care of Dr. Bushby, of Westminster, where he had the best tutors England could afford; and such was his genius and taste for learning, especially mathematics, that when only in his thirteenth year he invented a new astronomical instrument, and dedicated it in excellent Latin to his father. In his fourteenth year he was transferred from Westminster to the University at Oxford. His attainments in the classics and mathematics were, at this time, far beyond his years; and his fondness for mechanics was such that he had already produced as many inventions as can be claimed by a full-grown New Englander of the present day. By his precocity of intellect and great attainments in science, he attracted the attention of the learned men of the University, and won their friendship and regard. Dr. Wilkins presented him to Prince Charles as a prodigy in science; and he was already intrusted with the translation of papers that would have tried the attainments of mature scholars.

The seventeenth century was the noon-day of England's glory—at least in mind. It was the century of poets, artists, and men of letters. Milton, Dryden, Cowley; Pope, Swift, Steele, Addison; Newton, Locke, Barrow, Boyle, Hälley, Harvey; Rubens, Vandyke, Rembrandt, and a great cloud of giant minds, both in England and on the Continent, made that century memorable in the world's history. The mental activities of the world were such as they had never been before; and it seemed as though humanity was about to ignore its kindredship to dust, and assert its claims to a higher birthright and a more glorious destiny. Dr. Harvey had discovered the circulation of the blood; and Galileo, with his glass, had invaded the heavens, and demonstrated the revolution of the planets.—*Bro. Cornelius Moore, in Leaflets of Masonic History.*

MASONRY—WHAT IS IT? AND WHENCE ITS ORIGIN?

MASONRY is divided in two branches, or more properly speaking, viewed under two heads; one of which is denominated Operative (physical and temporal), the other Speculative (moral, sacred, eternal). Operative Masonry is the science of architectural labor, the art of building up, beautifying and adorning Temples for the worship of God, and habitations for the comfort and convenience of man.

As a science or art, Operative Masonry unquestionably had its origin in man's first necessity for a sheltering wall or canopy to serve as a protection from the rigor and changes of the season.

It was the intimate companion of Speculative Masonry from its origin till the year 1717, when the last Ancient Grand Master died, when *the beautiful symbol went down* or was changed, and the physical labors of Operative Masonry closed, and the following rule, or law, was adopted for the government of Masons in all future time:

“That the privileges of Masonry should no longer be restricted to Operative Masons, but extended to good men of various professions and callings. *Provided*, they were regularly approved and initiated into the Order.”

Here you will very readily discover that these questions, “What is Masonry?” and “Whence its Origin?” apply exclusively to Speculative Masonry, and to that we invite your kind attention.

The antiquity of Masonry being generally acknowledged, and its great utility realized by the oppressed and down-trodden in every nation and age of the world, still that question to many minds remains unanswered, “What is Masonry, and whence its Origin?”

The learned and intelligent Mackey says: “It is a beautiful system of morality, veiled in allegory and illustrated by symbols.”

Hutchinson says: “The foundation of Masonry is religion, because our ancient brethren having experienced that from religion all civil ties and bonds which united mankind were derived, they laid the corner-stone of Masonry on the bosom of religion.”

Laurie says: “It is founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of morality and virtue.”

Norval says: “A Mason's Lodge is a school of piety, a school of the noblest virtue that adorns the human race, a school of brotherly love. With the Holy Bible ever open upon its altars, it invites us to peruse its sacred pages, for in them only are the words of eternal life.”

The able and profound scholar, Oliver, says: "Masonry gives a distinct refutation to the infidel and the deist, and without any reference to forms and modes of faith, it furnishes a series of direct evidences, which operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and must ultimately be the sole religion of the human race, because it is the only religion in which the plan of salvation is clearly developed."

The eminent Dr. Boere, of Frankfort, says: "Masonry is the Holy Spring where faded beauty re-found her homage, darkened wisdom her light, and weakened power her strength."

The Rev. A. C. Arnold, author of *Modern Eleusinia*, says: "We don't hesitate therefore to say that we regard *Masonry* as the truest expression of the mind and thought of Christ this age is destined to witness. Christianity is its central idea, and the foundation of our Temple. Nay, *Masonry* is Christianity—Christianity applied to life, and realized in man's relations one with another."

The greatest *lights* of Christianity entertained these opinions. Melancthon, Huss, Wolsey and Locke, Ashmole and Newton, Wren and Dodd, Warren and Dalcho, Franklin and Washington, and many other great, learned and scientific men whose names grace our records.

They have all spoken in the most flattering terms of its utility and purity, and its adaptation to the wants and necessities of our common humanity, and of its great potency in reforming the rude manners of society in the infancy of the world.

Yet the clouds of doubt and uncertainty have not been removed from the pathway of knowledge and investigation, and the records of history veiled in the mist of ages have failed to discover the mystery in its character, or point to the place or day of its birth.

While it is not the intention of the writer to disturb the repose of the sacred arcana of *Masonry*, or tread those hallowed precincts of purity, but simply to draw some thoughts from those scintillations of light which are reflected from her sublime symbolism.

Could Purity, Innocence and Fidelity have been retained by our first parents, and they continued in their Paradise of bliss, where God held sweet communion with them, and Nature supplied their wants; fanned by soft perfumed winds as messengers of health, and refreshed by the gentle dews of Heaven, all tending to promote their happiness to the fullest extent, they must have paused amid the grandeur of those scenes of beauty to contemplate, adore and worship the Divine wisdom that ordained, and the mighty vigor that called them into being.

I repeat, had our first parents remained sinless and maintained their relations to God, *Masonry*, the Church, or any organization, religious or benevolent, would not have been required by man.

The Divine form (for man was made in the image and likeness of God himself), placed at the head of creation, and having unlimited dominion given him, with but one moral and intellectual equal, and no superior save God alone, he was God's custodian to do his pleasure, and enjoy perfect and uninterrupted bliss. But being unacquainted with the power of his untried will, and relying with implicit confidence in that lovely being which God had given him as a help-meet, and having sought and having found companionship with the vilest beast of the field, through *his* persuasion he left the citadel of his power, became weak and fell, and then every moral impulse of heart became changed, in all his relations to God; yea he was *dead, legally dead*, for the law was to him: "In the day thou eatest thereof thou shalt surely die." All his talk with God was now ended, all communion severed. Stung with remorse, yet independent in mind, he went from Eden, which had been his home, to earn his bread by the sweat of his face.

Turning to take a final farewell, he saw the fading beauties of Paradise passing under a dark cloud, which was fast settling down upon her, and while gazing on this solemn scene of gloom the recollection of his disobedience flashed upon his mind, sorrow entered his heart, while the tears of repentance coursed down his manly face. He *knelt* and breathed a fervent prayer for Divine forgiveness. Then came a voice from Heaven saying, "*I will be thy helper.*"

This was the birth of (Moral and Mental) Speculative *Masonry*. It was nothing more, nothing less.

Speculative (Moral and Mental) *Masonry* is the science of labor, the art of building up, beautifying and adorning the soul and the mind, and had its origin in the first sorrow for sin, the first tear of repentance, and the first prayer for Divine forgiveness.

"To circumscribe the desires, subdue the passions, keep a tongue of good report, practice charity and maintain secrecy," is the foundation stone on which this beautiful, Mental and Moral, edifice of *Masonry* is erected. There it has stood through all ages, and there it is destined to stand till time shall end in eternity.

The great idea lying at the base of Masonry is *labor*, constant and continuous labor.

Taking this view of the subject, which I think is clearly taught in all our rituals and beautifully shadowed forth in our sublime symbolism, we are forced to the conclusion that *Speculative Masonry* was the *first*, and consequently the *oldest religion* in the world.

JOHN B. FRAVEL, P. G. M.

THE STRANGER KNIGHT.

A MASONIC LYRIC.

[THE following humorous poem will be appreciated by all members of the Craft. Both in Blue and Templar Masonry there are a few Brethren who are only present at meetings where refreshments are dispensed. The following verses capitally satirize them.]

'Twas red cross night:
The gas shone bright
In corridor and hall;
The knights had gathered,
Regaliad and feathered,
At the Sovereign Master's call.

The work was done,
And every one
Loosed belt and baldric gay,
As the Master arose
And prepared to close
In the usual Masonic way.

"Let all strangers here
Partake of our cheer,"
Was the regular brotherly greeting
That invited each guest
To do his best
In the way of joyous feasting.

As the knights fell in,
A stranger thin
Stalked solemnly out of the West;
He was six feet high,
With a hungry eye,
And in deepest black was dressed.

Then up the stairs
They went in pairs,
With laughter and with jest,
The strange unknown
Strode up alone,
Apart from all the rest.

At the chaplain's grace,
The stranger's face
A stern expression wore:
The man on his right,
A new-made knight,
Said that he quietly swore.

Such an appetite
By a Templar Knight
Had never been known in the hall;
Salads and meats,
Cakes and sweets,—
He gobbled them, dishes and all.

The waiters, scared,
One and all declared
They never could feed such a swine;
He took, without winking,
Six quarts at a drinking,
Then called for a basket of wine.

And the knights fell back
When this man in black
With appetite insatiable,
After having tossed off
The napkins and cloth,
Took quite a large bite from the table.

Then the Master arose,
And blowing his nose
To show that he was not afraid,
Cried, "Give us your name,
And from whence you came,
To make on our feast such a raid."

"I am the ghost of him,"
Said the stranger thin,
"Who only attended a meeting
When the tables were laid,
And arrangements made
For a time at drinking and eating.

"I always would shirk
Assessments and work,
But was sure to come in for the feed;
I was a fraud, a cheat,
And a Masonic beat,
Till death put a stop to my greed."

It struck midnight,
And quickly from sight
He was gone, and no one could find him.
He slipped from his chair,
And vanished in air,
With an odor of brimstone behind him.

But to this very day,
The Templars all say,
The Masonic beat is still preying,
Drinking and eating
At each red-cross meeting,
But never by any chance paying.

THE following appeared in the Paris correspondence of the *Echo* lately: "It appears that the Government is turning its attention to the Order of Freemasons. You are aware that this ancient and formidable corporation, although founded on exclusively

philanthropic principles, has been much abused by many of its French members, who have made free use of it to advance, in an underhand way, their socialist and political doctrines. We had a striking and scandalous instance of this during the Commune, when a batch of Freemasons openly violated the ruling principles of the Order. The Government evidently fears that the Order is again being turned aside from its object by its hot-headed political members, and instructions have been sent off to the Prefects to inquire into and report on the number and condition of the Lodges in their departments, the names and character of the members, and the general effect of the Order."

THE TEMPLE AT JERUSALEM.

JERUSALEM is a city set upon a hill, or rather upon a series of hills, with a high above the level of the Mediterranean (or Great) sea of 2,610 feet. These hills we may call, designating them separately, by the names of Moriah, Bezetha, Akra, Zion and Ophel. Perhaps we should be more correct in saying that these hills are spurs of hills running down to, and draining off, by the brook or valley of the Kedron which runs down into the Dead Sea. To give an idea of the location of these hills with relation to Temple Mountain, or Moriah, we may state, that Mount Moriah is a spur running north and south, having the Kedron valley on the east facing the Mount of Olives. Bezetha would be on the north, Akra rather to the northwest, Zion to the west and southwest, and Ophel on the south. Between Moriah and Zion runs the Tyropean valley across which was the magnificent stone bridge built upon arches of about forty feet span, which so much excited the admiration of the Queen of Sheba upon her visit to King Solomon, as the ascent from the palace on Zion to the Temple. See 2 Chron. ix: 4; I. Kings x: 4. With this idea of the location of these hills, we can understand some of the conditions of the problem, with which the royal architect had to contend. As the Mount ran down into the valley, one condition was to procure a sufficiently level space for the Temple with its different courts, its altars for sacrifices, and the assembling of the vast crowds who were required to appear three times a year, at the three great festivals of the nation. To secure this space for those purposes, the architect was compelled to build up from the valley to the height required to bring his Temple area up to the level of the higher part of the mountain. He accomplished his design by building these walls with Cyclopean masonry which puzzles modern engineers to determine how such vast stones were procured, and put in place with the tools and machinery then in use. Some of the stones now found in the walls were 25 feet in length, and 5 $\frac{3}{4}$ in thickness, and were secured to each other by mortice and tenon joints. Modern investigation shows how these stones were procured. To the north of the Temple area, large caverns have been found from which the stones were quarried and in which they were dressed and fitted for the builder's use, and the chips knocked off by the mason's hammer are found just where they fell. From this quarry the stones ready dressed were moved down the descent of the mountain upon rollers to the places they were to occupy in the walls.

These walls being erected, another problem was, how was the interior to be filled up to give the level for the temple area; should it be filled up with earth or with solid stone, or be built up with parallel walls and roofed with stone. Late investigations teach us how this was done. The level was obtained by erecting vaults upon lofty columns, sustaining the upper pavement, and with these vaults built up from the base of the mountain was connected a series of vaults cut out of the mountain rock. The spans between the pillars are not uniform in dimension, ranging in one direction from 10 to 23 feet, and in the other 11 to 13 feet, while the piers were from 3 to 5 feet in thickness. One curious fact connected with those arcades is, that they are not all parallel with each other nor the outer wall, but the first seven ranges are divergent, by which a space of 9.4 12th feet is gained, so that the remaining ranges become perpendicular to the southern wall. The breadth and thickness of the stones of the pillars is less than their height, which is about five feet.

It must be remembered that the height of the Temple area above its base is not as great as at the time of Solomon on account of the debris of three destructions of the Temple and the Holy City, and of the accumulated ruins of centuries. The height of the Temple area above the bed rock at the south was 152 feet, the length of the wall was 910 feet. The eastern wall was 820, the northern 975, and the western 876 feet in length. Consider for a moment what these dimensions imply, solid walls from 800 to 900 feet in length and from 100 to 150 in height, built of great stones from 20 to 30 feet in length and from 4 to 6 in thickness, all dressed, and rabbetted at their line of juncture. The area of the eastern wall is double that of the Great Pyramid. The live rock of the mountain was scarped on the east and west to correspond with the wall as built, while on the north the Temple was cut off from the mountain by quarrying right through it, leaving a perpendicular precipice of native rock.

Upon the top of this mountain at the outer lines was erected a magnificent colonnade of marble pillars supporting a roof of cedar of Lebanon. It was under this royal porch that the Saviour walked at the feast of dedication. The pinnacle of the Temple rose to the height of 160 feet above the level of the wall, we have mentioned, so that its total height above the foundation walls was 312 feet.

But in addition to the vaults erected on pillars at the southern part of the enclosure, the whole mountain was honeycombed with vaults used for chambers, passages, pools furnishing and retaining the immense quantities of water needed for the constant sacrificial rites of the Temple service. One of these reservoirs, supposed to be the "Sea" spoken of in Ecclesiasticus, is 736 feet in circuit and 42 feet in depth, and would hold 2,000,000 gallons of water if restored and made water-tight. Some of these pools were doubtless supplied by aqueducts brought from the fountains which furnished the water to the city, the pools builded by him who was King at Jerusalem.—*Chas. C. Whittlesey in the St. Louis Freemason.*

THE LION AS A MASONIC SYMBOL.

THE lion was the symbol of strength and sovereignty in the human-headed figure of the Nimrod gateway and in other Babylonish remains. In Egypt it was worshiped at the city of Leontopolis as typical of Dorn, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their temples with gaping lions' mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Talmudists there was a tradition of the lion which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry where the lion is introduced, as in the third degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection, thus restoring the symbology of the mediæval ages, which was founded on a legend that the lion's whelp was born dead and only brought to life by the roaring of its sire. Philip de Thaux, in his *Bestiary*, written in the 12th century, gives the legend, which has thus been translated by Mr. Wright from the original old Norman French:

"Know that the lioness if she bring forth a dead cub, she holds her cub and the lion arrives: he goes about and cries, till it revives on the third day. * * * * Know that the lioness signifies St. Mary, and the lion Christ, who gave himself to death for the people; three days he lay in the earth to gain our souls * * * * By the cry of the lion we understand the power of God, by which Christ was restored to life and robbed hell."

The connection of Solomon, as the chief of the tribe of Judah, with the lion, which was the achievement, of that tribe, has caused the expression to be referred in the third degree to him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails, and in Ancient Craft Masonry all allusions to the lion, as the *lion's paw*, the *lion's grip*, etc., refer to the doctrine of the resurrection taught by him who is known as "the lion of the tribe of Judah." The expression is borrowed from Apocalypse (v. 5) "Behold the lion which is of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof." We have seen that the lion was a mediæval symbol of the resurrection, the idea being founded on a legend. The poets of that age were fond of referring to this legendary symbol in connection with the scriptural idea of the "tribe of Judah." Thus Adam de St. Victor, in his poem *De Resurrectione Domini*, says:

"Sic de Juda leo fortis,
Fractis portis diræ mortis
Die surgit tertia,
Rugiente voce Patris." .
i. e.

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day,
At the loud sounding voice of the Father.

—*Mackey's Freemason.*

MYSTERIES.—The usages and customs of the ancients in their secret societies are called mysteries. If by mysteries we merely understand a secret religion, then, in the civilized globe, there can be no mysteries, for God may be openly worshiped everywhere; but if by mysteries we merely understand secret ceremonies and doctrines, then we may say there are mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there is no secret religion. No one among us is a mystagogue, and our outward appearance has nothing mysterious about it.—*Gad.ckc.*

SPARKS FROM A MASONIC ANVIL.

Few Brethren are aware of the struggles in Scotland for Masonic freedom during the early part of this century. The Grand Lodge of Scotland, from its institution in A. D. 1736 down to recent years, has never recognized other than the "three degrees" as pure and ancient Masonry. Within the present decade, however, this exclusive body has thought fit to incorporate the "Mark degree," and for the future the Constitutions will read that the accepted degrees are the Entered Apprentice, Fellow Craft and Master Mason, *including the Mark Degree as the second portion of the Fellow Craft Degree*. To prevent confusion in the "working," none but Master Masons are allowed to receive the Mark degree, which may be given in a Craft Lodge at any of the meetings. It seems a strange arrangement to connect the Mark Degree with the Fellow Craft and yet confine it to Master Masons, especially when we have never been able to trace a record of the *Mark Master's* Degree being confined to any but Master Masons! The earliest minute known in Scotland regarding Mark Masonry we have already presented to the Craft. It is dated A. D. 1778, and mentions that the *Mark Mason* was permitted to be bestowed on Fellow Crafts, but the *Mark Master* on *Master Masons* only. This accords with the earliest records in the United States containing allusions to Mark Masonry, and is confirmatory of the fact that the *Mark Master's* Degree was never received by Fellow Crafts, so that the Grand Lodge of Scotland has no authority for declaring it to be a portion of the "Second Degree," and is equally destitute of authority for placing it under their protecting wing. The Grand Chapter of Royal Arch Masons for Scotland has exclusive jurisdiction by right over Mark Masonry in that country, and still exercises its authority in that respect as an equal, but not a rival, of the Grand Lodge of Scotland. The Grand Chapter was founded in 1817 (although, of course, Royal Arch Masonry dates long before that period), and it is with respect to the objections urged against its institution by the Grand Lodge that we have now to do, and forms the special feature of this "Spark."

At a Quarterly Communication of the Grand Lodge, held the 4th day of August, 1817, amongst other resolutions agreed on were the following: 1. Grand Lodge of Scotland recognizes only the three *degrees*. 2. Necessary to guard against inroads of certain orders which have attempted to be introduced into Lodges and at processions. 3. Acts of Parliament in favor of Masons render it imperative to preserve the purity of the Craft inviolate. 4. All Lodges warned not to admit any member of these degrees objected to, on pain of the penalties provided for. 5. Resolutions to be printed and circulated, that none may pretend ignorance, and that the laws may be strictly enforced.

These resolutions were intended as an attack on the Grand Chapter of Royal Arch Masons, which was formed during 1817, and having been carried, the next step was a bolder one! Bro. McIntosh tabled the following motion: "That no person holding an *official* situation, in any Masonic Body which sanctions higher degrees than those of St. John's Masonry,* should be entitled to sit, act, or vote in the Grand Lodge of Scotland." At the following Quarterly Communication, held the 3rd day of November, 1817, we find by an excerpt from the Grand Lodge Records that this inquisitorial proposition was "read and duly seconded, and after a very full and deliberate discussion, the question was put, it being understood that those who were favorable to its adoption should vote AGREE, and those of an opposite opinion should vote NOT, when one hundred and fifty-five voted AGREE, and twenty-seven voted NOT, making a majority of hundred and twenty-eight in favor of the motion!"

"Whereupon the Grand Lodge enacted and resolved "That from and after St. John's Day first, the 27th of December, 1817, no person holding an official situation in any Masonic Body which sanctions higher degrees than those of St. John's Masonry shall be entitled to sit, act, or vote in the Grand Lodge of Scotland." "And further resolved that the above resolution shall be printed and circulated among all the Lodges holding of the Grand Lodge of Scotland," etc.

For the Grand Lodge of Scotland, or for any Grand Lodge to pass resolutions expressive of their opinions that pure Craft Masonry, or St. John's Masonry, consisted only of the "Three Degrees," we conceive would be but just and right, and in accordance with the facts of Masonic history, and if not correct, they were still entitled to express their belief; but surely it was an act of great injustice to thus exclude Brethren from the "Quarterly Communications" who took office in *other* degrees of Masonry, wholly unconnected and independent of the Craft degrees. We conceive that so long as Royal Arch Chapters assemble, and so long as the other *adopted* Masonic degrees meet without infringing on the liberties and privileges of Craft Lodges, they cannot

*"St. John's Masonry," i. e. the "Three Degrees," *excluding the Arch*, and all degrees beyond. In Scotland the term means the E. A., F. C., M. M., and M. Ms. Degrees only.

legally be excluded by Grand Lodges. Directly, however, any of their ceremonies are introduced into a Craft Lodge, their clothing worn, or any of their customs exposed at a procession of Craft Masons, it would then be competent for the Grand Lodge to interfere; but without an actual breach of the Constitutions, we contend that a Grand Lodge has no power to prohibit its members from joining or taking office in other so-called Masonic degrees, though, of course, it might use its utmost endeavors to induce Brethren not to patronize any of the "higher degrees."

As might be expected, the Grand Chapter objected to these uncalled-for resolutions, and the following is a copy of the letter forwarded by the Three Grand Principals to the Grand Lodge of Scotland. We give it entire, because it is rarely met with now, and we have only seen but one impression of it as printed at the time referred to:

SUPREME GRAND R. A. CHAPTER OF SCOTLAND, }
EDINBURGH, 20th July, 1818.

Most Worshipful Grand Master and Brethren of the Grand Lodge of Scotland :

It is with surprise we hear that a law has been passed by the Grand Lodge of Scotland, excluding from the right of sitting or voting in that Body all Masons who may hold offices in Masonry that acknowledge a higher degree than the three first. We conceive this Law must have been inconsiderately passed, because it is in opposition to every principle of that Brotherly love and affection which ought to exist among all men, and which Masons profess to be the basis and chief object of their institution. To render this disposition more pure and beneficial, toleration has ever been permitted to an unbounded extent; and be he of whatsoever religion, sect or order he may, if a man is once admitted a Brother, and conducts himself as such, he never can be disfranchised. The feelings of charity and benevolence, which we inculcate, know no distinction in the religion, country or color of a brother; and in that genuine disposition consists true Masonry, because true Masonry is universal good-will to all men—brotherly love, affection, charity and benevolence to all Masons under the sun.

Notwithstanding our disapproval of that law, generally, even when it did pass, we never imagined it was meant to apply to us until a Master of a Lodge, holding of the Grand Lodge, was excluded from their Quarterly Meeting for no other reason than because he held an office in the Supreme Grand Royal Arch Chapter of Scotland. We are therefore desirous to be better informed of the views of the Grand Lodge, for although the fact be true, we must imagine this treatment to have arisen from mistake in the meaning of the law, which strikes only at those degrees that are higher than St. John's Masonry, which the Royal Arch is not. We do profess to be better, further and better informed than Master Masons, in the ordinary acceptance of the term; but the Royal Arch is truly a real and intrinsic part of Master Masonry, without which no Grand Lodge can be complete.

Our desire is to conciliate, and therefore we do not repeat any conduct of the Grand Lodge of which we might complain; but, on the contrary, we lament that anything like discordance should have existed, which we have always endeavored to avoid, and have uniformly paid every attention to the Grand Lodge. Continuing in the same disposition, we now declare our anxiety to assist you to our utmost in everything that is for the good of the Craft, to which nothing would be more conducive than the existence of a proper understanding and union between the Grand Lodge and Royal Arch Masons, upon the same principles as those which have been established in England.* This union we offer you. Let us, therefore, unite in requesting the aid of our Brethren of England, who in the fullness of their brotherly regard have tendered their assistance. We feel confident you will join us in promoting these good objects, to attain which, we propose that Lodges of Intelligence be mutually chosen by the Grand Lodge and Supreme Royal Arch Chapter, to meet and confer on this important subject, and to draw up Articles of a Union similar to those of England, and with power to appeal to His Royal Highness the Duke of Sussex, or a Lodge of Intelligence formed under his authority, to determine all points in which there may be a difference of opinion.

We are, Most Worshipful Grand Master and Brethren of the Grand Lodge, your faithful and obedient Brethren.

MORAY, First Grand Principal.
PATTO WALKER, Second Grand Principal.
ABOYNE, Third Grand Principal.

In answer to this admirable epistle—a model of its kind—the Grand Recorder received a curt reply from the Grand Secretary, Bro. Alexander Lawrie, inclosing an extract from the Minute of the Grand Loage of Scotland of the 3rd of August, 1818.

*In England, from A. D. 1813, the Grand Lodge "has declared and pronounced that pure ancient Masonry consists of three degrees and no more, viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Masons, including the Supreme Order of the Holy Royal Arch." Before the "Union of A. D. 1813," the Grand Lodge of A. D. 1717 ignored the Arch.

The extract was mainly to inform the Brethren that it was proposed and carried by a majority of about two-thirds of the members present at the Grand Lodge, that as the Grand Lodge acknowledged no higher Degree or Order of Masonry than that of St. John's, consisting of Apprentice, Fellow Craft and Master, and that as the Grand Lodge had ever by her standing laws strictly prohibited all Masonic communication with any such pretended higher Orders or Degrees, it would object to any such communication being either received or read; and accordingly it was moved that the communication question be rejected without reading.

So far did intolerance drag the Grand Lodge that the letter was not even read, although signed by *two Past Grand Masters* of that Body—"Noblemen well acquainted with the principles of Masonry, and anxious for the diffusion of the true Light." The Grand Chapter addressed a statement of the facts to all the Lodges, and in a dignified manner asserted its rights and privileges. From that day to this the Grand Lodge of Scotland has refused to recognize the Grand Chapter, but has long ceased to interfere in any way with the latter body. The difficulties are now only curious as a matter of history, and as a beacon light to warn Grand Lodges doing more than to legislate for their own Lodges and members.—*Bro. Wm. James Hughan, P. M.*

CAUSES OF NON-AFFILIATION.

OUR readers will have noticed the somewhat earnest debate going on in these columns—if that may be called debate where the argument is all on one side—touching the status of non-affiliated Masons. The public Masonic mind appears, however, to have been so much engrossed with the radical prohibition involved in Section 42, and the direct ensuing violation of the great principles of the institution, that but little or no heed has been given to the causes which for years past have been leading to the really serious evil of non-affiliation. It may be remarked that the disease which has been, and is, afflicting the body politic of Masonry is not peculiar to that organization, but is seen in greater or less activity in every possible association, not excepting the different sections of the Church, and generally is due in each or all to the same moving causes. In our Fraternity there are yearly admitted many men who make all the required declarations in, let us believe, the utmost good faith; they have conceived a favorable opinion of the Craft, and they mean, if admitted, to conform to its useful rules and regulations, and, by their after-life, demonstrate their worthiness to belong to and represent it. But, alas! they have not the gift of continuance. Their prime motor, curiosity, having been gratified—having seen the inside of the machinery, and, as they generallly imagine, found out all about it, their zeal becomes less and less energetic, until, at last, some new bent is given to their desire to find a mystery to solve, or a means of passing their leisure hours not heretofore tried, and they go off on a new tangent, never, probably, to get back to the harness, too easily acquired to have been other than a loose fit, and cast off at will without regret. Others, again, come into the society in obedience to an innate desire for fellowship with men of approved standing, to earn and retain whose friendship they are willing to do their share of the work and bear their part of the burden of expense required to keep the wheels in motion. They devote themselves with commendable assiduity to the acquirement of the ritual and a knowledge of the ceremonies, and, as far as these things go, are bright Masons. More than this: they are prompt and assiduous in their attention to meetings—regular, special, and committee—and on occasion put their hands in their pockets without the color of a grimace, or a question whether the applicant is affiliate or not, so long as it is understood that he is in want. Every reader can pick out from among his acquaintances a number of brethren such as are here described, for they abound in our lodges; yet from these very men the ranks of non-affiliates are more largely recruited than from any other source. And why? Let us consider. A writer in the *Boston News*, in an article entitled "A Hint to the Church," after referring to the marvelous growth of Freemasonry and other associations of a similar nature, says:

"The sentiment which underlies and sustains all these fraternal orders, is natural, excellent and ought to be fostered and systematically satisfied. To our mind the Church, generally speaking, is at this time failing here in her duty. Is it not too largely the fact that the Church as such does not come up to the demands of social courtesy, to say nothing of warm and active brotherhood? Do church members feel that their fellow church member has a valid claim upon them for any social attention in virtue of being a fellow church member? Is it not rather the case that church members often occupy adjoining slips in the sanctuary, or sit side by side in the prayer room, and do not even speak to each other from the year's beginning to its end. Are not brotherhood and sisterhood, in their real practical existence, almost unknown in our churches? We are well enough aware that there are exceptions, noble and beautiful exceptions, to this unchristian way of living, but the rule is undoubtedly to our showing.

Now, this ought not to be so. The Church ought to be, and certainly might be, the closest, most affectionate, and practically the most valuable of all brotherhoods. Indeed, we insist that it should appear before the world in this respect, so superior to all other organizations whatsoever, that all others should appear dwarfed and insignificant, having but a ray or two of the Church's great light. On the other hand, we find them ministering, as we intimated at the outset, to a legitimate and commendable longing of the right heart. It is certain however, that the secret orders are thriving on the shortcomings of an unkindly and unfraternal church. We submit that the Church, as an embodiment of fraternity and as a body for the practical demonstration of brotherhood, ought to lead, and be seen to lead all organizations. It is hoped the day may some time come when church members may not be obliged, as are many now, to go to their church for religion, but to the lodge room for brotherhood.

Do we always minister to the sentiment of the longing for brotherhood, which the writer just quoted attributed to us? Such is undoubtedly the intention of our institution, such the marrow and pith of its instructions, but do we carry them into practicable effect? Can we say that the mere grinding out of degrees night after night, and the neat and orderly transaction of routine business is such building as the designs on our trestle-board call for? We think not, and we feel certain that when ever the general attention is directed to the root, and it is extirpated, the tree will cease, and non-affiliation of material worth having become so rare as scarcely to call for legislation to suppress it. Just now is a good time to study this matter, and we therefore commend it to the attention of the brethren.—*New York Dispatch.*

AN EXTRACT FROM THE RECORDS.

WE are indebted to our good Brother Robert Walker, of Park Road, Brechin, Scotland—a Past Master of the Lodge—for the following interesting particulars, which he has carefully transcribed from the minutes, and kindly forwarded to us for publication, in whatever manner may appear to us advisable.

The first volume of records, which is in good preservation, contains, first of all, the rules of the Lodge from A. D. 1714; then follow the signatures, the Treasurer's statements of receipts for "entries," and the "minutes" to page 70, after which the book was used for "Cash" purposes from 1760 to 1785, excepting a small portion, which was devoted to the registration of *marks*, which date many years prior to the institution of the Grand Lodge of Scotland. We regret to inform our readers that there is no version of the ancient charges preserved. With that exception we consider the members of the Lodge have every reason to be proud of their possessing such valuable memorials of their ancient Brethren, and they should at once institute a search for an older volume, containing in all probability a transcript of the Operative Constitutions, with which every old Lodge was undoubtedly furnished.

Omitting the marginal notes of "contents," the following may be relied upon as being *verbatim et literatim*.

"Att Brechine the 27 day of December 1714 years being the anniversary of the holly Apostle St. John. The following ordinances and acts were unanimsly agreed to by the hail members of the Meason Craft of the Honourable Lodge of Brechine subscribing the obligation thereto subjoined.

"1. It is hereby enacted and ordained that every one who shall enter himself in this Lodge, shall at his entry pay to the Treasurer for the common use and behoofe of the fraternity the sum of forty shillings Scots money, and that by and att our satisfieing the company, if ane free prentice or handy Craftsman, if not, and a stranger three pounds sterling.

"2. It is statute and ordained that none be entered to this Lodge, unless either the Master of the Lodge, Warden and Treasurer, wh two free Masters and two entered prentices be present, at least otherwise, the said admission to be null. And the admittors fined in the sum ten shillings starling money to be prayed in to the box and those refusing to pay their fines, to be raised out of this book and line their freedom.

"3. It is statute and ordained that when any person that is entered to this Lodge shall be Receaved by the Warden in the common form that all and every such person and persons shall pay the Treasurer for the use forsaid the sum of one shilling starling.

"4. It is statute and ordained that noe period belonging to this Lodge shall witness the entry or passing of any person into any other Lodge, unless the dues of entry and passing be payed into this Lodge and that under the penalty of ten shillings starling money.

"5. It is hereby statute and ordained that every member of this Lodge shall at his passing pay into the Box the sum of two shillings starling mony, and that by and our satisfieing the company, and that none be passed except in presence of the Master of the Lodge, Warden, and seven of the members and the Contravenors of this Act to pay into the Box the sum of ten shillings starling money of fine.

"6. It is statute and ordained that any man who shall come to work wh in this Lodge, if not ane free man ye of shall pay into the Box the sum of forty shill. Scots mony, wh three shillings and four pennies to the officer.

"7. It is statute and ordained that every member of this Lodge who shall enter into the Holy bond of Matrimony shall pay into the box the sum of one shill. starling mony.

"8. It is hereby ordained that if it shall please any Measson who is entered in any other Lodge to come and join our fraternity for their incouragement pay only twenty shill. Scots to the box alwey's after satisfieing the company.

"9. It is statute and ordained that each Measson shall insert his Mark in this book, and shall pay thirteen shillings Scots mor for booking their mark.

"10. It is statute and ordained that every members of this Lodge duly and strictly attend the bretheren upon St. John's day yearly for commemorating the said Apostle our Patron and Tutelar Saint under the penalty of forty shill. Scots, to be repayed by each absent unless they are out off Country, and not within sixteen myles of the Lodge, or get leaf from the Master or find ane reasonable excuse to him and Bretheren, this fine to be paid without mitigation."

It would appear that although the laws are dated 1714, they were not entered in the present book until 1723, with what alterations from the *original* it is impossible now to say, but doubtless the old Record-book having become worthy of superannuation, the latest regulations were copied into the new volume for the "minutes," from 1723. We append the "subscription."

"We, subscribers, Measons, members of the honorable fraternity of Measons of the Lodge of Brechine subscribing hereby bind and oblige and our successors, duly and strictly to obey and observe the ordinances and acts contained upon this and the two preceding pages in the hail heads tenor and contents of the same, and to admit none into our fraternity unless they subscribe themselves to obey the same, and what ordinances and acts shall be made hereafter and insert in this book by the unanimous consent of the Honourable Lodge as witnesseth our subscriptions, this twenty-eighth day of December, 1723 years."

The "index of the several marks of the handy-crafts and members of this Lodge," dated from the 27th December, 1714, and about the year 1769, were copied into another book. The names ran as follows:

"GEO. MILLER, younger, his mark.

JOHN HUNTER, his mark.

1715 ANDREW WEBSTER, his mark.

1718 JOHN SPENCE, his mark."

—Bro. W. J. HUGHAN, in *Masonic Magazine*.

BRO. A. W. BISHOP of California writes as follows to *The Freemason* (St. Louis), touching a new section proposed to be added to the Constitution and regulations of the Grand Lodge of California:

The Committee have added a new section—section 6—which provides that "None but members of the Grand Lodge—the Grand officers, Past Grand officers, as representatives of other Grand Lodges—members of the Grand Organists' Choir excepted—shall be present at the opening thereof, or during an election therein; nor shall any but members—with the above exceptions—be admitted at any time, unless by the unanimous consent of the Grand Lodge." In our opinion, this section is an innovation, unmasonic, and contrary to the old usages of the Craft. Grand Lodges, as now conducted, are of themselves an innovation to a certain extent. The old practice of quarterly Convocations of the Craft were entirely different from our present sessions of the Grand Lodge. The Convocations of our Masonic fathers were, in fact, general gatherings of the Craft, each having a voice and vote, from the Grand Master to the youngest Entered Apprentice. It is not necessary for us to go into a discussion of the organization of modern Grand Lodges—that, of itself, would take up the whole space allotted us in the *Freemason*. We presume the most of the readers of this journal have already posted themselves upon that material point of Masonic history. We shall take it for granted, at least, that such is the fact. Suffice it to say, that upon the organization of Grand Lodges, and the issuing of warrants, or charters to Lodges authorizing them to convene, the representation of the Lodges in the General Assembly was more particularly confined to the Masters and Wardens—that is, the Masters and Wardens were *commanded* to attend the meetings of the Grand Lodge, to make regular report of their proceedings. But even then, we have nothing to show that the Craft generally were not admitted, or that they were refused a voice in the proceedings of the Grand Lodge. But in time, the Masters and Wardens only were allowed to take active part in the deliberations, which was extended to certain Pas officers. But we have yet to learn of an instance where the Craft were denied attend

ance upon the sessions of the Grand Lodge. Not until this committee reported the excommunicating section, quoted above, have we ever heard the question raised. We consider it an innovation which should be resisted by the body of the Craft. The Grand Lodge is assuming to itself too many of the prerogatives of the subordinate Lodges, and now come these constitutional tinkers and recommend the exclusion of the Craft from attendance, as spectators, at the meetings of this supreme, despotic body, which is to legislate upon matters concerning the interests of every Mason. It remains to be seen whether our Grand Lodge will adopt this innovation.

THE EVENING MESSAGE.

“LEONTIUS PATRICIUS, Bishop of Cyprus, was one day unreasonably angry with John the Patriarch of Alexandria. At even the latter sent a servant with this message: ‘Brother, the sun has set,’ Reconciliation followed.”—THE CRAFTSMAN.

Over earth the eve’s dark mantle
Is coming slowly on;
Foot of laborer, sound of hammer,
With the bright day are gone.
Soon the first pale star of evening
Shall with its friend have met;
My friend, the day is dying slowly.
“Brother, the sun has set.”

Held I not the lamp of warning
Amid the tempest’s wrath?
Sought I not, in love fraternal,
To guide thee in thy path?
Ah, companion, for thee yearning
Mine eyes with tears are wet;
I’m weary for the watching,
“Brother, the sun has set.”

If I have erred unconsciously,
Forgive me, oh forgive!
By the Lodge where we assemble,
The life we’re sworn to live;
Where the tyler guards the portal
Have we not often met?
We are bound by bonds mysterious,
“Brother, the sun has set.”

January 12th, 1874.

By the God who dwells above us,
Draw out the rankling thorn;
By the Christ who came to love us,
Arise in peace next morn!
Let not darkness stamp its signet
On our spirits yet;
Light within our souls prevaileth,
“Brother, the sun has set.”

Soon the solemn hour is coming,
When shield and sword must fail,
And we, dying in the battle,
Must meet the Lord of all.
Let us live that o’er our memory
Falls no dark regret;
Let us live as Christ’s dear children,
“Brother, the sun has set.”

And in years long yet to number,
It may be, some stray soul
Shall hear of this our charity,
And he may send a scroll
To some companion grown estranged,
That scroll with Love’s tears wet;
And the mysterious words shall be
“Brother, the sun has set.”

HARRIETT ANNIE.

WE find the following interesting letter in *The Freemason* (London), of Jan. 3:

“SIR AND BROTHER: I beg leave to forward you a fac-simile sketch of a very antique brass square presented to me this day by Bro. Paine, Provincial Grand Architect. He was contractor, in 1830, for rebuilding Baal’s Bridge, a very ancient one in this city, which he has replaced with a very beautiful structure, and on taking down the old one, the period of the erection of which is unknown (though noticed in records in 1558, at the proclamation of Queen Elizabeth), he discovered under the foundation stone, at the English-town side, this old brass square, much eaten away; but I have traced the shape, size, and formation of the engraving on both sides, and marked the holes (I suppose for suspending it to collar); the most illegible character is the figure ‘5,’ which might be ‘3,’ but history proves it must have been before 1558, at all events; a heart is in both angles. In haste, but ever ready to give information, I am, etc.,

“M. FURNELL, *High Sheriff, Limerick.*”

DEAR SIR AND BRO; I have thought it worth while to copy the above from the *Freemason’s Quarterly Magazine* for 1842 (page 289), and believing an exact transcript of the words engraved on the square will probably interest a few of your readers, who may not have an account of the relic, I append a copy from the engraving.

TRURO, Nov. 4, 1873.

Yours fraternally, W. J. HUGHAN.

“I WILL STRIVE TO LIVE WITH LOVE & CARE [15]7]
UPON THE LEUL BY THE SQUARE.”

EDITORIAL DEPARTMENT.

THE BUILDING OF THE TEMPLE.

THERE is a beautiful significance in the recorded fact, that no sound of iron tool was heard at the building of the temple. The stones and the timbers were perfectly squared and finished in the quarries or the forests, and each when it reached the sacred mountain, intelligibly marked, was at once fixed in its proper place, without confusion, with silence, celerity and accuracy. A master mind planned and superintended the whole work; fit agents were selected to oversee the carrying out of the details; and faithful obedience was found in the workmen who performed the labor. These three were necessary to success: the want of either one would have been fatal.

The temple was both a type and a model. It was a type of the great temple of God, not made with hands, of which the worlds are the stones, and Deity the builder. When matter hung drear, dark and shapeless in space; when the worlds were formless and waste, and the Spirit of God brooded above the abyss, the command of the Great Architect went forth, and the building of the temple began. Then as the design became apparent to celestial minds, the "morning stars sang together, and all the sons of God shouted for joy." Because every stone in that wondrous edifice was found to be exactly fitted to the place it was designed to fill. Whether it was the central sun of a system, so vast that its proportions may not be grasped by human intellect, or the atom so small that the most powerful glass does not bring it to light, all were perfectly finished and each fixed in its proper place, without the sound of iron tool. The rivers carried to the ocean and the ocean silently deposited vast accretions of lime and other stone; insects lived by countless millions, and died, and their carcasses formed chalk; forests of giant ferns, grew and fell, and were buried, and formed coal; volcanic forces thrust the crude metals through the hardening crust to be ready to the hand of man when the proper time should come. And the worlds whirl in their vast orbits through space; system upon system wheels on its immeasurable course, regularly, smoothly, silently, irresistibly, because the great temple was planned by Infinite Wisdom, and constructed by Infinite Power. So nicely balanced are all these worlds that no confusion ever takes place. None ever break away from their orbits and fly wildly through space, and none ever sink into and are destroyed by their central sun. But all move smoothly and certainly—

"What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amid their radiant orbs be found;
In reason's ear, they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine:
'The hand that made us is divine.'"

The temple should be a model for every Masonic Lodge. The material selected should be carefully examined to begin with. No unsound stones or timbers can ever do any good. They will only rot or crumble away, and endanger the structure. They should be firm and true and

sound; and they should be carefully fitted and made perfect ashlar in Lodge of Instruction, so that they will exactly fit their places in the Masonic temple. They should be prepared by Prudence and Wisdom, adorned by Charity, and cemented into the temple by Brotherly Love. A Masonic temple, built of such material, so fashioned, so adorned, and so cemented, will stand all the storms of adversity and all the assaults of enmity. It hath its foundations sure; peace is within its walls and prosperity within its gates. Its labors are labors of love, and its works, seen and known of men, bring it honor, and insure to it peace and prosperity.

THAT ANCIENT MASONIC CHARGE.

THE appeal in the January number of *THE CRAFTSMAN*, in reference to the ancient Masonic Charge known to be in Canada, but of which the trace had been lost, was productive of the happiest results, and the MS. is now in the hands of R. W. Bro. T. B. Harris, Grand Secretary. The moot point about this document is its date. An endorsement on the back reads thus:

"We [a word here is illegible] That att A private lodge held att Scarbrough in the County of York the tenth day of July [——] before William Thompson Esq: Psident of the said Lodge & severall others brethren Free Masons the severall psons whose names are herevnto subscribed were then admitted into the said Fraternity.

"ED: THOMPSON

"JO: TEMPEST

"ROBT: JOHNSON

"THO: LISTER

"SAMUEL W BUCK

"RICHARD HUDSON."

The year we have left blank. The Rev. Mr. Kerr says unhesitatingly that it is 1505: we say as unhesitatingly that it is 1705. There is reason to believe that the figure has been altered, a microscopic examination showing a difference in the color of the ink between that part of the figure which makes a good seven, and that part which has been added if the seven has been transformed into a five. It is a very awkward and unsymmetrical five as it stands: remove the part supposed to be added and a very good seven remains.

But there is intrinsic evidence that the manuscript is not so old as 1505. In that year Henry VII was on the throne of England. Between that year and 1705, came the Reformation, the Elizabethan epoch, and the Puritan revolution. A greater change in English language, literature and modes of thought took place in that interval than in any other two centuries of English history. The writing, spelling, and matter of the charge belong to the post-Elizabethan and not to the pre-Elizabethan period, though there are some archaisms of expression such as would naturally belong to a document remodeled from an older one or from tradition. Compare this, which we print in full, with the Sloane MS. given by us last month, and the one under consideration will be found the more modern of the two. Yet the Sloane MS. is dated 1646. In order that readers may be able to make a comparison, we subjoin an extract from Higden's Polycronicon, printed by Wynkin de Worde in 1493, that is twelve years earlier than the apocryphal date endeavored to be fastened upon this MS. We believe that no competent person who compares the two charges and the extract from the Polycronicon, can doubt for a moment that the Canadian charge is the most modern of the three. Here is the extract referred to:

"For the Sonne beme allwaye abydeyth vpon the men of affryca / and draweth out the humours & maketh hem short of bodyes / blac-ke of Skyn / crypse of here, And by drawing out of spirites maketh hem co-warde of herte. The contrarye is of northeren men. In the colde without stoppeth smale holes and porus / and holdeth the hete within / and so maketh hem fatter gretter and whyter within & so hardyer & bolder of herte.

"The Sea of Ocean be clyppeth all therthe about as a gurlonde. & by tymes blowen and goth ebbing & flowying / & floweth in sees & casteth hem vp / & wyndes blowen therein."

"This reed see is not reed of Kynde / but it flassheth & wasseth on the reed cleues and stones and soo is y dyhed reed as a roase / therefore of the clyues and stronde of the reed see is gadred vermylon and red precyous stones. By the see that is called Caspius ben hylles yt ben called the hylles of Caspii and haue in length vii thousand paas / and in brede the space of a cartwaye. In the sydes of the hylles of Caspii salte veynes melte and wose out humours & moysture y dryed and clongen by hete of the sonne, Joyneth and cleuth togyder as yse or glas. And soo men may not clymme on the hylles the way is soo slyther. Also every draught is full drawe in the space of .xxvii pace / the londe is drye without socour and addres and serpentes fallen thereto / so that but it be wynter there maye noo man come therinne. R. Marcianus sayth that the yates of Caspii be shette with yron barres and in sprynginge tyme faste barred for serpentes and adderes. And the mayster of hystories sayth that atte the prayers of Kyng Alexander the hylles of Caspii were closed and Joyned togydres."

This is manifestly more ancient than either of the charges, and it is impossible to believe that it and the Canada MS. are separated by only twelve years. Though there are only a few differences of phrasology and spelling we give the MS. in other pages that our readers may be able to make comparisons for themselves.

THE QUEBEC CONFERENCE.

It is satisfactory to know that the delegates from the Quebec body who will meet in conference with delegates from the loyal Lodges in the Province of Quebec, have been empowered to make final arrangements for the healing of the breach which has so unhappily existed. The following resolution was unanimously passed at a meeting of the body named on the 6th of January:

"Moved by R. W. Bro. Dunbar, seconded by R. W. Bro. Borlase, and carried unanimously:

"Whereas, An official correspondence has, since the Annual Communication of this Grand Lodge, passed between our Grand Secretary and the M. W. the Grand Master of the Grand Lodge of Canada, in reference to the resolution adopted by this Grand Lodge in September last, and which correspondence has led to a reasonable hope of now finally adjusting the differences existing between the respective Grand Lodges; therefore be it

Resolved.—That the M. W. the Grand Master be requested, and is hereby authorized, to appoint a committee of seven, to take such steps as to them shall seem fit, whereby a termination may be put to the present unhappy and anomalous state of Masonry in this Province, with full powers to make a final adjustment of all differences between the Grand Lodge of Canada and this Grand Lodge; provided always that the committee to be appointed by the Grand Lodge of Canada shall possess equally full powers with the committee to be appointed under this resolution."

"And this Grand Lodge hereby authorizes the M. W. the Grand Master to ratify and give effect to any agreement such united committees shall arrive at without further reference to this Grand Lodge."

Under this resolution delegates were appointed as follows: R. W. Brethren J. Dunbar, Quebec; G. H. Borlase, Sherbrooke; A. Murray, M. M. Tait, and J. H. Isaacson, Montreal; M. R. Meigs, Bedford; and J. B. Gibson, Dunham. On the other side the delegates are R. W. Bro. Thomas White, jr., M. W. Bros. A. A. Stevenson and W. B. Simpson of Montreal; R. W. Bros. H. Luke Robinson, Waterloo; George H. Wilkinson, St. Johns William Nivin, Montreal, and James O'Halloran, Sweetsburg.

Any comments upon the matter at this stage of the proceedings would be manifestly improper, and we pass it over with the expression of a fervent hope that renewed concord may result from the conference.

THE DEFENSE OF MASONRY.

WE cannot help thinking that a great deal of time is wasted in defending Masonry from the attacks of misinformed and prejudiced assailants. As to those who misrepresent and slander Masonry because they hate it, argument is wasted upon them. It pleases them to be controverted; it is evidence to them that their shots are taking effect. If they were let severely alone they would soon tire of the one-sided contest, and would give it up. But, even if they do not give it up; if they continue their hostility; if they find credulous persons to listen to them and pay for their anti-Masonic publications, they can do us no real harm: Masonry does not depend upon them for either existence or success. And as to the other class, they will not be convinced by words, but by deeds. If they see that our accusers, on the one hand are malignant, envious, uncharitable, untruthful: and that Masonry is the reverse, all the clap-trap that the Father of Lies himself can invent will not set them against us. The life and conduct of Masons must be the defense of Masonry. If Masons conform to the spirit of our noble institution; if they are charitable, peaceable—abiding in love, doing good—that will be the noblest and most effective defense possible against slanderers and evil wishers. But if Masons forget their Masonic obligations—if they are no more sober, peaceable, charitable or upright than other men, mere paper defenses will do them little good. Every known scoundrel who walks our streets wearing a Masonic jewel is an argument against Masonry infinitely more damaging than all the philippics the Rev. Blanchard ever wrote. The Lodge which undertakes to form a perfect ashlar out of defective material, not only attempts an impossible task, not only wastes its time, but inflicts a serious injury upon the craft. These are the arguments which injure Masonry. Its foes are they of its own household. The best defense of Masonry is the ballot box: its best recommendation is the life of its members.

WE are in receipt of a letter from W. Bro. Leggatt, of Hawkesbury Lodge, which he desires us to publish in *THE CRAFTSMAN*. We shall be always ready to assist the oppressed in redressing what we may consider a wrong inflicted upon the Craft, but in the present instance we can see no good to result from complying with Mr. Leggatt's request, inasmuch as the question is to our knowledge receiving all the attention possible at the hands of the M. W. Grand Master; and, therefore, for the present we must decline placing any obstacle in the way of a satisfactory solution of the difficulty complained of.

BACK VOLUMES.—We are exceedingly anxious, in order to complete sets, to obtain copies of volumes 1 and 2 of the *CRAFTSMAN*. Can any of our subscribers grant our request?

OUR enterprising contemporary the *Michigan Freemason*, is enlarged and improved. We are glad to notice such signs of prosperity, and trust that our Brother's shadow may never grow less.

MASONIC RECORD.

HOME.

LINDSAY.—A meeting of Faithful Brethren Lodge was held in the Lodge-room on Monday, 27th Dec., when the following elective officers were installed for the ensuing year by P. M., W. Bro. A. Hudspeth: Bro. S. C. Wood, W. M.; J. McMillan, S.W.; Charles Britton, J. W.; W. Milne, Treas.; H. Gladman, Sec.; Bro. Rev. W. T. Smithett, Chaplain.

WHITE OAK LODGE, No. 198, OAKVILLE.—Officers installed on St. John's Day: W. Bro. Geo. K. Chisholm, W. M.; Bros. Maurice Felan, S. W.; Edward Anderson, J. W.; Rev. J. B. Worrell, M. A., Chaplain; John McCorkindale, Sec. and Treas.; W. B. Smith, S. D.; E. Willmer, J. D.; N. J. McIntyre, D. of C.; Aaron Matthews, Steward; Daniel Williams, I. G.; George J. Sumner, Tyler.

BURFORD LODGE, No. 106.—The brethren of Burford Lodge had a social meeting on St. John's Day, after the installation of officers, and had a happy time generally. The following are the officers elect: W. Bro. W. G. Nellis, W. M.; Bros. F. D. Wilson, S. W.; W. F. Miles, J. W.; W. D. Bennett, Chaplain; A. B. McWilliams, Treas.; W. B. Underhill, Sec.; W. Groom, S. D.; George Polley, J. D.; H. Taylor, D. of C.; J. McWilliams and A. McDonald, Stewards; J. Howard, I. G.; S. Wetmore, Tyler.

BOBCAYGEON.—Verulam Lodge, No. 268, observed St. John's day by marching to Christ church, where an able and eloquent sermon was preached by the Rev. T. Walker, the text being: "By this shall all men know that ye are my disciples, if ye love one another." After service, the following officers were duly installed by the V. W. Lieut.-Col. John Kennedy, who was unanimously re-elected for the third year, W. M. of the Lodge; R. K. Connal, S. W.; W. Brunker, J. W.; Rev. T. Walker, Chaplain; W. B. Read, Treas.; J. G. Edwards, Sec.; —, S. D.; D. Macdonald, J. D.

SPEED LODGE, GULLPH.—At the regular communication of Speed Lodge, No. 180, held in Masonic Hall on Tuesday evening, the 6th inst., R. W. Bro. W. S. Burnett, D. D. G. M., assisted by V. W. Bro. W. D. Hepburn, 1st P. M., installed and invested the following newly-elected and appointed officers: P. Bish, W. M.; C. Pettiford, S. W.; S. R. Moffatt, J. W.; J. Mimmack, Sec.; W. Bell, Treas.; W. Nicoll, S. D.; W. Gibson, J. D.; W. Watson, Chaplain; G. D. Pringle, organist; R. Clayton, D. of C.; W. Marshall and J. Cormack, Stewards; J. Scoon, I. G.; G. Smith, Tyler.

PETERBOROUGH.—The festival of St. John the Evangelist this year falling on Saturday, the installation of the officers of Peterborough Lodge, No. 155, was deferred until the following Friday evening, Jan. 2nd. The ceremony of installation was conducted by R. W. Bro. Dr. Kincaid, with the assistance of V. W. Bro. J. R. Ormond and W. Bro. Beale. The following are the installed officers for 1874: James Millar, W. M.; Wm. Cameron, I. P. Master; Samuel White, S. W.; Wm. Menzies, J. W.; D. Pentland, Chaplain; J. Redpath, Treas.; D. D. Galletly, Sec.; — Rush, S. D.; Walter Patterson, Jr., J. D.

ST. ANDREW'S LODGE, TORONTO.—On St. John's Day the following officers were installed for the ensuing year by V. W. Bro. N. Gordon Bigelow, assisted by R. W. Bro. James Bain: V. W. Bro. N. G. Bigelow, W. M.; V. W. Bro. John Paterson, Jr., P. M.; Bros. Dr. A. Smith, S. W.; Wm. C. Wilkinson, J. W.; R. W. Bro. James Bain, Treas.; Bros. J. S. Lovell, Sec.; Joseph Dick, S. D.; E. Greig, J. D.; J. D. Cleghorn, D. of C.; Thomas Mitchell, Organist; J. T. Slater and R. A. Smith, Stewards; Geo. Tait, I. G.; John Dixon, Tyler; W. D. Mathews, L. M. Livingston and Geo. Stanway, Auditors; J. T. Grassick, Rep. to Ben. Com.; Hall Trust, V. W. Bros. Bigelow and John Paterson.

PRESENTATION AT MONTREAL.—At the regular communication of Mount Royal Lodge, No. 202, G. R. C., held on Tuesday evening, Jan. 19, the retiring Secretary, Wolfred Nelson, M. D., was presented with a handsome silver tea-set. The salver bore the following inscription: "Presented to Bro. Wolfred Nelson, M. D., by Mount Royal Lodge, A. F. and A. M., No. 202, G. R. C., for two years' efficient services as Secretary, Jan. 13th, 1874." The presentation was made, at the request of the W. M., by V. W. Bro. McTavish, who said that Bro. Nelson had done much to advance the interests of the Lodge during his term of office, and that it had been very generally regretted that he had been unable to accept office any longer.

PETROLIA LODGE, No. 194.—The following officers were duly installed and appointed for the ensuing year, on St. John's Day: John Highman, W. M.; John Sinclair, P. M.; T. L. Goring, S. W.; John Fraser, J. W.; Thomas Cochrane, Treas.; W. E. Paine,

Sec.; Rev. Dr. Beaumont, Chaplain; W. G. Fraser, D. of C.; J. Elias Durham, S. D.; W. H. Watkins, J. D.; D. A. McBain, I. G.; F. G. Melrose, Tyler After the installation of officers, Bro. W. G. Fraser read and presented Bro. P. M. Sinclair with an address, and R. W. Bro. Tracey, P. D. D. G. M., presented him with a very handsome Past Master's gold jewel, inscribed as follows: "Presented to W. Bro. John Sinclair, P. M., by the members of Petrolia Lodge, A. F. and A. M., No. 194, G. R. C., as a token of esteem."

MASONRY in the Prairie Province is not idle. We learn from the *Manitoba Free Press* that at the annual meeting of the Prince Rupert's and Ancient Landmark Lodges on St. John's Day, the following officers were installed for the ensuing year by R. W. Bro. W. N. Kennedy, assisted by W. Bros. Henderson and Black: *Prince Rupert's Lodge, No. 240.*—H. T. Champion, W. M.; W. N. Kennedy, I. P. M.; T. H. Parr, S. W.; J. D. Parr, J. W.; Gilbert McMicken, Treas.; J. M. Macdonnell, Sec.; James Mahoney, S. D.; W. B. Thibaudeau, J. D.; J. McLenaghan, D. of C.; C. D. Rickards, I. G. *Ancient Landmark Lodge, No. 288.*—J. H. Bell, W. M.; James Henderson, I. P. M.; J. Norquay, S. W.; Rev. Mr. O'Meara, Chaplain; D. Matheson, Treas.; D. Young, Sec.; M. Davis, S. D.; H. Marshall, J. D.; C. H. House, D. of C.; J. J. Johnston, I. G. After the installation of the officers, W. Bro. Henderson, on behalf of the fraternity, presented an address to R. W. Bro. Kennedy. In the evening a complimentary dinner was given to R. W. Bro. Kennedy at the Club House. On Monday, the 26th Dec., a grand *soiree musicale* was given under the auspices of the fraternity, which was a great success. About \$380 was realized, which was applied for the benefit of the general hospital.

ON the 27th ult. the Brethren of Goderich, No. 33, G. R. C., met at 5.30 p. m., when the following brethren were installed into office for the ensuing Masonic year: John R. Millar, W. M.; O. G. Anderson, S. W.; James Craigie, J. W.; Stephen Yates, Chaplain; Samuel Sloan, Treasurer; William Dickson, Secretary for the sixth year; Harry Bolton, S. D.; Wm. Hood, J. D.; Alexander Kirkbride, J. G.; Malcolm McPhail, Tyler; Robert Henderson, D. of C.; Henry H. Smith, organist; Dart and Knox, Stewards. Owing to the festival of St. John falling on Saturday, the brethren deemed it advisable to postpone the usual celebration until the 12th January, when the brethren again met in the Hall, with a large number of their friends and brethren of the Maitland Lodge, No. 112. At 7.30 p. m., Bro. John R. Millar, W. M., took the chair, and opened the proceedings with singing the 100th Psalm and a short prayer. Readings were given by Bros. Cummings and Garrow, followed by a humorous address from P. D. D. G. M. Judge Toms. As usual, Bro. Toms's gravity and humor convulsed the house with laughter. At this stage of the proceedings, W. Bro. P. M. Daniel was called up to the East, when Bro. Dickson fixed upon his breast a beautiful gold Past Master's jewel. Bro. Joseph Beck, Immediate Past Master, read an address, to which Bro. Ferguson made an appropriate reply. The brethren, with their friends, then adjourned to the Maitland House, where Bro. E. Hosken had a supper ready for them—a supper such as friend Hosken alone can prepare—and a most pleasant time ensued. The history of Goderich Lodge, No. 33, is an interesting one. Originally it was Goderich Union, No. 720, English Register, and their warrant is dated June, 1845. Six years ago an agitation was commenced to surrender the old warrant and affiliate with the Grand Lodge of Canada. This very desirable object was happily accomplished, after a hard struggle. The present warrant is dated 28th March, 1870, when the Lodge numbered only thirteen members; but from that time prosperity attended it, the numbers steadily increased, and last year thirteen regular and twelve emergent meetings were held, twenty new members were made, and three affiliated. Not a single case of appeal, not a word of complaint has been heard within the walls, and not a cent of debt is against the Lodge, while it has a snug little balance laid up for a rainy day. It may be said, with safety, that its standing in the Grand Secretary's books is second to none.

W. D.

[We heartily congratulate Goderich Lodge upon its prosperity, and commend its enterprise, harmony and prudence as an example to other LL.]

FOREIGN.

IN Ireland the subject of the revised contributions is still before the Grand Lodge.

IN Roumania the Lodges seem to be slowly forming, but have to contend with many obstacles.

THERE are in Buenos Ayres twenty-one Lodges under different jurisdictions, of which four are now dormant.

THE Grand Lodge of Chili has elected Bro. Xavier Villanueva as Grand Master, and Bro. Maldonado as Grand Secretary.

THERE are in the Argentine Republic fourteen Lodges and fourteen Chapters. These Chapters are probably those of the high grades.

THE Grand Lodge of Arkansas embraces 321 Lodges, with 10,643 members. The net increase in membership during the year has been 211.

THERE are nine Lodges in Montevideo, under a Grand Orient; one under the Grand Orient of France, and the Acacia under, it is stated, the Grand Lodge of England.

IN Brazil the struggle is still continued between the Roman Catholic hierarchy and the Freemasons, but we have no doubt whatever of the ultimate triumph of Masonry.

FROM Sweden we hear that on the 8th November, H. M. King Oscar assumed his post as Grand Master of the Freemasons for Sweden and Norway, at a meeting of the Masonic order.

DURING the past three years 44 Lodges have been chartered by the Grand Lodge of Scotland, and 7,583 members admitted and registered in the books of the Grand Lodge.

THE Grand Lodge of Alpina, Switzerland, is apparently remodeling its constitution, and proposes to base henceforth its membership and actual recognition of Freemasonry on the three Craft degrees.

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

THE Spanish Grand Lodge seems slowly increasing amidst the sad extensive commotion of its suffering country, and appears now to direct and control ninety-three Lodges, of which twenty-six are at Madrid, and the rest in the three provinces of Andalusia, Valencia, and Catalonia.

FROM Tobago we hear that its Provincial Grand Lodge was held on the 24th Sept., under the P. G. M., the Hon. Joseph King Wattley, Chief Justice of Tobago, and from New Zealand we are informed that on July 6th a new Lodge was consecrated at Reefston, to be called "The Pacific Lodge of Reefston."

IN Portugal, according to the *Boletim Official* of the "Grand Orient Lusitanian United Supreme Council" of Portuguese Freemasonry, there are now eighty-one Lodges under the Grand Lodge, and two Masonic journals are published, one at Coimbra, the other at Lisbon. Portuguese Freemasonry is apparently divided into seven degrees, and includes what we term the "high grades."

IN San Domingo there are four Masonic organizations, united under one "Grand National Central Orient"—a Symbolical order, a Perfect order, a Philosophical order, and an Administrative order. Freemasonry in San Domingo seems, therefore, to be a union of Craft Masonry with high foreign grades, formed probably on some of those systems which at one time had such an extensive existence in Continental Freemasonry.

FROM Mexico comes the account, sad in itself, that Freemasonry there, instead of being a harbinger of peace, is as it were the cause of continued enmity and opposition among the brethren. Surely it is a deplorable fact, as Bro. Huber justly calls it, that the three Mexican orders or jurisdictions, the "Ancient and Accepted Scotch Rite," the "National Mexican Rite," and the "Ancient Modified Scotch Rite," have mutually excommunicated each other, and have forbidden the Masons of one organization to associate with the members of the other two rites.

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

THE Grand Lodge of New Jersey has elected the following Grand officers for the ensuing year: M.W.G.M., W. A. Pembroke, of Elizabeth; R.W.D.G.M., James V. Bentley, of Morristown; R.W.S.G.W., Marshall B. Smith, of Passaic; R.W.J.G.W., Joseph L. de la Cour, of Camden; R.W.G.T., Charles Bechtel, of Trenton; R.W.G.S., Joseph H. Hough, of Trenton; R.W.D.G.S., W. D. Rutan, of Jersey City; Grand Chaplain, the Rev. Henry Veshlage; Senior Grand Deacon, J. C. Fitzgerald; Junior Deacon, R. J. Wylie; Grand Marshal, Charles Russ; Stewards, B. B. Pearce and M. B. Taylor; Sun Bearer, Henry J. Irick; Grand Pursuivant, J. W. Swope; Grand Tyler, Amos Howell; District Deputy Grand Masters—First, J. H. Stevens; Second, R. C. Bugby; Third, A. A. Ward; Fourth, George W. Jones; Fifth, J. H. Bunting; Sixth, J. L. Clark; Seventh, John Kennard.

A MASONIC BANQUET took place recently in London, which deserves notice. After the usual Lodge work was done, the members of the "Great City" Lodge of Freemasons adjourned to their banquet-room, where, instead of the accustomed sumptuous dinner, there was spread a frugal meal of bread and cheese and ale. The Worshipful Master presided, and all the officers and visitors partook of the repast; and when the cloth was removed, the President explained to the visitors that the Lodge had determined to give up one banquet (which cost between £50 and £60) and to give the amount thus saved to the charity fund of the Lodge. Most of the visitors spoke and expressed themselves as highly delighted with the novel banquet, and the members were so gratified at the unexpected success of the experiment that it was decided to give up four out of six monthly banquets, and so increase the charitable fund to the extent of about £200.

In France a very remarkable contest is apparently going on, and one which may affect the influence of the Grand Orient of France, or the governing Grand Lodge, very materially. The Grand Orient was composed of delegates of 270 Lodges, and of representatives from 56 "ateliers" of the high grades. Of the 270 Lodges, 25 are in other countries. It has recently been decided in the Grand Orient in its General Assembly, which began Monday, September 22nd, and ended Saturday, September 27th, by 111 votes to 99, to exclude the "ateliers," which represent the high grades, from the representation, and to abolish all payments except from the Lodges. Thus it would seem as if the Grand Orient had fallen back upon the organization simply of Craft Masonry. But as this resolution has been carried by the small majority of twelve votes, it is just possible that it may be yet reversed. We shall watch the future proceedings of the Grand Orient with deep interest.

THE *Masonic Magazine* for January says: We hope we are not wrong in anticipating for 1874 a prosperous year for Freemasonry in England. Last year as we shall all remember, contributions of £21,000, in round numbers were made to our great Masonic Charities by the combined donations of free-will offering of our brethren. What 1874 will produce time alone can fully show. But yet we are inclined to think, that, so far from any evidence yet of slackness on the part of the Craft in these their charitable efforts, in this their labor of love, there is on the contrary much proof in various ways that as a Brotherhood we are realizing more and more, that, if Freemasonry is what it professes to be, and is worth anything at all to us or the world, the best evidence both of its value and its vitality is to be found in its works of good-will and benevolence. Certain it is, that our Craft is largely augmenting in numbers every year, and with increasing numbers come necessarily increasing wants, and extended claims on our memories, our sympathy, and our brotherly relief.

THE first meeting of the recently-revived Provincial Grand Lodge of the West India Islands was held at Tobago on the 24th September last, under the presidency of its much-valued Provincial Grand Master, the Hon. Joseph King Wattley, Chief Justice of Tobago. The Lodge was opened in the first degree with solemn prayer, and raised to the sublime degree. The commission to the P. G. M., and letter therewith from the Grand Secretary, were read by the Provincial Grand Secretary-designate. Bro. Wattley thereafter administered the oath *de fide officio* to himself, and afterwards invested the Grand officers, among whom each island in the Province has a native. Among other business transacted, the following resolution was passed: "Resolved, That it is the opinion of the P. G. Lodge for the West India Islands, holding under the Grand Lodge of Scotland, that a brotherly connection and correspondence with Provincial Grand Lodge of Trinidad, holding under the Grand Lodge of England, will be found productive of honor and advantage to the fraternity in general and the Province in the West Indies in particular." It was also resolved that the future quarterly communications should be held on the first Wednesdays of December, March, June and September.

QUITE a discussion has arisen in England on the subject of the triangle and double triangle. A correspondent of the *Freemason* laid down the dictum that the double triangle was purely a Royal Arch emblem, and could not belong to Craft Masonry, because, as he said, "every Freemason knows that a Masonic mark must have an odd number of points." To this an intelligent correspondent replies: "I admit that properly the double triangle is an emblem of R. A. Masonry, but I cannot admit, therefore, that it does not belong to Craft Masonry. In our present arrangement, the R. A. is separated from Craft Masonry, but in treating of Masonic symbolism it would not have been out of place to allude to that remarkable figure, which, symbolical as it is, has been made use of by the operative Masons from the very first. When Bro. Paton says, 'every Freemason knows that a Masonic mark must have an odd number of points,' I cannot profess to understand what he really means. I never heard of such a rule, and I am not aware where it is so laid down, or how it is proved. I have

studied the subject of 'marks' for some time, and I have no hesitation in saying that there is hardly a collection of Masons' marks in which the double triangle is not found. As I said before, the pentalpha, or pentangle, or pentacle, as it is sometimes called in Cabalistic books (the 'great pentacle' being the 'double triangle'), is a form of Jewish cabala, though it was probably known as well as the double triangle to the Egyptians and Tyrians. Both these figures were made use of by the Christians at a very early period mystically, and are also to be found in Rosicrucian works and so-called magical formulæ." Bro. W. Hughan writes on this subject: "Bro. Paton, in his notice of the fraternal review of his last work, speaks of every Freemason knowing that the marks in question consisted of an odd number of points. I certainly profess to be a Freemason, and yet am quite in ignorance of what Bro. Paton assumes to be known to all the fraternity; and, as I am in good company in such a belief, surely he must have committed a great error in making such a statement. The copies of marks which adorn the magnificent 'History of the Lodge of Edinburgh,' by my friend, Bro. D. Murray Lyon, dating from the sixteenth century, furnish many instances of marks which consist of an even number of points, so also do the illustrations in 'Sessional Papers,' 1868-69) No. 9), Royal Institute of British Architects, London. The latter form a valuable index to a learned lecture by Mr. Goodwin Fellow, F.S.A., etc., on 'Something about Masons' Marks in Various Countries.' Bro. W. A. Laurie's History of Freemasonry and the Grand Lodge of Scotland might also be consulted on the same subject. These and other similar works prove many of the marks consisted of *even* points."

MASONIC CHIT-CHAT.

"UBIQUE."

How wonderful it seems to think,
In this our world to-day;
Where'er our hurrying footsteps rove
'Mid lands all far away;
Where'er we go, where'er we rest,
Amid the desert's glare,
Or in the far and wondrous West—
Our Craft is everywhere.

Jerusalem's all holy walls,
Elphanta's mystic cave,
Where the sad Tyrian ruins
Fringe the blue sea wave;
Where Egypt's mighty pyramids
Still startle pilgrims there;
Amid the temples of Peru—
Our Craft is everywhere.

From North to South, from East to West,
On many a ruined shrine,
On many a crumbling edifice,
On some Fabric still divine;
The tokens of our Brotherhood
Yet all mysterious stare,
Proclaiming ever to us still,
Our Craft is everywhere.

Oh! wondrous mystery of the past,
Oh, legend quaint of old,
Which in thy pleasant Fellowship
Dost loving hearts enfold;
How should each Craftsman loyally
Stand by that Banner fair,
Which in unflinching voice proclaims,
Our Craft is everywhere.—A. F. A. W.

NEVER recommend an applicant unless you know him to be a good man, who will conform to the precepts of the Society.

PUNCTUALITY.—I would impress upon the Masters and Wardens the necessity of being punctual, and always open their lodges and commence their business at the exact hour mentioned in their summonses, assured that if they persevere in this duty, they will incite regularity in the brethren, and the consequences will be, that their families, and the world at large, will appreciate an institution which thus displays the fruits of sound and wholesome discipline; the lodges will increase in number and reputation, and through their exemplary conduct, Freemasonry will secure a triumphal ascendancy, and excite general admiration and respect.

A NEAT turn was given by the Grand Orator of Pennsylvania in his address of Dec. 28, 1778, at Philadelphia. Geo. Washington was sitting on the platform, and the speaker thus alluded to him: "Such, to name no more, was the character of a Cincinnatus in ancient times, rising awful from the plow to save his country, and his country saved, returning to his plow again with increased dignity and luster. Such too, if we divine aright, will future ages pronounce to have been the character, of a —," Here the orator paused, while all eyes turned upon Washington. After a moment the speaker concluded the sentence: "But you will all anticipate me in a name which delicacy forbids me on this occasion to mention. Honored with his presence as a brother, you will seek to derive virtue from his example."

IMPOSTORS.—Let us be ready to offer a Brother's hand and a Brother's welcome to every true Mason who comes with "clean papers," and can give satisfactory evidence

of having "wrought in the quarries, and presented approved specimens of his work." A true Craftsman will expect to be thoroughly tested, and feel the more secure when he finds he has found Brethren who know how to handle the working tools of the Ancient Craft—square him and plumb him, and if found "true and trusty," then assign him a place on the level, as a worthy Craftsman among us. On the other hand, there will be a few among the many who come, who have never "served a regular time as an E. A.;" have never wrought in the quarries, have never passed the Overseer's Square, and when they are called upon for the mystic proofs entitling them to draw wages as a Craftsman, they will be found to be "impostors." Look out for them; there are many prowling through the country, who are very expert in giving signs and talking wisely of the mystic art—too wisely sometimes for honest, unsuspecting Craftsman. Do not be in a hurry, take time, look up documents, trace genealogies, and be sure you are not imposed upon by an artful impostor, who seeks to get his hand into your treasury."—*Freemason's Monthly Magazine*.

GRAND MASTER HALL of Vermont says: "But, my brethren, while I with pleasure present you with assurances of the prosperity of the Order, and most heartily congratulate you on the same, yet let me at the same time, remind you that these times, when Masonry is considered most popular, and when thousands are seeking admission to the Order, are of all others the most dangerous to the true welfare of the Institution. The enemies of Masonry are not confined to those who are without, but, unfortunately, we have some in the midst of us. They may be 'with us but yet are not of us'—may gain admission to the Order in just such times as the present, through a too great remissness in the inspection of the material presented; times when our Lodges are overworked, material is often received without sufficient inspection, and which is found all too soon to be entirely unfit for the building. They seek to join the Order, perhaps because their friends are there, or because it has become fashionable to do so; or, it may be, for personal aggrandizement, or some other equally unworthy motive. But in any case, they can be considered in no other light than as 'seed sown by the wayside or among thorns, or upon stony ground,' and although some attempt may be manifest at growth, yet they will never produce fruit. On the contrary, these unworthy brethren will be the first to desert when the Institution ceases to be popular, and, what is worse, when the Order comes to suffer persecution in the future, as it has in the past, they will not only desert you, but will turn about and sting you to the heart. My brethren, of such material let us beware. The time is coming, I fear, when we shall have cause to bitterly rue our present prosperity. The busy notes of preparation are being even now sounded. In some parts of the West, certain sects (I regret to say of the Christian Church) are combining for the ultimate overthrow of our Institution. Let me here simply caution you to be careful what soldiers you receive into your ranks to fight the great battle in the future against *bigotry, superstition and intolerance*."

AT REST.

W. BRO. H. S. MINNES, W. M. of Catarauqui Lodge, died on the 20th inst., at the age of twenty-six years. The *Kingston News* says of him: "Mr. Minnes was a very young man, notwithstanding which he was widely and favorably known. Indeed, we can safely say that he had not a single enemy. As partner in the firm of Shaw & Minnes, he had earned a high reputation for honor and integrity, and he was most popular with the customers and the public generally. About a month ago he was struck down with a low fever, from which he never rallied, and which carried him off this morning at the early age of twenty-six. Mr. Minnes, at his death, was the Worshipful Master of Catarauqui Lodge, A. F. and A. M., which has lost within a week no less than four of its members, but the last, the saddest and severest blow of all, is the death of their Worshipful Master, Mr. Minnes. Among the brethren he was held in the highest esteem, and his decisions were always received with the most unbounded confidence and respect.

IT is with much regret we announce the death of R. W. Bro. JOHN V. NOEL, P.D.D.G.M., for the Central, now St. Lawrence and Ottawa District, which took place at Kingston, Ont., on Friday evening, the 16th ult. The members of the various orders, of which he was in full communion up to the time of his death, attended his remains to the place of interment, and there committed them to their last resting-place on this earth, with full Masonic ceremonies.

COMP. JAMES BIRNIE, Grand High Priest of South Carolina, died in Greenville, in that State, Nov. 12th. He was sick but three days, of diphtheria. This is a great loss to that State, as Comp. Birnie was a sound thinker and a fine writer. The Deputy Grand High Priest, Comp. A. T. Smythe ordered the jewels and working tools of the Chapters, to be clothed in mourning for 90 days, and a blank page in each Record be inscribed to his memory.