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# THE CRAFTSMAN

AND

## Canadian Masonic Record.

Bro. J. J. MASON, }  
Publisher. }

"The Querc and the Craft."

{ \$1.50 per Annum,  
in advance. }

VOL. IX. HAMILTON, ONT., APRIL 1, 1875.

No. 4.

### AN EMERGENT MASON.

SOME years ago, no matter how many, I was a resident in one of the little mining towns of California. One day there appeared among us a young man whose flushed cheek and nervous movements told the experienced eye that he had come too late for health. Deeply cultured, skilled in the arts and sciences, and master of literature, he was yet without business education, and had no longer the physical strength for manual labor. In that community there was nothing to do whereby he could earn his bread. Wearily, and more wearily, he walked the streets for a few days, and then failed to re-appear. I divined the cause and went myself in search of him. In a narrow dark and gloomy garret, where his necessities had compelled him to retire, I found him, too weak already to wait upon himself, but watching with patient serenity for the outgoing of the tide, which was ebbing now with terrible and accelerating speed. At first he was reticent and distrustful. But a few moments satisfied him that something better than curiosity merely had brought me there, and then he told the story of his life. It was the tale you have often heard before, of a widowed mother and an only son, of days of toil and nights of study, of struggles with poverty and broken health, and how, at last, with little left of strength or endurance, but rich in manly resolution, he had come out here in the double hope of regaining health and rearing a happier home for the mother who had borne and tended him. And then for the first time, and with evident reluctance, as if he feared I would regard the disclosure as setting up some claim upon my purse, he told me that on the eve of his departure from the East he had been made a Mason. "I suppose," he said, "that I am what you call an emergent Mason. But I don't know as I ought to be blamed much for it. I always wanted to be a Mason. But I was never able until that night. I shouldn't have been able then, but a friend gave me the money. I wonder," he added inquiringly, after a pause, "if I can be buried by the Masons?"

By this time I was too full of something besides censure, to think that the boy could be blamed for anything; and I presume I told him so.

But be that as it may, there was a hasty change in that apartment. We did not leave him long with his cheerless and uncomfortable surroundings. Gently and tenderly as ever young mother lifted and pressed her first-born to her heart, we lifted him up and bore him away from the gloom and desolation of his garret. The hand of Death was indeed already upon him, and we could not unloose its inexorable grip. But we could at least cheer and solace his descent to the tomb. We could open the shutters and let God's genial sunshine in to gild with mellow radiance his few remaining days. We could stand by his bedside and anticipate and minister to every want. We could receive his benedictions and his thanks, and that last look of ineffable gratitude, which transformed his face to heavenly beauty, when his lips could no longer utter what was in his heart.

And when the struggle was over, with reverent steps and slow we bore the stranger Brother away to his resting place, and dropped upon his coffin, with fraternal regard, the grateful evergreen—emblem of eternal life and love.

And then it seemed to me that I too was translated. I seemed to stand for a moment far away across the continent. Down the sloping mead I saw the humble home he

had described to me, and by its porch at eventide the aged mother gazing toward the setting sun, where faint and fainter fell his last receding steps, as if she deemed the very longing of her heart might call her boy back again! And I said, "Strengthen thy heart now, O, bereaved and desolate one! Thy boy indeed is dead. But though a stranger in that distant land, he found kind friends, whose hearts were faithful to him as a mother's!"

How many times the sun has risen, and set since then! The days have gathered into months, and months have ripened into nearly a score of years! But morn and evening still, on bended knee, one grateful heart sends up the fervent prayer, "Bless, O, God! bless that noble Brotherhood!"

My Brethren, I never arose to respond on an occasion like this, that I did not feel compelled to apologize for the seriousness which is sure to pervade my utterances. But after all, it is just such experiences as I have related, which above all earthly things endear our Masonry to our hearts; and perhaps there is no harm in tempering your festivities with something of time and toil in your service. It is because of just such experiences that there has been no weariness and no surfeiting in those labors; and it is from just such experiences that Freemasonry takes deeper hold of me each day of my life, and that in my heart I kneel at its altars now with the devotion of an Eastern idolater!

You, my brethren of California Lodge, are here to night to commemorate a quarter of a century of existence. Twenty-five years is a large proportion of the span allotted to you as individuals. But in the life of a society which is destined to be perpetual, it is nothing, yet when you reflect that in every day and every hour of those years, you have healed the wounds, dried up the tears, and banished the afflictions of some unfortunate brother—in that reflection you find abundant reason for the joy and pride you experience on this anniversary. You can have no nobler ambition than the ambition to *deserve* in the future the reputation which you have enjoyed in the past!

Our Ancient Craft! Mr. President, I give you back the noble sentiment with which you saluted me. "May its noble principles be preserved unimpaired until the last syllable of recorded time."

Child of the gods—eternal spirits—thou radiant orb in virtue's constellation—shine on, shine on in beauty ever!—*P. G. M. Pratt, of California,*

## THE RITUAL OF FREEMASONRY: ITS CHANGES SINCE THE REVIVAL.

By Brother Albert G. Mackey, M. D.

THE word "ritualism" has, in these latter days, become very familiar to non-Masonic as well as to Masonic ears, from the controversy existing in a branch of the Christian church, whose members have been divided into ritualists or non-ritualists, accordingly as they favor in the forms of worship, a plenitude or a scantiness of ceremonies.

No such question could ever be discussed in Masonry. There, all are ritualists, and all maintain, not the propriety only, but the absolute necessity of a ritual, which envelops the spirit of the Institution, just as the body of man incases the soul.

The ritual, then, is an important part of the organization of Freemasonry, and claims, therefore, the closest attention of those who would thoroughly and correctly understand what that organization is.

Let us begin with the definition of the word, for it is a well settled rule of logic that in every discussion, the first thing to be done, is to agree upon the meaning of terms.

Vossius has derived the word *rite* from the Greek *tribos*, by the rejection of one letter and the transposition of others. Now as *tribos* means "a trodden way," and metaphorically, "a long observed custom," the significance is correct, although the etymology is doubtful and fanciful. It is more probable, that the English word *rite* comes from the Anglo-Saxon *riht* which signifies, in its primary use, *right, justice, law*, or as Horne Tooke says, "every thing that is ordered or commanded"; and in a secondary sense, an established or observed ceremony. Hence the definition of Webster, although too constricted, is, so far as it goes, correct, when he says that a rite is "the manner of performing divine or solemn service, as established by law, precept, or custom."

*Ritual*, derived from *rite*, is defined by ecclesiastical writers to be "a book or manual in which is given the order and forms to be observed in the celebration of divine service, the administration of the sacraments, and, in general, all matters connected with external order in the performance of sacred offices."

But in Freemasonry these words, *rite* and *ritual* have a meaning which differs from that given to them by ecclesiastical writers. In the technical language of Masonry, a *rite* signifies a system or collection of degrees, such, for example, as the York rite or

the American rite. The *ritual* of a degree denotes the form and manner of initiation into that degree. The word *ritual* cannot be applied to any manual or book containing the order and forms of initiation, because by obligatory or statutory enactment, it is impossible that any such manual can exist in Masonry.

Let us be a little more precise in our definition of this word. The ritual as a degree does not consist of the modes of recognition only; it does not consist of the lectures only; it does not consist of the ceremonies only. The ritual comprises all of these. It is like a book of which the ceremonies are the text, the lectures the commentary, and the modes of recognition the appendix. The omission of any one part would mutilate the volume and render it incomplete.

The ritual thus constituted is not as some have supposed, the mere external covering of Masonry, like the skin and muscles which enclose the skeleton and give to the body a rounded shape. On the contrary, it is the whole body of Masonry, the integuments, the flesh, the bones, which give it form, and the nerves and veins and arteries which give it life. Eliminate from a Masonic degree its ritual, and you leave behind—nothing. A lodge without its ritual is, as far as any Masonic character is concerned, a mere nonentity. It is in fact no better than a beef-steak club, or a mendicity society. It might be social—it might be benevolent, for the time that it would last, which would not be long; but its science and its philosophy would have disappeared forever and its Masonic relationship would no longer be recognized.

Seeing then, the importance of the ritual as thus comprehensively defined, it cannot be doubted that a history of its primitive condition and of the changes that it has undergone, since its first invention, would be one of the most valuable and interesting documents that could be submitted to the Masonic student. How many questions of almost impossible solution in our present state of knowledge, would such a history at once resolve. There would be no difficulty in silencing satisfactorily the controversy now being mooted among Masonic archæologists, whether there was or was not more than one degree at the beginning of the eighteenth century, if we had the *esoteric* history of the ritual in 1717, when Anderson and Desaguliers prepared their system of initiation.

How much more interesting would our symbols and ceremonies become, if we were able always to designate with certainty the time when—the person by whom—and the manner in which—they were first introduced into the ritual. In fact, the history of the ritual, if it were written, would throw a flood of light upon the history of Masonry, as an organization, in points which are now enveloped in the deepest darkness. If, for instance, we know from our German antiquaries that a certain ceremony was in use among the Operative Stone-masons of the middle ages, and if we could find the same ceremony existing three or four centuries later, at the time of the establishment of the Grand Lodge in London, then a positive link would be established in what is now only a problematical chain of connection between the two organizations. And so, too, we might, by the history of symbols and ceremonies, confirm or disprove the asserted relationship of Freemasonry to the Rosecrucians, to the Gnostics, to the Roman Colleges of Artificers, or to any other secret organizations of ancient or mediæval times. We can hardly begin to estimate, at its true value, the importance of the connection between the history of Freemasonry and the history of the ritual.

But, unfortunately, such a history, complete, thorough, and authentic, can never be written only with the utmost difficulty. The obligatory law to which I have already alluded, which prohibits the publication of Masonic rituals, leaves us without those authorized documents on which such a history should be founded. Everything ritualistic is, or ought to be, oral and traditional. Whatever changes may, from time to time, have been made, have been handed down as the Indians transmit their legends, from man to man, and from generation to generation. To memory alone has been confided these records which are necessary to the composition of such a history. But memory is treacherous, and that which is orally transmitted is constantly liable to additions, and to perversions in the transmission. Wisely has Bishop Hall said that "as for oral traditions, what certainty can there be in them? What foundation of truth can be laid upon the breath of man?"

But, although, if we should search for the elements of information on which to construct a history of the ritual since the beginning of the last century, we would find the field barren, with the promise of a plentiful harvest hopeless, yet it is not altogether fruitless. For if we cannot construct a narrative which, in continuous and uninterrupted form, will detail the condition of the ritual when the Grand Lodge of England, the modern Grand Lodge of the world, was organized, or revived in 1717, at the Apple Tree Tavern, and all the changes that it has since undergone, yet we have abundant materials which supply us with comparisons, analogies, critical deductions, and probable suggestions, out of which, and by means of which, we may frame a theory as to many of the most prominent points of the ritual, and thus arrive at a proximate

idea of the changes that it has undergone, and the developments through which it has passed.

Thus, notwithstanding that the ritual prepared by Anderson and Desaguliers is, perhaps, irretrievably lost, so that we have no direct, authentic account of the forms of initiation, or of the symbolism of Masonry at that time, yet we have other materials by which important facts and opinions are suggested, and a web, to all appearance hopelessly entangled, may thus, by careful comparison and by astute critical deductions, be at length successfully unravelled.

This system of deducting knowledge and of establishing facts from a critical collation of contemporary documents, is one very familiar to all archæologists, and one which is constantly resorted to by them in the prosecution of their researches. Thus, when the great Champollion began his study of Egyptian hieroglyphics, being at that time absolutely ignorant of the meaning of any one mark on the monuments, he applied himself to the interpretation of the decree on the Rosetta stone. This was in hieroglyphics and with a literal translation in Greek. Fixing on the known letters in the latter, which spelled the name *PTOLEMY*, he sought for a word which appeared, by its relative position in the hieroglyphic text, to correspond with the Greek name. He was successful, and by this comparison and analysis, obtained a knowledge of seven hieroglyphic signs. Going on from step to step, by laborious comparisons and collations, and, subsequently, by the suggestions which one monumental inscription gave of another, he was at length enabled to master the whole phonetic language of Ancient Egypt, and to compose his immortal work, the "Egyptian Dictionary in the writing of the Hieroglyphics."

We have, if not an abundance, at least a sufficiency of documents which we may use in a similar comparison and analysis of the ritual. Thus we have "The Grand Mystery," published a year after the appearance of the first edition of the Book of Constitutions. Although Dr. Oliver calls this production "a catch-penny," it would be great folly to maintain that it did not contain some shadowing forth of the condition of the ritual at that time. When a few years afterwards Prichard wrote his book, evidently based upon "The Grand Mystery," Anderson attacked it in his pamphlet entitled "A Defence of Masonry." He did not, however, deny directly the truth of Prichard's formulas, but only sought to prove that the ceremonies described by Prichard were neither "absurd nor pernicious." The truth is, that Anderson's "Defence" is a very lucid and interesting explanation of the symbols and ceremonies described by Prichard, and the book might have been written just in the same way, if Anderson had selected the then ritual on which to found his commentaries. Dr. Krause's opinion of both these works was such that he gave them a place as authentic in his great work on "The Three Oldest Documents of the Masonic Brotherhood." For myself, I am disposed to take these and similar works with many grains of allowance, but not altogether to reject them as utterly worthless. From these we may obtain many valuable suggestions, if we judiciously analyze them and carefully separate the wheat from the chaff.

Then again we have the old Manuscript Constitutions, the number of which has been greatly increased by the labors of such antiquarian scholars as *HUGHAN* and *WOODFORD*. *LYON* has given us an invaluable history of the early condition of Masonry in the lodges of Scotland. Finally, in the writings of those Masonic teachers who lived not much later than the middle of the eighteenth century, we shall find much to aid us in an analysis of the ritual as it existed in their time. These, with some other documents scattered here and there, over a field of Masonic literature, are the materials that must and will aid us in our analytical labors.

Let a simple instance be cited, by way of example, of the method to be adopted in the method of analysis, comparison and suggestion, by which the condition of the ritual, in any portion of it, and at any given point of time, may be approximately determined; sometimes, indeed, not approximately, but with absolute certainty.

The *apron* is now universally recognized as a symbol of Speculative Masonry. So much is this a settled principle, that there is no degree in Masonry, from the lowest to the highest, in any country of the world, or under any system or rite, that is not designated by its peculiar apron. At this day, the apron is universally acknowledged to be the most important outward symbol of a Freemason. But how long has this been the case? Was it so when the Grand Lodge was revived in 1717? Did the Masons who were engaged in that revival wear aprons, or were they, at some subsequent period, introduced by a ritual-monger, and, if so, what was the date of their introduction? The word *apron* is not to be found in any of the Old Constitutions, nor even in those of 1723. The first mention of this symbol is in the second edition of Anderson, published in 1738, twenty-one years after the revival. There, under the head of New Regulations, it is said that the Grand Stewards were, in 1731, permitted "to line their white leather aprons with red silk." This expression satisfies us that

the white leather apron was a part of the clothing of a Mason in 1731. But we have no authoritative knowledge that in the same year in which the red silk was presented for the first time for the Grand Stewards, the white leather apron may not have also been for the first time presented for the Craft in general. There is nothing in the Constitutions that proves the fact—there is nothing in them that disproves it. We are left floating in a sea of uncertainty, and no man can undertake to say positively, without danger of contradiction, that aprons were used as a symbol at the time of the revival. But if we search among the contemporary documents, which, although not Constitutional or legal and authoritative, are nevertheless authentic, and, if we apply to these documents the system of comparison and suggestion, just as Champollion compared the Greek letters of the king's name with the place corresponding to that name in the phonetic text, and thus had the value of the hieroglyphic characters suggested to his mind, we shall be enabled to settle the question. The document in which we are to find the materials for this comparison and suggestion is a song, but critical research, in its labors and investigations, finds no document too trivial for consultation.

The first edition of the Book of Constitutions, published in 1723, contained at the end a song called "The Enter'd Prentice's song," and which is stated to have been written "by our late Brother Matthew Birkhead, deceased." In this song we find the following stanza :

'Tis this and 'tis that,  
They cannot tell what,  
Why so many great men of the nation  
*Should aprons put on,*  
To make themselves one  
With a Free and an Accepted Mason.

Now, when this song was first published, it became very popular, and retained its popularity for very many years, being often sung by the Craft at their meetings, "after serious business was over." It is not even now altogether disused, and the air to which it is sung is familiarly known as the "Freemason's March." Often have I walked in Masonic processions to its inspiring notes. But in a popular song we shall find no allusions that are not readily understood by those for whom the song has been composed. If a custom is referred to, it must be one with which the hearers of the song are quite familiar. This is the greatest element of its popularity.

Here we have the right to draw the conclusion that when this song was written the apron was well known and recognized as a part of the Masonic clothing. So well known, indeed, that the author of the song did not hesitate to allude to it as something to excite the wonder of the profane—this strange fact that every Mason wore an apron, a dress from which not even the highest and noblest men in the land could be exempted.

Now all that remains to complete that critical analysis is to determine at what time the song was written. It is not very difficult to do this. So far as we know, the song first appeared in public in the edition of the Book of Constitutions, which was published early in the year 1723. But Anderson had been ordained to prepare the work in September 1721, and as he submitted it for inspection in December of the same year, it was probable that he had collected his materials in 1720 or 1721, in anticipation of the order. As Anderson says that the song was written "by our late brother, Mr. Matthew Birkhead, deceased," we must conclude that it was written anterior to 1720, or certainly 1721, the latest date that can be assigned for the preparation of the "Constitutions." We know nothing of the time of Birkhead's death. He was an obscure man—a player—one of those "brief chronicles of the time," of whose own lives, the chronicle is seldom written. But we do know, from Anderson's phraseology, that he was dead in December, 1721, when "fourteen learned brothers were appointed to examine Brother Anderson's manuscript." We know too, of course, that as "dead men tell no tales," so "dead men write no songs," it must have been written before his death, probably some years before; or at all events so near to the year 1717, that we are authorized to conclude that, at the time of the revival, the apron was a well-recognized and prominent symbol of Freemasonry. It might have been so at an earlier period, but that question does not now engage our attention. It is thus while the Constitutions are profoundly silent on the subject, and we have no authorized evidence that the apron was adopted or retained as a part of the ritual at the time of the revival, we have abundant presumptive evidence from a contemporary authentic, although not legal document. By a thought suggested by the song, we are led to a knowledge of the fact. We will not, then, be surprised if we find in the "Grand Mystery," published in 1724, a year after the publication of the first edition of the "Constitutions," a minute description of the ceremony of investing the candidate with the apron in a form which does not materially differ from that practised at the present day.

We establish then, as one point in the history of the ritual, that the investiture with the apron as "an emblem of innocence and the badge of a Mason," is a part of the ritual which existed at the time of the revival in 1717, and that it has undergone no essential or material change since that period.

This is the method in which we are to proceed to determine historic points in the history of oral or esoteric Masonry, by the rational processes of critical comparison, deduction and inference, founded on the collation of contemporary documents which, though not legal, are authentic.

A few other, but more important points in the ritual may now be considered, and the same method of reasoning may be applied to them. The results, I think, will be satisfactory and not uninteresting.

The three most prominent symbols in the present ritual of Speculative Masonry, so prominent as to be universally recognized in all countries and in all rites, are the *Temple*, the *Legend of Hiram*, and the *Word*. It will be interesting to apply some of these principles of criticism to the enquiry into the relation and position that these symbols held in the ritual of the revival.

The *Temple* might, from its prominence, be almost called the characteristic symbol of Speculative Masonry. The whole system of Masonic symbolism is not only founded on the Temple at Jerusalem, but the Temple idea so thoroughly permeates it that an inseparable connection is thoroughly established, so that if the temple symbol were to be obliterated from Freemasonry—if it were to be purged of all the legends that refer to the building of the Temple and to the events that then occurred, we should have nothing remaining by which to recognize and identify Speculative Masonry as we know it. The history of the Roman Empire, with no account of Pompey or Augustus, or that of the French Revolution, with no allusion to Louis the Sixteenth, or to Robespierre, would present just as mutilated and dilapidated a narrative as Freemasonry would were all reference to the Temple of Solomon to be omitted.

Seeing, then, the prominent place that this symbol occupies in the ritual of the present day, it is important that we should know whether it held the same or a similar position in the ritual of the revival—whether the Masons of that day looked upon it as we do now, as the great central symbol, around which all the other symbols congregate—or whether it was the after-thought of some subsequent inventor.

Now we cannot answer these questions by a reference to the primitive ritual of 1717, for that ritual is no longer extant, but we may reach a proximate solution by means of documents contemporary with that period or immediately precedent or subsequent to it.

In the oldest Constitution that we have, the one known as the Halliwell M. S., whose date is supposed to be not later than the middle of the fifteenth century, there is no allusion to the Temple of Solomon, and the "Legend of the Craft," as it is called, terminates with the "Legend of Euclid." The word *temple* occurs but once in the whole poem, and then it is used to designate a Christian Church or place of worship. But in the Cooke M. S., written apparently about forty years later, there are ample references to the Solomonic Temple. We are there told that King David loved Masons—that at the building of his Temple, Solomon had four score thousand at work, and that Solomon "confirmed the charges that his father had given to Masons, with but little difference from the manners that now are used,"—and finally, that Masonry was carried to France and many other regions from the Temple at Jerusalem. It is very evident that when this manuscript Constitution was written the Craft had become familiar with the connection of the Temple with Masonry. After this, there is not a Constitution written in which the idea is not repeated and even gradually developed with larger form. Thus the Alnwick M. S., written about 1701, a few years only before the revival, dilates upon the Temple of Solomon as connected with Masonry, in many words, and gives elaborate details of the construction of the edifice, of the number of Masons employed, how they were occupied in performing other works of Masonry, and how, finally, one of them left Jerusalem and extended the art into other countries. This is also found in some earlier Constitutions.

Was the omission of all notice of Solomon's Temple in the Halliwell M. S., about the middle of the 15th century, intentional, because the Masons of that day attached no importance to it? If so, then its subsequent introduction into the Cooke M. S., at the close of the same century, showing that it was then familiar to the Craft, would naturally lead us to conclude that the Temple of Solomon was first adopted as a symbol in Speculative Masonry between those two periods, not later, we may suppose, than the year 1470.

The continued reference to the Temple in all the subsequent Constitutions, from the end of the fifteenth to the beginning of the eighteenth century, proves that the idea was never again lost sight of. The Constitutions published in 1723 by Anderson, one of the revivers, contains a more enlarged view of the Temple and a diffuse narrative

of the events that transpired during its construction. The symbol had now been developed to its fullest extent to suit the ideas of those who were engaged in 1717 in the formation of a ritual. What was taught about the Temple by Anderson, although polished and perfected afterwards by Preston and other ritual makers, is substantially the same, so far as it goes, as is taught at the present day. Therefore, notwithstanding that Dr. Krause says in his "Kunststurdunden," that "the Temple of Solomon is no symbol, certainly not a prominent one of the old English system," I am constrained to believe that it was one of the principal symbols, incorporated in 1717 into the primitive ritual of the revivers of the Order, having been adopted by them in consequence of its common use for at least three preceding centuries.

The *Legend of the Temple Builder*, as he is commonly but improperly called, for he was only its decorator, is so intimately connected in the ritual with the symbol of the Temple that we would be naturally led to suppose that the one has always been contemporary and co-existent with the other. The evidence to this point is not, however, conclusive, although a critical examination of the Old Constitutions would seem to show that the writers of these documents were not altogether ignorant of the rank and services attributed by Masons to Hiram Abif. There was, however, considerable confusion in their minds on this subject. The Cooke MS. says: "And the kynges sone of Tyre was his (Solomon's) Master Mason." The Landsdowne MS. states that he was the son of the King of Tyre and calls his name *Aman*. The variety of forms given to the name of the Temple Builder in these Manuscript Constitutions is rather surprising. Thus the Sloan MS. (1659) calls him *Dyan*; the Harleian (1670) *Anon*; the Lodge of Hope (1680) *Amon*; the Alnwick (1701) *Ajuon*. In 1714 the legend must have undergone some changes, for the Papworth MS. which has that date, calls him *Benaim*, which signifies in Hebrew, BUILDERS, and which was afterwards applied by Anderson to the Fellow Crafts in general.

Now the legend began to assume a definite form. The document known as the "Krause MS.," and which Dr. Krause too hastily supposed to be the original York MS. of 926, is really a production of the early part of the 18th century, a few years before the revival, and was most probably familiar to Anderson and Desaguliers. That manuscript refers to the legend in the following words:

"After it (the Temple) was finished, they kept a general feast and the joy over the happy completion was only dimmed by the death soon after, of the excellent Master, Hiram Abif. They buried him before the Temple, and he was mourned for by all."

The Roberts' Constitution, printed in 1722, is utterless worthless as an exponent of the Masonic ideas of the time, since it was merely a reprint of an older document. But in the Constitutions printed in 1723, by Dr. Anderson, the artist is called *Hiram Abif*, and is said to have been not the son but the namesake of King Hiram, of Tyre, and "Master of the Work" at the Temple. Nothing is said of his death, but in the Constitutions of 1738, also compiled by Anderson, and which are in the narrative part an amplification of those of 1723, we find this statement:

"The cope-stone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear Master, Hiram Abif, whom they decently interred in the lodge near the Temple, according to ancient usage."

Thus the legend of the Third degree begins to loom up before our view. And when in the expositions published immediately after 1723 we meet with the legend, accurately detailed, and in form substantially the same as the one that we now possess, we are driven to the alternative of believing, notwithstanding the intimations in the Krause MS., and in Anderson's Constitutions, either that the legend was the invention of Prichard or some other expositor (which would be extreme folly), or that the legend of the Third Degree, as it has been transmitted to us, formed an essential part of the ritual at the time of the revival, and has since undergone no essential change. It is not the object of the present article to determine how long before that time it existed, and was known to the Craft. The enquiry is here restricted to the condition of the ritual at the period of the revival.

The last of the symbols to which I invite attention is the *Word*, of all the symbols of Speculative Masonry, undoubtedly the most important and the one absolutely essential to its character as a science. I cannot conceive any idea of Freemasonry as a speculative science divested of its interesting speculations on the historical significance and the symbolic interpretation of the *Word*.

The Old Manuscript Constitutions are completely silent on this point. Either from ignorance of the *Word* as a symbol, or from a desire to abstain from any reference to a matter so *esoteric*, we do not find in these documents, anterior to the eighteenth century, any allusion to the *Word*. LYON says in his "History of the Lodge of Edinburgh," that in the latter part of the seventeenth century, the "MASON WORD" was imparted as a secret in the lodges of Scotland. In the beginning of the eighteenth century there is mention of "the Secrets of the Mason Word." In 1700 the minutes

of the Atcheson Haven Lodge contain the complaint that the evil conduct of certain Fellow Crafts is calculated to "bring all law and order, and consequently the MASONIC WORD, to contempt." It is evident that about the time of the revival the Scottish Masons had some familiarity with the *Word*, not merely as a means of recognition, but as a symbol having secrets connected with it.

In England we have also some evidence of the same kind. The Sloan MS., No. 3329, for the introduction of which to the public we are indebted to that most indefatigable of Masonic antiquarians, Bro. W. J. HUGHAN, speaks of "the Mason Word, and everything therein contained," as things to be kept inviolably secret, and it even gives the "Master Word," in a form which, allowing for the corruptions of spelling so common at that period, differs not at all from the one in modern use.

What this "Mason Word" was, we may conjecture from what Dr. Oliver tells us in his "Account of the Schism," (page 30,) where he says that the first lectures of the revivers declared that "in the degree of Master, 'that which was lost,' meaning the Master Mason's Word, 'is now found,' that is, in the latter ceremonies of the Third degree."

The history of the great Masonic schism in England about the middle of the last century, when the Third degree was mutilated, the Royal Arch degree instituted, and the Word transferred from the former to the latter, is familiar to all Masonic scholars.

From all this we may, with great certainty, conclude that the *Word* has always been a prominent symbol of Speculative Masonry—that it was known to, and appreciated by, the authors of the revival in 1717—that they incorporated it into their ritual—and that it was afterwards subjected to changes, not in its form, but in its collocation, which make the ritual of 1717, so far as the *Word* is concerned, very different from the ritual of the present day. But these changes have led to a development of the symbolism of the *Word*, which have caused it, at this day, to be the most interesting and the most philosophic of all the symbols of Masonry.

In this way, by judicious criticism, by laborious collation and comparison of old documents and a just comprehension of the suggestion that they supply, all other symbols might be traced from their origin, and thus would be obtained an accurate history of the rise and progress of the ritual from the revival to the present day. The present article may be considered in the light of what our old Operative brethren called an "Essay"—merely a specimen of what can be done.—*Voice of Masonry.*

## ST. JOHN THE EVANGELIST'S DAY.

THE following sermons were preached to the brethren at Woodstock and Burlington, (formerly Wellington Square,) on St. John's Day:

BY BRO. THE REV. H. CHRISTOPHERSON, BEFORE BURLINGTON LODGE, NO. 165.

The Chaplain, Brother the Rev. H. Christopherson, who, after the preliminary services were concluded, announced as his text the latter clause of the 13th verse of the 13th chapter of I Corinthians,

*"But the greatest of these is Charity.."*

The following is a synopsis of the discourse:

"It would not have surprised us as much to find this chapter on Love among the writings of St. John as to find it among the writings of St. Paul. The disposition of St. John would prepare us for this eulogy from his pen. His was one of those gushing natures that emotionalized all he said or wrote, but Paul, the rugged, logical and philosophical debater, to write thus of the virtue of love, must have surely underlying the mental labor of discussion and the sterner work of philosophizing upon truth a distinct experience and hearty recommendation of this delicate virtue. The love he here treats of is not that weak, sentimental feeling, of which the world speaks in the ordinary use of the term. Paul would, we should judge, be the last man to become eloquent in that phase of the definition of the term; indeed, he was rather lacking in the chivalry which is due from his sex to that of the opposite—as the manner of his frequent allusion to women indicates. He was, evidently, exalting and commending a principle far in advance of the popular idea of the term love.

There is no word in the great multitude in use by the Saxon tongue strong enough to convey the full meaning of the old Greek word *ayauz*, which our translators have interpreted *Charity*. Like many a Gaelic word, which requires the guttural to assist in its meaning and give it a strength the alphabet cannot supply, so this word is weakly translated when transferred to any other language than that in which it was originally written.

Nor are we to understand by this word charity an almsgiving or the sympathy of some Samaritan heart, as will be plainly seen by the 3rd verse, in which it is indicated

that this charity may even be absent when the coin is given to the poor, or the needy and destitute are assisted. The author of "Ecce Homo" has interpreted this word to signify "*the Enthusiasm of Humanity.*" But even in this rendering have we additional proof that our tongue fails utterly to rightly convey a full strength of meaning when we use any other than the original tongue for the purpose. Perhaps, after all, our old and expressive term, *love*, is the best.

On being asked to address you on the occasion of this Festival, I was reminded that what the architecture is to the building the character is to the man, and the sincerity of an organization to the community wherein it exists; and remembering that your favorite watchwords are "*Brotherly Love, Relief, and Truth,*" I, unable to dwell upon each of these respectively, as would be due, concluded to address you upon the first of these principles, and indeed the leading virtue upon the escutcheon of Masonry.

Brotherly Love, the doctrine of the text, is, therefore, my theme to-day.

I need not remind you of the special symbolic lesson each tool employed in Masonry possesses, but I want to remind you of a lesson which, in their combination, they teach, viz., that as trowel, gavel, chisel, plumb-rule, tracing board, etc., have each a separate office, they combine together to give a general effect in the completed structure, and, in like manner, symbolically do the separate offices of these silent tutors combine to produce a grand aggregate result, a result which I shall label *Brotherhood*.

Pausing a moment upon this term, I feel like saying to all present, whose knowledge of Masonry is but the imperfect result of report, and which, necessarily, engenders prejudice, that this term mainly embraces the limit to which Masonry points; Masonry seeks not to enter the domain which the Great Architect of the Universe has especially deeded to the church. And while there is some reason for our suspecting the scarcity of the principle of Brotherhood in the communion known as the church, Masonry charitably leaving to the church the care of its own, even in this particular respect, seeks in her own sphere to bind human sympathies in bonds that a breeze will not chill, and to do this, craves the right to do so as long as she endeavors to do it on the basis of every moral and social virtue; and in such a mission she deserves the kisses rather than the blows of the intelligent, while she contemplates this by far too neglected an object.

Brotherhood! what does it mean? Is it the mere constitution of a formal relationship? Is it a certain kind of clubism, in which an outward badge alone may distinguish its members? Nay! the word is too sacred, even though it has but a solitary mention in the Bible, to be thus disposed of.

It signifies a *relation of heart*—the place where the education of Masonry begins—a relation of heart as indissoluble as the natural tie which binds men springing from the loins of a common parentage. Its constituent parts are *equality* and *unselfishness*, and I contend that in no organization is the former of these qualities preserved more thoroughly than in the fraternity to which you belong.

The Level has found among the thousands seeking the mysteries of your art, the lofty and the low, the prince and the humblest artisan, the rich and poor. But while there has been no degradation of rank on the one hand, or undue and imprudent exaltation on the other, the Level has, without friction, reduced the whole into one common plain. And, as to the other quality, I need not remind you that one of the first lessons you teach is that of *unselfishness*.

The Ascetic must come out of his Asceticism, not to become a Communist or an Agrarian, but to recognize the rights of another equal to his own. If he enters the circle with motives that look to personal aggrandizement, and brings not that "*Charity that seeketh not her own,*" I pronounce that he is as yet ignorant of the true aim of Masonry, and that he, although a member of the Order, is *not a Mason*, and is no exponent of the true principle of Brotherhood.

In St. Paul's epistle to the Thessalonians, where even the term *brotherly love* occurs, it was in the edition of Wyckliff's day interpreted "*the charity of brotherhood;*" and I wish the doctors of King James' time had left the text as they found it. It better expresses the design of inspiration, and renders more emphatic the passages where the term occurs.

Charity, therefore, being the true essence of brotherhood, it remains for me to enforce that virtue especially, and in doing this, I would in the first place notice—

I. *The relation of this virtue to its possession.*—Substitution has robbed men of the experience and happy influence of this virtue. The apostle sets this forth with thrilling effect in this chapter. The gradation of his argument is very marked. Steadily rising in his consideration of one quality after another, that he found substituted for love, see how he crowns all, on reaching the highest, by saying that notwithstanding the desir-

ableness of each of the qualities named, from eloquence to martyrdom, the greatest after all is charity. And notice in the body of the argument how each virtue named is discounted in the absence of charity. The man virtually put down as making an effort to be great or good whose struggles are not baptized by a spirit of love; and virtually a moral failure, if the principle of true love does not prompt every grace of his conduct and life. While speaking of this matter of substitution, allow me, my brethren, to warn you of another error of the kind, wherein the noble design of Masonry may be made to supplant a more spiritual design which the human soul in its craving for an eternal life will demand. Masonry is not religion if it be religious, and, as Paul said, almsgiving without charity propheteth nothing, I am bound to say that for the future safety of the soul Masonry without religion propheteth nothing.

But as to the worth of love to its possessor, I am bound to say that *there is no better image of God on earth than is found in the principle of love.*

Faith and hope are virtues that certainly come from Him; but *He is love itself*, and it is in so far the divinity in man when he in true sincerity loves his brother. Paul has said that God dwelleth in the man who loveth his brother. This is strong language, but its strength need be no occasion of stumbling, as it but exalts in such proportion the acquirement of the love of brotherhood. I tell you it is no simple quality, this love. It is royal, and the character, where it exists, is no sinecure. Again, *this virtue is the only true foundation of a saving faith.*

Strongly as the apostle enjoined upon man the act of faith as a condition of salvation, he as strongly charged them to try their faith of what sort it was. There are counterfeits of faith as of coin, and it is as easy to ruin the soul by a false faith as by doubt. Ye need not follow long the apostolic argument on the question of faith without learning the stress he puts upon the motive of faith. Learning of the various impulses that promote the heart's confidence, he laid it down as an axiom that all faith is impotent that does not work by love. The man who goes to the cross as an expedient, merely to escape a penalty, or as an imitation of another, comes back as he goes. But he, and he only, who visits the place of sacrifice and confides in the atonement for love of the one who gave life for life, stays there to adore through a life the sovereign he has injured, and inhales as he breathes a spiritual life, that is eternal. He that believeth on the Son hath everlasting life.

It is as true of the social as of the spiritual life, that love is the only true basis of a true confidence in men. Force yourself to trust men, and of what nature is that trust? Is it not rather a test or a speculation, rather than a confidence? But love him and your trust is unshaken by the slander, and you turn not away easily from him. But notice, more particularly, in the second place—

II. *The relation of this virtue to social order and prosperity.*—And in referring to this view of the subject, I feel compelled to notice what is the negative as well as the positive relation of this quality, and I feel called upon to refute certain false notions that have been entertained respecting Masonry. One of these is, "that the Masonic compact shields the wrong." We know of no charity that sanctions wrong. Sin is to Masonry no less sinful than the law has pronounced it to be, nor is the penalty any less just than the law makes it. Do not deny that the idea of brotherhood we have leads us to distinguish enough between the crime and its perpetrators to pity the latter while denouncing his act, and as to the divine law, our design is to afford all legitimate chance for reformation, and give the wrong-doer another chance. But that is the charity that beareth all things, and is kind. But crime is crime to Masonry as to the Bible.

Nor are we to consider this charity as sanctioning the descent of moral life for purposes of sympathy. It licenses not the being a Roman in Rome, but seeks the raising the lower strata upward to dignity and honor.

*Positively* this virtue is the lever to desolation and despair, which poverty and desertion have produced. Look at the waste and wan portions of humanity and ask what is the hope of their elevation except the mantle of charity be spread. Tears must flow else, and hearts break. Ye brethren are banded to heal and cheer. And it is yours to use this virtue for the hastening of that form of education of society for the upper life, where, if its possessors love each other, they but use a love that was kindled here. And I, for one, am thankful for an organization, which, having no higher aim, at least endeavors to help members of the one common family to love each other with a love that is strong as death.

In this sense see to it that in this respect your materials for the higher temple, as in the case of that of Solomon, be prepared, so that when raised to their prepared place, no sound of a hammer is needed, but all shall fit symmetrically to the perfecting the edifice, that shall stand for ever a monument to the divine skill of the Great Architect of the Universe. And may He aid you in your endeavors. Amen.

BY BRO. THE REV. JOHN GREENFIELD, M. A., BEFORE OXFORD LODGE, NO. 76,  
WOODSTOCK.

I. *John III., 2 and 3.* *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure.*

We have met together to-day in commemoration of St. John the Evangelist, whose words I have now read as the groundwork of our present meditation.

Our interest in this Saint centres in two aspects of his character, of which one is the greater and contains the lesser; but both are worthy of our earnest consideration, and will form a suitable introduction to the practical teaching of the text.

First, then, as to the greater of these two aspects. He was an evangelist, a beloved disciple of our Lord and Master Christ, and was admitted to the most intimate fellowship with the Great Master while in attendance upon him, and was further honored by him to his latest days. He was moved and instructed by the Inspiring Spirit, to record the great sayings and doings of the Master in the Gospel which bears his name, and he was specially favored in having revealed to him those secrets of the New Jerusalem which had before been only committed to specially favored angels. One of these favored ones—they were seven in number—who were in possession of the seven great secrets involving the world's welfare from that day to the end of time, carried the Evangelist away in the spirit to a great and high mountain, and then and there initiated him into the Divine mystery of a renovated world. This wonder was represented to him under the figure of the Bride the Lamb's wife. And from that elevated position he was permitted to take a bird's-eye view of the Holy City, descending out of heaven from God, prepared as a bride adorned for her husband. There, in one glimpse, he beheld all the magnificence of the heavenly architecture of that Holy City, lighted up as it was with the glory of God, and the glare of that glory was softened down to meet his needs and necessities, and appeared as light passing from its source through the most precious stone even a jasper, as clear as crystal; and when he had well considered, at his leisure, the walls of that Holy City—their twelve foundations and the twelve gates by which the walls were pierced—then the secret-bearing angel took him down into the city itself, and allowed him to see and to comprehend in detail the materials of which it was constructed—its walls of jasper, and the city of transparent gold. There he beheld at convenient nearness how even the foundations of the wall were garnished with precious stones—the first *Jasper*, the second *Sapphire*, the third *Chalcedony*, the fourth *Emerald*, the fifth *Sardonyx*, the sixth *Sardius*, the seventh *Chrysolite*, the eighth *Beryl*, the ninth *Topaz*, the tenth *Chysoprasus*, the eleventh *Facinth*, and the twelfth *Amethyst*. And as each foundation was one precious stone, so also he beheld that each gate of the twelve was a *single Pearl*, and the streets *pure gold* like transparent glass. Having satisfied himself of all the particulars in detail of the materials, the secret-bearing angel, taking his golden measuring rod, instructed him further in all the details of the measurement of the Holy City, so that there was nothing of mystery, in which the angel was instructed, which he did not reveal to the Evangelist, and he became thus a well-instructed master-builder that need not be ashamed.

2nd.—But there was one want in that Holy City which an angel mind could not feel, but which could not escape the human mind of an Evangelist. There was no sun nor moon there, to rise and set, and to point out the times and changes from labor to refreshment, and from refreshment to labor. Such a want would be sure to strike a thoughtful mind from realms like ours, but these might be made up for in a city thus lighted with the softened glory of God. But there was a greater want than this. There was no Temple there! No Temple! Can we conceive such a fact? No Temple!! How, then, shall we celebrate the mysteries of our redemption if we are so happy as to reach that Holy City? No Temple!!! What, in the renovated world where we hope to spend a day without night in the Holy worship of the God of all our mercies, is there no Temple? The heavenly architecture, the walls of jasper, the gates of pearl, and the golden streets, have satisfactions if all else be in harmony. Our present instincts, sentiments and impulses lead us to anticipations which refuse to be realized otherwise than in the Temple. We desire to meet the Grand Master as he can only be met in the Temple; and we accustom our hearts to hope, not only to behold the glories of the New Jerusalem, but also, there to meet before the Great Architect of the Universe, who now sits upon the Zodiac of the world beholding his people, whom He calls forth as grasshoppers, appointing each one to the work for which he is fitted, while He Himself worketh too, for he stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in—He hangeth the earth upon nothing, and garnisheth the heavens by His spirit, while He maketh the clouds His chariots, and rideth upon the

wings of the wind. We long to adore Him where nothing shall come between him and us, and there to cast our crowns at His footstool; but how shall these sentiments—this impulse, this instinct be gratified if there be no Temple there? That was beyond an angel's experience, and indeed beyond his conception or sympathy. But he who sat on the throne condescended to explain all to the Evangelist, and a great voice out of heaven said, The Temple of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God. And the Grand Master of all masters' said, "*Behold I make all things new,*" and the New Jerusalem shall need neither sun, nor moon, nor temple, for there all imperfections are banished, "and the Lord God Almighty, and the Lamb are the Light and the Temple too." This satisfies our highest aspirations, for in that renovated world we shall live in God, to adore him world without end.

3rd.—Never before or since was ever mortal so honored by initiation into the secrets of the Divine Will; and with such an initiation, and aided by an angel interpreter, who by his golden measuring rod verified the correctness of all the elements of that gorgeous and glorious architecture, as if it were all delineated upon the tracing board, what wonder that the Saint should have attractions for us in that second aspect of character to which I have referred? And if adequate reasons were sought to justify the choice which, by our traditions we know, was made of St. John the Evangelist, as the Grand Master of our Craft, to succeed the sainted and holy Martyr, St. John the Baptist, what more satisfactory reason could be put forth than the high favor of the Grand Architect of the new creation, and the consequent providential preparation he had had for understanding all mysteries?

4th.—The commission—the charge which was delivered to him when these mysteries were communicated—would not be a less incentive to the Evangelist to take upon himself the arduous duties of the office, than a satisfactory inducement to the brotherhood to seek his advice and instruction. He that sat on the throne—the Grand Master of all mysteries, said unto him, "*Write, for these words are true and faithful.*" "I am Alpha and Omega—the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son;" and he said further, "Seal not the saying of these mysteries, for the time is at hand." "He that is unjust let him be unjust still, and he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Here then is the assertion that these mysteries were revealed to him for the purpose of being made known to the present people of the world—deeply concerned them and had a bearing upon their eternal state. They were not to be sealed in the Evangelist's breast, but were for the instruction of the brethren in righteousness.

5th.—Never was the Craft more wisely guided, than when St. John was the Grand Master. He was not recommended by his worldly position! Capacity to bestow favors upon those who elected him, or an attraction that would draw wealth to the Order could have had no influence to induce the choice, but it was the faithful loving holy life of the man of God—the deeply earnest and enlightened character of the sincere and devoted Christian that marked out the Evangelist as the proper bro guide and to nurse the Craft. It was the practical carrying out of the undoubted truth that the good Christian alone is a good Mason, and we should learn from it the fact, that if we would honor the brotherhood we should begin by honoring Christ. Thus your presence here to-day for that purpose is doing your duty to Christ.

6th.—The Evangelist would find a great inducement to fill the office to which the Order elected him, in what was shown him in the New Jerusalem. There was shown him a pure river of the water of life proceeding direct from the Throne of God; on each side of the river there grew the tree of life, producing twelve kinds of fruit, and bearing its fruit every month, and the leaves were for the healing of the nations. The river he knew was the Gospel, which he as an Evangelist was commissioned to preach, but with his mind thus enlightened he would not fail to see that Masonry as an instrument of good, was a leaf from the tree of life for the healing of the nations, of which he could make the highest use. And the whole of our mysteries—rightly understood—would be to him the embodiment of the truth contained in the passage I have read from one of his letters—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He doth appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure."

Here, in the first place, he puts before us the consequence of light upon the human mind, and next the discipline that is undertaken to manifest the result.

1st.—The consequence resulting from light shining upon the human mind is that the elements of the new and heavenly life lying dead there, through sin, are verified; for Christ is our true light, and the soul realizing this, can say with humble confidence,

"Beloved, now are we the sons of God." The beginning of this new life may be small, like the grain of mustard seed. This has always been the case. All revelation comes to us as we are able to bear it. How very small were those first elements which were given to our race, but they have grown as the race has grown in capacity, grasp and strength. Revelation has come and still comes in our experience like light, in pulsations. We comprehend one, we grasp its depth and dimensions, and another is then bestowed; and as an edifice is built up by a succession of stones wisely fitted and wisely laid, so we are edified in the ways of God. As the age increases in power, it can and does take in more and more of light, so the soul takes in and assimilates divine truth, and thus grows in grace and the knowledge of Christ. We are assured, we know that we are the sons of God, that is the register of our experience, we have attained to so much. But there is still a higher experience to be aimed at, of things possible, but not yet clear to us; we have not the power yet to grasp it, our facilities must grow in order that we may be able to receive more of truth, to experience its transforming power. Knowledge is all the time coming to us, and its waves break upon our souls like the waves upon the sea beach, and every addition to our receiving capacity is thus kept filled up, as the creeks and rivers are filled by the waves of the sea; and thus while our state, as sons of God, is one of constant change, it is also one of progress. The more we realize of God, the more we understand of God. As our experience as sons of God ripens, becomes mature, it grows, enlarges, strengthens, so that we can then grasp more and more of our relations to God and our race; in this way our experience becomes a continual discovery to us of God's revelation; but it is all in relation to this one fact, generated within us by the light which has shone in upon our minds, it is all the details of the truth that we are now the sons of God. We look up and we long for more than this, we feel the attraction of that other life, and we have yearnings which go out after it, but they are repulsed and driven back by the overwhelming burden of present imperfections, and we realize it that our manhood must be raised and reformed before we can grasp anything surely and certainly beyond the present life and its relations. We have a hope left us and we cultivate that; we let it draw pictures and weave fancies, and so fill up a future, with the expectation of things to come; we encourage its impulses, and we try to live and grow on its nourishment till we can have knowledge as an element of perfect strength.

2nd.—Light shining upon our souls then not only vitalizes all that is immortal within us, but it develops that true evolution which is now going on in the understanding and moral nature of man, not only in the Christian believer, the true sons of God, but in all who are brought in contact with light; we see what it does for us as far as our observation goes, but we cannot foresee all its full effects, so as to paint what its full and utmost manifestations will be; we must have more revelations for that, we know that we are now sons of God no more, except that our faith assures us that this sonship shall be consummated in the future, in a likeness to the first begotten son of God, our elder brother, but of the details of that resemblance we know nothing, for He is the brightness of the Father's glory and the express image of His person, and we have not yet enough of God to enable us to grasp so great a truth; we may rejoice however in our further assurance that when He shall appear we shall be like Him, for we shall see Him as He is. He is the model of our divine manhood, and in our beholding Him we shall be changed. The lines of our imperfections will give place to the lines of the perfections, so that our features will dissolve into His features, until there is in us His perfect likeness. We shall see Him, and in our contemplation of Him, we shall be assimilated to him and we shall be copies of His image.

3rd.—We can quite understand that Christians may be placed in difficult positions of lonely separation, and isolation, where much ignorance of these grand features of our hope may be pardonable, but no craftsman can be free from blame if he be ignorant of the teachings, which, in all our gatherings, is enforced upon his attention. The source of our light is an open book, which cannot escape his attention, and in every degree its words knock at the door of his apprehension, and claim admission—its sound in his ear is the refreshing sound of the waters of life, as they flow in the river which runs direct from the Throne of God. And these prayers which we continually offer up, are his own call upon the Father of life—his own expression of his own sense of thirst and desire for the living stream.

4th.—The very earliest lesson taught the newly-elected, is that he is in darkness, and needs light—that he is poor, and needs help—and that he is blind, and needs a guide. And the most predominant wish of his heart is expressed as being—that *I may receive light*, and as if to allow no room to miss the deep spiritual truth involved in the mystery celebrated, his attention is directed to the *three great emblematic lights* in Masonry—the volume of the *Sacred Law*, the *Square*, and the *compasses*. They constitute, if rightly received, the sum and substance of the whole law—"Thou shalt love the Lord thy God with all thy heart and soul and strength and thy neighbor as thy-

self." But, alas! how are these deep and impressive truths allowed to evaporate in the fumes of a fancy-kindled ghost of secrets. The skin and bones of a dried up mummy of ceremonial are embraced, while the life which alone can shake the dry bones and cause the flesh and sinews to expand into instruments of action, is despised and ignored. Under such a mistake our Order may well incur the suspicion and contempt of men, who can only see the outer surface of things; but it should induce those who love the Craft, to spare neither pains nor effort to keep up the attention of the brethren, and to induce them to correct mistakes.

5th.—When admitted to enjoy the earnest desires of his heart, what can be plainer than the appeal there made, to let his light shine before men that they may see his good works? The charge delivered is one of the most impressive that human expressions contain and includes the assertion of Sonship and Godlikeness. The volume of the Sacred Law—the *Father's Will*—the reverence due to the Divine name, so that it shall never be spoken except with the reverence, the recognition of His supreme authority, power and love, pressed upon his attention, and he is exhorted to implore the Divine aid, in all lawful undertakings, and to look up to him in every emergency for comfort and support. And thus the whole charge becomes the embodiment of the words of the text—*Beloved, now are we the sons of God*, and these are the privileges of love established for our use, while we have to exercise patience in regard to what we shall ultimately know and be.

6th.—But it is in our third degree in which our darkness and our hopes are most expressly and impressively put forth. We know that in one respect we are now like what our great exemplar was. We are made like him in having to suffer and to endure. But then, these are marks of the earthly state, but what we hope to bear and support is the heavenly state. What we shall be too in the future, must first of all, still partake of the earth earthly—in morality, in corruption, and in weakness. And could these be more impressively presented to us than they are in the sad emblems of a departed nobility? We have in them to call upon our faith to look beyond the dishonor, to see them rest in hope. And in the energy of that faith, in the elevation of that hope, the dishonor and darkness of death, give place to the glory of light; and the solemn silence of the sepulchre gives birth to the sweet and cheering anthem, and the song of praise, telling our faith that the mortal shall put on immortality, the corrupt incorruption, and the dishonored shall be raised to glory.

7th.—Without going into the more expressly Christian degrees, we may say of those to which allusion has been made, that if you wished for the most impressive—the most telling—illustrations possible of man's *enlightenment of the regeneration* which makes you sons of God, you might ransack nature through and through again, you might exhaust the discoveries of science, and indeed you might interrogate the world of spirits; but you would find none that would come home to your understanding with greater force, than these mysteries of our Craft. The teaching is elaborate, it is true, and calls for thoughtful application; but then speculative craftsmen are reflective men, or they are nothing. And when thus you can bring yourselves to study the mysteries of your calling, you will see that everything of *incident and story*, everything of *incident and allegory*, and everything of *ceremony, sign and type*, have been gathered into one, in an elaborate system of instruction in our Craft; and that the united expression of the whole is in the assuring words of the Grand Master and Evangelist—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He doth appear we shall be like Him, for we see Him as He is."

II.—Lastly, we have to contemplate the discipline that is undertaken, to manifest this result—"He that hath this hope in Him purifieth himself even as He is pure."

1st.—If the life of the Word is the light of our human minds, we shall be dissatisfied with the life which we led while in darkness; and we shall enter upon the new course of life set forth under this voluntary discipline. All our phraseology as craftsmen, must have prepared us for this practical application of our allegorical teaching. We work, and we labor, and we take refreshment after labor, and our officers have the supervision. It is theirs *to mark the sun at its meridian, to call the brethren from labor to refreshment, and from refreshment to labor*. All this indicates a voluntary discipline. We are engaged on a Temple!—Yes, it is the Temple of God which is now among men, in which he dwells among men. For, speculative craftsmen, know ye not that your bodies are the temples of the Holy Ghost? And the first lesson of your discipline is that the temple should be holy, and that you should be followers of Him who went about doing good, but who, in all His human intercourse, was separated from sinners. At your first introduction to the mysteries of this discipline, a symbol of purity and innocence is deposited in your hands, to be worn; and you are instructed that that symbol is so susceptible of defilement, that an angry feeling against a brother, or a brother's angry feeling against you, incapacitates you for wearing a symbol of such pure innocence. The exquisite spiritual truth which is by this impressed upon you, is

that which the psalmist felt when he said—If I regard iniquity in my heart the Lord will not hear me. And the application as enforced by our Master is, that if we would be sons of God, free from rebuke, is it not enough that we discipline our lives, so that we shall show no outward manifestations of sin for that to desire in the heart—that is to allow the desire *room* and time to dwell and grow there, is to have done the sin—to look and to desire is to do—to hate in the heart is to kill. So that the discipline undertaken by us is the discipline which strives to regulate the thoughts and impulses of the heart, to be pure even as He is pure.

2nd.—You will justly sigh over the arduous task of your voluntary discipline, but you are not left ignorant of the fact that an atonement has been made for sin. You can never put on that symbol of pure innocence without conceiving the fact that suffering has been endured, that blood has been shed, and life poured out, in order that you might thus be clothed in spotless white. So that here your redemption is continually put before you, and even its action is seen in clothing you in a spotless garment which has been vicariously provided. And further, the very strings which attach that symbol to your person are emblems which direct you further in the action of redemption upon human life. They separate the grosser from that which is more noble in your nature, as if to say, the life bestowed upon the nobler is a light, which shall show you the deformity of the more gross, and shall lead us to the only true source for an entire robe of light, in which both shall be clothed. And the charge delivered is not less effective, and instructs you to do your duty to yourself, by *such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporal and mental faculties in their fullest energy.*

3rd.—Nor is this spiritual science taught you as so much theoretical matter. The necessary practice is the duty imposed. In the laboratory the chemist tests his combinations, analyses, and synthesises; on the table, the anatomist traces and retraces the veins and arteries of his subject, and in the observatory the astronomer explores the heavens, tests his observations and calculations by every process known to him, in order to arrive at correct results—the enlightened Mason too does likewise—he has his symbols and his allegories, and with these he measures, rules and squares the rough ashlar of his life, that is the son which is the light of his day, under its bright beams he cultivates the intellectual and moral powers of conscience, hope, faith, and veneration. By its invigorating warmth he puts forth in practical life every holy light begotten impulse, of love to our race, a love which seeks out the afflicted, the ignorant, the debased, the repulsive, and the lost—the most lost. O! could there but have been one enlightened Mason there the other day at Bay Ridge, beside the dying malefactor\* when he was shot down in his sin, and amid the unfeeling throng gasped out his dying confession, saying, "I have been a wicked fellow, but I have a brother and sister I have not seen for ten years, give me a decent burial, I ask no more," and he died, and all the pity bestowed upon him was "served you right." O! could there but have been one word of human sympathy for the fellow man, one finger to point to the source of light, to attract those eyes as they closed in death, humanly would he have felt relieved. Brethren, it is for you to seek out such as that man, it is for you to strive to raise the lowest fellow, never add the weight, the pressure of human revenge where the Lord's own hand has already crushed to the earth. Let him who is without sin cast the stone if he will, but be it yours to take off the rugged edge of justice by the manifestation of human pity and charity unfeigned; discipline yourselves in temperance, truth, self restraint, and righteousness, cease to do evil, learn to do well, and by this course of action you shall declare your hope of the better life, and show how manhood reflects Divinity.

4th.—Surveying the whole then, and regarding the whole teaching of our system, the fulness of Evangelical truth which it presents is evident. And from this we can judge of how vast a boon our Craft was to the anxious during the dark ages. Masons in those days were operative Masons, they manifested the practice, the life side of that holy but misdirected impulse by which men were led to seek the cloister, and monastic life. During the dark ages monks retired to waste their energies in the solitude of the cell, but the Masons felt the impulse urging them on to give the world those beautiful cathedrals which adorn Christendom, and point us to the existence there of that living energetic piety which in our day under an enlightened guidance seeks to convert the

\* Douglas, a noted burglar, was shot at Bay Ridge, and as he lay helpless and dying, a woman came and looked at him, and said with clenched teeth, "served you right, it's just good for you." "Oh! ma'am," he replied, "I have been a wicked fellow," and then again he said, "I have a brother and sister I have not seen for over ten years, give me a decent burial, that is all I ask." To that crowd around him he was only a malefactor—hunted down—brought to bay and shot. No one stanch'd his wounds, no one offered him one word of comfort, neither parson nor doctor attended him, a hard and bitter end. Perhaps self-protection demanded his death, but when the hand he raised against his fellows relaxed in surrender that should have turned the edge of revenge, we have a prayer, "Forgive us our trespasses as we forgive those that trespass against us."

world to Christ. The open book of the Sacred Law is what the Church only gained after centuries of contentions, but our Order was never without it. Masonry was the land of Goshen, and had light, when the Church was beset with a darkness which the conscience-stricken and the broken in heart deeply felt. In those days Masons went everywhere, and wherever they went they carried the Sacred Law with them. And it is not too much still for us to claim for our Order, that it retains all the power for good that it ever had; and if the Bible were lost to-morrow, and all our churches closed, if only Masonry were allowed to remain in all its integrity, not an article of the faith *necessary to salvation* would be lost.

Realize then, mystic brethren, the greatness! the nobility! of your calling, submit to the discipline imposed by your own free choice, carefully live the mysteries you profess, and so your light shall shine before men and ye shall be the sons of God, without rebuke, in the generation in which you live. So mote it be for the Master's sake.

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## ATTEMPTED IMPOSSIBILITIES.

BY WM. ROUNSEVILLE.

You may smite with a feather the granite rock—  
 You may bombard the oak with a player's ball—  
 Yet you shall not hear the expected shock,  
 And may wait for aye for the oak to fall.

You may place a syphon to chain the sea,  
 And threat with a besom the starry sky;  
 But the stars in the firmament ever shall be,  
 And the bed of old ocean shall never be dry.

With a rushlight you try to eclipse the sun,  
 With a shingle would dam Niagara's tide;  
 But the floods of the river will always run,  
 And light from the sun be ever supplied.

A whirlwind you'd stop with a lady's fan,  
 The course of thought would gladly curtail;  
 But thought will continue while lives a man,  
 And Time's last day have its morning gale.

And Masonry stands like the granite rock—  
 Like the giant form of the forest oak;  
 Has stood through ages the battle shock—  
 Has received unharmed the heaviest stroke.

And Masonry flows like the heaving sea—  
 It shines like the stars in the vaulted sky;  
 For your wrath it will never cease to be,  
 Like the ocean deep, it will never be dry.

Thus Masonry shines like the noon-day sun,  
 Resistless it rolls as Niagara's tide;  
 Will continue to shine as the years run on,  
 And bless like the rushing river wide.

Thus Masonry sweeps like a whirlwind the world,  
 Devastating error, intolerance, sin;  
 For this is its banner forever unfurled,  
 And these be its labors where'er it has been.

—*St. Louis Freemason.*

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## FREEMASONRY.

THE fires of persecution have wrapped their crimson fangs about the glittering minaret of our gorgeous temple—Freemasonry. Enmity has hurled at it its deadliest missiles of reproach, scorn, and contempt; ignorance has tried by all its ill-conceived and miserable plans to extinguish our temple's lamp, swinging in its glory and throwing its mellow radiance over thousands and thousands forever; various and multitudinous have been Freemasonry's oppressors and the manner of their onslaught. But still that sublime temple stands—with foundations deeper even than were the granite slabs at the base of Moriah, and more enduring than the gloomy piles of Egypt's glory. Firm she stands, with her lofty pinnacle crowned with Heaven's rich skies of golden orient.

## EDITORIAL DEPARTMENT.

## MASONIC CONTROVERSY.

THE spirit of controversy in the Masonic ranks is waxing strong, and were it wholly confined to the elucidation of facts and information connected with the Order, all would rejoice to find that the desire for knowledge was increasing. It is much to be feared, however, that something more than the wish for a clearer insight into the mysteries of Freemasonry actuates some who have taken up the *role* of controversialists of late. With all the learning of modern Masonic writers, we have not what we should have in the way of archæological research, at least in so far as some American writers are concerned. We have observed for some time past, that both in England and America there has been a growing desire for display in controversy rather than an inclination to enlighten the brethren. In the former country, the reception given to Bro. His Royal Highness the Prince of Wales, at Plymouth, formed the subject of a very angry correspondence in the Masonic journals, and in the United States we have had a long pending dispute about the so-called sectarianism in Masonry, the Jewish writers taking the ground that the true principles of the Craft have been subverted in order to give Masonry a sectarian character. We fail to see anything of the kind, and there can be no question that Jews have as little reason to complain as any others who belong to the body. Still, they say they are aggrieved, and the consequence is a seemingly interminable discussion, likely to end in nothing beyond the calling of hard names, and a useless raking up of old records, having little, if any, bearing upon the matter.

Able writers like Bros. Hughan, Woodford, and Paton, in England, and Mackey, Morris, Norton, and Simons, in America, can dignify any Masonic discussion, but, unhappily, some of them have fallen into the habit of writing too strongly, and in more instances than one, we have detected language far from becoming in men who have undertaken to lead public sentiment in Masonic matters. The Craft is justly proud of such writers, but cannot bear to have any one of them indulging in the bitter strain of acrimony that has disfigured particularly the controversy respecting the Saints John, that has been going on for some time in the American Masonic journals. A paper called the *Hebrew Leader*, in New York, appears to have had a monopoly of this sort of thing, and we perceive that Brother Ransom of the *Tidings* has had an occasional fling at Brother Norton, both of whom have hit heavy and hard, and evidently without caring about results. There is nothing to be gained by this wordy warfare, for no matter how the disputants may argue, they cannot settle the point at issue between them, as neither side cares to yield. Brother Norton is exceedingly diffuse in his utterances, and keeps up the war as if he really meant to fight it out to the bitter end. If we could whisper a word in his ear, we would say, drop the subject.

## CAN A GRAND MASTER RESIGN?

A QUESTION arose in England recently, which appears to have given rise to some discussion on this side of the Atlantic. The Marquis of Ripon resigned the Grand Mastership on account of becoming a pervert to the Roman Catholic faith. Of course, there was nothing in his per-

version to disqualify him for the position he relinquished, but, although a Roman Catholic may be a Mason, a Freemason cannot be a Roman Catholic; in other words, according to the formulas of the church, the moment he joins a secret order he forfeits all claim to religious rights and privileges. The Marquis, thinking more of the Church than the Grand Mastership of Masons, severed his connection with the latter by resigning, and the question then came up, had he the right to resign, or rather, had Grand Lodge the power to accept his resignation? It was argued that the Marquis of Ripon could not resign any more than if he had been W. M. of a private lodge, but the resignation was accepted, nevertheless. Brother Simons, of New York, takes the view that a Grand Master cannot resign, and says, "the Masonic law is, that when from death, removal, or inability, the Grand Master is unable to continue the functions of his office, then all his rights, powers, prerogatives, and duties, devolve upon the deputy, until the next regular time of choosing."

This is pretty nearly the correct reading of the law, as the following extract from the English Book of Constitutions will show:

"Should the Grand Master die during his mastership, or be rendered incapable of discharging the duties of his office, (by sickness, absence, or otherwise,) the Pro-Grand Master, or in his absence, the Deputy Grand Master, or in his absence the Grand Wardens, shall assemble the Grand Lodge immediately, to record the event, when Grand Lodge shall, if there be no Pro-Grand Master, appoint three of its members to invite the last preceding Grand Master to act until a new election takes place; should he decline or be unable to act, then the last but one, and so on; if no former Grand Master be found to act, the Grand Officer next in rank and seniority shall proceed to act."

We presume, however, that Brother Simons is wrong in the supposition that the Grand Lodge cannot accept the resignation of the Grand Master, if tendered. It is evident that Grand Lodge acted upon the following clause in the Constitution:

"If the Grand Master should abuse his power, and render himself unworthy of the obedience of the lodges, he shall be subjected to some new regulation, to be dictated by the occasion; because, hitherto, the ancient fraternity have had no reason to provide for an event which they have presumed would never happen."

### A DISPUTED POINT.

BROTHER MACKEY, unquestionably a high authority, maintains that the term "Knights Templar," now so generally used, is incorrect. Alluding to the report of the Grand Master, submitted at the late Grand Encampment of the United States, he says:

"In this decision the Grand Master passes from the realm of Templar law to that of philology, and here he appears at a disadvantage. Speaking of the term 'Knights Templar,' ungrammatically substituted within a few years for the correct term, 'Knights Templars,' he said: 'The authoritative usage (of Knights Templar) is therefore universal. In addition, the best lexicographers say that the usage, judged in their way of determining matters of this sort, is the correct one, and that 'Knights Templar' is the proper form for designating our Order.' We confess that we listened to this unwarranted statement with profound amazement. It was certainly a very cool method of dismissing a much vexed question. Unfortunately, however, it is devoid of the semblance of authority. We do not hesitate to say, on the contrary, that, setting aside the official documents issued within the last few years under the authority of the Grand Encampment, and which, therefore, have no value in the settlement of the question, there is not a writer, English or American, who uses the expression, 'Knights Templar.' The lexicographers have passed no judgment on the subject except that in their 'way of determining matters of this sort,' that is, by quiet usage, they have, without a single exception, adopted the phrase 'Knights Templars.' The assertions of the Grand

Master are in direct contradiction of the facts. Better that he had not touched the subject at all, or had touched it more learnedly."

In reference to this statement of Dr. Mackey's, we beg to say that there are American writers—of note too—who use the expression "Knights Templar." Brother Robert Macoy, in his "Cyclopedia and Dictionary of Freemasonry," uses the term; and so did Bro. Thomas Smith Webb, in the "Freemason's Monitor," in 1861. Dr. Oliver, an English writer, and Emmanuel Rebold, a high French authority on Masonry, on the contrary, use "Knights Templars," and Dr. Mackey follows in their wake, as his "Lexicon" proves. We see by the March issue of the *Voice of Masonry* that our learned Brother quotes from Devon, an English writer, to show that the term "Knights Templars" was in use one hundred years ago. There can hardly be any doubt that the latter term is the right one: still usage seems to have given the preference to what Dr. Mackey calls the abominable English of "Knights Templars," and we suspect it is likely to continue in use, notwithstanding all the efforts of such eminent philologists as our brother of the *Voice of Masonry* to prevent such a thing.

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### THE ALLEGORY IN THE THIRD DEGREE.

By R. W. Bro. Otto Klotz

WERE the exemplification in the third degree no more than what our late Rev. Brother George Oliver styles it, "the legend of the third degree," it would certainly not be in harmony with the enlightenment of the present century, nor in consonance with the real spirit of Freemasonry to continue the same, far less to style that degree the sublime degree of a Master Mason. For what is a legend? The dictionary informs us: a chronicle or register of the lives of saints; an idle or ridiculous story told respecting saints; an incredible, unauthentic narrative, and so on. Is there in reality anything contained in that ceremony, which, when properly understood, can be termed idle, ridiculous, or incredible, even if taken in its literal meaning, even if taken as a representation of an act that has actually occurred? But how different will the ceremony appear to him who is conversant with the ceremonies practiced in the various ancient mysteries, who understands the grand sublime meaning of those imposing ceremonies, who is fully aware that the personification therein exhibited were allegories, having reference to some sublime thought or idea, but not to real persons that had lived and passed away. How different will be the ceremony of the third degree to him who considers it as that which it really is, *an allegory*, who finds this allegory identical with that practised in all the other ancient mysteries; as in the Egyptian mysteries, Osiris represented the sun, who by his enemy Python is slain and laid low, until he gradually rises by the aid of Leo, passes the tropic of Cancer, gains strength and attains the meridian of Glory; so he finds a prototype of Osiris, of Python, of Leo, in the Masonic ceremony, and in the triumph of Osiris over Python, in the rising of the former to the meridian of glory, the well instructed Mason reads the allegory of the rising from the dead to a regeneration in the process and a claim to life everlasting.

Was the ceremony in the Egyptian mysteries intended merely to represent that noble virtue, Fidelity, which, no doubt, is a superior quality of a noble mind, then the aim would have been accomplished by exemplifying the pursuit of the sun, as the emblem of fidelity, by the

powerful wind Rhamsin chasing and driving him deep into Hades, till at last the serpent Python slays him and lays him low. The exemplification of fidelity to death would have thus been complete, but those ancient Egyptian philosophers intended to show something more sublime than that virtue, which even the brute creation has in common with men, that tragical ceremony formed only a part of which they intended to show allegorically; they had a clear conception of a future life, and of a just reward and punishment hereafter, and it was that which they intended to exemplify, which they did by causing the powerful Lion with his mighty paw to raise the Sun to the Zenith, to glory, to life everlasting, as a reward for his fidelity.

No, thrice no, we say, our ancient brother is *not* the legend of the third degree, but, thanks, yea, thrice thanks, we say to those of our ancient brethren who invented and composed that beautiful allegory of fidelity to death, of a resurrection from the dead to a just reward and to life everlasting, as exemplified in the grand and sublime degree of a Master Mason. So mote it be.

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THE Philadelphia *Keystone* proposes a Masonic Jubilee in connection with the Centennial Exhibition of next year, to be held in Philadelphia. The suggestion is based on the probability of there being a large attendance of Masons at the exhibition. The idea is a good one, and, no doubt, it will be acted upon.

THE Memphis *Jewel*, for February, gave a portrait of the "Lady Freemason"—Mrs. Aldworth. It is a poor specimen, and by no means so good as one in the Grand Secretary's Office here. The *Keystone* says: "We have always doubted whether she in fact was made a Mason. If she clandestinely saw what she was not entitled to see, she was probably bound not to reveal it, and this was likely the extent of her being a Mason." That is precisely as we understand it; Mrs. Aldworth was made a Mason because she saw more than any other woman ever did, consequently she is the only woman who was ever made a Mason.

PHILADELPHIA is out with another claim to Masonic priority. It has claimed to be the Mother City of Masonry in America, and now boasts that it built the first Masonic Hall in America and the world. We expect its next claim will be to the origin of Masonry.

THE Kentucky *Freemason* and *Masonic Review* have not reached us for months, for what reason we cannot divine, as the CRAFTSMAN has been regularly mailed to them in exchange. The New York *Square*, too, has failed to reach us since the first number. What is the matter?

A MEMBER of an Alabama lodge has been expelled for violating his solemn pledge to a brother. It appears that he was a member of the State Senate and paired off with another member, but voted, notwithstanding. The matter was brought before Grand Lodge, and the erring member expelled, as he certainly ought to be. A brother having the proper respect for the rights and obligations imposed upon every Mason says:

"Taking one view of this case, the action of the Grand Lodge was correct. Any Mason who is so ignorant of what Masonry is as to pledge his 'Masonic word' in a political matter, ought to be expelled, whether he violates his word or not. Masonry was never intended to be used for 'political or pecuniary purposes.' Politics are politics; business is business; Masonry is Masonry. We have too much pledging of Masonic faith; too much communicating 'on the square,' and too much mixing Masonry with

everything but Masonry. We are wandering too far from the straight and narrow path marked out by the fathers who have gone before us. We must get back to first principles; we must shorten our cords and straighten our stakes, and turn our attention to Masonry as it was originally intended it should be, and leave politics, religion and business, and all the entangling alliances of the world, the flesh and the devil, to take care of themselves."

THE New England *Freemason* has a file of the Raleigh, N. C. *Keystone*, a Masonic Magazine, for the year 1865, which was published at the price of \$30 per annum. The great cost was caused by the war.

KING KALAKAU visited a number of Masonic lodges when recently making the tour of the United States. It is an error to regard the King of the Sandwich Islands as a negro, though he is swarthy.

M. W. BRO. ELLWOOD THORNE, Grand Master of the Grand Lodge of the State of New York, has issued invitations to Grand Masters and others throughout America, to be present at the dedication of the new Masonic Hall, recently completed in New York, which takes place on the 2nd June next. R. W. Bro. J. J. Mason, Grand Secretary of the Grand Lodge of Canada, is among the invited brethren.

THE installation of the Grand Master of the United Grand Lodge of England, which takes place this month, is arranged to come off in the Albert Hall, London, in consequence of the Freemasons' Hall being too small for the purpose. The greatest interest is being manifested in the approaching event. The popularity of our Royal brother is such as to render his installation one of the most important events in Masonic history.

LODGE MEETINGS have for a long time been held in hotels or public houses in England and other parts of Europe, but an attempt is being made to sever the lodges from all houses of public entertainment whatever, in England at least. It is to be hoped that the movement will be successful, for it is clearly objectionable to hold lodge meetings elsewhere than in duly appointed lodges.

THE Orient of Ohio, A. and A. Rite, held its twenty-third annual grand reunion, on the 23rd February and two following days, at Cincinnati. The attendance was large, and among those present was M. Ill. Bro. J. W. Murton, of this city, who is an honorary member of the Grand Consistory.

BRO. THE REV. LEIGHTON COLEMAN has been elected Bishop of the Diocese of Wisconsin. He is a Past Grand Master of Pennsylvania. He preached the annual sermon on St. John's Day, at Toledo, Ohio. Two hundred and eighty Master Masons and sixty-four Knights were present.

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## WHERE IS THY BROTHER?

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Albert G. Mackey, M. D.

It was a fearful question propounded by the Supreme Judge to the first murderer, when he asked him, "Where is Abel, thy brother?" Vain and useless as a defence was the supercilious reply, "Am I my brother's keeper?" There is a significance in the terms of the question which is not always duly regarded. It was not Abel—a man—whom he had slain, but Abel—his brother—the offspring of the same parents, to whom he was bound by the holiest and tenderest ties. Not murder, only, but fratricide, was the crime imputed to him. It was the first lesson of fraternity taught in Holy Scripture.

It were well if Masons would take this lesson, thus applied, to heart. Impressively is every Mason taught the sacred duty to whisper good counsel in his brother's ear and to warn him of approaching danger. There can be here no indifference, for, by the law, what concerns my brother concerns myself, I am bound by that law to advise and admonish him. If I see temptation assailing him, or evil courses inviting him, my voice must be heard, my caution and admonition and persuasion must be given freely,

that he may leave the downward road. If he falls through my silence and lukewarmness, I shall be foresworn. I cannot fold my arms and say "It is no business of mine," for I am, by my obligation, the keeper of my brother's conscience as well as of his life. Better and nobler was the spirit of the old Roman heathen, when he exclaimed, "I am a man, and all that relates to man concerns me." Mathew Henry has well said: "A charitable concern for our brethren as their keepers is a great duty which is strictly required of us, but is generally neglected by us. They who are unconcerned in the concernments of their brethren, and take no care when they have opportunity to prevent their hurt in their bodies, goods, or good name, especially in their souls, do, in effect, speak Cain's language." This is the general rule for Christians and for all men—an especial one, by solemn obligation, is it for Masons. Every expelled Mason brings greater reproach on the Order than on himself, if the causes of his expulsion could have been prevented or removed by timely fraternal advice and interposition. If my brother falls and I could have stayed his fall, and yet did not, the fearful question will be addressed to me—"Where is thy brother?" And I dare not answer—"Am I my brother's keeper?"—for I am, and I cannot shrink from the charge.—*Voice of Masonry.*

### WERE WE SUN WORSHIPPERS ONCE?

THE symbolism of the sun in Freemasonry is abundant and important. The great luminary at its rising, meridian, and setting, beautifully typifies the three principal officers of the lodge; and it is, besides, the first of the three lesser Lights that everywhere over the earth illumine the Altars of Masonry. Whence was this symbolism derived, and what is its significance? The answers to these questions cannot fail to be interesting.

There is a tradition that our Fraternity owes its origin, far back in the infancy of time, to the Sun-worshippers, whose was the primitive religion of the world. This is a matter of opinion, merely, not being now susceptible of proof—although there are analogies which appear to justify the inference. The ruling character of the symbolism of the Sun in Masonry may naturally lead one to suppose that at one time, when the night of ignorance and superstition enveloped mankind, that which is now the type may have been the thing typified. Whether this were so or not, the Sun has ever been the noblest object in inanimate nature, and the lessons it teaches even now to the thinking men are worth regarding. We do not make it our God, but we consider it as his noblest material work, and will trace some of its suggestive analogies.

As there is but one Sun in the celestial system, so there is but one God in Masonry. As all the planets and stars in space sink back out of sight in the blaze of the Sun's presence, so man should humble himself before the Almighty. As the Sun appears alone in the heavens, the one altogether lovely, shining to give us life and health and happiness, so the Creator alone is equal to filling the universe with his presence, and bestowing eternal life and bliss upon his creatures. According to some of the ancient mythologies, the twelve constellations in the heavens were the twelve houses of the Sun, which he occupied in turn every day; and the Sun represented God, the moon his spouse, and the stars his messengers, while the milky way was the golden highway over which angels travelled to and from the throne of Deity. Sir William Jones, one of the most learned of Oriental scholars, said: "The characters of all pagan deities, male and female, melt into each other, and at last into one; for it seems a well-founded opinion that the whole crowd of gods and goddesses mean only the powers of nature, and principally those of the Sun, expressed in a variety of ways, and by a multitude of fanciful names." Another eminent writer (Byrant) states, that "all the various religions terminate in the worship of the Sun."

Would you learn modesty—consider the Sun at his rising. Observe how humbly he peeps from behind the hills, as if asking leave to rise, and then at evening setting with the same charming grace, although with more grandeur, as the clouds curtain his glory. We know, in Masonry, the symbolism of the All-seeing Eye. Does not the Sun seem to be the material eye of the Universe? During the entire day he watchfully scans us, as if "solicitous to do his duty, and see that all is well." So we ought to watch ourselves, and our actions, in the light of truth, duty and God. We often are severed from our friends on earth—space intervenes, and we see them not for years, it may be for ever; but the Sun accompanies us to the extremities of the globe—it never leaves us or forsakes us. It is thus typical of that Divine Friend, who sticketh even closer than a Brother. As we stand on the earth, which is but the porch to the great Temple of the Universe, and gaze out into immensity, the same orb that shone on our earth at its creation, when God said "Let there be light, and there was light," shines upon us now. Man dies and is buried; races become extinct; earthquakes revolutionize the earth's surface; but high up in the skies the Sun holds his station, and measures with

unwearied motion the cycles of eternity. It is wonderful that the Sun and stars—God's writings on the vault of heaven—and the oldest on record—should have inspired primitive man with feelings of worship, and that the first religion should have been purely astronomical?

There is a novel theory of the origin of language, which is not purely fanciful, and is related to our present topic. The majority of philosophers teach that language was God-given, since man was not competent to invent it for himself; but others give an account of its derivation somewhat after this manner: Man's first spoken word was O! and it was uttered as soon as he had looked at the Sun, the most remarkable object in nature. While viewing it, he naturally formed with his mouth a circle, in imitation of it; and at the same moment inhaling or exhaling his breath, he uttered the word O! This was the beginning of speech, which came to man unsought and unawares. Lexicographers do tell us that to pronounce the word O, we must shape the mouth like the letter. By the process of change in language, of which there are examples in all tongues, the name of the sun from beginning at first O, became *On*, and finally *Sol* in Latin, *Sun* in English, and so on, slightly varied, through the vocabularies of the world. The theory at least is a curious and suggestive one, and may explain the origin of the Sun-worship of the ancients. *On* was undoubtedly the name of the city of Egypt which was the chief seat of the Sun-worship of that land.

There are two words which are frequently upon our lips, that give strong plausibility to the statement that the original worship of mankind was directed to the Sun, either as the representative of Deity, or God himself; and that Freemasons are connected by even stronger ties than others, remotely with the ancient mythologies. These words are: *Sunday* and *Solomon*. The majority of the religions in the world, in selecting Sunday as the day for the especial observance of their rites, give a strong, though little regarded testimony, to the fact that the Sun was once the acknowledged Deity. Then Solomon, the name of the traditional founder of the Freemasonry of the Temple, is but the name of the Sun in three languages—Sol-om-on—variations of a single word, and that word the essence of the primitive religion of nature-worship, which, in the light of inspiration, in the Holy Bible, the First Great Light in Masonry, has now yielded to the worship of the one true and living God.—*Philadelphia Keystone*.

## THE COMMON GAVEL.

By Bro. Albert G. Mackey, M. D.

SCIENTIFIC men have expressed the opinion that in the appliance of force, the simple hand hammer is an engine of vast power, whose appliance is effected in the simplest manner and yet with the most potent results.

"Few people," says one writer, "in witnessing the use of a hammer, or in using one themselves, ever think of it as an engine giving out tons of force, concentrating and applying power by functions which, if performed by other mechanism, would involve trains of gearing, levers or screws."

While admiring the extraordinary results produced by this uncomplicated agent in mechanics, we are irresistibly and naturally led to the contemplation of the Common Gavel, whose moral influence in Freemasonry is not less wonderful than the physical action of the hammer in mechanics.

Newspaper reporters, who are continually attempting changes, that are not improvements, in our language, have recently been in the habit of calling the instrument generally used so ineffectually to preserve order in our popular assemblies, the "President's hammer." The expression is an incorrect one—borrowed, without authority, from the technical language of Masonry—and without any proper significance. The hammer of a president, a chairman, or a moderator, is an instrument altogether different from the Masonic gavel. It is different in the way in which it is used, in the effects which it produces and even in its form. Hence, the talk now getting so common in the reporters' gallery of Congress of the "Speaker's gavel," instead of the "Speaker's hammer," is simply absurd.

The Mason, accustomed to the decorum of his lodge, where the most excited debate is suspended at the single, modest stroke of the Master's gavel, will often be astonished at the futile efforts of the Speaker in Congress, or the chairman of a public meeting to maintain order and silence, notwithstanding the most vigorous appliances of his hammer to his desk. If the discussion is noisy and angry—if the floor is occupied by many disputants, each eagerly contending for precedence—and if others in their seats are continually offering interruptions—the many times reiterated blows of the hammer only add to the babel of confusion. Tap—tap—tap—till a break is threatened either in the hammer or the desk on which it is unmercifully pounded, have no other effect than that of wearying the muscles and the patience of the pounder.

Could such a turbulent scene occur in a Masonic lodge, which is not likely, a simple

tap of the gavel would at once restore peace. A single stroke, without vehemence, calmly and firmly given, brings order out of chaos. More than one stroke is not required, nay, is not permitted. Two or three would tend to produce confusion. The law of Masonry says, that at one blow of the gavel every one must take his seat, and Masons are taught strictly to obey the law. Three blows would be differently understood.

Looking to this potent influence of the gavel in restoring and in maintaining order in the lodge, our old brethren were wont to call the Master's gavel a "Hiram." Because Hiram the Builder at the Temple of Solomon is said to have governed, with absolute sway, the thousands of workmen who were engaged in the construction of the building, they bestowed his name on the instrument which, in the hands of the Master, exerts the same potent influence. King Solomon employed Hiram to maintain order and regularity in the Temple—the representative of King Solomon employs his "Hiram" to maintain the same order and regularity in the lodge. The gavel is to him a Hiram. The word is becoming somewhat obsolete, but it should be revived. It is too good to be lost.

## INDIFFERENT MASONS.

From the Masonic World.

AMONG Freemasons indifference to the duties and efforts of the grand Institution to which they have sworn to lend their aid is worse than a grave error; it is a desertion in the very face of the enemy—a true act of treason. Devoted to the inquiry after Truth and the conquest of Justice, Masonry, in spite of the violent and gross enmity of which it has been the object, is ever struggling with energy against error, prejudices, and superstition, against oppression and deceit. In such a work it has a right to look for support to all who seek an asylum at its heart and are anxious for enlightenment from its teaching. But this assistance, in order to be useful and efficacious, must be active and thorough. No soft-heartedness is possible; no lukewarmness tolerable. Eager and earnest permissible hearts can alone be really serviceable to our grand and fraternal Association.

As inconsistent Masons, so indifferent Masons have done Freemasonry all the harm they possibly could without actually destroying it. It is these who paralyze our efforts and render them futile. It is these who make our lodges empty and who keep aloof those who would prove the earnest and fittest defenders of our cause. It is this indifference, which, passing on from one spot to another, freezes the hearts of the brethren, extinguishes our enthusiasm, and surrounds us with that cold atmosphere that paralyzes the strongest will. An indifferent Mason is not only a useless member of our Craft, he is hurtful, corrupting, by his noxious influence, all who surround him, and impeding the due performance of our labors. He is a true paralytic, almost a corpse, which we are dragging after us, and which hinders and delays all our movements.

Nothing that interests our fellows, nothing that can in any way contribute to the amelioration of their lot and the development of their intellectual and moral faculties, should be indifferent to men of feeling, and more especially to Masons, whose obligations are greater, and who, having entered our Order freely and unconstrainedly, have duties devolving upon them, all the more important that they have been contracted freely. In the meantime, the number of indifferent brethren appears from some time past to be continually increasing. Whence arises this abnormal state of things? Clearly from several and various causes.

The excuses which go to justify the unjustifiable neglect of Masonic duties are—"Powerlessness of Masonry to fulfil its programme, the senselessness of its aims, the futility and barrenness of its labors"—wretched arguments which only react on those who use them; for if Masonry is powerless, its objects vain, its labors barren and of no effect, we can only, in reason, lay the blame on the half-heartedness and indifference of its workmen. We must seek then elsewhere the true causes of the evil which gives us so much concern,

In our opinion, indifferent Masons may be classed under three chief categories:

1. Those who, having entered the Order with an exaggerated idea of the influence and power of Masonry, have experienced discouragements, and discovered the error of their views. These, the natural bent of their minds, induce them to exaggerate, just as they had done their early aspirations.

2. Those who, having entered young into the Order, have dispelled or lost, in the varying struggles of life, all their hopes and the noble sentiments which animated their youth.

3. The ambitious vulgar, who only joined Masonry in order to seek a protection which it was impossible to give them.

Of these three categories, the first may easily be recalled to a more rational way o

viewing the position; the second, though almost incurable, deserves our pity. As to the third, incorrigible and incapable of inspiring us with the slightest interest, we can only urge on the brethren who compose it to renounce at once and for ever their title to be regular Masons. A sense of honor forbids them to remain any longer members of a body which they discourage by exhibiting towards its labors the most intense disdain.

To these three classes of indifferent brethren we might have added a fourth, more numerous still, which comprises those Masons who are always ready to be guided by the influence of those who surround them; but we have thought it better not to insist too strongly on the weakness of such brethren, but to encourage them by good example to re-awaken their zeal, and become once again really useful and active members of the Craft.

Indifference, adding its ravages to those inflicted by the late war, has, during the last four years especially, weakened French Masonry. Our lodges have been partially deserted, and notwithstanding the efforts of the most devoted members, the duties languish and are unproductive. Against the dangers which such a position involves, it is the duty of all who are sincerely attached to our Institution to combat with the utmost energy.

The general elections have recently taken place in all the district lodges. May the newly elected officers signalize their accession to power by a merciless war against this mortal enemy of our great family. May they pursue, unrelentingly, even to its last retrenchments, and afford in all circumstances, to the lukewarm and hesitating, the comforting example of zeal and activity. All well-disposed men are ready to give their efforts, to labor earnestly with them to restore to our lodges the life and energy which are deserting them. In this work of restoration, hesitation is impossible, devotion will not fail of its influence. And since indifference is, of all the dangers which menace us, the greatest and most pressing, let us, at this moment, and everywhere throughout French Masonry, have but one thought, but one aim, but one rallying cry: "*Guerre à l'indifférence!*"—Translated for the KEYSTONE.

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## THE MASONIC EMBLEMS.

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It cannot be denied by those who have passed through the veils, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place by some incident or illustration familiar to them as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope, and Charity; and our whole course and progress are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign nor signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained Brotherhood which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principle of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our Garden of Eden into a theatre of war, of treasons, of stratagems, aye, of rash rebellion against the law of nature and the commands of the Most High.

Every piece of furniture in one of our lodges, implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every lodge where Masonry has established its beneficent influence, teach such lessons of morality, virtue, and religion, as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, with the square and plumb, constitute the immovable jewels of a lodge, impress us that all men are equal by birth; that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by the Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties, and the obligations, and the wants of life. There is scarcely an instrument belonging to the fraternity that

does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam (and consequently upon his posterity) was: "In the sweat of thy face shalt thou eat bread until thou return unto the ground." And the rites, mysteries, ceremonies, and observances of Freemasonry recognize this stern command. The very pillars of a lodge represent wisdom to devise, strength to support, and beauty to adorn.—*Scotsman.*

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## MUTUAL MASONIC DUTIES.

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If our obligations, laws and ritual are not a miserable and profane mockery, then Freemasons are bound together by certain peculiar and sacred relations, and bound to a certain course of conduct from which they cannot deviate without committing fearful sin and perjury. What, then, are the peculiar duties which a Freemason is bound to discharge toward a Brother? \* \* \* This is a part of his great and solemn pledge; it reaches to all the relations of life, to the minutest details of business, to all the acts of our hands, the words of our mouths, the plans of our hearts. The Mason is bound to protect a Brother in all his lawful interests, and to warn him when he discovers some threatening evil. Consequently, no Mason can devise a scheme which will tend to the injury of a Brother's business and interests, without incurring the severest penalties of the Order. Think well of this, Brethren. You should not build up yourselves on the ruins of your Brother. You must not cherish a thought for a moment, which thought, if culminating in acts, would reduce a Brother to poverty, and involve himself and family in distress.

One of the most beautiful features of our institution is its social character and influences, its peculiar obligations, duties, and its lessons of Brotherly Love. It is this which gives a charm to our Lodge meetings, which makes the members diligent and prompt in their fraternal offices, and willing to bear one another's burdens.

But the sentiment of Brotherly Love involves other duties, and among them is that of forbearance. Brethren should not be hasty and passionate in their dealings with each other. Should we have reason to think that a Brother is losing the sense of his obligation, and is falling from honor and rectitude, it is our duty to treat him with honor and forbearance. We know not what unseen causes may have forced him into a seeming case of dishonesty. Even if the Brother really offend against good morals and virtue, we are still to be forbearing and charitable, until all efforts to reclaim him prove unavailing. When a Brother sins, the first thing to be done is to expostulate with him, move him, entreat him, and, if possible, save him; and we are false to our obligations if we allow a Brother to fall into vice, and to be cut off from our communion, without making an attempt to save him.

Let us, then, exercise forbearance toward each other, and remember that charity is the brightest of all the graces, as it is the first and most imperative of all the duties of our society.

Freemasonry frowns upon all recriminations and backbiting. It commands its disciples to defend each other's reputation and promote each other's welfare; but we do not mean that Masons are bound to uphold one another in vicious practices. No, far from this; a delinquent Brother is always to be brought to justice.

But this must be done in a legal manner. If one Brother thinks he has received some injury from another, or feels that he has brought a reproach upon the Order by habitual vice, he is not to go about, and, like a midnight assassin or base coward, whisper his surmises (which may be, after all, entirely unfounded) to this and to that one, and thus destroy his Brother's good name and plunge him into distress.

This is unjust, unchristian, and in direct opposition to every principle of the Order. What course, then, should a Brother take in this matter? Commit his feelings to writing, and in open Lodge—the Lodge to which the offending Brother belongs, prefer charges against him, and have the matter adjudicated according to law. He is never to take the sword of justice in his own hands; but until the judgment of the Lodge, and not his own judgment, finds him guilty, he is not to cease to treat him as a Brother. *Grand Master Kennett. of Idaho.*

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In the United States and British Provinces there are 9,067 Lodges, with a total membership of nearly 600,000.

## THE FIRST GREAT LIGHT IN MASONRY.

A FIRM and unshaken belief in the divine authority of the Bible, is as distinctly set forth in the doctrines of Freemasonry, as the belief in the existence of and perfection of God. Denying this cardinal doctrine of Masonic faith, the splendid and imposing structure of what we proudly call Craft Masonry is left without one of its main corner-stones; the cement is dislodged from every joint in the building, the pillars and supports are cracked and broken; the columns and walls sway from their perpendicular line; the seams and joints gape and yawn; the arches have lost their keystones; the girders and rafters have lost their bolts and braces, and the whole superstructure, from foundation to cope-stone, is left to the mercy of the pitiless storms, soon to be prostrated, and its magnificent ruins trodden into the dust of oblivion by the rough and merciless hand of time.

By the honored Fraternity of Ancient, Free and Accepted Masons, the Bible is everywhere received as an accredited volume of Divine inspiration. It is found on every Masonic altar in every regularly constituted lodge. It meets us, with its impressive lessons and solemn sanctions, at every step in our progress through the various degrees of Masonry. Indeed, there can be no lodge on the *American* platform without a Bible.

Does any one question this assertion? Let him, as a Mason, try to think what the Fraternity would be if the Bible were discarded and stricken out as one of the great symbols of the Craft. Think of its place in the lodge. Think of its use. Think of its connection with our lectures and ceremonies, and then tell us what the Fraternity would be without the Bible? There is, in fact, no substitute for it—nothing that can be placed in its stead.

Without the Bible, the plumb-line would have no authoritative perpendicular as its standard; the level would have no horizontal line by which to regulate its use; the square would be without its moral significance in its application to angles; the compasses would have no metes or bounds by which to determine their measurement. All the tools of our Craft, which Speculative Masonry has retained from the hands of our more ancient brothers in Operative Masonry, would be divested of all the spiritual and moral significance with which they have been invested by our fathers in the Royal Art.—*Bro. F. G. Tisdall, in the Scotsman.*

## TRANQUILITY LODGE, LONDON.

THE W. M. of Tranquility Lodge, No. 185, London, Brother John Constable, has written a sketch of this Lodge's history, from its commencement to the present time, and it has just been published, with a preface by Brother Wm. James Hughan, P. M., P. S. G. D. It makes a handsome volume of 71 pages. The Warrant of the Lodge was derived from the "Ancients," or Grand Lodge of England, in 1787. A *fac simile* of it appears as a frontispiece to the volume. This Lodge has, at different periods, had four numbers, and met in *eighteen* different places. Prior to 1813, when the Union of the Grand Lodges of the "Ancients" and "Moderns" occurred, the W. M. had authority to confer three degrees upon a candidate on the same day, since which time it has been so conferred only by dispensation from the Grand Lodge. Not a few of its early meetings appear to have been held on Sunday, a fact which may be accounted for, perhaps, by its Jewish membership. On June 16, 1794, we find this minute: "Brothers — and — were ordered to be fined 6d. each for swearing in the Lodge." Served them right. Its fee for initiation has increased from £2 2s. to £7 7s., the present fee. Up to the year 1825, a contribution was demanded from visitors, varying from one to two shillings. The Lodge's Benevolent Fund was originated in 1825, by Brother Abraham Abrahams. It now amounts to £600; and during the past twenty-two years £650 have been donated out of it to worthy and needy Brethren of Tranquility Lodge. Every member contributes to it six shillings per annum. The Lodge has also made liberal contributions to the three prominent public English Masonic Charities the Freemasons' Home, and Boys' and Girls' Schools. In 1866, the Lodge "conveyed their congratulations to Brother Saul Solomon, W. M., on his entering the bonds of matrimony!" Members of the Lodge, voluntarily absent from its meetings, are regularly fined from two pence to sixpence each night. We infer that the membership is composed chiefly of Jews, since one of its by-laws provides for the postponement of any Lodge meeting which falls on a Jewish festival.

Many other valuable and interesting facts are included in this Lodge history, which has been industriously and intelligently prepared, and is a credit to its author, Brother John Constable, and Tranquility Lodge, by whose authority it has been published.—*Philadelphia Evening Chronicle.*

## THE GAVEL OF THE OLDEN TIME.

LATELY, amid the ruins of Melrose Abbey, where the classic structure had yielded to the inroads of time's resistless ravages, there was discovered in a crevice an old wooden mallet, worm-eaten and decayed, the antiquity of which was fully demonstrated by the most careless observation.

The position in which it was found, and the appearance of the mallet itself, seemed to fully justify the opinion that it had been dropped accidentally or otherwise, by some workmen, at the time when the building of the Abbey was progressing. Much of the pristine beauty of the wooden instrument had disappeared, while the still exquisite carving, curious characters, mysterious hieroglyphics, skillful make and superior fabric of which it is fashioned, lead to the conjecture that it belonged to some more than ordinary artificer, mayhap, the Architect and Grand Master.

This Gavel has been presented to St. John's Lodge, (Melrose), and is to be photographed, that accurate representations of this ancient relic may be preserved by those who treasure evidence of the antiquity of Masonry.—*London Freemason.*

## LINES.

BY BRO. ROBERT MORRIS, LL.D.

AIR—Auld Lang Syne.

'Twas in the years of long ago,  
The *Mighty* Task was done:  
The wearied Craft in silence bow,  
And hark to *Solomon*.

Chorus—"Oh, bind the TIE my Brethren dear,  
"Where'er your feet may rove:  
"With *gifts*, the empty hand to cheer,  
"The wounded heart with *love*!

"Whatever lands your skill reward,  
"With Level, Plumb and Square,  
"Oh teach the Golden Rule of *God*,  
"And be Freemasons there!

Chorus—"Yes, bind the TIE, my Brethren dear,  
"Where'er your feet may rove:  
"With *gifts* the empty hand to cheer,  
"The wounded heart with *love*!

"The bread, the wine of quick relief,  
"Have ready in your hand;  
"The tear, the sigh of brother-grief,  
"Fulfil my last command.

Chorus—"So bind the TIE, my brethren dear,  
"Where'er your feet may rove:  
"With *gifts* the empty hand to cheer,  
"The wounded heart, with *love*!

"And though from Zion you depart,  
"Still do our MASTER'S will,  
"That we may build, with hand and heart,  
"Upon the heavenly hill.

Chorus—"And bind the TIE, my Brethren dear,  
"Where'er your feet may rove:  
"With *gifts* the empty hand to cheer,  
"The wounded heart, with *love*!

THE Grand Commandery of New York has invited the Knights Templar of Philadelphia to form part of the escort of the Grand Lodge of New York, at the dedication of the New Masonic Temple in June next.

## RELIGIOUS QUESTIONS.

The religious question is sometimes introduced into Masonry to that extent that neither the laws nor spirit of the institution will warrant. I have known of cases where the applicant has been rejected because he was a Jew, and others upon the plea that they were infidels, because not members of an orthodox church. Every man knows his religious belief better than any other man can, and while a candidate expresses his belief in Deity we have no right to ask any further questions. All other tests must be excluded if we are to unite in bonds of brotherhood the different sects and religions of the world. We know that men cannot be made to think alike while they differ phrenologically, temperamentally and educationally. History is full of failures, by gibbet, stake, rack, thumb-screw, and other powerful agencies, to make men think alike. It is often said by some zealous Brother that Masonry is a good enough religion, while others as stoutly deny that it is any religion at all, and claim that the Church is the panacea for all human ills. It seems to me that in such cases Brothers are overstepping the line, and assuming authority where they have none. Let us be careful how we sit in judgment in any matter where the individual conscience alone must decide.—*Grand Master Lee, of Conn.*

## SEVEN THE SACRED NUMBER.

THE prophet Zachariah had a vision, in which he saw a golden candlestick with seven branches. And writing, he said: "Since the seven eyes of the Lord shall rejoice, and shall see the plummet in the hands of Zerubbabel."

Saint John, in the Apocalypse, writes seven epistles to the seven churches.

Noah was directed to take into the ark clean beasts by sevens, and also of fowls by sevens; and in seven days the rain began, and on the seventeenth day of the seventh month the ark rested on Mount Ararat. When the dove returned, Noah waited seven days before he sent her forth again.

Enoch was the seventh patriarch, Adam included, and Lamech lived 777 years.

Seven times Moses sprinkled the anointing oil upon the altar. And in the vision seen by St. John, seven angels pour out seven plagues upon the earth. The Bible is full of evidences of the sacred character of the figure seven.

## MASONIC RECORD.

THE Grand Lodge Library of California now comprises over 700 volumes.

THE Orphan School Fund of the Masons of Nebraska amounts to \$6,369.

ILLINOIS shows an excellent record in deeds of charity; over \$2,500 is noted as sent by the various lodges in the State to the Louisiana sufferers the past year.

THE estimated expense for the Illinois Grand Lodge this year is put down at \$28,000, of which amount \$16,000 is for mileage *ane per diem*.

THE Grand Lodge of Idaho taxes her subordinates *five dollars and fifty cents per capita*. The Grand Lodge is now out of debt.

CATARAQUI LODGE, No. 92, Kingston, presented Past Master MacMillan with a handsome jewel on the 11th March.

SEVEN lodges in Chicago have requested Grand Lodge that no more lodges be permitted to organize in that city, as it is a measure of unmixed evil to the fraternity, and weakening the strength of the lodges now in existence.

ACCORDING to the latest published proceedings, there are now in the United States 37 Grand H. R. A. Chapters, 2013 Subordinate Chapters, and 123,779 Royal Arch Masons.

FREEMASONRY is now very prosperous in England. Since the last Quarterly Communication of Grand Lodge, warrants have been granted by the Grand Master to nineteen new lodges. The highest numbered lodge is now No. 1535.

EIGHTY thousand dollars have been subscribed by the Masons of Cleveland, Ohio, to erect a Masonic Temple in that city. They have purchased a lot on the north-east corner of Superior and Bond Streets, for \$40,000, on which to erect the Temple. The edifice is to cost \$250,000.

THE first regular meeting of the members of the Holy Land Conclave, No. 26, Red Cross of Rome and Constantine, was held in the Masonic Hall, Toronto, on the 12th March, when the following officers were duly installed by Sir Knight David Spry, Intendant General, Toronto Division: Sir Knights Daniel Spry, Sovereign; F. J. Menet, Eusebius; Samuel B. Harman, Prelate; Thomas Sargent, Senior General; James B.

Nixon, Junior General; W. R. Harris, Treasurer; R. J. Hovenden, Recorder; J. P. Purvis, Prefect; J. K. Kerr and W. M. Jamieson, Committee.

THE use of the ballot is of high antiquity; even profane history records that it was used in the time of Lycurgus, little more than a century after the building of King Solomon's Temple. The method of using the ballot then, was to take a small ball of soft bread in the hand, and drop it, *without saying a word*, into a certain vessel. If the voter approved the candidate, he did not alter the shape of the ball; but if he disapproved him, he pressed it flat, and a flattened ball was a negative vote, and rejected the candidate. The ballot, it has been well said, is the Tyler of the Masonic Lodge.

WATERLOO R. A. CHAPTER, GALT, ONT.—On the 15th ult. the following officers were installed and invested by R. E. Comp. R. Brierley and E. Comp. J. J. Mason, Past First Principals of St. John's Chapter, Hamilton: E. Comps. Joseph S. Perine, Z.; Adam Cranston, H.; James M. Hood, J.; Comps. Wm. Baraclough, Scribe E.; C. O. Sizer, Scribe N.; R. H. McMillan, Prin. Soj.; J. A. Harris and E. J. Wilkins, Assistant Soj.; A. H. Kay, M. Williams, and A. Taylor, Masters of the Veils; John Ferguson, Treasurer; and Angus Kennedy, Janitor. After the installation ceremony, the visiting companions were very hospitably entertained at Comp. Williams' Hotel.

THE first Grand Lodge in England was formed in 1717, and the Duke of Montague was the first Grand Master. At that time there were four lodges in existence in London; they were not designated by either name or number, but were distinguished by the name or sign of the tavern in which they met, viz., 1. At the Goose and Gridiron; 2. At the Crown; 3. At the Apple Tree Tavern; 4. At the Rummer and Grapes Tavern. The members of the four bodies came together at the Apple Tree Tavern. In 1781 there were 261 lodges on the roll.

THE following striking coincidence occurred in the history of Lodge No. 3, of this city. It celebrated St. John's Day, 1777, by a dinner at Bro. Daniel Smith's City Tavern, corner of Second and Gold Streets. At this dinner exactly *thirteen* members participated; they had *thirteen* dishes of meat on the table; they drank *thirteen* toasts and sang *thirteen* songs; *thirteen* bottles of wine and *thirteen* bowls of toddy disappeared; the reckoning was *thirteen* pounds; and they spent *thirteen* hours, viz., from eight in the morning until nine in the evening, in the greatest harmony and good humor—which caused it to be remarked that it might be considered emblematical of the union of the friends of humanity and freedom in the then *thirteen* States.—*Philadelphia Keystone*.

DEDICATION AT SEAFORTH.—The dedication of the new Masonic Hall of Britannia Lodge, No. 170, Seaforth, took place on the evening of the 3rd March. The ceremony was arranged to have taken place in the afternoon, but owing to the Grand Trunk Railway being blocked up so as to prevent the running of trains further than Stratford, it had to be postponed, as the Grand Officers were under the necessity of driving through the worst snow storm of the season in sleighs from Stratford to Seaforth, a distance of about thirty miles. The ceremony was conducted by R. W. Acting-Grand Master, J. K. Kerr; R. W. Bros. J. J. Mason, Grand Secretary; R. P. Stephens, D. D. G. M., Toronto District; Bro. Fraser, P. G. R.; Otto Klotz, P. D. D. G. M., Preston; V. W. Bro. John Gibson, G. S.; R. W. Bro. J. H. Benson, D. D. G. M. Huron District. Several brethren attended from the neighboring lodges, and a number of ladies were also present. The *Huron Expositor* says: The ceremony being ended, the ladies and non-members of the Craft retired, after which the lodge was opened in the first degree and an initiation performed by the Worshipful Master, and witnessed by the Grand Officers. The hall was beautifully decorated with appropriate paintings and pictures, and being well lit up, presented a most gorgeous appearance. The lodge and ante-rooms are all carpeted and neatly furnished, and the members of Britannia Lodge have just cause to feel proud of their handsome and comfortable premises. At the conclusion of labor in the lodge room the brethren repaired to the hall of the Commercial Hotel, where they were joined by a number of friends who do not belong to the Order, and all sat down to a sumptuous repast, provided for them by the genial and competent host of the Commercial, Mr. Davidson. This hall also was beautifully and tastefully decorated by mottoes, banners and pictures. The chair was taken by Bro. H. L. Vercoe, Worshipful Master of Britannia Lodge, and the vice-chair by Brother Coleman, both of whom discharged their duties with their accustomed ability. On the right of the chairman was seated the Grand Master, and on the left Worshipful Brother Klotz, one of the fathers of Masonry in Canada. On either side of these sat the other members of Grand Lodge present. Toasts, songs and speeches followed each other in rapid succession until an early hour in the morning. After having spent a most pleasant and sociable evening the company concluded by singing "Auld Lang Syne." In justice to the officers and members of Britannia Lodge, and especially to the Worshipful Master, we must make mention of the highly complimentary remarks indulged in by the Grand Officers regarding the working of the lodge. The Grand Master was especially pro-

nounced in his laudations in this respect. He stated that of the many lodges he had visited, he had never seen the ceremony of initiation more correctly or efficiently performed than it had on that evening been done in Britannia Lodge, and he gave the lodge, in respect of its working, a first position among the lodges under the jurisdiction of the Grand Lodge of Canada. That Britannia Lodge may long continue to maintain and deserve this enviable reputation, is, we are sure, the wish of all who are at all interested in the Masonic cause.

THE Hall of Veedersburg Lodge, Indiana, was destroyed by fire on the 20th Feby.

THE Marquis of Hartington, the new leader of the Liberal party in the English House of Commons, is Provincial Grand Master of Derbyshire.

THERE are forty thousand Master Masons in Illinois, ten thousand Royal Arch Masons, two thousand Royal and Select Masters, and four thousand Knights Templar.

GRAND MASTER THORNE, of New York, has granted a dispensation for a new Lodge in Brooklyn, to work in the German language. Its name is to be "Klopstock Lodge," and its first W. M., Bro. Emil Zesch.

BROTHER WILLIAM BAIRD, Philadelphia, has just made a magnificent gift to Frankford Lodge No. 292, in the shape of a fine building for a Masonic Hall. It is situated on Green Street, near Frankford Road, and cost \$35,000.

THE Right Hon. Lord Dunboyne, Provincial Grand Master of North Munster, has been presented with a piece of plate, by the brethren of that province, as a mark of their respect for him.

BROTHER THE VISCOUNT HOLMESDALE, M. P., Provincial Grand Master of Kent, has given his numerous tenants in the neighborhood of Cranbrook the right of destroying all game and rabbits on their respective occupations.

THE Marquis of Conyngham has been installed at the Masonic Hall, Dublin, Great Prior of Ireland of the Order of the Temple and Hospital. The appointment was made in compliance with the nomination of H. R. H. the Prince of Wales, Grand Master of the Order in Great Britain and Ireland.

It is stated that the Right Worshipful Robert Bagshaw, Provincial Grand Master for Sussex, has appointed Bro. Matthew Edward Clark, of London, to be his Deputy P. G. M. This appointment has been vacant since the death of Bro. Andrew Meggy, in January, 1873.

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## MASONIC CHIT-CHAT.

THE Masonic Board of Relief of San Francisco, in eighteen years, has distributed nearly seventy-five thousand dollars in relieving the wants of destitute Master Masons hailing from outsidis of that city.

THE laws of Masonry are sense and reason; its religion, truth and purity; its object, peace on earth; its disposition, good will towards men.

CALIFORNIA has 198 Subordinate Lodges with a membership of 10,725 Masons.

PREPARATIONS are being made to dedicate the new Masonic Temple in New York City, on June 2nd, which will be on the second day of the Annual Communication of the Grand Lodge of New York. There will probably be, on this occasion, the largest gathering of Masons ever assembled at one time.

BROTHER DODGE, of Ohio, writing from Jerusalem, the Holy Land, says that the Masonic Lodge of that ancient city "is in every way healthy, and the members are a good set of boys. A glorious career is in prospect for them, in my opinion. There is no city under the clouded canopy that so much needs the benign influences of the gavel and square."

BROTHER SAMUEL CLOSE, residing at Greenwich, Connecticut, is a Masonic veteran. He was made a Mason in Union Lodge, Stamford, Connecticut, in 1809. He was ninety-two years old on the 10th of February. His intellect is unclouded, bodily health good, and he walks out daily. His son is Master of Aurora Grata Lodge in Brooklyn.

M. E. COMP. R. F. BOWER, Grand High Priest of the Grand Chapter of Iowa, Grand Treasurer of the Grand Council, and Past Grand Commander of the Grand Commandery, has one of the largest Masonic Libraries in the United States, embracing some two thousand volumes.

THE first Masonic Lodge known in France, was instituted at Paris, in 1725, by Lord Derwentwater, and other English Brethren. It was chartered by the Grand Lodge of England, and worked the three Degrees.

BRO. D. MURRAY LYON has just succeeded in deciphering the signatures to the famous Scottish "National League and Covenant," of 1638, for which he has received the commendation and thanks of the Town Council of Ayr, Scotland.

## AT REST.

BROTHER JAMES ADAIR, one of the oldest residents of Southampton, County of Bruce, Ontario, and one of the oldest Masons in the Dominion, was buried on the 8th March with Masonic services. Deceased was made in Rutherglen Lodge, Scotland, and had the honor of sitting in the Kilwinning or Mother Lodge of Scotland, in 1809. He served through the Peninsular War in the British Army. A number of the Masonic brethren from Owen Sound, Walkerton, and Kincardine lodges assisted in paying the last sad office of respect to a departed brother. The funeral was one of the largest that has ever been observed there.

BROTHER WILLIAM IBBETSON, of Bradford, England, and Past Provincial G. Supt. of Works of West Yorkshire, died on the 21st of January. He was at his death a member of the Town Council of Bradford.

BROTHER REV. ROBERT H. PATTINSON, Grand King of the Grand Chapter of Pennsylvania, aged 51 years, died on the 14th February, at Philadelphia. He was a minister of the Methodist Episcopal Church.

BROTHER JAMES SIMPSON, Past Grand High Priest of the Grand Chapter of Pennsylvania, died on the 13th February, at the ripe age of 75 years. He had been a Mason for nearly forty years.

BROTHER JAMES B. SAMUEL, of Carrollton, Ill., an eminent physician for many years, died at his residence on November 15th, 1874. For many years he was a zealous, active, and influential member of the Masonic fraternity. Dr. Samuel was seventy-seven years of age. He was buried, as was meet, by the brethren with whom he had so long been associated. "The fathers, where are they?"

DIED.—In Chicago, Ill., November, 1874, Brother James Van Zandt Blaney, one of the oldest inhabitants of the city, and an eminent member of the Masonic bodies there. He was buried in Rose Hill Cemetery, with appropriate Masonic ceremonies.

DIED.—In Cairo, Ill., September 31st, 1874, Sir Louis H. Jorgenson, Grand Generalissimo of the Grand Commandery of Illinois. He was a prominent member of the Masonic Order, and was greatly respected by all who knew him.

BROTHER SAMUEL RUSSELL died at his home in St. Joseph, Mo., on the 7th of December, 1874, aged nearly sixty-one years. He was preparing to attend the Grand Encampment of Knights Templar of the United States in its late conclave at New Orleans, when he was taken ill, and in a few days passed peacefully away to the better land, in the presence of a few of his Masonic brethren, who were bed-side watchers, and surrounded by his family.

DR. JOHN W. PAXTON died in Knoxville, on the 9th January. The *Press and Herald* of that city state that he was an enthusiastic Freemason. He studied the history and principles of the Order with an unceasing interest for many years past. He endeavored to carry out the good features of Masonry in all his actions. As a Mason, he was widely known among the fraternity throughout the State. He was not only what is termed a bright Mason, but was a Mason of the highest order. Perhaps no other man ever did as much to build up the Order in Knoxville.

THE funeral of the late Canon Bro. the Rev. Stimulus Fowler Ramsay, M. A., of Newmarket, took place on the 17th March. At half-past ten the members of the Masonic fraternity and Good Templars, headed by the Aurora Band, appeared before the house, where between two and three hundred people were congregated. The Church of England service was read by the Rev. Rural Dean Givins, of St. Paul's, Yorkville, and the Rev. Rural Dean Stewart, M. A., of St. James', Orillia, assisted by the Rev. A. J. Fiddler, of Trinity, Aurora, and the Rev. F. Tremayne, of St. Paul's, Newmarket. The Masonic ceremonies, in the absence of Wor. Bro. J. H. Widdifield, of Tuscan Lodge, No. 99, were read by Wor. Bro. R. W. Hillary, Rising Sun, No. 129. The remains of Canon Ramsay were escorted by the Royal Arch Masons of Orillia, Bradford and Newmarket, under their Master of Ceremonies, Rt. Ex. Comp. Porter, 18°, Grand Superintendent for Toronto District. The following was the order of the cortege, which extended from the village to the Church of England graveyard: Aurora Band; Masons, according to rank; Past Masters; Wor. Bros. Porter, 18°, and Walkin, 18°, of Simcoe, 99; Williams, 18°, and W. Thorne, of Thorne, 281; Mosier and Kavanagh and Hogaboom, of Sharon, 97; Hillary and Ashton, of Rising Sun, 129; Hood and Jackson, Tuscan, 99; Barward, Simcoe, 79; and R. Ramsay, 32°, Orillia Lodge, 102; Good Templars' Star Lodge; the Clergy; the Hearse; Royal Arch Masons; Chief Mourners; Dr. Robert Ramsay, Mr. A. A. Y. Ramsay, Mr. R. D. K. Ramsay, the Hon. Chief Justice Draper, C. B.; the Ministers of other denominations, viz., the Rev. Dr. Shand, Congregational; the Revs. Messrs. Bruce, Battersby, and Brown, Presbyterian; the Rev. Messrs. Abbs and Casson, Methodist; the medical attendants, Drs. Nash, Strange, and Hillary; carriages; pedestrians. During the funeral all the shops in the town were closed. The coffin was decorated with the different regalia of the various Masonic Orders to which he belonged.