

THE
MASONIC MAGAZINE:

A Monthly Digest of

FREEMASONRY

IN ALL ITS BRANCHES.

(SUPPLEMENTAL TO "THE FREEMASON.")

VOL. I.



UNDER THE PATRONAGE OF
THE MOST HONOURABLE THE MARQUESS OF RIPON, K.G.,
M. W. Grand Master.

ENGLAND.

SIR MICHAEL ROBERT SHAW-STEWART, BART.,
The M. W. Grand Master.

THE RIGHT HONOURABLE THE EARL OF ROSSLYN,
THE RIGHT HONOURABLE THE EARL OF DALHOUSIE, K.T., G.C.B.,
The M. W. Past Grand Masters.

SCOTLAND.

COLONEL FRANCIS BURDETT,
Representative for Grand Lodge.

IRELAND.

AND THE GRAND MASTERS OF MANY FOREIGN GRAND LODGES.

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P R E F A C E .

THE completion of the first volume of the *Masonic Magazine* seems to call for a few words of notice, and to require a passing comment from us.

When, twelve months ago, our enterprising publisher determined to issue a monthly Masonic serial, there being none existing in the order, it was with the laudable aim and end of advancing the cause of Masonic literature, and of supporting the efforts of intellectual criticism.

With that view the *Masonic Magazine* appeared, and we have now to congratulate our readers on its first completed volume.

For not only do we feel strongly that such a monthly publication is most needful in the best interests of Freemasonry, and most helpful to the great cause of archæological study and historical truth, but we feel also as strongly that this completed volume of the *Masonic Magazine* is one which does not discredit either the publisher or the craft.

We have been favoured with an increasing circle month by month of sympathizing readers; we have perused with gratification the literary contributions of varied interest, and of Masonic teaching; we have also rejoiced to notice among many other able contributors the names of D. M. Lyon, W. J. Hughan, C. McCalla, Jacob Norton, R. W. Little, C. I. Paton, all well-known to Masonic students at home and abroad.

The Editor, therefore, begs, in Bro. Kenning's name and his own, to return most sincere thanks to all who have aided their humble efforts, whether by contributions of much literary merit, or much fraternal goodwill and sympathizing patronage.

We trust that the close of a second volume of the magazine may tend to show that there is plenty of latent talent in our brotherhood, and that our publisher's persevering but unremunerative efforts to provide the order with the best and soundest of Masonic literature may be at last truly appreciated and warmly supported, by an ever enlarging number both of readers and contributors.

With these few words we offer Volume I. to our subscribers and brethren, in all reliance on their continued interest and support, only asking them to make allowance for all shortcomings and defects,

“*Quas aut Incuria fudit aut humana parum cavit Natura.*”



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THE MASONIC MAGAZINE

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES



No. 1.—VOL. 1.

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THE PRESENT POSITION OF ENGLISH FREEMASONRY.

BY BRO. REV. A. F. A. WOODFORD, P.G.C.

The laws of progress and prosperity which relate whether to Individuals or Societies, seem on the whole ever to be marked here, with certain distinct and invariable characteristics of similarity and of sympathy. That there is a great and essential difference between the laws which control, and the causes which affect Individuals and Societies, is no doubt true, but, still we shall not be far wrong in asserting at the outset, with the experience of historic ages before us, that, at any rate, certain great and distinguishing features are common alike both to individual and corporate life in the world.

If to-day, for instance, we seek to unfold in biography the life of some great character of former days, to trace if possible for our own instruction, the development of nascent genius or the characteristics of later years, to bring before us the "tout ensemble" of that legacy of thought, or worth, or greatness, or goodness of intellectual brilliancy, or of moral excellency, which has been bequeathed to admiring posterity, we generally find, that, some clear and connected principles of conduct have humanly speaking animated those efforts, and moulded that career.

So too, if we turn our attention to the history of some "Societas" of human antiquity and earthly organization, if either on personal or public grounds, we seek to ascertain the veritable history of its earliest origin or its latest manifestation, we shall as a general rule find, that, all human societies seem to be marked by certain unfailing laws of growth or decay, of failure or success.

The history of any society, unless the

most trivial, or the most meaningless, or formed for ignoble objects and unworthy purposes, has ever a certain interest for us all, as very often, it serves not only to throw a light on the general history of the past, but to bring into clearer view or more graceful lustre, the hopes and struggles, and longings and expectations of other mortals like ourselves, who once combined together, or assembled together to promote some high end or advance some holy cause. And if this be true as regards most of the sodalities and societies of former and forgotten years, how specially true is it of our Masonic Order, whose history has so much in it, to commend itself to the mind of the thoughtful student and earnest enquirer. For unless indeed we give up our old traditions and the annals of our Masonic forefathers, unless we sweep away with ruthless hands, the quaint and picturesque legends of the Operative Guilds, unless we prefer to accept that theory of the eighteenth century formation, —which has nothing to recommend it, but childish inconclusiveness and hasty generalization,—the history of Freemasonry is in itself both deeply interesting and very peculiar.

So much is this the case, that, we hardly know another like it, or that can compare with it in the annals of the world. For unless its claims are built up on "lying legends" or hateful imposture, it comes before us with the stately and startling proportions of a very marvellous episode in the history of our race. Shrouded in the dimness of ages, surrounded by those conditions of mysterious "Arcana," and universal organization, which have such interests for the human mind at all times, it also demands from us both praise and gratitude, as openly professing and as

undeniably practising these great principles of philanthropic union and fraternal sympathy; which tend more than anything else we know of here, to combine and to conciliate the divergent opinions and jarring interests of our great world-wide humanity. We will assume then for the moment, though we hope to place the matter in a still clearer and more conclusive view before the close of this paper, that, generally speaking, the history of Freemasonry is that of long antiquity and far spread existence. Is it too much to say that it resembles one of the great Egyptian Pyramids amid the wide extending desert of time, towering before us in its mysterious meaning and mighty outline?

For strange though it be in itself as a fact, Freemasonry has been found alike in the most civilized and the most uncivilized portions of the world; amid the Arabs of the East and the Esquimaux of the North, among the Aborigines of Australia and North America, as well as amid the more polished communities of Europe and Asia. It is not an exaggeration to add, that Freemasonry exists in all the four quarters of the globe. Its marks and symbols are traced on the Cave of Elephanta and the Temples of Mexico; on the mighty Cathedrals and Ecclesiastical Buildings of all Europe, as well as on the Roman wall, on the Egyptian pyramid, on the remains of Grecian shrines, and the "debris" of Syrian buildings; on the internal decorations still visible through the whitewash of St. Sophia, and on the underground passages and skilfully constructed crypts of that sacred building at Jerusalem, so well known to all Freemasons, and still dear to the memory and the heart of some traveller and pilgrim from a far shore, as it was to those who once worshipped in a happier time within its ever holy walls.

Many have been, as we well know today, the mutations of the world and of man. "Nations and thrones and reverend

laws," says a great statesman and law-giver of our day,* "have faded like a dream," but the "Sodalitium Lathomorum" still holds its ground. The rapid if silent tread of time has passed over the great highway of earthly life, throwing its spell of weakness and decay on all of earthly formation or human handiwork, and yet the "Antiqua Societas Cementariorum," still endures. It has been attacked vehemently yet it has survived all attacks, it has been "trahi," as a foreign writer said one hundred years ago, "devoilà," "ecrasé," but it is now apparently flourishing more than ever. And though we may be inclined to put little faith in the "vaticinations" of any writer, yet how can we explain this seeming paradox as regards Freemasonry, that, it has outlived many other institutions, and seems to move on its way unaffected by the benumbing influence of time, and even more vigorous and thriving from all such assailants and all such assaults. We believe, that there is and can be only one answer to such a question; only one explanation of such a seeming paradox, and it is this, Freemasonry possesses evidently in itself, some true, some vital, some beneficial principle, whether of action or association, which serves to commend it alike to the appreciation and approbation — to the sympathy and support of mankind. And if it be asked here, what is its present position in this country? We propose in the present paper, if possible, to give a reply to such a friendly query. We are anxious to use a commercial term, "to take stock," to endeavour to realize perfectly what is the present aspect, what are the future prospects of Freemasonry in England; to ascertain if possible what Freemasonry really is, whether looked at from a material, or social, or historical, or practical, point of view; to bring before us, in short, and in as careful an epitome as possible, what are its undoubted claims to our admiration

* The Lord Chancellor of England, Lord Selbourne, in a Wiccamical Prize Poem.

and our approval, our zealous support and our loyal adherence.

First of all let us note its present position of material prosperity. We do not wish to lay down here or at any time, as an axiom, that material prosperity in itself or by itself alone, is an undoubted token of safe or satisfactory progress. But this we may claim for it, that it is an evidence in its measure of an acceptable and active support by a considerable portion of our fellow-creatures.

A society all worthy of support may indeed not flourish through some hidden cause of hindrance in its own peculiar object, or through some defect in its general arrangements, and a society which cannot properly call for present support on any ground whatever of actual good or utility, may, from some ephemeral cause, be floated on the full tide of worldly success, by the favouring breeze of popular approval.

But still we may fairly ask of any Fraternity or Association the question, does it meet with the approval of society, and is its membership sought by those, who will grace it either by their patronage, or strengthen it by their numerical adhesion? Probably there never was a time in the history of our English Freemasonry, when the Craft was so borne on by material prosperity as at the present hour.

Indeed, when we compare its early struggles with its actual position of prestige and numbers to-day, the contrast is both very striking and very remarkable. The earliest return of lodges, acknowledging and subscribing to our English Grand Lodge, which exists in the archives of the Grand Secretary's office is of date 1723, and gives us a list of 51 contributing lodges.*

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

* We have to thank our excellent and able Grand Secretary, Bro. John Hervey, for this statistical account, which he was so good as to supply us with at our request.

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

In 1766 the number had again risen, namely, to 357, or an addition of 100 lodges in six years. In the first year of this century, the number returned by Grand Lodge amounts to 581, or an increase of 224 lodges in thirty-four years.

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

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

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

This is an increase of 623 lodges in twenty-six years, or an annual increase of

twenty-four lodges in round numbers. As we know at the close of 1871, our Annual Calendar exhibited the names of 1,372 lodges, and at the close of 1872, the number had still further risen to 1,417. There seems moreover to be little doubt but that our Order is still on the increase, and that succeeding years will witness the addition of fresh names and fresh numbers to our Masonic Calendar.

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

not only of its unflinching attachment to our time-honoured landmarks, but of its substantial welfare and material prosperity.

When Lord Zetland succeeded to the supreme direction of the Craft it was slowly emerging from angry contests and heated discussions. Under his auspices nearly three Decades of peacefulness and harmony have succeeded in effacing all memories of older conflicts; and our Brotherhood, happily united in the bonds of fraternal harmony and concord, has been free to devote itself to its own proper work—the tranquil celebration of its ancient ceremonies, the peaceful manifestation of its distinguishing principles, the increase of its numbers, and the augmentation of its material prosperity. May such continue,—not that material prosperity is everything, nor should it ever be made by us any safe or abiding test of our real Masonic development, but we all shall wish that our Order may fairly continue to share in the general prosperity of the times in which our lot is cast; and that it may succeed in gaining, and that it may endeavour to retain in its expanding material prosperity, the good opinion and the flattering confidence of its fellow men.*

If we look now at the social condition of English Freemasonry, we are able also to discern that it is in truth one of progressive and decisive improvement. We do not mean in saying this, to allude merely to a question of "caste" or degrees of society. On the contrary, we have always been among those, who have openly advocated the admission of bonâ fide operative lodges, if possible; we believe that the general framework of Freemasonry would be strengthened by their reception. Therefore in saying that there is a general improvement in the social

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

status of our Order, we must not be supposed to imply, that we are in favour of anything like an exclusive or select association; but what we would rather wish to imply and to turn attention to, is the fact, a good omen ever in itself, of the far greater care manifested generally in the admission of candidates. No doubt, in some instances, this Masonic virtue of commendable caution may be still further most properly increased; but, on the whole after a careful survey of the past annals and present position of our Order in England, they must be very inattentive observers who are unable to discern marked tokens of a higher tone, and more refining influences amongst ourselves.

For the last twenty-five years, those who have interested themselves in the real welfare of the Craft, must have rejoiced to notice, almost universally abounding, manifestations of social progress and amelioration. We do not mean in saying this to cast stones at anyone, least of all at those who preceded us as Members of the Order; neither do we wish to make an idol in any sense, of those illused and often misunderstood words "general respectability." But we think that all will concur in this, that, as in society generally, late hours and protracted sittings are now to a great extent discountenanced, so the less such a possible charge could be brought forward by any against Freemasons the better for us all, as the prolonged, if agreeable, seances of what has been humourously termed the "Knife and Fork Degree" when too much cultivated or considered, do not tend to promote the best interests, or to educe the true spirit of our beneficial and benevolent Brotherhood. Indeed, there can be, we trust, but little doubt but that our Order generally has more fully realized that Freemasonry, to be worth anything in itself really and truly to us all, or to be able to encounter the unsparing criticism of the age, must make its practice and profession

go hand in hand; and that, therefore, in the development of its greater and truer principles of sympathizing kindness and active benevolence, its living mission seems to be best exhibited and worked out rather than in merely a careless routine of ritual, or in pleasant and genial lodge festivities. It is to this feeling, that is to be traced undoubtedly, the great change which has come over all our feelings and arrangements in respect of the wonted accessories of our lodge rooms, and the needful accommodation for our lodge meetings. Really magnificent buildings for instance have sprung up all over the country, of no mean architectural pretensions, reflecting the greatest credit on their professional builders, and testifying remarkably to the zeal and liberality of our brethren. There, within the sacred arena of the commodious lodge-room we are enabled to carry on with fitting solemnity and praiseworthy decorum, those hidden ceremonies of mystic observance which we have indeed such good reason to admire, to guard, and to prize.

Many of us who remember the by-gone accommodation of Freemasons' Hall will heartily rejoice at our noble Grand Lodge, and at the great improvement happily effected in that old scene of so many fraternal gatherings and so many Masonic Associations. In saying this, we should never forget, that, in a great measure it is in truth, to the energy and administrative skill of our distinguished Bro. John Havers, that our Order to-day must fairly attribute changes of which all must approve, and ameliorations which all must admire; changes and ameliorations carried out consistently and completely in the face of many difficulties and many obstacles. At this moment, too, our Order is happily presided over by one, who possesses not only much experience as a ruler in our Craft, but who unites in his own person many of those attributes which ever serve here to add dignity to

high place, and to lend authority to personal rule. Long known as a most successful P.G.M., having presided over a Province which is in the highest state of Masonic efficiency, and which may be said to have shown an example to all other Provinces as regards the great central Masonic Charities, the Marquis of Ripon seems to claim, not only from his past services and Masonic knowledge, but equally from his high personal qualities and distinguished abilities, the heartfelt confidence and loyal support of the Craft at large.

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

Of late years we have welcomed amongst

ourselves with universal congratulation, the advent of our royal and illustrious brother the Prince of Wales.

The English Freemasons (though having nothing to do with politics *per se*), have always been a loyal body, and as Freemasons we profess ever to remember the allegiance due to the Sovereign of our native land, as well as the respect demanded by the wise and well devised laws of our own country, or by those of any State which may for a time become the place of our residence, or afford us its protection. Freemasons in this country at any rate, are always to be found on the side of order and civil tranquility, and opponents to disorder and revolution. Indeed it is almost self-evident, that to disorderly tumults and hurtful commotions Freemasonry can never under any circumstances be a friend, inasmuch as it ever seeks to cultivate and propagate the healing message of universal sympathy and peace, and goodwill, which naturally finds its safest and happiest enunciation and development, amid the settled tranquility of order and of law, of good government and of legitimate authority. When then, we call to mind to-day that with us, and of us, we gladly hail, the eldest son of our august Sovereign, when also we remember how many great and noble, how many gifted and intellectual brethren grace and distinguish our English Freemasonry we surely may deem it a matter of honest congratulation to our Order and ourselves.

The quaint words of a former generation recur at once to our memories, in illustration of all that has now been said,

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

May we not believe then fairly, that as well socially as materially, the present position of our English Freemasonry is

one both of undoubted progress and of peculiar promise?

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

At this moment five great views of Masonic history (we leave out those of lesser importance) seem to divide Masonic students. There is first the theory which links Freemasonry on to the Templar

Order or the Rosicrucian confraternity. This theory however plausible in itself or vehemently supported has never been able to meet the sifting demands of history, and seems now to be given up even by its warmest supporters. It is in truth historically untenable. There is a second view, which more or less finds support from modern German Masonic writers, though the germs of it may be found in earlier authorities of that country, which regards Freemasonry as a purely speculative order now, but deriving its origin from the German Operative Stonemasons, not earlier than the twelfth and not later than the thirteenth century. The one great objection to this theory is, that it is what is always a mistake, the application of a particular fact to advance a general theory. It may be true for instance, that the German Stonemasons existed as a fraternity in the thirteenth century with usages and customs very like our own, but “non constat” that therefore Freemasonry took its rise then or thence. Our able Bro. J. Findel of Leipsic has put forward this explanation of our rise and progress as an Order, in his “Geschichte der Fraumaurerei,” of which we have a translation in this country, and has developed his views on the subject with great clearness and ability, and his history of Freemasonry is most interesting in itself, and will well repay perusal. But the argument of our Bro. Findel is after all only “post hoc propter hoc,” as it is said, and through it reflects the greatest credit on his German patriotism, to make the good “Gesellen” of the German “Steinmetzen Bauhütten,” the originators of Freemasonry, we feel sure, that this theory of our history will not survive the assaults of a scientific and colder criticism. There is a third view which considers Freemasonry as a sort of universal league of philosophic and mystical teaching, with a considerable leaning to the School of the “Illuminés,” and a still greater adoption of a very negative

creed indeed ; but as this is so far a purely foreign view of our Order, and not in any sense English or likely to be, we think we need hardly trouble ourselves with it further. Then again of late years, our Bro. W. P. Buchan and one or two others have propounded what is called the "1717 theory," with great energy and greater devotion. But as it seems to us the 1717 theory "ruit mole suâ," as if true, it proves too much. Freemasonry would then simply appear as a deliberate imposture, and Mr. Hallam's epithet of "mendacious" as applied to both Masonic "calumniators and panegyrist" might be indeed then be fairly given alike to our historians and our legends. We need hardly further discuss the 1717 theory as except as a "sensational" theory ; it cannot we think be successfully or even seriously argued. And lastly, there is the view of our Masonic history, which is practically the view of Anderson and Preston in England, of Laurie in Scotland, of Mackey in America, of Lenning and Krause and Schauberg in Germany, of Clavel in France, and in which we think we see the true solution of the many acknowledged difficulties of our Masonic history.

This theory of our Masonic history shortly stated is this : our present Freemasonry is the legitimate successor, though on an enlarged basis, and with the admitted preponderance of the speculative element of the old operative guild assemblies and the sodalities of mediæval and earlier Freemasons. We have inherited to-day the legends and constitutions of those ancient and handiwork Craftsmen. That these sodalities existed in this country until their gradual decadence in the middle of the seventeenth century, in full activity and vigour, is susceptible of much and varied proof. That we can also trace them back through many generations to the Roman Sodality, and thence to Jewish and Tyrian Masons is, though not so easy we admit of demonstration, yet still

not altogether incapable of substantiation. If direct evidence perhaps be wanting, there is a great amount of circumstantial evidence, and even much more of inferential evidence which we can fairly press into our service, and which seems in itself, and as far as it goes, to be both accurate and irrefragable. But such a theory as this requires necessarily a great amount of careful consideration and connected study, the comparison of many documents, and the collection of many MSS. Thus for some time in this country these studies and researches have been carried on with much zeal and no little success by some of our brethren, and there can be but little doubt, that before very long, we shall be able to congratulate ourselves on some appreciable results. We must especially notice that very interesting work, lately edited by Bro. J. W. Hughan, which has given the Craft for the first time, a collection and collation of many of the ancient Constitutions.

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

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

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

Freemasonry has had its assailants in past times; Freemasonry has its assailants to-day, even at this very hour; and there are many who openly object both to its actual position and its avowed principles. There are those, for instance, who think that Freemasonry should discard all the religious element from its lodges, and confine itself to philosophical teaching or cosmopolitan sympathies. There are those who complain that Freemasonry is not religious enough, and that by its professed universality it is a negation of a higher Creed. But, all such impugnors of our Order appear to us to forget, that Freemasonry is not Religion, never claims to be Religion, or to teach Religion to others. Freemasonry does claim to be a world-wide philanthropic sodality, based on the one great principle which pervades the divinity of all prayers—the recognition of the One Great Universal Father, Ruler and Architect of this world and of man. That there may be denominational difficulties felt by some in such a view as this, we do not affect to conceal, but Freemasonry quâ Freemasonry has nothing to do with denominational teaching, just as it has no concern with political opinions. Freemasonry leaves Religion to those,

whose great mission is to announce its healing message to man, offering however a neutral ground, so to say, for men of contrasted views and conflicting opinions; a place of assembly where for a little time the voice of party may be hushed, and the contests of sectarian difference may be stilled. Freemasonry may be wrong or it may be right in the view it takes, the teaching it avows, and the course it adopts, but such it is, and we feel, that, as it is always better to avow our principles, to hoist our flag, there is no use whatever in at all hesitating to declare, what as we believe, the undoubted position and teaching of our great Order really are. There may be many who take a very different view of what Masonic teaching is or should be, but it is undeniable in our opinion, that, whatever may have been the distinctive utterance of Freemasonry in other days, or at particular epochs, the one distinguishing feature of our present English Freemasonry is its Universality. And Freemasonry in inscribing this motto, so to say, on her graceful banner, is but proclaiming in our time and generation, the teaching of an earlier age, when Jewish and Tyrian Masons worked side by side in the building of the Temple of the most High. It may be perfectly true, that we may find less expansive views prevailing during a period of the last century, but whether for good or evil, the Universality of our Order has been the pervading characteristic of our teaching and our practice during this century; and the fact ought to be honestly admitted as alike the now deliberate position, and the un-failing characteristic of our English Freemasonry.

Freemasonry we believe has thus a sphere of usefulness and importance in the world, in that it serves to cement enduring sympathy between persons of very opposite feelings, and to conciliate firm friendships amongst those who might by birth, and education, and inherited tradi-

tions have for ever otherwise remained at a perpetual distance. And if it be here asked what does Freemasonry do after all for the general welfare of the world? we may fairly reply, it seeks to educate the young, and to aid the old, it endeavours to relieve distress and succour misery, with true if discriminating liberality, while it would administer on the highest principles of true-hearted charity, extensive relief to its suffering members and those nearest and dearest to them, in the trying hours of their earthly calamity.* It has been indeed objected to Freemasonry, that it confines its relief to its own members or their families, and this no doubt is true as a general rule; but it is not correct to say that Freemasonry never aids those who are not Freemasons, though it mainly directs its charitable endeavours towards the brethren of its own great "household" and their families. We admit that it is the distinguishing feature of Freemasonry, to hold out evermore a cheerful and liberal assistance to those who make a proper claim on its consideration, and surely in doing this we are not doing wrong; instead of being blamed we ought to be praised, that our Order makes all its arrangements and all its organization public and private, subserve the great end of active benevolence. The truth is, that, Freemasonry in the position it adopts and the views it propounds, seems often to run counter to the sometimes necessarily narrower views of party interest or denominational zeal. Within its ample limits and under its tolerant rules are gathered as in times past, so to-day, a great Brotherhood of men, which whether on higher or lower grounds accepts its teaching and acknowledges its influence. It may, and perhaps it does, antagonize

*Without any appearance of self laudation, we can fairly point, as Freemasons, to the relief afforded to aged Freemasons and their widows to those admirable Institutions—the Girls' and Boys' School—as well as the large amount unostentatiously granted from Grand Lodge, Provincial Lodge, and Private Lodge Funds of Benevolence!

this view or that view, it may appear too comprehensive to some and too contracted to others, it may be considered too religious by the Illuminè and too little religious by the earnest denominationalists. But yet some how or other Freemasonry manages to hold its own, and even to flourish the more through opposition and hostility.

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

A. F. A. W.

FREEMASONRY IN GERMANY.

BY BRO. J. G. FINDEL,

Editor of the "Baühütte," and Author of the "History of Freemasonry."

Freemasonry, notwithstanding its universal tendency and the cosmopolitan character resulting from it, must needs have undergone the influence of the different nations among which it took root, so that, imbued with certain national propertities, the brotherhood of each country shows a particular stamp. Thus, however the tendency, institutions, and principles of the Craft are essentially the same in all parts of the world, we may reasonably speak of an English, a French, and a German Freemasonry. As for the latter,



it is much less known and esteemed in England and America than it deserves, and we shall feel happy if the present sketch which we try to give of it and which we are conscious of drawing as faithfully as possible, were favourably received by our Anglo-Saxon brethren. After first considering the outward frame of German Masonry, we shall afterwards examine the striving and doings of the brotherhood in the lodges and in the Masonic press.

A fondness of invidualizing, which is a feature peculiar to the German nation, without impairing the typical conformity, led in Masonry, as it did in politics, and manners, to a variety of forms. Besides five isolated lodges appertaining to no Grand Lodge, we have eight Grand Lodges which by no means are confined within the political limits of states and provinces. Thus the Eclectic Grand Lodge at Francfort o/M., has Lodges in Bavaria (Erlangen and Nurnberg) and at Hamburg; the Bavarian Grand Lodge "of the Sun" at Bayreuth, has lodges in Baden; and of the lodges working peacefully and fraternally side by side in Wurtemberg, some belong to the Grand Lodge of Bayreuth, some to that of Hamburg. Setting the highest value on individual freedom, we neither know nor like a right of Masonic jurisdiction circumscribed by political frontiers. The five isolated lodges, two of which are at Leipzig, and the rest at Altenburgh, Gera, and Hildburghausen, originate in the disordered state in which the last century had left Masonry. The newly created confederation of German Grand Lodges will probably induce them to give up their isolation as far as to submit themselves to this national authority. The eight Grand Lodges are the following: 1, the Grand National Mother Lodge "of the three Globes" at Berlin (founded in 1740—1744), with 110 daughter lodges and 60 Scotch lodges*; 2, the Grand Lodge of Germany (of the Swedish system) at Berlin (founded in 1770), with 77 St. John's Lodges and 25 St. Andrew's Lodges*; 3, the Grand Lodge of Prussia, called Royal York of Friendship at Berlin (founded in 1760), with 47 lodges; 4, the Grand Lodge of Hamburg (an English Provincial Lodge since 1740, an independent Grand Lodge since 1811), with 30 lodges; 5, the Grand Lodge of Saxony at Dresden (founded in

* Chapters of high Degrees.

1811), with 18 lodges; 6, the Grand Lodge "of the Sun" at Bayreuth (founded in 1741), with 17 lodges; 7, the Grand Lodge of the Eclectic confederation at Francfort o/M. (founded in 1783), with 12 lodges; 8, the Grand Lodge "of Concord" at Darmstadt (founded in 1846), with 9 lodges. The number of all these lodges is 325 with about 35,000 members. Besides, in places where there are no lodges, there are several Masonic clubs, where isolated brethren meet to enjoy Masonic intercourse and instruction, and most of which, sooner or later, develop themselves into lodges. In the German provinces of Austria, Freemasonry is not allowed by the political authorities; however in spite of this, many candidates getting initiated in the bordering lodges of Hungary (Oedenburgh and Neudörf), Saxony, and the Prussian part of Silesia, the number of Austrian brethren is still increasing.

These eight Grand Lodges, hitherto connected with each other by no other means than mutual representatives, have since last year united into a National Confederation of German Grand Lodges, the presidency of which is annually alternating—the Grand Masters and for each Grand Lodge two freely chosen deputies meet every year, to deliberate and resolve in the common affairs. This Confederation of German Grand Lodges; pointed out long ago as an imperative requirement by the "Association of German Freemasons," will in all probability prove a means of narrower union and firmer consolidation of German Masonry, and, respectfully preserving the legitimate peculiarities of the allied corporations, will undoubtedly lead to gratifying results in furthering the common interests.

Independently of the lodges, some of their members formed in 1861 the "Association of German Freemasons," meeting every year at a different place under the presidency of a freely chosen committee. Charging its members with only a trifling annual contribution, from very small beginnings it rapidly increased, and now, among its nearly 1,000 members, numbers the most intelligent, able and active brethren in Germany, nay even in Hungary, Italy, Great Britain and America. The most prominent among the British brethren, as David Murray Lyon, Woodford, Hughan, Peck, and others, are its corresponding members.

It was formerly presided over by Bro. Rodolph Seydel, Doctor and Professor of Philosophy at the University of Leipzig, author of some excellent apologetical works on Masonry and on philosophical theology. The actual president is Bro. Charles van Dalen, Doctor, Professor at the Royal School of Cadets at Berlin, editor of the German Masonic Calendar, while the place of secretary is, since the foundation of the association filled by the author of the present sketch. The publication of annals, a beginning collection of books, manuscripts, and medals, are slight marks of the activity of the Association in comparison with the reforms to which it gave the first impulse, with the repeal of abuses first pointed out by it, owing to which activity it is to be regarded as the most powerful agent in furthering true Masonic intelligence and virtue. Always having in view to give Masonry a form adequate to its essence and to set everywhere to work the great humane principles of the union, the Association claims more severity and conscientiousness to be observed in the makings, in order that the lodges may only get members whose moral and intellectual capacities will enable them to promote the purposes of the Royal Art. It investigates the causes which hinder the lodges from thriving, and searches after the conditions under which they may be raised and led to perfection. It has established a fundamental statute for the whole fraternity which, though not altogether adopted by any Grand Lodge, has not been without influence on the newly revised statutes of some of them. Endeavouring to supersede unavailing speeches by a Masonry of action, it has set a price on a treatise on the best way of rendering Masonry efficacious. It has desired statistics to be introduced into Masonry, in order to lead the lodges to know themselves. Being persuaded that developing the faculties of the heart and intellect is the ground-work of all true Masonry as well as of public prosperity and of any sound progress, it has begun materially to assist the associations for the education and instruction of the people. Moreover in its annual meetings the association has revived in the fraternity the sensation of unity, and has, even among the dignitaries of some Grand Lodges gained many adherents to its manner of viewing Masonic affairs.

The Berlin Grand Lodges "of the three Globes" and "of Germany" cannot it is true, boast of any progress in this way; with so much the more readiness we must acknowledge that the third Berlin Grand Lodge, that of "Royal York of Friendship," has abolished the principle of exclusiveness contradictory to the universality and the purely humane character of Freemasonry, which principle, equally inconsistent with the spirit of the time, has been falsely called (*lucus a non lucendo*) the Christian principle. Renouncing henceforth to select their candidates only among the confessors of a certain creed, the lodges belonging to Royal York have only now won the unity of sentiment, which is the only basis consistent with the Royal Art. The two other Berlin Grand Lodges cannot but follow sooner or later the example of this Grand Lodge, which at the same time has given proofs of a liberal spirit by revising its constitution in a progressive sense. In a similar manner the "Eclectic" Grand Lodge at Francfort o/M., though originally possessed of a good constitution, has revised the same as well as its ritual, both of which, after undergoing the trial of experience, are some time to be finally redacted. The Grand Lodge "of Concord" at Darmstadt is likewise revising its constitution; and the Grand Lodge "of the Sun" at Bayreuth, which has placed at its head Bro. Bluntschli, Doctor and Professor at the University of Heidelberg, is with prudent circumspection establishing its institutions on the basis of its new constitution. The question of the rituals, which for some time had been apprehended to trouble the peace of this Grand Lodge and to give rise to dissensions, has been settled on the last meeting at Heidelberg by granting to every lodge the freedom to use its own accustomed ritual, and by making a compromise with the Lodge "of the noble Prospect" at Freiburg, the ritual of which differs the most from those of the other lodges. The expression "freedom of rituals," will sound strangely to the ears of the English and American Masons, who, on the contrary, swear to the uniformity of the work, looking up to the stereotypic form of the ritual as to an inviolable palladium; whereas in Germany the symbolical method of instruction is thought an indispensable ingredient of our Craft only in general and concerning the

essential principles, not with respect to particulars, in which variety admitting of change is preferred. The rituals having of old been different in the eight Grand Lodges, it was not a long way to granting a certain variety within the same Grand Lodge, and to divide the work and the ritual into an obligatory and an arbitrary part. The latter principle, followed by the "Eclectic" Grand Lodge at Francfort o/M., has directed the author of these lines in composing his ritual. The lodges belonging to the Grand Lodge "Royal York" at Berlin, are working, part of them after the Schröder, part of them after the Fessler ritual; and those under the Grand Lodge "of the Sun" at Bayreuth, are working partly after the old Fessler ritual, partly after the later ones modified by Bro. Bluntschli and Findel; partly after a ritual simplified and altered in a rather radical sense by Bros. A. Ficke and v. Trentowski at Freiburg, and introduced into several lodges of the Grand Duchy of Baden.

A further difference of German Freemasonry from that in Great Britain and America is, that we are working according to printed or written rituals, whereas those countries stick to oral tradition, which, in my opinion, is most prejudicial in more than one respect. With us, learning by heart the ritual would be an outright impossibility, for we ask more of a Worshipful Master than to be a mere speaking-trumpet and to excel by a retentive memory. In Germany we are not satisfied with performing the making, passing, or raising, only according to the ritual form, and with the candidate's being, as it were, shoved into the oven and baked like a loaf of bread; in our eyes the Masonic work properly speaking only begins with the instructive or edifying discourse of the orator or Master in the chair, elucidating and explaining some important matter, symbol, or maxim of our Craft, and thus reproducing, as it were, anew the Masonic lore and wisdom conveyed by them. To be fit thus to fulfil the duties of his office, it is evident that a brother must have no small degree of knowledge, talent, and erudition, together with eloquence and a natural gift for administration without which it would be impossible well to direct a lodge. With us, therefore, lodges of instruction are not, as they are in England, exercising the

ritual, which we do not stand in need of, but they are occupied with instructive discourses on the symbols, history, and institutions of Masonry, or on the relation of the Masonic principles to the great questions of the day and of science. Our work, therefore, is not a mere form, mechanically repeating the ritual by rote, but it is full of spirit and vigour, penetrating into the inner contents of the Masonic lore, and endeavouring to apply it on every day life. Regarding and treating Masonry in this manner, we can impossibly stop at accepting and maintaining with a conservative spirit our union such as it has been transmitted to us by way of historical tradition and developed in the course of times; it gives us a spontaneous tendency to improve its lessons, ritual, and institutions. The ground on which this continual progress in exterior as well as in interior affairs may be discussed, is the press, which, within the Brotherhood just as in public life, is the very standard of their value, of the ability attained in their Craft, of the degree of refinement to which they have ascended.

Though myself a representative of the Masonic press, I deem to be entitled to the assertion that, with respect to quality, profundity, scientific character, and cleverness of writing, the papers of the German Brotherhood may boldly vie with the best ones. Besides the *Bauhütte*, the paper of the "Association of German Freemasons," edited by myself and pursuing a reformatory tendency, there exist in Germany the *Freimaurer-Zeitung*, edited by Br. Hermann Schletter, Doctor and Professor of Jurisprudence at the University of Leipzig, both of them weekly papers; the *Latonia*, a valuable Masonic year-book, edited by Bros. Schletter and Theodore Merzdorf, Doctor, and several papers of a local character, like those of the Dresden and of the Hamburg lodges. All these papers are rigorously confined to Masonic readers and interests, the political newspapers serving only very seldom to communicate Masonic facts. To be sure, the journals of the Ultramontane party, receiving all their watchwords from the Jesuits, meddle very much with our affairs; in their untiring attacks and infestations they impute to Masonry every mischief in the world, treating it quite in the style of the Papal bulls and allocutions. Never yet the struggle of these sworn enemies of

the Craft was so vehement, so persevering, and flashing up at the same time in all quarters of the German Fatherland, as it was in our days not only in the journals, but also in pamphlets and in parliament.

Besides some treatises expressly written for the Masonic journals, they generally contain speeches made in this one or the other lodge, and therefore characterising the time in which they have been written and offering a proof of the ability of the lodge from which they have been issued. As nearly every well-bred German understands two or three languages, the German Masonic journals give a pretty complete and exact account of the Masonic literature and of what happens in the lodges of foreign countries.

The German lodges having either their own halls or meeting at least, for work as well as for social entertainment, in houses rented by them exclusively, they are able to lay out the Masonic journals to be read by every brother, and thus to furnish Masonic intelligence to those of their members who do not take in the journals for their own particular use. Reserving it for some later occurrence, to draw an image of the particulars in the life of a German model lodge, let me at least state here that scarcely any lodge is wanting talented brethren, who adorn the solemn gravity of the work as well as the social meetings with their musical gifts; moreover that everywhere all the brethren may be heard to sing in common plenty of Masonic songs, and that nearly every lodge enjoys the possession of a library.

Latterly even the Grand Lodge of Germany at Berlin, which is the most averse to progress and addicted to Templary, has begun to pave the way for Masonic publicity by founding a monthly circular correspondence edited by Bro. Widman, Doctor at Berlin. It enters the lists for the Swedish system and the high degrees appropriate to it, which all intelligent brethren in Germany oppose as a deviation and a mischievous offshoot. We only acknowledge the pure, ancient Masonry of three degrees and are averse to all titles, names, and degrees, which set off our Royal Art as a bauble, and render it contemptible and ridiculous in the eyes of every intelligent and instructed man. A Freemason's lodge, we say in Germany, must not incur the danger of being taken for a lunatic asylum.

The present essay can only indicate the general outline: from which a picture of German Masonry may be delineated; at a later period I shall try to render the German Brotherhood familiar to the English by giving a more detailed description of some of its individual features. At present I confine myself to giving only one specimen from the *Bauhütte*, viz., a brief report of the Centennial Jubilee of the Freemasons' Institute at Dresden, an educational establishment founded about the end of the last century with the surplus left from collections for those who had sunk into poverty in consequence of a famine.

The said report runs as follows:

"On Sunday the 1st of December, 1872, the combined lodge 'of the three Swords and Astræa of the thriving Rue' at Dresden, celebrated in its festively decorated hall the hundredth anniversary of the establishment for the education and instruction of boys, known all over the world by the name of 'Freemasons' Institute.' After the lodge had been opened with festive solemnity by the Worshipful Master Bro. Rumpelt-Walther, and after a quartett by Bro. Reissiger had been sung, the Master depicted in a brief retrospective survey the beginnings and gradual increase of the establishment up to its present height, thankfully mentioning the enlightened and energetic brethren who co-operated in this truly Masonic work, from laying the foundation-stone till accomplishing the building. A hymn, written by Bro. Spalteholz, set to music by Bro. Riccius, and very well sung by the musical brethren, was followed by an address of Bro. Rumpelt-Walther, thanking the board and teachers. Bro. Fr. Walther, L., who these many years has been Head-master of the Institute, gave in an interesting brief report some statistical notes, from which it clearly appeared, that the establishment is well-known all over the world. Then the Grand Master, Bro. Eckstein, Professor at Leipzig, wished in the name of the Grand Lodge of Saxony, joy to the lodge and to the institute, referring to Lessing's Freemasons' Dialogues already mentioning the establishment, and setting forth with impressive warmth that promoting education must be the very aim of Freemasons. Bro. Kretschmar, Deputy Master of the lodge 'of the Golden Apple,' wished to

Bro. Rumpelt-Walther joy to the twenty-fifth anniversary of his initiation, and proclaimed the Head-master of the Institute as an honorary member of his lodge. The Deputy Master, Bro. Heitze, mentioned honourably the numerous and valuable Masonic treatises written by Bro. Rumpelt-Walther, and bade him to publish them in print. The deputies of the three lodges who principally, part of them through sixty years, had assisted the Institute with considerable contributions, the lodges 'of the Crowned Serpent' at Gorlitz, 'Minerva of the three Palm-trees' at Leipzig, and 'of the Golden Wall' at Bautzen, proclaimed Bro. Rumpelt-Walther an honorary member of their lodges; and so did the representatives of the lodges 'Apollo' and 'Baldwin of the Linden-tree' at Leipzig, and 'Harmony' at Chemnitz, as well as Bro. Küchenmeister, Worshipful Master of the lodge 'of the Brass Columns' at Dresden. Congratulating addresses had been sent by the lodges 'Archimedes of the Three Tracing Boards' at Altenburg, 'Frederic Augustus' at Zittau, and 'Pyramid' at Plauen. After all these congratulations had been offered by the extraordinary deputies of the lodges, Bro. Weisse, in the name of the Masonic club, 'Fraternal Circle' at Prague, wished joy to the lodge, by which his club is surveyed, and to its Master; and Bro. von Printz, honorary member of many lodges, did the same in a few cordial words to the Master who, that very day, had earned the like honours. As much had been done to exalt the mind and to acknowledge actual merit, so the day was rich in supplying means for Masonic deeds. The lodge 'of the Three Swords and Astræa of the growing Rue' had resolved to sum up for the next ten years £45 a-year, in order to enhance the splendour with which St. John's Day has been of yore solemnized in the Institute, and the lodge 'of the Golden Apple' presented £60, the interests of which are to be granted to a worthy pupil upon leaving the Institute.

The solemnity was followed by a spirited banquet, for which far more than three hundred brethren assembled in the upper hall, finely decorated like the temple and all the house. Enthusiastic songs accompanied the official toasts; quartettes and vocal as well as instrumental solos (the latter executed by members of the Royal

Chapel) alternated with choruses, and unfettered more and more the minds and hearts. A telegram from the Zwickau lodge was read. Some more affecting moments deserving to be mentioned are, the presenting a precious vase with the portrait of the venerated Master, Bro. Rumpelt-Walther, a gift from Bro. Pallme-König, at Steinschönau; a deputation of brethren who formerly had been educated in the Freemasons' Institute, and some songs executed by Bro. Löwe of Prague.

The usual collection, which the lodge had resolved to add to the Pension Fund of the Teachers of the Institute, amounted to £75, besides contributions promised to be continued. The noble dignity of the solemnity and the social merriment of the banquet will both be remembered by all who shared in those exalting and gay hours, rich in calling forth truly humane feelings and deeds."

SYSTEMATIC MASONIC BENEVOLENCE.

Our good brother, the Grand Secretary of Louisiana, U.S., has sent us a copy of the by-laws of a lodge, which are as unique as they are praiseworthy. The title is "By-laws of Louisiana Relief Lodge, No. 1, Free and Accepted Masons; also the Regulations of the M.W. Grand Lodge relative to the same."

On the 1st day of July, 1854, a charter, signed by the M.W.G.M., and bearing the seal of the G.L., was issued from the Grand Secretary's office, constituting nine brethren and their associates and successors, as a regular lodge under the aforesaid designation, located in the city of New Orleans for the special purposes of its creation. The Grand Lodge at the same sitting, passed a vote of confidence in the "Masonic Board of Relief" which was the name the society was known by prior to its formation as a *distinct* lodge. The organization was first suggested in a letter dated the 28th July, 1851, signed by two Past Masters, and in response to their communication the Masonic Board of Re-

lief was formed during the following month. The Masters for the time, being of as many lodges as would join the movement, were entrusted with the distribution of the funds, which were to be paid by all contributing lodges to the extent of a sum equal to one shilling for each Master Mason, and a like sum for every member monthly thereafter. The Board was required to present a full statement of all its transactions quarterly, and empowered to elect a Chairman, Secretary and Treasurer, bi-annually. Should the sum expended at any time exceed the amount contributed, a levy was agreed to be made, provided the sum so called for, did not exceed one shilling per member for each lodge, or be made payable more frequently than once in any one month.

Article X of the "Original Constitution" also empowered the officers to apply to the several lodges in the different parishes of the State of Louisiana for their co-operation. The By-laws of the Board were adopted January 26th, 1852, under which the charitable mission was continued for three years. It had, however, no efficient existence with respect to the Grand Lodge or the Craft at large. This fact was found to obstruct its usefulness, and to detract from the respect so justly due to so excellent an enterprise. In its private and unofficial character, it was found, at times, difficult to properly preserve and administer the funds committed to its charge; and it being in the power of the Grand Lodge to give to the Board the advantages of a corporate body, and an official status, a Warrant was asked for, and duly granted, as we have already informed our readers. The lodge was constituted and By-laws adopted, A.D. 1854, embodying the main features of those formerly in use by the Board, and under these regulations the lodge has continued for more than eighteen years to perform its grand mission of general Almoner for its constituents. In 1854 the "Relief Lodge" consisted of ten Craft lodges; but at the present time there

are sixteen, eight lodges of which have been connected with this admirable institution from the commencement, or in other words, their adherence to the Board or the lodge has been constant and uninterrupted for upwards of twenty years. May *Faith, Hope and Charity*, be their guiding stars in the future as in the past! In the concise address printed as an introduction to the By-laws, the whole scope of the lodge (and previously of the Board) is clearly set forth and explained.

New Orleans being the great commercial emporium of the south-west, attracts to her limits large numbers from every quarter of the globe, among whom are a fair proportion of the Craft. The vicissitudes of fortune, the effects of disease and climate, together with the epidemics which sometimes ravage the beautiful city, render many of these sojourning Craftsmen, objects for fraternal care and charity. But while the claims were so repeated and claimants so numerous, even the best disposed, and most liberal could not satisfy all their wants; hence it was found advisable to form an association which had for its objects, uniting the funds provided by the lodges for charity, with such means as the bountiful and benevolent might contribute, into one common treasury. It was also designed to save the lodges the labour of investigating all the applications for relief, either from brethren, their widows, or orphans in Louisiana, or hailing from other jurisdictions; to afford prompt attention to worthy cases of suffering and destitution, to see the sick properly cared for, to give decent interment to those who die in the city, in short to carefully distribute the funds through one thoroughly organized channel, and to detect impostors and the unworthy.

Before the advent of "the Relief Lodge" it was found that on relieving the distressed, there were a large number of skilled impostors who succeeded in imposing upon the unwary, and absorbing the charity funds of the various lodges, until forbearance

ceased to be a virtue, and concerted action and organization for self protection were demonstrated to be an actual necessity. These unworthy persons were all the better able to deceive, from the fact that there was no united course of action, no imparting of information reciprocally by the lodges, neither were sister lodges advised of the rejection of unworthy applicants. There was also a need for equalising the burden of expenditure, and as all would participate in the advantages of a united system, all should bear their quota of expense, which could only be permanently secured by each lodge consenting to pay an uniform percentage on the dues collected. There was also another great advantage; by requiring all applicants, including those from Foreign Bodies, to apply to the lodge centrally located at the Hall of the Grand Lodge, where access could be had at any time to the proceedings of Grand Lodge, and records of rogues—suspended and expelled Masons, *imposition* was reduced to a minimum and rendered almost impossible. To such an extent has New Orleans been flooded with these vile impostors or unworthy Craftsmen, that during the past year *four thousand* were registered as thoroughly unsuitable for aid, and wholly unworthy to be helped in any way. The majority of these, had it not been for the officers of this lodge would no doubt have “fleece” many a brother, and the funds of the lodges been made to contribute towards the sustentation of such low characters. Thus it will be seen that the advantages are numerous, and the constituent lodges are enabled, *whilst protecting themselves from fraud*, to distribute that charity which “is twice blessed,” and confer lasting benefits upon the Craft by the inauguration and hearty support of a lodge, formed for the sole purpose of practically illustrating the distinguishing characteristic of a Freemason’s heart. We warmly endorsing the appeal of the lodge for the co-operation of the Craft in New Orleans, in concentrating and harmonizing the diversified and

scattered interests and charities, and that the members, may through so pure a channel, breathe a spirit of universal love and benevolence, towards the destitute stranger in their midst, thereby adding one more thread to the silken cord that binds man to man. Through the bosom of the lodge may the milk of human kindness flow cheerily, until all hearts expand with love and goodwill. In one hand may the members always hold out the olive branch of peace, and in the other the liberal donations of Charity.

The following is an abstract of the statistical report for the last eighteen years, and in a “nutshell” exhibits the amounts distributed to the needy of both hemispheres.

	£	s.	d.
Brother Master Masons of all the United States Jurisdictions	5,101	10	0
Widows and Orphans Do....	1,351	0	0
Brother Master Masons of Foreign Jurisdictions ...	1,251	10	0
Widows and Orphans Do....	423	10	0
Tombs, funerals, and expenses attending them ...	1,954	10	0
Brethren of Louisiana ...	225	15	0
Widows and Orphans Do....	182	5	0
General expenses (for eighteen years)	528	0	0
	*£11,018	0	0

It is evident then, that more than eleven thousand pounds have been expended by the “Relief Lodge” during the last eighteen years in a systematic and careful manner, from which magnificent sum, the indigent brethren (their widows and orphans) hailing from the Grand Lodges of England, Ireland and Scotland, have received about five hundred pounds. This substantial aid, let it be remembered, has been afforded by the “Relief Lodge, No. 1,” of New Orleans. May the “Lodge of Benevolence” of the Grand Lodge of England remember this

* Approximate only. The figures in the Report being in Dollars.

fact on deciding on the amount to be bestowed on any unfortunate brethren from the United States, for we believe such benevolence—though not always so systematically distributed—is a general feature of the Craft throughout the “Union.” On looking over our Grand Lodge proceedings for the last four years, we find that £72 was voted from the “Fund of Benevolence” for the relief of indigent brethren from the United States, which would give for the same period, as the foregoing figures include, the sum of £324; and including Scotland and Ireland, the total would not likely exceed £600, which amount, be it remembered, could be bestowed upon brethren hailing from all parts of the United States, whereas the £500 contributed by the “Relief Lodge No. 1” was provided by the lodges in New Orleans alone! Surely these facts should be known, and in some way a recognition be made of so generous a treatment of our distressed members, when they come within the hospitable homes of the New Orleans’ Craftsmen. We must confess to a feeling of surprise, as well as intense gratitude on reading of such quiet unostentatious, and yet most efficient, aid being administered to the sick and diseased, and we are led to hope that our recital of a few of the advantages and objects achieved by the institution of the “Relief Lodge, No. 1,” will act as an incentive to similar societies being formed, not only in this country, but wherever the branch of Freemasonry is unfurled.

In England, we have Almoners appointed for certain Towns and districts, in some Provinces, but generally speaking, but little system is manifested in the disposal of the funds, and scarcely any attempt is made to detect and register impostures, so that all the Almoners of England might be advised of the whereabouts, appearances, and the circumstances, generally, of the applicants whose petitions have been found to be unworthy. Certainly, in no part of Great Britain and Ireland are there any

Masonic bodies formed akin to the Lodge now under consideration, which fact will be still more evident to any of our readers who will carefully peruse the By-Laws inserted as an appendix to this notice. Under the Grand Lodge of England, the members disbursing the “Fund of Benevolence” have no authority to help indigent brethren of foreign jurisdictions, unless “to assist them to return to their native land.” In case of sickness however “Brethren under the Constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign Grand Lodges, may be relieved on the production of certificates from their respective Grand Lodges, or other sufficient certificates and testimonials to the satisfaction of the Lodge of Benevolence, and proof of identity and distress.”

We cannot see any just reason why foreign brethren should be prevented from obtaining *temporary* relief in their distress even when such calamities are not occasioned by sickness, and especially when misfortunes frequently glide away as unexpectedly as they came; if the “gap” can be but filled up by some kind hand, for a little while. To limit the charity of the Grand Lodge of England, so far as foreign brethren are concerned, to simply assist them to return to their native land, or helping them in sickness, while all aid is denied to the worthy Mason in his poverty and distress, is, we think, most unwise, and assuredly not representative of the large-heartedness of the Craft. Even in New Orleans, a city in one only of the *United States*, (and, notwithstanding the “Relief Lodge, No. 1,” expended over eleven thousand pounds, in its charitable work, in eighteen years,) we have shown that several hundreds were bestowed upon British subjects, who gladly availed themselves of such brotherly kindness, exclusive of the expenditure under the heading of “Tombs, funerals, and expenses attending them,” which in the aggregate amounted to nearly £2000, and of which no doubt our brethren received their due proportion.

In times of epidemics, or other great calamities the assistance of the Lodge would also be called in requisition, and really the more we examine its constitution, and the more we look at its advantages as an organization, the more we feel convinced that similar institutions should be formed in this, and in every other country. *Faith, Hope, Charity: these three, but the greatest of these is charity.*"

WILLIAM JAMES HUGHAN.

"BY-LAWS OF THE GRAND LODGE OF LOUISIANA.

Article II.—Louisiana Relief Lodge.

1. The Charter granted to Louisiana Relief Lodge, and issued on the first of July, 1854, is hereby perpetuated, and is to continue so long as two constituent Lodges, located in New Orleans, shall desire to retain it. The members of said Lodge shall consist of its officers and the Masters and Wardens in office (or their proxies) of such Lodges as shall hold membership in the same.

2. The officers of this Lodge and their duties shall correspond, so far as may be, with the regulations for the government of the constituent Lodges. The Lodge may more particularly prescribe the duties of its officers and members, and make such other regulations as it may deem necessary to better accomplish the ends of its creation.

3. It shall remain invested with all the property, rights, credits, effects and revenues, of whatsoever nature, which it now possesses, and have the power to receive donations and to raise means for its support and maintenance, and to invest and expend the same in any manner it may deem best and most conducive to the accomplishment or ends of its creation, and under such regulations as itself shall determine.

4. Said Lodge shall have no right to confer degrees, nor to representatives in the Grand Lodge, nor shall it be required to pay any dues, fees, or charges to this Grand Lodge. It shall annually make return of its officers and members, and the Lodges they represent, and report to the Grand Lodge at each Annual Grand Communication, a synopsis of all its transactions during the year, and such other matters as it shall deem of interest to the Grand Lodge or to Free Masonry generally."

"BY-LAWS OF LOUISIANA RELIEF LODGE NO. 1.

Say not unto thy neighbor, go, and come again, and to-morrow I will give when thou hast it by thee.
Faith, Hope, Charity, these three; but the greatest of these is charity.

Article I.—Name.

This Lodge shall be known and designated as

Louisiana Relief Lodge No. 1, of Free and Accepted Masons, working under the authority of the Grand Lodge of the State of Louisiana.

Article II.—Membership

1. The members of said Lodge shall consist of its officers and the Masters and Wardens in office (or their proxies) of such Lodges as shall hold membership in the same; *Provided*, That all Proxies shall be in writing.

2. Any regular Lodge of Free and Accepted Masons in the State of Louisiana may be admitted to membership, on application and promising obedience to the By-Laws, by the consent of a majority present at any regular meeting.

3. Any Lodge, clear of all indebtedness, may withdraw, with the consent of a majority present, at any regular meeting.

Article III.—Officers.

1. The officers of this Lodge shall consist of a Worshipful Master, Senior and Junior Wardens, Treasurer and Secretary, Senior and Junior Deacons, and Tyler, who shall be elected annually, at a special meeting to be called for that purpose, previous to St. John's day, in December of each year, except the three last named, who may be appointed, and shall be installed as soon as convenient thereafter.

2. Any member of a constituent Lodge may hold office in this Lodge similar to that which he may be qualified to fill in his own Lodge.

Article IV.—Duties of Officers.

MASTER.

1. He shall make report of all his official acts at each monthly meeting, in writing, and shall be *ex officio* chairman of all committees, when present; and shall use his best discretion in distributing the charity funds of the Lodge, confining himself to relieving worthy Master Masons, their widows or orphans, and in burying such when dead.

WARDENS.

2. The Wardens shall discharge the duties of the Master during his absence, inability or death, until his term of office expires.

THE TREASURER.

3. Shall pay all orders drawn on him, as hereinafter provided; shall receive all monies from the hands of the Secretary, receipting therefor. He shall keep safely deposited in a savings bank, to the credit of Louisiana Relief Lodge No 1, all monies exceeding one hundred dollars, subject to the order of the Worshipful Master, countersigned by the Secretary; and shall report in full all his acts to the Lodge, at or before the meeting for the election of officers. And he shall also report the amount in his hands at the regular meetings in April, June and September, in addition to his annual report. He shall keep his books always subject to the examination of the Relief and Finance Committees of the Lodge.

THE SECRETARY.

4. Shall perform all the duties usually appertaining to that office, and in addition thereto shall regularly enter in the register the names of all impostors which may come to his knowledge or be found in the proceedings of Grand Lodges.

He shall conduct all the correspondence of the Lodge, under the direction of the Worshipful Master, keep copies of all letters in a book provided for that purpose, make out correctly the returns to the Grand

Lodge in due time for the annual communication of that body, and shall carefully file all letters, reports, etc., up to the end of his official term of office, and for all these services faithfully executed he shall receive such compensation as may be determined upon by the Lodge from time to time.

TYLER.

5. The Tyler will serve notices when required, and perform all the duties pertaining to the office in constituent Lodges, and shall receive such compensation as the Lodge may from time to time determine.

Article V.—Meetings.

1. The regular meetings of this Lodge shall be held on the first Sunday of each and every month, at 10 o'clock, A.M.

2. Special meetings may be called at any time when the Worshipful Master may deem it necessary, and shall be called on the written request of representatives of two Lodges, who state the object of such meeting in the application, and no other business shall be transacted.

3. The representatives of two constituent Lodges shall constitute a quorum for the regular dispatch of business.

Article VI.—Committees.

1. There shall be three standing committees, to-wit: Relief, Finance, and Tomb; the former of whom shall consist of the Worshipful Master and Wardens, the two latter to consist of three members each, who shall be appointed by the Worshipful Master, and shall serve until relieved by him or their successors appointed.

RELIEF.

2. The Worshipful Master shall have power to grant to any one applicant a sum not more than twenty-five dollars, without the consent of the committee. The Wardens may grant relief in sums not exceeding five dollars, the Master not being present, and the Treasurer shall pay the warrants drawn by the Master or Wardens, in conformity herewith.

FINANCE.

3. This committee shall have entire charge of all the financial affairs of the Lodge, and examine and approve all accounts before they are paid.

They shall examine the books and accounts of the Treasurer and Secretary and cancel their vouchers.

They may propose from time to time such plans of finance as they may deem practicable, and shall be charged with the duty of raising means to carry out our plans for the relief of the distressed, and shall make an annual report, in writing, at the regular meeting in December.

TOMB.

4. This committee shall attend to all matters concerning the tombs belonging to this Lodge, see the tomb register regularly posted up, propose plans for keeping them in repair, for or disposing of one or more of them; and to do all and everything necessary in connection with them for the interest of the Lodge; and shall make an annual report, in writing, at the regular meeting in December.

Article VII.—Duties of Members.

1. It shall be the duty of all the members of this Lodge to attend the meetings thereof whenever practicable, and also to attend all funerals ordered by the Worshipful Master or the Lodge.

2. In time of epidemics or other great calamities, the Worshipful Master may appoint any or all the

members of this Lodge as Visiting Committee, to visit the sick and distressed brethren and arrange for the interment of such as may die amongst us.

3. No member shall be excused from serving on any committee unless he be at the time serving on two special committees. All reports of committees must be made in writing and signed by a majority.

Article VIII.—Relief.

1. Relief shall only be granted to regular and worthy Master Masons in indigent or distressed circumstances, who have not been demitted exceeding one year, or to the widows or orphans of such.

2. In all cases when relief has been granted to members of Lodges, the Secretary shall immediately notify his Lodge of the name of the member and amount granted, and Lodges in this State shall be requested to refund the same.

3. Every order on the Treasurer shall contain the name of the beneficiary, and the name, number and location of the Lodge to which such beneficiary, her husband or father then and last belonged; and the Treasurer shall in no case pay such orders unless they are properly indorsed.

Article IX.—Revenue.

The Lodges composing this Relief Lodge, and those who may hereafter become associated with the same, shall pay into the treasury of this Lodge, quarterly, ten per cent. on the amount of dues collected by them from their members.

Article X.—Miscellaneous.

1. No application for relief shall be entertained from any applicant recommended by a Lodge, or member of a Lodge, of this jurisdiction, not contributing to this Lodge.

2. These By-Laws may be amended by a proposition to do so, made in writing, one month before taking action thereon; and may then be adopted by a majority of two-thirds of all the members present at the next stated meeting of the Lodge after proposal."

BROTHERLY LOVE.

BY BRO. CHALMERS I. PATON,

(Past Master, No. 393, English Constitution.)

"Let Brotherly love continue."—Hebrews
xxiii, 1.

There is no law of Freemasonry more essential, none more important, none more excellent than that of brotherly love. It is laid down in the Landmarks, and in the most ancient Constitutions and Regulations, and is the principle upon which many of these are framed, Masons being required to do to one another those things which flow from it, and to manifest it in all the various parts of their conduct, cherishing and manifesting all kindness towards their brethren, and aiding them in every case of need.

The law of brotherly love is also abundantly set forth in the Holy Scriptures, the book which Freemasons place before them in those most solemn proceedings of their lodges in which they specially desire to acknowledge and call for the blessing of God. Nor is it only in the New Testament that we find it so. The Old Testament is also full of it, and the Jew who is a Freemason must acknowledge the religious obligation of brotherly love as well as the Christian. This we propose to show in the following remarks, and by citation of passages both from the Old and New Testaments, beginning with the New Testament. After this we shall briefly refer to the special relations of the law of brotherly love to Freemasonry, and to the special obligations and duties of Freemasons.

It is difficult to exhibit the whole amount of the proof from the New Testament, because the New Testament is so full of this subject, that it would be necessary to quote great part of it, and often not single texts, but whole chapters or long passages. We find not only inculcations of brotherly love, but exhibitions of it in its practical applications and injunctions concerning them all, founded on the one great principle which is the centre and the substance of the whole moral law. Our Lord Himself when asked the question "What is the great commandment of the law?" replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew xxii., 36-40). "These things I command you," said Jesus after washing His disciples' feet, "that ye love one another" (John xv., 17). And again, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii., 34, 35). And what can be more impressive and affecting than the parable of the Good Samaritan, in which the law of brotherly love is extended beyond all the bounds of kindred and of ecclesiastical or other connection, as a law relating to every member of the human family whose distress can be relieved, or to whom good can in any way be done!

The Sacrament of the Lord's Supper, also, is an institution, evidently intended, besides other things, for the exhibition of brotherly love, which all must profess towards one another, and towards all their brethren, believers in the same Saviour, throughout the world, who take their places at the Lord's Table.

The Epistles of John the Beloved Disciple—St. John the Evangelist, one of the two great "Patron" Saints of Freemasonry—are especially occupied with the subject of brotherly love, exhibiting the duty, the reasons, and the advantages of it. Brotherly love is exhibited as essential to Christianity, as the consequence and the evidence of true faith in Jesus Christ. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John ii., 9-11). "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother" (1 John iii., 11-12). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John iii., 14-18). Here we perceive that the brotherly love required of Christians, and declared to be their essential characteristic, is not a mere sentiment, but an affection, which displays itself in the conduct, as indeed no true affection can fail to do. It is by this that the sincerity of professions is to be tested,—by this that the reality of brotherly love is manifested. We cannot refrain from quoting other sentences of this epistle. "And this is His (God's) commandment,

that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment" (1 John iii., 23). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love" (1 John iv., 7, 8). "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us" (1 John iv., 11, 12). And again, as if in conclusion of this subject, and to bring it to a conclusion with emphasis, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from Him, That he who loveth God, love his brother also" (1 John iv., 20, 21).

We do not enter into what may be called the theology of this subject, into the consideration of the reasons assigned by the Apostle for brotherly love, or its relations to faith. Such questions are foreign to our purpose. All we aim at is to show how important a place is assigned to brotherly love in the New Testament Scriptures, and in the system of Christianity therein taught. Nor is there anything peculiar in the teaching of the Apostle John upon this point, great as is the prominence which he gives to it. The very same doctrine is set forth, the very same duty is inculcated in the Epistles of the other Apostles, as we have seen that it was taught by our Lord Himself, in whose life and death it received the grandest exemplification, and the only perfect exemplification which it ever received in the world. "Let brotherly love continue," it is said in the Epistle to the Hebrews (Heb. i., 13), of which the author was probably the Apostle Paul, although it is not for us to discuss or pronounce upon a question disputed amongst Biblical critics. However, the epistles universally acknowledged to be those of the Apostle Paul abound in passages of similar import with this brief text. Who can fail to call to mind that most beautiful and affecting passage, which forms the thirteenth chapter of the first Epistle to the Corinthians, beginning

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Corinthians xiii., 1)? The word *charity* used here in our English translation of the Bible, is in the original the same word which is elsewhere generally translated love, and it is evident that its meaning is precisely the same as that of the word *love* in the passages of Scripture already quoted, so that the paraphrase in use in many churches is perfectly accurate in its employment of the word *love*:—

"Though perfect eloquence adorn'd
My sweet persuading tongue,
Though I could speak in higher strains,
Than ever angel sung.
Though prophecy my soul inspired,
And made all mysteries plain:
Yet, were I void of Christian love,
These gifts were all in vain."

Again, who can forget the admirable exposition in the immediately preceding chapter of the mutual relations of the members of the Church, as members of the same body:—"That the members should have the same care one for another; and whether one member suffer all suffer with it; or one member be honoured, all the members rejoice with it" (1 Corinthians xii., 25, 26)? And what can be more plain or pertinent to our present subject than the exhortations in the concluding part of the Epistle to the Romans, following and founded upon the doctrinal statements and arguments which occupy the greater portion of the Epistle? "Let love be without dissimulation" (Romans xii., 9). "Be kindly affectionate one to another with brotherly love, in honour preferring one another. . . . Distributing to the necessity of the saints; given to hospitality" (Romans xii., 10-13). This may well be regarded as a fuller exposition of the law as laid down by the Apostle John in the words already quoted, "Let us not love in word, neither in tongue, but in deed and in truth" (1 John iii., 18).—Again we read—"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment; it is briefly comprehended in this saying, namely, Thou

shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans viii., 8-10). The whole of the Apostle's precepts in the Epistle to the Romans, and in the First Epistle to the Corinthians, concerning tenderness towards weak brethren, and the abstaining on their account, from things otherwise lawful are founded on this great law of love or charity. It were easy to multiply quotations from his writings, but we refrain, adding only this one verse from the Epistle to the Galatians, "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians vi., 2); and this from the Epistle to the Ephesians, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians iv., 31, 32). From the Epistles of Peter we adduce only one sentence, the exhortation, "Love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing, but contrariwise blessing" (1 Peter iii., 8, 9). We see how the Scriptures of the New Testament are full of the inculcation and praise of brotherly love, and that there is no discordance between one writer and another, but in this they are perfectly and evidently at one.

Let us turn now to the Old Testament; we shall find there the same doctrine, the same law. And this accords with the saying of our Lord when He stated the love of God to be the first and great commandment, and the second "like unto it" to be "Thou shalt love thy neighbour as thyself;"—"On these two commandments hang all the law and the prophets" (Matthew xxii., 37-40). Here also we find in part at least an explanation of the statements of the Apostle John—at first sight somewhat paradoxical—"Brethren I write no new commandment unto you, but the old commandment, which ye heard from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and you; because the darkness is past, and the true light now shineth" (1 John ii., 7, 8). The love of the brethren in immediate connection with which these things are said, was indeed the law of

the older dispensation, but was now set forth in a clearer light, and with a new reason for it, even the love displayed by Jesus Himself, according to His own words: "A new commandment I give unto you, That ye love one another" (John xiii., 34).

We may begin our examination of the Old Testament Scriptures with the 133rd Psalm. The whole Psalm relates to our subject, and to it alone.

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended on the Mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

The exquisite beauty of this Psalm is not perceived by the reader who does not take account of, and fully understand its reference to the peculiar rites and solemnities of the Jewish dispensation. The "precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," is the holy anointing oil used at the consecration of Aaron to his office as high priest, to which the Jews were forbidden, under the highest penalties, to make anything similar for any ordinary use. (Exodus xxx., 32, 33.) In this Psalm therefore brotherly love is connected with all that was most sacred in the estimation of the Jews, as well as with the beauties of nature. The abundance of the holy oil is strikingly significant. It "ran down upon the beard, even Aaron's beard," and "went down to the skirts of his garments," even as the dew of Hermon falls in abundance gladdening the pastures, and making them fruitful. So brotherly love produces joy wherever it extends, and the more that it prevails, the greater is the benefit.

Let us turn back to the Law of Moses, and see how brotherly love is there inculcated. In Leviticus xix., 17, we find these words: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him"—words which enjoin one of the greatest, most difficult, and most neglected duties of brotherly love. The

remarkable Jewish institution of the Jubilee, was founded upon the brotherhood subsisting amongst all the people, and gave it practical effect. In connection with this institution we find it said in Leviticus xxiv., 17, "Ye shall not therefore oppress one another; but thou shalt fear thy God, for I am the Lord your God." Again, "And if thy brother be waxen poor, and fallen in decay with thee,"—and here it is evident that the term *brother* includes every member of the great family of Israel—"Then thou shalt relieve him, yea, though he be a stranger or a sojourner,"—and this extends the law beyond the limits of the natural descendants of Jacob,—“That he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee” (Leviticus xxv., 35, 36). And still further, “If thy brother that dwelleth with thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, but as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee until the year of Jubilee. And then shall he depart from thee, both he and his children with him,” &c., (Leviticus xxv., 39-41). In the Book of Deuteronomy, we find the following law amongst others of the same character:—“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand: and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land” (Deuteronomy xv., 7-11). In Deuteronomy xxii., 1, It is written,

“Thou shalt not see thy brother’s ox or his ass go astray, and hide thyself from them: thou shalt in any case bring them again to thy brother.” And again, (Deuteronomy xxii., 4,) “Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.” It would be easy to cite other passages of similar character from the Books of Moses, but it is unnecessary. Enough has been adduced to show that the law of brotherly love is written there; it is as clearly there as it is in the New Testament, and although it is not brought forward in the same prominence, yet it appears as the basis of the whole system.

There are passages in the books of the Prophets and even in the historic books of the Old Testament, which might be quoted as bearing upon our present subject and shewing the recognition of the law of brotherly love, and of its importance. But we deem it unnecessary to quote them, for abundant proof has certainly been already adduced that the Scriptures of the Old Testament, as well as those of the New, contain and inculcate this law.

The law of brotherly love may be said to have its origin in the divinely constituted family relation. The family is as truly a divine institution as the Church, and there is nothing in which the welfare of mankind is more concerned than in the maintenance of this institution in its original perfection. With this are connected the mutual affections of parents and children, and those of the other members of the same family—brothers and sisters—towards one another. But such love as brothers and sisters naturally bear to one another, the law of God requires that those should bear and manifest in their conduct who belong to Israel, to the Church, and this law of the Old Testament Church is, as we have seen, the law also of the New Testament or Christian Church. There is nothing more beautiful than the brotherly love of members of the same family, unless it be that wider extension of it which includes a larger circle, giving greater opportunity for its display.

That brotherly love is not displayed as it ought to be in the Christian Church is the regret of all true Christians. Much indeed is done for the conversion of un-

believers, for the propagation of the Gospel at home and abroad, but comparatively little for the relief of the destitute in the Church itself or for the assistance of those who have fallen into difficulties and are struggling to keep themselves from utter poverty. It does not pertain to our present subject to enlarge upon this point, and we therefore pass from it to remark, as we may with all confidence, that far more is done amongst Freemasons for the relief of the distressed, and the help of the struggling, than in any section of the Church in this or any other land. The practical exhibition of the law of brotherly love is to be seen in the records of every Lodge or Grand Lodge. By the laws of Freemasonry the members of the Order are taught to regard each other as brethren, and that they do so appears by their contributions to those who have fallen into poverty, and to the widows and families of deceased brethren. Strangers from the most distant parts of the world receive their aid, as readily as those best known to them, upon proper evidence of their belonging to the Masonic Brotherhood, and many a poor foreigner has been delivered from want, and enabled to return to his own land by the bounty of the brethren in this country. That this has been the practice of Freemasons, and that much has been given in private charity over and above the contributions from the general funds of Lodges and Grand Lodges, is one of the things most worthy of commendatory notice in regard to the fraternity, and shows that its members have not forgotten the obligations under which they have come, nor their relation to all who have been admitted into it in whatever part of the world. The brotherly love of Masons knows no distinctions of country or of creed. A brother is equally welcomed, whether he has been made a Mason in a British Lodge, or in one of a foreign country, and if in distress, he is on due inquiry relieved, and aid is given him to return home or to prosecute any purpose which he may have for the improvement of his circumstances.

It may be said, that in all the kindness which they show to brethren in distress, Freemasons do nothing more than their duty, nothing more than by their Masonic obligations they are bound to do. Let this at once be admitted; but let it not for a moment be regarded as detracting from the credit due

to them for their deeds of charity. For who ever does any good thing more than it was his duty to do, more than he was bound to do by the law of God? Nay, in all things we offend, and in all things come short of the perfect discharge of our duty. Every true and worthy Freemason must be continually stirring himself up to greater earnestness in every good work, to a more perfect discharge of every duty. Who does not feel that, without detriment to himself and his family, he could do far more for his brethren than he has ever done yet? It may be in the way of giving, to relieve their wants and to help them in the time of distress; it may be in seeking out those who are in need of relief, and bringing their cases under the notice of others more able to relieve them; it may be in showing sympathy, which often cheers the fainting heart and encourages the man ready to succumb in despondence, to fresh and hopeful, and successful exertion; it may be in any one of a thousand various ways, for there is no end to the variety of ways in which brotherly love may be displayed. But let us see that it dwells in our hearts, and that we cherish it, and are governed by it, giving it free course to go forth towards all our brethren, and in all our words and actions. And well may we rejoice that we are members of an Order whose laws enjoin it so strongly, whose teachings do so much to cherish and promote it, and whose arrangements and working afford so much opportunity for its practice.

THE NEW "UNITED ORDERS."

As the new organization of the Templar Body is now an "accomplished fact," it is not only useful but incumbent on us as Freemasons, to consider our position towards the Order in its re-constitution, and to ascertain how it bears on, or is likely to affect our "ancient and honourable Society."

"The United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta," may claim to be an "honourable society" in the Masonic sense. It must, however, defer its title to be considered "ancient" for a few centuries, dating as it does from the year of grace, 1872.

The "Masonic Knights Templar" existed for about a century. Few well informed Masons will be found seriously to maintain that there was the slightest connection, except in name, between them and the old chivalric body that after having supplied the text for many a brilliant page of mediæval history, at last went down before the united Craft of Kings and Pope.

The "United Orders" repudiate the Masonic prefix, and retain connection with Freemasonry only to the extent of selecting their members from the Masonic body. They have therefore ceased to be, in the words of our worthy Bro. Hughan, "either Masonic or chivalric," and must be considered as a completely new organization, with which, as *Freemasons*, we have no official connection, and whose principles and influences, as set forth and exercised, are not only divergent from, but in a manner positively antagonistic to those of our time-honoured Institution.

That the Templar body *has* formally severed its union with Freemasonry, I consider is a subject of congratulation to the latter society. I have always maintained that the "high grades," so-called, commencing in this country with the High Knights Templar," have been to a great extent injurious to the Craft. The requiring from a Candidate of a profession of Trinitarianism, is a serious departure from the toleration of Freemasonry, and there has been for many years past a gradual growth of the other objectionable element, exclusiveness on social and ancestral grounds, that will apparently find full scope and exercise in regulating the admissions into this new "brotherhood of gentlemen!"

Apart from Freemasonry there can of course be no objection to the formation of any society based on exclusive principles. Outside our Order class distinctions have their legitimate weight, and if in our Order, comprising as it does representatives of all ranks and classes, there are brethren who in addition to the "rights and benefits" of Freemasonry, pure and simple feel the want of, or the wish to add other ties peculiar to those in their own social sphere, by all means let them have the opportunity of gratifying the aspiration. Only, let it be clearly understood, both by the members of the Masonic body and by those outside its ranks, that the new Order, while confining its membership to those possessing the

Masonic qualification, has no other connection with the Fraternity of Freemasons.

The difficulty suggested of the Order of the Temple being disqualified on its severance from our Order, from administering obligations to its initiates, will hardly be practically inconvenient. An organization, the Grand Master of which is the Heir Apparent to the throne, will easily take any steps that may be necessary to legalize its proceedings, and have extended to it the same legal protection afforded to the ancient Institution.

Here in Ireland, the change just completed will probably be more distinctly felt than in England, in consequence of the Chivalric Degrees not being recognized as a part of the Masonic system in the latter country. Here, on the contrary, it has for a long time been the usual assumption that the Order of Freemasonry includes all the degrees worked, up to the "Supreme Council 33°," and most young Masons, and many older ones who should know better, have been trained to regard the various "high grade" orders here, as so many steps in the Masonic ladder. I need not now dwell upon the injurious effect such a theory must exercise upon Craft Masonry, nor stop to emphasise the evil of introducing into a system, claiming to be Masonic, barriers to supposed Masonic advancement, consisting of Religious tests, and class or birthright qualifications. I hail, as a step in the right direction, the severance of the Templar body from the Masonic Order; and I cannot but be glad to find carried into operation by those who are considered the leaders of Irish Masonry, and who deservedly possess the confidence of the Irish brethren, principles for the enunciation of which, I have before now been denounced as "revolutionary" in Grand Lodge.

A question may arise as to what part such of us as happen to be members of the Templar Order, may feel called on to take under its new Constitution. I am disposed to think that its success or its failure will largely depend on the consistency with which it carries out its principles, and confines its future admissions to those qualified according to its proposed standard by birth and social qualifications. Now, I have no pretensions to, and, possibly as a consequence, little or no sympathy with "aristocracy," and one of the greatest attractions in Freemasonry, for me and

those who think with me, is the fact that inside its precincts we know ourselves to be on equal footing with the most socially exalted member of the Order. For us, therefore, membership of the "United Order" will be to a certain extent an anomaly, not sufficiently so, perhaps, as to cause us to "leave the ranks" but quite enough to induce us to abstain from taking any active part in its executive. While there is nothing strictly objectionable in the "Statutes of the Convent General," there is quite enough to shew us that according to the ideas wrought out, we are as it were members by accident, and the position of "silent members" will I suggest be the most consistent with wisdom and good taste.

It is almost a pity that it has been thought necessary to revert to the costume of the old chivalric order. The effect will doubtless be picturesque, but to my mind rather too suggestive of a masquerade. Of course with the practices of our judges and lawyers, wigs and gowns, and our *levées*, and court receptions, to keep us in countenance, the absurdity of the proceeding will not be, perhaps, over conspicuous, but if we have many public "demonstrations" we may expect a fair share of the caustic ridicule that permeated the articles lately appearing in some English papers, nor can we fairly quarrel with the view taken of our proceedings, from the standpoint of a common-sense practical "outsider."

The title of the new "United Order" is somewhat peculiar. The blending of the Order of the Temple and the Hospital, has in it a student of history, a slight dash of the "comic" element. Then, again, while there are some clergymen, and a few soldiers to be found in our ranks, I would be glad to know what other claims we can put forward to be considered as either "Religious" or "Military?"

It is the opinion of a good many shrewd brethren that there is a political motive underlying the recent change, and if so, we have of course an additional reason for being on our guard against the Templar Order being in any way identified with Freemasonry. As before stated there is less danger of such a mistake in England than exists here, where the Templar qualification is required for candidates for the Rose Croix Order usually known as "Prince Masons." Another difficulty is

suggested. Rose Croix Masons here must have taken all the preliminary degrees in our system, among which occurs, for instance the degree of "Knight of the East and West." This degree has hitherto been worked in Ireland under a Templar warrant; but in England it is claimed as one of the degrees under the government of the Supreme Council 33°, and by the "Tripartite Treaty." The Templars of England, were, I believe, bound not to work any of the degrees conferred by the A. and A. Rite. Does that treaty bind us now? and if so, to whom is the working of the Degree to be relegated? I fancy the "New Order" will find some difficulty in either expunging or altering the control of this degree, especially among our country "Preceptories," should the governing body consider such a step necessary.

The High Knights Templar here, were tenants for a portion of our Dublin Masonic Hall. I presume that tenancy will not be in any way disturbed by the recent change. Composed as their Order will continue to be, of Freemasons who have received the R. A. degrees, they are, though not Masonic, eminently allied with Freemasonry, and there can therefore be no difficulty in permitting them to confer their degrees within our walls. In fairness, however, should kindred bodies, such as the "Rosicrucian Society of England," and the English "Order of Rome and Constantine" whose members are necessarily M.M.'s, at any future time seek to extend their system in this country there should be no objection to afford them similar accommodation if space permitted.

Whether all the Encampments under the old system will continue their allegiance to the new, can hardly yet be considered settled. If any of them refuse to do so the question may yet become difficult and complicated.

JOSEPH H. WOODWORTH.

VERBUM SAT SAPIENTI.

We have often been struck with one or two little matters in our Masonic system and practice, to which we think the attention of the Craft is not always sufficiently directed, and so we hope to be permitted from time to time in the pages of the *Magazine*, and under our friendly signature

—redolent as that name is of length of years and wise experience—to submit our views on such matters calmly and respectfully to the earnest consideration of our Masonic readers. Mr. Weller, Senr., seemed to think that “width and wisdom” invariably “went hand in hand,” but without endeavouring to prove to-day the axiomatic soundness of the data of that memorable old gentleman, we will fain hope, that our lucubrations, as they certainly are put forward in all good intent, will also ever be marked alike by genial good sense, and kindly and tolerant wisdom. And the subject we wish to touch upon to-day is rather a delicate one in itself for many reasons, we allude to the Admission of Candidates.

Now, many and widely divergent views exist amongst us English Freemasons on the subject. Despite what is commended alike to us by the teaching of our own formularies and the dictates of common sense, we may add the instinct of self-preservation, our practice is very often, in marked contrast to our theory, since the former is often as careless and lax, as the latter is distinct and precise.

We are all quite aware, that the desire for admission is, and ought to be, spontaneous on the part of the candidate, and that we as Masons never recommend our candidature to others, or, to use a somewhat vulgar expression, never “tout” for members. The universal rule of our Brotherhood is, never to exhort or advise any one to seek the privileges of Freemasonry. But when we come to consider the qualifications of those we wish to receive or admit into our Lodges, how different in truth is our too common custom in this respect. Is it not true, that there is a tendency in us all to forget, or lose sight of, the higher teaching of our own wise regulations and cautious recommendations on the subject?

Do we not all of us too often sacrifice the express directions of our Order to our personal feelings, if kindly in themselves, of active interest in a friend or a neighbour? Some of us look to his agreeable qualities, his social position, his own hasty wish on the subject; the probability of his being a very agreeable companion for future hours; the possibility of his becoming an ornamental, rather than an useful member of our Order. But, yet all the

while, our good old Craft is ever warning and telling us, in many impressive words, that what Masonry requires, is in truth something very different to each and all of these qualities and qualifications, however good or agreeable in itself. The members that Freemasonry is intended to gather under its banners, are, men of kindly disposition and moral lives, men of sterling worth and upright walk, men who when they are admitted will seek to improve, to progress and to rise.

But it is lamentable to think how many are introduced annually into Freemasonry, from personal good feelings or from some ephemeral motive, who remain “Cyphers” ever in the Craft, as stationary as the buoys in the Channel but not so useful; ornamental, it may be, but not efficient Masons; somewhat careless and irregular in the hours of work, but marked by special and praiseworthy regularity in the hours of refreshment, or the more unbending moments of the social Lodge festivity.

Now we say this, in all sincere goodwill and love for our brethren and our Order, and we trust that it will be as kindly received by them as it is kindly intended by us. The one weak point in our English Freemasonry just now is the somewhat hasty and too ready admission of Candidates. Many lodges, for instance, only require one month's notice, while no lodge in our humble opinion ought to accept any Candidate under two months' notice. The Candidate may be recommended by some leading brother, or by a “set” of brethren, no questions are asked about his actual character, or moral qualifications, and the consequence often is, as we all must admit, that, without adopting the old proverb, “one black sheep makes many;” yet, as the Candidate thus hastily accepted, is not really suited for the atmosphere of Freemasonry, the harmony of the Lodge is essentially impaired by his presence, and by some one unwise admission as we know in many instances, the seeds of the ultimate dissolution of such Lodge have been sown by the reception of an uncongenial and unqualified member. Our able and distinguished Bro. J. R. Stebbing alluded in a recent speech of his in Grand Lodge to the fact, that a Lodge in Liverpool, the name of which was happily suppressed, had received into its bosom a member graced with a ticket-of-leave. Yet surely, if such be the case, there

must have been very great laxity somewhere and we cannot pretend to find any justification, or feel much sympathy for the Lodge itself. It certainly, we at once admit, would not conduce to the happiness or harmony, or respectability of a Lodge, to have a brother belonging to it blessed with such a peculiar attribute, or to hear the Tyler solemnly announcing to a flustered W.M. and the indignant brethren, that, "D. O. Robinson," "particularly wanted," "Bro. Swindle!"

This seems a ludicrous instance to most of us, but it proves, we venture to think, our case completely, by the simple fact, that such a state of things is even possible under our present system. Surely we have a somewhat amusing, if unwelcome warning from such a fact, against the lower view we too often take, as to our own duty in the proposal and acceptance of Candidates. If then we wish our lodges to flourish, if we desire Freemasonry to go on and prosper, as it is no doubt doing now, if we wish that our good old Craft may still move on her way amid the admiration and respect of the age in which we live, let us seek to be more careful than ever, in respect of the Candidates we recommend or admit into our lodges. If Freemasonry is to endure, it must be built up on the honest work, the good intent, the fair reputation, the moral lives and the faithful discharge of his duty by every Craftsman, otherwise our very prosperity, if accompanied by forgetfulness of our rules, or laxity in their application, will only eventually lead us along a downward path. But if we will endeavour faithfully to carry out, both in the spirit and letter, our own wise regulations and better teaching in this respect, the building of our own Masonic work will be perfect in its parts and honourable to the builders, and our Accepted Brotherhood will continue in time to come, as in time past, and at the present hour, to exist and to increase for the glory of God and the welfare of man.

MENTOR.

Reviews.

The Origin and Early History of Freemasonry, by G. W. Steinbrenner, Masonic Publishing Company, New York.

We have perused with very great edification, a work, which though new to English

Masons was published in America so long ago as 1868. In that year Bro. G. W. Steinbrenner put forth in New York, the volume to which we wish to call attention, *The Origin and Early History of Freemasonry*.

Of late years the American Freemasons have been honourably distinguished by much of intellectual activity, which has been evidenced by numerous very interesting publications. Among these we may mention with entire approval, and much commendation, Bro. Mackey's *Lexicon*.

Bro. Steinbrenner may, however, we think, claim this merit, that he is the first American Freemason, who having fully accepted the "Guild theory," as it is called, devotes his talents and energies to produce a work, which we feel bound to say, reflects the highest credit on his conscientious endeavours to bring before us, the accumulated and accumulating evidence which may be adduced in support of the said theory, by a carefully arranged chain of argument, documents and facts. Indeed, were it only for the authorities Bro. Steinbrenner quotes, and the writers to whom he refers us, his "Opusculum" would be of the greatest value to the Masonic student, and is deserving of much praise.

But Bro. Steinbrenner's contribution to Masonic history and archæology, is also marked by singular clearness of statement and praiseworthy accuracy of detail.

The only little blot, we can venture to hint at, is the somewhat hasty endorsement of Bro. J. G. Findel's Teutonic claim for the origin of the guild of Freemasons in German land. Our worthy Bro. Steinbrenner bears a German name and we will only say both of him and of Bro. Findel, "Arcades ambo;" both of them are good and honest "Deutschers" and worthy of commemoration and commendation in a new Hans Breitmann's Lied. Seriously, however, the somewhat premature adoption by Bro. Steinbrenner of Bro. Findel's ingenious and patriotic hypothesis, detracts from the otherwise undoubted value and authority of his work. The evidence upon the guild history is gradually becoming so clear that there is no difficulty in demonstrating that both the earlier theory of our learned Bro. J. G. Findel, and the later opinion of Bro. Steinbrenner on this head, are equally untenable. They cannot, as we believe, face or outlive the sterner

sifting and scrutiny of a true historical criticism.

Guilds, no doubt, are an Anglo-Saxon institution with us, and have no doubt too, a common Teutonic origin. Guilds were apparently of two kinds, religious guilds and trading guilds. The primary idea of a religious guild was an assembly of men or of women, or of both, all paying to the common purse or chest, which met at stated times for the purpose of prayer, of attending religious worship, of keeping duly sacred days, and the anniversary or guild feast, generally on the day of the patron Saint, of assisting indigent members, visiting them in sickness, and attending their funerals. Many of these guilds in this country, were of very early origin, and became eventually very rich but were dissolved in the reign of Henry VIII., who took possession of their property as unscrupulously as he seized ecclesiastical lands also. Until late years they had practically disappeared amongst us but, as they had much of good, and value, and truth, and power, in their idea and organization; there seems to be a tendency to resuscitate them in our own time, with what success remains to be seen.

There were also trading guilds, which were bound together by a common vow, to keep secret the mysteries of their trade or art, to relieve their own brethren or sisters, to look after them in sickness, to bury them at the cost of the guild, and to meet once a year in the general assembly, to make rules and regulations, and duly to keep the commemoration feast in honour of their patron Saint. These guilds had generally guild halls, and chapels, and chaplains belonging specially to them; and some of the accounts of their annual expenses, which are still extant, are very curious indeed. Guilds existed in this country in the Anglo-Saxon times, and this fact is in itself fatal to Bro. Findel's and Bro. Steinbrenner's theory who would limit the origin of Masonic guilds apparently to about 1100, and hold that Freemasonry, is the result of the organization of the German "Steinmetzen," and was brought into England by the working German Freemasons. But we cannot forget, that guilds existed even before the Anglo-Saxon times, and are in truth of Roman origin. The "Collegium Fabrorum" was undoubtedly a guild, governed almost by the identi-

cal laws which marked the later guilds, a fact, which Sir F. Palgrave expressly stated in his *History of the Anglo-Saxons*, some years ago, and of which Mr. Hope in his masterly account of architecture, seems to have no doubt whatever.

We fear then, that we cannot at all accept the theory of the German origin of our Masonic Fraternity, as not only does it contravene all our Masonic traditions, but also is antagonistic to much of trustworthy evidence, which bears directly on the origin and progress of Freemasonry. And not only this, but such a theory entirely overlooks that remarkable manifestation of our Craft which is to be found in the very early, and identical, and universal use of Masons Marks, all pointing at any rate to the existence in different countries of Masonic guilds. There seems to be little question or doubt, as we before said, that both in France and England, guilds of Masons existed before 1100, and as our legends are quite correct historically in attributing to Charles Martel rules and regulations for the French Masons, the statement that Athelstan granted a charter to the Masonic guilds in England, is probably equally true. Bro. Steinbrenner following Bro. Findel, lays much stress on the legend of the Four Crowned Martyrs as decisive of a German origin. There seems to be a little confusion and repetition of the names in the various breviaries and the "Acta Sanctorum," but there can be no doubt, we think, that the story of "Severus Severianus, Carpophorus and Victorinus" was very familiar to the German Masons, as appear by their rules and regulations drawn up "Kappitelweise," or "in Chapter." Bro. Steinbrenner truly says, the four Masonic Martyrs were the Patron Saints of the German Freemasons. And while we admit this, it yet seems difficult to understand how a legend which was the common property of all the "Fideles" then, in all lands equally, could by any means, become appropriated by the German Masons alone, how their use of it, is a proof of the German origin of Freemasonry.

Though the German Freemasons made more use of the Four Martyrs than we English Masons seem to have done, yet their connection with the Masonic guilds, was not unknown in England. Indeed, the writer of the Masonic poem alludes to



them in a purely English way, and claims them as Masons :

"These holy martyres fowre,
That yn thys Craft were of gret honoure ;
They were as gode Masouns as on erthe schal go,
Gravers and ymage makers they were also."

While, then, we agree with Bro. Steinbrenner, that this allusion in the oldest Masonic MS. so far discovered, proves, the early acceptance by the guilds, of this old legend, in this country, we are obliged to differ from him in the conclusion he comes to, that, thus the identity of the English guilds with the German Steinmetzen, is made out, or that we derived this history of the Four Martyrs from the German guilds. But having said all this, as we felt it our duty to do, by way of friendly protest, and in the interest of Masonic truth and historical accuracy, we are anxious to commend Bro. Steinbrenner's work to the notice of our English Brotherhood. We think, also, that all who read Bro. Steinbrenner's carefully collected facts, and interesting evidences, will come to the conclusion of a non-Mason, who said once upon a time, "well there is a good deal to be said for you Masons."

And what a wonderful history is that of Freemasonry after all? For say what we will, propound what favourite theory we may, start what difficulties we like, insert what claims we choose there is this simple yet startling fact, Freemasonry was ; Freemasonry is ; how can you account for its origin and development, its existence and perpetuation in the world ?

Now it is clearly altogether useless, in this sapient and calculating age, to come before the public, or the critical mind, with statements in which nothing is stated and with "conclusions in which nothing is concluded." It is hopeless also to propound some wonderful theory, based on no evidence whatever, or on dates which are defective, and on authorities which do not exist, and then in answer to queries and complaints, to say, as people are so fond of saying dogmatically, "you must accept this statement, or that hypothesis as the case may be, because the one or the other is commonly received among us."

It seems, therefore, far wiser to endeavour to ascertain what is after all the credible history of Freemasonry on the safer laws of cause and effect, and thus also to seek to pave the way, for a critically correct, and

historically true history of our great association. Hence the value of all such works as the one of Bro. Steinbrenner's, we have before us. They are "Pioneers" so to say in the way, preparatory efforts which may enable some competent brother some day to give us a new and enlarged history of our order. In saying this, we do not wish to ignore or undervalue Anderson, and Preston, and Laurie, and Oliver, our earlier Masonic Historians. Anderson, and Preston have certainly the great merit of pointing out clearly the true solution of our history, namely, our connection as a speculative body now with the old Operative guilds. It may be, that their works are somewhat deficient, in what the Germans would call a correct estimate of the approximate value of the authorities they quote, and of the statements they endorse. But yet Anderson and Preston wrote *bonâ fide*, honestly, evidently accepting the facts they put forward, without entering into any critical examination of the legends of the guilds, one way or the other, but many of their statements were based on an unscientific acquaintance with MSS., and are weakened by a too hasty acceptance of dubious authorities. History, however, like all matters and sciences, is after all progressive, and we often have to surrender unwillingly too, as evidences turn up from some dusty corner of the State Paper Office, some cherished tradition and belief of our youth, or maturer years. Indeed, it was said, in an able review in *The Times* newspaper some time back, that, if new evidences continued to "crop up" at the rate they were almost daily doing, we should have to re-write English history altogether. It is not then, neither will it ever be, an easy task to write a new Masonic history, but still let us hope, one day, to witness that much to be desired consummation.

And in the meanwhile, let us hail and applaud all those Masonic writers, like Bro. Steinbrenner, who not only furnish us with a very readable book in itself, but tender it to us in all fraternal goodwill, a praiseworthy offering, in every sense of the word, in the great and good cause of Masonic Truth.

W.

In Memoriam.

LORD ZETLAND, P. G. M.

Our good old Chief is gone,
 He has passed away in peace,
 From the weakness of this earth,
 He has found his calm release ;
 We shall see his face no more,
 Amid our meetings here ;
 And we mourn him truly now,
 With his own, and near and dear.

His was the honest heart,
 The calm and manly sense,
 The kindness and the honour,
 True words without pretence ;
 With a firm and tranquil step
 Amid many cherished years,
 He ever kept his high prestige
 Amid our Country's Peers.

How long he ruled our Craft,
 Let our annals gladly tell,
 How truthfully he governed it,
 How wisely and how well.
 His was the rule of probity ;
 And our Craft admiring saw
 That he upheld the rights of all,
 In order, and by law.

Our Landmarks were his guide,
 Our Constitutions still
 Were manfully upheld by him
 'Mid all of good or ill ;

And our Universal Banner
 Floated over our just laws
 Of honour, truth and right,
 Amid the Craft's applause.

During six-and-twenty years
 Of his all-kinly sway,
 The star of charity seemed to rise
 And shine in fuller ray ;
 For we learnt at last to see,
 At least in clearer light,
 That humble works of a Brother's love,
 Are fairer than deeds of might.

To aid the old and friendless,
 The desolate and lone ;
 To cheer the widow's sorrow,
 To soothe the orphan's moan,
 Was the true work of Brethren ;
 Like a whisper from above
 There spoke a thrilling voice to us,
 "Freemasonry is Love."

The good old Craft is sailing still,
 Before a prosperous gale,
 Under a faithful Helmsman,
 And with a flowing sail ;
 But we think of that honoured Master,
 Who ruled us many a year,
 And we grieve in fraternal sympathy
 With his own, and near and dear.

A. F. A. W.

"UBIQUE."

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

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

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

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

A. F. A. W.