

# THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 2.—VOL. I.

AUGUST, 1873.

PRICE 6d.

## FREEMASONRY IN SCOTLAND.

### No. I.

A prejudice against Scotch-made Masons exists to a considerable extent amongst English Brethren. This arises from the unfavourable circumstances under which very many of our southern friends have been introduced to our lodges, and have first witnessed our administration of Masonic rites. Its "emergent meetings" and its close association with inns, taverns, and the like are the bane of Scotch Masonry. By far the greater number of lodge communications in Scotland are held for the purpose of conferring degrees at sight upon parties whose names have never previously been before a stated meeting as applicants for admission, and in regard to whose character nothing is known beyond what is stated by the brother bringing him as a candidate, and whose knowledge in this respect is often based on a casual acquaintanceship. While it cannot be denied that many worthy persons have been "made" at meetings of emergency, it is also true that others have been admitted who should have been rejected. The system, while enriching their funds, deprives lodges of the right to say who shall and who shall not be admitted under their charter. I have known of a couple of returned convicts being initiated at a meeting of emergency. Their true character was discovered after their admission, in time to prevent the issue of their diplomas. Through the facilities for admission that are afforded by lodges, chapters and encampments, it is not unusual for a person to be entered, passed and raised at one sederunt;

marked, chaired and arched at another; and dubbed at a third—all within the space of forty-eight hours.

The holding of Masonic communications in places of public entertainment is objectionable upon several grounds. The privacy essential to the observance of Masonic customs cannot in ordinary circumstances be preserved in public-houses, where in the majority of cases lodges have two drinking apartments temporarily assigned to them for their use. These being in many instances flanked by other rooms open to the public, and within ear-shot of the signals peculiar to the institution, the aid of a curtain is resorted to, to allow of a communication between lodge-room and adjacent being carried on unobserved from the passages leading to other parts of the house. Here the tyler has, sword in hand and bedecked with the regalia of the Craft, to keep watch and ward alternately on either side of the curtain, and be the butt of ridicule to any outsider who may choose to indulge in a joke at the expense of the Order. As to the accessories to Masonic ceremonies, the merest novice cannot but note how incongruous is the association of these with the common-place furniture of an ordinary drinking-room in a public-house. As a rule no rent is paid for lodge-rooms in taverns; it is, therefore, to the drinking which in Scotland is the usual adjunct to Masonic meetings that landlords look for their remuneration. We refrain from depicting the bacchanalian scenes to which this system gives rise.

It is to these circumstances chiefly that we attribute the prejudice against Scotch-made Masons.

In this country Mason Lodges were, prior to the absorption of the Operative element accustomed to meet for initiation in kirks, the upper chambers of dwelling houses, or at secluded places in the open fields. The records of some of our pre-eighteenth century Lodges show this to have been so. In the secession of the Journeymen Masons of Edinburgh from Mary's Chapel, it was held to be an aggravation of their rebellion that they met for Masonic purposes in a "public change house." But after the erection of Grand Lodge the custom became common, and has ever since existed in greater or less degree. Of the halls which have been acquired by our Lodges, very few are kept for the exclusive use of the Craft, and in consequence their interior arrangements are sadly out of keeping with the ostensible object of their consecration. There are of course exceptions to this remark; several of the lodges in Edinburgh and Glasgow, and one or two in the provinces, having halls strictly appropriated to Masonic purposes. Floor-cloths bearing the symbols of the Craft are seldom seen in our lodges. Their use was forbidden by Grand Lodge more than a century ago. Instrumental music is not unfrequently employed to give increased effect to our secret ceremonial. This is not, as is generally supposed, quite a novelty in Scotland. The example was set by one of the Edinburgh lodges (St. David) as early as 1744, in which year it was presented with an organ by one of its members. In some lodges the want of instrumental music is supplied by psalms being sung at certain stages in the initiation service. But these are exceptional cases. Music in our lodges is as a rule confined to convivial and festive occasions. There was a time when Masonic songs—productions abounding with extravagant

allusions to the symbols and principles of the Craft—alone were sung in the convivial meetings of lodges. Each had its song-book, which was always at hand in cases of sudden eclipses of the memory. Burns contributed one purely Masonic song, in which his use of the phrase "grand design" betrays an acquaintance with the early Masonic poets. As his "Farewell to the Brethren of St. James's Lodge, Tarbolton," excels all other efforts in the same direction, its reproduction can never be out of place when treating of Masonic "harmony." It is now almost the only song of the kind which has retained its hold upon such meetings.

"Adieu! a heart warm fond adieu!

Dear Brothers of the mystic tie!

Ye favour'd, ye enlightened few,

Companions of my social joy.

Tho' I to foreign lands must hie,

Pursuing Fortune's slid'ry ba',

With melting heart and brimful eye,

I'll mind you still, tho' far awa'.

Oft have I met your social band,

And spent the cheerful, festive night;

Oft, honoured with supreme command,

Presided o'er the sons of light:

And by that hieroglyphic bright,

Which none but craftsmen ever saw!

Strong mem'ry on my heart shall write

Those happy scenes, when far awa'.

May Freedom, Harmony, and Love

Unite you in the Grand Design,

Beneath th' Omniscient Eye above—

The glorious Architect divine!

That you may keep the unerring line,

Still rising by the plummet's law,

Till order bright completely shine,

Shall be my prayer when far awa'.

And you, farewell! whose merits claim,

Justly that highest badge to wear!

Heav'n bless your honour'd, noble name,

'To Masonry and Scotia dear!

A last request permit me here,

When yearly ye assemble a',

One round—I ask it with a tear—

To him, the Bard, that's far awa'."

The sitting on "refreshment" in our lodge, and the wearing of party-coloured

aprons—customs that have obtained since 1736—are peculiarities of Scotch Masons which attract the attention of English visitors. The usage of our lodges in the former respect is gradually becoming assimilated to that of England—but the taste for fancifully-trimmed clothing continues. In former times full dress was regarded as essential to appearance at Grand Lodge communications, public Masonic demonstrations, or the festive meetings of the Craft. Now-a-days, on such occasions undress has become common.

A point of dissimilarity between the English and Scottish Craft, of greater importance than anything relating to dress or conviviality, is the absence from lodges in this country of “subscribing members,” as the term is understood on the other side of the border. Our Masonic Charities are scarcely worthy of the name. The minimum fee for initiation is 3*l.* 6*d.*, and in the case of nine-tenths of the initiates it is all they are ever required to pay in connection with Freemasonry, apart from what they may spend for their own personal gratification. Even where a money test of membership is exacted—and this obtains to but a very limited extent—the sums so raised are applied to general purposes.

The institution in 1846 of the Fund of Scottish Masonic Benevolence followed a prolonged but unsuccessful attempt to establish by voluntary effort a Masonic Orphanage. This Fund is supported by the compulsory contributions of members of Grand Lodge, supplemented by a portion of the registration fees paid for intrants. Its operations have hitherto been confined to the administration of casual relief: and through the economy that has been observed in this respect a reserve fund, of about £3,000, has been acquired with a view to the future endow-

ment of a permanent charity—a step which recent enactments of Grand Lodge are expected to facilitate. The outcry which was raised by the daughter lodges against Lord Rosslyn’s recent proposal to levy from every craftsman under the Scotch Constitution a small quarterly subscription, towards the liquidation of a debt of some £13,000 incurred in the erection of Freemasons’ Hall at Edinburgh, and thereby to place Grand Lodge in a position to carry out the object contemplated in the institution of its Charity Fund, was the result of our defective education in the matter of making the practice of the Craft square with its benevolent principles.

The Scottish Fraternity does not concern itself about its own history and antiquities. Masonic authorship is consequently at a discount amongst us. Where instruction is professed to be given by lodges, it consists chiefly of rehearsals of the ceremonial peculiar to making Masons. Although the ritual is now communicated oftener by print or writ than orally, it is seldom read during initiation. In former times masters who from disinclination or incapacity failed to commit the ritual to memory were relieved from conferring degrees by the “Initiator,” an official now almost unknown, though his duties still, in many lodges, devolve upon private members. This proceeds from the custom of advancing brethren to the mastership more on account of their social position than because of their Masonic acquirements—a custom which was common also in Operative times. Men of all ranks congregate in our lodges, where much social intercourse is enjoyed, and friendships are formed which but for the mystic tie would never have existed. It was to his introduction to Masonic circles on his visit to Edinburgh that our national Poet owed his

acquaintance with some of the most distinguished men of his day.

I have adverted to one or two peculiarities in the customs of Scotch Masons. Representation by proxy is another. The meeting at which Grand Lodge was instituted was composed of the Masters and Wardens of lodges, or their proxies. The right to appoint proxies, as an alternative in the case of lodges declining to be represented by their own Master and Wardens, was confirmed by a clause in the charters that were subsequently issued under the Scotch constitution. This system after being in operation for one hundred and forty-seven years, has by resolution of a majority of the brethren attending last Quarterly Communication of Grand Lodge been ordered to be abolished at the end of the present "Masonic year"—April, 1874. Our head Masonic court will, should the resolution be confirmed, then be composed of actual Masters and Wardens, and all Past Masters. By the introduction of the ex-officials just named our constitution will bear some resemblance to that of England. The metropolitan lodges have always been represented by their own office-bearers; but is only within the last few years that that course was to any appreciable extent adopted by provincial lodges. Between their own *ex-officio* members of Grand Lodge, and the great preponderance of proxy commissions held by them, the brethren in Edinburgh have for about a century and a half had the direction of Scottish Masonic affairs very much in their own hands. Whatever their shortcomings in the discharge of Masonic duties, and how ever greedy of Masonic honours, they have through several generations devoted no inconsiderable portion of time to the management of Grand Lodge—a labour which was thrown upon them by the per-

sistent negligence of the country lodges. It is now thought undesirable that supreme Masonic power should be concentrated within so limited a circle. Hence the contemplated disqualification of proxies and the recognition of Past Masters as constitutional members of the Masonic executive.

It must be admitted that there is at the present day less necessity for representation by proxy than existed at and long subsequent to the date at which it was first recognized. The hinderances to personal attendance at Edinburgh, however continues in the case of colonial lodges, and ought in common fairness to be provided for as hitherto. No abuse of the proxy system by the home lodges, nor neglect of the claims of Past Masters, can in any degree justify the wrong which the abolition of proxies is calculated to inflict upon our colonial lodges. These number more than a fourth of the lodges under the Scotch constitution, and are located in every part of the world—and yet, by the contemplated change they will be virtually excluded from a voice in the administrative body of the Order, to whose laws and levies they are bound to give effect. The object for which proxy commissions were wont to be procured, viz., that the votes which they carried might be secured for party purposes in questions coming before Grand Lodge, no doubt necessitated a reform in the system. And this was accomplished when in 1869 a definite date in each year was fixed for completion of the roll of members entitled to vote. The list for the present year contains the names of 797 brethren, 367 of whom are actual Masters and Wardens.

D. MURRAY LYON.

## THE MASONIC CHARITIES.

Many years ago it was my lot to be asked by a non-Mason, of what practical good is Freemasonry? "You assemble," he said, "on special occasions, you wear collars, and aprons, and jewels, you have constant banquets, as I gather from the Magazine on your table; and whatever may be the amount of labour of which your worthy Craft takes part in, there can be no doubt of their appreciation of refreshment."

"But of what practical benefit is Freemasonry?" he concluded, "I pause for a reply." I said then—being a young Mason comparatively, I remember well, putting all this banter calmly aside without notice, which is always our best policy—"that our real defence and the truest representation of our principles were to be found in our Masonic Charities, that, with us at any rate, profession and practice did go hand-in-hand, and that very few persons outside our Order could possibly know, the amount of extensive and habitual relief, distributed by us among the reduced and indigent of our brethren. That this was to me the striking proof of its practical benefit to mankind, in that, it ever inculcated brotherly love and unceasingly administered open-handed relief." I say so still, after an experience in Freemasonry, of over three decades, and I believe in this great reality, is still to be found the truest commendation of our wide-spread Brotherhood, while I farther strongly feel, that, the application and embodiment of the active principles of kindly and discriminating benevolence, alike offer the best explanation of our past history and present success, and constitute the only safe foundation, on which to build up the great moral and spiritual building of our Order in its continued life, and its future value to mankind.

In saying this, I do not wish to ignore the immense importance Freemasonry

possesses in its peculiar organization as a common platform, so to say, on which the most differing, and the most distant, may meet and agree in the happy fraternal work of sympathy, toleration and good will for others; but I am inclined to think that Freemasonry is always stronger, in proportion as it carries out effectually and efficiently its great and abiding principles of "Brotherly Love, Relief, and Truth." And this would be my reply to all our antagonists and gainsayers to-day, at home and abroad. "Freemasonry may not suit your peculiar views, may not harmonize with your personal ideas, it may seem antagonistic to your 'ism,' or 'ology,' or 'vanity,' as the case may be, but Freemasonry has this one thing in its favour and on its side, namely, that it honestly seeks to put into practice the principles it professes and the truths it upholds." I know of no society, "quâ a societas," of men like ours, which does so much in the cause of good sound active charity, in the truest sense of charity, as our Accepted Brotherhood. And when we call to mind the large sums voted alike by our "Lodge of Benevolence," and annually from our "Provincial Lodge Funds," and from what we used to call the "Pedestals" of our private lodges, we shall agree, I think, with that intelligent American who once said, "I guess if you tottle up all these statistical vouchers of your'n, you will discover that they rise a pretty considerable amount." Now, if Freemasonry stopped here, it might fairly claim some credit for its ceaseless, and active, and intelligent, yet unostentatious charity; but it does not stop here by any means, it goes much farther. It is not satisfied with casual grants or temporary votes in aid, but it seeks to make such charity both practical and permanent, in that it endeavours to give the means of subsistence and comfort to old age, to educate the orphan sons and daughters of our deceased or helpless brethren, so as to give them a good start in life,

and enable them to play their parts and fight their battles in that greatest after all of all strifes and struggles—the great scene of this world's warfare and this world's duties.

I propose, then, to give an account now of our great Masonic Charities, as I think, the reference to their past annals, a sort of summing up of what they have done, a simple statement of what they are doing, may interest the Craft at large. Perhaps, also, when we realize, what is their great value to us as an Order, in illustration of our great principles and when we remember *not only* the sympathy and support they have received from our brethren, but the real and lasting benefits they convey to others, we shall all be stimulated alike—Provinces and Brethren—to do more than we have hitherto done in the genial and ever beneficent cause of Masonic charity and Masonic help.

I can speak with some little authority, as to what may be done in such a cause by combined efforts and earnest zeal, when I mention that it was my privilege to preside for ten years over the Charity Committee of West Yorkshire, during which time we sent up £10,425 13s. to the Metropolitan Masonic Charities. That amount, large as it is, does not represent by a considerable sum, the contributions remitted up to the festival of this year, nor does it include two perpetual scholarships in the Boys' School, in value £2,040. But this is surely enough to convince doubting brethren what can be done, if as the old saying runs, "we only put our shoulders to the wheel;" and if any should think that Yorkshire is a large and wealthy province, and that, therefore, the same rule does not hold good for all, I would only add, "no one knows what they can do until they try to do it;" "go and do thou likewise," and then we will discuss the matter and compare our figures. For I have long been of opinion that our Craft by no means acts up

to its full responsibility as regards the Charities, and that, despite our really wonderful Anniversary Returns, and the fact that this year the brethren have raised the noble amount of £21,000 for the Charities, yet such is our wealth as a body, really and truly, such the power of combined action, that our support should each year become more general and more systematic, in order to uphold the Charities in their fullest efficiency, and to break down that sad list of disappointed candidates, especially in our Boys' and Girls' Schools.

Now we must bear in mind that this list owing to our increasing numbers is likely to increase instead of decreasing, and instead, therefore, of electing only one-third of the candidates, we should seek to enable the Charities to take in, at least, three-fourths of the selected applicants for admission. I am not one of those who think that it would be desirable to be able to elect all candidates, and to have no competition. Competition is both wholesome and advisable when not pushed to extremes, and we must have it in one way or other, either by voting papers or by an examination. For supposing that we could take in all properly qualified candidates annually, we should have to enforce a test of educational proficiency, even though it be a minimum, in order to prevent the possibility of abuse of our Charities, and the tendency unavoidable always here, to allow personal feelings or private interest to bias our judgment in the nomination of candidates. I may just remark that I do not, as of course I could not, in this account of the Metropolitan Charities of our Order, include several excellent Provincial Institutions, whether for relief or education. Some day it might be an interesting labour to endeavour to condense into a tabular statement all our Masonic Charities of every kind. But to-day I propose to call your attention to those great institutions of our Order of which we hardly know as much as we

ought to do, though as Freemasons we may without any conceit or flattery be justly proud of them one and all. So we will begin on the good old principle—"Place aux Dames," with that excellent and admirable Institution the Girls' School.

The Royal Masonic Institution for Girls, such is its present name, was founded March 25th, 1788, at the suggestion of our benevolent brother, the Chevalier Ruspini, for the purpose of educating, clothing, and maintaining the orphan daughters of our brethren, or of those whose reduced means prevented them from affording their children a suitable education. From the first this institution has received much of royal patronage, and has been most warmly supported by the Craft. It was for a long time called the "Royal Cumberland Female School," after its first Patroness, H.R.H. the Duchess of Cumberland, wife of the Grand Master in 1788.

The Girls' School, in contradistinction to the Boys' School, was started, so to say, under the auspices of the Grand Lodge of 1715, and found its first "local habitation and name" in 1793, in a school-house erected near the Obelisk, St. George's in the Fields. But in 1851, the lease having expired, the school was removed to a site of three acres of freehold land, on the high ground of Battersea Rise, adjoining Wandsworth Common, and where it has since continued to increase in efficiency and utility year by year. It is interesting to remember that while its receipts for the first year amounted to 664 guineas, the amount realized at the Festival of 1873 was over £7,500, £2,000 over any preceding year; as in 1871 when H.R.H., our brother, the Prince of Wales presided, £5,500 were collected, which was the highest amount so far.

From its foundation the school has educated 981 girls, and has now 120 scholars. In April, five out of twenty-eight candidates were elected, about one-sixth, but it is hoped that in October fifteen ou

of thirty will be admitted—exactly one-half. The Committee are now extending the wings of the main building so as to provide additional dining hall, schoolroom and dormitory accommodation, and they will then be able to receive 140 girls, if only the school continues to receive, as there is no doubt it will do, the continued cordial and liberal support of the Craft.

The Girls' School possesses about £28,000 of funded property, and its usual annual expenditure beyond that amount seems to average about £3,500, which is raised from the annual subscriptions and contributions of the brethren. During the last year, £4,872 have been paid for the new buildings which will naturally augment the accommodation and improve the efficiency of the school. The Girls' School is an institution of which our Order may justly be proud, as not only has it earned the repeated encomiums of examiners and inspectors, but it successfully carries out an education for children of various and often contrasted classes in society. It is easy enough to educate a given number of children, who are all pretty much on a level; but it is a difficult matter where various classes meet together to direct an education equally suitable to all. In our Order we have the remarkable contrasts of wealth and indigence, of affluence and humbler circumstances, and in the case of orphans, our Order stands to them "in loco parentis," and seeks to give them the same education they would have received had their parents' lives been happily preserved. Hence the peculiar difficulty of such an education as is supplied in our Girl's School. But by the skill of the Governess, whose labours are incessant and most praiseworthy, and the excellent arrangements of the House Committee, our Girls' School alike in its domestic details as in its educational work, has received, as it deserves, the highest approval from all competent judges; and probably there is no institution in this country,

which so fulfils the hopes and expectations of its founders, so develops the advantages of education to its happy and grateful recipients, or so does credit to the Order by which it is so liberally and sympathetically supported.

I have said enough to show how excellent and valuable an institution it is, and how deserving of our hearty good wishes and our still heartier support. Many of my readers will have agreeable reminiscences of its former excellent Secretary, our very worthy brother, E. V. Patten, and will have equally regretted the loss of his valuable services to the Institution and Freemasonry. But I think it is a matter of rejoicing that we have in his successor—Bro. R. W. Little—one who is so thoroughly competent to discharge the duties of his office, and who adds to his well-known Masonic zeal and knowledge, the always welcome attributes, of a readiness to oblige, and of courtesy to all.

Unlike the Girls' School, the "Royal Masonic Institution for Boys" derives its origin from the seceding Grand Lodge or "Athol," or "Antient" Masons. According to Cole the idea originated in the United Mariners' Lodge, No. 23, of that body, and at a meeting of the members of the antient fraternity on the 3rd of July 1798, "to consider the means of establishing a Masonic Charity for clothing and educating the sons of indigent Freemasons," it was resolved to start and support such an Institution. The scheme seems to have been favourably received by that body, though their first beginning of six boys was modest enough. In 1812 the Antient Grand Lodge ordered five shillings on the registering of every new London brother, and of any provincial, and foreign, and military brother two shillings and sixpence, to be paid in aid of the Institution—as it was then called—for "Clothing and Educating the Sons of deceased and indigent Ancient Freemasons." But from 1813, the year of union of the two

Grand Lodges, the Boys' School has continued to receive the support of the United Grand Lodge and the increasing aid of the whole Craft. In 1868 its name was changed to its present designation, "The Royal Masonic Institution for Boys.

Its beginning was unpretending enough; and for many years all that the institution did was to provide the payment, to use a technical expression of our own days, of the "school pence" and clothing for the boys elected. These boys seem to have been sent to school at the option of their parents near their residences, but it is obvious that such an arrangement was most defective in itself and insufficient as an educational effort. In 1811 there were forty-eight boys thus clothed and their education paid for, which number slowly increased to sixty-five in 1831, and to seventy in 1851. In 1850 a proposal to build a school had been made, but it was not then entertained, owing, apparently to the doubts then existing in the minds of some, whether sufficient funds could be provided for the increased expenditure. It was not until 1856 that a house and ten acres of freehold land were purchased for £3,800 at Wood Green. This building having been altered was opened as a school in the year 1857, when twenty-five boys were admitted and received the benefits of a complete education, and the comforts of a home. Many of the boys then preferred, however, to remain out of the house, though now I am happy to say out of 146 boys only two are thus educated.

In 1862 the House Committee, owing to the patent defects of the old building and the increasing demands for admission, determined to build an entirely new school on the same site, and in 1865 the present school was opened for the reception of eighty boys. It was impossible but that a building constructed as the new school at Wood Green is, on all the improved principles of ventilation and drainage, and



school arrangements, should be otherwise than costly. The sum of £47,116 4s. which the building has cost, has necessarily been, and must be, for some time to come, a great source of anxiety to the House Committee and the many friends of the Institution. One consequence of this great improvement has been the absorption of all the funded capital, and though the debt on the building fund is now happily discharged, with the exception of £500 Sustentation fund, the Boys' School is entirely dependent on the annual subscriptions and donations of the brethren. That this will not be wanting both to keep up the school in its full efficiency, to replace gradually the capital sunk in the building, and at no very distant date to increase the number of boys educated, I think we may fairly believe, from the continued sympathy, nay, the increasing liberality of the Craft. In 1811 the income from all sources was £187 7s. 4d. In 1872 it amounted to £10,764 6s. 7d., while in this year the annual festival witnessed the striking return of £7,103 and up to the present time, the institution has received in all from the Brotherhood £9,150, for 1873.

Of the 146 boys now in the books of the institution, according to the report for 1872, two are educated out of the school, two are scholarships from West Yorkshire, one is an East Lancashire presentation, eighteen are purchased nominations, the remainder being elected by the votes of the subscribers. There can be no doubt, that as an Order we may speak in the fullest terms of praise of the institution as an educational establishment. It is giving a thoroughly good commercial or classical education as the case may be, to the orphans of our deceased brethren, and there is no reason why it should not become as useful and efficient a seminary as any one of our great public schools; like Eton, or Harrow, or Winchester. That its utility and value are appreciated is evident,

not only from the large number of purchased nominations, but from the constantly increasing number of candidates for admission. Indeed, the fact, that there were sixty-nine candidates last April, and only nineteen elected, is a sufficient proof of the demand for education, and ought to be a stimulus to us all, to increase our efforts, and not to slacken our zeal on behalf of so needful and so excellent an educational establishment. Since the institution was commenced in 1798, 1,218 boys have received a good education, and a fair start in the great journey of life, and many are filling excellent stations in society, and do great credit to the education they have received.

I am happy in being able to add here, that the House Committee have determined, owing to the pressure of applications for admittance, to increase the dormitory accommodation by an outlay of £1,800. The recommendation to increase the number of boys educated from 125 to 153, has also been adopted. Of this increase of twenty-eight, fourteen will be elected in October, though owing to a death vacancy, fifteen will then really be elected, and fourteen in April 1874. In addition thus to the one hundred and fifty on the foundation, so to speak, there will then be nineteen admitted by purchase, two West Yorkshire presentations, one East Lancashire presentation; one life nomination; in all one hundred and seventy-six boys. This is a large number and a most advisable and praiseworthy increase; but such are the demands for admission that it will not be long, I feel convinced, before we shall have to make provision so that two hundred boys may be comfortably educated in the present admirably arranged buildings. The increasing wants of our Brotherhood will serve to stimulate our zeal still further, and enable the House Committee alike to welcome and provide for two hundred foundation pupils, at the least, within the comely

walls of the Royal Masonic Institution for Boys.

I cannot close this sketch of the Boys School without referring to the excellent management of the House Committee, or without reminding my readers, how much the present success of the institution and the extinction of the debt are owing to the indomitable energy and perseverance of our Bro. F. Binckes, the active Secretary of the School. Bro. Binckes had to work up a large and unfavourable balance, he had what is always so difficult to do, to appeal again and again for the reduction of a debt which was very heavy. But I feel sure of this, that no better work has been done for Freemasonry for a long time, than the erection of the Boys' School, and we should be most ungrateful were we to lose sight of the unceasing energy, or to ignore the unwearied assiduity which have characterized Bro. Binckes' efforts to extinguish this very heavy burden on the School Funds. In the hour of success, let us not forget to whose persevering patience, so much credit is really and justly due.

The Royal Masonic Benevolent Institution, for aged Freemasons and Widows of Freemasons, was founded at a Grand Lodge held on the second of March, 1842. In its origin it was established, however, for granting annuities to males only, and the annuity then granted was on a scale as follows :

From 60 to 70	£10 to £20.
„ 70 to 75	15 to 20.
„ 75 —	20 to 30.

In 1867 this scale was abolished, an uniform payment was made to the men of £26, and this has been increased this year to £36. In 1849 the Widows' Fund was established, and annuities similar to the above scale were granted, but in 1867 this was altered to one of £25 per annum, and increased this year to £28. It is interesting to remember that at the first Festival in 1847, the amount realised was £819

16s. with 40 Stewards. While in 1873, with 185 Stewards, the large sum was received of £6,866 16s. In 1842 fifteen male annuitants were elected, there are now 115, each year shewing a gradual increase; and while the number of female annuitants elected in 1844 was only five, there are now 80 Widows on the Fund, and ten receiving half their husbands' annuity. The Asylum at Croydon which contains apartments for thirty-three annuitants is fully occupied, so that, in every respect, this excellent charity is not only productive of much benefit to all its recipients, but seems to have a very strong claim on the systematic support of the Craft. Its fixed income is about £2,084, the expenditure about £7,300, so that £5,000 has to be raised annually from the liberality and goodwill of our Order. I have thus given, as time only allowed me, or rather space only permitted, a short sketch of our Metropolitan Masonic Charities, and they certainly, alike in their end and object, as in their present active development and effective organization, reflect not only the greatest credit on those who manage them, but they are Institutions of which as Freemasons we may be justly proud.

It has been said, I am aware, that our annuities are too small, and there may be some force in the remark, especially in the dear times in which we live. Probably, did the Committee feel themselves justified, looking at their receipts, to increase the annuities, they would gladly do so, and they have, I may observe, already made an increase this year. Those of us who value Freemasonry, as many of us sincerely do, will rejoice to think how well these works of utility and sympathy and brotherly love, which are represented in the Charities, illustrate the true teaching of our good old Order. I cannot help thinking that if we realized this more fully than we do, by a more general combined action in our Pro-

vinces, we should, by increasing the number of Life Governorships attached to our lodges, greatly increase the Funds of the Metropolitan Charities. I am also one of those who venture to think that all Grand Officers should be Life Governors of one at least of the Masonic Charities; for I am as sure to day, as I was many years ago, that the best explanation of Freemasonry is in its works of Charity and labours of love; and that in aiding old age and educating youth, we are exhibiting to the world at large, that ours are not merely the tinsel trappings of outward decorations or festive gatherings, but that we both profess and practice, to the best of our power and ability, the higher realities of sympathy and goodwill for others, and are ever prompt to succour and to aid those whom Masonic interest has rendered dear to us, or earthly adversity has tried and troubled. Let us hope that these our Charities may long endure, for the happiness and comfort and improvement of those who partake of their benefits, and to the credit and commendation of our Ancient Craft.

A. F. A. WOODFORD.

#### THE UNITED ORDERS OF THE TEMPLE AND HOSPITAL AND THE PRESS.

Our contemporary the *Spectator* anxious to emulate the pungent satire of its more widely read compeer the *Saturday Review*, and to prove itself the clever critic and commentator on all sorts of shams, frivolities and eccentricities—whether displayed in the arena of politics or simply coming under the head of ethics or aesthetics, took occasion some time since to scarify the Knight Templars, and read the Prince of Wales a severe lesson for assisting at a “mock revival or resuscitation” as it was pleased to call it of that ancient chivalric

order. We live in the age of revivals, the revival of architecture, of ecclesiology, the science of symbolism notably amongst the rest; is not the *Spectator* itself a revival—a poor imitation we admit—of its worthier namesake, and are we not justified in following so noble an example, and calling ourselves Knights Templar if we so please?

No doubt H.R.H. was deeply grieved to think that the *Spectator* disapproved of his Installation as Grand Master of the United Orders, especially as that erudite instructor of the public, disposes so thoroughly of his claims to authority over the Templars who were “suppressed as every one knows in the year 1312.”

One of the most curious and instructive features of the public press in the present day is that it fancies itself ubiquitous and omniscient, of course ourselves excepted. The *Spectator*, quoting from the *Daily Telegraph*, gives a long description of the proceedings which as we were present ourselves we may be allowed to say were incorrect in many particulars. The *Daily Telegraph* is an enterprising journal, and no doubt did its best to get full information of what it felt was important and interesting to the public; but we shall, no doubt, surprise many of our readers when we tell them that we are as certain that its reporter got access to the meeting of Convent General as that its correspondent was on the road to Khiva the other day when he wrote those admirable descriptions which the *Times* and other papers copied with such gusto, and exposed with such delight.

We know that application was made, on behalf of the Press, to certain high functionaries for copies of the printed programme and rituals used on the occasion, which application was refused—but Willis's Rooms are not Freemasons' Hall, and reporters might haunt the corridors and bribe the waiters, but they could not get into the great hall, so that when our contemporary says “the proceedings

of which we have attempted a description elsewhere combined some of the more extravagant elements of a Lord Mayor's show, and some of the grotesquer passages of a very High Church function," we may remind our friend that a real and an assumed ubiquity are two different things; and that as the description it was good enough to quote from was mainly supplied from the inner consciousness, the fervid imagination of the *Telegraph* correspondent who, no doubt, got possession in some informal manner of a printed programme to help him, its pleasant sarcasm is thrown away and its assumed historic knowledge rather wasted.

We are inclined to suspect Scotch influence at work, as the origin of this gratuitous attack on the Templars, as it is now well known that the Scottish Knights after agreeing to the union with England and Ireland, ultimately, and it is whispered not too honourably, withdrew from the treaty.

The *Spectator*, probably inspired as we have suggested, gives us the astonishing information that "the Scotch Templars regard the English Templars as no more true Knights Templars than the Duke of Manchester's Lodge of Knights Hospitallers are true Johanniter."

If our contemporary would condescend to read Masonic history before it preaches about our orders of Knighthood, it would speedily discover that its vaunted historical knowledge is of no great value and that its statements are sometimes—as in this instance, incredible though it may appear—absolutely false. The Order of the Temple was not suppressed in 1312—the proceedings of the seventh of April last were not a mock revival—and the Scotch Templars do not deny the validity of the claims of their English brethren.

The *Spectator* asks "what warrant can the Prince of Wales conceive he has for conferring the decorations of Knight Grand

Cross and Knight Commander in what after all was a military monastic order of the Roman Catholic Church, notoriously suppressed (rightly or wrongly it does not signify) by the same authority that created it—that is to say the Pope—many centuries ago?"

Our reply is that the Prince did not create what he did not find in the Order before, and the *Spectator* if it knows anything about the Scotch Order, which it vaunts above the English, must be aware that the Grand Cross is conferred by the Chapter General of Scotland, which itself exists at this moment under Charter from the late Duke of Kent in 1810, who was Grand Patron of the English Templars then under the Grand Mastership of the Duke of Sussex, we believe. The Royal Kent Preceptory at Newcastle-on-Tyne has long given the Grand Cross, but whence it derived its authority we have no means of ascertaining. The *Spectator* may sneer at the Knights Grand Cross of the Temple and Hospital, and may ask jeeringly whether Garter or Ulster will take any notice of them, but when such honours are accepted as distinctions by such great personages as the Emperor and Crown Prince of Germany, the King of Sweden, Prince John of Glucksburg, Lord Limerick, Lord Shrewsbury and numerous other heads of noble and princely houses, we can well afford to smile at the eccentric sarcasm, the egotistical disdain of the self-elected Junius who penned this article.

Our worthy contemporary says "these sham Templars already assume, it appears, the specific title, the "Sir" of British Knighthood. Don Quixote, if we remember right, speaks somewhere of the retort courteous. We make the *Spectator* a present of the same, and remind it that in making this statement it lies ——— under a mistake. Knights Templar assume no rank or precedence outside their Preceptory.

(To be Continued.)

## OB HONORIS CAUSAM.

I propose in this paper, to call the attention of my brethren to a growing nuisance and evil in our Order, the love of decorations, and some of the most strange and fantastic kind.

I do not speak to-day of the legitimate decorations given for valued service or procured by brethren in due course, and which by our Constitutions they are lawfully entitled to wear, neither do I speak of the Charity Medal, or Lodge Jewels, which are worn properly, "Ob Honoris Causam." But I am anxious to offer a warning protest against that tendency to wear jewels, and especially by those who have rendered no service to the Craft, but who seem to think that as long as they can purchase and pay for these striking ornaments, the wearing of them gives both dignity to the wearer and pleasure to his brethren.

Now I take a case not uncommon. A young gentleman is admitted, of good manners, good means, and good social position, who may be classed among the "bene nati, bene vestiti, and bene docti," of collegiate memory. He receives with us the three degrees of the Craft, and after twelve months is exalted to the R. A. He has already obtained for himself quite legitimately the Five-pointed Star, and the Royal Arch Jewel; but he is not active in lodge, and takes no part except in the social meetings. We hear that he has been journeying over the "Border," or that he has fallen in with some of the high grades, and when he returns, he astonishes the lodge with a blaze of jewels and decorations, which are as singular as they are brilliant! Remarkable names of recondite Orders are mixed up with Templar Insignia, and Rose Croix Emblems. I say nothing of the want of firmness in the presiding officers, in allowing any Insignia extern to Craft Masonry to be worn in the Craft lodge,

but, I must say, I have often looked on such bejewelled breasts with amused astonishment. Indeed, their collection of jewels is a curiosity in itself, and their putting them on a serious undertaking. I have watched a brother add decoration to decoration, until his collar to which these Insignia are attached, resembled the front of one of the prize animals we see at an Agricultural Society's Meeting. And not only this, but while he bears his blushing honours thick upon him a great inconvenience occurs. Some of my readers will remember Jack Hopkin's startling story to Mr. Pickwick, of the child who had swallowed a whole bead necklace and rattled so much as he walked, that they had to wrap him up in a watchman's coat, for fear of disturbing the other patients in the Hospital.

Well these excellent Masons, positively rattle as they walk with the number of their ornamentations—if you shut your eyes you might fancy that some one was moving in chain-armour, somewhat loose and clashing. Now I do not object to jewels legitimately obtained, or which we have a right to wear, but, I think it well, to raise a humble protest against an increasing tendency to these unnecessary decorations. We are Craft Masons, and in our Craft Lodges, should be content with the Insignia which our Constitutions allow. If we belong to what are called the high grades, home or foreign, let us wear their decorations, at the proper time and in the proper place, but not in our Craft Lodges. It is one thing to earn the good opinion of our brethren, and to wear "Ob Honoris Causam," their kind gifts, or Lodge Presentations; but it is quite another thing to rush with hot haste into a succession of "high degrees," and come back, "Knight of this," or "Elect of that," and with a profusion of symbolical and striking tokens of Orders, of which Craft Masonry knows nothing!

Now, I hope all will take in good part what I have said to-day. I may plead my long apprenticeship to the Craft, my length of years, and that I have fairly grown grey in Masonry. I want all my younger brethren to think for themselves, and to realize what the outer world may say, of many of those unmeaning decorations I have often looked upon with wonder and amazement.

Let simplicity, therefore, mark our decorations in our Craft Lodges, and let us eschew that vanity, somewhat catching, of endeavouring to attract the admiration of our brethren, by those wonderful combinations we see on the breasts of many Freemasons. Nothing is so offensive to good taste or sound sense as tawdry ornaments or tinsel trappings; and if I could put into my article, all the remarks I have heard on the subject it would be a very long one indeed. Let us seek to believe, that while it is perfectly legitimate to wear the jewel of our degree or our rank, the worthiest jewels are those which we can fairly say, we put on "Ob Honoris Causam."

MENTOR.

### Reviews.

*Guilds or Brotherhoods, &c., &c.*, by W. J. Irons, D.D. Prebendary of St. Paul's. T. Hayes, Lyal Place, Eaton Square, 1873.

*English Guilds*, by the late Toulmin Smith, Trübner, & Co., London, 1870.

We have recently had our attention called to the new movement in favour of the resuscitation of guilds, and an effective pamphlet by the well-known and able writer, Dr. Irons, brings forward the subject, though from a purely Ecclesiastical, and we may add, spiritual point of view. The Rev. Prebendary of St. Paul's does not deal with the matter historically or archaeologically at all, he simply treats the question as a well established fact in the history of the world and of our country, and then proceeds with an "argumentum ad Ecclesiam."

Into this domain, however, of argument and theory we are unable to follow him, as we do not profess in this Magazine to deal with Ecclesiastical matters as such. The views Dr. Irons propounds, however interesting in themselves, and ably put forth by him "more suo," are, as the Americans would say, somewhat "outside our Platform," and we therefore only can treat the matter as an historical and archaeological question. The more elaborate and posthumous work of the late Mr. Toulmin Smith, introduced the subject of the guilds to our notice some three years ago. Not that the guilds were unheard of, because allusion had been made to them alike in Kemble's *Saxons in England*, Thorpe's *Anglo-Saxon Laws*, Eden's *State of the Poor*, Madox's *Firma Burgi*, and Mr. Herbert's most painstaking *History of the London Livery Companies*.

Dobson and Harland had also published the history of the *Preston Guild*, and some information on the subject was also to be found in Brady on *Boroughs*, while references had been made to the English Guilds, in one or two German works, on the same general subject like Wilda's and Hartwig's. But we owe to that lamented writer, Mr. Toulmin Smith, a great debt of gratitude for this—for the most careful collation of manuscript authorities, and the discovery of the existence of the returns of 500 guilds, and above all, a skilful manipulation of the original documents.

The able essay by Dr. Brentano, in the same volume can be read with profit by all, while Miss Toulmin Smith's interesting introduction, whether looked on as a lucid statement of the contents of the evidences themselves, or as a touching labour of filial love, deserves our respectful sympathy, and our warmest acknowledgements. We think it well to call the attention of the Craft to our present information as regards the guild history generally, and without expressing any opinion so far as to the present feasibility, or the eventual success of the newly inaugurated guild movement, we will try to educe from the documents now unrolled and decyphered for our information, a true description of that remarkable characteristic of our social and municipal, and fraternal life some hundreds of years ago, namely, the guilds of our own country.

It is pretty clear, we think now, that

the guilds are of Anglo-Saxon origin. Some traces of the Roman guilds may have existed in this country, and probably did exist, but at any rate they were soon overlain by Anglo-Saxon usages, and Anglo-Saxon nomenclature. Guilds seems undeniably to have existed in the reigns of Alfred and Athelstan, and though Mr. Furnival seems to doubt the derivation of guild, we think there can be but little doubt that it is derived from the Anglo-Saxon *gildan* or *gildar*. We do not think that Mr. Furnival's suggestion, however, ingenious, that "guild" is derived from "gwyl" Welsh, or Breton "gouil" a feast, is tenable. Though it may be true that the Dutch word "gulde" as well as the old Bavarian word "duld" may mean a feast, yet that is rather a secondary than a primary meaning apparently, and Mr. Furnival admits that "duld" means also, as it does, "a fair, a market." On the whole, therefore, we think the best and safest derivation of guild, is from *gildar*. Miss Toulmin Smith puts the matter very well in her introduction, when she says, "How and when the word became applied to the brotherhood or societies is not found in so many words; but, that the brotherhoods, by their inherent power of making what internal rules they pleased, should be accustomed to gather a regular rate or 'gilde' from each one of their number for their common expenses, till every man was known as a 'gegylda,' as having paid to this or that guild seems a natural and certain explanation. The early use of the word 'gild-ship' implies this the more strongly. Meanwhile 'gilde' did not lose its old sense, and we find the two meanings 'gild' a payment (with a secondary sense, money), and 'gild' a brotherhood, running side by side down to much later times." So much for the derivation of the word.

Before we go on, however, to consider the history of the guilds more closely and minutely, it may be well to call attention to the very interesting and striking evidence on which such history is founded. In the year 1388, a Parliament was held by Richard II., at Cambridge, when it was ordered that a return should be made to the Sheriffs, from the Masters and Wardens of all guilds and brotherhoods, and from the Master and Wardens, and overlookers of all the mysteries and Crafts, of their

charters, and of details as to their foundation, statutes and property. These returns were made in February, 1389, about 483 years ago, and there still exist returns from about 500 of these guilds. These returns were written a few in English, but the great majority in Latin and Norman French. They were formerly in the Tower, but are now in the Public Record Office, under the name of "Certificates of Guilds," having formerly been called, "Miscellaneous Rolls, Tower Records," and they have greatly suffered from age, damp and neglect.

The late Mr. Toulmin Smith prepared, and his daughter published all the English returns, forty-nine in number, as well as about thirty from Latin and Norman French. But we see, that thus a large margin is left for patient investigation, and accurate collation. Who can say, but that in the 400 returns yet to be sifted and studied we may not light on an original return from a guild of Freemasons? In the volume we have alluded to, there are also to be found some most interesting returns, as well, from municipal archives, as Exeter, Winchester, Worcester and Coventry, as well as from the MSS. in the British Museum and the Bodleian Libraries. Not that these returns even exhaust the number of the guilds, for the returns of many have perished, and the rules and regulations of many others are still to be found among the MS. collection of our great Libraries, and amid Cathedral monuments, and municipal archives. Practically the collection of the late Mr. Toulmin Smith, is the largest so far extant, and we can only deeply deplore that his valuable life was not prolonged, in order to make his collection even more complete and valuable than it is, though, even in its present form it is really invaluable to the historical, archaeological and Masonic student to-day. And what then is the amount of information we gain from these long buried and dusty records of an older day? What is the picture thus presented in this age of doubt and debate, to our critical consideration and wondering gaze? We have as it were the "arcana" of much of our social life clearly unveiled before us; we see how it was, that in those days we required in England no Poor Law, no outdoor, no indoor relief, no test of labour, and no suppression of vagrancy. Our forefathers carried out to their fullest extent the great

principles of mutual sympathy and mutual relief, and thus it was, undoubtedly, that the guilds played a most important part in the social welfare and temporal comfort of a very large class of Englishmen and Englishwomen. Guilds were it may be said divided into two great classes, though each class may perhaps be susceptible of one or more sub-divisions.

These two great distinguishing classes were religious guilds and trading guilds. The religious guilds were those which concerned themselves as religious brotherhoods, simply on religious grounds, not only to attend to religious services and ceremonies but they also duly carried out what Archbishop Hincmar called "obsequium religionis," the offices of religion, in the mutual assistance they offered to their members in sickness, and poverty, and temporal calamity, in the relief they afforded to pilgrims and wayfarers, in visiting the sick, educating the young, maintaining the infirm, and in burying the dead. For not only did they inter their own brethren and sisters, but even the poor and friendless at the cost of their guild. The guilds generally met quarterly, or three times a year for the transaction of the business of the guilds, and always had an annual assembly, generally on the day of their Patron Saint, when they had a common feast at the expense of the guild, though in some cases the members contributed a small amount for their dinner. At the same time food and drink were given to the poor.

These guilds not only maintained almshouses, but alms-brethren, and alms-sisters, and schoolmasters, and chaplains to officiate either in their guild chapels, or in one of the chantries of the neighbouring Church or Minster. There were also a class of guilds, which though not so specifically religious yet was in some way connected with religion, and carried out some special purpose, whether as connected with the regular celebration of Divine Service, or the restoration of Ecclesiastical buildings, or the elevation of new ones. We hear in this very volume of the guild of Ringers, and more than one guild of Corpus Christi Day, and we are also told elsewhere, of Bishop Luey's guild for rebuilding Winchester Cathedral.

We have our attention called in this volume to the guild of the Palmers at Ludlow, founded by twenty-seven persons

A.D. 1284. They maintained three chaplains, and gave to their members help in case of theft, fire, shipwreck, so that as one of their rules says, "whoever bears the name of this guild shall be upreared again through the ordinances, and goods, and help of his brethren." Brethren and sisters in sickness were to be helped "as to their bodily needs" "out of the common fund," "until their health is renewed as before," and in case of "incurable disorder" the goods of the guild were "largely" to be "bestowed" on him or her. The following is an interesting ordinance of this same guild. "If any good girl of marriageable age cannot have the means found by her father, either to go into a religious house or to marry, whichever she wishes to do, friendly and right help shall be given her out of our means and our common chest towards enabling her to do which ever of the two she pleases." Like unto this was the Shipman's guild at Lynn, which met three times a year for business meetings, for the general meeting annually, and the common feast; they were to relieve sick and poor brethren, and attend their funerals, and one of their rules was that no guild brother should be surety for another person, without leave of the guild.

Another similar guild was that of the young Scholars, of the guild of St. William of Lynn, formed by young scholars who assembled at St. Margaret's Church there. They were to attend the funerals of their brethren, and help one another in case of poverty, or loss at sea, or other mishap. They were to have a "spekyng to gedyr" three times a year, and they were to meet once a year for a religious service and making of offerings. Nothing is said about an annual feast, though it would be probably, as some of their rules are defective, on the day of their Patron Saint. There are several other guilds of the same kind such as the famous guild of St. George of Norwich.

We may observe that the oldest guild so far known, is one founded and endowed by Orey, a friend of Canute the Great, in honour of God and St. Peter. It has the same regulations of guild work which distinguish the later guilds. There was also a young man's guild to which Ethelbert made a grant of land A.D. 860. Miss Toulmin Smith thinks that there is a distinction in the guilds and calls many of them, such



as the Palmers' guild, social guilds. We confess we prefer to call them Religious guilds, though, perhaps, with a specific character attached to them. One thing is remarkable in them all, the part women played in the guilds, and the distinct position assigned to them. They seem to have been on an entire equality with the men, nay, let no advocate of woman's rights, no champion of woman's wrongs despair. In one guild the guild of Kyllingholm, Lincolnshire, a sister might actually be chosen Provost of the guild. We feel inclined to say at once, "oh fortunati nimium." But, seriously, it is a very remarkable and interesting feature of our social life in those days, the union of brothers and sisters in the same guild.

The Trading Guilds seem to have been divided into the guild merchant or larger mercantile guilds and the purely Craft guilds. We give the rules and regulations of the Tylers of Lincoln, partly on account of their brevity, and partly because of their interest to us as Freemasons.

Their return is in Latin—"Tegulatores Lincolnie, qui Poyntours vulgariter vocantur." This guild of Tylers or Poyntours was founded in 1346. These are their rules: "Every member must make himself known to the graceman, but, must be admitted by the common consent of the guild, and be sworn to keep the ordinances. Each shall give a quartern of barley, and pay two pence to the ale, and one penny to the dean." "Four saule candels"—soul candles—"shall be found and used in the burial service"—no doubt that is for the members. "A feast shall be held on the festival of Corpus Christi, and on each day of the feast they shall have three flagons and four or six tankards. Ale shall be given to the poor and prayers shall be said over the flagons." It is worthy of notice that from the Latin version of this regulation, it is clear, females were then members of these craft guilds, for the words are, "Item ordinatum est, quod omnes fratres et sorores potabunt in Festo Corporis Christi," and mention is also made of "unius presbyteri sive clerici."

The next regulation is, "Pilgrims shall

be helped." "Burials are to be provided for by the graceman, the two wardens and the dean. If any brother does anything underhanded and with ill will, by which another will be wronged in working his craft, he shall pay to the guild a pound of wax without any room for grace. No tyler or poyntour shall stay in the city unless he enters the guild." As we said before there is no return so far discovered of a Freemasons guild, but probably among the four hundred still in the Record Office, a return may yet be found. There are many longer rules of the Tailors, and Bakers and Cordwainers of Exeter, the Carpenters and Tailors of Norwich, as well as the Barbers and Pelyters, and Saddlers and Spinners of the same town, and the Fullers and Tailors of Lincoln, but we have not further space to-day to allude to them further than to say this. They are marked by very minute regulations for the careful maintenance of their Secrets and Ordinances, and "Poyntz" and "Mysteries," and yet their members always seem to have borne in mind the equally necessary duty of mutual assistance and mutual sympathy, as belonging to the fraternity. Altogether the glimpse into our old social life and customs afforded by these guild statutes is very interesting, as it suggests much that is both worthy of reflection and consideration by us all.

For it may be doubted, whether in this our age of boasted enlightenment and progress, we have yet succeeded in realizing what these old forefathers of ours undoubtedly did do, namely, that the best foundation of our individual and corporate prosperity, as well as of our social existence and our natural life, is that, which is based after all on the great and sacred law of mutual sympathy, interest and good-will; that interweaving of our common wants, and hopes, and duties, and responsibilities which can alone render stable the institutions of the mightiest Empires, or advance permanently the general happiness, and progressive elevation of a free and understanding people.

W.

## KING SOLOMON'S TEMPLE.

## A POEM.

Freemasonry has a good many prose-writers, we feel inclined to say, but very few poetic. We, therefore, gladly hail, especially from the far West, and across the "dividing waters of the Atlantic," as they are poetically termed, what our energetic Bro. Tweddell, of Stokesley, publishes as "The Great American Poem." The Poem itself is written by our Brother Augustine J. H. Duganne of New York, and appeared in the *American Freemason* of July 15, 1870. As it does not seem to be known to the majority of our brethren, we think it well to call the attention of the Craft to it to-day, the more so as our Bro. Tweddell has stated in the title page, that it may be fairly considered the "finest Masonic Poem, in the English language." Who can say, but that some of our brethren may be stirred up, both by the sympathy of imitation and admiration, to come forward as a representative of English Freemasonry in some most laudable poetic efforts, and obtain a high place in that long roll of writers, whose poetry still can charm and soften, and elevate, and gladden the human imagination and the human heart. We have a sort of introduction in the poem in the following stanza in the second part.

"In the dreams and the visions of fervent desire,  
I have mingled with Levite and Priest;  
With the widow's son Hiram, and Hiram of Tyre,  
Sitting down at meridian feast;  
And beholding King Solomon's glory,  
Arising, like morn in the East!  
With mine ancient brethren in Masonry's craft—  
When my soul the Lambskin wore—  
I have stood by the mystical corner shaft,  
And knelt on the tessellate floor;  
With the glorious roof of the Temple,  
Like Heaven's roof, arching me o'er!"

The lines which follow commend themselves alike to our traditional memories and our poetic admiration.

"To the ruler of Sidon—the lord of the seas—  
Flies the word of Jerusalem's king,  
Saying, 'Bid thou thy servants that Lebanon's  
trees,

To Judean borders they bring;  
And between us shall peace be alway,  
And blessing around us cling.  
From his wars and his sorrows King David hath  
rest,  
And he sleeps under Salem's sod;  
But, with trembling and awe, at his high behest,  
I abide in the paths he trod;  
And I build on the Mount of Moriah  
A house to the Lord my God!"

Then, from far-away forests of Lebanon come  
Great floats unto Joppa's strand;  
And from Tyre and Sidon arises a hum,  
As of bees overswarming the land;  
And it swells through the Valley of Jordan,  
In chorals of industry grand!  
Under manifold halos of column and arch,  
Through the soundless courts and aisles,  
At the word of their Master the Craftsmen march  
To their labours, in lengthening files;  
While the Temple arises before them,  
From portal to golden tiles!

From the echoless earth, through the motionless  
air,  
How that beautiful fabric upgrows!  
From the heart of the King like a voiceless prayer,  
How it mounts in its fragrant repose!  
Bearing upward King Solomon's worship,  
As incense ascends from the rose!  
In their brass and their silver, their marble and  
gold,  
All noiseless the Crafts have wrought.  
Till, in grandeur of silence, their works unfold,  
As with life everlasting fraught.

By the glow of the greater and lesser Light,  
And the power of the Master's Word—  
By the Plummet of Truth, and the level of Right,  
And the Square that hath never err'd—  
Through the work of a Master Mason,  
King Solomon's prayer was heard.  
At the fragrant morn, 'neath the golden moon,  
And the eventide's hour of balm,  
All the hearts of his Craftsmen were lifted in tune,  
Like the mingling of harmonies calm;  
And the Temple arose on Moriah,  
A mighty Masonic Psalm!"

Bro. Duganne, we think, very successfully now seeks to point the moral from the material building and its symbolical teaching.

"Oh! that Temple of God, from the house of the past,  
Shineth down o'er the centuried years;  
And my heart, through the veil of its mysteries vast,  
The voice of King Solomon hears,  
Asking me, with the sign of a Master,  
Why my soul no Temple rears?  
With the Three Great Lights ever shining above,  
And the tools of my craft at hand,  
Why I build up no fabric of prayerful love,  
With the arch of a lifetime spann'd;  
And the wings of embracing cherubs,  
Overbrooding its yearnings grand?"

Oh! the house of the Lord that our lives might raise,  
 How it gleams from our fair youth-time!  
 How its manifold arches and architraves blaze,  
 Through the wilderness dust of our prime;  
 Yet our years when they moulder to ashes,  
 Behold us but wrecks sublime!  
 For the house that we build in a lifetime's length,  
 From the midst of our worldly din,  
 Hath no Jachin and Boaz, establish'd in strength,  
 And no Holy of Holies within;  
 And we bear up no Ark of the Covenant,  
 From out of our Desert of Zin!

There's a mountain of God in each human heart  
 For that glorious Temple's base;  
 And the lines of each loyal Mason's art  
 May its grand foundations trace;  
 And within it, the wings of cherubs  
 May the Holy of Holies embrace!  
 Through the beautiful aisles of the charmed past,  
 How its wonderful harmonies swell!  
 When their meanings arise, at the Templar's blast,  
 From the mould of each darksome cell;  
 And the soul of the true no longer  
 With the dust of the false shall dwell!

When the thoughts of our morning shall royally  
 plan,  
 And the deeds of our day shall build;  
 And the arch of perfection eternally span,  
 With the measure our Master hath will'd;  
 And the depths of our Holy of Holies  
 With incense of prayer be fill'd!  
 When the pillars of strength in our porch shall  
 abide,  
 With the lilies of beauty above;  
 And the veil of the Presence, encompassing wide,  
 Overshadow the ark of our love;  
 And the peace of the blessed Shekinah  
 Enfold, like the wings of a dove!

Oh! the cedars of Lebanon grow at our door,  
 And the quarry is sunk at our gate;  
 And the ships out of Ophir, with golden ore  
 For our summoning mandate wait;  
 And the word of a Master Mason,  
 May the house of our soul create!  
 While the day hath light, let the light be used,  
 For no man shall the night control!  
 'Or ever the silken chord be loosed,  
 Or broken the golden bowl,'  
 May we build King Solomon's Temple  
 In the true Masonic soul!"

Having thus called, very shortly, the attention of our readers to this very striking poem, we thank Bro. Tweddell for having introduced it practically to the knowledge of our English Brotherhood. Some think, that our brethren as a body are too busy with their worldly avocations, and too much taken up with their allotted duties in life, to be able to devote much time to either poetry or prose, much less to enter themselves in the arena of literature as writers, or to "lisp," in pleasing Masonic numbers.

We are inclined to think that there are more readers, and we will add, writers amongst us, than is generally believed, and therefore it is to encourage the future "Prestons," and "Dugannes" of our Masonic Fraternity, that we are of opinion that their attention should be called from time to time, to the excellencies of both kinds of literature.

We cannot help hoping and believing that in this enquiring and active age, a brighter day may yet dawn on our Freemasonry, both in the intellectual aspirations and intellectual efforts of our Brotherhood.

W.

THOMAS DUNCKERLEY.

A MASONIC BIOGRAPHY, BY ALBERT G. MACKAY, M.D.

No one among the Masons of England occupied a more distinguished position, or played a more important part in the labors of the Craft, during the latter part of the eighteenth century, than Thomas Dunckerley, whose private life was as romantic as his Masonic was honorable.

Thomas Dunckerley was born in the City of London, on the 23rd of October, 1724. He was the reputed son of Mr. ——— and Mrs. Mary Dunckerley, but really owed his birth to a personage of a much higher rank in life, being the natural son of the Prince of Wales, afterwards George the Second, to whom he bore, as his portrait shows, a striking resemblance. It was not until after his mother's death that he became acquainted with the true history of his birth; so that for more than half of his life this son of a King occupied a very humble position on the stage of the world, and was sometimes even embarrassed with the pressure of poverty and distress.

At the age of ten he entered the Navy, and continued in the service for twenty-six years, acquiring by his intelligence and uniformly good conduct the esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this

time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made a solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II., born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the Prince, and George II. died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me could look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec; and Captain Swanton did promise me, that on our return to England he would endeavor to get me introduced to the King, and that he would give me a character: but when we came back to England the King was dead."

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royal kinsmen did not neglect his claims to patronage.

But far higher than any of these titles and offices, and of far more lasting importance to the Craft, was the position occupied by Dunckerley as an instructor of the Lodges and a Reformer, or at least a remodeller of the system of lectures. To these duties he was called by the Grand Lodge of England, which authorized him to construct a new code of lectures, a careful revision of the existing ritual, and a collation of all ancient formulas.

For this task he was pre-eminently qualified. Possessed of a fair share of learning, and imbued with a philosophical spirit, he was prepared to amplify the existing system of Martin Clare by the addition of much new symbolism, and the improvement of that which had already been introduced by his predecessor. He was also liberal in his views, and not partaking of the prejudices then so active, against what were called the innovations of Dermott, he did not hesitate to avail himself of his labors, as that schismatic had previously not hesitated to profit by the suggestions of the Chevalier Ramsay. Oliver says that he often visited the Lodges of the "Ancients," for the purpose of ascertaining what were the essential differences between the two systems, and of that which was good he culled the best, and transplanted it into the workings of the legitimate Grand Lodge.

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"AN ANAGRAIME UPON THE NAME OF MASONRIE WILLIAM KAY TO HIS FRIEND ROBT. PRESTON UPON HIS ART OF MASONRIE AS FOLLOWETH.

M	Much might be said of the noble Artt	} Masonrie
V	A Crafts thats worth estieming in each part	
S	Sundry Nations Noobles and their Kings also	
O	Oh how they sought its worth to know	
N	Nimrod and Solomon the wisest of all men	
R	Reason saw to love this Science then	
I	He say noe more less by my shallow verses I	
E	Endeavouring to praise should blemish Masonrie	

" THE CONSTITUTIONS OF MASONRIE

The might of the Father of heaven with wisdome of ye blessed Sonne through ye grace of God and goodnesse of the holy ghost yt be three psons in one godhead be with vs at our beginning and give vs grace soe to governe vs here in ths life yt we may come to his blessing yt nevr shall have ending: And good brethren and fellows our purpose is to tell yu how and in what manner this worty Science of Masonrie was begun and afterward how it was found by worty Kings and Princes and by many other Worshipfull men, And also to them yt be here we will declare ye charges yt belonge to every Free Mason to keep sure in good faith. And therefore take good heed hereto it is well worthy to be kept well for yt ye Science is ancient for there be vij liberal Sciences of ye wch it is one and ye names of ye seven Sciences be these. first Grammer wch teacheth a man to speak truly and write truly. And ye second is Rhetoricke and teacheth a man to speak faire plaine in subtle terms and ye third is Dielectick or Lodgick yt teacheth a man to discern truth from falshood. And ye fourth is Arithmetick that teacheth a man to reckon and to accompt all mannr

of numbs. And ye fifth is called Geometrie and teacheth all measure of grounds of all other things of the weh Science is grounded Masonrie: and the sixth Science is called Musicke and yt teacheth a man ye Science of song and violl of tongue and organ harp trumpett. And ye seventh Science is called Astronomie and yt teacheth a man to know ye course of the Sonne Moone and Starrs. These be ye vij liberal Sciences ye weh seven be all grounded by one yt is to say Geometrie for by this may a man pve ye Essence of worke as founded by Geometrie so Geometrie teacheth meat measure ponderation and weight of all manner of things on earth for there is noe man yt worketh any Science but he worketh by some measure or weight and all this is Geometrie but he doth it by some measure or weight and all this is Geometrie, and merchants and all crafts men and all other of ye vij Sciences and espetically ye plower and tiller of all manner of graines and seeds planters of vineyards and setts. of fruits, for in Grammer retorick nor astronomie nor in any of all ye liberal Sciences can any man finde meat or measure without Geometrie, me thinks yt this Science Geometrie is most worthy and foundeth all others. How these warty Sciences was first begotten I shall yu tell viz. Before Noah flood there was a man called Lamech as in written in Scripture in ye 4th chaptr of Genesis And this Lamech had two wives ye one named Adah by whome he had Sons ye one named Jabell ye other named Jubell. And his other wife was called Zillah by whom he had one sone named Tubelcaine and one daughter named Naamah and these four children founded ye beginning of all ye Sciences in the world viz. Jabell ye eldest Sone found out ye Science of Geometrie he was a keepr. of flocks of sheep and Lands in the Fields as it is noted in ye chapt. before sd. And his brothr. Juball found ye Science of Music Song of Tongue harpe and organ and ye third Brother Tuballcaine found ye Science called Smith craft of Gold Silvr Iron Coppr and Steele and ye Daughr. found the art of weaving And these persons knowing right well yt God would take vengeance for sinne either by fire or water, wherefore they writt their severall Sciences yt they had found in two Pillers of stone yt they might be found afr Noah his Flood and ye one stone was Marble because it would not

burne wth fire and ye othr called Lternes because it would not dround wth watr now our intent is to tell yu how and in what manner these Stones were found in weh these Sciences were written the ancient Hermarines was a cube his son ye which cub was Sem yt was Noahs Son; these Hermarines was after called ye fathr of wise men, he found one of ye two pillars of Stone and he found ye Sciences written therein and he taught yt to other men, and at ye makeing of ye Toure of Babell there was Masonrie at first much esteemed of and the King of Babilon yt was called Nimrod was a Mason himself and loved well Masons and yt Science, as it is said among Masters of Histories. And when ye city of Ninevie and othr cities of ye East should be builded Nimrod ye King of Babylon sent thither sy Masons at ye request of ye King of Ninevie his cousen and when he sent them forth he gave them a charge on this mannr yt they should be true each one of them to othr and yt they should love well one another and yt they should serve their Lord truly for their pay soe yt ye Mastr may have pay and all that belongeth unto him and othr moe charges he gave them and this was ye first time yt ever any Masons had any charge of his Craft. Moreover Abraham and Sarah his wife went into Egypt and there he taught ye vij Sciences to ye egyptians and he had a warty Scholler named Euclide and he learned right well and was Mr of all ye vij Sciences liberal and in his dayes it befell yt ye Lordes and States of ye Lands had soe many Sons some by their wives and some by their concubines for yt land is a hott land and plentifulous of Genration and they had not a competent pportion of estate wherewith to maintaine theis sd children, wherefore they tooke much care and the King of yt land caused a great counsell and sumaned a parliament to consult how they might pvide for their children whereon they might live honestly as Gentlemen and they could find noe mannr of good way And then they made a pclamation throughout all ye Realme yt if there any yt could informe them therein yt he should come to ym and he should be well rewarded for his travaile so yt he should hould himself satisfied. After this pclamation was made came this worthy Clarke Euclide and said and said to ye King and to his Nobles if yu will except of me to teach instruct and governe

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∞ Endeavouring to praise should blemish Masonrie	

## " THE CONSTITUTIONS OF MASONRIE

The might of the Father of heaven with wisdom of ye blessed Sonne through ye grace of God and goodnesse of the holy ghost yt be three psons in one godhead be with vs at our beginning and give vs grace soe to governe vs here in this life yt we may come to his blessing yt nevr shall have ending: And good brethren and fellows our purpose is to tell yu how and in what manner this worty Science of Masonrie was begun and afterward how it was found by worty Kings and Princes and by many other Worshipfull men, And also to them yt be here we will declare ye charges yt belonge to every Free Mason to keep sure in good faith. And therefore take good heed hereto it is well worthy to be kept well for yt ye Science is ancient for there be vij liberall Sciences of ye wch it is one and ye names of ye seven Sciences be these. first Grammer wch teacheth a man to speak truly and write truly. And ye second is Rhetoricke and teacheth a man to speak faire plaine in subtile terms and ye third is Dialectick or Lodgick yt teacheth a man to discern truth from falshood. And ye fourth is Arithmetick that teacheth a man to reckon and to account all maner

of numbs. And ye fifth is called Geomatrie and teacheth all measure of grounds of all other things of the wech Science is grounded Masonic: and the sixth Science is called Musicke and yt teacheth a man ye Science of song and violl of tongue and organ harp trumpett. And ye seventh Science is called Astronomic and yt teacheth a man to know ye course of the Soume Moone and Starrs. These be ye vij liberall Sciences ye wech seven be all grounded by one yt is to say Geometric for by this may a man pve ye Essence of worke as founded by Geometrie so Geomatrie teacheth meat measure ponderation and weight of all manner of things on earth for there is noe man yt worketh any Science but he worketh by some measure or weight and all this is Geomatrie but he doth it by some measure or weight and all this is Geomatrie, and merchants and all crafts men and all other of ye vij Sciences and espetially ye plower and tiller of all manner of graines and seeds planters of vineyards and setts. of fruits, for in Grammer retorick nor astronomie nor in any of all ye liberall Sciences can any man finde meat or measure without Geomatrie, me thinks yt this Science Geomatrie is most worthy and foundeth all others. How these warty Sciences was first begotten I shall yu tell viz. Before Noah flood there was a man called Lamech as in written in Scripture in ye 4th chaptr of Genesis And this Lamech had two wives ye one named Adah by whome he had Sons ye one named Jabell ye other named Jubell. And his other wife was called Zillah by whom he had one sone named Tubelcaine and one daughter named Naamah and these four children founded ye beginning of all ye Sciences in the world viz. Jabell ye eldest Sone found out ye Science of Geomatrie he was a keepr. of flocks of sheep and Lands in the Fields as it is noted in ye chaptr before sd. And his brothr. Juball found ye Science of Music Song of Tongue harpe and organ and ye third Brother Tubalcaine found ye Science called Smith craft of Gold Silvr Iron Coppr and Steele and ye Daught. found the art of weaving And these persons knowing right well yt God would take vengeance for sinne either by fire or water, wherefore they writt their severall Sciences yt they had found in two Pillers of stone yt they might be found afr Noah his Flood and ye one stone was Marble because it would not

burne wth fire and ye othr called Lternes because it would not dround wth watr now our intent is to tell yu how and in what manner these Stones were found in wech these Sciences were written the ancient Hermarines was a cube his son ye which cub was Sem yt was Noahs Son; these Hermarines was after called ye fathr of wise men, he found one of ye two pillers of Stone and he found ye Sciences written therein and he taught yt to other men, and at ye making of ye Toure of Babel there was Masonrie at first much esteemed of and the King of Babilon yt was called Nimrod was a Mason himself and loved well Masons and yt Science, as it is said among Masters of Histories. And when ye city of Ninevie and othr cities of ye East should be buildd Nimrod ye King of Babylon sent thither sy Masons at ye request of ye King of Ninevie his cousen and when he sent them forth he gave them a charge on this mannr yt they should be true each one of them to othr and yt they should love well one another and yt they should serve their Lord truly for their pay soe yt ye Mastr may have pay and all that belongeth unto him and othr moe charges he gave them and this was ye first time yt ever any Masons had any charge of his Craft. Moreover Abraham and Sarah his wife went into Egypt and there he taught ye vij Sciences to ye egyptians and he had a warty Scholler named Euclide and he learned right well and was Mr of all ye vij Sciences liberall and in his dayes it befell yt ye Lordes and States of ye Lands had soe many Sons some by their wives and some by their concubines for yt land is a hott land and plentifulous of Genration and they had not a competent pportion of estate wherewith to maintaine theis sd children, wherefore they tooke much care and the King of yt land caused a great counsell and sumaned a parliament to consult how they might pvide for their children whereon they might live honestly as Gentlemen and they could find noe mannr of good way And then they made a pelamation throughout all ye Realme yt if there any yt could informe them therein yt he should come to ym and he should be well rewarded for his travaile so yt he should hould himself satisfied. After this pelamation was made came this worthy Clarke Euclide and said and said to ye King and to his Nobles if yu will except of me to teach instruct and governe

your children in ye vij Sciences where by they might they might live honestly as Gentlemen I shall doe it upon condition that you will grant me and them a comission yt I may have power to rule them after ye manner ye Sciences ought to be ruled wch ye King and all ye Counsell granted him and Scaled ye Comission And then this worthy Doctör tooke to him selfe Lords Sonnes and taught them ye Science of Geomatic and practise to worke in Stones all manner of worthy work yt belongeth to buildings Churches Temples Castles Toures Mannors and all manner of Buildings and gave them in Charge in this mannor. First yt they should be true to ye Lord yt they serve and yt they should love well on another and yt they should be true one to another and that they should call each other his Fellow or his Brother and not his his Servt or Knave or other foule name and yt they should truly deserve their pay of their Lord or the Mr. yt they serve and yt they should ordaine ye wisest of them to be Mr of the worke and neither to chuse for Love nor affection nor great nor riches to sett any yt hath not sufficient knowledge and cunning in ye worke to be Mr of the worke whereby ye Mr should be well served and they disgraced or ashamed and also yt they should call ye govnr of the worke Mr during ye time yt they worke with him and and other more charges yt is to long here to tell and to all these charges he made them to sweare a great Oath that men used in yt time and ordained for them reasonable pay or Wages yt they might live honestly thereby and also yt they should come and assemble themselves together once every yeare to consult how they might best work for their Lords pitt and their own credit and to correct within themselves him yt trespassed agt ye Science and thus was ye Science grounded there and yt worthy Mr Euclid was ye first yt gave it ye name of Geomatic the wch is now called Masonrie throughout all this nation And afr yt when ye children of Israel were comd into yeland of Behest which is now called among us ye countrie of Jurie King David begun ye Temple yt is now called Templer Don, and is named with us ye Temple of Jerusalem and ye sd King David loved well Masons and cherished them much and he gave them good wages and he gave them both ye charges and manns as he had learned in Egypt given

formerly by Euclid and other moe charges yt yu shall hear afterwards after ye decease of King David Solomon his son finished out ye sd Temple yt his father had begun and he sent for Masons into divers countreys of divers lands and gathered them together soe yt he had four score thousand workers of stone and were all named masons he chose out of them three thousand yt was ordained to be Mrs and govnrns of his worke and furthermore there was A King of another Region yt men called Hieram and he loved King Sollomon well and he gave him Timbr to his worke and he had a sonne named Amon and he was a Mr of Geomatic and he was chief Mr of all his graveings, carvings and of all his Masons and Masonrie as appears in Scripe in Libro primo Regry and chaptr ye 5th. And this Sollomon confirmed both charge and manns yt his Father had given to Masons and thus was yt worthy Science of Masonrie confirmed in yt country of Jurie and at ye city of Jerusalem And in many othr kingdomes curious craftsmen walked abt out full wide and spred themselves into divers countreys some to Lerne moe craft and cunning and some to teach them yt had little skill and cunning And yt befel yt there was one curious mason called Namus Greca yt had beine at ye building of Sollomon's Temple and he came into France and there he taught ye science of masonrie to men of France and there was one of Royall line of France called Charles Martall and he was a man yt loved well such a craft and he drue to this Namus Greca above said and he learned of him ye craft and tooke upon him ye charge and manns and afterwards by ye Providence of God he was dected King of France and when he was in yt estate he tooke and helped to make men masons wch before were none and gave them both ye charge and ye manns and good pay as he had learned of othr masons and also confirmed a chartr from yeare to yeare to hold their assembly where they would And cherished them right much thus came this famous craft into France. England in all this time stood void of Masonrie espetially for any charge imposed upon yt Science untill St. Albons time and in his dayes ye King of England yt was then A pagan did wall ye Towne of St. Albons about and St. Albons was a worthy Kt. and Steward of ye King's Household

and had Governante of ye Realme and also had ye ordering of ye sd Town walls and he Loved well Masons and cherished them right much and made their pay right good considering hōw wages and other things stood then for he gave them ijs.—vid. a week and iijd. for their non-finch and before yt time through out all this Land a Mason tooke but a Peny a day until St. Albons advanced it as above sd and peured them a chartr of ye King and his counsell whereby for to hold a generall counsell and gave it ye name of Assembly and thereat he was himself and helped to make men masons and gave them a charge as yu shall here afr hear. But it hapened shortly after ye death of St. Albons yt there arose great wars in England which came out of divers nations soe that ye good ordr of Masonrie was destroyed untill ye dayes of King Athelston who was a worthy king of England, and brought this land in good rest and peace and builded many great workes as Abbyes Toures and othr mannrns of Buildings and loved well masons and he had a Son named Edwin and he loved masons much more then his Father, and he was a great practionr in Geomatrie and he delited much to talke and commune with masons and to learn of them skill and cunning and afterwards for love he bore to Masons and to their Science he was made a mason and he peured for them of ye king his father a chartr and comission to hold every yeare an assembly wheresoevr they would within ye Realm of England and to correct within themselves defaults and trespasses yt were done within ye craft and he himself held an assembly at YORK and there he made Masons and gave them the charge and taught them ye manners and comanded yt rule to be kept ever after and also tooke for them ye charter to keep and also gave ordr yt it should be renued from king to king. And when ye assembly was gathered together he made pelamation yt all old Masons or young yt had any writeings or undrstanding of ye charge and ye mannrns concerning ye said science yt were made before in this Land or in any othr yt they should bring them forth and when they had viewed and examined there found some in French, some in Greek, some in English and some in othr Languages and ye intent and meaning of them was found all out and he had made a book thereof how ye Craft

was founded and he himself gave comand yt it should be read or told when yt any masons should be made and to give them ye charge And from yt day to this day, mannrns of masons have been kept and observed in yt forme as well as men might observe and govern it. And furthermore at divese assemblyes an adition of certaine things in ye charge ordained by ye best advice of masters and fellows—*Tunc unus ex senioribus teneat Librum ut ille vell illi potiat vel potiant manus sup. Librum et tunc precepta deberent Legi.* Every man yt is a Mason take right good heed to these charges and if any man find himself guilty in any of these charges yt he amend himselfe before God and in ptcularly yee yt are to be charged take take good heed yt yee may keep these charges right well for it is prillous and great danger for a man to forswear himself upon ye holy Scripture. The first charge is that he or those be trueman to God and ye holy church and yt yu use neithr erour nor heresie according to yor own undrstanding or discreet and wise meus teaching and also yt he shall be true lege man and bear true allegiance to ye king of England without any treason or any othr falshood and if they know of any treason or treachery yt you amend it privily if ye may or else warne ye king or his counsell of it by declaring it to ye magistrates. And also yee shall be true one to anothr yt is to say to every Mason of ye craft of Masonrie yt be allowed Masons yu shall doe to them as yu would they should doe to yu. And yt yu keep truely all ye counsell of Lodge and chamber and all other counsell yt ought to be kept by way of Masonrie and also yt yu use noe theeverie but keep yorselves true. And also yu shall be true to ye Lord or mastr yu serve and truly see his pfitt and advantage pmoted and furthred. And also yu shall call masons yor Brethren or Fellows but not any other foul name. Also yu shall not take in villany yor Fellowes wife nor unlawfully desire his daughtr or servt nor put him to any discredit. And also yt yu pay truly for yor meat and drink where you goe to table and yt yu doe not any thing whereby ye craft may be scandalized or whereby it may receive disgrace. These be ye charges in generall that belongeth every Mason to keep both mastrs and fellows. Now come I to rehearse certaine othr charges sin-

gularly for masters and fellows viz. That noe Mr shall take upon him any Lord's work or any other men's work except he know himself to be of sufficient skill and cunning to pform and finish ye same soe yt ye Craft thereby receive noe slander or discredit but yt ye Lord may be wel served and have his work truly and sufficiently done. And also yt noe Mr take any work at unreasonable rates but so reasonably yt ye Lord or owmr may be true served wth his own goods and ye Mr to live honestly thereby and to pay his fellows truly their wages as ye maunr is. And also yt no Mr or fellow shall suplant anothr of his work yt is to say if any Mr or fellow have taken any work to doe and therefore stand as Mr of ye sd work yee shall put him out of it unless he be unable of skill and cunning to pform ye same to ye end and also yt noe Mr or fellow take any apprentice undr ye terme of seven yeares and yt such aprntice sufficiently able of body and sound of lyms and also of good birth free born noe Alien but descended of a true and honest kindred and noe bondman and also yt noe Mason take any aprntice unless he have sufficient occupation whereon to employ two or three fellows at ye least. And also yt noe Mr or fellow put any to take any Lord's work yt was wont to work Journey work. And also yt every Mr shall give wages to his Fellowes according as his work doth deserve yt he be not deceived by false work. And also yt none shall slandr anothr behinde his back whereby he may loose his good name or wordly riches. Also yt no fellow within ye lodge or without shall misanswer or reprove unlawfully anothr without cause. And also yt every Mason shall reverence his eldr brothr and put him to honour. Also yt noe Mason shall be a comon player att cards or dice or any othr unlawfull game or games whereby ye Science may be slandered and disgraced and also yt noe fellow at any time goe from his fellowes of ye lodge into any towne adjoyning except he have a fellow with him to witness yt he was in honest place and civill company. And also yt every Mr and fellow shall come to ye Assemblie of Masons if it be within I : miles about him if he have any warning of ye same. And if he or they have trespassed or offended against ye craft all such soe trespassing shall stand there att ye award and Arbitration of ye Masters

and Fellowes there and they to make them accord if they can or may and if they cannot agree them then to goe to ye comon Law and also yt no Mr or Fellow make any mould rule or square for any Layer nor set any Layer wth ye Lodge or without to hew any mould stones. And that every Mason shall cherish strange fellowes when they come out of othr countreys and set them on work if he can as ye manr is viz. if he have no stones nor moulds in yt place he shall refresh him wth money to suply his necessities untill he come at ye next Lodge. And also yt every Mason shall pforme his work truly and not sleightly for his pay but to serve his Lord truly for his wages and also yt every Mr shall truly make an end of his work whether it be by Tax or by Journey viz. by measure or by dayes if he have his pay and all othr covents pformed to him by ye Lord of ye work according to ye bargaine. These charges yt we have now rehearsed to yu and to all oths here present weh belongeth to Masons yu shall well and truly keep to yor powr so help you God and by ye contents of yt booke—Amen."

*Endorsed.*

*"Found in Pontefract Castle at the Demolishing, and Given to this Lodge by*

*Francis Drake."*

*"A.D. 1736."*

*A second endorsement at end of Roll.*

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ALWAYS TELL THE TRUTH.—The groundwork of all manly character is veracity, or the habit of truthfulness. That virtue lies the foundation of everything said. How common it is to hear parents say ; "I have faith in my child so long as it speaks the truth. He may have faults, but I know he will not deceive. I build on that confidence." They are right. It is just and lawful ground to build upon. So long as the truth remains in a child there is something to depend on ; but when truth is gone, all is gone ; all is lost unless the child is speedily won back to veracity.—*National Freemason.*

## ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.

BY A MASONIC STUDENT.

It has been considered advisable in the interests of Masonic archaeology to reprint the "Illustrations of the History of the Craft," which have already appeared, both in the old *Masonic Magazine*, and *The Freemason*. The chapters which follow have been carefully revised, and in many instances, greatly enlarged and materially altered since they were first commended to the kindly attention of the Craft.

### CHAPTER I.

The object of this and the following papers is, to illustrate, if possible, the true annals of the Craft, and to induce a more careful study of its history and archaeology.

They have been written in no controversial spirit, but simply with a desire after truth, that we may accustom ourselves, as Freemasons, more than has hitherto been our wont, to patient study of our evidences, and historical accuracy in our assertions.

Our Masonic writers seem to have accepted far too readily, as regards the records of our Order, the good old adage "quieta non movere," as they have all more or less adopted, without hesitation and without inquiry, unaccredited statements and dubious assertions, for no other reason, seemingly, than because these statements and assertions had been once given forth to the world.

Not that in so doing they ever meant to impose on the initiated or the profane, to put forward an untrue narrative or a fictitious claim, but that they accepted without doubt or demur statements repeated so often that they came at last to be accepted as true!

Hence there has arisen among modern writers a grave distrust of Masonic history, as generally received, and critical doubts have been expressed as to the validity of our Masonic claims to antiquity; many of our traditional statements are openly assailed, and the accuracy of the dates we give under authority, relating to persons and occurrences in the past, is questioned and challenged, as we know from day to day.

Mr. Hallam for instance has asserted, that "Masonic calumniators and Masonic panceygerists are all equally mendacious;" while De Quincy has said, "I affirm as a fact, established upon historical research, that before the beginning of the 17th century no traces are to be met with of the Masonic Order, and I challenge any antiquary to contradict me."

Mr. Gilbert Scott talks of the "fables of the Freemasons," and we have lately heard much harsher words used, such as "imposture," and the like.

Now, it is in order to lead others, even more qualified, to remove this unfair and, as I believe, unjust reproach on the Craft that these papers have been put together.

If we are enabled gradually, by reliable evidence and accurate assertions, to remove doubts, to clear away difficulties, to harmonise anachronisms, and to stimulate inquiry, we shall best prepare the way, ere long, for a more authoritative and reliable history of our Order than we at present possess.

My anxiety has been, and still is, simply, in the cause of Masonic truth, to lay before my brethren the humble results of earnest study and reflection—to give, what is so difficult, "novelty to what is old, and authority to what is new, value to what is obsolete, and light to what is obscure, favour to what is despised, and trust to what is doubtful."\*

May, then, these illustrations of our Craft history be received by my brethren in the spirit in which they have been drawn up—viz., a sincere love for our useful and valuable Order, and a humble but firm belief in the essential truth of its ancient legends and time-honoured traditions.

To trace the early history of any ancient and useful institution is, in almost every case, a matter of deep interest to the archaeologist, but how much more must it be to the Masonic student, since the early annals of Freemasonry seem lost in the dimness of ages; and though it is a subject about which much has been written, yet, after all, how very little is really known about it?

And if, then, we may have ourselves, with the world at large, a not unnatural curiosity in respect of the origin and pro-

\* "Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem."—*Plin. Nat. Hist.*

gress of a society, of which so much has been said, whether for good or evil, yet it also seems to be our imperative duty to try and give a straightforward and intelligible account of this world-wide Order, to trace carefully the laws which have controlled its progress, to unfold the causes which have led to its success or failure among men, and to submit to all intelligent readers the evidence and the facts, the historical proofs and the undoubted statements, on which we base the conclusion to which we have legitimately arrived.

What, then, is the true history of Freemasonry? what is Freemasonry itself? are questions which are often asked, and repeated to this day, with an unmistakable expression of complacent scepticism.

As we know, those of us who have studied the question, the most contradictory and the most absurd theories have been hazarded relative to its origin and progress.

To recapitulate all the different solutions, of what still to some appears an inexplicable enigma, would be also a hopeless task, and certainly an unprofitable waste of time.

We can only notice some of the leading explanations of the rise and continuance of our Order, whether from friendly or hostile writers, and which seem to demand our attention and deserve our notice. There are those who seem willing to trace Freemasonry to the loyal adherents of the Stuarts, as preparatory to the restoration of King Charles II., while others, equally sagacious, would connect it with the hopes and aspirations of the exiled family of King James II.

There are a few who see in Freemasonry a Jesuit Order; there are some who regard it as a purely political body—the School of Illuminés, the centre of revolution.

Probably it is not too much to say, that by far the larger number of writers, it is looked upon as a benevolent association or a convivial club.

In former times it was the wont of many writers, Masonic and otherwise, to connect Freemasonry with the Druids, with the Culdees, and, above all, with the Eleusinian mysteries.

No doubt Freemasonry is connected, and has ever been, with the history of secret initiation and personal probation, the great characteristic of all the early mysteries.

It may be perfectly true moreover, that Freemasonry possesses in its carefully pre-

served ritual and traditions some traces of the oral teaching of those early mysteries, but it is not safe, it has always appeared to me, to rely simply on an esoteric connection, when we are asked, and naturally asked, to give a reasonable account of our outward organization, the channel by which the secrets and mysteries of Freemasonry have been handed down to ourselves.

There are three other theories of Masonic life and history which we must briefly notice.

There is the view which links our Freemasonry to some early Christian body, whether as successors of the Essenes, or some development of the "*disciplina arcani*," which seems to be the suggestion of Dr. Leeson. A modification of this view is to be found in those who connect Freemasonry with Rosicrucian adepts, with the followers of "Rosenkreutz," if that were really his name.

But it is almost unnecessary to add that there is not the slightest valid or historical evidence to be adduced in behalf of such a theory. It is purely imaginative—the "baseless fabric of a dream."

Neither can I speak more hopefully or encouragingly of that claim, propounded with such confidence, to consider our Freemasonry of to-day as derived from the Knights Templar.

To say nothing of the intense difficulty, historically, of the transmission or preservation of any real Templar secrets, one thing is plain, though I am sorry to say it as it may hurt the feelings of many excellent brethren of mine, the Masonic Knights Templar never had, and have not now, the slightest real connection with the old Knights Templar.

The history of the dispersion and ultimate fate of the majority of the Templars is pretty well known. The accounts we hear of Templars holding meetings at York, or Scotland, and elsewhere, to perpetuate the hidden mysteries of their secret chapters, are so opposed to the real facts of history, as fairly come within the reproach of being "fables of the Freemasons."

Up to the present time not the slightest historical evidence is forthcoming of any prior existence of Masonic Knights Templar before 1740. As I propose to treat in a subsequent chapter of the connection existing between the Knights Templar and Freemasonry. I need not allude further to



the subject now than to say, that the Knights Templar borrowed, if they did borrow, their secrets from Freemasonry—not Freemasonry from the Knights Templar.

There is a third view, which has of late been advocated with more zeal than discretion—namely that which would limit Speculative Freemasonry to 1717, and would seek to contend that at that epoch the phraseology and working tools of the operative guilds were adapted and adopted for the purposes of a philanthropic and benevolent association; but that there was no further bond of union or continuity of purpose.

So far back as 1733, in the *Gentlemen's Magazine* for February, an anonymous writer, untruly calling himself a brother, says we may as well call ourselves “carpenters or ratcatchers as Freemasons,” and he further asserts that the present Order is a “gallimawfry of the restorer of the society.”

This is the view, practically, which has been pressed upon us in such a variety of ways and under such different forms, with more zeal than discretion, for some time past—a view, I do not hesitate to say, most mistaken, utterly unsupported by the evidence we already possess, and most opposed to the evidence we shall gradually obtain. This I hope convincingly to show in the progress of these illustrations.

Having thus pointed out what I believe is *not* and *cannot* be the true history of Freemasonry, I propose in the next chapter to develope what I believe that true history is, and where it is to be found.

## CHAPTER II.

I propose in this chapter to point out what I believe to be the only true foundation, on which the history of our Order can safely rest.

In a few words, I am anxious to advocate and uphold what may be called the Guild Theory.

In 1863 I made the following statement, in regard to the opinion I then ventured to entertain in respect of this much “vexata questio,” and subsequent study and consideration have only tended to strengthen the conviction I then expressed, and which I had arrived at after some years of patient and careful inquiry.

“Freemasonry as we have it to-day, affected, no doubt, to a great extent by the preponderance of the Speculative element, has come down to us, I venture to believe, through a long succession of centuries, and may be most safely and satisfactorily traced through the operative guilds and Masonic sodalities of the middle and early ages, to Roman Collegia, to Grecian communities, and thence to Jewish and Tyrian Masons.”\*

And it is this same view, substantially, of our Masonic Order, which I wish to bring now more formally before my brethren generally, because in it, and in it alone, I feel persuaded the true history of Freemasonry is to be found.

The more we study the whole question—difficult as it confessedly is in all its bearings—the more shall we be convinced, I feel confident, ere long, that no other theory can satisfy the exigencies, of historical criticism on the one hand, or harmonise the confused traditions of Freemasonry on the other, but that which regards our Speculative Order to-day, as nothing more and nothing less, than the direct continuation and legitimate result of the olden system of operative sodalities.

Let it be granted that Freemasonry exists under an altered condition of things, and is to be found perhaps in a wider sphere than of old, when it was confined to the building societies of an operative brotherhood: yet its normal state, from which our present Freemasonry has derived its life and history, was that of an operative Masonic guild.

Now it is a mistake to suppose, as some modern writers seem to do, that this explanation of our Masonic annals and progress is a novel one, of a comparatively very recent date and unknown to our earlier historians. It has been said, for instance, by our latest Masonic annalist, our learned German Bro. Dr. Findel, that the “first writer on the subject of Freemasonry who ventured to hint at the existence of an historical connection between the Fraternity of Freemasons, and that of the stonemasons was the Abbé Granddidier, a non-Mason,” who wrote in 1779.†

But though I am quite willing to admit, that he is perhaps the first non-Masonic writer who openly argued for the distinct

\* Oration before Pentalpha Lodge, Bradford, 1863.

† Findel's History of Freemasonry, p. 15.

existence of a purely operative brotherhood, with signs and symbols, forms and teachings analagous to our own, yet we should never forget, that the assertion of a secret bond of union, of a similarity of symbolic teaching, of a continuity of organisation and existence, as between operative and speculative Freemasonry, is really as old as the time of Anderson and Preston.

Anderson, the first edition of whose "Constitutions of the Freemasons" was published in 1723, and Preston, whose first edition appeared in 1772, have based their entire history of the Order, though with differences of detail peculiar to each writer, as our Bro. Findel has himself admitted, "on a history of architecture taken from the legends of the guilds."

And though since their time the subject has been greatly elaborated by many able foreign writers on Freemasonry—to some extent by Bro. Laurie—and especially by German writers,\* and though it may be true, that the terminology of the operative guild theory has only of late years assumed its present development and position among Masonic writers, yet we are bound, as it appears to me, to accord in justice to Anderson and Preston, the credit of asserting and maintaining the true theory of the operative origin of Freemasonry.

A great deal of ridicule has been cast upon Anderson, especially, for the high-flown language in which he claims to carry up the antiquity of our Order to the earliest ages of the world, and for the free use he has undoubtedly made of even patriarchal names.

Yet it should be borne in mind, that he probably intended, after all, by such language, only to state paraphrastically the old teaching of the connection supposed to exist between Freemasonry and the primeval and later mysteries.†

Accepting this view, that the early mysteries were the depositories of sacred truth, though by degrees debased and corrupted. Anderson with many others seems to have held that Freemasonry still retains in its carefully preserved inner teaching some traces of these earlier mysteries, and that it was in itself therefore as old as the patriarchs, and coeval with the first germs of civilization among mankind.

\* Vogel, Albrecht, Mossdorf, Schroder, Fessler, &c.

† Hutchinson, Lenoir, Clavel, Oliver, Faber, *Authologia Hibernica*.

It must, however, fairly be admitted, that he has unwisely claimed "nominatim" as patrons and members of our Order, many whose affiliation to Freemasonry could be only, at the best, but a legendary tradition, and that he has allowed the influence of this old and attractive theory to outweigh the more sober claims of historical evidence and practical accuracy.

Let us, however, return to the more immediate subject matter.

There are three views, apparently, of the guild theory, which merit our present and careful consideration:—

1. There is the view, for instance, of our learned German Brother, Dr. Findel, to which we will give our first attention.

If we understand his words rightly in his very valuable and interesting History of Freemasonry, he accepts without reserve the guild theory, and looks upon our modern Order as the direct continuation, though somewhat developed and expanded by the revival of 1717, of the operative guilds.

He advocates distinctly and without doubt the operative origin of Freemasonry; and though it is not quite clear from his valuable work whether he accepts our modern ritual and organization as identical in all respects with that of the operative Fraternity, yet he seems to do so, inasmuch as he more than once advocates the view I have often contended for—that the ritual and ceremonies and oral teaching and mystic symbolism of the purely operative lodges were to a great extent under the direction and approval of the monastic orders.

The great value of our learned brother's history to the Masonic student consists in this, that he so ably points out the real operative origin of Freemasonry; that he introduces with great clearness in support of his argument, the rules and regulations, the customs and traditions of the operative German Masons, clearly proving a similarity of usage and identity of symbols between them and our Speculative brotherhood to-day.

The peculiarity of Bro. Findel's view consists in this, that he assigns the origin of the Masonic Order, as an operative institution only, to the German "Steinmetzen," or stonemasons of the middle ages, and seems to fix on the beginning of the 11th century as the epoch when we have

for the first time satisfactory evidence of their existence and proceedings and purpose.

And though it must be ever most interesting to all Freemasons, thus to be able to trace the history of the German operative "Bauhütten" or lodges, through several centuries, yet it would be, I venture to think, most unsafe, as it is in truth impossible to contend, or seriously for one moment to suppose, that Freemasonry could have thus sprung up all of a sudden in the history of the world—could with all its old legends and time-honoured traditions and mysterious symbolism, have been alone the product of the ingenuity and skill of German stonemasons, and transplanted from Germany to England.

Our learned brother's argument, that because he finds the legend of the "Four Crowned Martyrs" in our earliest known Masonic MS. and traces, as he thinks, of "Velmic" usages in the Sloane MS. 3329\* therefore our English Freemasonry was introduced by German operative Masons, is, though ingenious and very creditable to his patriotic sympathies, utterly opposed to all the known facts of the case, and completely irreconcilable with the evidence of history, and the witness of our own English Masonic traditions.

No doubt Bro. Findel's theory is in itself a very interesting one, and in some respects an easy way of surmounting many of the difficulties and peculiarities of our Masonic annals. It may serve also to dispel some of the doubts and remove some of the objections of hostile criticism, but it does by no means clear the way perfectly for the Masonic or un-Masonic enquirer, and still leaves unaccounted for, on any safe and satisfactory authority, the origin, existence, progress, and perpetuation of one of the most remarkable institutions the world has ever seen.

To say nothing now of other patent objections to it, how are we to deal, if we accept it, with that very important subject of *Masons' Marks*?

Our learned brother E. W. Shaw contended some years back, and I have never seen any satisfactory reply to his assertions, that one great principle pervaded all the known Masons' marks in the world, namely,

\* It was my privilege to ask Bro. Findel's attention originally to this interesting M.S.

that they were outward symbols of an inner meaning or teaching.

From the almost innumerable fac-similes he had collected after many years' arduous labour, which I have myself seen, from all quarters of the world, he found the same unity of design and actual identity of form in all the marks he had so carefully gathered together, whether they had been found on Egyptian pyramids or Roman walls, on Hindoo or on Mexican temples, on early or on mediæval ecclesiastical buildings, on the stones of Tyre, on the very buildings of Jerusalem!

His argument, then, which always appeared to my mind irresistible, that we have in these Masons' marks a strong proof of the antiquity of our Order, and of its wide diffusion at a very early period, has recently received a striking confirmation by the underground discoveries of Bro. Lieut. Warren in the Holy City itself, who has brought to light the long-buried marks of Tyrian and Jewish Masons.

If, however, we accept our learned Bro. Findel's theory, we must surrender this valuable evidence of the great and real antiquity of Freemasonry.

Believing, then, in common with all who have had the opportunity of studying his most interesting work, that a debt of gratitude is owing to him for his careful and accurate investigations, and regarding his history as a most valuable aid and addition to Masonic literature in general, I still think that we cannot safely adopt his limited view of the antiquity of the Craft, the late origin he assigns to the operative guilds, or find in his skilfully-developed theory a satisfactory solution of the true and full history of Freemasonry.

2. There is a second view of the guild theory, which I may dismiss with a very short notice, for it is historically and archaeologically untenable.

It is that which asserts that the history of Speculative Masonry is to be entirely severed from that of the operative guilds, and that though the guilds existed, certainly they had little or nothing in common without our modern Order, and that the revival in 1717 was but the adaptation by Speculative Masons, without any warrant or natural connection of the phraseology, usages, and legends of the operative guilds.

In short, to repeat the Abbé Grandidier's words, Freemasonry, as we have it to-day,

in its inner speculative teaching and outer and formal organization, is but the "servile imitation of an ancient and useful Fraternity of actual Masons."

But this very modern view of the history of the Craft, as far as I know or understand the arguments of its supporters, has so far nothing but crude hypothesis and intolerant assertion in its favour, and seems destined to land us as a Fraternity, ere long, again on the shore of a most unlearned and unreasoning exposition of our archæology, our usages and our history.

If it be true, we may as well bring to an end at once those studies and investigations which of late years have been undertaken by so many able brethren, in order, from the unerring records of the past, to erect a lasting edifice standing on sure foundation, perfect in its parts and honourable to the builders, which shall be able to resist alike successfully the attacks of criticism, and offer a satisfactory and reasonable history to our brethren and the world of our ancient and beneficent Order.

3. But the third view remains for our consideration, namely, that our Freemasonry may be safely traced through the mediæval and early guilds, direct in the first instance to the Roman Collegia, and then even much further back, in harmony with our own ancient traditions. Bro. Dr. Findel puts the whole question most fairly, when admitting that a "certain connection existed" between the mediæval guilds and the Roman colleges, he goes on to ask, whether the former be a "direct continuation" of the latter—whether "there exists sufficient historical proof to justify the tracing back the Fraternity of Masons to the building corporation of Rome."

And though he has thought well to answer both these questions in the negative and to say that "attempts to trace the history of Freemasonry further back than the middle ages have been up to the present time most decided failures," I think he has allowed his preference of his own view to blind him somewhat to the result of the researches of those able brethren who advocate the connection between the mediæval guilds and the Roman Collegia, and that he has not given sufficient weight to the evidence which may be adduced in support of this larger theory of Masonic history.

It is impossible to hope to find to-day historical evidence of a perfect uniformity

of ritual and ceremony, of customs and usages, in which some set so much store, between the present and the past. Indeed, if that be requisite, Bro. Findel's argument in respect of the German *Steinmetzen* utterly breaks down, for he himself admits that a "complete insight into the customs in use among the Fraternity of stonemasons into their origin and progress will most likely never be vouchsafed to us."\* Nevertheless he goes on to contend that they were the forefathers of modern German Speculative Masons, and in all essential particulars identical.

I would only adopt my learned brother's own admission and argument, and apply it to the view I am now advocating.

In common with those who maintain the same view of Masonic history,† I contend that the evidence we are already in possession of, to link us on to the building colleges of the Romans, and thence to Grecian communities and Egyptian mysteries is very clear and very striking, and cannot any longer be disputed or cavilled at.

There is a very great body of evidence, which requires to be carefully considered and respectfully treated, and cannot, as it ought not to be hastily dismissed, without due weight being given, to what may be incontestably proved, in favour of any favourite hypothesis or preconceived opinion of what the History of Freemasonry can safely be supposed to be.

That there are many difficulties in the way of a perfect development of this last theory, no one can deny, but they are not really greater than attend on Bro. Findel's more limited view, and such a difficulty, after the lapse of centuries, must, be reasonably expected, as well as from the peculiar condition of the Masonic system! I hope, in the next chapter, to put before my brethren what is really the amount of reasonable evidence, or even any view at all of Masonic history, as regards the ancient building colleges and sodalities, up to the fall of the Roman Empire.

\* Findel, page 61.

† Rebold, Krense, Clavel, Lenning, Schauberg, Fallou, Dalloway, Hope.

## THE HOLY LAND.

SHALOM SHALOM JERUSHALAYIM.

From Jordan's sacred waters,  
 From Pisgah's holy height,  
 Where Beth'lems' sunny daughters  
 Sing in the moonlit night;  
 By still Gennesaret's rippling sea,  
 Or where Sinai's hill tops stand;  
 What solemn thoughts belong to thee—  
 Thou dear and Holy Land!

We follow in the wondrous track,  
 Through the wilderness of Zin;  
 Our memory takes us ages back  
 Where Thy people now begin  
 That weary wandering to and fro,  
 Amid sad doubts and fears,  
 In contests with some stubborn foe,  
 For those long forty years.

We are standing by Macpelah's Cave,  
 Where all is mystery still;  
 Or we look on Joppa's blue sea wave,  
 Or we muse on Carmel's hill;  
 But where'er we turn our willing feet,  
 Or pause in wondering mood,  
 We still with loving heart can greet,  
 Some sacred mount or wood.

We are gazing from Capernaum,  
 Upon that level lake,  
 Or we listen to the distant hum  
 As the Arab's their tents forsake;  
 Or Nazareth we seek in love  
 And spellbound glance around,  
 Tho' now, alas! below, above,  
 Sad ruins strew the ground.

Or in thy narrow streets at last—  
 Jerusalem—we stroll,  
 When solemn thoughts are o'er us cast,  
 That move our inmost soul;  
 We bow the head with holy awe  
 As we mind us of the scene;  
 Which others in far ages saw,  
 Those "holy Hills" between.

And still to Craftsmen, one and all,  
 From many a distant shore,  
 Thy hidden stones and wondrous work,  
 Hence a witness evermore,  
 Of a building great and sacred,  
 Of royal Solomon's fame,  
 Of a true and mystic Brotherhood,  
 Of Hiram's faithful name.

Jerusalem, Jerusalem,  
 How much the longing heart,  
 Loves still to cling to thy fair name,  
 How dear in truth thou art,  
 To many a differing earthly Creed,  
 And shall be till time shall cease;  
 Witness of many a thrilling deed,  
 Yet city of "dear Peace."

And if to us it is not now  
 Given thy soil to see,  
 Nor even with a pilgrim toil  
 To bend the faithful knee;  
 Where still within thy ruined walls  
 Some songs of praise arise,  
 And where the echo solemn falls  
 Of human prayers and sighs;

Still we can often fondly dream  
 Of thy far and pleasant hills,  
 The freshness of dark Jordan's stream,  
 Of mountain tops and rills;  
 Of Lebanon's cedars firm and tall,  
 Of Lake, and Town, and Tomb,  
 Of crumbling well, and ruined wall,  
 Of sacred House and Room.

Yea, even now, across the Sea,  
 Amid our Northern clime,  
 True love can often think of thee,  
 Of thy scenes and deeds sublime;  
 And earnest faith still turns in trust,  
 To that great and goodly band,  
 Who consecrate the sacred dust  
 Of thy dear and Holy Land.

MASONRY AND THE SEPOYS.—When the Sepoy rebellion broke out in India, the Rev. William Butler was stationed as a missionary at Bareilly, which place he left a few days before the massacre of the English in the town occurred. Subsequently he wrote a book entitled "The Land of the Veda, being Personal Reminiscences of India," which was published in 1872 in New York. In this work (p. 247) we find the following interesting passage:—"Everything English in Bareilly—people, houses, furniture—was ruthlessly destroyed, all save the house which the English officers had used as a Freemasons' Lodge. The poor superstitious Sepoys understood that there was something mysterious transacted there, and it might not be safe or lucky to interfere with it in any way. So there it stood in its integrity when we returned to Bareilly, alone and unharmed amid the ruins of the English stations."—*Freemasons' Monthly Magazine.*

"GOD HELP THE POOR FELLOWS AT  
SEA!"

Far away inland, when tempests blow  
Wild through the dark'ning night,  
We list to the roar of the winds as they go,  
On their hurricane steeds to the fight;  
For the hosts of the Storm-King are gathering fast  
Where the white-crested waters flee,  
And our hearts breathe this prayer, as he rushes past,  
On the wings of the howling northern blast—  
"God help the poor fellows at sea!"

We wake in the night with a shivering fear,  
For our dream ears have thrilled to the shriek  
Of the drowning seaman, and many a tear  
Gathers fast on the whitening cheek;  
For the light of the mind's swift lightning flash  
Seems to show us the rock-bound lea,  
And we pray to our God as the billows dash,  
And in thunder the iron breakers lash—  
"God help the poor fellows at sea!"

In many a home there are fainting hearts,  
Sorely stirred by the moan of the wind,  
Fainting down when the light of the day departs,  
Leaving darkness and clouds behind;  
For the loved ones are out on the foam-capped wave,  
Where the tempests hold revelry,  
And they breathe up this prayer, for the loved and  
brave,  
To the Infinite Grace that can succour and save—  
"God help the poor fellows at sea!"

So He moves to grand deeds many noble souls,  
That His love may be known on earth,  
And the fruit of that love, where the storm-wave rolls,  
Giveth hope in men's heart new birth;  
For the life-boat away to the sinking bark  
Flies swiftly to save, and we  
Pray God speed the lightly-bounding ark,  
With its precious freight, o'er the waters dark,  
From the perilous paths of the sea.

C. J.

*The Life Boat Journal.*

REMEMBER, BOYS MAKE MEN.

"When you see a ragged urchin  
Standing wistful in the street,  
With torn hat and kneeless trowsers,  
Dirty face and bare red feet,  
Pass not by the child unheeding;  
Smile upon him. Mark me, when  
He's grown, he'll not forget it;  
For remember, boys make men.

When the buoyant youthful spirits  
Overflow in boyish freak,  
Chide your child in gentle accents,  
Do not in your anger speak.  
You must sow in youthful bosoms  
Seeds of tender mercies; then  
Plants will grow and bear good fruitage,  
When the erring boys are men.

Have you never seen a grandsire,  
With his eyes aglow with joy,  
Bring to mind some act of kindness—  
Something said to him, a boy—  
Or relate some slight or coldness,  
With a brow all clouded, when  
He said they were too thoughtless  
To remember boys made men.

Let us try to add some pleasures  
To the life of every boy;  
For each child needs tender interest  
In its sorrow and its joys;  
Call your boys home by its brightness;  
They avoid a gloomy den,  
And seek for comfort elsewhere;  
And remember, boys make men."

*The American Freemason.*