THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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OBSERVATIONS ON THE ANTIQUITY OF MASONS AND MASONRY IN ENGLAND.

Additional MS. British Museum 6760 *f* 1.

PREFACE.

The following manuscript now for the first time published, "in extenso," is taken from what is termed the "Essex Collection," which constitutes No. 6760, 6773, and 6776, Additional MSS, British Museum. These MSS. together with about 40 other Vols. on architecture, were given to the Museum by the Rev. Thomas Kerrick, of Cambridge, in 1828.

Watts says of Essex "James Essex, *F.S.A.*, a man of astonishing knowledge in Gothic architecture, was born at Cambridge 1723, Died 1784." He published several works on architecture. He is mentionad more than once in Horace Walpole's Letters. The MS. may be placed, therefore, about 1770.

A. F. A. WOODFORD.

The antiquity of stone buildings in England having been the subject of much enquiry of late, some observations on the state and antiquity of Masonry and the Materials used here at different periods, may be acceptable to those who amuse themselves with enquiries on this subject. The antiquity of brick buildings has indeed been traced as far back as the close of the fourteenth century by the late Dr. Littleton,* and it is no longer doubted whether the Saxons used Stone in their buildings, but whether they or the Normans made bricks, though they are supposed to use them when they could easily procure them, is yet doubted: and whether the Britons used either of those materials before they submitted to the Romans, is a question undetermined at present, but it is not sufficient to enquire *when* either of these materials were used, we should likewise examine in *what manner* they were used in different periods, by that we shall discover the various species of Masonry which have been used in different ages, and if our enquiry was extended as far as it might be, we should not only be able to ascertain with more certainty the ages of many ancient buildings which are supposed much older than they really are, but modern builders may perhaps collect some hints, which may be useful on some occasions in the practice of their profession.

Masonry * and architecture have sometimes been considered as the same art, but among the ancients they were not so, for Vitruvius † plainly distinguishes them from one another when he complains of the ignorance of the architects of his time, many of whom (he says) were ignorant of the rules of Masonry as well as architecture, but in those days Masonry was not so well understood as it was in after ages; the principles of that art were not brought to any great degree of perfection till many years after the establishment of Christianity when Constantine, who had a taste for the sciences and fine arts ‡ enacted laws in favour of those who professed them, and encouraged young men of genius and learning to study architecture, by granting to them and their parents an exemption from all burthensome offices, and assigning to those who were experienced in the art suitable salerys to teach it publicly. Architecture and Masonry began then to be considered as the same, for the qualifications of a Master Mason, were those which the antients required in an architect. With these Societies began that style of building which our ancient historians call *Romana opera* which continued until the

* Archæologia, Vol. 1.

* Machonerie. † Lib. vi. Pre.

‡ Cod. Theod. Lib. xiii title 4.

middle of the twelfth century and became the foundation of the different styles of architecture since called Gothic: and by the great encouragement which was afterwards given to those Societies by several Popes who granted them particular privileges, they continued making great improvements in the art, which was brought to its greatest perfection in the fifteenth century, the architects of that age having surpassed those of ancient Rome in the art of Masonry, and to them the moderns are obliged for the little knowledge they retain of it. But the most refined principles of the art were always kept secret from all but the most *ingenious* members of the Fraternity, in imitation of a law which the ancient architects had established among themselves, * not to instruct any but their children, their parents or those who were capable of the knowledge required in an architect, and whose fidelity they could depend on. "They † styled themselves "Freemasons, and ranged from one nation "to another, as they found churches to be "built, (for many in those ages were in "building through piety or emulation.) "Their government was regular and where "they fixed near the building in hand they "made a camp of hutts. A surveyor "govern'd in chief, every tenth man was "called a Warden, and overlooked each "nine."

Constantine by whose munificence these societies began to exist, had more occasion than any of his successors for artists of every sort relating to building. The churches that were built by him and his mother Helena in Italy, Palestine and Greece, with the city of Byzantium which he rebuilt, afforded sufficient employment for great numbers of Architects and Masons and notwithstanding the arts were greatly degenerated in that age, there is no doubt but there were many artists at that time who had formerly been employed in building Pagan Temples, who were induced by the privileges and salaries allowed by the Emperor to engage in building Christian Churches, and to teach others the principles of their art who were capable of learning them, by this means not only Italy but Palestine and Greece were furnished with architects and Masons, and in the fourth century Constantinople became the seat of polite arts from which other countries received them. But notwithstanding the encouragement given by Constantine for the improvement of arts, Masonry made but little progress at that time, the buildings erected by that Prince were ill designed and worse executed, many of them were too hastily run up, others wanted solidity; and most of them wanted repairing in less than twenty years after they were finished. But Masonry degenerated as it was at that time, fell much lower under the succeeding Emperors, for when Justinian in the sixth century undertook to rebuild the Church of Sophia which had been destroyed by fire in a sedition which happened in his reign, he determined to build a church which should surpass all others in magnificence, and be proof against future accidents from fire. The designe was made by Anthemius an ingenious architect, and wanted neither beauty nor grandeur, but he dying soon after the foundations were laid, they found it difficult to procure Masons who were capable of executing it, and what they did was so very defective, that one side either fell down or cracked before the other was finished, however it was at last secured and finished by Isidorus the younger, and other artists in the manner it now stands.* This building which is a mixture of Grecian and Gothic though very rich in marbles and ornaments of sculpture and Mosaic, shews how little the art of Masonry was understood in the middle of the sixth century: But Justinian desirous of transmitting his name to posterity by works of this kind, erected many churches in different parts of the empire, by which the same style of architecture and Masonry were established in many parts of *Europe*, *Asia* and *Africa*, and the art of Masonry improved and spread into all countries where the Christian religion was propagated.

In the beginning of the seventh century about the year 627 Mahomed the grand impostor setting up himself for a prophet among the Saracens, that people soon after overrun the Eastern Empire and possessed themselves of Syria and Palestine, Jerusalem

* Vitruv Lib. vi pre—non erudietant nisi suos liberos aut cognastos, and eos viros bonos instituebant quibus tantarum rerum fidei pecuniæ sine dubitatione permitterentur.

† Sir Chris. Wren, in parentalia by the French they are call'd Franc Maçons.

* Grelot's Voyage de Constantinople.

was subjected unto them, and the kingdom of Persia being taken without resistance, in less than thirty years they became masters of Africa, and where their arms prevailed the religion of Mahomed was enforced, the Christian churches were converted into Mosques, and where they erected new ones they employed such artists as they found in the conquered countrys, who introduced the Grecian manner of building among them.

While Mahomedism was gaining ground in the East, Christianity was re-es.ablished in Britain, and Masons were brought from France, Italy, and other countries into England, where they built many spacious churches after the *Roman manner*,* as it was then called, but many of them were either wholly destroyed or miserably defaced by the Danes, whose frequent incursions put a stop to all improvement in Masonry and the polite arts in England, though they had been improving in other parts of Europe from ye beginning of the ninth century soon after the establishment of the Western Empire under Charlemain, and (about the same time that those barbarians began to make their incursions into England). In this state they continued near a century, until the Danes were driven out of the country by Alfred, who invited several learned men from foreign countries particularly architects, on whom he settled handsome pensions to instruct his subjects in the arts and sciences.

As a zeal for building churches greatly prevailed in most parts of Europe after this time, the study of Masonry was diligently pursued and improvements were continually making in every branch of it. But the more they improved the more they endeavoured to conceal their art, and very few who were called Freemasons were masters of it, for great docility and much industry were so necessary for acquiring a perfect knowledge of what was called the mystery of Masonry, that few acquired more than the common principles of it, nor were any instructed in what they wanted capacity to learn and abilities to execute.

It is probable the first Societies of Masons took the writings of Vitruvius for their guide to the knowledge of architecture, for the fundamental principles of building, as they are taught by that author, were generally observed in all the perfect works in different ages, though they insensibly deviated from the style of architecture practised by the ancient Romans; and it appears from the copy of a very ancient paper preserved by Leland containing questions with answers to them concerning the mystery of Masonry (written by the hand of King Henry the Sixth), that not only the precepts of Vitruvius which immediately relate to building, but the several arts and sciences which he says an architect should be acquainted with, were taught by them at their first institution, and from thence their successors might indeed suppose that Masons were not only teachers, but inventors of those arts;* and that they "*himselfe haueth allein the arte of fyn-*
"*dynge neue artes, whyche art the ffyrste*
"*Maconnes receaued from Godde; by the*
"*whyche they fyndethe whatte artes hem*
"*pleasethe, and the treu way of techynge*
"*the same.*" The arts which Masons pretend to have invented and taught mankind are AGRICULTURA, ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIA, KYMISTRYE, GOUERNMENTE and KELYGYONNE.† But it seems every Mason was not master of all these arts, for though they had more opportunities of learning than other men, *many* did *fale yn capacity, and manye more* did *want industrye, thatt ys Pernecessarye for the gaynynge all Kunnynge.*‡ And this agrees with the doctrine of Vitruvius,§ who says, *Neque enim ingenium sine disciplina, aut disciplina sine ingenio, perfectum artificem potest efficere, and ut literatus sit, peritus Graphidos, eruditus Geometria, and optices non ignarus, instructus Arithmetica, Historias complures noverit, Philosophos diligenter audiverit, Musicam sciverit, Medicinæ non sit ignarus, responsa juris consultorum noverit, Astrologiam cælique rationes cognitas habeat* But Vitruvius does not say that architects or Masons were the inventors or teachers of these arts, though it was necessary they should have so much knowledge of them as would enable them to judge properly of all other arts appertaining

* Bede.

* It is so expressed in Leland's paper, answer to ye 8th question.

† Leland's paper, answer to 7th question.

‡ Answer to 11th question.

§ Vit. L. 1. C. 1.

to building, and these were sufficient in the early ages of Christianity to qualify them for building the most magnificent temples. But religion and architecture were so connected with each other, that where the first was propagated the latter was necessarily introduced, for, when a nation was converted to Christianity it was necessary to build churches among them, which made the study of architecture somewhat necessary to the Ecclesiastics in those days who were sent into different countries to propagate the Christian religion;* and in after ages when all useful learning was confined to the cloisters, the greatest architects in every age were either bishops or persons who held some high offices in the Church, who being zealous in promoting the religion they professed bestowed much time in contriving, and adorning many sacred edifices, in which neither ingenuity nor expense was wanting to make them magnificent as well as useful, and many of them were so wonderfully well contrived for producing veneration and surprise, that there are very few, in their present mutilated state (though stript of every ornament which decency required), which does not excite a religious awe in all who enter them. As the greatest architects were Ecclesiastics, so most of the ingenious arts which were useful in adorning of churches were practised by the Monks in several monasteries, but the raising of large Fabrics required the assistance of various artists, and as such were generally admitted members of those societies of Masons, they never wanted artists of every denomination capable of executing the greatest designs.

As Vitruvius did not confine the knowledge of an architect to the mechanic art of cutting stones and ranging them in buildings, but extended it to all useful arts, so these societies were composed of various artists who had regular meetings for their common improvement in the arts and sciences, particularly those relating to building; and it is probable that some orders and regulations necessary for the good government of their communities were made at their first institution, which every member was obliged to subscribe and bound to observe before he could be admitted to the benefits and privileges of the Fraternity* and while those regulations were properly observed these societies were esteemed, and great improvements were made in the arts they professed; some, however, were not contented with the knowledge of the useful arts, but pretended to conceal more than they knew, and in those ages of ignorance and superstition they found no difficulty in persuading many to believe that they had the *art of finding what arts they pleased† that they concealed the art of keeping secrets and that nothing could be concealed from them*; but it is probable this art was not known to every Freemason but by those only who being Ecclesiastics and Father-Confessors had an opportunity of learning other men's secrets though they knew how to preserve their own, and by possessing this art they were better qualified for exercising their skill in *wonder-working and foresaying things to come*, than many others who pretended to it; but they have carefully preserved these arts from the knowledge of the vulgar that they may not be used by the wicked for evil ends.‡ They likewise concealed the art of *Chaunges* and the *Wey of Wymynge the Faculty of Abrac*, but these being obsolete terms unknown to the Masons of this age, we can only guess at their meaning, and as they are reckoned among their choicest secrets, we may suppose they had some relation to the arts of soothsaying, for those arts were too often practised by those who called themselves Christians, though they were condemned by the Fathers in the earliest ages of the Church; and it is very probable that the art of *Chaunges* was nothing more than the *Sortes* of the Pagans, being a kind of Divination performed by casting or drawing of lots, or some other operation depending upon chance. The *Facultye of Abrac* may be reckoned among the *Prestigie* of the Pagans, being the faculty of curing diseases by means of charms, which was done in various ways, sometimes by Ligatures and sometimes by magic verses. *These diabolical customs were strongly opposed by the Holy Fathers who looked upon them as the relicks of Paganism. Thus S. Athanasius, after he had exhorted the people to have recourse to God in their*

* Those Missionaries may be called teachers of Religion and architecture (as in ye ans. to the 7th Ques.)

* Answer to 6th Ques.

† Answer to ye 9th Ques.

‡ Answer to ye 6th and 9th Ques.

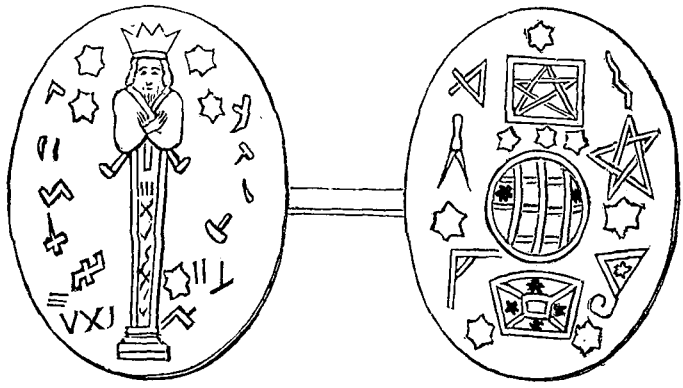
*diseases. In vain says he, are Ligatures and Enchantments; and whoever he be that uses them, ought to know that of one of the faithful he becomes an infidel, of a Christian a pagan, of a wise man a fool, of a reasonable creature an unreasonable one. For twenty Oboli, or a measure of wine, an old woman goes to make an enchantment of a serpent, and you stand before her open-mouth'd like an ass, and carry on necks the shamfull figure of four-footed beasts. Thus you reject the salutary seal of the Cross, which drives away, both the diseases and the whole band of divels: no enchanter ever carries this Seal.**

The word *Abrac* may probably be derived from *Abrech*, a term by which the Basilidian heretics understood the Supreme God, from which is likewise derived Abraxas a name given to certain gems, on which they engraved various emblematical figures expressing the Deity, all which had some relation to the sun which they worshipped under the two names of *Abraxas* and *Mithras*, both which signify the sun, which they thought was the same as Jesus Christ, the Sun of Righteousness. On these gems they either represented the sun or something expressing his operations, such were, the Cock, the Beetle, the Serpent biting its tail, a Sphere and all the signs of the Zodiac, with many other figures supposed to contain some secret mysteries with which they pretended to work miracles, cure diseases, and foretell things to come. From these heretics, came the magic term ABRACADABRA, formerly much used as a charm to cure the Semitertian Agues or Fever, and other diseases. The extravagant doctrine of Basilides began in Egypt very early in the second century as spread as far as Gaul, from thence it was carried into Spain, where it greatly prevailed in the latter end of the fourth century, at which time it is probable the ancient Masons learned some of their arts of Divination, which have been transmitted with other secrets of the same kind to later ages, for it is certain that in every age, and in every country, there have been and still are Christians weak enough to believe them; and although in an age more inclined to infidelity than superstition, it would be difficult to persuade many to believe the existence of familiar spirits, the power of enchantment sorcery or witchcraft, yet so prevalent were these notions in England some time after the Reformation that the Parliament passed an act * making it felony on being *convicted to have used any invocation or conjuration of any evil spirit, or to have consulted, covenanted with, entertained, imployed, fed or rewarded any such spirit, or taken up any dead person, or the skin, bone, or other part thereof to have used in witchcraft, sorcery, charm or enchantment, or to have used any of the said arts to kill, consume and lame any person: They, together with their accessaries before the facts, shall suffer as felons, without benefit of clergie.* By this act of Parliament it appears that the reformation of religion had made but little improvement in the understandings of the people, that *ignorance* and *superstition* prevailed as much in the seventeenth century as they did in the fourth, for then the credibility of enchantment was established by authority, and laws were enacted to punish what the good old fathers with more wisdom thirteen hundred years before had condemned as impious, and ridiculed as vain and foolish. This being true we cannot wonder, when we find a Freemason asserting in the less enlightened age of Henry the Sixth that they only possessed the knowledge of those arts, and that they concealed them from others, lest they should fall into evil hands and be used by the wicked to an evil end. But if Masons pretended to the knowledge of these arts, without doubt they pretended sometimes to put them in practice, and it is probable they used the Abraxas as an amulet or charm to cure diseases; For among many which are preserved in the cabinets of the curious, there are some on which are represented the instruments of Masonry and other emblems of the arts and sciences which it is probable were made for some such uses. Among many Abraxas, preserved in the cabinet of M. Chifflet is this, as represented by Montfaucon; on one side is a sphere accompanied with several stars and astrological figures, a square, a pair of compasses, a small level, and other instruments of Masonry. On the other side is the figure of Hermes, Serapis or Jupiter

* Montfaucon Antiq. Expl. B. iv. pt. 1. sec. v.

* Ye 12th of James 1st.

The *Macheniacs* or *Mathematici* were accounted infamous by the Romans as appears by the Codes of Teordn. L. 9. tit. 16. and Justinn L. 9. tit. 18.



Terminalis, crowned with a celestian crown and accompanied with stars and several instruments of Masonry with other mystical characters. On these gems or amulets are sometimes represented the Egyptian Harpocrates, an emblem of silence, which the Bassilidians enjoined their disciples to keep the first five years after their entrance in imitation of Pythagoras, and it might be used afterwards as the emblem of secrecy, which the Freemasons learned from that philosopher, but the figure on this Abraxas may represent some Egyptian deity, as Osiris or Serapis for *Philn. De L'Orme* says *the Egyptians engraved the figure of the Cross on the most remarkable and singular part of the body of their god Serapis, which is the breast in the midst of which resides the heart, the sourse and fountain of life.** In this figure the hands being laid crossing each other on the breast were probably intended to represent the figure of a cross; and as Serapis was sometimes taken for the sun, and esteemed one of the gods of health his emblem was properly placed on those amulets which were used for the curing of diseases. It is very probable that most of our ancient architects were Freemasons, among whom *Philebert D. L'Orme* who wrote a treatise on Architecture in the beginning of the last century has left more traces of ancient Masonry in his works than any other writer on that subject. But takes no notice of Freemasons in any part of them, though it is probable from many emblems which appears in different parts of his work, most of which bear great affinity to theirs and the Basilidians (as the Sphere, the Sun, the Moon and other planets, the Serpent and the Beetle, &c.), that he was well acquainted with their symbols and characters; and that he was not ignorant of their principles of architecture, appears from his frequent recommending the use of certain proportions which he calls Divine, being (as he says) collected from the Sacred Scriptures. These proportions, and the principles on which they are founded (though little regarded) may be traced back to the remotest ages of antiquity, from thence proceeded every regular system of architecture, the Egyptian first, afterward the Greek and Roman, and from these the Gothic, or rather Christian for by them it was first used, and by them brought to its perfection.

The Freemasons were remarkable in all ages for the impenetrable secresy they observed in all those things which were done or taught in their lodges; and it was that which contributed so much to preserve the mysteries of the Art among themselves, and enabled them to make the best use of the profits arising from it for the common benefit of their society, and for the encouragement of every member according to his merit. But as many hands are necessary for carrying on large buildings, so many who were not Freemasons were employed in the inferior parts of the work under the direction of Wardens, but not admitted into their lodges: and as these inferior Masons were at liberty to work for any who thought proper to employ them, without doubt they sometimes undertook the building of churches or other buildings as well as the Master Masons, and from thence it happens that we see so many buildings which were erected in different ages, where neither proportion, order, or regularity were regarded, for those people could easily

* P. D. L'Orme prol. to book ye 1st.

imitate the several members and different ornaments of the buildings which they had seen or been employed in, but being ignorant of the principles of the Art, they introduced them without propriety and supplied the want of proportions and regularity by a profusion of trifling or ridiculous ornaments collected from the works of other masters. From these inferior workmen sprang another Society of Masons, who being free of the City of London were formed into a Company in the year 1410, the 11th of Henry the Fourth, which being the year before the building of the Guild Hall, it is probable that the Company was instituted on that occasion. But if we take that building for a specimen of their skill in architecture and masonry, we shall soon discover that the City Masons were deficient in those arts which the Freemasons were so much masters of, and which distinguish their works from all others. After that time there were two fraternities who called themselves Freemasons, the ancient and the modern, and although the former claimed a right of working in all places, without exception, by virtue of their ancient privileges, the modern Masons excluded all but those who were free of London from working within that City. This was a great discouragement to artists and gave a check to the improvement of arts, the idle were encouraged to neglect their work, and others taking advantage of their idleness combined to raise their wages, which becoming the principal business of their general meetings, an Act of Parliament passed in the year 1424, in the third of Henry the Sixth, to prevent their confederating themselves in Chapters and Assemblies, in which Act is said: *Whereas by the yearly Congregations and Confederacies made by Masons in their general Chapiters and Assemblies, the good course and effects of the Statutes of Labourers be openly violated and broaken, in subversion of the Law, and to the great damage of all the Commons; our Lord the King willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the said Commons, hath ordained and established, that such Chapiters and Congregations shall not be hereafter holden, and if any such be made, they that cause such Chapiters and Congregations to be assembled and holden, if they thereof be convict shall be judged for felons, and that all the other Masons that come to such Chapiters and Congregations be punished by imprisonment of their bodies and make fine and ransom at the King's will.*

It does not appear that this Act was ever repealed though it is said that Henry the Sixth, when he came out of his minority, was made a Freemason: and if the paper preserved by Leland was really an examination of one of the fraternity taken by that king himself, it is probable he had the curiosity to become one of them; but as this Act was only intended to prevent combinations among the inferior workmen who assembled annually for the purpose of raising their wages, it did not prevent the meeting of the ancient Masons in their respective lodges for the advancement of the arts as usual, though it is probable they were more careful in preserving the mysteries of their Art among themselves, than they were before the Masons of London had formed themselves into a company, and excluded all but freemen from working in the City, neither did it affect the City company, for in the year 1477 Clarencieux, king-at-arms, granted them a coat-of-arms,* which is yet borne by them, and has been used by the lodges of modern Freemasons descended from them, but they were not incorporated by letters patent until the year 1677, when they obtained them from King Charles the Second.† This company consists of seventy liverymen, and is governed by a master, two wardens, and twenty-two assistants, but being originally composed of working Masons few of whom were acquainted with the theory of the art; little improvement in architecture could be expected from them. The ancient Freemasons were no way connected with these, being of greater antiquity, composed at first of ingenious men in every branch of science, who assembled to improve themselves in the liberal arts, and instruct others who were capable of learning and worthy of being taught, especially in those arts which related to building; and whatever arts or mysteries some of them might pretend to conceal with a design of imposing on the credulous, or of

* Their Arms are Azure on a Chev. Arg. a pair of Compasses somewhat extended of the first, between three castles of the second. The Crest a castle of the second. But Stor says they were granted by W. Hanckeslow, 1435.

† Maitland.

making the art of Masonry appear more extraordinary, it must be acknowledged that they brought that art to a very surprising degree of perfection, and gothic architecture to a more rational system, than the Grecian or Roman has been by the modern architects. They invented and brought to perfection the most useful secret of Masonry, called the traité,* by which they were able to execute, with facility, whatever their genius could invent; and the theory of vaulting depending thereon, was never so well understood by the ancient or modern architects, as by those who are unjustly despised for their want of skill, and derided as Goths for want of taste. But if Grecian architecture is founded on principle by which we should examine the works of ancient modern artists, so Gothic architecture has certain rules by which if we examine the works of Gothic architects we shall find they were equal to the moderns in taste for designing, and superior to them in abilities to execute, but like them they best understood that style which fashion has established in the age and country where they lived; for when Grecian architecture was introduced among them in the sixteenth century, they complied with the fashion and adopted its ornaments, but executed them in the same *petit* manner as the artists in this age, for mistaking the effect which distance produces, they were often obliged to paint them of various colours, without which they could not be seen, though they had bestowed much time and labour in producing them; many examples of this *petit* style of architecture are remaining among the buildings and monuments erected between the reigns of Henry the Seventh and James the First, most of which are laced in the modern fashion with Grecian ornaments, as they are now called. But the merits of ancient Freemasons were not confined to the ornaments of building. They were perfect in the knowledge of proportions and knew how to vary them when they wanted to produce a striking effect. In the execution of their works they knew how to please by the proportions, the neatness, or the delicacy of the workmanship, and how to surprise by the artful contrivance of it; and to this must be attributed the existence of many magnificent fabrics, which have stood several ages without the assistance of iron or timber, though they were at first so artfully contrived, that it is difficult to comprehend how they could stand at all. In short, if we consider the contrivance and execution of their designs, we must acknowledge their superior skill; and if we consider the greatness of them, we must allow they had a taste for designing well adopted to the religion and genius of the age they lived in.

That the theory of vaults was as little understood by the Greek and Roman architects as by the modern, appears from the works which they have left behind them; and although many fine churches were built in various parts of the world after the reign of Constantine, we do not find any great progress was made in the art before the twelfth century, for the Roman manner was generally used in all places, particularly in England, until the reign of Henry the Second, when William Senonensis introduced the new manner of vaulting when he repaired and enlarged the choir of Canterbury Cathedral, which had been destroyed by a fire in the year 1174, and although the art was then in its infancy, we may from thence trace the first step that was taken to bring it to the perfection it acquired in after ages. The progress that was made in Masonry from that time to the end of Henry the Third's reign may be traced in various elegant structures which were erected in those times, in a style peculiar to that age (particularly the church of Salisbury and several others), and by further improvements which were made by the industry of the Freemasons another style was produced from it, which was perfected in the time of Edward the Third, though the theory of Masonry was never so well understood as it was from the time of Edward the Third to the reign of Henry the Eighth; after which time it began to decline, when the zeal for building churches was extinguished at the Reformation, and upwards of six hundred conventual churches (many of which were built in a magnificent manner as appears by their ruins), were either wholly destroyed or so miserably defaced by those blind enthusiasts, that we have hardly a perfect

* It is called the *Traité de coupe de pierre* by the French, and thence we have the term Tracery which is used for all sorts of Gothic ornaments derived from the trefoil, and for the method of tracing one curve from another, as practised by modern artists, being derived from the ancient Masons.

piece remaining.* By this destruction of churches we lost not only the finest specimens of Gothic architecture which had long been the ornaments of the nation and monuments of ancient piety; but we lost at the same time that most valuable branch of Masonry, the theory of vaulting.

The Societies of ancient Masons were governed with great regularity, and their meetings were regularly and orderly held in the places appointed for their lodging during the time they were carrying on any great work. The business of their meetings was to instruct those who were admitted into their fraternity and to make improvements in the art and mystery of Masonry. As they were principally imployed in building churches, they were divided into companies and dispersed into different countries wherever there were churches to build, each company having a master and inferior workmen under him; but in large works, beside the master, there were several *wardens*, according to the number of masons employed, every warden had the care of nine men; they likewise assisted the master in forming the *moles*,† in tracing the stones and seeing them properly executed by the *stone cutters*, who prepared them for the *layers* who set them in their proper places, under the direction of the wardens, who likewise saw them properly backed by the *tylers*. John Dodington was master of the works at King's Hall, *anno* 1435, the thirteenth of Henry the Fourth.‡

In the year 1475, the 16th of Edward the Fourth, John Wulrich was Master Mason, and John Bell Mason Warden at King's College Chapel, Cambridge, and in the year 1513, the fourth of Henry the Eighth, John Wastell was Master Mason, and Henry Semerk one of the Wardens of the same work.* The stonecutters were called *latomi*, and the Master Stonecutter *principalis latomus*. Those who filled the space between the outer facings of the walls with rough stones and mortar were called *cementarii*; but where *wall tiles* were used they were called *tylers*, and afterwards bricklayers, by which names they were incorporated, the year 1568, by Queen Elizabeth.

Though every lodge was governed by its own master, it seems the whole community were under the direction of one Grand Master, or Surveyor-General, who presided at their yearly chapters and assemblies, which were held for making rules, orders, and constitutions, necessary for the well-governing and benefit of the fraternity in general. The Surveyor-General having the direction of the king's works could by virtue of a commission under his own hand, delivered to the Master Mason, call any number of Freemasons together† and employ them in the king's works, and if any Mason or other labourer was negligent of his work, or behaved in such a manner as to hinder or disorder the company, he had a power of discharging if not punishing him. By an agreement made June the 4th, 1513, the fourth of Henry the Eighth, for finishing the buttresses and towers of King's Chapel, in Cambridge, John Wastell, Master Mason, agreed to employ 60 Freemasons continually working on those works as soon as it was possible for him to call them in by virtue of such commission as the surveyer of the king's works there (Mr. Thos. Larke) should deliver unto the said John Wastell. When a commission was delivered to the Master Mason for calling in a number of masons to the work, officers were despatched to different places where other works were carrying on, to collect the number of Freemasons they wanted. But as those officers were not proof against bribery they sometimes took money to excuse those who were unwilling to go, or were useful hands and could not be spared from the work they were engaged in, and

* The confused and unsettled state of religion after the Reformation, and the variety of opinions and sects which sprang from it, occasioned a total neglect of all sacred edifices. Wicliffe had formerly maintained that all beautifull building of churches is blameworthy, and savours of hypocrisie, and those who wished to avoid the expence of repairing them declared it was neither necessary or profitable to have any church or chapel to *pray in or doe any divine service in*. And all costly ornaments were a high displeasure to God, rather than pleasing to him.

† Moles, or mools, are the moulds by which the stones are marked out before they are cut.

‡ From accounts of King's Hall now belonging to Trinity College, Cambridge.

* This appears by several contracts made by them for work done there.

† In Rymer's Fœdera are several instances of the king's surveyor pressing, or forcing, workmen to come to him from any place he pleased to summon them from.

in this case the employer was the briber.* Where they undertook a large piece of work they were provided with bedding and a lodge to lay and eat in, near the place where they worked, which was done at King's Hall in the time of Henry the Sixth,† and the Masons who undertook the building of Walberswick steeple, in the same reign were to have a *hows to werke inne to ete, and drynke and to lugge inne and to make mete inne harde by the place of werkyng.*‡ And it was customary to provide them with gowns, leather aprons, and gloves, once in the year. They were paid either by the day or by the week, according as they could agree with those who employed them. Their wages was sometimes paid in money, at other times part of it was paid in money the rest in commons (or provisions).

The wages paid to Freemasons and workmen of different sorts, at Cambridge, from the time of Edward the Third to Henry the Sixth were as follows :—

In the time of Edward the Third and Richard the Second—stonecutters, by the week, from 1s. to 1s. 2d. in commons and from 1s. 11d. to 2s. in money ; a layer, or setter, 1s. 4d. ; a labourer,§ by the day, 4d.

In the time of Henry Fourth and Fifth—tylers, by the day, 4d. ; slaters by the week, 10d. in commons and 1s. 9½d. in money ; Carpenters, by the week, 10d. in commons, and 1s. 11½d. in money.

In the beginning of Henry the Sixth's reign—a Master Mason, by the week, in commons 1s. 10d. and 1s. 9d. in money, they had also gloves, aprons, bedding, &c. ; a labourer, by the day, 1½d. in commons and 2d. in money.

In great works the principal officers were sometimes paid by the year, for which purpose King Henry the Sixth ordered in his will, that the sum of £117 6s. 10d. should be paid yearly, to his college at Cambridge, out of the issues, profits, and revenues, coming from certain lordships, manors, lands, teniments, &c., during all the time of the edification of the same college, for the yearly wages and rewards of officers belonging to the works there, in the following manner :—

	£	s	d.
For the master of the works ...	50	0	0
For the clarke of the works ...	13	6	8
For the chief mason	16	13	4
For the chief carpenter	12	8	0
For the chief smith...	6	13	4
For two perveours, either of them at 6d. per day	18	5	6
	117	6	10

If we consider how great the value of labour in general was in the times above mentioned compared with the present time, we must wonder how they could carry on so many expensive works as they did in all parts of the Kingdom, for if the above-mentioned prices appear very low when compared with the present times let them be compared with the price of corn in both periods, and we shall find that a common labourer who worked for *fourpence* a day was much better paid than he who receives *two shillings* at this time ; and a mason whose wages were paid with one shilling a week in commons and two shillings in money, could live much better than he whose wages is eighteen shillings a week in the present age. Though the Freemasons worked by the day in common, they sometimes worked by the measure, as at Walberswick steeple, *Adam Powle had* 40*s. for the yard and a cade full of Heryngc each year in time of working besides a gown, &c. ;** they likewise worked by the piece, as in King's College Chapel, where the vault is divided into severys and the finials and towers were finished by the piece.†

As many articles of stone work were wanting in common buildings, they were sold ready prepared at quarries by the piece or by the foot, which among many others were :—

Jambes pro fenestris, from 4d. to 5d. by the foot.
Voucheir, from 1½d. to 2d.
Selys, 1½d. by the foot.
Jambes, &c., pro Caminis, 3d.
Tablys, 16-in. broad 4½-in thick, 4d. by the foot, including carriage.
Corbil table, 7d. by the foot.

These articles of building, and many others that were often used in common buildings, where regularity was seldom

* We find an instance of this in the Sacrists' account at Ely.

† Accounts of King's Hall.

‡ Gardner's History of Dunwich.

§ Labourers are sometimes called serviens.

* Gardner's History of Dunwich.

† The several contracts are preserved in the College.

regarded, were made and sold by the foot, or by the piece in the quarries, but there were many other articles which the masons worked by the foot or by the piece. Statues or images were made by the piece when single, and by the foot when there were several of them; a statue of the king, over the great gate of King's Hall,* cost £1 6s. 8d. in the time of Henry the Sixth for workmanship only; and among the estimates for finishing and ornamenting King's College Chapel is one for carving 68 images containing 172 feet, in height, at 5s. by the foot, amounting to £43, exclusive of stone.

The works which our Ancient Masons have left behind them, if carefully examined, will be found to contain many things worthy the notice of an ingenious architect, and though we are ignorant, at present, of the secrets of their art, it is possible by a judicious inspection of their works to investigate the most mysterious parts of it, and by the assistance of those improvements which have been made in all other arts, we may reduce them to such principles as would greatly improve the art of Building in general, and reduce the theory of architecture to a science, which at present depends more on fashion and caprice than on reason and judgment.

The revival of Roman architecture soon put a stop to the study of Masonry and those arts which were necessary in the construction of Gothic buildings, with their light and elegant vaults, were esteemed as of little or no use in the new manner of building, in which a want of skill in the architect is generally supplied by the quantity of the materials; from this time stucco began to supply the place of stone in their vaults, and if any were constructed of stone their strength depended more on their substance than on the abilities of the architect or skill of the mason; and those societies by whom the theory of Masonry was brought to perfection began to decline, for the most curious principles of the art, which very few perfectly understood, were lost for want of practice, and from a society of artists they became a fraternity of nominal Masons; who in lieu of those practical instructions in Masonry, which were given in the ancient lodges, have instituted a few allegorical ceremonies expressive of those virtues which every man must practise who desires to become good and perfect, which was one of those arts which their predecessors pretended to conceal;* and the tools, which the real Masons taught the use of in their lodges, are used by the nominal Masons as emblems to distinguish the several degrees of masonry, and are worn in the different assemblies of architects, masters, workmen, and labourers; the figures of those tools being embroidered or sewn on the habits they wear in the lodge.

* Probably Edward the Third.

THE MOUNTAIN OF VISION.

Time was when on these earthly plains
I wandered to and fro,
Time was when on life's joys and pains
I pondered oft below;
Dim clouds and mist around me here,
A haze before my sight,
Yet mine were aspirations dear
Of a day of love and light.

And so one day, with pilgrim staff
I sought the mountain's side,
And from its crystal stream to quaff
A refreshing draught I tried;
That, so the hill ascending
'Mid the sultry noon tide heat
As the path-way seemed unending,
I might stay my weary feet.

And on I went, and on, and on,
Until at last I stood
The topmost pinnacle upon,
Amid its waving wood;
Above me was the Æther blue,
Below the outstretched plain,
And my sight embraced in placid view
The fair and far Champaign!

The mists no longer seemed to rest
Upon that mountain Peak,
Though weary and with toil opprest
I felt neither dazed nor weak;
But there came upon me then and there
A sight of Truth and Right
Which seemed to fill the surrounding air
With a clear and wondrous Light.

How little all things then appeared,
Like specks in the plain below,
How much, that I had once revered
In the regions of long ago,
Seemed now to dwindle in my view
Almost to nothingness,
And I found my sight was no longer true,
As I sought those specks to guess.

* The skylle of becommynge gude and parfyghte wythouten the Holpynges of fere and hope.

Earth's features were all altered
To my gaze both clear and strong,
And my faith it sometimes faltered,
As I did that vision prolong;
For all appeared so little
From that higher spot to me,
That I felt at once how brittle
Each earthly chain must be.

And yet there came to me at last
A loving sense of Truth,
A brighter view of the great old past,
And the hopes and the trust of youth;
And I said to myself: "how dear, how glad
Is that Faith so good and rare
That along the dull plain of this earth so sad,
God's Truth is everywhere."

And so I look'd up with awe and love
If perhaps with bated breath,
When I thought of a brighter Land of Love
Midst this mystery of Death,
And my vision it took a long, long range
Far from this nether clime,
To a cloudless Land without doubt or change,
Beyond these realms of time.

One day, indeed, in a purer air
We shall reach the Mount of Vision at last,
Where bloom for ever, those flowerets fair,
Which on all sweet odours cast;
And then at last, we shall surely see
That whatever was, was best,
When all shall at last unveilèd be
In that everlasting rest.

There the follies of earth are known no more,
There amid those blessed bowers,
And on that golden sanded shore,
And amid those rapturous hours,
We have found the Truth and reach'd the Light,
We see as we are seen,
And ours is a Vision bright,
A sight all sure and keen!

For the mists of earth have vanished
At last, in their dim array,
And the Truth of God has banished
Cruel Error's, treacherous day,
And we see and know in heavenly joy
All that can bless us then;
For ours is knowledge without alloy,
A pure and a peaceful ken.

Oh! blissful end of this world for man,
When all shall disappear,
Which often marred the wond'rous Plan
Of Love and Wisdom here;
And when at last, in truth and trust,
We greet that Heavenly Train,
Who welcome our erring buried Dust,
Restor'd to Life again.

W.

HOPE is the ruddy morning ray of joy recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day, which the former promises, breaks indeed, but in another world and beneath the golden rays of another sun.—*Mackey's National Freemason.*

THE KNIFE & FORK DEGREE.

Most of us are aware that, as we have often heard, there are "several degrees" in Freemasony, but, I am somewhat inclined to think "pace" my excellent brethren, that, despite our predilection for this or that portion of our Masonic Ritual, that ancient and eminent degree which gives the title to this little essay, is at any rate the most widely appreciated after all by our genial and "gentle Craft." We may be all of us from long habit admirers of some special degree in Freemasonry; but whether we confine our sympathies to blue Masonry, or laud the Royal Arch, or become peripatetic pilgrims amongst the High Grades, wherever we are, wherever we go, and whatever we do, our old familiar friend the K. and F. degree is ever most deeply valued and assiduously cultivated by us all alike. Now, do not let any one hastily or rashly suppose for for one moment, that, I am one of those ill-conditioned people who object to a good dinner. "A good dinner," said a great man of the olden time, "is a very good thing." Who shall venture to dissent from this wise utterance of a departed sage? Indeed dinners, whether corporate or fraternal, seem to be a portion of the inheritance we have received from those who preceded us in the more stormy times of the "Temporis acti." Landmarks at any rate they are of long standing, and of universal acceptance alike in our social or in our Masonic system. He would, therefore, be a weak man, a foolish innovator, an unwise legislator, who departed irreverently and unreasonably from a due regard to the "mores patrûm nostrorum."

Lord Stowell's great authority is often quoted, and rightly so, in favour of our system of Charity dinners, and therefore our Masonic body in thus duly following old established precedent and carefully upholding the time-honoured customs of their forefathers, ought neither to be hastily blamed, or too severly censured. For not only may they plead quite fairly and properly

prescriptive usage, and long established habits, but I think, we may also fairly claim after our lodge meetings to have refreshment alike for body and for mind.

When, then, we hear it often alleged against us that our "work" is little, and our "refreshment" much, that there seems to be but a "modicum" of "bread," for so large a quantity of "sack," we need not set much store, either by the idle quip, or the privileged jest. But what we should be on our guard against is, lest Freemasonry should come to be considered by ourselves or by others a club of good fellows, an opportunity mainly for social relaxation, for "the banquet and the feast." I remember years ago hearing a young officer describe Freemasonry as an "excellent institution." "For there" he said, "you meet such jolly good fellows, you get a clipping good dinner, and you hear a capital song."

No doubt, that young fellow was in himself a good fellow enough; but though Freemasonry is, and let us always hope it will be, an assembly of "good fellows," it is not only that. No, Freemasonry is something more, something higher, something better, and though its social uses and advantages are both very obvious and very commendable, they, I venture to think, take a low view of our Order, nay, a false view of it altogether, who would confound it either with a benefit club on the one hand, or a mere social agglomeration on the other.

Now, what I venture to suggest to my brethren to-day, in all deference, is that there is a true test which we can easily make for ourselves, by which to guage the higher or lower view which predominates in our lodges. That is, to ask ourselves this question, "Do our payments to the Dinner Fund absorb so large a proportion of our annual receipts as to prevent our lodges giving a fair proportion of their income to Masonic charity, or have we in order to eke out our necessarily scanty lodge contributions to charity to have recourse to the liberality and generosity of individual members of our lodges?"

Two systems at present mainly rule our Masonic arrangements and affect our lodge incomes. In the metropolis and in some of the larger towns, the dinner is paid out of the lodge funds. The annual subscription being much higher generally in London, while in the provinces generally also, where the subscriptions are very much lower as a general rule, indeed, I may say universally, each brother, to use an old provincial term, "pays his own shot," and the lodge funds are unaffected by the dinner expenses. Both systems may have their advantages, as both have their supporters, and I am not at all prepared to say—remembering what the London brethren have done for the Masonic charities in years gone by, and still do—that the provincial system has enabled the country lodges to do more for charity in the past, though I am inclined to think for obvious reasons that it will enable them to do more in the future.

Be this as it may, there can be no doubt whatever, that much more may be done by all our lodges for the great Masonic Charities, for instance, and it is therefore, as it seems to me, most important to check all unnecessary expenditure, in order to enable each lodge to deal with a larger surplus for charity. I think it cannot be denied that the dinner system is apt to foster in some instance a feeling amongst us, that the great aim of Freemasonry is "sociality," and hence some who are not noted for proficiency in any of our regular degrees, are active and eulogistic members of the K. and F. degree, so much so, that the outer world seems to cling to an oft expressed belief that "Freemasonry and dining always go hand in hand." Hence the great need of caution in our admittance of new members, and of a timely protest against that view not uncommon which regards Freemasonry as mainly a convivial association.

Now, I do not venture to contend, or even to hint, that our present system is

either faulty or self-fitting if only duly guarded, but what I am anxious to impress upon my brethren is, that there seems to be with us all, a somewhat increasing tendency to make Freemasonry a medium for increased and increasing mere social gatherings. No one in his sober senses will dispute the advisability and necessity of "refreshment," or that Masons like other persons must eat and drink. But we must not allow, on any pretence, the idea to gain ground amongst us, that the main good of Freemasonry is its social attraction or its social meeting. None of us need be insensible, nor need we profess to be insensible to the abstract importance and even excellency of the K. and F. degree, but there is a "time for all things," as our great Grand Master once told us, and we must ever be subordinate, I venture to repeat, the social festivities of our lodge assemblies, to the higher duties and better truths, which Freemasonry ever cherishes, and inculcates on us all.

I remember an amusing incident which comes in appositely here as an illustration of what I have ventured humbly to suggest to my brethren. An august body of our venerable Order, was engaged once upon a time, on a long and intricate, and important debate, and which had somewhat outstepped the usual limit of our regular discussions. The brother in possession of the floor, was dilating with lucid eloquence on some serious breach of Constitutional Regulation, when he was stopped in the midst of his "plethorâ verborum," with the magic announcement "Dinner is ready." The orator indignant at the interruption waved his hand defiantly at the interruptor, and continued calmly his flowing address, as much as to say, "see how far above the petty wants of our paltry humanity are we in this august assembly, and am I who am now privileged to address you."

But whatever may have been the feelings of the speaker, the brethren seemed by a sort of involuntary and convulsive movement to suggest the retreat of their eloquent "confrère," and the advance of the Fraternal Phalanx into the more congenial arena of the dining room. Yet despite the inattentive ears and wandering eyes and uneasy seats of that august body, the vivacious brother continued to lay down with animation, clearness, and solemnity, the unfailing axioms of our Masonic Jurisprudence. At this moment the same voice, in a higher key and with a most pathetic intonation announced emphatically, "The Dinner is getting cold." At this melancholy prospect the speaker at once collapsed, he abruptly closed his harangue, gracefully collided into his seat and the august body proceeded after a short interval of needful ceremonial, with active steps and cheerful faces, to partake of that ample provision for exhausted nature, which the assiduous earnestness of the stewards and the untiring labours of the "chef" had provided for that intelligent and worthy, but suffering and hungry aggregation of our fellow creatures. I think that I may close my remarks today, with this amusing little narrative founded, too, on fact.

I have sought in all I have put forward in this essay to keep the happy mean between two extremes, to spare the susceptibilities of many fellow votaries of the K. and F. degree, and to point out, that while it is both useful, and needful, and excellent in its way, always appreciated, always refreshing, it is not, and cannot be, the great end of our Masonic system. Those who lay too much stress upon it or elevate it above its proper position relatively to our whole system, ignore our truer Masonic teaching, and weaken the goodly foundation on which Freemasonry is happily upreared. While then we ever seek to maintain amongst us our fraternal sympathy and all good fellowship in all of active energy, let us ever seek to aid and cultivate those higher truths and nobler precepts, which so deeply concern the lasting happiness and welfare of those who need our fostering hand or claim our kindly aid.

MENTOR.

ADDRESS

Of Ill. Bro. Henry Buist, 33d, Past Gr. Master of Masons of South Carolina, and Gr. Chancellor of the Supreme Council, at the Dedication of the new Masonic Temple in Charleston, on the 11th of December, 1872.

Brethren of the Masonic Fraternity, Ladies and Gentlemen,—It is only in association with his fellow that man is enabled to develop the great mission and purpose of his existence. Alone—solitary—unaided, he is weak and helpless even in the very thought of doing good. The wild beast roams the forest glade ready to seize his prey without concert of action with his fellow-beast. But man wants not only the vigour and strength which are needed to do great deeds, but he fails in the very desire and wish to do them, unless stimulated to enterprise and assisted in labour with his fellow-being.

The solitary anchoret in his lonely hut may feast on berries and satiate his thirst at the simple spring. He may daily offer up his penitential prayers for the evil of his thoughts, and blindly hope that, in a life of inactivity and self-denial, he is doing God service, and winning a soul's reward; but he lives under a dark and dreadful error.

In fact, man in himself is weak and needs protection. Nature has furnished him with no innate power by natural weapons to defend himself from the attack of the meanest of his enemies. He is born without power to protect his frame even from the vicissitudes and inclemencies of the season. Instinctively, therefore, he flies to the artificial protection of society; and governments are created, not by the wisdom, but by the inadequacy of those who look in constitutional association for the assistance and protection which solitary weakness needs.

The records of history show not one great event in the results of life which was ever accomplished outside of the system of association. Nations have been *planted* or destroyed, religions sustained or overthrown, political designs fostered or abolished, only when the leader in the great design of creation or destruction has called to himself the assistance of associated power. The history of the world is the history of associations. Whether men are intent on virtuous or on evil designs, they must congregate together that these designs may be effected.

In the despotic countries of Europe, where liberty has been crushed under the absolute sway of some absolute tyrant, political associations working in secret alone have ever been able to win any measure of freedom for the oppressed peasant who, working alone, must ever have worked and lived in slavery.

We see in the world around us the aggrandisement of wealth, of power, of dynasty, wielding great resources, accomplishing great results, sustained and strengthened without failure or interruption for long periods. "Sometimes, vainly stretching out our hands for some of this power, which we think we can use for better ends, we feel that we are abandoned. No; there are also men in this world who devote themselves and their fortunes to justice, to truth, to charity and good works—and these men Providence keeps up in unbroken succession."

It is eminently true that whatever in the world's history has been the object to be gained, whatever the design men meant to carry out, if the mission on which they have set forth ever was accomplished, it was simply because the men arriving at this object, or moved by this design, or labouring in this mission, have laboured together; uniting in societies, civil, religious, or political, working with one mind and with one accord, and thus invigorating with the strength of the many the weakness of the one, and enlightening with the combined wisdom and experience of all the ignorance and darkness of each; mutually encouraging and reciprocally aiding in the one combined effort, be that effort for good or for evil, for weal or for woe.

And so governed by this great principle of our nature, a principle so unvaried and so unexceptionable in all the history of human action, that one might almost suppose it to be an inspiration of instinct, and not a deduction of reason or experience, we find in the world's great history of empires and dynasties, of religions and policies, episodes of humbler events, springing up at every era and showing us men engaged in associations for particular objects not necessarily connected with the great career of national progress.

And thus it is to this great instinct that we must attribute, among other associations, the birth of the institution of Freemasonry. Freemasonry is one of the most marked, as well as one of the splendid exponents of that great principle of which I have spoken. It is simply the development, noble in intention, still nobler in its results, of the instinct spirit of association. And when we speak of it legitimately, we must speak of it only as an association of good men united for the accomplishment of a common object.

And if you ask me what that common object is, or if there be more than one in which its disciples are engaged, I can only answer you by more strictly defining the character of the association.

All men have a right to ask this question; for, however unobtrusive the Masonic institution may be, however it may retire from the public gaze into the mystery and privacy of its own dwelling, yet the fact that, in the midst of the people, there is a banded organization, distinct, in so far as the relations of this organization are involved, from the rest of the citizens of the State, would be pregnant with mischief, if men were not permitted to inquire whether such an organization was directed towards the abridgment of liberty, the support of corruption, or the maintenance of political or religious power. It is the safeguard of the people that they should know what of evil or of good there is working within their midst, or hovering around them—if of evil, that they may be warned; if of good, that they may be taught.

Standing here, then, on this day as the willing exponent of the institution, surrounded by these intelligent jurors, who are anxious to give their verdict only on competent evidence, and in the presence of this fair and enlightened auditory, I readily reply to the question as to the true design of Freemasonry. It is eminently due to the occasion that we speak not in the "cabalistic language of the craft, but in terms of general import and interest." I say, then, that Freemasonry is an association for the cultivation of intellectual philosophy; it is an association for the propagation of moral and religious sentiment; it is an association for the exercise of charity and the encouragement of human love. And if I succeed in showing that its philosophy is scholarly, its moral and religious teaching orthodox, its practice of charity diffusive, and its principle of love pure and holy, I shall claim all for character thus developed that I know just men will be disposed to bestow. I will not ask more; under such circumstances you could not give less.

As an association engaged in the cultivation of intellectual philosophy, Freemasonry peculiarly recommends itself to our attention. As a scientific or philosophic institution, it is true that even many of its own disciples are ignorant of its pretensions. But not less certainly are these principles of philosophy and science there, and our German brethren are right when they call the Masonic Lodge an academy.

Like the groves of Academus, where Plato taught his almost divine lessons of wisdom, or the school of the sage of Crotona, where truth was unveiled by the master to his silent pupils, the lodge pours forth to the ear and the intellect of the willing and searching brother its sublime teachings.

The philosophy of Masonry is not patent to the inattentive or the ignorant. As Pythagoras required a probation of several years before he intrusted his patient disciples with the profound arcana of his dogmatic philosophy, because the uncultured intellect could be no fit recipient of the mystic learning which Egypt and Chaldea had first unfolded to the laborious sage of Crotona, so the school of Masonry bestows not at once, and on all, the inspirations of its abstruse philosophy. Wisely, therefore has the institution provided grades of advancement through which the aspirant must pass, making each grade the scholar of the one that preceded it, and receiving at each step an instalment only of that light which bursts at last in its full effulgence only on the matured scholar who has diligently wrought his hours of labour and receives his rich reward in the philosophic light of which that light is but a symbol.

Freemasonry, then, has a philosophy which it offers to teach to all who are willing to receive it. Nor is this an incidental character of the institution. It is not something that has been superadded to it after its organization. It is not the meretricious and extrinsic ornament that has been thrown over the structure after its completion, to attract the admiration of

the wondering spectator. Far from it. The philosophy of Masonry lies at the very foundation of the institution. On this has it been built; this is the great fundamental principal of its existence. For the cultivation of this it was designed: for its preservation has it been continued. Our charity, our Brotherhood, are common to us with many other associations. They are the offshoots from the prolific root, but however admirable they may be, they are not *the tree itself*. They might be dismissed for ever from our system, and, though with evident loss and diminution of usefulness and beauty to the institution, it would survive. But take from it its philosophic teaching, the sublime arcana of God and man, of life and death, of time and eternity, which it was brought forth to develop in its own peculiar way, and Masonry would lie a lifeless and worthless corse.

And then, again, when we look at Masonry in another aspect, we find that it is engaged in the cultivation of the moral and religious sentiments. I desire not to be misunderstood. I do not assume or assert that Freemasonry is a religious institution. Far from it; I know that it has neither the sanctions nor does it afford the consolations which only are to be found in an ethical system of divine authority.

In the popular sense of the term, viewing religion in its theological purport, as a system of faith and practice coming to us with the authoritative command of the Supreme Being, Masonry certainly is not religion. So far from it, it disdains the very idea of interfering with the religious views, that is, with the theological predilections of any man.

But in another and more philosophical sense, a sense which we derive from the etymology of the word religion, which signifies a bond, a chain, uniting man with God, in that indissoluble bond which is dependent for its existence and its strength on the relations of a creature to its Creator; that a sense of the word which makes religion treat of the nature of God, and the nature of humanity; which looks to the absolute infinitude and eternal existence of the one, and to the finite being, and the temporal life of the other. Masonry has much to do in this sense with religion, and it is, in so far as these elements of thought can conspire to make it, a religious institution.

The great doctrine of the immortality of the soul, and its necessary adjunct, the resurrection of the dead, has in all ages been taught by the philosophers, even when unknown, or at least not inculcated by the priesthood. When the blind heathen, enveloped in that funereal pall of intellectual and spiritual darkness which pervaded the age in which he lived, bounded his feeble thought to the life before him, whose termination was as he supposed annihilation; when of his own nature he knew only the present, and looked to the abyss of the future that was in front, as he did to the abyss of the past, which was behind; seeing in each only an unfathomable gulf, a sea of waters with no depth that his reason could sound, no shore to which his faith could point, there were yet wise men in all nations who, out of the deep darkness of their times, could see some scintilla of light, and, not so much by the illumination of their own reason as by the untraceable traditions of a long anterior period, were led to know and to inculcate the great lesson of the resurrection. This lesson they taught by symbols and allegories. They encompassed it with significant ceremonies, and, to give it more value, they established their schools for imparting this religious truth in secret places, and guarded the introduction to the lesson by formulas of initiation.

These were the mysteries of the ancient world, the prototype of our modern Masonic Lodges.

By the ancients these Associations for teaching religious truth by symbolic forms were not only esteemed, they were revered. Philosophers went into these initiations to learn something that might purify their philosophy. Poets sought initiation that their verses might be elevated. Warriors and statesmen came to the mystic meetings that their courage might be sustained or their views enlarged by the contemplation of the true nature of humanity, and wicked princes like Nero, bowing to the sublimity of their organization, came kneeling as suppliants for admission, only to be rejected as unworthy of the true light. These mysteries, varying in non-essential forms in every country, yet remained everywhere substantially the same. They inculcated the true doctrine of the relationship between God and man, the essential unity of the one and the essential immortality of the other. Poets and philosophers knew and

venerated this character of these admirable institutions, and eulogiums on their excellence are profusely scattered through the classical pages of antiquity.

Thus Pindar, the immortal Poet of the Olympian games, alluding in some of his verses to these systems of initiation, says: "Happy is the man who descends into the grave after having beheld these mysteries, for *he* knows the origin and the end of life."

Sophocles, the tragedian, says: "They are thrice happy who descend to the shades below after having seen these rites, for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates, the distinguished orator of Greece, and companion of Plato, declares "that those who have been initiated into the mysteries entertain better hopes both as to the end of life, and the whole of futurity."

These mysteries, varying in each country in non-essential forms, yet everywhere presented the same substratum of religious truth, taught the same hopeful creed of a future life, and inculcated the same confiding trust in an immortality of the soul and a superintending Providence.

While the great heathen world, from Scandinavia to Mount Atlas, from the pillars of Hercules to the remotest Ind, presented one vast intellectual Zahara—a desert into which no true plant of religious truth could live, yet these mysteries of the philosophers, these sacred and secret initiations were the oasis which cheered the weary and desponding pilgrim in his journey to the grave, with a sight of the tree of knowledge and a draught from the waters of life.

And when on the coming of a better dispensation the ancient initiations ceased, there was still left impregnable, and indestructible in its strength of truth, that purer initiation, purer because better developed, and chastened by the teachings of acknowledged revelation, which men then called, as they do now, *Freemasonry*.

And then, again, we are to look at Freemasonry as an institution which is charitable, and engaged in the perpetuation of Brotherly Love. When men have been long united together in pursuit of any one common object; when they are in the habitual communion of one common thought; when they are the united participants in one common labour, and share alike in the reputation or odium of one common enterprise, when, in short, they belong to one common household, the natural, and indeed inevitable result of this communion and participation is to engender a warmer feeling of interest in each, for the companions of his labours and his dangers, his acts and deeds, than for the common crowd of men whose only claim to his regard is founded on the common relation of humanity.

Nothing, indeed, is more worthy of imitation than the mode in which the charity of Freemasonry is exercised, while, in strict obedience to the Divine rule that the left hand shall not know what the right hand doeth, the virtue is practised with such effect that not the Society alone, but every constituent member becomes the almoner of its deeds of mercy and kindness; so that the eulogium has been pronounced upon it that its "charities have sent forth their beneficence in countless streams and rivulets, carrying comfort and gladness to thousands of the destitute and afflicted."

And thus silently it works, and with no blazon to the world, no printed record of its munificence, its deeds of bounty known only to its recipients; and, rising from acts of individual aid to labours and enterprises of large moment, it dries the widow's tear, it hushes the orphan's cry, it feeds the hungry, it clothes the naked, founds hospitals for the sick, builds asylums for the aged, and establishes colleges for the young, ministers to the wounded, and extends the right hand of fellowship to the suffering and dying, so that if it could make no other claim on the respect and admiration of the world, the good it has done and is ever doing to the poor unfortunate and the ignorant should alone be deemed enough to disarm the acrimony of its enemies, and to make every lover of his race the warm advocate of its character. "How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery? How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendour of unexpected joy? Let the widow and the orphan, the unfortunate everywhere, witness its beneficent deeds, and in a symphony of gratitude declare that on the flight of all the other virtues, Charity as well as Hope remained to bless mankind."

The great Teacher has said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself," and this is the dogma which Masonry seeks to develope in its doctrine of brotherly love. The Mason, wherever he lives, however distant may be his home, is still the neighbour of every Mason. He forms one link in that great chain of affection which girdles the earth. He feels his close connection with the Order. He knows however humble he may be, that he forms part and parcel of the mighty institution. He is a stone in the temple, and whether obscurely set in the foundation wall beneath the surface, or glittering like polished marble in the keystone of some arch in its topmast pinnacle, he is still a necessary ingredient of the edifice. He has his place, and his privilege, and his duty, and he has learned the lesson of love to all, because the lesson of love to him has been learned in them by them all. It is the topmost round of the ladder which he has to climb.

This brotherly love is perhaps the most popular feature in the institution. It is the one on which Masons most love to dwell, and it is the one to which it is undoubtedly indebted for much of the influence which it exerts over its disciples. Men of large minds will naturally look to its scientific character—will engage in the study of its symbolism—will search out its history and trace with delight its connections with the organizations of antiquity. Men of deep faith will dwell on its religious teachings, will ponder on the lessons of the future, which it so nobly inculcates, and love to search out its analogy to the dogmas of divine revelation. Men of benevolent hearts will boast of its innumerable charities, of its ever-flowing fountain of relief for the destitute, and will think of the naked that it has clothed, of the hungry that it has fed, of the orphans' cries that it has hushed, and of the widows' tears that it has dried. But all the wise, the pious, and the benevolent will fondly linger over that feature of brotherly love, which they call ths keystone of its arch.

They will rehearse the tale as old warriors tell of their well-fought fields; of the friendly recognitions between strangers, when the stranger became, under the magic influence of this principle, a Brother; of battles where the sword of the foe has been arrested; of the suffering which has been alleviated; of shipwrecks where life has been saved under circumstances where but for Masonry it would have been lost; of prison doors that have been opened; of men defended in their utmost peril; and they vaunt with pardonable pride that this is the first-fruit of that tree of Brotherly love whose seed was sown in the early hour of man's initiation, when the mystical ladder was shown, and he was told that faith and hope were great, but that love was greater than all.

All associations of human organization must, as incidental to the human nature out of which they are made, bring forth some friendly feeling in the members. Nay, more, there are doubtless some which inculcate brotherly affection as a tenet to be observed. But it is Masonry alone which begins to teach it with its earliest teaching; that instils the lesson in every point of its instructions; that nourishes it from its infancy to its later years; builds its house upon such foundation that, ignoring all difference of religious faith, all variety of tongues, all opposition of political creed, it erects an altar around which all sects may kneel, and creates a language which all nations may speak, and does this only and purely that brotherly love may endure.

And the practical result of this teaching is better developed in Masonry than anything else. In the remote East, the Christian finds no fellowship in his religion; in the West the Mussulman has no Mecca towards which to turn; the Brahmin is a solitary wanderer when he leaves the banks of his sacred Ganges. But Masonry is everywhere; its tree, striking its roots deep into the soil of past ages, has grown up more tall and comely than the cedars of Lebanon, and its branches, spreading over the habitable earth, give a shade in every region, so that in every clime the Mason may find a home, and in every land a Brother.

And in this great country, destined as we hope for ever to be united and indivisible, may we not hope that our beloved Order, armed with the panoply of truth, defying all the storms of open violence, and resisting all the attacks of insidious imposture, may be perpetuated, and live and flourish even "from the easternmost

cliff on the Atlantic, which blushes in the kindling dawn, to the last promontory on the Pacific, which catches the parting kiss of the setting sun."

And now, Brethren of the Masonic fraternity of the State, I cordially congratulate you on the completion and dedication of our beautiful and commodious temple.

Honour! Perpetual honour to your Grand Master! Honour to the distinguished Chairman of your Committee and his zealous co-adjutors; honour to all those who have willed that this temple rise in this, the metropolis of our State. Both in design and proportions it is well worthy of our admiration, and the spot on which it is erected will ever be associated with the history of the fraternity in the State, for on it stood that old familiar building in which so many of us saw our first Masonic light, of the originators of which very few now remain, full of years and honour. And when the better days of the Commonwealth shall come, we can with pride point to this beautiful structure which, with brave hearts and undaunted efforts, we have erected even amid the trials and adversities through which we have passed.

May this Temple be more enduring than the palaces of ancient Greece or Rome, and may it be for ever dedicated to the diffusion of the noble principles which we inculcate. With each revolving year may it gather within its walls noble men devoted to the acquisition of the lessons of virtue and truth, and may it triumph in the enlightenment and lifting up of the humble and the lowly. May it ever be a place of concourse for good men whose every act shall tend to promote the general welfare and prosperity. May it ever be clothed with a living presence whose influence shall guard its porch against the approach of dishonesty, injustice and aggression, until it shall crumble and decay. May it ever look down upon a numerous, happy and prosperous people, and may they learn that toleration of religious and political sentiment which is the bulwark of our free institutions and a portion of that glorious heritage bequeathed to us by our fathers. And when another century has dawned, may it stand as erect and symmetrical as now, and find our beloved and venerable old city again the Queen of the South, and the peer of all the great cities of this broad land, not only in material prosperity, but likewise in science, and letters, and arts.

MASONIC ARCHÆOLOGY.

A very valuable work on this most interesting and important subject to us as Freemasons, has quite recently issued from the press of Messrs. William Blackwood and Sons, Edinburgh.

It is "The History of the Lodge of Edinburgh (St. Mary's Chapel, No. 1), and embracing an account of the rise and progress of Freemasonry in Scotland." Of this most interesting work, Bro. David Murray Lyon is the author and editor, and by no more competent person could such an important undertaking be carried out.

Bro. Lyon has long been known as an undoubted authority on such subjects, and few could have so efficiently handled, or so successfully completed, so valuable a contribution to our happily now increasing stores of authentic Masonic history. Whether we have regard to the admirable printing by which the large and handsome book, which Bro. D. M. Lyon presents us, with so much painstaking care and desire for accuracy, is so remarkably characterized, or the interesting matter, much of which is now for the first time offered to our Masonic consideration, I think, that I shall not be far wrong, when I say, that, the work is really so far "unique" in itself, and deserves to be most patiently perused, and thought over, by every Masonic student.

To some of us, portions of this most valuable work are known by previous studies and "excerpta," but all who value the progress of scientific Masonic studies amongst us, all who wish, as I do, to witness a gradually increasing appreciation of and attention to, the ancient legends and indubitable evidences of our Order, will hail with much gratitude, Bro. Lyon's most important work, and feel how deeply we are indebted alike to his careful investigation, and his patient research.

In saying this most sincerely, I yet at the same time, feel most strongly, that, in order to arrive at the truth always most valuable in history as in life, it is always not only the most rightful course but the bounden duty of all, who, like myself, are humble Masonic students, to say calmly and clearly, wherein we venture to differ from any writer, however able or distinguished. Happily for us all, Masonic Archæology is not a close subject, or a very difficult study.

There is no "privilége du Roi" in the collation of MSS. or the criticism of ancient documents.

All who have studied Masonic Archæology, especially in its manuscript constitutions or antiquated formularies, and bring to their study of the subject, a fair and honest desire to do justice to the truth, and a competent knowledge of the character and age of MSS., are able to pass judgment, both as regards the value of MSS, themselves, and the facts of the case, the more so when they have happily the original documents submitted to them for study and comment. Indeed, many of our Masonic mistakes have arisen from second hand authorities, and the absence of the original documents themselves.

I confess, that I wish very much, that, Bro. Lyon had added to the obligations we are under to him, by giving us the old minutes more "in extenso." There is many a phrase and many a statement in their quaint language, which is invaluable, both to the Masonic student and to the Masonic Archæologist. But still so great, after all, is the result of Bro. Lyon's researches and collections, that it might almost seem ungrateful even to hint at a wish for a fuller light. It seems from Bro. Lyon's lucid statement, that there is a minute book of the lodge at Edinburgh, dating back to December 28th, 1598. This is far older, so far, than any known minute book in England, the oldest, as far as I am aware, not being older at any rate, than 1700, as at present known to us.

The Schaw Statutes of 1598, of which so much has been said, and most important they are, are found in the same handwriting as this minute of November 27th, 1599: "Item, ordanis all wardenis to be chosen upon Sanct Johneis day yeirlie." Bro. D. M. Lyon gives us a most interesting transcript of the Schaw Statutes, and then proceeds to give us what he calls a supplementary code of Statutes of 1599, which have been called the Eglinton MS. and which are also signed by Schaw. The original government of the Craft bodies or lodges, seems to have been under the "Deakin or maister man," to "govern and assay all warkis that beis made be the craftismen of his craft." But their powers were apparently restricted by an Act of Parliament of 1426. It is, however, noteworthy, that in the Schaw Statutes, the "Wardenis" are set before the "Dekynis," and from 1426 they seem, in great measure, to have become the presiding officers of the lodges. At first, as the Schaw Statutes declare, and as the earliest minutes testify, the government of the lodges seems to have been in the hands of the "Dekin and Maisteris" of the lodge. From the Schaw Statutes it would almost appear as if each master could take three "prenteissis," without leave of the lodge, but beyond that number he required the leave of the "haill Wardeneis, Dekynis and Maisteris of the schirefdome qhuair, the said prenteiss that is to be ressavit dwellis and remanis." Another provision of the same statutes is very striking and suggestive: "Item—That no Maister ressave any prenteiss without he signifie the samyn to the wardene of the lodge where he dwellis, to the effect that the said prenteissis name and the day of his ressavyng may be odrlie buikit." This regulation is a very suggestive one, as it shows that all apprentices were not, at first, admitted into the fraternity, and that the word "ressavit" has clearly two meanings, a public and private admittance. I feel bound to admit that the entries in these early minute books, leave the question of the

antiquity of the degrees, as far as Scotland is concerned, in a state of great obscurity and uncertainty. Much no doubt may be fairly advanced, as Bro. Lyon puts it, as the reasons for "reticence" and paucity of details, but still the fact remains, that there is so far no actual minute of the reception of a Master Mason quâ a Master Mason, until November 1st, 1738. In four of the minutes only, between 18th December, 1598, to December 27th, 1700, the word "maister" is used to "denote the Masonic rank in which entrants were admitted in the Lodge of Edinburgh, and is only so used in connection with the making Theoretical Masons, of whom there were gentlemen by birth, and two master wrights." But though this be so, I do not think that it is at all as yet clearly demonstrated, that the three degrees were not distinct grades in the operative order. There are one or two minutes which seem to show that no one could be a "maister" until he was a "fallow of Craft," and "non constat," that there were no "secrets" peculiar to each degree, though no mention is made of such a fact in the minutes.

Bro. Lyon lays great stress, and fairly so, on that provision in the Schaw Statutes by which "no maister or fallow of Craft be ressavit nor admittet wtout the number of six maisters and two enterit prenteissis," and no doubt that would seem at first sight decisive of the point that there was but one ceremony, and that the titles of Fallow of Craft and Maister were only titles of courtesy, not distinctions of degree. But I confess, seeing how very imperfect and sparse these Scotch minutes are, I do not think it even settles the question as far as Scotland is concerned; certainly not as regards England; and Bro. Lyon himself admits that in the Lodge of St. Mary's Chapel, the Warden must be elected from the Maisters, though in Kilwinning and elsewhere, entered apprentices were eligible for the office. There seems, then, no uniformity of custom and no certainty of regulation, and despite Bro. Lyon's strong opinion, I do not think that this "vexata quæstio" is by any means decisively closed. The three divisions are always carefully preserved from first to last—maisters, "fallows of Craft" and "enterit prentissis," and there seem to me to be several "indiciæ," if slight in themselves, that while the whole private and general business of the lodge was transacted, as with us, still, in the first degree, yet that there was a line of demarcation known to the Masons as existing between the three classes.

Bro. Lyon, I think, will agree with me, that, the tendency in those times especially, as much later, would be to make such entries as brief as possible and obscure to the outer world. I do not think we can argue as to the non-existence of any particular custom or ceremony, simply from its non-appearance in those old minutes. Much may still be said on the other side, and I am inclined to think, on the whole, that we have not obtained all the evidence on the subject, though Bro. Lyon has supplied us with some most interesting and important "excerpta" from the Scottish Minute Books.

As regards England, though Bro. Lyon quotes Bro. Hughan's opinion as decisive on the subject, and as being in conformity with his own, I yet believe, as I have before said, with all respect for that able and correct brother, that Bro. Hughan somewhat overlooks and depreciates our evidence on the subject.

It is impossible, according to my view, to get over the evidence of Sloane MS., 3329, though no doubt it is true that both North and South the Master Mason's degree was only given in Grand Lodge, or grand assembly, even after 1700. One or two very interesting facts are brought out by Bro. Lyon's researches: Scotland certainly can claim the first Speculative Mason so far, as John Boswell, of Auchinleck, in 1600, was clearly a member then of the Edinburgh Lodge.

There are cases of reception of Speculative Masons in 1634, 1635, 1637, and

1642; the first English Speculative Mason, so far known is Elias Ashmole, 1646. Another very interesting fact is, that apprentices were sometimes received in open air lodges, as by the laws of the Aberdeen Lodge, 1670: "Wee ordaine lykewayes that all entering prentiesis be entered in our ancient out-field lodge, in the mearnes in the Parish of Negg, at the Stonries at the poynt of the Ness."

The use of the word "Cowan" in the 16th century settles decisively its real meaning and use, whatever may be its actual derivation. It is evidently a technical term of Scotch Masonry, and borrowed by us in England.

I confess that I cannot agree with Bro. Lyon as regards the St. Clair Charters. I cannot get over those precise words in the first Charter, which aver that the "Lairds of Rosling hes ever bene patrons and protectors of us and our previleges; Lykas our predecessors hes obeyit and acknowlegeit thame as patrones and protectors."

The Charter further alludes to the fact that this right had been in abeyance these "few yiers," and without entering into the question of the Royal Charter, I think words so clear and precise must be credited, and that we are bound to believe that before 1600 the St. Clairs of Rosling had been *patrons and protectors* of the operative body.

Neither can I concur in Bro. Lyon's view as regards the Aitcheson Haven MS. It is clear to me, that, it has come from a different original from that of the Kilwinning MS.

Its Invocation is very peculiar; it leaves out the "true liedgeman of the King of England," and it seems to betray an entirely different and independent origin.

At the same time, the question of the likeness or difference of MS. is one of the most difficult points in their study, and I do not like to speak too dogmatically on the subject. But having seen and carefully studied for many years all our known Masonic MSS., and having copies of nearly all, I think, I feel bound to say that we must not look to the Kilwinning MS. as the original of the Aitcheson Haven MS. They are probably independent MSS. of different dates.

The Aitcheson Haven MS. independently of the date of transcription 1666, betrays an older date considerably, and many of its "archaisms" are not only very striking, but very peculiar. The Invocation, at the commencement is, as I said before, a very special feature in it, and I am quite certain, that while it may be true, that the Edinburgh Kilwinning is an independent MS., the Aitcheson Haven is so also.

I have, thus, endeavoured to give in the pages of the Magazine a fair, though necessarily very short, "resumé" of Bro. D. M. Lyon's most praiseworthy work. I have not endeavoured to conceal my humble difference of opinion from him, and our esteemed Bro. Hughan; but I feel sure that both those able brethren will feel that, after all, *Truth* is the great object to be sought, historical certainty and archæological accuracy, and that our own individual opinions are really only valuable as they serve as "media" for careful thought and honest and manly criticism. Bro. D. M Lyon has merited the thanks of the Universal Craft for his most interesting work, and I trust that this is not the last contribution to a scientific and authentic History of our Order, which we may look for from his ready pen and zealous enquiries.

A. F. A. WOODFORD.

MS. MASONIC CONSTITUTIONS (OR CHARGES) No. 2.

The "Harleian MS. No. 2054." (MS. H Hughan's Catalogue) A.D. 1650 (circa).

[*Copied direct from the original in the British Museum.*]

"THE FREE MASONS ORDERS AND CONSTITUTIONS."

The might of the father of heaven, with the wisdome of the glorious sone through the goodnesse of the holy ghost that be 3 psons in one God, and be with us at our

begining and give us grace so to govne us in our lyving, that we may come to his blisse that nev shall have ending.

Good Bretheren and fellowes our purpose is to tell yu how and in wht manr this craft of Masonrie was begun, and afterwards founded by worthy Kings and princes and many other worll men and also to them yt be here we will declare to them the charge that doth belonge to evy true Mason to keepe, for in good sooth if yu take heed thereunto it is well worthy to be kept, for a worthy trust and a curious seyence, for ther be 7 severall sciences of the wch it is one: vidlt the first is Granr that teacheth a man to speake truly and to write truly: the second is Retoricke that teacheth a man to speake fine and in subtill terme, the third is Logique, that teacheth to diserne truth fro falshood ye fourth is Arethmaticke that teacheth to account and recount all manner of numbs, the fift is called Geometry and it teacheth a man to meat and measure of the earth and other things, wch science is Masonrie the sixt is Musick wch teacheth songe and voice of Tonge or Organs and harpes: the seaventh is called astrologie, wch teacheth to know the course of sun and moone and other ornamtl of the heavens, the 7 liberall sciences the wch be all one science, yt is to say: Geomatry; thus may a man prove that all the sciences in the world be found by Geomatry for it teacheth to meat and mesure ponder and waight of all manr of earth and there is no man that worketh by any craft but he worketh by some measure and waight, and all Geo: and crafts men and merchants and other of the 7 sciences and especially plow men and tillers of all manr of ground both corne fields, plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one measure or meate wth out Geomatry: wherfore I thinke that science most worthy that findeth all others. How this worthy science was first begun I shall tell yu. Before Noah's flood was a man called Lameth as it is written in the 4 chapt: of Genesis, and this Lameth had 2 wives the one was called Ada and the other Seala and by the 1 wife Ada he begott 2 sones the one was called Jabell and the othr Jubell; and by ye other wife he had one son and a daughter and these foure children found the begining of all crafts in all the world, this Jabell was ye elder sone and he found the craft of Geometry, and he departed flockes of shcepe and lambes in the feild, and he first wrought house of stone and tree and it is noted in the chapter aforesd that his Brother Juball found Musick of songs harpe and organs. The brother of Juball found Smith's craft as of iron and steele and their sister found waveing and these children did know that God would take vengeance for sin either by fire or water wherefore they writt the sciences that were found in two pillars of stone that they might be found after the flood the one stone called Marble that canot burne with fire, the other was called Latera which canot drowne with water, our intent is to tell you truly how and in what manr these stones were found, where these crafts were written in Greeke. Hermenes that was son to *Cus and Cas* was son to Shem wch was sone to Noah, the same Hermenes was afterwards called Hermes, the father of wise men; and he found out the 2 pillars of stone where the sciences were now written and taught them both and at ye making of the tower of Babilon there was the craft of Masonrie first found and made much of, and the King of Babilon wch was called Hembroth or Kembroth was a mason and loved well the craft as it is said of ye Maister of the stories, and when the citty of Ninivie and other cittyes of Est Azia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the Kinge of Ninivie his cosen and when they went forth, he gave them charge in this maner, that the should be true and live togather truly and that the should serve the Lord truely for there payment; so that he might have worsp for sending them and other charg he gave them; and this was the first tyme that any mason had any charge of craft, moreovr when Abraham and Sarai his wife went into Egypt there were taught the 7 sciences unto the Egyptians and he had a worthy scholler ealled Euchild and he learned right well and was Mr of all the 7 sciences and it befell in his dayes that the Lords and such of the relme had so many sones that they had begotten, some by there wives and some by Ladyes of the realme (for yt land is a holy land and plenyshed generacon and they had no competent liveing for there children wherefore they mad much sorrow) and the King of the land made a counsell and a pliamt to know

how they might find there children meanes and they could find no good wayes; and caused a cry to be made throughout the realme that if there were any man that could informe him, that he should come to him and be well rewarded and hould himself well payed; and after this cry was made came this worthy clarke Euchild and sayd to the King and all his great Lords: if yu will have yr children governed and taught honestly as gentlem: should be under condicon, if yu will graunt me a comission that I may have power to rule them honestly, as these sciences ought to be ruled; and the Kinge with his counsell graunted them and sealed that comission; and then yt worthy doctor tooke the Lords sones and taught them this science of Geomatry in practice to worke Masonrie, all manr of worthy workes that belongeth to building castles all maners of Lords temples and churches with all other buildings and he gave them charge in this maner: first that they should be true to the King and to the Lords they served, and that ye should love well togather and be true one to another, and that they call on another fellowes and not servants or knafes nor other foule names and that they should truly serve there paymt to there Lord that the serve and they should ordaine ye wisest to be Mr of the Lords worke, and neither for love, great liveing, nor riches, to get another that hath little cuning to be Mr of the Lords worke whereby he should be evill served or they ashamed and that they should call the govnor of the worke Mr of ye worke whilest they worke with him, and many other charges wch are too longe to tell. And to all these charges he made them swere the great oathe that men used at that tyme, and ordained for ym reasonable paymt that they might live by it honestly and also yt they should come and assemble with others, that he might have counsell in there crafts, they might worke best to serve there Lord for there profitt and worshipp and correct themselves if they had tresspassed.

(To be continued.)

ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.

By a Masonic Student.

Chapter III.

I propose in the present chapter to call attention to the evidences which may be adduced relative to the existence of Masonic guilds, or sodalities, up to the fall of the Roman Empire.

In 1863, I thus stated the general proposition in words which I venture to repeat to-day: "One thing is plain from history. that, from the earliest period of civilized life in the world, architecture has been considered almost as a sacred art. In Egypt, Greece, and Rome, the colleges of architects and the sodalities of Masons were recognized by the State and cherished by the priests. For as architecture, by its very symbolism, by the buildings it reared, the temples it adorned, by the objects of nature it sought to delineate in the ornamentation it employed, as ministering both to utility and beauty, had ever an inner and mystical teaching, it is not at all surprising that, from the very first, the builders of the world seemed to have thrown around their outward occupation and associated companies, the attractive if serious conditions, of initiatory probation and secret organization while they carefully guarded both their principles of art, and their ritual of observance, their secrets and their mysteries, from the sight and knowledge of the outer world."

But what, then, is the actual evidence we are able to put forward, in support of this enlarged view of our Masonic history?

To answer this fully, let us examine, seriatim, the remarkable and interesting details of Egyptian, Grecian, Tyrian, Jewish, and Roman Masonry, which archæological enquiry has collected, and careful study and research have substantiated and approved. To begin with Egypt.

All writers seem to agree in this, however different on other points (Clavel, Schauberg, Heldmann, Krause), that the priests, as a general rule, directed all the works of architecture, and taught the art in secret.

They were, as we know, a caste, or close corporation, admitting none into their Order but those who were their relatives,

except their kings, and some of the greater princes, whom they elected honorary members.

The temples and pyramids were built by designs traced alone by the priests, and there seems little reason to doubt that they initiated all who were permitted to labour in the sacred work of architecture into a secret brotherhood!

Of their mysteries, we now know but very little, having only scattered hints to guide us, alike in early heathen and Christian writers, but the great central hall of the pyramids, and the inner room of the temples were, we have reason to believe, employed for the purposes of secret reception and trying probation. Many of the implements and special emblems of Masonry still adorn the walls of Egyptian tombs and temples, especially the tombs of the inspectors of the quarries of Silsilis at Syéne, and it is impossible to suppose that the use of them is fortuitous or meaningless.

It has been before pointed out, that the Masons' marks on the pyramids and temples, whether made by Jewish or Egyptian hands, are identical with those of the mediæval guilds, as well as with those of Roman and Tyrian workmen. When, then, we remember to-day, that the Egyptians were the oldest and greatest builders in the world, and that they distinctly communicated their principles of art and sodalities of architecture, to the three greatest building nations of antiquity—the Grecians, the Tyrians, and the Etruscans—though we must perforce be content, after this lapse of time, with general and probable evidence of the fact, rather than precise and particular proof, we need not hesitate to assert or accept the statement, that the building corporations of later times may be traced back, satisfactorily, to the early associations of Egyptian builders, which the priests had contrived to invest with the solemn character of an impenetrable secrecy and a mysterious lore.

When we turn to Greece, if the evidence be still not all we could wish for, the light seems gradually growing clearer.

That the sumptuous temples in which ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons κοινωνια, no reasonable doubt can be entertained, says Dallaway, in his History of Architecture.

Other writers (*Thiersch, Schauberg*) have said that the priests of Dionysius, having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders in Asia Minor, who are styled by ancient writers the Fraternity of Dionysian architects under which society was exclusively confined the privilege of erecting temples and other public buildings.

Now, there is a considerable amount of striking evidence, which has been collected, in support of the previous statements.

For though it may no doubt be contended successfully, that the Greeks were at a very early period divided into handicraft corporations, yet it is also clearly demonstrable that the society of architects, or community of builders, enjoyed great privileges, and stood higher than all the others in social importance.

Whether we call them το κοινον or εταιρια, whether we accept the account of the Dionysian architects, or that of the Dædalidæ (Oliver, Mackey, Clavel), deriving their name from Dædalus, the famous artist and builder of Crete, there is so much identity between the general organization and particular customs of these building lyceums, and our modern Freemasonry, that we are led to the inevitable conclusion, that these Grecian building communities were the forerunners of the Roman collegia, and thereby linked on to these mediæval guilds, from which we ourselves clearly and continuously descend.

There are decrees still extant ("Antiquitates Asiaticæ," of Chandler, Chishull) conferring the special honours of these communities on members and non-members, and so striking is the similarity between their customs and ours, that one writer declares, the organization of the building sodality in Teos, 300 years before Christ, offers a striking resemblance to that of the Freemasons at the close of the 18th century (Clavel).

These communities had a secret and distinct organization; they called each other φρατορες, or brethren, they had words and signs of recognition, and were divided into separate communities or lodges, which had local titles, as Κοινον των ΑΤΤΑΛΙΣΤΩΝ community of Attalus, κοινον της Εχινου συμμοριας, community of the division of Echinos (Clavel, "Antiquities of Ionia").

Their presidents and officers were elected

annually, and persons non-operative were made patrons and honorary members.

In the exercise of charity the more opulent were sacredly bound to provide for the exigencies of the poorer brethren.

We have also the fact that priests were attached specially to these communities, as we hear of Κρατινος ιερευς των τεχνιτων, Cratinos, priest of the builders or artificers.

They employed in their ceremonial observances many of the symbols which are still found among Freemasons, particularly says Schauberg, the cubical stone, and the smooth and rough ashlar, and their signs of recognition enabled them to distinguish one another "in the dark as well as in the light" (Mackey), and united the "members scattered over India, Persia, and Syria, into one common brotherhood."

Bro. Findel has said (Findel's History, pp. 25 and 26), that all that has been stated has only "confirmed anew, what it must be conceded no one doubted, that these institutions and confederations resembled those of the Freemasons," and has "furnished fresh material for a more perfect recognition of this, and has shown that everywhere certain tokens are to be met with, the counterparts of which may be found in Freemasonry," yet "it is very evident, that the borrowing and appropriation of these is something nearer the truth than the reception of the improbable presumption of a propagation of some mystic order or other."

And he goes on to say, if "Freemasonry were really a continuation of these ancient confederacies, we must of necessity know more of their method of instructing, and their internal arrangements, than the rest of mankind, which is by no means the case."

But in saying this, Bro. Findel begs the whole question, as regards what is the real origin and meaning of our Masonic symbolism and teaching, and oral traditions.

As regards "their method of instruction," the principles of their operative system have no doubt passed out of memory, as have also the principles of the masters of the mediæval guilds.

But as no one can safely question, and Bro. Findel does not himself, the existence of the mediæval guilds, or their identity with our modern Order, though all traces of those plans and their system of procedure have long since perished utterly, and are practically altogether unknown, so I do not think we can fairly question, on account of the absence of such special and convincing testimony, the general identity of the Grecian with the latter building societies, or the clear continuation of the same great order in the world.

All that we can expect to do to-day, is to trace, so far as we are permitted by the change of times and conditions, the general similarity in the usage of certain well-known forms and common symbols, and, so far as is possible, to educe, from contemporary or later historians, some few scattered hints of their technical system or mystical teaching.

Though there is no doubt some difficulty as regards both the Tyrian and Jewish Masons, I do not think that it is insuperable. The Phœnicians were, as all readers of history know, great builders, though all their wondrous works have perished utterly from the earth, and Tyre is as if she had never been.

There is also no doubt that, for all their principles of art-knowledge, their building designs, as well as their building sodalities, they were indebted to the old and wonderful land of Egypt.

It has often struck writers, whether Masonic or not, how very difficult it is to account, on ordinary grounds, for the union of the Tyrian and Jewish workmen at the building of the First Temple at Jerusalem. Knowing the repugnance of the Jews themselves to foreigners, and the direct prohibition of contact with unbelievers, especially in sacred works, there seems no *à priori* objection to the unchanging tradition of our Order, that Tyrian and Jewish Masons were bound together by one common organization, and were members of one comprehensive operative brotherhood.

If it be true that they had all found a common origin in the building societies of Egypt, and that all the operative sodalities of the world were members of the one same great confederation, under the attractive condition of secresy in art and primæval truth, we should find, I think, a satisfactory solution of the whole question.

And as the unity and eternity of God, the immortality of the soul, the accountability of man, where the great secrets of the mysteries, until they were overlaid by superstition and debased, and with the building societies in all countries the mys-

teries of the time and locality were in some form or other bound up, we find here a link of union, a bond of fellowship, which would naturally cement together, associate together, Tyrian and Jewish Masons in so great and so good a work as building the Temple at Jerusalem.

There is no doubt, also, a little objection to the theory of an actual confraternity of Jewish Masons with secrets and mysteries, from the well-known fact that all the Gentile mysteries and απορρητα were prohibited apparently to the Jewish people.

Yet, we cannot, on the other hand, explain it as we will, get over the fact that Tyrian and Jewish workmen assisted in the elevation of the great Sanctuary of the Hebrew race at Jerusalem, and Captain Warren's researches have proved, among other things, not only that *our* Masonic traditions however, seemingly strange, sometimes, to us to-day, are not in themselves either improbable or impossible, and that a remarkable unity existed between the workmen, whether Tyrians or Hebrews, alike, in the quality of the work they executed, all governed by one great design, as in the marks, common to both, and understood by each nationality, still marked in colours as perfect as if only painted yesterday, in subterranean passages, and wondrous crypts and hidden halls beneath the existing city.

It has always struck Masonic students as a very remarkable fact, that the traditions and history of our Order, as well as our carefully-preserved ceremonies and ritual, have such an Hebrew colouring and character.

Whence has this arisen?

Some have contended that the Jewish confraternity have substituted a veritable history for the figurative teachings of the earlier mysteries, while others have asserted that the Jewish element and teaching were absorbed by the building colleges at Rome, and that thenceforth there was interwoven with all their oral ritual and ancient observance the characteristic tradition of Hiram, the great architect of the first Temple, which would entirely harmonize with the aim and sympathies of the building sodalities as they gradually became entirely Christian.

Be this as it may, the undying testimony of our traditions links on Freemasonry to the Temple at Jerusalem, and we cannot discard it without shaking the very foundation on which Freemasonry rests.

One thing is, indeed, most clear: that the marks of the Jewish, as well as the Tyrian, Masons are the same with those of later times; that they are evidently all belonging to the same great family, and are identical with the usages and customs of the operative order everywhere.

Some of our most cherished Masonic symbols, we may well remember, are purely Jewish, such as the Pentalpha and the double triangle, or Solomon's seal.

And despite the hasty and unreasoning assertions of some modern writers, I see as yet no cause whatever to doubt the truth or reject the authority of the Hebrew legends of our Order.

There is some evidence to show that there was attached to the Temple a secret order called Chasidim or Hasidim, whose special object was "to preserve it from injury and decay," though whether they were attached to other religious buildings is not clear.

It is said by some that this fraternity arose during the captivity of Babylon; by others, that it sprung up soon after the Restoration. It has even been contended that they were the precursors of the Essenes, and they have been even termed, "The Knights of the Temple of Jerusalem."

There is in the "Grand Bibliotheque" (Rue Richelieu, at Paris), a very curious book, which treats of the Knights of the Maccabæan chivalry, and alludes to their duty in defence of the Temple.

But I am not prepared to say that I have seen, so far, any evidence of Bro. Mackey's statement, that "they were, in fact, the conservators of Masonry among the Jews, and deposited it with their successors, the Essenes, who brought it down beyond the time of Christ."

Some writers contend, as I have just said, that from the Chasidim sprang the Essenes—a remarkable sect of the Jews, from whom some Masonic writers have of late asserted that Freemasonry is altogether derived.

From Josephus and other sources we gain the following particulars, which are striking to Freemasons:—

On initiation, at the close of the probation and his novitiate, the candidate was presented with a garment. He was re-

quired to take an oath* not to divulge the secrets with which he was entrusted, and was then made acquainted with the customary words and signs of recognition.

He was afterwards instructed in the traditionary teachings of the Order, and devoted himself, with his brethren, to the "acquisition of knowledge and the dispensation of charity." There seem to have been degrees among them, and they are said to have been divided into three classes.

And though I cannot shut my eyes to the remarkable similarity between the customs of the Essenes and those of Free masonry, like Krause, I believe the safest course, on historical grounds, is to endeavour to trace the origin and continuation of Freemasonry to the building corporations of the past.

I must leave for another chapter the history of the Roman sodalities.

(To be Continued.)

AN ORATION.

The following Oration was delivered in 1864, at the Consecration of the Harrogate and Claro Lodge, at Harrogate, when our lamented Brother S. B. Wilson was the Consecrating Officer.

As the Oration has never been published, and as it received Bro. S. B. Wilson's warm commendation at the time, it is now thought well to submit it to the kindly consideration of the Craft, in the pages of the Magazine.

A. F. A. WOODFORD,
P.G.C.

London, Aug. 16th, 1873.

It has been customary from time immemorial, on occasions like the present, when a new lodge is about to be consecrated, to the honour and glory of the Most High, and to the solemn ceremonies of our Ancient Order, for some of the brethren to deliver a short address or oration, expatiating on the excellency of Freemasonry, or explanatory of some of its leading principles.

To-day, when we are happily assembled here under the presiding direction of our distinguished brother, so long the well-known instructor of the Emulation Lodge of Improvement, and one of the great masters of Masonic lore in this country, I feel it to be no slight distinction, as well as no little privilege, to have been requested by him to officiate as Chaplain, and to address my assembled brethren of West Yorkshire.

I propose, however, to confine my present remarks to those duties which devolve upon us all, as intelligent Masons, in relation to the craft at large, and to our own lodges in particular, as well as to offer a few but suggestive lessons, which we may all derive, from a due consideration of the ever appropriate teaching and spiritualized application, of our old and familiar ritual!

Such occasions as the present may fitly serve, and such addresses as the present should properly tend, to recall to our memories, both the technical terms and the practical teaching of Masonry, when once again we are enabled to rekindle those warmer associations which carry us back through many changing years, to the early hours of our Masonic adoption, to past seasons, and to our first steps in the mystic science, and to brethren and friends who have long since, alas! ceased to be.

The Craft in England and Wales, and the Channel Islands, is now under one United Grand Lodge, and has been so, happily, since 1813.

We have, consequently, no conflicting jurisdictions to harmonize and no opposing interests to fear.

We are also all ruled by one Grand Master, who from his private virtues and Masonic zeal, is indeed well fitted to preside over our Order, and to him we owe an ever-failing debt of gratitude, for that long and beneficent sway—for the wisdom that has characterized all his decisions, and for the justice that has distinguished all his determinations.*

The Grand Master is supported by the Deputy Grand Master, our own

* Krause has, however, said that though there is in truth a strong resemblance between the constitution and symbols in Freemasonry and the sect called the Essenes, whoever should give this as a reason for asserting that the Essenes had been incorporated with the Society of Freemasons would greatly err by coming too hastily to such a conclusion.

* This was written in 1864. In 1873 we have to mourn Lord Zetland's removal from amongst us.—A. F. W.

most valued and honoured Provincial Grand Master, and from whom the Craft at large expect much valuable service, and to whom the whole Craft look with equal pride and confidence.*

The Grand Master also claims and commands the faithful services of present and past Grand Officers, among whom are to be found many brethren of the most skilful talent, and of long and devoted zeal for Masonry, who having been rewarded by their brethren and fellows with repeated tokens of their confidence and esteem, have been invested by the G.M. with the highest Masonic honours which are in his power to bestow. Now the Grand Lodge of England is the aggregate of all lodges, and may be said to be the hierarchical representation of Masonry, in that all W.M's. and P.M's., and acting Wardens under the English Constitution, are *de jure* members of it.

To that Grand Lodge we owe unqualified obedience;—from it we derive our very Warrant of Assembly, as a private lodge it is our supreme Court of Appeal on all matters of Masonic duty and discipline, while it is, moreover, subject to the directing guidance of the Grand Master, the only authorized exponent of the Book of Constitutions, in its collective character.

To its decisions, when lawfully arrived at and duly confirmed, we are bound to bow, with Masonic loyalty, however sometimes they may antagonize our personal prepossessions, and so long as its deliberations are conducted in wisdom, and marked by Masonic fidelity as we may justly affirm them to be, so long will our United Grand Lodge demand and obtain, despite any passing opposition, the cheerful support and fealty of the Masonic Body in this country and of all lodges under the British Constitution. But, besides the Grand Lodge of all England, we have in the provinces Provincial Grand Lodges, to regulate the local affairs of the forty-two provinces into which England is divided.

These Provincial Grand Lodges are but emanations, be it ever borne in mind, from each P. G. Master who is himself but a representative of the G. Master, with delegated authority, and as they have their rise and formation in the appointment of each P. G. Master, so they lose their existence, and forfeit their separate powers, by the removal or death of their Provincial Rulers.

To these, nevertheless, we are properly accustomed to address ourselves, and as is most convenient, in respect of the more immediate and special claims of Provincial Masonry, for the purpose of the relief of our distressed brethren, their widows and orphans, and for such other matters as a majority of the members may determine to be for the interests or the honour of the P. G. Lodge. The P. G. M. and his Deputy constitute the first Masonic Court of jurisdiction and of appeal.

But our private lodges, where we were first permitted to see the light of Masonry, the mother lodges of so many long years of Masonic association and fellowship, or those to which we have been happily affiliated in latter times, have the next and the greatest claim on our attachment and regard. "A Lodge of Freemasons," has been well said,* "to consist of a certain number of brethren assembled together, to unfold the mysteries and carry on the ceremonies of the Craft, having the Holy Bible on the Pedestal to instruct them in their sacred duties, with the square and compasses to regulate their lives and actions, with the Charter or Warrant from the Grand Lodge, by virtue of which they are authorized to meet and transact the business of Freemasonry, and lastly with the Book of Constitutions, wherein are laid down the general statutes of the institution, in the provinces, with the Provincial By-laws to instruct them in the Provincial organization, and with the Lodge By-laws to guide them in their duty as members of the individual lodge."

As the lodge is then the place where we assemble so often, as true and loving brethren, most needful is it for us that we should ever seek to make our lodges the true centre of our system to ourselves, with all their characteristic tokens of peace and good-will!

Our lodges can only truly serve the purposes of Masonry or minister happiness and edification to ourselves, as members of the Order, so long as they are distinguished by the prevailing power of those peculiar excellencies to which they have been so

* I have thought it best to leave the address as originally written.—A. F. W.

* Bro. S. B. Wilson.

solemnly dedicated. Lodges are intended to be the place where "the most sublime truths" may be recalled to our memories, "in the midst of the most innocent social pleasures."

The better to attain these ends, let us always, to use the words of an old and reverend brother,* "when we meet together be moderate and temperate, innocent in our pursuits and prudent in our habits, and in all things, so ordering our whole deportment as to render due obedience to our Creator, perform real justice to our neighbour and practice genuine virtue for ourselves." But above all, let us endeavour to uphold and preserve the unity and peacefulness of our lodge system—as knowing how much that system advances, how deeply it influences the happy fellowship of each friendly and Masonic gathering.

Let us be careful to avoid private piques and quarrels, by which the harmony of the lodge may be impaired or its usefulness altogether destroyed.

Let us actively endeavour to make our lodge meetings both a privilege and happiness to ourselves, in their present effects and in their after remembrances, by cultivating peace and harmony and sympathizing friendship, as Masons of one mind and under one law, in unanimity and charity and in affection, moving by one unchanging system, and actuated by one principle of rectitude of conduct. Or, as the Reverend Brother,† already quoted, well puts it, "that we may all be stirred up to act our own parts as individuals for the good government of the whole community, so that true harmony may flow of its own accord; let no contention be amongst us, but each contending for the truth, let there be no strife amongst us, but each striving who can walk best and love one another most." And hence will naturally spring, my Masonic brethren, all those inestimable blessings to our society, which it both deserves at the hands of its members, and is itself calculated to convey to mankind.

For thus we shall not be contented with the mere name of Masons only, but shall strive to walk worthy of that profession into which we have voluntarily entered. Our lodges will serve to show that we actually practice the virtue we profess to believe in, because there brotherly love and fraternal consideration will abound, because linked together there by the mystic tie of fellowship and affection, we shall zealously endeavour to approve ourselves excellent Masons, in the presence of God, and in the sight of man.

Now, it may be well to remind ourselves to-day, how it is, that a lodge amongst us is duly formed and constituted, in proper working order, and able to hand to others what has been received from our Masonic forefathers.*

As this is a matter of some little importance, I prefer to adopt language of more authority than any of my own could be.

Any number of regularly registered Freemasons, not less than seven, being well skilled in the work and system of the Craft, and of good report among their brethren, may petition the Grand Master for a dispensation, authorizing them to hold a lodge for Masonic ceremonies and purposes.

When organized, a lodge consists of the W. Master, the Senior and Junior Wardens, the Treasurer and Secretary, the Senior and Junior Deacons, the Inner Guard, and the Tyler, and as many other members as a majority of the brethren may determine. After a lodge has thus been duly organized, it should be solemnly constituted by proper Masonic authority, that is, by some distinguished brother, deputed by the Grand Master or by the Deputy Grand Master, or in the provinces by the P. G. Master, as the representative of the Grand Master.

The lodge being then constituted according to the ceremonies proper and usual on such occasions, and consecrated and dedicated by solemn prayer and our appointed ritual, is in lawful and regular working order.

The Worshipful Master who is named in the warrant, after his installation by a Board of installed Masters, enters immediately upon the exercise of his office, and instals his Wardens in their proper places.

The other officers are then appointed, and invested according to ancient usage, and in the lodge thus lawfully assembled and properly dedicated, and when duly secured against the intrusion of the profane,

* Rev. R. Green, Newcastle-upon-Tyne, 1777.

† Rev. R. Green, 1777.

* Bro. S. B. Wilson.

all that needful work is carried on by the congregated brethren, which is requisite either for the maintenance or the extension of Masonry.

The rites and ceremonies which are there continually celebrated have been handed down to us from ancient times, and marked by simplicity, yet replete with beauty, both interesting and attractive in themselves, deserve, as they demand, the affectionate and jealous regard of every faithful craftsman.

It were much to be wished that all our brethren would seek earnestly to study their true meaning, and make themselves acquainted with their real object and design.

No doubt it is true that it requires both serious application and continued diligence in order to ascertain the precise meaning of every ceremony, and to realize the inward as well as the outward intent of our ritual, to separate the thing signified from the symbol, to appreciate the true History of Masonry, and to apply rightly the moral of each mystical portion of our time-honoured traditions.

But yet there is one thing I would say to-day, and repeat in the words of a great Masonic teacher,* that any zealous Mason, with the assistance of an intelligent Master, (and none but intelligent brethren should ever be placed in that responsible situation), will not fail to derive instruction from every ceremony he may witness, or to receive improvement from every part of our old observances, with which he may become acquainted.

I need not press upon you to-day the remembrance which, as Masons, you must vividly retain, however slightly you have attended to the working of the lodge Ritual, of the numberless evidences of real excellency and practical wisdom which abound there from first to last.

Neither need I now dilate on that spiritual application merely, which, as speculative Masons, we are wont to make, from the working tools of operative Masonry, since that must be familiar from long usage to all now present.

But taking a somewhat wider range, I would detain you for a short time longer with one or two remarks on the personal application of those symbols, and the spiritual teaching of those ceremonies which we have known and taken part in, some of us, for many a year. For amid all those symbols and all those ceremonies, which we all well outwardly know, shine forth, as I believe, the great and eternal principles of moral truth and practical piety.

For every sign, every token, every word in Masonry, are so many different significant and comprehensive and emphatic lessons, which none but those who have served a sufficient time to the craft can possibly understand or rightly appreciate.

"Our emblems in Masonry, and our other appropriate jewels, are many silent monitors, teaching each its moral and very instructive lesson to every one who has the honour to come properly within a justly constituted Freemasons Lodge."*

Or as another ancient Brother says,† "Masons will naturally be prompted as, Masons taught by their own symbolical lore, to make the Blessed Volume of instructive wisdom their guide and companion, the unerring square to regulate their conduct, the compass within whose circle they may walk with peace and safety, the infallible plumb line, the criterion of rectitude and honour, by the assistance of which they will be exalted to fill every sphere of duty with exactness and credit, and by uniting in the faithful discharge of all the sweet and endearing offices of social life, they will be ever anxious to distinguish and exalt the Order of which they are members." Now, others have seen in the ceremonies themselves both religious truths, and a spiritual application of the highest order.

It would be impossible now to go into detail in respect of all that has been said or written on this interesting subject. I will but allude to two particulars.

There are those who with Ashe, would see in every lodge and lodge ceremonial, all that is most interesting in primeval tradition, all that is most excellent in religious observance.

"The lodge,"‡ he says, "when revealed to an entering Mason, discovers to him a representation of the world; in which, from the wonders of nature, we are led to contemplate the Great Original, and worship

* Bro. S. B. Wilson.

* Rev. R. Green, Newcastle, 1776.

† London, 1820. By an ancient Brother.

‡ Masonic Manual, Rev. J. Ashe, D.D., 1814.

Him for His mighty works, and we are thereby also moved to exercise those moral and social virtues which become mankind to observe as the servants and the children of the Great Architect of the world.

The universe is the temple of the Deity whom we serve: wisdom and strength and beauty are about His throne, as the pillars of His walls: His wisdom is infinite; His strength is omnipotence, and beauty stands forth through all His creation in symmetry and order.

He has stretched forth the heavens as a canopy, and the earth He has planted as a footstool; He illuminates His pavilion with the stars, as with a diadem, and in His hand He holds forth majesty and glory; the sun and moon are messengers of His will, and all His laws are concord.

A Mason sitting as the member of a lodge, claiming these emblems as the testimonies of his order, ought at that instant to transfer his thoughts to the august scene which is there imitated, and remember that he then appears professing himself a member of the great temple of the great universe, to obey the laws of the Almighty Master of all, in whose presence he seeks to be approved."

Some, too, have seen in the working of our Masonic lodges, and the connexion of the three Craft degrees, a striking figure of the progress of human life, and of the birth, growth, and development of the individual man.

"The great luminary of all creation rises in the East to open and enliven the day with a mild but genial influence, and all nature rejoices in the appearance of his strength and glory.*

He gains his meridian lustre in the South, invigorating all things with the perfection of his ripening qualities, and with departing strength he sets in the West to close the day, leaving all mankind at rest from their labours.

This may not inaptly be said to be a type of the three most prominent stages in the life of man—infancy, manhood, old age. The first distinguished by the blush of innocency, is as pure as the tints which gild the Eastern portals of the day, the heart rejoices in the unsuspecting innocence of its own happier aspirations, and fears no deceit because it knows no guile. Manhood succeeds, the ripening intellect arrives at the meridian of its powers, with matured experience and chastened hopes, let us hope, consecrated to the service of God and the welfare of mankind.

At last old age approaches, man's strength decays, his sun is setting in the west. Enfeebled by sickness, bowed down by bodily disease, he lingers on till death closes his eventful days, and happy is he if the setting but peaceful splendour of a useful, a well-spent, a virtuous life, gild his departing moments with the gentler tints of religious hope, and close his short career in peace and happiness, and heavenly love."

Now whether or no, we adopt these and many other like applications of our well known signs and symbols, there can be little doubt, but that there is ever abundant room for thus adapting and spiritualizing all the solemn ceremonies and all the symbolical tokens of Craft Masonry.

And if thus, we would seek to enter into and apply what we so often hear, and perhaps listlessly take part in, we should throw both life and interest into otherwise mere formal utterances, we should, I am bold to say, find meaning in much which hitherto has seemed unintelligible to us, and discover order and arrangement in traditions and statements which once appeared indistinct and confused. We should, moreover, be able to realize the better, the true inner teaching of our wonderful system, which though veiled in allegory and only illustrated by symbols, has yet a voice of harmony and certainty, of wisdom and of improvement, for all who with courage and perseverance will but seek to lift the veil.

With the opening of this new lodge then, and by the help and labour of the brethren its members, let us hope—that Masonry may abound and flourish here—in all its excellence and purity, and moral power.

But Masonry can only abound and flourish, let us never forget, so long as Masons remain true to themselves, to the high and holy principles of their order, so long as they all, with one heart and mind, endeavour to conform to old regulations and unflinching to abide by the long established landmarks of Freemasonry.

It is indeed through the outward machinery, which our lodge system and our lodge ceremonies supply ready to our hand, duly observed and faithfully set forth, that we as true Masons can develope, and illus-

* Bro. S. B. Wilson.

trate the inner teaching and truths of Masonry, or render perpetual the real object and the inestimable advantages of this beneficent Institution.

May it be ours, then my assembled brethren, whatever be our rank or station in the Order, so to comport ourselves as true Freemasons in our lodge meetings, so to realize our responsibilities as members of the Craft at large, above all so to adorn the situation and perform the duties which devolve upon us all, as members of society and children of the dust, that at the end of our labours, at the close of our career, be that career long or short, we may hope, for the infinite mercies of the Great Jehovah, to ascend from this our temporary lodge, where we have passed so many pleasant days of earthly fellowship, to that better lodge above—not made with hands, eternal in the heavens, where all shall be perfect, and without blemish, where weakness shall be unknown, and controversy unheard, where affection shall never be dimmed, and where happiness shall know no end.

SO MOTE IT BE.

SILENCE.

"In Silence mighty things are wrought;
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul with her subservient powers
Is strengthened silently.

Soundless as chariots on the snow
The saplings of the forest grow
To trees of mighty girth;
Each mighty star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
With universal chain;
And, smitten by the silent sun,
The chain is loosed the rivers run,
The lands are free again."

Mackey's National Freemason.

SIS MEMOR MEI.

Life fades with its gifts and pleasures,
Its follies and its toys,
Its hopes, its dreams, its treasures,
Its sorrows and its joys;
And there falls on life's wither'd pow'rs,
As on our dreamy gaze,
A shadow of happier hours,
As well as of brighter days.

And 'tis much the same with our inner life
And sympathies to-day,
For often amid this toilsome strife
Bright links all pass away,
Dear links of old affection,
True links of lasting love;
There falls on us all a reflexion
Of dimmer clouds above.

Thus hopes and hearts grow sadly cold
In the avenues of years,
And many we dearly lov'd of old
We think of now with tears;
For the paths of Life have parted
Alike for us and them,
For some with whom we started
Together its waves to stem.

And they and we are wand'ring still
On long cross-roads afar,
No longer is ours one loving will,
Nor even one guiding star;
But there has settled on our hearts below
The blight of mildew'd trust,
And on our hopes and joys as they onward flow,
The cankerworm, and rust.

And thus amid this bewildering maze
Of many a fear and doubt,
Of the palsied will, of sever'd ways,
Of cares within—without,
We are wand'ring on in the growing night
Of earthly dread once more,
Without the dear and blessèd Light
Of Sympathy's loving store.

Oh, then for Thee kind heart and true,
What more can I wish to-day?
But that there may sometimes come to you,
Even though far, far away,
A gleam, as it were, of a brighter past
Of leal and faith sincere,
To whisper to you of time faded fast,
And of a friend both old and dear.

W.

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