

# THE MASONIC MAGAZINE:

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FREEMASONRY IN ALL ITS BRANCHES.

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AN ACCOUNT OF A  
ROMAN INSCRIPTION, FOUND  
AT CHICHESTER,  
By ROGER GALE, Esq., *F.R.S.*

*Philosophical transactions* No. 379, Vol.  
32, p. 391.

The following able paper of Roger Gale, very little known generally, and especially to my brethren of the Masonic Order, though it has been casually alluded to previously, I have thought well to reprint, as an Archaeological study. It is specially interesting to us, as it relates to the earliest inscription so far discovered, or known,

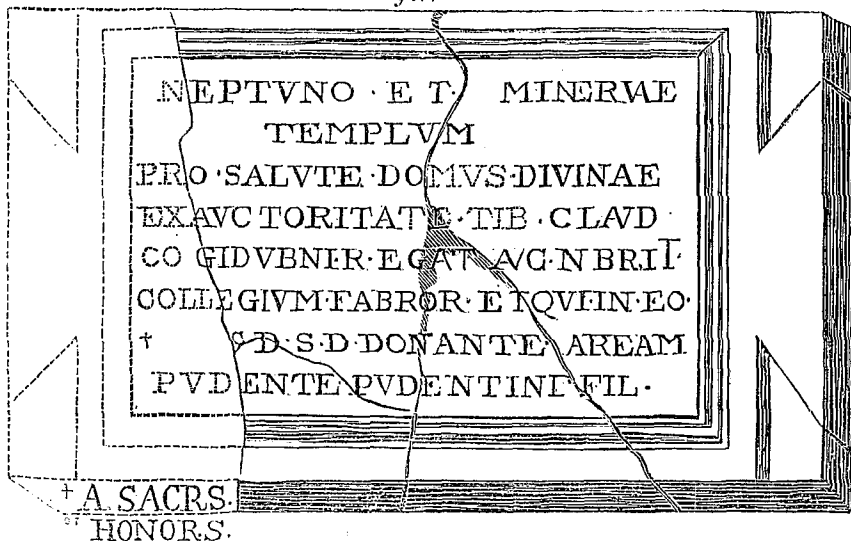
of the Romans building Colleges in this country.

Musgrave in his learned work, alludes to another about the same period, but this may be said to be the oldest so far, and the most clear and precise. Gale's dissertation on the "collegia Romanorum" is very clear and convincing, and as this Magazine is meant to be a collection of authentic documents, as well as of undoubted evidences, and effective essays, I have thought it well, having long had it in my possession, to reprint it "in extenso."

A. F. A. WOODFORD.

London, August 23, 1873.

*Fig. 1.*



This Inscription, Fig. 1. as curious as any that has yet been discovered in Britain, was found the beginning of last April at Chichester, in digging a cellar under the corner-house of St. Martin's-lane, on the north side as it comes into

North-street. It lay about four feet under ground, with the face upwards, by which it had the misfortune to receive a great deal of damage from the picks of the labourers as they endeavoured to raise it; for besides the defacing

of several letters, that which was here disinterred of the stone was broken into four pieces. The other part of it, still wanting, is, in all probability buried under the next house, and will not be brought to light till that happens to be rebuilt. The inscription is cut upon a grey Sussex marble, the length of which was six Roman feet, as may be conjectured by measuring it from the middle of the word *TEMPLUM* to that end of it which is entire, and is not altogether three feet English, from the point mentioned. The breadth of it is two and three-quarters of the same feet, the letters beautifully and exactly drawn, those in the two first lines three inches long, and the rest two and a quarter.

Being at Chichester in September last with Dr. Stukely, we took an accurate view of this marble, which is now fixed in the wall under a window within the house where it was found, and that we might be as sure of the true reading as possible, wherever the letters were defaced, we impressed a paper with a wet sponge into them, and by that means found those in the fifth line to have been as we have expressed them above, and not as in other copies that have been handed about of this inscription.

The only letter wanting in the first line is an *N* before *EPTVNO*, and so no difficulty in reading that. As to the second, though it was more usual in inscriptions of this nature to express the donation by the word *SACRVM* only, referring to the temple or altar dedicated; yet we have so many instances in Gruter's *Corpus Inscriptionum*, of *TEMPLVM* and *ARAM* also cut on the stones, that there is not the least occasion to say anything farther upon that point.

The third line can be no other way filled up, than as I have done it by the pricked letters. I must own, however, that I have had some scruple about the phrase of *DOMVS DIVINA*, the same thing as *DOMVS AVGVSTA*, the Imperial family which I cannot say occurs, with any certainty of the time it was used in, before the reign of Antonius Pius, from

whom down to Constantine the Great, it is very frequently met with in Inscriptions. This kept me some time in suspense, whether this found at Chichester could be of so early a date as the time of Claudius. But as we find several inscriptions in Gruter with those words in them, or *I.H.D.D. In Honorem Domus Divinae*, which is much the same thing, without any mark of the time when they were cut, they may have been before the reign of Antonius Pius, and then only came into more general use; and as the time that Cogidunus lived in, will not let this be of a later standing, I think we may offer it as an authority for the use of this piece of flattery to the Emperors long before that excellent prince came to the purple.

The third line, as I believe, was *EX AVCTORITATE TIB CLAVD*, and the fourth *COGIDVBNI. R. LEG,* &c., that is, *Ex Auctoritate Tiberii Claudii Cogidubni Regis, Legati Augusti in Britannia;* for the following reasons. We are informed by Tacitus in *Vita Agricola*,\* that after Britain had been reduced to a Roman province by the successful arms of Aulus Plautius, and Ostorius Scapula, under the Emperor Claudius, *Quaedam Civitates Cogiduno Regi erant donatae, is ad nostram usque memoriam fidelissimus remansit, veteri ac jam pridem recepta Populi Romani consuetudine ut haberet instrumenta servitutis et Reges.* This Cogidunus seems to be the same person Cogidubnus in our inscription, the letter *B* in the third syllable making little or no difference in the word, especially if pronounced soft, as it ought to be, like a *V* consonant.

It is so well known to have been the custom of the Roman *Liberti* and *Cientes*, to take the names of their patrons and benefactors, that it would be wasting of time to prove the constant usage of that practice. Now as this Cogidubnus, who, in all probability was a petty prince of that part of the *Dobunni* which had submitted to Claudius, and one that continued many years faithful

\* Cap 14.

to him and the Romans,\* had given him the government of some part of the island by that Emperor, nothing could be more grateful in regard to Claudius, nor more honourable to himself, after he was Romanised, than to take the names of a benefactor to whom he was indebted for his kingdom, and so call himself TIBERIVS CLAVDIVS COGIDVBNVS.

I suppose him to have been a *regulus* of the Dobuni; because we are told by Dion Cassius,† that Aulus Plautius having put to flight Cataratacus and Togodumnus, sons of Cunobelin, part of the *Boduni* (the same people as the *Dobuni*) who were subject to the Catuellani, submitted to the Romans; and the name Cogidubnus or Cogiduo-nus, *Toc o Dubn*, or *Dumn*,‡ signifying expressly in the British language PRINCEPS DOBVNORVM, seems to put the matter out of all doubt.

How far his territories extended, it is impossible to define. Bishop Stillingfleet,§ supposes them to have lain in Surrey and Sussex; Sussex certainly was part of them, since the Temple mentioned in this inscription was erected in it by his authority; and it is not unlikely, that besides the *Regni*, who were the people of those two counties, he might have that part of the Dobuni which had submitted to the Romans, and seems to have been his own principality, together with the *Ancalites*, *Bibroci* and *Segontiaci*; whose countries lay between the *Dobuni* and the *Regni*, bestowed upon him; the words *civitates quedam* in *Tacitus*, not importing more than some few Towns but several people, the word *civitas* always signifying a people in that historian.

Before I proceed any farther, it will not be amiss to observe, that *Togodumnus* and *Cogidubnus*, though their names are so much alike, were two distinct

persons. The first was son of Cunobelin King of the Trinobantes, vanquished and killed in battle by Aulus Plautius. The second a prince that submitted to Ostorius Scapula, and continued in his fidelity to the Romans, *in nostram usque memoriam*, says Tacitus, who was born at the latter end of Claudius's reign; so that *Togodumnus* was probably dead before *Cogidubnus* had his government conferred upon him.

I call it his government, for though by the letter R standing in the inscription with a point both before and after it, by which it plainly denotes an entire word of itself, it may seem that it was intended for COGIDVBNIREGIS, and I believe was so in respect of his *quondam* dignity, yet it is evident that he had condescended to take the title of LEGATVS AVGVSTI IN BRITANNIA from Claudius; and that too must have been only over those people that he had given him the government of, Aulus Plautius, Ostorius Scapula, Didius Gallus, Avitus Veranius, and Suetonius Paullinus, having the supreme command successively about this time in this island, the second and last of which are called expressly *Legati* by Tacitus.\* The *Legati Caesaris* or *Augusti* were those *qui caesaribus subditas regerant Provincias*.

The sixth line has lost at the beginning the letters COLLE, but so much remains of the word as makes it to have indubitably, when entire, COLLEGIVM, and the following letters are an abbreviation of FABRORVM.

These colleges of artificers were very ancient at Rome, as ancient as their second king Numa Pompilius, if we may believe Plutarch,† who tells us that the people were divided by him into what we at this day call companies of tradesmen, and mentions the *Textores* or *Fabri* among them, though Florus ‡ says, that *Populus Romanus a Servio Tullio relatus fuit in censum, digestus in Classes Curvis atque Collegiis distributus*.

\* V. Tacit ut supra.

† In Lib. LX.

‡ V Baxteri Glossar, in verbis COGIDVBNVS and DOBVNI.

§ Orig. Britain, p. 63.

\* Lib. xii. Ann. cap. 32 and Vit. Agric. cap. 15.

† In Vit. Numæ.

‡ Lib. 1. Cap. 6.

But as the power of the Romans extended itself, it carried the arts of that great people along with it, and improved the nations that it subdued, by civilizing and teaching them the use of whatever was necessary or advantageous among their conquerors, from which most wise and generous disposition, among other beneficial institutions, we find these *Collegia* to have been established in every part of the Empire, from the frequent mention of them in the inscriptions collected by *Gruter*, *Spon* and other antiquaries.

Several sorts of workmen were included under the name of *Fabri*, particularly all those that were concerned in any kind of building, whence we meet with the *Fabri Ferrarii*, *Lignarii*; *Tignarii*, *Materiarii*, *Navales*, and others; the last named may have been the authors dedicating this temple to Neptune, having so near a relation to the sea from which the city of Chichester is at so small a distance, that perhaps that arm of it which still comes up within two miles of its walls, might formerly have washed them. The rest of the fraternity might very well pay the same devotion to Minerva, the goddess of all arts and sciences, and patroness of the Dædalian profession.

As no less than five letters are wanting at the beginning of the sixth line, there cannot be fewer lost at the beginning of the seventh where the stone is more broke away than above; so that probably there were six when it was perfect. What we have left of them is only the top of an S; I will not therefore take upon me to affirm anything as to the reading of them, which is so entirely defaced; perhaps it was A. SACR. S.—*a sacris sunt*; perhaps it was HONOR. S.—*Honorati sunt*. As to the former, we find these *Collegia* had their *Sacerdotes*, therefore *Qui a sacris sunt*, which is found in inscriptions,\* would be no improper term to express them; or it might have been SACR. S. *sacerdotes*

\* V. Grut. Corp. xxix. 8. cxxi. 1. dexxxii. 1.

*sunt*, since we find such mentioned in the following inscriptions.\*

MAVORTI SACRVM  
HOC SIGNVM  
RESTIT - - - - -  
COLL. FABR. ARI  
CINORVM ANTIQVISS.  
VETVSTATE  
DILAPSVM ET  
REFECER. CVR. L. LVCILIVS  
LATINVS PROC. R.P. ARIC.  
ET T. SEXTIVS MAGGIVS  
SACER. COLL. EIVSD.

*Mavorti sacrum hoc Signum restituit Collegium Fabrorum Aricinorum Antiquissimum, vetustate dilapsam, et refecerunt. Curabant Lucius Lucilius Latinus, Procurator Reipublicæ Ariconorum, et Titus Sextius Maggus Sacerdos Collegii ejusdem*

† L. TERTENI AMANTI  
SACER. COLL. LOTORVM  
HVR. C. SARTIVS C. F.  
ITERINVS ET L. ALLIVS  
PETELINVS D. D.

*Lucius Tertenius Amantius Sacerdos Collegii Lotorum, Dnumviri Caius Sartinus, Cuii Filius, Iterinus, et Lucius Allius Petelinus Dedicaverunt.*

As to the latter, those members of the College that had passed through the chief offices of it, as that of *Præfectus* or *Magister quinquennialis*, had the title of HONORATI conferred upon them. You have several of these HONORATI mentioned in *Gruter*, particularly a long catalogue of them in *Collegio Fabrorum Tignariorum*, p. cclxviii. 1., and in *Reinesius's Syntagma*,† there is an inscription.

EPAGATHO TVRANNO  
HONORATO COLLEGI  
FABRVM TIGNARIORVM  
ROMANENSIVM &C.

So that the vacuity in our inscription may very well have been filled up with one or other of these words, and the

\* Spon. Miscell. Erud. Antiquit. p. 58.

† Ibid. p. 64.

‡ Pag. 605.

three next letters that follow them D. S. D. *de suo dedicaverunt*, will agree with either of them, and what precedes them.

The last line has been PVDENTE PVDENTINI FILIO; but there must have been a letter or two of the *Prænomina* at the beginning of it, unless it was shorter than the rest at that, as well as at the latter end of it; and from what I have said the whole may be read as follows.

*Neptuno and Minervæ Templum pro Salute Domus Divinæ, ex Auctoritate Tiberii Claudii Cogidubni Regis, Legati Augusti in Britannia, Collegium Fabrorum, and Qui in es a sacris [or] Honorati sunt, De suo Dedicæ verunt, Donante arcam Pudente Pudentini Filio.*

Chichester, by this inscription found at it, must have been a town of eminence very soon after the Romans had settled here, and in process of time seems to have been much frequented, by the Roman roads still visible, that terminate here from Portsmouth, Midhurst and Arundel, though, what is very strange, we have no Roman name now known for it. I once thought it might have put in its claim for Anderida, which our Antiquaries have not yet agreed to fix anywhere, being situated very near both to the Sylva Anderida, and the southern coast of the Island, the two properties of that city.\* But Henry of Huntingdon, who lived in the time of Henry II., telling us, that the Saxons so destroyed Andredcester, that *Nunquam postea recedificata fuit, and locus tantum quasi nobilissimæ urbis transeuntibus ostenditur desolatus*,† it could not be Chichester; for that was not only rebuilt before his time, but was a place of such note, that when the Bishops soon after the Conquest,‡ removed their churches from small decayed towns, where several of them

\* V. Camb. Brit. and Souner's Roman Ports and Ports.

† Pag. 312. V. Dr. Tabor's Discourse of Anderida. Philos. Trans. N. 356.

‡ A. D. 1076.

were then seated, *in Urbes Celebriores, Stigand* then bishop of Selsey settled his episcopal chair at that place.

I shall conclude with observing, that when this inscription was dug up, there were also two walls of stone discovered close by it, three feet thick each, one running north, the other east, and joining in an angle, as the North-street and St. Martin's-lane now turn, which in all probability were part of the foundations of the temple mentioned on the marble.

Octob. 31, 1723.

#### VANITAS VANITATUM.

What a rum world we live in, what strange sights we see,

In this I feel sure, young and old will agree,  
For in much we behold in our world every day,  
'Tis "Vanitas Vanitatum" in every way.

Youth thinks now that all here is pleasant and true,  
Yet youth will one day learn what 'tis here to rue,  
For when youth it is faded and the music is still,  
'Tis "Vanitas Vanitatum" lagging up the steep hill.

How vain we oft are of ourselves ever here,  
How oft do the accents of love disappear,  
As vain of our name, or vain of our race,  
We greet "Vanitas Vanitatum" in many a place.

The hero who thinks that he surely must win,  
The coquette with her charms all alive to begin,  
With the old married man has oft sadly to say  
'Tis "Vanitas Vanitatum" in each angel to day.

Have you seen a young beau with his bouquet so trim?  
Or that fairy capricious with each wonderful whim?  
Or the charming new bonnet, or coiffiere appear?  
"Vanitas Vanitatum" we know to be near.

And some people are vain of such different things,  
Orlando is vain, when his Beatrix sings,  
The mother is vain of her daughters so fair,  
"Vanitas Vanitatum" resides in our square.

And some are so vain you can't hold them in,  
The clever and stupid, the fat and the thin;  
Yet when a young donkey commences to bray,  
We say, "Vanitas Vanitatum" is over the way.

So vanity still as you see rules the roast.  
Abroad and at home both in city and coast,  
And as this Life's record our thoughts must engage,  
"Vanitas Vanitatum" marks every page.

And thus our old world wends on its queer way,  
Honest folks oft go down, and great rogues gain the day;  
Yet when the old ship gets to harbour at last,  
"Vanitas Vanitatum" is over and past.

For then all is ended—the sin, and the wrong,  
The farce and the folly, the sigh and the song,  
And in that truer country, in that fairer day,  
"Vanitas Vanitatum" has vanished away.

## ANCIENT MASONIC LODGES, No. 1.

BY W. J. HUGHAN.

In order to obtain correct information as to what Freemasonry was, prior to the introduction of Grand Lodges in the second and third decades of the last century, we must study the few volumes of records preserved, the various versions of the "old charges" or Operative Masonic Constitutions, and such allusions to the craft as may be found in MSS., and printed publications.

A sure foundation can only be obtained through the foregoing *media*, and wherein they fail to communicate light, much caution is necessary and the "traditions of Masonry" should only be valued and accepted as authentic when confirmed by unquestionable documentary evidence. We do not say "reject the traditions," when they contain extra to the records and other MSS., but keep them in their proper place and treat them as presenting statements of what *may be*, rather than what *is*, the truth. Had our predecessors paid as much attention to facts as they palpably did to fictions, the history of the fraternity of Free and Accepted Masons would be in a more advanced state than it is at present. Bro. the Rev. A. F. A. Woodford, *M.A.*, (an earnest and most intelligent Mason) has well said of the true aims of Masonic students and historians, "*Truth is the great object to be sought, historical certainty and archeological accuracy.*" Let, then, these be our aims, and while anxious to conserve every tradition, may we be still more anxious to produce unequivocal evidence in confirmation of everything we individually advance with respect to early Freemasonry.

In a most thoughtful article on "Masonic Archaeology" (*Masonic Magazine*, No. 3. p. 89) Bro. Woodford has reviewed the magnificent work by Bro. D. Murray Lyon which has recently appeared under the auspices of Messrs. Blackwood & Sons,

Edinburgh, and though generally most appreciative of the "History of the Lodge of Edinburgh" which deserves to be very carefully perused, and thought over by every Masonic student, our excellent brother takes exception to some of the opinions expressed therein. The points of difference mainly arise out of the question of "Three degrees," or whether in early times "there was but one ceremony, and that the titles of Fellow of Craft and Maister were only titles of courtesy not distinctions of degree." Bro. Woodford observes, "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" . . . . "The three divisions are always preserved from first to last," . . . . "and there seem to me to be several *indicia*, 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." . . . . "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." . . . . "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."

These extracts from the interesting article under consideration will serve to define our relative positions, and while it is pleasant to find that we all agree as to the operative origin of Freemasonry, likewise its partly speculative character as far back as the records date, the differences are after all susceptible of solution by reference to the memorials of the ancient Craft

which are still preserved. Bro. Woodford expresses an important fact in stating that "There is no 'privilege du Roi' in the collation of MSS., or the criticism of ancient documents," and therefore we have only to consult those records, which are virtually the common property of the fraternity to know of the truth or error of what we hold to be the history of the Society.

Now what do the old lodge minutes say on the subject? We have had authorized excerpts from these valuable books published, (with few exceptions) the whole of the volumes have been most diligently and carefully searched, the result made known, and every Masonic student furnished with the testimony of these important witnesses, all of which, from the sixteenth century to the first half of the second decade of the eighteenth century, unite in proving that there is no register of any assembly of Masons working ceremonies, or communicating "secrets" from which any portion of the fraternity was excluded or denied participation; neither can there be found a single reference in these lodge minutes to justify one in assuming "three degrees" to be even known to the brethren prior to A.D. 1716-7. Of course there can be no doubt as to what may be termed *grades* in ancient Masonry. Apprentices had to serve their "regular time" before being accounted Fellow Crafts, and then subsequently the office or position of Master Mason was bestowed upon a select few, but no word is ever said about "degrees," all the members were evidently eligible to attend at the introduction of Fellow Crafts, and Master Masons, as well as at the admission of apprentices, and so far as the records throw light on the customs of our early brethren, the apprentices were as welcome at the election and reception of Masters, as the latter were required to participate in the initiation of the former.

We are quite willing to grant for the

sake of argument that a *word* may have been whispered in the ear of the Master of the lodge (or of Master Masons), on their introduction or constitution in the lodge, but supposing that such were the case, and we think the position is at least probable, the "three degrees" are as far from being proved as before, especially as we have never yet traced any intimation *ever so slight* of a special ceremony at the "passing" of Fellow Crafts, peculiar to that grade, and from which apprentices were excluded. If we have overlooked such a minute, we shall be only too glad to acknowledge the fact, but at present we must reiterate our conviction that whatever the ceremonies may have been at the introduction of Fellow Crafts and Master Masons, anterior to the last century, they were not such as to require the exclusion of apprentices from the lodge meetings; and in the absence of any positive information on the subject we are not justified in assuming the existence of "three degrees of Masonry" at that period, or in other words we can only fairly advocate that to have existed of which we have evidence, and whatever else we may fancy was known should only be advocated on the grounds of probability. If the proof of "three degrees" before 1717 is to rest on the authority of the Sloane MS., 3329, we shall be glad to give our opinion on the subject.

With all respect then for our worthy brother the Rev. A. F. A. Woodford, whose exertions and contributions to Masonic literature have been continuous and most valuable for many years, we feel bound to state we do not believe, according to the evidences accumulated, that the "three degrees were *distinct* grades in the Operative Order" but that the term Apprentice, Fellow Craft and Master Mason, simply denoted Masonic relative or official positions. Of course, as Bro. Woodford observes, "this 'voxata quæstio' is not by any means decisively closed," and when

any fresh item of evidence is discovered, it will be for the Craft to determine how it affects the matter at issue. We, at the same time, wish it to be generally understood that with comparatively few unimportant exceptions, we fully endorse Bro. Woodford's views on the origin and character of Freemasonry, as we also do those of Bro. D. Murray Lyon's.

As it is very desirable that all the old records should be published either separately or in the pages of *The Masonic Magazine*, we present to the Craft another sketch of an old lodge dating before the introduction of Grand Lodges, and which has not hitherto been published or made known in this country.

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

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

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

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

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

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

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

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

"5. It is hereby statute and ordained that every member of this Lodge shall at his



passing pay into the Box the sum of two shillings starling mony, and that by and our satisfieing the company, and that none be passed except in presence of the Master of the Lodge, Warden, and seven of the members and the Contraveners of this Act to pay into the Box the sum of ten shillings starling mony of fine.

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

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

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

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

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

It would appear that although the laws are dated 1714, they were not entered in the present book until 1723, with what alterations from the *original* it is impossible now to say, but doubtless the old Record-book having become worthy of

superannuation the latest regulations were copied into the new volume for the "minutes," from 1723. We append the "subscription."

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

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

"GEORGE MILLER, younger, his mark

JOHN HUNTER, his mark

1715 ANDREW WEBSTER, his mark

1718 JOHN SPENCE, his mark"

A mistake has often been made in assuming that only Fellow Crafts, or Master Masons were allowed to select *Marks*, but the Apprentices were also permitted to do so, and in the ancient records of the Lodge of Ablideen there are many such instances from the seventeenth century.

The Grand Lodge of Scotland, though formed in 1736, did not have the Lodge of Brechin on its roll until twenty years later, and the members do not appear to have troubled themselves about a Grand Lodge at all until the middle of that century, in which respect they were not alone, one, (the "Lodge of Melrose") having continued in its independent position down to the present day.

The first minute preserved reads thus:—  
 “Att Brechine the twenty-seventh day of December 1727 years which day being convened the Honourable Fraternity of the Measons of the Lodge of Brechine for commemorating the anniversary of the Holy Apostle St. John, their Patron and Tutelar Saint and for electing their Master of the Lodge, Warden and Treasurer. They did and hereby doe of new choise and continue John Spence, *Clerk* of Brechine, their Master, David Aickenhead, their Warden, John Hunter, Meason, their Treasurer. And thereafter the Master forsd nominat the members of counsell following, viz.: James Doig, James Smith, John Aickenhead, Andrew Webster and James Galloway, all to serve for the ensuing year. Who all with the Master, Wardens and Treasurer compeared and accepted upon them their several offices, and gave their oaths of faithfull administration and ordained Thomas Lyndesay to continue officer. The Treasurer to have his accompts clear and ready agains Candlemas, 1728 years. By order and in presence of the Fraternity.

“Signed by JOHN SPENCE.”

As the numerous anniversary festivals are chronicled in a similar strain to the above, we need not reproduce any more of them, but simply premise that the re-election of a speculative Mason as Master in 1728 is significant of the gradual elimination of the *purely* operative constitution of the old lodges. The Bro. John Spence was re-elected Master until 1753 (two years only excepted). Some subsequent minutes of the annual festival exhibit the fact of an audit committee being appointed to “revise the accounts.”

“The said day (1729 anniversary), also Alexander Wood was passed. Alexander Black was admitted and James Wood and John Young entered Prentices.”

A few years later arrangements were made for the “augmentation of the

Publick Stock,” and the granting of annuities to worthy members.

It was enacted 27th December, 1734, that “Every person in the lodge shall be oblidge to instruct the parties entered gratis. And the persons refusing to instruct the entered parties shall be fyned and ammerciat in the sum of twelve shillings Scots mor.”

Dec. 1737. “Day above John Allen, James Webster and John Purvess were passed and made free Masters.”

Jany. 1738. “John Rodger admitted Prentice as Lord of the Chapmen pro tempore.” (i.e. Pedlars.)

On January 20th, 1738 it was resolved “And hereby statute enact and ordain that in all time hereafter it shall not be lawfull for any member of this Lodge to witness the entry or passing of any persons or person unless the same be done in ane regular manner within the Burgh of Brechin,” &c.

On the 22nd March, of the same year, we find that “in presence of John Spence, Commissory of Brechin, Master of the Lodge, and Major of the Councill convened compeared John Stevenson and Brother Mason, who being examined by the Warden and some other members, after report given in by them was found to be ane sufficient brother and was and hereby is passed ane free Master Mason, this Lodge,” &c.; and on the 15th February, 1739, “Harry Galloway, Officer of His Majesty’s excise was admitted a free Master Man of this Lodge after due examination.”

The minutes became a little grandiloquent on the 28th day of February, 1740, when there were present the Master and Deput Master of the “Right Worshipful the United Lodges of the Holy Apostle, St. John; Brechin and Forden, who by the powers given him by the honourable and renewed and Right Worshipfull Lodge of Brechin and their Grand Master had

admitted the persons after named in their several stations under written Freemen of the forsd. Lodge of Brechin to wit," &c.

Forden or Fordoun was a Parish in Kincardineshire, and the brethren admitted formed an integral portion of the Lodge of Brechin, only some distance from the place of meeting, and thus we presume, especially mentioned. At "Brechin 27 Dec., 1743, which day the jewels of the lodge, the square and compass, plumb rule and level were delivered by the commissar with the several ribbons to John Young, Treasurer, in presence of the Lodge."

It is recorded at the annual assembly in 1745 that "David Carnagie, John Ockenhead, Merchts. in Brechin and James Carnagie, Apothecary there, were admitted and received the *Apprentice word* in this Lodge."

In 1754, and even before matters were not running smoothly, and so at the anniversary festival, a complaint was made that certain brethren "*Did by themselves administer the MESSON WORD* to several persons under *written*," for which unlawful deed they were fined, but the members do not appear to have been able to stifle the contention, and for some little time evidently the brethren were anything but harmonious.

Strange to say that notwithstanding the earliest minutes preserved indicate that the Masters of the Lodge of Brechin were *speculatives*, in 1769 the members resolved that only *actual Masons* should occupy the chair, which law has held good until quite recently.

The lodge was called St. Ninians after the charter of confirmation was obtained from the Grand Lodge of Scotland, but before then it does not appear to have been described otherwise than in connection with the Town of Brechin.

We hope the members will be successful in tracing the missing volume of records, and marks before 1723, as their value

would be much greater than the foregoing, and would prove of much interest to Masonic antiquarians.

The numerous excerpts of minutes (other than the foregoing) we do not think of sufficient importance for transcription, so as to form part of the present notice, but we may ere long refer to some of them in another article.

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THE BIBLE—THE GREAT LIGHT OF MASONRY.—Dr. Dwight says, "The Bible is a window in this prison of hope, through which we look into eternity." It contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they have been written. How thankful we ought to be for the Bible, Heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to this nether sphere; erring man's guide to wisdom virtue and heaven. The Bible is the book of books. In comparison Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd king, and God never made a man more wise than Solomon. The words of the Bible are pictures of immortality; dews from the tree of Knowledge; pearls from the river of Life, and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in heaven, the home of the angels, and joys too pure to die. Oh! that more of its precepts were bound about my heart, and I had wisdom to make them the mottos of my life. The world may entertain its idea of a magnificent Deity, whose government is general, but let me believe in the Lord God of Elijah, whose providence is entire, ordering the minutest event in human life, and with a father's care arranging it for the greatest possible good.—*Freemasons' Monthly Magazine*.

## AD SORORES.

There has been for many a long year a complaint on the part of the fairer, certainly, if not the better part of the community, that they are most unjustly and unfairly treated in being excluded from Freemasonry. I remember many years ago a very pretty person, saying to a circle of attentive brethren, "You Masons are always boasting of your devotion to our softer sex, you are often singing with great emphasis and energy of expression,

'No mortal can more  
The Ladies adore,

Than a Free and an Accepted Mason.'

and yet with a law worthy of Draco you won't receive us not only at your lodge meetings, but even at your banquets. You say you have got a secret, I don't believe you men could have kept a secret so long. The truth is you are afraid that we may interfere with that 'feast of reason and flow of soul' which always distinguish your gatherings, or that we may put a stop to that ancient and touching melody, 'we won't go home till morning, till daylight does appear.'

What could we say to such a tirade? what reply could we make to such insinuations? how could we poor helpless men ward off such Parthian darts? We could only reiterate, that, to none was the female sex more dear, by none was it more appropriated, as an eloquent brother once said, than by Freemasons "whether in the happy hours of nascent love, or in the softer moments of connubial felicity." No doubt the fair lady's complaint was true, as a fact, but yet it is a fact which it is easier to complain of than to alter. Though it may be true as Bro. Hughan well knows that at one period there were "sisters" as well as "brethren" of our Craft, "he's" as well as "she's" to be admitted into our sodality, yet since 1717, at any rate, the exclusion of ladies has been rigorously observed, though no doubt also that exclusion had begun long before. I do not go and I will not

go to-day into all the reasons why according to our ancient brethren, females are shut out from our lodges, but that such for long has been the undeviating law of our Order admits of no doubt or debate.

Mrs. Aldworth is a notable exception to this rule, and it has been stated, that there was another female Freemason, but, yet whatever may have been the success of Eve's fair daughter as regards the Hymeneal, there have been no other candidates for the "Mystic Tie." In France during the last century they set up "La Macommerie d'Adoption," and which at one time was very successful, and our "cheres Sceurs" were very numerous but like other good things in the world it has passed away, and is now, I believe, extinct. An attempt was made some years back to resuscitate an English system, akin to the French, in one of our larger provinces, but that has also I fancy, fallen through, or is at any rate, in a very dormant state. One of the reasons for its non-success was according to a young bachelor Mason, like most of our more youthful associates somewhat ready of speech, because to use his own words, "they can't get on with themselves, they cannot succeed without us gentlemen." I do not believe the insinuation for one moment, not I, but thus the matter rests and the result is, that the fair sex look on Freemasonry from the outside, and at some considerable distance from it. Some enthusiastic brethren of recent years have tried to induce the lodges to break down this partition wall, but so far with very little success, and to inaugurate, though the times objects to the word, festive gatherings where the ladies can be admitted, and where Masonic ceremonial may necessarily be dispensed with. But the idea has not been, nor is yet, popular with the Craft generally, and I remember well hearing a good old Mason in the province to which I then belonged by residence, express his opinion in a very distinct if homely way when such a proposition was first made.

Meeting him at a railway station, I said to him "are you bound to the 'do' on Wednesday next?" We used the word "do" in that historic county popularly—in a good sense—of any festival or "stir." "Nay not so," was his reply in the pure vernacular. "Dost thou think, Bro. Mentor," he added solemnly, "that I would find myself sitting agen a Mason in petticoats?"

The worthy man departed sadly shaking his head as if it was an atrocity hardly credible, and certainly not endurable. Now, I confess I think, that while there are no doubt occasions without end when ladies cannot ever be admitted into a Masonic meeting, yet that we may well open the door of Masonry a little for their appearance amongst us, pleasant as that appearance always is, and elevating as their society always must be. There are several opportunities, such as our "summer St. John's" as they are termed and our occasional provincial gatherings, when the addition of ladies to the banquet would give animation to the scene, and an attraction to the assembly. I cannot help thinking, too, that if we had occasionally a Masonic Conversazione, where all the brethren and their lady relatives and friends might collect together, we should enlist the ladies more than we do, in the cause of our good old Order. We have we know some warm lady friends and supporters, as those kind sisters of ours who subscribe to our Masonic Schools; but by a large portion of the female community Freemasonry is looked upon, I know full well, with doubt, suspicion, and fear.

Some think and say that we have no secret and that we are a benevolent association of "convivial imposters;" others like to assert, that we must be ashamed of something, or we should admit them; while not a few avow their opinion, that they have no doubt they are better away, as they have heard some wonderful stories of speeches and songs, and late sittings, and early goings home. I have always felt, that while all this was very easy to say, we

had an answer plain and ready for our fair Impugners. It is not that we care for them less, but that we love Masonry more, which makes us keep them at a distance even from our "symposia."

We know their attraction, we have felt their power, we own their sway, we older Masons; and knowing well how sensitive and sentimental our youth in Masonry are, we feel perfectly persuaded, that, any general admittance of ladies to our social assemblies, would turn all heads and no doubt melt all hearts, and that we should have very little chance of having any more business attended to, or any more orders obeyed.

While, then I admit, as all must admit, how much of charm, and goodness, and grace, and elevation woman ever does lend, and woman ever will lend to our male assemblies, and while I advocate their appearance amongst us on special occasions and for distinct objects from time to time, I fear, that our fair sisters must still be debarred the privilege of learning how to keep a secret. Happy for them that they are above the praise or blame, the privileges or refusals of us all alike, as despite all that we can say or do, they are in themselves the greatest gift God ever sent to man, to watch, to prize, to aid, to bless. And though for them the *απορρητα* of Freemasonry must remain the *απορρητα* still, they have no more fervent admirers, or devoted friends, than the enrolled brethren of our loyal and loving Craft. MENTOR.

#### CURIOUS OLD ATTACK ON FREEMASONRY.

The following pages are taken from a now very scarce work, which has recently been alluded to, by our American brother, Jacob Norton, and by Bro. W. J. Hughan. As the work is practically almost unknown to the Craft it has been thought well to reprint it in the Magazine, as one of the objects of the Magazine is to call the attention of the brethren to old and forgotten works.

Such republications are in the truest interests of Masonic Archæology, and of an intelligent and scientific study of our Masonic history. I think the re-appearance of it in these pages will both interest and amuse the Craft. Whether the work was intended as a skit on Freemasonry or as a sensational work of the time, it seems difficult to say. Probably a combination of both, as the "dictionary of the private signs" is simply a piece of unintentional or intentional buffoonery from first to last.

The Constitution here printed, is very like the Harleian 2054, but betrays so many remarkable variations, alike in verbiage, and names, that if it be a transcript of that MS., the author of the work has moulded it and modernized it to suit his own purposes.

This transcription is taken from a copy in the British Museum.

*London, September, 1873. A.F.A.W.*

THE SECRET HISTORY  
OF THE  
FREE — MASONS  
BEING AN  
ACCIDENTAL DISCOVERY  
OF THE  
CEREMONIES  
MADE USE OF IN THE SEVERAL  
LODGES,

*Upon the admittance of a brother as a Free and Accepted Mason, with the charge, oath, and private articles given to him at the time of his admittance.*

*Printed from the old original record of the society; with some observations, reflections, and critical remarks on the new Constitution Book of the Free-Masons, written by James Anderson, A.M., and dedicated to the Duke of Montague, by J. T. Desaguliers, LL.D., Deputy Grand Master. With a short Dictionary of private signs or signals.*

THE SECOND EDITION.  
LONDON:

Printed for Sam. Briscoe, at the Bell-Savage, on Ludgate-hill, and the Sun against John's Coffee House Swithin's-alley, Royal Exchange; J. Jackson, in the Pall-Mall near St. James's House; and J. Weekes, at the White Hart, Westminster Hall, 1725.

THE PREFACE.

It may seem strange to some of the unthinking part of mankind who value not antiquity as they ought to do, to think how such an inestimable piece as this history of the Free-Masons is, with the ceremonies belonging thereto, should have been kept secret from the world for so many ages, and nobody yet divulged it, after the manner as is here set forth; the thing in the dress it appears, seems to be of near 300 years translation into the English language; and as to the original from whence taken it admits of various disputes among the learned whether it was done from the Arabick, Syriac, Coptic, Chaldee, Hebrew, Greek, Latin, Welsh or High Dutch. But some curious Talmudists among the Jews and the Chaldean Magi, do assert the original of this copy was found by Moses in search after the burial place of Adam, in whose monumental stone coffin it is supposed he met with other invaluable materials which enabled him to compile that part of the history of world before the Deluge, which some infidels are apt to cavil at, as if it was probable so many ages as were between Adam and Moses should be lost without solid traditions to support the facts of Moses's history from whence and other holy writers a great many hints are here taken. The reader is here to take notice, that this is the original constitution of the Free-Masons, wherein the Grand Secret is contained, and which might have remained so, as many ages as it hath been hitherto kept, had it not been for an accidental discovery which is too dangerous a secret to broach. For as the Rosy-Crucians and adepts, brothers of the same fraternity, or order, who derived themselves from Hermes Trismegistus, which some call Moses, held a great rank in the world, until an unlucky discovery of the grand secret by means of an unfortunate fellow at Vienna, who leaving the key of his room in the door, the

landlady who was jealous of missing several pewter pots and dishes, had the curiosity to peep into his room, and to her grand surprise found them all converted into gold and silver; away goes the good woman fetches an officer of justice, seizes poor culprit ere his breeches could be tucked up, and carrying him before a magistrate for the loss of her baser metal, he escapes and running into the Imperial court, throws himself down at the Emperor's feet, but being close pursued by justice, had no other time but to ask his life; the Emperor amazed, asked the reason, his answer was, he had forfeited his life by robbing his landlady of her pewter pots and transmuting them into gold; "is that all" quoth the Emperor, "order them to be brought hither, I will secure your life, provided all the pewter, &c., in the Imperial palace be converted into standard gold or silver." The man was doomed the remaining part of his life to the mines in Germany, and the secret was discovered.

THE HISTORY OF THE FREE—MASON'S NOW  
MIRACULOUSLY DISCOVERED.

The might of the Father of heaven, with the wisdom of his glorious Son, through the goodness of the Holy Ghost, which be three persons in one Godhead, be with us at our beginning, and give us grace so to govern us in our living that we may come to the bliss that never shall have ending.

Good brethren and fellows, our purpose is to let you know how, and in what manner this craft of Masonry was begun, and afterwards how it was founded by worthy kings and princes, and many other worthy men, and also to them that be here we will declare the charges that doth belong to every true Mason to keep; for in good faith, if you take heed thereunto, it is well kept, for a worthy craft and curious science; for there be seven liberal sciences of which

Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick and Astronomy.

Grammar teacheth a man to speak and write truly.

Rhetorick, teacheth a man to speak fair and in subtile terms.

Logick teacheth to discern truth from falshood.

Arithmetick teacheth to reckon and count all manner of numbers,

Geometry teacheth to mete and measure the earth, and the things of the same, of which science is Masonry.

Musick that teacheth the voice as harp and organ.

Astronomy teacheth to know the course of the Sun and Moon, and other ornaments of the heavens. The seven liberal sciences are all but one science, that is to say Geometry.

Thus a man may prove that all the sciences in the world be found in Geometry; for it teacheth mete measure, ponderation, and weight of all kinds of earth; and there is no man worketh by any craft, but he worketh by some measure; and no man buyeth and selleth but by measure and weight; and all Geometricians, Craftsmen, and Merchants, find out the seven sciences especially Ploughmen and Tillers of all manner of grain, both corn, seeds, vines, plants, tillers of all other fruits, for neither Grammar nor Astronomy, or any of all these can find a man to measure, or mete, without Geometry, wherefore I think that science most worthy.

That findeth how this worthy science was first found out. I shall tell you before Noah's flood there was a man called Lamech, as it is written in the fourth chapter of Genesis; and Lamech had two wives the one wife was called Adah, and the other Zillah; and by the first wife, Adah, he begat two sons, the one was called Jabal, and the other Jubal; and by the other wife he had one son and one daughter, and these four children found

out the beginning of all crafts in the world.

This Jabal was the oldest son and he found out the craft of Geometry, and he parted flocks, sheep and lambs in the fields; and he first wrought house of stone &c., there as it is noted in the chapter above-said, &c., his brother Jubal found Musick of Harp and Organ, and the third brother Tubal found the smith's craft, as of iron and steel, and their sister found out weaving, spinning and knitting, and these children did know that God would take vengeance for sin, either by fire or water therefore they wrote the sciences, what they found in two pillars of stone, that they might be found after the flood; that one stone was called Marble, and that cannot burn with fire. The other called Loteres, that cannot drown with water; our intent is to let you know truly, and in what manner these stones were found that these crafts were written on.

This Greek Hermen is he that was son unto Cus, and was son unto Sem, the which was son unto Noah; the same Hermen was after called Hermes, the father of the wise men, and he found out the two pillars of stone, the sciences written therein, and taught them hereinth at the making of the tower of Babylon. There was the craft of Masonry first found and made much of. And the king of Babylon that was called Hembroth, or Nembroth, was a Mason and loved well the craft, as it is said by the masters of the stories; and when the cities of East Asia should be made, Hembroth the king of Babylon sent thither sixty Masons at the desire of the king of Niniveth his cousin, and they went forth, and he gave them charges after this manner, that they should be true, and love truly together; and that they should serve their lord truly for their payment, so that he might have worship for sending of them to him; and other charges he gave them, and this was the first time that any Mason had

any charge of his craft. Moreover when Abraham and Sarah his wife went into Egypt they were taught the seven sciences unto the Egyptians, and had a worthy scholar called Eachlid and he learned right well, and was master of all the seven sciences, and in his days it befell, that the lords and states of the realm had so many sons, which they had begat, some by their wives and some by their ladies of the realm, for that is a holy land, and a plenteous generation, and they had no living competent for their children, wherefore they made much sorrow and the king made a great counsel and a great parliament to know how they might find their children, and they could find no good ways; and he caused a cry to be made throughout the realm if there were any man that could inform him, that he should be well rewarded and hold him well paid.

After this cry was made came this worthy clerk, Eachlid, and said unto the king and all his great lords, if you will take us your children to govern and teach them honestly let it be under condition you will grant them and me a commission that I may have power to rule them honestly, as the science ought to be ruled. And the king and his counsel granted them a vow, and sealed that commission, and then that doctor took to him the lords sons, and taught the worthy science of Geometry, practice to work mysteries of all manner of works that belong to building of castles, all manner of Courts, and Temples, and Churches, with all other building; and he gave them charge on this manner, first, they should be true to the king and to the lord that they served, and that they should love well together and be true to one another; and that they should call one another fellows and not servants, nor his knave, nor any foul names; and that they should truly deserve their payment to the lord that they serve; and that they should ordain the wisest to be the masters of the work,



whereby he should not be evil served, and they ashamed, and that they shall call him the governor of the work whilst they worked with him ; and many other charges which are too long to tell, and to all these charges he made them swear the great oath that men used to swear at that time, and ordained for them reasonable payment, that they might live by it honestly, and also that they should come and assemble there together, that they might have counsel in their craft how they might work best to serve their lord for their profit and worship, and to correct themselves if they have trespassed ; thus the craft of Geometry was governed there, and the worthy master called it Geometry, and it is called Masonry in this land.

Since long after the children of Israel were come into the land of Bethel, now called amongst us the country of Hierusalem, the holy city, that is with them, Templum Dei, and the same king David loved Masons well, and cherished them, and gave them good payment, and he gave them charges that afterwards, and after the decease of king David, Solomon his son performed out the temple that his father had begun ; and he sent after for Masons out of divers lands and gathered them together. So that he had eighty thousand of them, and they were named Masons, and he had three thousand that were ordained to be masters and governors of that work.

*(To be continued.)*

### MASONIC THOUGHTS.

Above all, a personal fidelity, absolutely incorruptible, should be the characteristic of every Mason ; and none should gain admission to your Temples, who are not so organized and tempered that, whatever emergency may arise, there shall be no sacrifice of one jot or tittle of the faith they have plighted at your altars. There

can be no divided fealty or devotion among us. I am one of those who demand of my Masonic brethren exactly what I propose to give to them in return—a loyalty to my vows which no earthly influence can shatter or impair. I demand that the moral standard of the ancient brotherhood shall be steadily advanced—raised higher and higher, and yet higher—until the golden period shall come again, when the simple name of Freemason shall be a guarantee of manhood, faithfulness and integrity. Let us not be content with any half-way excellence. The genius of our Order demands all the perfection attainable, and in these respects, at least, humanity is capable of absolute perfection.

No man is so constituted that he cannot be true and faithful, and he who, possessing the faculty, will not exercise it, is unworthy material, to be cast out without compassion or delay. Let me admonish you again to look more to quality and less to quantity ; and not to forget that in the character, not in the number, of your brethren is to be found the strength, the influence and the capacity of the brotherhood. I submit to you, in illustration of this view, the simple proposition, that it would be better, infinitely better, that there should be but one hundred Masons in this vast Commonwealth, and each one of that hundred feel that he could repose in serene and perfect confidence on the fidelity and truth of the other ninety-nine, than that there should be an hundred thousand, with the distrustful feeling that ten of them, in the hour of trial might prove false. Let us know where we stand as Masons, and whether the solemn vows which we have uttered are to govern our actions, or whether they are hollow mockeries, imposing no higher duties than those we owed before they were uttered. Let us ascertain whether Masonry is a living reality, demanding some sacrifice as the occasion for it may arise, or a delusion and a sham—a child's rattle, to be toyed with at pleasure, and cast aside whenever a

selfish interest may lead us away from the observance of its obligations.

I do not propose to be thus cheated and deluded. I am in earnest in my own devotion to its sublime teachings and principles. If there is one thing in our poor human natures which more than all others tends to redeem us—if there is one thing that makes me feel like bowing down to thank Almighty God for the poor gift of human life, it is this sense and capacity for fidelity to individuals with which He has endowed us. It is the strongest similitude of the divine, and I shall have strangely miscalculated if, in the final summing up, the practice of this virtue is not suffered to cover a multitude of sins. I repeat, it is peculiarly the province and mission of your Fraternity to cultivate that virtue; nay, Freemasonry demands it, and you cease to be Masons when you cease to practice it. And as it is the crowning glory of human character, so the vice which stands opposed to it—treachery, infidelity, betrayal of the confidence and trust you have invited and received,—is the basest and most odious, the most universally detested and despised of all human depravities. Treachery moreover is never a solitary invader. It brings in its train an army of lesser evils, as if to conceal its own enormity by surrounding itself with gradations of infamy. As treason is the highest crime known to the law of the land, so in the moral and social world, infidelity is the basest, the vilest of all vices. The one is the jewel which should always glitter resplendent in the Masons' crown; the other the hateful word which find no place in his vocabulary. Next to that of husband and wife, parent and child, no merely human relation is so sacred as that of the Masonic Brotherhood. To be false in any of these connections is to sin against ourselves and descend to the lowest depths of shame and degradation. Yet, we must make the humiliating confession that Masons are sometimes false to one another, and that betrayals of confidence and trust

among those who sustain that relation have been of far too frequent occurrence.

I would have you, as you can do if you will, make an end of these humiliating and shameful occurrences. I would imbue you with a nobler conception of the spirit and requirements of your fraternal obligations, with a more complete and unwavering devotion to your vows.

If you have been imposed upon by unworthy brethren, if you have been betrayed and wronged in the name of Freemasonry, on your own heads the blame must rest; for you hold in your hands the remedy for all those evils; and I adjure you once more, if you would preserve untarnished the lustre of the name you bear, be more diligent in the application of those remedies. If you are too cowardly to reject the doubtful or expel the unworthy—if you receive into your ranks the applicant of indifferent character because your treasury is impoverished and your revenues are falling away, you have converted your trust into merchandise, and the fate of the ancient money-changers ought to fall, and will fall upon your heads. Reduce your numbers, surrender your charters, let your lodges perish and seek Masonic association elsewhere, if need be, rather than degrade your profession and compromise the Fraternity by the acceptance of unworthy material. I caution you again against making Freemasonry too popular, too common, and too cheap. I renew the admonition more emphatically to-day, because you are again in the midst of a season of marked prosperity, than which nothing more imperils purity of character. The danger must grow with your growth. As you increase in numbers and apparent power and influence, the shrewd and designing, the selfish and the ambitious, will seek to ally themselves with you, not for the purpose of becoming serviceable to their fellow-men, but with the intent to make Freemasonry serviceable themselves. Let sleepless vigilance be the guardians at the portals of your temples.

I am not setting up a degree of excellence unattainable, and I desire not to be misapprehended. Freemasonry does not demand perfection. I am painfully aware how soon my own expulsion would follow the establishment of such a test. It does not inhibit any rational enjoyment. That would be to subvert and destroy the social qualities, which it aims rather to cultivate and develop. But it does require, most imperatively, that every one of its votaries shall at least maintain the ground of respectability; and he who falls but a hair's-breadth below that requirements should be cast out without misgiving or regret. Regard your lodge as a family of which you are constituent portions, and let no one enter there whose character or conduct is such that you would be unwilling to admit at your own fireside, or blush to present to your own wives and daughters.

It is because you have departed from these rules of conduct and fallen below this standard of excellence, that you have become frigid and unsocial at your gatherings, and half the enjoyment of being Freemasons has become unattainable. You do not give the sojourning brother a cordial welcome, because your experience has taught you that *some* who bear that name are unworthy of your confidence and fellowship. But if you had been more careful in making Masons, you would have had no such experience and no such consequent distrust. I have often been pained at the neglect with which strangers have been received and treated in your lodges. I have seen them depart with more alacrity than they came, glad and relieved, apparently, to escape from a place where they had come expecting Fraternal regard, and found only the forms of politeness, mingled with evident suspicion and distrust. And though, until more care is exercised in the election of candidates, and more energy displayed in the discipline of those already chosen, there will be occasional impositions, yet Masters of lodges should know that

whoever comes to them in the character of a Mason should receive that civility and attention which the fraternal relation entitles him to anticipate, until by some act of his own, he has forfeited his claim to your courtesy and hospitality.—*The Craftsman and Canadian Masonic Record.*

TIME.

Old Time keeps fleeting from us all,  
 'Mid fleeting scenes away,  
 Yet soft the footsteps seem to fall  
 Of its giant strides to day,  
 As without a halt, without a pause,  
 It moves on ever here,  
 Reckless of blame or of applause,  
 The distant or the near.

And yet, how wonderful is Time  
 In all its vivid power,  
 As the bells of Life in ceaseless chime,  
 Proclaim each passing hour;  
 How, as its minutes onwards flow  
 And its scenes all disappear;  
 We see how little seasons grow  
 Into each passing year.

And not so much does Time display  
 Its aspects dim and strange,  
 As our thoughts beyond each speeding day,  
 Take a far wider range;  
 For we feel, that all things here below  
 Whatever they may be,  
 If Time come fast, if Time come slow,  
 Bow at last to it's decree.

For alas! how many changes daily  
 Do we witness in our race,  
 We who loiter on so gaily  
 With a calm and smiling face;  
 Youth comes and goes demurely,  
 Maturer hours creep on,  
 And we find ourselves all surely,  
 Old age's leaves among!

And on all Times ways and stories,  
 Its hopes and its success,  
 Its graces and its glories  
 The gifts which blight or bless,  
 There falls alike the withering hand,  
 Of palsyng, fear and doubt,  
 As we sadly watch the ebbing sand,  
 Or the dim flame flickering out.

Yet still thank God, mid "shine and show'r,"  
 To mortal man 'tis given,  
 Like a fluttering leaf in Autumn hour  
 Before the cold winds driven,  
 To gather up each golden scene,  
 Of love, and bliss, and peace,  
 Of joys that happily once have been,  
 Of gentle hopes that cease.

And thus Time lends a mellowing ray  
 To all of earth and life,  
 Whispering amid each fleeting day  
 Of happiness or strife:  
 "Oh! mortals while I pass away,  
 And end each joy or woe,  
 On each fond heart, and fair array,  
 A sombre pall I throw;

So waste not now in garish dreams  
 Or idle pomp and praise,  
 That Season which so fleeting seems,  
 And never with you stays;  
 But look, beyond this fading land  
 However fair or bright,  
 To where those goodly borders stand,  
 Of Infinite delight.”

Time then is calmly teaching  
 To us its sober truth;  
 Time seems evermore beseeching,  
 Calm age and fiery youth,  
 “My gifts and hours no longer waste,  
 Nor despise my ancient lore,  
 Make haste my friends, my friends make haste,  
 To use my golden store,

And then on you will gently fall  
 My happier hopes to day,  
 As hastening onwards one and all,  
 My hours slip away.”

Time after all is but the ladder,  
 Which in its steps of love,  
 Leads man to scenes far gladder,  
 Dear friends, and God above!

W.

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

THE “HARLEIAN MS. No. 2054.” (MS. H  
 UGHAN’S CATALOGUE) A.D. 1650 (CIRCA).

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

“THE FREE MASONS ORDERS AND  
 CONSTITUTIONS.”

(Continued from Page 91.)

And thus the Craft Geomaty was govred there and that worthy Mr. gave it the name of Geometry, and it is called Masonrie in this land longe after; it is now amongst us in the countrey of Jerusalem, King David begane the temple of Jerusalem, that is with the templum dei, and same King David loved Masons well and cherished them, and gave them good paymt and he gave charge that yu should hereafterwards, and after the decease of King David, Solomon that was son to David pformed out the temple his father had begun and he sent afterwards Masons of diverse lands and gathered them together so that he had fourscore thousand workers of stone and they were named Masons, and he had three thousand of them wch were ordained maisters and govnrours: and there was a king in another region that men called Hiram and he loved well King Soloman and gave him timber for his worke, and he had a son yt was named Agnon and he was

Mr. of Geometry and he was cheife Mr. of all his masons, and Mr. of all his graving workes and of all other Masons that belonged to the temple and this wittneseth the Bible in libro 2 Sam. capite 5. and this sonne Solomon constructured both the charges and maners, that his father had given to Masons, and thus was the worthy Craft of Masons conserved in the countrey of Jerusalem and in many other kingdoms glorious Craftsmen walking abroad in diverse countries, some because of learning mor Craft and other some to teach there craft; and so it befell yt a curious Mason who was named Nymus Greacus and had bine at the makeing of Solomon’s temple and came into france and there taught the craft of Masonrie to the man of france that was named Charles Martill, he loved well this craft and drew to him this Naymus Greacus and learned of him the craft and took upon him the charge and maners and afterwards by the grace of God he was elected Kinge of france and when he was in his estate he took many masons and made masons there that were non and get them in worke and gave them both charge and maners and good payment wch he had learned of other masons and confirmed them a charter fro\* yr to yr to hold there. And thus came the craft into france: And this season was voyd both of any charge or masonrie until the tyme of St. Albons, and in this time the Kinge of England that was a pagan, and he walled the towne that is now called St. Albons, and in Albons tyme a worthy knight was cosen stuard to the kinge and had govrrnt of the realme and alsoe of making the towne walles, and he loved masons well and cherished them and made there payment right good standing waiges as the realme did require, for he gave them evry weeke 3s. 6d. to there double wages, before that tyme through all the land a mason tooke but a 1d. a day. And next to the tyme yt St Albones mended it he gat them a charter fro the kinge and his counsell and gave it the name of assembly and thereat he was himselfe and made masons and gave them charges as yu shall heare hereafter. After the decease of St. Albones there came greivous warrs into England through nations, for yt good rule of Masonrie was destroyed untyll the tyme of Kinge Athe-

\* “7 to 7.”

stan that was a worthy king in Engl. and he brought the land into good rest and peace againe and he building many great workes of Castles and Abbons and many other buildings and he loved masons very well, and he had a sone that was named Hadrian and he loved masons much more then his father, for he was full of practice in Geomaty wherefore he drewe himselfe to comance with masons and to learne of them ye craft and afterwards for love he had to masons and to the craft that he was made mason himselfe, and he gott of the kinge his father a charter and a comission to hold evry yr an assemble, where he would within ye realme and to correct with themselves statutes and trespasses, if it were done within the craft, and he held himselfe an assembly at Yorke and there he made masons and gave them charge and taught them maners of the masons and comanded that rule to be holden ever after and to them tooke the charter and comission to keepe and ordaine that it should be ruled fro king to kinge when this assembly was gathered together, he caused a cry to be made yt all masons both yonge and old that had any writting or understanding of the charges that were made before in this land or any othr land that they shew them forth and there was some in French, some in Greeke, some in English and some in other languages and the intent thereof was found and thereof comanded a booke to be made, how the craft was first found, and made and comanded that they should be read and tould when any mason should be made, and to give him his charge, and fro tyme to tyme, untill this day Masonrie hath bine kept in that forme and order, as well as might govne the same, and furthermore at diverse assemblies hath bine put to and added certaine charges more by the best advises of maisters and fellowes.

Here followeth the worthy and godly oath of Masons :

Every man that is a Mason take heed right well of this charge if yu finde yr selfe guiltie of any of these yt ye may amend yu againe, especially yu that are to be charged take good heed yt yu may keepe this charge, for it is a great prill for a man to foresweare himselfe on a booke.

1.—The first charge is yt yu shalbe a true man to God and ye holy church and that yu use no herisie nor errour by your understanding or teaching of discreat men.

2.—Alsoe yu shalbe true leige men to the kinge without treason or falshood, and yt yu shall know no treason, but that yu amend it if you may, or else warne the kinge or his counsell thereof

3.—Alsoe yu shalbe true one to another, that is to say to ev Maister and fellowe of the craft of Masonrie that be Masons allowed and that yu doe to them as yu would they should doe to you.

4.—Alsoe that evry Mason keepe true counsell of lodge and chamber and all other counsell that ought to be kept by the way of Masonrie.

5.—Alsoe that no Mason be theefe in company soe far forth as yu shall know.

6.—Alsoe that yu shalbe true unto the Lord and Maister that yu serve and truely to see for his profit and advantage.

7.—Alsoe that yu doe no unceivilly in that house whereby the craft should be stayned.

These be charges in generall wch evry Mason should hold, both Maisters and fellowes.

Now I will rehearse other charges in singular for Maisters and fellowes.

1.—That no Maister take upon him any Lords worke nor other worke but that he knowe himselfe able and cuninge to pforme the same, so yt the craft have noe disworshipp but yt the Lord may be served and that truly.

2.—Alsoe that noe Maister take any worke, but he take reasonable, so yt ye Lord may be truely served with his owne good, and the Maister to live honestly and pay his fellowes truly there pay as the manours of the craft doth require.

3.—Alsoe that noe Maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand Maister of a Lord's worke, yu shall not put him out of it if he be able of cuning to end the work.

4.—Alsoe that noe Maister or fellow take any apprentice to be allowed apprentice but for 7 yeares, and that the apprentice be able of his birth and limes as he ought to be.

5.—Alsoe that noe Maister nor fellow take allowance to be made a Mason without the assent of his fellowes, that at the least 5 or 6, and that he that shalbe made a mason to be able ovr all syres, that is to say, that he be free borne and of good kindred and no bondman and yt he have his right limes as a man ought to have.

6.—Alsoe that no Maister put a Lord's man to taske that is used to goe to journey.

7.—Alsoe that evry Mason shall give no pay for his fellowes but as he may deserve, for that he be not deceived by false workmen.

8.—Alsoe no fellow within the lodge or without answer another ungodly without reasonable cause.

9.—Alsoe that noe fellowe slander other falsely behinde his backe to make him loose his good name or his worldly goods.

10.—Alsoe evry Mason shall preferre his elder to put him to worshipp.

11.—Alsoe that noe Mason shall play at Ilasarts or

any other unlawfull game whereby they may be slandered.

12.—Alsoe that no Mason shalbe a comon Rybald in Lecherie to make the craft slandered, and that noe fellowes goe into the towne where is a lodge of fellowes without a fellow with him, that may beare him witness that he was in honest company.

13.—Alsoe that evry Mr. and fellow come to the assembly if it be within five miles about him, if he have any warneing, and to stand at ye rewarde of Maisters and fellowes.

14.—Alsoe that evry Maister and fellow if they have trespassed shall stand at the reward of Maisters and fellowes to make them accord (if they may) but if they may not, goe to the comon law.

15.—Alsoe that noe Mason make moulds, square or rule to any rough layers.

16.—Alsoe that no Mason set noe layes within a lodge or without to have mould stones with one mould of his workeing.

17.—Alsoe when they come ovr the countrey to sett them on worke as the maner is (that is to say) if they have mould stones in place he shall sett him a fortnight in worke at the least and give him his hyre, and if there be noe stones for him, then refresh him with some money to bring him to the next lodge.

18.—Alsoe yu shall and every Mason shall serve truly the workes and truly make an end of ye worke, be it taske or journey if yu may have yr pay as yu ought to have.

Tunc unus ex senioribus teneat librum et illi vel ille teneat librum et . . . . . tunc incip. hic jurare sodales.

These charges that we have rehearsed and all others that belongeth to Masonrie yu shall keepe to the uttermost of yr knowledge soe helpe you be God, and by the contents of this booke.

## THE RIGHT HAND OF FELLOWSHIP.

BY JOHN EDWIN MASON, M.D.

It has been said by the oldest Masons, that in the early days of Freemasonry in America, visitors were welcomed in lodges and chapters with the most sincere affection and courtesy. It has been said by these oldest Masons now living, that no act of fraternal etiquette was spared to make them understand that they were really glad to see them. Visitors were greeted with open arms and warm hearts, that showed them that wherever they travelled, they found among Masons brethren of the mystic tie who were really brothers indeed. Nothing could be more fraternal or cordial than the greeting such brethren received as they were introduced to the lodge-room.

The Master invariably sounded his gavel, and ordered the lodge to take a recess for a few moments, for the purpose of giving the brethren an opportunity of being introduced to the stranger. The Master then took his position beside the visitor, and introduced each member of his lodge by name; and thus, in a true fraternal spirit a Masonic acquaintance commenced.

The brethren, surrounding the visitor, made his stay agreeable in the lodge; and when the lodge was closed, all partook of substantial refreshments, and pledged friendship and love as united in the bonds of brotherhood.

If the visitor remained a few days in the place, the brethren would call the next and succeeding days at his hotel, and would try to make him happy, and destroy the monotony of life among strangers by all those acts of courtesy and fraternal friendship which make the time pass pleasantly. When strangers settled in the place, their first business seemed to be to make the visiting brothers acquainted with the town and its inhabitants; and thus enter on life in a new place under the comforting auspices of the brethren of the Masonic fraternity. If a brother from abroad was taken sick, not only was a proper physician procured, but watchers and nurses were provided, and brothers visited the bedside so often, that the visiting brother could want neither care nor comfort nor attendance. And when death claimed the visitor, his remains would be taken to the loved ones at home with that tender and loving solicitude that characterizes the true Mason from the heartless and ignorant pretender.

All this has changed! Masonry remains the same in its ritual and its principles; but that individual responsibility that each Mason has pledged to another is fast rusting and dying out. Unless it is stopped at once, it will entirely change the character of the Order we love and cherish. Selfishness, conceit, ambition, and avarice will take the place of love, charity, and disinterested friendship.

In no way can this change be so surely felt as travelling among Masons and visiting lodges at the present day. In small towns and sparsely settled communities, the visiting Mason may yet receive a cordial welcome; but in all our large cities he will not.

The visiting brother applies at the ante-

room of a lodge in a large city, and sends in his card. The Master finds some trouble in getting a committee to examine him, because no interest is manifested in receiving visitors, and many invited to undertake the job are too lazy to perform this little act of courtesy. At last the Master selects a committee, and they retire. Now this committee is always composed of about three experts, who seem to make that their business. They have the work of the lodge exactly as the parrot perched on its cage has the language. They salute the visitor gruffly, and try to make him nervous and ill at ease. In this way they succeed in getting only a small portion of what he knows, and the visitor is chagrined to find he passes so poor an examination. The committee have no knowledge of the work or ritual outside of their own lodge, and the visitor from a distant State is charged with not being proficient, when he gives the exact language as used in his own jurisdiction. The committee are ignorant of Masonry abroad, and believe the sun rises and sets in their lodge. It is difficult to convince the committee that the visitor is really a Mason; and they deliberate on the question, whether to kick him down stairs as an impostor or admit him. Although he could not give the obligations *verbatim* as the committee required, still they introduce the visitor without ceremony, and he feels as though he had escaped from some band of Modoc Indians. He is introduced to no one; and he sits all the evening as stiff as a frozen codfish standing on its tail, and sees men around him who look at him and frown; and he imagines each man a small iceberg, just escaped from Captain Hall's Arctic Expedition.

The visitor leaves the lodge-room without knowing a single brother, and says if that is Masonry, he wants no more of it. He cannot be convinced that these men are not representatives of Masonry. He grows cold in his zeal, and soon becomes suspended for non-payment of dues; and in that way drops out of the back door of Masonry.

If city lodges wish to turn their lodge-rooms into mercenary institutions, to make money by conferring degrees, let them simply say that they do not want to bother with visitors. But do not cast the chilling influence over the Order all over the globe, by the farce enacted in examining visitors

and pretending to entertain them. They may be "entertaining angels unawares," and the poor angels would not be accustomed to this kind of a reception. Do not allow angels to be frozen stiff by the cold reception.

A little of the "milk of human kindness" might be used with excellent effect.

Instead of having over the door of every city lodge, "hope enters not here," put up the cheering sign to visitors, "Welcome the coming, speed the parting guest."—*Mackey's National Freemason.*

## ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.

BY A MASONIC STUDENT.

### CHAPTER IV.

Whether or no the Roman guilds were so arranged by Numa Pompilius, or Servius Tullius, matters very little, but there is no doubt that, from a very early epoch, the artificers of Rome were formed into guilds, or corporations—"collegia, sodalitate" One statement of the historians deserves our notice: that the original members of the Building Collegia were Greeks.

Indeed, we can take up no Roman History without being made aware of the existence among the Romans, just as among the Greeks, and probably among the Etruscans previously of the Craft Sodalities; especially the Collegium of architects and of builders. That they were entirely akin to modern Freemasonry, we cannot indeed affirm in the absence of direct evidence on the subject, but from the nature of the case, as it is said, the known amount of positive similarity, and the large margin of indirect evidence of relationship, we are warranted in saying this much—that not only is there no "a priori" objection to the continuation and connexion, but that the presumption is entirely in favour of our affirmative proposition.

Indeed, so peculiar is the resemblance of the system of the Roman building colleges, and Sodalities apparently with Freemasonry still, that, some able writers, have treated it as an historical fact which admits of little dispute, that the early Roman guild Masons, were the forerunners of the Mediæval guild Masons, and that the latter

derived from the former both their outward framework and inner organization.

From a comparison and careful collation of authorities, we are warranted in thus summing up the Roman evidences, I think fairly and properly.

The lodges, or "*Maccræ*," were held in secluded rooms or building exclusively appropriated to the purpose, and most of the lodges had schools attached to them for the instruction of the apprentices and inferior workmen.

These lodges had their regular meetings and peculiar ceremonies, generally monthly. Their proceedings took place in secret. They met, we are told, to admit new members, to regulate the affairs of the college, and unfold their teaching in art and science. The members took an oath mutually to assist each other, and indigent members received relief during their lives, and at their death were buried at the expense of the "*Arca Communis*," or common chest. Three members formed a *Collegium*; hence the saying, "*Tres faciunt Collegium*," an adage entirely in accordance with our own Masonic traditions and usages.

They kept a register of their members, some of which are still extant (Schauberg, Krause, Lemming), and these members were known to each other by signs and words.

They also paid monthly contributions. The members of these colleges were exempted "*a muneribus publicis*" and "*immunes*" from taxes and service to the municipalities and the state. Hence, perhaps one, origin of the word Free-Mason, though the real meaning is undoubtedly "*Free of the Guild*."

According to Vitruvius, the College of Architects, like the Egyptian Priests, admitted none into their mystery but their own children and relatives, though they elected, from time to time, honorary members, as "*patroni perpetui*," or "*honorati, adlecti honorati*," and even ladies were admitted as "*honorate matronæ*"—honorary members and patrons.

The names of their officers are preserved on many inscriptions (Gruter, Spon, Orelli). Their masters were called *magistri* "*præfecti*," or *quinquennales*, as elected for five years; their wardens, *decuriones*; their elders, *seniores*; secretaries, *scribæ*; priests, *sacerdotes collegii*; keepers of the archives, *tabularii*; messengers, *cranistas*; serving

brethren, *viatores*, or *servos*; and flag bearers, *signiferos*.

The members were called "*frataleas*" (a corrupt Latin word for brethren, according to some writers, and *collegiati*, or *collegæ*, and sometimes "*sodales*," according to others and many of the inscriptions.

One inscription still declares that the *Collegium* commemorated yearly its foundation, "*diem natalem*," by a feast for the members at the common cost—a custom not altogether unknown to the present members of our excellent Order.

If this be a correct representation of the outward framework, so to say, of the Roman Masonic guilds, we see the foundation, and the germ at any rate, of many of the later rules and regulations of the mediæval Craft Masons, as far as they are as yet known to us.

There is undoubtedly a great mass of evidence to be adduced, from many non-masonic writers, which would serve to show, that, a secret reception and a secret organization and mutual recognition and aid marked the Roman *collegia*.

As regards their ritual and mystical teaching little has so far been discovered, or has survived, but many emblems have been found on the tombs of Roman Masons, members of these *collegia*, which are clearly identical with our own. There, may still be seen, as well as on tessellated floors and mural paintings, the square and compasses, the gavel and plumb-line, the sprig of acacia, and the five-pointed star. In fact it would almost seem by one inscription that the double triangle was not unknown to them.

Gruter in his remarkable work, preserves some most wonderful epitaphs and inscriptions. On one, for instance, though unhappily mutilated, we have recorded many names of members of the *collegium*—its "*præfecti*" and "*quinquennales*," its "*honorati*," and its "*scribæ*." On another, we have a list of "*patroni*," of "*quinquennales perpetui*," of "*quinquennales*," and a long list of members, "*adlecti*." One epitaph records that the person has been "*bis electus quinquennalis*," and another that he has been "*ter electus*," whilst there is a constant mention of "*quinquennales*," or "*præfecti perpetui*," as well as "*patroni perpetui*."

A Greek *κοινωνία* of builders, so late as



the time of the Emperors, records its existence at Rome, and we hear, more than once, of the "marmoreæ sodales."

As far as can now be made out, the full name of the collegium of builders was "Collegium Fabrorum." Some writers think that they were also sometimes called "Dendropheri," though quite erroneously, while others have alluded to the frequent epitaphs of the "tignariorum centonariorum;" but, on the whole, the evidence seems to preponderate in favour of the simpler appellation, "Collegium Fabrorum."

And for this among other reasons, that as all the other "Crafts" were only ministrants, so to say, to the Building Craft, they called themselves "par excellence," "Collegium Fabrorum," the college of artificers, or builders, or Masons. The matter I admit, is not yet perfectly clear, but, I have very little doubt in my own mind, that they are right who content themselves with the name of "Collegium Fabrorum" as denominative of the Roman building guilds, which were always originally connected with the temples and governed by the priests.

It has been said, and I doubt not untruly, that both at Pompeii and Herculaneum Masonic emblems are still visible on the walls, and it is also a most note-worthy fact that the marks of Roman Masons as still surviving on their wondrous handiwork, are identically the same with earlier and later Masons marks, though of different countries and different faiths.

That such corporations existed amongst the Roman municipalities in Italy and Gaul, Germany and Britain, up to the fall of the Roman empire, seems to admit of not the slightest doubt, and may be proved in a variety of ways.

In one of the famous Pliny's (Plinii Epistolæ, Gesneri Annot. Lib. x., Epistle xliii.) letters to the Emperor Trajan, there is an interesting proof, if proof were wanting, of the existence and importance and secret organization of such an order, and incidentally, of the custom of admitting honorary members even then.

"Plinius Trajano Imperatori.

"Tu Domine despicere, an instituendum putes, Collegium Fabrorum, duntaxat hominum 150; ego attendam ne quis nisi Faber recipiatur, neve jure concessio in aliud utatur."

The Emperor refuses the request, and

alleges as a reason, "sed meminiverimus provinciam istam, et præcipue eas civitates, ab ejus modi factionibus esse vexatas."

A remarkable witness, surely, to the power and actual customs and usages of such secret confraternities!

That these collegia came over into England may be proved from monumental evidence.

There is still extant in Chichester the oldest, so far, Roman inscription known, which is a tablet declaring that the "Collegium Fabrorum" in this country "had erected a temple to Neptune and Minerva." This is the first proof, so far, of associated artificers in England.

Later proof is, however, supplied by Musgrave's learned work ("Julii Vitalis Epitaphium," &c. Guil. Musgrave, 1711) of such a sodality in this country.

In Sir F. Palgrave's interesting work, the "History of the Anglo-Saxons," referring to the Roman occupation of this country, we find the following most striking and apposite passage:—

"Each, city, or 'municipium,' contained various colleges or companies, or guilds of trades and artificers, and if I were a Freemason, which I am not, I should, perhaps, be able to ascertain, whether the Lodge of Antiquity at York is, as the members of the Craft say, a real scion from the noble stock, existing through so many changes."

Indeed, it seems almost a work of supererogation to continue the demonstration of what may be received, as an historical fact, namely the existence of the Roman colleges of Masons, under special forms of outward organization and secret union.

The only question which remains, is, are we warranted to-day in claiming them in any way as connected with ourselves?

The early history of Freemasonry is still and must long remain, in one sense, a structure rather of hypothesis than of proof. But in endeavouring to build up rationally and carefully that early history of our wonderful society, by the unerring laws of cause and effect, we naturally take the hypothesis to which there is in itself the least "a priori" possible objection, and the one which best accords with historical, and archaeological, and monumental evidence of any kind. Our learned Bro. J. H. Findel, has suggested an hypothesis, which no doubt would get rid of all antecedent difficulties, by limiting the histori-

cal evidence and origin of Freemasonry to the 12th century. But this unfortunately though a tempting hypothesis in one way, as it is very easy of demonstration, antagonizes much of undoubted evidence on the subject. It entirely disregards, nay, disavows the remarkable fact of identical Masons marks, while it reduces Freemasonry to the creation of some imaginative Haupt-Meister of the German Bauhütten. But the legend of the four martyrs is very antecedent to such an institution, and, indeed, the whole framework of Freemasonry rests on an earlier foundation far. I see no reason as yet, to depart from the view I ventured to propound, in common with far abler writers, some years ago, that we have in our Freemasonry, speculative as it is now, the lineal descendants of the early building corporations or brotherhoods, which running back through mediæval generations is connected through Roman and Tyrian, and Egyptian building communities, with the Temple at Jerusalem.

#### DIED AT HIS POST.

A brave man was Bro. William D. Guile, the engineer of the ill-fated steam-boat train, which was wrecked at Richmond Switch, on the morning of April 19, 1873, by the washing away of the bridge over Meadow Brook. It seems that he must have seen, when too late, the terrible chasm, as when found, his hands clasped the lever and the engine was reversed, showing that in that awful moment his duty was his first thought. It was his custom when passing his house (which is situated near the railroad) to blow in a peculiar manner the whistle of the engine, as a signal to his wife that all was well. This incident has been made the subject of a poem by Bret Harte, which we copy from the *N. Y. Tribune*.

#### GUILÉ'S SIGNAL.

Two low whistles, quaint and clear,  
That was the signal the engineer—  
That was the signal that Guile, 'tis said,  
Gave to his wife at Providence,  
As through the sleeping town, and thence,  
Out in the night,  
On to the light,  
Down past the farms, lying white, he sped!

As a husband's greeting, scant no doubt,  
Yet to the woman looking out,  
Watching and waiting, no serenade,  
Love song or midnight roundelay,  
Said what that whistle seemed to say:  
"To my trust true,  
So, love, to you,  
Working or waiting, Good night!" it said.

Brisk young bagmen, tourists fine,  
Old commuters along the line,  
Brakemen and porters glanced ahead,  
Smiled as the signal, sharp, intense,  
Pierced through the shadows of Providence—  
"Nothing amiss,  
Nothing—it is  
Only Guile calling his wife," they said.

Summer and winter the old refrain  
Rang o'er the billows of ripening grain,  
Pierced through the budding boughs o'erhead,  
Flew down the track when the red leaves burned  
Like living coals from the engine spurned:  
Sang as it flew:  
"To our trust true,  
First of all duty—Good night," it said.

And then one night, it was heard no more,  
From Stonington over Rhode Island shore,  
And the folk in Providence smiled and said,  
As they turned in their beds, "The engineer  
Has forgotten his midnight cheer."

One only knew  
To his trust true  
Guile lay under his engine, dead.

The rites of Masonic burial were performed over the remains of Brother Guile by St. John's Lodge, of Providence.—*Freemasons Monthly Magazine*.

HONOURS TO THE DEAD.—Captain Eyan Thomas, one of the victims of the recent Modoc treachery, was a Mason, and a member of Potomac Lodge, No. 5, of Georgetown, in the District of Columbia. His remains arrived at Washington on the 17th of May, in the casket in which they had been deposited on their arrival at Yreka, and on which was a Masonic apron, which had been put there by the brethren at that place. On the 18th, after the services of the Episcopal Church at the residence of his father, the casket, on which was an exquisite Masonic emblem in immortelles, was deposited in the chapel of Oak Hill Cemetery, at Georgetown, with the funeral rites of Masonry, performed by Potomac Lodge.—*Mackey's National Freemason*.

## ROSLYN CHAPEL.

We take great pleasure in presenting our readers with the second in the beautiful series of notes of foreign travel from the facile pen of our gifted and observant correspondent, Ill. Bro. Edward H. Kent, 32°. It is to be hoped that engagements at home will not interfere with his original intention of visiting places of Masonic interest on the Continent, and of witnessing the work at the several Orients of the Old World.

We naturally look to the East for light on all subjects pertaining to the social and intellectual condition of man, and, above all other considerations, we have a right to expect information on Masonic matters, including History, Ethics, Jurisprudence, and all those dogmas which have become fixed as corner-stones and land-marks in our beautiful science.

We will not delay the reader, but at once place before him the letter of Major Kent, as follows :

“Roslyn Chapel, upon the grounds of Roslyn Castle, near Edinburgh—now the property of the Sinclair family—is, noted for its Masonic interest. Our guide, a Master Mason, showed us, with much pride, the various signs and symbols of the Masonic Craft, from the ‘Apprentice’s Pillar’ to the master who killed him. The Pillar is an excellent piece of work, and bears this singular history :

“The craft being at work upon a house to be erected to God and dedicated to His services, the workmen were all desirous of showing handsomer specimens of their handicraft than had been done by their brethren at the building of Melrose Abbey, quite a century before, and which had been the admiration of all Master Masons. The work progressed, and as stone after stone was laid, merited unqualified praise for the skill and ingenuity bestowed upon it, but the crowning masterpiece of workmanship was to be the Pillar. The master often spoke of his anxiety touching its execution and many sleepless nights were passed after the toils of the day, thinking of suitable designs, and many were the

designs stricken from the trestle board as unsatisfactory : while oft he lamented his own inability and that of his workmen to execute it.

“At length the Earl of Roslyn sent the Master to Rome, with instructions to search everywhere until a design could be found suitable for the Pillar.

“The feeling in regard to it had extended to all, fellow-craftsmen and apprentices alike, and during the absence of the master an apprentice set to work on an immense solid block, and before the master’s return had completed a pillar, that was admired and complimented by the Earl and nobility of the neighbourhood.

“Upon the master’s return he at once heard of the apprentice’s success and became greatly enraged thereat, considering it to be a gross insult to himself and his prerogatives as master, his fury becoming greater when told by the Earl that the apprentice had made his mark, and should be invested with all the rights and privileges of his new rank.

“The master entered the chapel, mallet in hand, and there saw the crowd of admiring ones around the pillar, when unable to control his fury he struck the apprentice upon the forehead with the mallet, instantly killing him.

“The master’s head was found shortly afterward, but how the deed was done is unknown. The apprentice was the only son of a widow ; hence the head of a widow, son and master are shown cut in stone and forming part of the ornamental work of the chapel. All the stones bear the mark of a mark master upon them so that their work can readily be distinguished from those of higher or lower degrees.

“On the outside is a figure which our guide said, had often been recognized by Masons of high degree and pronounced correct. It represents a man tied to a tree, while another is running a knife into his right arm, a third standing by to note down anything the victim might say. The history is that the first was a high mason who came here from foreign parts and the others tried by torture to obtain the secrets that he possessed, but the first gave up his life and the others only obtained the punishment they merited.

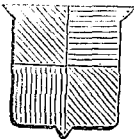
"Through the kindness of Mr. James Menzies, the gentlemanly proprietor of the George Hotel, Melrose, your correspondent was introduced to some of the officers and members of St. John's Lodge, of that place, founded in 1136. The lodge now consists of only E. A.'s and F. C.'s, the Master only being a Master Mason, and after having served a proper time he becomes a Past Master. They still have the records of the lodge for over three hundred years, when every member was an operative Mason, and could only receive a higher degree when he had shown suitable proficiency in the preceding, and actually displayed his work upon some one stone, which he placed upon the building when he had been advanced. Conversing with those who had read the old minute book (and they say it is very difficult reading), it appears that the degrees were conferred more as recognized by the A. and A. Rite than the York Rite, the \*\*\*\*\* being dispensed with, as not being in keeping with the solemnities of the occasion. In fact, all the degrees have more a resemblance to the A. and A. Rite than the modern style in which we now work.

"In the room of St. John's Lodge, which is about 14 feet by 40 feet, is an old oil painting, giving the coat of arms of the lodge and the date, 1137; on the lower part of it is the legend, 'John Murdo, first Grand Master of St. John's Lodge, of Melrose.' The altar is made of wood from Melrose Abbey. In the East are two paintings, one on either side of the chair which stands under the arch and keystone. In the centre of the keystone is a large delta, from which shoot rays of light, inside of which is a

No. 1.



No. 2.



lesser delta, inclosing in its centre the Hebraic letter YOD. On one of the paintings is the coat of arms of John Murdo, being the same as the one over the door at Melrose Abbey. The shield (No. 2) has three colors—red, green, and blue—and bears upon its face the figures seen

in No. 1. Over the arch is the five-pointed star, with the G in the centre.

"The room is lighted by one chandelier having three arms, pointing East, West, and South. The lodge is built upon the original site as selected by John Murdo, and is a very pretty edifice of two stories in height, built entirely of freestone. The lodge was originally founded at Melrose, then removed to Newstead, and again removed to Melrose, about one hundred and fifty years ago.

"In the front wall of the building is a panel containing the coat-of-arms of John Murdo, with motto, as follows:



"And over the door another panel is inserted, as follows:

REBUILT A. D. 1861.

*New York Dispatch.*

A TERRIFIC easterly storm raged a few weeks back on the Coasts of Nova Scotia, Cape Breton, Prince Edward's Island, and portions of Newfoundland. Great damage was done to shipping, wharves, breakwaters, buildings and crops. The total loss is estimated at several millions of dollars. Three lives were lost, and 250 vessels, chiefly colliers, wrecked or damaged.

ORIGIN OF FREEMASONRY IN  
NOVA SCOTIA.

BY BRO. JACOB NORTON.

The Massachusetts record of the colonial Grand Lodge attests, that Henry was the founder of Masonry in Nova Scotia. Under date of June 24, 1740, the record says "Omitted in place that the R.W.G.M. Mr. Price granted a deputation to Annapolis, N. S., also, one to Halifax, the Rt. Hon. Ed. Cornwallis, W.M." Now, as Price ceased to be G.M. after Tomlinson's installation in 1757, the above paragraph naturally implies, that Bro. Price granted the above deputations previous to Tomlinson's installment, but the Secretary having neglected to make a minute of it, it was therefore inserted under the date 1740. It seemed somewhat strange that the scribe omitted to mention the exact date of those deputations, and the name of the Annapolis W.M. These omissions, however, occur so many times in the record, when charters were alleged to have been granted by Price, that it was really one of the causes that led me to doubt the genuineness of the record.

About a year ago, shortly after my review on Bro. Gardner's address was printed in *The Freemason* (August 10th and 17th, 1872), I discovered that up to 1749, the harbour now called "Halifax Harbour," was known by the name of "Chebucto Bay," or "Harbour." That in the month of May of the above year through the influence of the then Earl of Halifax, an expedition was sent to that part of North America, consisting of several hundred colonists, soldiers, &c., under the command of the Hon. Ed. Cornwallis; the expedition arrived at Chebucto harbour the latter part of August. They found the coast all round the harbour covered with woods down to the water's edge. They first attempted to clear the land on the southerly side of the harbour, but meeting with obstacles, they crossed over to the

northerly side, cleared the hill of the trees, then built a log house, and after that was accomplished the governor named the new settlement "Halifax," in honour of the Earl of Halifax to whose exertion the settlement owed its origin.

As Bro. Brennan happened to be in Halifax when I discovered the above facts. At my request he made inquiry there regarding the early history of Masonry in the colony, and learned from a book of Constitution printed in 1826, that Governor Cornwallis in 1750 obtained a charter from Erasmus James Philips of Annapolis, N.S.. The Grand Lodge record at Halifax did not go so far back as 1750, and where the editor of 1726 Constitution got his information about E. J. Philips of Annapolis, Bro. Brennan could not discover. Bro. B. even went to Annapolis, but could discover no traces of an early lodge there. The name of "Erasmus James Philips," I happened to remember was among the names of Pelham's list of the members of the "first lodge" (Boston); a MS. I more than once referred to in my former communications on the early history of Masonry in Boston, and shall have to refer to again. On that list the dates of the said E. J. Philips's said initiation is given "Nov. 14th, 1737." Now be it remembered that that was some months after Tomlinson was installed G.M., and Price if ever he was a G.M. must have ceased to be so after his successor was installed.

Last week I found in the Boston Public Library a Halifax Constitution of 1786, which is prefaced by a St. John's day oration, and also with a sketch of the "Rise and Progress of Freemasonry in Nova Scotia." This sketch, I herewith annex, omitting only a couple of redundancies, and adding between brackets some explanations, the rest is copied verbatim and here it is.

"As early as the year 1750 which was as soon almost as there were any houses erected at Halifax, we find a number of brethren met together with Governor Corn-

wallis at their head. 'Deeming it,' as they said, 'for the good of the Fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place.' Erasmus James Philips, Esq., of Annapolis Royal, was Provincial G.M. at that time; and they agreed to petition him for a Warrant to hold a lodge at Halifax, and that his excellency might be Master of it. This warrant was received on the 19th of July, and on the same evening Lord Colvill, and a number of the Navy gentlemen were entered apprentices in this lodge, it had also the honour of making many of the principal inhabitants, and most of the gentlemen holding considerable offices in the province, and it was in this lodge that our present S.G.W., the R.W. and Hon. Richard Bulkeley, Esq., was made a Master Mason.

"Governor Cornwallis, indeed while he resided in the province was Master of this lodge, and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the government and in the chair by Governor Lawrence, who enjoyed both till his death. Under the auspices of these gentlemen the fraternity met with every reasonable encouragement and it flourished with great success.

"On March 18th, 1751, the second lodge was formed at Halifax, when Bro. Murray acted as D.G.M., and Bro. Nesbitt, late Attorney General, as S.G.W. in installing the officers. The next St. John's day they resolved to celebrate the festival with the usual pomp, to walk in procession to the governor's house and from thence to Church to hear prayers; but receiving the melancholy news of the death of our brother, the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory.

"At this time our R.W. Bro. Philips, probably acted only under a deputation, for we find a Grand Warrant dated seven years after this from the R.W. and Hon. William Stuart, Earl of Blessington, Grand Master of England [G.M. of the Ancients], constituting Erasmus James Philips, Esq., Provincial Grand Master of Nova Scotia, and of the territories thereunto belonging.

"It was granted by the consent and approbation of forty-seven regular lodges held in the cities and suburbs of London and Westminster, authorising the brethren

residing in the province of Nova Scotia to hold a Provincial Grand Lodge, independent of any former dispensation or constitution granted by him or his predecessor to New England or elsewhere, empowering our R.W. Bro. Philips to constitute regular lodges within his own jurisdiction, which might make Masons according to ancient custom of the Royal Craft in all ages and nations throughout the known world, giving the said G.L. authority to hear and determine all matters relating to the Craft within said jurisdiction, and requiring all the worthy brethren under the same to conform to all the rules and orders which from time to time might be issued by the Provincial Grand Lodge.

"Grand Master Philips was succeeded in his high office by his honor Jonathan Belcher, [son of Governor Belcher of Massachusetts,] Lieutenant Governor of the Province; but the province being in its infancy and having to struggle with many difficulties unfavourable to the cultivation of the Arts, the Grand Warrant, after the death of the R.W. Bro. Belcher [who died March 1776] lay dormant many years, a misfortune severely felt by the Craft. To remedy this evil the lodges about Halifax had a meeting in the year 1783, and determined to petition the Grand Lodge of England [meaning, of the ancients] for a renewal of their former Grand Warrant. Accordingly a new Warrant referring to the old one was granted and arrived here in September, 1784, constituting the R.W. John George Pyke, Esq., Grand Master of Nova Scotia agreeable to the choice and request of the petitioners.

"But, attentive to the good of Masonry and wishing to see it placed on a most respectable footing, the next year he signified his desire to the G.L. of resigning his high office and nominated as his successor his Excellency Governor Parr, who had ever shown a friendly disposition to promote the honour and welfare of the Craft. This was received by the Fraternity with universal applause, and he was unanimously chosen by the G.L. and was installed and proclaimed G.M. December 27, 1785, in the presence of a numerous concourse of brethren.

"The advantage of a G.L. in the province soon appeared very conspicuous for no less than fifteen new lodges have lately been constituted. And we now see



Masonry erecting her court and diffusing charities in those very places which were once the residences of wild beasts or of savage men. The Craft thus established on the most respectable and surest foundation we hope will continue to the end of time."

The above narrative furnishes an additional demonstration that the Massachusetts G.L. record was not manufactured until at least after the 19th of July, 1750. But the question now is was the list of the members of the "first lodge" copied from a pre-existing record of the said lodge? or was it compiled by Pelham from hearsay, for the purpose of incorporating the names according to the dates, into a record he then contemplated to make for the said lodge, similar to the one he made for the Grand Lodge. I have furnished both in *The Freemason*—formerly—and also in *The American Freemason* many reasons for believing that the latter theory is the correct one. But Bro. C. W. Moore has lately furnished the most complete demonstration that Pelham could not have had a "first Lodge" record, to copy that list of names from. Bro. Moore printed in his magazine a few months ago, a newly discovered letter, signed by Price as G.M., dated June, 1736, designed as a letter of introduction to a brother who was about to sail to England. Wherein Price stated that the "lodge" meaning the first lodge was organized—not July 30th, 1733, but August 31st of that year. Bro. Moore certified that he copied some by-laws from the record book of the "first lodge," which began with the date of July 30th 1733." The record of the G.L. also distinctly informs us that Price organized the Lodge at the Bunch of Grapes on July 30th, 1733, while the letter printed by Bro. Moore, from an original copy in his possession dated less than three years after the organization of Masonry in Boston differs from both records with regard to the date of the origin of the first lodge; and we know that the G.L. record was not manufactured until the

close of 1751. The inference is that the Lodge was also without a record up to about the same period and that it was written also by a man who was not a Mason until many years after the lodge was organized.

To that letter of introduction of 1736 is appended a list of the then members of the lodge, and on comparing it with Pelham's list I found two more names in the appended list of the letter than in that of Pelham, namely, Captain Willington and Governor Belcher. Now, if Pelham had copied those names from a then existing record he never could have overlooked those names especially that of the Governor. And I must here add that Pelham *evidently* took great pains and bestowed the utmost care in the compilation of that list of the members of the Lodge. Having thus proved that the Massachusetts' records both of the G.L. and first lodge, as well as the members list, printed by Bro. Gardner in his address, have all been written at least eighteen years after the organization of Masonry in Boston and by one too who was not initiated until Sept., 1744. I must now add that from the well known braggadocia proclivities of Price endeavouring to transmit to posterity the idea that he was the founder of Masonry here, there and everywhere in American, I am strongly inclined to disbelieve that Price had ever granted deputations to Annapolis and Halifax, and also that Erasmus James Philips was ever initiated in Boston at all. The narrative in the Halifax Constitution printed only thirty-six years after the foundation of Masonry there, when many persons must have been living who knew at least many of the originators of the lodge there, and where (not like the G.L. record of Massachusetts, which no one but a G.S. or a G.M. was ever likely to read and examine) the book must have been read by the oldest members then living. And, moreover, the paragraph at the very beginning evidently indicates—by being placed between quotation marks—that the

writer had some minutes before him of the first meeting of the brethren in 1750. Yet that writer knew nothing about Price at all, and the custom immediately introduced by Cornwallis was *not the English* but Scotch custom. The writer further says, "at this time our R.W. Bro. Philips *probably* acted only under a deputation," and in 1757 or 1758 Philips applied to the Ancients and obtained from their G.M. a Provincial Grand Master's deputation. Now it seems to me that if Philips had been initiated in Boston and had received either a charter or a Prov. Grand Master's deputation from Price, if such had been the case he must have been bound by the most solemn obligations both of his initiation and of his installation, to remain loyal to the G.L. of England. True, Price had no legal right to grant such powers, but legal or not legal when Philips accepted such a commission, and while he acted under it he must have believed in its legality, but any how the oaths taken by him as above stated must have been intact and binding; why then did Bro. Philips in 1757 when he desired an independent command, if I may so call it, apply to the Ancients? and why did he not apply to the regular G.L. under whose jurisdiction, according to Price's allegation, he was initiated and to whom he consequently owed allegiance by his repeated solemn obligations? No! no! Philips was never initiated in Boston and never held any commission from "our R.W. Grand Master, Mr. Henry Price."

Let us now take a brief glance at the early history of Nova Scotia. That colony was finally ceded by the French to England in 1713. The only village then existing in that part of North America, was Annapolis, or Port Royal as it was called by the French; there were also scattered a few hundred French settlers, who were purely agriculturists. During the whole time while the French remained masters of Canada there was a continued warfare between the English and French in-

habitants in America, and until Cornwallis took possession of what is now called Halifax, Annapolis, was the only spot occupied by the English in Nova Scotia. If an English subject ever attempted to settle outside the limits of the Annapolis fortifications, he was invariably murdered by the French or Indians. The town itself was during that time occupied by a few soldiers and a few traders. It was, in fact, a mere military post. What necessity then was there at that time for a Provincial G.M. in Nova Scotia?

Taking, therefore, all these facts into consideration, I must come to the conclusion, that Erasmus James Philips was no more Provincial G.M. of Nova Scotia in 1750, than Price was Provincial G.M. in New England in 1733. And it also demonstrates that the G. L. of England was as careless or indifferent in scrutinizing the legitimacy of colonial Masons in 1736, when it appointed Tomlinson, G.M. of New England, as the G. L. of Scotland was in 1756, when it granted a charter to clandestine Masons in Boston; and as the G. L. of the Ancients was in 1758, when it granted a Grand Master's Deputation to Erasmus James Philips, for Nova Scotia.

*Boston, U.S., Sept. 2nd, 1873.*

AN experiment is being tried at Langley Bury, Herts, with the labourers engaged in harvest work on the estate, by giving them tea instead of beer, without diminishing their wages. The beverage which cheers but does not intoxicate, is sent out to the men on alternate days for the purpose of testing how they get on with their work with tea in place of beer. At the close of the season it is intended to ask them which they prefer.

SLEEPING CARRIAGES.—It is announced that from the 1st September a sleeping carriage has been attached to the down Scotch express train which leaves King's-cross at 8.30 p.m., and to the up express train which leaves Glasgow at 9 p.m. and Edinburgh at 10.30 p.m.



MASONRY AND RELIGION.—We have heard persons, apparently in good faith, declare that Masonry seeks to set itself up as a kind of religion, thus inculcating teachings which find expression in the saying of some of the members, that they "want no better religion than Masonry." Men may have given utterance to such language, but certainly none connected with the Order will claim that it teaches anything like a religious dogma, or that it fails to inculcate the broadest catholicity of thought and feeling, and at the same time is founded on the broadest principles of morality. The following extract, from an address delivered some time since by Grand Chaplain John G. Webster, of New York, is to the point:—"Freemasonry never yet, as I have heard, attempted to work miracles. It never yet infused brains into a cranium that had no cavity for their reception, nor did it ever send human blood coursing through a heart of granite, nor make a man out of a natural born beast, and I don't suppose it ever will. Its mission is to improve, not to create, and the material for its use must be capable of being moulded, or it cannot work it up. Again, Masonry is not religion, in a sectarian sense, nor a substitute for it, and he who pretends that, or declares it to be 'a good enough religion' for him, hoists it out of its legitimate place, inflicts upon it a grievous wrong, and lays himself open to the suspicion of ignorance of its teachings. While it inculcates a firm faith in the Being and divine attributes of God, almighty and eternal, and while it includes within its acknowledged brotherhood, standing side by side upon the same level of manhood, my Hebrew brother, who worships God in unity, and myself, who worships Him triune; and while it presents to me, as it does not to him, the story of the Messiah in many of its ceremonies; and while it inculcates to both of us alike, reverence of the Divine Being, attention to His word, and invocation for His aid in all our laudable undertakings, it imposes upon neither religious dogma. It leaves that for a different department of man's duties. It is no substitute for that department, never was intended to be, and never will be pretended to be, by the well instructed Mason."—*The Voice of Masonry.*

REBUILDING THE ALEXANDRA PALACE.—The *Builder* states that the plans for the reconstruction of Alexandra Palace having been drawn up and agreed upon, the ruins have now been handed over to the builders, and the rebuilding of the palace will be commenced as soon as the ruins can be cleared away. It is said, that, with the exception of the walls of the centre transept, the building will be entirely reconstructed. The new palace is to be larger than the old building, being both longer and broader. It is to have three transepts, one forming a concert hall, another a theatre, and the third is, it is stated, to be devoted to bazaar purposes. These will be connected by corridors, in which light goods will be exhibited for sale. In some respects the new building will resemble the Crystal Palace, it having been decided that iron and glass shall be largely used in the construction of the building. It is expected to be completed and ready for opening in June next.

RELIGIOUS NEWSPAPERS IN AMERICA.—Rowell's new "American Newspaper Directory," says the *Chicago Daily Tribune*, reports the existence of 400 religious journals in the United States. Forty-seven of these are under the control of the Methodists, the largest number in the hands of any single denomination. The Roman Catholics have forty-one, the Baptists thirty-five, the Presbyterians, twenty-nine, the Episcopalians, twenty-one, the Lutherans and Reformed Germans, fourteen each, the Jews, nine, and the Congregationalists, eight. There is a large number classed as Evangelical.

THE will of the late Mr. John Stuart Mill bequeaths to Miss Taylor all his estate, real and personal; with entire discretion as to the publication of his autobiography. In the event of Miss Taylor pre-deceasing him he bequeaths, among other legacies, £3,000 to the British University which shall first open its degrees to women.

THE London and North-Western directors have determined to run their heavy passenger trains at a slower rate of speed than has hitherto been the practice.

THE Thames in the neighbourhood of Richmond is in a very bad condition, and the people of the district are much dissatisfied.

## A GERMAN MASONIC SONG.

*Dedicated fraternally to my German brethren.*

EINER.

So schliesst euch denn ihr schönen Stunden,  
Dann unsre Ruhezeit geht an,  
Das maass bestimmet Stund and zeiten,  
Die Ordnung muss die lust begleiten  
Das man das ziel erreichen karn.

CHORUS.

So schliesst euch denn ihr schönen Stunden,  
Und, nach der arbeit ruhe man!

EINER.

Veränderung ziert die schönsten Werke,  
Sie schmückt der Baukunst edle Pracht,  
Daraus ihr Brüder zieht die Lehre,  
Auch die Veränderung bringt ehre,  
Weil sie die arbeit schöner macht.

CHORUS.

Veränderung ziert die schönsten Werke,  
Sie schmückt der Baukunst edle Pracht.

EINER.

Doch eure Freundschaft sei beständig  
Nur sie kennt die Veränderung nicht,  
Stets in der Tugend höher steigen  
Die Eintracht thätiger zu zeigen,  
Das will des Ordens wahre Pflicht.

CHORUS.

Ya! unsre Freundschaft bleibt beständig,  
Und die Veränderung kennt sie nicht.

EINER.

Nun Brüder reichet euch die Hände,  
Euch schmücke Weisheit Stärk' und Pracht,  
Seyd in der Maurer-pflicht beschäftigt;  
Zeigt das der Orden munter, kräftig,  
Und alle Glieder sittlich macht.

CHORUS.

Wir reichen uns die frohen Hände,  
Es bluhe Weisheit, Stärk' and Pracht!

[The Editor of the *Masonic Magazine* will be very happy to receive an English translation of the above pleasant German "Refrain," from some one of the many able German Brethren in this country.

Address, Editor, *Masonic Magazine*, 198, Fleet Street, London, E.C.]

September 4, 1873.

## SYMPATHY.

Ah! who can tell what in this world of ours,  
Amid its many crosses day by day,  
Amid its fading joys and fleeting hours  
Those happy moments which pass too soon away,  
True Sympathy can do to bind each heart,  
In loving union or in gentle trust?  
To lighten up the way, the home, the mart,  
With some bright gleams for our poor crumbling  
dust?

For on this earth of ours, amid those scenes  
Which often seem so soft, so dear, so fair,  
Little the selfish heart full often weens,  
How much another can its burdens share;  
Yet there is magic in that tender faith  
That Sympathy so simple, but so true,  
Which mid the griefs which wound, the ills which  
scathe,  
Can throw enchantment o'er each earthbound view.

For we have found that in Time's pathway still,  
We still are companied when most alone,  
By those who 'midst each changing good and ill,  
We call our dear, our cherished, and our own;  
With them we commune now in loving guise,  
With them we speak in accents soft and low,  
With them we share the "language of the eyes,"  
With them we watch affections tranquil flow.

And thus to man, amid this lower clime  
Of faltering steps and failing words 'tis given,  
Oft to create a Sympathy sublime;  
Leading us wanderers when tempest driven,  
To find below in fond affection's joys,  
Those hopes which bless, those memories which  
delight;  
To leave earth's perishable and worthless toys,  
For purer Sympathies, beautiful and bright.

Type of a better day, when in our world  
Have ceased the long estrangements of our race;  
When the war-sword is sheathed, the standard fur'd,  
And angry passions leave no further trace  
Of these fell scenes they here have caused to man,  
For Sympathy at last asserts her sway:  
Fulfilled is that divine and glorious plan,  
Which gives to gentle hearts fair Love's eternal day.

W.