

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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A NEW YEAR'S GREETING.

It is usual with Magazines at the present day, when they begin their insect-like existence, to put forth a few words of prefatory explanation and address. But it seemed to the excellent publisher of this our only Masonic serial, that it was better to take a business view of things, and to plunge "in medias res." And so, as some of our readers will remember, at it we went, and we have been at it ever since, in a very calm and business-like way, without one needless word of explanation, or any fine-drawn sentences of personal appeal.

There is a good deal to be said for both ways of proceeding—both have their conveniences and their inconveniences, their benefits and their defects, their good and their evil; but, perhaps on the whole the old-fashioned way to use a very familiar expression, has "the pull." And so with this New Year, we have thought it well to say a few words of explanation as well as of greeting, to all our readers. The Magazine was started last July, just about six months ago, to supply an obvious want in our Masonic literature of the day, a Masonic serial. Under a good old name, we thought we could minister to the intellectual wants of our brotherhood, and claim at the same time their patronage and support. We hear a good deal at the present hour of a desire for literary progression, and of the need of a good and wholesome literature.

We confess, that, if we are to judge by the support tendered by the Craft, to any Masonic literary effort in this country, of this anxiety and want on the part of the great mass of our brethren for a literary representation, we should feel compelled to say, guided by the

stern dictates of truth, that that anxiety was somewhat limited, and that that want could very easily be supplied. For the truth is, that the supply far exceeds the demand, and at present, just as in the past, all Masonic literary efforts amongst us are carried on, if not at a direct loss, certainly without the slightest profit. Indeed, it is not too much to say, that we know of no surer way of creating a deficit, than of starting or introducing a Masonic literary undertaking.

Brother Hubert, our able French Brother, editor of the "Chaine de l' Union," an admirable magazine, both for quantity and quality, has said that Freemasonry does not pay, and though the subject is an unpleasant one, and we seem to be telling an off-told tale, we think it well to repeat it, to our listening and suffering readers to-day. But having said this, we propose to dismiss the matter, and turn to a healthier and pleasanter subject. With this new year, we beg to tender our heartfelt good wishes to all members of the Craft, and especially to all who peruse the pages of our Magazine.

We trust earnestly, that, the new year will bring all of happiness to them and their families, will indeed be a happy New Year to them, alike in their public avocations and their private relationship. And above all, we wish that 1874 may witness a furtherance of the good cause of Freemasonry in the development of our system, and the prosperity of our lodges.

Happily for us in England, the atmosphere which surrounds the pathway of our feet in our onward Masonic progress, is both clear and healthy. No mists or fogs obscure our gaze, no clouds seem gathering over our heads, as in other countries, ready to break in the pouring rain or the over-

whelming storm. No, thanks to those who direct the affairs of Masonry in England, all is tranquil and serene, and the Craft appears under the skilful direction of its present distinguished and admirable Grand Master, to have before it a future of goodly work and peaceful progress.

We hope then, we are not wrong in anticipating for 1874 a prosperous year for Freemasonry in England. Last year as we shall all remember, contributions of £21,000, in round numbers were made to our great Masonic Charities by the combined donations and free-will offerings of our brethren. What 1874 will produce time alone can fully shew. But yet we are inclined to think, that, so far from any evidence yet of slackness on the part of the Craft in these their charitable efforts, in this their labour of love, there is on the contrary much proof in various ways that as a Brotherhood we are realizing more and more, that, if Freemasonry is what it professes to be, and is worth anything at all to us or the world, the best evidence both of its value and vitality is to be found, in its works of good-will and benevolence. Certain it is, that, our Craft is largely augmenting in numbers every year, and with increasing numbers come necessarily increasing wants, and extended claims on our memories, our sympathy, and our brotherly relief.

We beg also with this New Year to tender our heartfelt thanks to those, who have aided us with their literary labours, or cheered us with their fraternal patronage. That 1874 may witness a considerable increase to our list of subscribers is our earnest desire, and we have some well founded hopes that our expectations may be fulfilled. And we say it not only with all regard for our enterprising publisher, whose efforts deserve every encouragement, but we feel persuaded for the true welfare of our English Craft. Yes, we repeat, our trust and hope are, that, 1874 may witness a well digested movement for the introduction of reading rooms and libraries more generally amongst our

lodges. And with this expression of our sincere desire for the intellectual well-being of our Order, the extension of a good Masonic literature generally amongst the Craft, we beg to reiterate our heartfelt good wishes to all our brethren and readers, on this our first number of a New Year.

Monthly Masonic Summary.

THE December Quarterly Communication of the United Grand Lodge of England is past and gone, and our most excellent Grand Master is again nominated for that high post during the next twelve months, much to the satisfaction of the Craft. Bro. Clabon has been re-appointed by the G.M., President of the Board of Benevolence for the current year, and Bros. Joshua Nunn and James Brett have been nominated and approved of by Grand Lodge as vice-Presidents of the same. The twelve Past Masters who served last year in the Lodge of Benevolence on behalf of the Grand Lodge, have been re-elected to serve this year. The rest of the routine business requires no note or comment. Since the last Quarterly Communication twenty-one lodges have received charters from the Grand Lodge.

THE Grand Lodge of Scotland held its annual Festival on December 1st, when Sir Michael Shaw Stewart, Bart, *M.P.*, was invested and installed as G.M., and Lord James Murray was appointed Depute G.M. Lord Rosslyn, P.G.M., mentioned that during his three years of office forty-four lodges were chartered, and 7583 members admitted and registered in the books of Grand Lodge.

THE aggregate assembly of Mark Masters terming themselves the Grand Lodge of

Mark Masons, met on December 2nd, Lord Limerick, in the absence of Earl Percy, in the chair. Much business was got through.

THE Provincial Grand Lodge for Leicestershire and Rutland, held its annual meeting at Leicester, on the 5th November, under Earl Ferrers, P.G.M., who installed our Bro. Sir H. Halford, Bart., M.P., as D.P.G.M.

THE Provincial Grand Lodge of Derbyshire was holden at Derby on the same day, under the Bro. Okeover, the D.P.G.M. Previous to the meeting of the P.G. Lodge, a new Lodge called the "Hartington" was consecrated, when our Rev. Bro. A. A. Bagshaw, P.G.C., delivered an eloquent address.

THE Provincial Grand Lodge for West Lancashire has also met in large numbers, 400 being present, and has given Lord Skelmersdale, the P.G.M., a most enthusiastic reception. We hardly ever remember to have read a more gratifying account of the meeting of a Provincial Grand Lodge.

WE have also to record a meeting of the P.G. Lodge of Durham, under its excellent P.G.M. Bro. John Fawcett, of the District Grand Lodge of Bengal, and of the District Grand Lodge of Victoria, Australia.

THE Provincial Grand Chapter for Middlesex, under the Provincial Grand Superintendent, Bro. Col. Burdett, has held a meeting at Hampton Court.

WE mentioned in our last summary, that a new military lodge was to be opened at Canterbury, called the Royal Military Lodge, No. 1,449. It was consecrated at Canterbury according to notice, by our gallant brother, Major General Brownrigg, C.B., P.G.M., for Surrey.

BRO. ALFRED WADE was installed by Brother Adams of Dover, as the first W.M., and the success which marked all

the arrangements, and the effect which was given to all the ceremonies of the day, seem to argue well for the future prosperity, and good working of this interesting "little stranger."

A NEW Chapter was opened at the Greyhound Hotel, Hampton Court, on Monday the 10th, by Companion R. W. Little, P.G., P.G.S., assisted by Companion Col. Burdett, P.G. Supt., and Companion McIntyre, under the name of the "Bard of Avon" Chapter, No. 778. Companion George Elliott, was installed as First Municipal, Companion Parkinson Second, and Lord Limerick as Third. The Burdett Chapter.—Another new Chapter was opened at the same place, on the 29th.

A NEW Masonic Hall is being erected at Derby, by the Derbyshire Masons, and our Bro. Smith, the Mayor of Derby, has shown a very active and laudable interest in this much needed undertaking.

WE are glad to hear that our worthy Bro. Manoah Rhodes, an old and respected P.M. of the Lodge of Hope, Bradford, has been elected Mayor of that important borough.

THE Freemasons of the province of Durham are about to give a window to Durham Cathedral, as a mark of their respect and attachment to their excellent P.G.M., Bro. John Fawcett.

THE Rev. O. G. D. Perrot, M.A., Oxon., Head Master of Stepney Grammar School, has been elected Head Master of the Royal Masonic Institution for Boys, and will begin his important duties after Christmas.

THE Pilgrim Lodge, No. 238 has opened a Lodge of Instruction, for our German Brethren, and the working will be in German. The meetings are to be held on the second and fourth Tuesdays in every month at the German Gymnasium, Old St. Pancras-road, King's Cross.

FROM Tobago we hear that its Provincial Grand Lodge was held on the 24th Sept, under the P.G.M. the Hon. Joseph King Wattle, Chief Justice of Tobago, and from New Zealand we are informed that on July 7th, a new lodge was consecrated at Reefton, to be called "The Pacific Lodge of Reefton."

WE have to regret the decease of our Bro. Edward Wates, P.D.G.M. for Kent, and Mayor of Gravesend, of Bro. Arthur Hoare, P.G.W., Vice-Patron of all the Charities, of Bro. Jabez S. Gower, a liberal donor to all the Charities, of Bro. Richard Tanner, formerly a well-known Inspector of the Detective Police, and of Bro. Henry Coates, who was for about half-a-century member of Lodge 262, and only missed attendance at the lodge twice during that lengthened period.

From Scotland we hear of a consecration of a new lodge at Cross Hill, near Glasgow, by Col. Campbell, M.P., P.G.M. for Renfrewshire, assisted by 200 brethren. Bro. J. D. Porteus is the first W.M. of this lodge and Bro. William Gillies, Depute Master. The proceedings appear to have been most successful.

WE also have received the account of a meeting of the P. G. Lodge of Fife, under our Bro. John Whyte Melville, P.G.M., when a new lodge at Cross Gates was also consecrated; 300 brethren being present.

IN Ireland the subject of the Revised Contributions is still before the Grand Lodge.

FROM America we have a most exhaustive account of American Freemasonry from the able pen of Bro. Clifford McCalla, Editor of the *Keystone*, Philadelphia, to which we call the special attention of our readers.

THE Foreign Masonic News is not very important this month, though instructing in itself. The Dutch have elected Prince Henry as successor to Prince Frederick in the Grand Mastership. Prince Frederick has been a Freemason 57 years, and still remains Protector of the Dutch Grand Lodge.

FROM Sweden we hear that on the 8th November, H.M. King Oscar assumed his post as Grand Master of the Freemasons for Sweden and Norway at a Meeting of the Masonic Order.

IT seems that there are in the Argentine Republic fourteen lodges and fourteen chapters. These chapters are probably those of the High Grades.

THERE are in Buenos Ayres twenty-one lodges under different jurisdictions, of which four are now dormant.

THE Grand Lodge of Chili has elected Bro. Xavier Villanueva as G.M., and Bro. Maldonado as G. Sec.

THE Emulation Lodge of Improvement has had a most successful anniversary, under the chairmanship of Bro. Col. F. Burdett, P.G.M. for Middlesex. The lodge maintains its high character in all that appertains to the work of our ancient ritual.

THE EDITOR.

KING OSCAR, the present sovereign of Sweden, who ascended the throne in September, 1872, is also the Grand Master of Swedish Masons, having succeeded his brother, the late King, both as head of the State and head of the Order. He is about forty-four years of age, and distinguished for literary capacity, being the author of several prose and political works, which indicate much intellectual culture.—*Moore's Magazine.*

A GEM OF THOUGHT.—"We all complain of the shortness of time, and yet we have much more than we well know what to do with. Our lives are either spent in doing nothing, or in doing nothing to the purpose, or what is worse still, doing what we ought not to do. We are always complaining, that our days are few, and yet acting, as if there would be no end to them."

THE OLD YEAR AND THE NEW YEAR.

A lonely student in his room
Was sitting by the fire,
And 'mid the dark December gloom
As the flames kept rising higher;
He thought he saw in fancy then,
In vision dim and faint,
And seemed to welcome once again
Two figures strange and quaint.

One was an old and weary man
Whose locks were ting'd with gray,
As if "thro' blessing and thro' ban"
He had wandered on his way;
The other in the happy hours
Of all goodly trust and truth,
Stood glowing in the genial pow'rs
Of bright and opening youth.

And 'mid the books of 'parted ages,
And 'mid the pictures of old days,
Amid the tomes of saints and sages,
The world's grave censure and its praise,
The student seemed to look in awe,
And with a mourning heart that night,
On these two forms he mutely saw
Amid that fire's flickering light.

"What want you here?" he said at last,
"Why come you now to visit me?
Why can't you leave the buried past
And the great future yet to be,
To tell their mutual tale of tears,
Of sorrow, ill, and earthly strife.
The cares and crosses of long years
In this departing life?"

"Why stand you now as pilgrims here
Covered with scallop shell,
Whispering 'mid earthly doubt and fear
Of things I know full well?
Why do you seek to open now
That book of magic lore,
Which tells of faded hope and vow,
And points to what's before?"

"Listen, oh! listen, student grave
Within your room this eve,
We thy attention briefly crave
Amid the cares which grieve,"
They said together in magic voice,
In deep gentleness of tone,
"We come in love to bid rejoice
The heart which stands alone."

"For the past is gone and vanish'd,
From the realm of toil and care,
Thou, too, hast long since banish'd
Old fancies warm and fair;
And toiling on alone to-day
While thy sand is running out,
Thou hast seen thy past all fade away
In much of gloom and doubt."

"For thee that past is but a tale
Of years and friends of yore,
Of trials which no more assail
Of ruins with age all hoar,
Of scenes which thou never more canst see,
Of friends whom no more thou'lt meet,
Of the loving voice and the fancy free
Of converse soft and sweet."

"But yet tho' all's of the past for thee,
Dear friends and loving way,
The mind so rare, the heart of glee,
Bright shadow, laughing fay:
Still that past in its mystic pow'r,
And its songs of buried years,
Can serve to soften the fleeting hour
With the tenderness of tears."

"Remember then, oh, mourning friend
That past was in wisdom sent,
Those happy hours which too soon would end
Were in mercy and goodness lent
To thee, those very golden days
Which greeted thy dawn of youth.
Were y't if perhaps in different ways
A proving of love and truth."

"Thy after seasons of riper life,
Matured gifts and days,
The thronging scenes of human strife,
All earthly gain and praise,
Were sent by One who 'mid life's decay
And time's departing scroll,
And as our hours pass away,
And the onward ages roll,"

"Arranges all things for the best,
As for thee thy life's career,
Thy times of peacefulness and rest,
Thy seasons of dread and fear;
Whate'er thou art, where'er thou be,
His wisdom ruled the plan,
Which made thee feel, which made thee see,
What is the life of man?"

"Mourn not the past, nor vainly cry
For Sundered hopes to day,
Brood not, nor e'en complaining sigh
For gifts long past away;
Howe'er to thee thy past has been
Whether for good or ill,
Whate'er has been its lingering scene,
'Twas God who gave it still."

"Neither the future seek to scan
In its all winding maze,
Nor idly long on that hidden plan
To concentrate thy gaze,
The veil still hangs unbroken
'Twill past and future now,
Its words are all unspoken,
We know not the when or how."

"No, for thee that future lies before
In mist, and fog, and night,
Upon its still beclouded shore
No beams fall yet of light,
But wait the dawn, 'ere very long
That haze will melt away,
And thou wilt hear the joyous song,
And hail the golden ray,"

"Which tells of a happier home than this
Of a better country far,
Of the friends we always fondly miss,
Where nothing our peace can mar,
The future of our being
Dear rest and endless love,
For sight at last is seeing
In God's—own Truth above."

"Lift up thine eyes, cheer up thine heart
 Stern Duty's path pursue,
 This is the message we impart
 In loving words and true;
 If the past has sadly faded
 From life, and hope, and trust,
 If the future still is shaded,
 By Time's all-clinging rust;
 "Look up in faith, all calmly strive
 As years fade all away,
 And yet find and leave thee still alive
 On this fresh New Year's Day;
 Seek to improve thy solemn hours,
 Fear not thy sadder cares.
 Mourn not life's gathered flow'rs
 Nor all its painted wares.

"For life in all that it has been
 In all that it must be,
 In all that here thine eyes have seen,
 In all that they must see,
 Has still some work for thee to do,
 Before it fades away,
 Therefore thy path in trust pursue,
 With this glad New Year's day."
 The voices ceased, I listened long,
 In bowed heart and awe,
 As one sometimes hearkens to a song,
 Or to some wise old saw;
 But looking around my chamber then,
 And with the fire's gleam,
 The strangers had passed beyond my ken,
 All was but a pleasant dream. W.

WHEN YOU'RE DOWN.

When legions of "friends" always bless us,
 When golden success lights our way!
 How they smile as they softly address us,
 So cordial, good humoured and gay,
 But oh, when the sun of prosperity
 Is set—then they quickly frown,
 And cry out in tones of severity,
 Kick the man! don't you see he is down!
 What though when you knew not a sorrow,
 Your heart was open as day,
 And your "friends" when they wanted to borrow,
 You'd oblige and ne'er ask them to pay,
 What though not a soul you e'er slighted,
 As you meandered about through the town,
 Your "friends" became very near sighted,
 And don't seem to see you when down.
 When you're "up" you are loudly exalted,
 And traders all sing out your praise;
 When you're down you have greatly defaulted
 And they really "don't fancy your ways."
 Your style was "tip top" when you'd money,
 So sings every sucker and clown.
 But now 'tis exceedingly funny,
 Things are altered because you are down.
 Oh, give me the heart that for ever
 Is free from the world's selfish rust,
 And the soul whose high, noble endeavour
 Is to raise fallen men from the dust;
 And when in adversity's ocean
 A victim is likely to drown,
 All hail to the friend whose devotion
 Will lift up a man when he's "down."
 —*Philadelphia Keystone.*

STATISTICAL ACCOUNT OF FREEMASONRY IN THE UNITED STATES OF AMERICA.

BY CLIFFORD P. MAC CALLA, K.T.,
 Editor of "The Keystone," Philadelphia.

The United States of America probably furnish a more striking example of the rapid development of Freemasonry than is afforded by that of any other nation in the world; and there is reason for the belief that the growth of true Masonic spirit has kept pace with the growth of numbers. The body of their membership makes itself felt in their abounding charities, which assume such varied and inconspicuous forms, that the general public, and even many of the Fraternity, have little knowledge of their extent or amount.

The membership includes, individually, there as elsewhere in the world over, the more prominent men in all the professions and leading avocations of life—all of whom are proud to be connected with the Ancient Craft, which has included potentates, statesmen, scholars and soldiers among its brethren.

I propose to give, in the present brief article, a hurried, and yet accurate account, of the origin, progress, and present position, of Freemasonry in the United States of America. Tradition and imagination will be carefully disregarded, and facts only will be cited. The time has gone by when intelligent craftsmen will receive any statement as true, merely because it flatters their pride. The truth has come to be considered the highest praise.

The city of Boston, Massachusetts is the mother of Masonry in America. Exactly at what date the earliest lodge was established there, is not known, just as it is not positively known when the first lodge was established in Philadelphia. The earliest records are all lost, beyond recovery, so that we have to rest satisfied to take up the chain of evidence as near its commencement as we can find it. We know, however, that a Provincial Grand Lodge

was established in Massachusetts in the year 1733, by virtue of a charter granted April 30, of the same year, by Anthony, Lord Viscount Montagu, Grand Master of Masons of England. The Warrant appointed Henry Price, Grand Master of North America, with power to constitute Provincial Grand Lodges in Massachusetts, and elsewhere upon the continent of America. By virtue of this authority St. John's Grand Lodge was established in Massachusetts, on July 30, 1733; and from this Grand lodge the earliest lodges in Pennsylvania, Virginia, Maryland, New Jersey, North Carolina, South Carolina, Rhode Island, New Hampshire and Connecticut owed their origin.

The following are the dates of the constitution of the senior Grand Lodges in the United States, in the order of their seniority:—(1) Massachusetts—Provincial Grand Lodge, July 30, 1733; Independent State Grand Lodge, March 8, 1777; (2) Pennsylvania—Provincial Grand Lodge, June 20, 1764; Independent State Grand Lodge, December 20, 1779; (3) Virginia—May 6, 1777; (4) Maryland—April 17, 1783; (5) New Jersey—December 18, 1786; (6) North Carolina—January 14, 1787; (7) South Carolina—March 24, 1787; (8) New York—September 5, 1787; (9) Rhode Island—June 25, 1791; and so on.

The first historical lodge in the State of Pennsylvania, was opened in 1734, under a Warrant from the Provincial Grand Lodge of Massachusetts—the eminent philosopher, Dr. Benjamin Franklin being its Worshipful Master.

In less than a century and a half, the Craft in the States has increased from one Provincial Grand Lodge to 48 Independent Grand Lodges (not including Canada), exercising jurisdiction over 600,000 affiliated Masons. This is the remarkable growth to which I adverted. I will now endeavour to show when and where this growth has been attained.

Mention should be made of the sources of information, so that the reader may judge of its trustworthiness,

and also be led to consult them for himself. Of course the Annual Proceedings of the various Grand Bodies were consulted, as the highest official authorities. In addition to these—Bro. Josiah H. Drummoud, of Maine, Chairman of the Committee of Foreign Correspondence of the Grand Lodge of Main; Bro. Stephen J. Young, Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Maine; and others, have prepared tabular statements, which have been annexed to their reports, and are valuable and reliable, because derived from official sources—these have been consulted; and also, Bro. Mitchell's Digest of Masonry; Bro. Leon Hyneman's World's Masonic Register; and the Catalogue of the Library of the Grand Lodge of Iowa, 1873, prepared by Bro. Theodore S. Parvin, Grand Secretary, and containing in the way of addenda many interesting facts and figures. These afford sufficiently comprehensive and satisfactory data from which to derive a just idea of the progress of Freemasonry in America.

The oldest Grand lodge in the United States is that of Massachusetts, Established in 1733; the youngest Grand lodge is that of Utah, Established January 16, 1872.

In the year 1860 there were in the United States 38 Grand Lodges, 5,147 subordinate lodges, and 228,279 members. These ranked, according to numbers, as follows:—(1) New York—26,977 members; (2) Ohio—14,150 members; (3) Illinois—12,725; (4) Georgia—12,310; (5) Pennsylvania—11,983; (6) Kentucky—11,665; (7) Tennessee—11,102. The smallest (because then the youngest) Grand lodge, was that of the territory of Washington, which numbered 9 lodges and 217 members.

Note, now, the wonderful progress in one decade of years. The number of Freemasons in the United States was doubled in ten years, from 1860 to 1870. The tabulated results of the reports in the proceedings of the various Grand

lodges, give 556,295 Masons as the actual number of active members at the close of 1871; 38,438 members having been initiated in the year then last past. The different states stood in rank, according to numbers, then as follows:—(1) New York—78,946 members; (2) Illinois—36,775; (3) Pennsylvania—34,772; (4) Michigan—24,662; (5) Indiana—24,324; (6) Massachusetts—23,217; (7) Missouri—23,118; and, last of all, Utah, 165 members. Of the 38,438 members initiated during the last year, New York furnished the most—5,690 initiates; Illinois stood second, 2,605; Pennsylvania third, 2,577; and Utah last, 28. During this same period of one year, when 38,438 were initiated, 9,580 applicants for initiation were rejected, forming one-fourth of the whole number of applicants.

On the first day of January, 1873, there were in the state of Pennsylvania, under the jurisdiction of its Grand Lodge, 345 subordinate lodges, having 36,185 members; and of the whole number of lodges, 57 were in the city of Philadelphia. The recent completion and dedication of the magnificent new Masonic Temple in this city, will doubtless draw increased attention to the Craft, and cause increasing numbers of the best citizens to be among those petitioning for Masonic light. The highest numbered lodge in Pennsylvania is Gothic Lodge, No 519, in the city of Philadelphia.

CAPITULAR MASONRY in the United States has had an analagous growth and prosperity. In the year 1860 there were 32 Grand chapters, 1008 subordinate chapters and 37,274 companions; now there are 112,000 companions. Royal Arch Masons number proportionately about one to every six Master Masons. The earliest Grand chapter organized was that of Pennsylvania, on November 23, 1795, followed by those of New York, Connecticut and Massachusetts, in 1798. The following are the present statistics of Royal Arch

Masonry in the United States:—39 Grand chapters, 1880 subordinate chapters and 117,971 companions. According to numbers the leading Grand chapters rank as follows:—(1) New York—17,656 companions; (2) Indiana—9,378; (3) Pennsylvania—8,409; (4) Ohio—7,647; (5) Massachusetts—7,468; (6) Michigan—6,280; (7) Tennessee—4,211 companions.

The chapter degrees were at first worked under warrants from Blue lodges. It was customary for a number of Royal Arch Masons to ask permission of a lodge of Master Masons for the use of its warrant, which being granted, a chapter was opened under its authority, and the Royal Arch degree was conferred upon those who had passed the chair. In Pennsylvania, Jerusalem Chapter, No. 3, worked under the warrant of lodge No. 3; Harmony Chapter, No. 52 under that of Harmony Lodge, No. 52; and Columbia Chapter, No. 91, under that of Columbia Lodge, No. 91, and no one of them was ever either constituted or consecrated.

As M.E. Comp. Charles Eugene Meyer, Grand High Priest of Pennsylvania, remarked in one of his published, valuable historical sketches, the history of the Royal Arch in this country is peculiar, and especially in Pennsylvania. At first working in Blue Masonry, under a warrant of the so-called "Moderns," with Benjamin Franklin as Provincial Grand Master, her system of work became soon merged into that of the so-called "Ancients," and under its fostering care Royal Arch Masonry was first introduced into the United States some time prior to the year 1758. The date we have only from tradition. We have written testimony, however, dating as far back as 1767, in lodge minutes, which refer to prior minutes, now lost. The first Grand chapter was organized in 1795, under the immediate sanction of the Grand Lodge of Pennsylvania—the Grand Master and other officers of the Grand Lodge, (who were

Royal Arch Masons) being the Grand High Priest and other officers of the Grand Chapters. The Grand Lodge then acknowledged only four degrees in Masonry, Entered Apprentice, Fellow Craft, Master Mason and Royal Arch Mason. As late as the year 1817 a number of Royal Arch Masons applied to Concordia Lodge, No. 67, Philadelphia, for the use of its warrant to open a chapter, which request was granted.

TEMPLAR MASONRY in the United States, especially during the past two years (concerning which statistics cannot yet to any large extent be gathered) has met with large favor. The first Grand Commandery of Knights Templar organized was that of Pennsylvania, on May 12, 1797; (2) Grand Commandery of Massachusetts and Rhode Island, May 6, 1805; (3) New York, June 18, 1814; (4) Virginia, November 27, 1823; (5) Vermont, January 17, 1824; and last of all, the Grand Commandery of Arkansas, March 23, 1872. In the year 1860 there were 22 Grand Commanderies, 179 subordinate Commanderies, and 7,808 Sir Knights. In the year 1872, there were 29 Grand Commanderies, 464 subordinate Commanderies and 36,536 Sir Knights. This shows a rapid growth in twelve years. 4,405 members were knighted in a single year—1871. All of these Grand Commanderies are under the jurisdiction of the Grand Encampment of the United States, R.E. Sir J. Q. A. Fellows, Grand Master. This grand body holds triennial conclaves—the next one will take place at New Orleans, Louisiana, on December 1, 1874.

To recapitulate:—according to the latest published proceedings there are in the United States 556 295 Master Masons, 117,971 Royal Arch Masons, and 36,536 Knights Templar—a splendid Masonic array, but only an empty pageant, unless these large bodies are actuated by genuine Masonic charity. The writer may, in a future article, describe the nature and number of the Masonic Charities of America.

TIME'S WARNING

NEW YEAR'S DAY.

Hush'd is the song of other days,
Still is the voice of ancien t'praise,
Cold is the heart so warm and true,
Sad is the change for me—for you.

Ah! yes, old friend, this New Year's Day
Recalls old seasons fled away;
The joyous room, the classic greeting,
The happy looks, the festive meeting.

Still is that room, afar that scene,
Amid the things that once have been,
We're colder, wiser far to-day,
And sentiment it does not pay!

No, Time which changes all things here—
The fond, the merry, the severe,
Has flung a shade o'er heart and brow,
And alter'd things and persons now.

And yet amid sedater life,
Amid each onward care and strife,
Amid each pleasure and each pain,
Would we were yet but young again!

For youth has magic in its glance,
Youth still can credit life's romance,
Youth still on all of earth can fling
The magic spray of early spring.

But Youth's soft voice is heard to-day,
As a new year meets us on our way;
Saying, in accents faint and low,
"Dear me how old is long ago."

Yes, old indeed, to me—to you,
Who still the path of life pursue;
But yet how little youth does care
For what has once been fond and fair.

Youth recks not now of hastening hours,
Youth heeds not now its wasting pow'rs,
Youth loves to court, and seeks to rhyme,
"And minds not me," quoth Father Time.

"And yet how vain for youth to try
To bid to Time a long good-bye,
For here I am with each new year,
With my tale of joy, my tones of fear."

"Why will not youth to me attend?
I'm sure I treat youth as a friend,
Alas! in vain I speak, I sigh,
Youth glides almost unconscious by."

"A few more years, and youth must see
A difference great, indeed, in me,
For as youth turns my glittering page
He meets me soon in tottering age."

"What has youth done with all my days?
My golden hours, my dazzling rays?
And now the end is drawing near,
While all is dark, and cold, and drear."

"List to my message pleasant youth,
List to my sober words of truth,
Turn not from my warning voice away,
With which I greet thee, this New Year's day."

W.

ANCIENT MASONIC LODGES No. 2.

BY WILLIAM JAMES HUGHAN.

THE ALNWICKE MS. AND RECORDS OF THE ALNWICKE LODGE.

Bro. E. T. Turnbull, W.M. of the Alnwick Lodge, kindly placed in our hands for perusal and publication the records of the Alnwick Lodge, the rules of which are dated 29th September, 1701, and are signed by the members belonging to the lodge of that period, and subsequently as late as August 31st, 1722. At the commencement is a good copy of the "Masons' Constitutions," evidently of date A.D. 1701, or a little earlier, and certainly a transcript from a much older document. It is similar to the "York Constitutions of A.D. 1704," which we made known to the Craft, in the "Masonic Annual for 1871" (M. C. Peck and Son, Hull). It differs, however, from it and other MSS. in some few unimportant particulars, and belongs to a year in which no other was written of those still preserved. An exact copy may be found in our "Old Charges." The following beginning to the MS. is unique.

"Draw near unto me, ye unlearned, and dwell in the house of Learning."

Ecclesiasticus, cap. 5, ver. 23.

"In the hands of the Craftsmen shall the work be commanded."

Ecclesiasticus, cap. 9, ver. 19.

Then follows the commencement of the MS. proper:—

"The might of the Father of heaven with the wisdom of His Glorious Son, through the Grace and Goodness of the Holy Ghost, Three Persons in one Godhead be with us att our beginning, and give us grace soe to govern us here in our living That we may come to his Blisse thatt never shall have ending. Amen."

It finishes with—

"These charges thatt we have reckoned, and all other thatt belongeth to Masonry you shall truely keep and well observe, so helpe you God and Holy-dooome, and this Book to the uttermost of your power." FINIS. *

The rules of the lodge are of much importance as they are dated A.D. 1701, and immediately follow the MS. ; besides which their antiquity is such as to attach much value

* An exact transcript will shortly be published in the "Masonic Magazine."

to the clauses then agreed on as the laws for the members, and are the earliest lodge laws as yet made public. They are headed:

Orders to be observed by the company and Fellowship of Free Masons at a lodge held at Alnwick Sept. 29, 1701, being the gentl. head meetingday.

1st. First it is ordered by the said Fellowship thatt there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Sept. being the Feast of St. Michael the Archangel, which Wardens shall be elected and appointed by the most consent of the Fellowship.

2nd. Item thatt the said Wardens Receive, summonie and sue all such penalties and Forfeitures and fines, as shall in any wise be amongst the said Fellowship, and shall render and yield up a just Account att the year's end of all such fines and forfeitures as shall come to their hands, or other if need require, or if the Master and Fellows list to call for them, for every such offence to pay £ s d
0 6 8

3rd. Item, Thatt noe mason shall take any worke by task or by Day, other then the King's work, butt thattatt the least he shall make Three or Four of his Fellows acquainted therewith, for to take his part; paying for every such offence ... 3 6 8

4th. Item, Thatt noe mason shall take any work thatt any of his Fellows has in hand with all to pay for every such offence the sume off 1 6 8

5th. Item, Thatt noe mason shall take any Apprentice, Enter him and give him his charge within one whole year after. Nott soe doing, the Master shall pay for every such offence 0 3 4

6th. Item, Thatt every master for Entering his apprentice shall pay 0 0 6

7th. Item, Thatt every mason when he is warned by the Wardens or other of the Company, and shall nott come to the place appoynted, Except he have a reasonable cause to shew the Master and Wardens to the contrary; Nott soe doing shall pay 0 6 8

8th. Item, Thatt noe Mason shall throw his Fellow or give him the lye or any ways contend with him or give him any other name in the place of meeting then Brother or Fellow, or hold any disobedient

argument, against any of the company reproachfully, for every such offence shall pay 0 0 6

9th. Item, there shall noe apprentice after he has served seaven years be admitted or accepted but upon the Feast of St. Michael the Archangel, paying to the Master and Wardens 0 6 8

10th. Item, If any Mason either in the place of meeting or att work among his Fellows, swear or take God's name in vain thatt he or they see offending shall pay for every time 0 5 4

11th. Item, Thatt if any Fellow or Fellows shall at any time or times discover his master's secrets, or his owne, be it nott onely spoken in the Lodge or without, or the secrets and councill of his Fellows, thatt inay extend to the Damage of any of his fellows, or to any of their good names; whereby the Science may be ill spoken of, For every such offence shall pay 1 6 8

12th. Item, Thatt noe Fellow or Fellows within the lodge shall att any time or times call or hold Assemblys to make any mason or masons free: Nott acquainting the Master or Wardens therewith For every time so offending shall pay... 3 6 8

13th. Item, Thatt noe Rough Layers or any others thatt has not served their time, or admitted masons, shall work within the Lodge any work of masonry whatsoever (except under a Master) for every such offence shall pay 3 13 4

14th. Item, That all Fellows being younger shall give his elder fellows the honour due to their degree and standing. Alsoe that the Master Wardens and all the Fellows of this lodge doe promish severally and respectively to performe all and every the orders above named, and to stand by each other (but more particularly to the Wardens and their successors) in suing for all and every the forfeitures of our said Brethren, contrary to any of the said orders, demand thereof being first made.

Sixty-nine signatures are attached, some of which were written A.D. 1701, when the rules were inserted in the book, and the remainder were appended according to the dates of initiation: e.g., "Patrick Mills 1706, made Free Decr. 27th, and George Potts made Free this 20th of Jan. 1708."

To some of the names marks are attached in the form of monograms, &c. The records are mostly taken up with the narration of fines, the arrangements for indentures, and such like, as from the earliest minute to the last (ranging from 1703 to 1757) the lodge was of an operative character, and the members assembled for the purpose of aiding one another in sickness, for the preservation of their secrets as Freemasons, and for the proper conduct of Master and Fellows both *within* and *without* the lodge. The earliest minute of the Alnwick Lodge preserved is dated October 3rd, 1703:

"Item. Itt is agreed by us whose names is under written thatt Wm. Balm brow for a breach of ye 12 Artickole shall be prosecuted according to Law, and furder James Mills of some other offence thatt will be mad appear at time convenient."

On Dec. 27th, 1705: "It is agreed and concluded upon by the genll. consent of the Lodge thatt James Mills and James Gammon, Matthew Doores [these names are all subscribers to the orders of A.D. 1701] Jno. Kennington and others, offenders, be prosecuted and find Nobles each for their absence from Warkworth and Alnwick Lodge, as witness or. hands the day & year above written. The Fines upon the said offenders. to be forthwith prosecuted as agreed by us present this day att the Lodge holden at Alnwick." (Signed) — —.

At the Lodge held — 1706 (?) several brethren, "for not meeting at the Lodge held on this Day at the usuall place upon due summons are fined six shillings Eightpence each of them."—Signed by Thomas Davidson, master, and 14 members.)

Dec. 27th, 1707: "Agreed upon by the consent of this Lodge holden att Alnwick this St. Jnos. Day, the Day and year above written Thatt James Mills of Alnwick aforesaid is by general consent of the sd. lodge chosen and elected master of the sd. Lodge. Thomas Dally jr, and Thos. Davidson Wardens."

Fines and prosecutions were common to the early Scottish lodges also. The next election occurred 27th Dec., 1708.

At Alnwick Dec. 27th, 1710: "Its ordered by the genll. consent of our Lodge that on the Third Day of February next after the Date hereof that all the Brothers and fellows concerned in the sd. Lodge then & there to appear & to concert & enquire into all such offences contrary to the Orders and Constitutions of the sd. Lodge & and to put the same in Execution, according to Law, as they shall auswer the contrary the Penalty for not

answering on the Day aforesaid six shillings, eightpence, as witness our hands the Day and year above written."

(Signed) THOMAS DAVIDSON, Master;
 MATTHEW FORSTER } Wardens;
 DARRICK MILLES }
 and Brethren.

Then follow several instances of fines for non-attendance and disobedience. The next minute is the most important of those recorded, and is the only instance we can find of sermons being preached on behalf of the Society, or, indeed, of any public appearance of the members of the Lodge in the book. That the Masons walked in procession with their aprons on, and that the Masters for the time being were held responsible for such taking place annually, the record proves clearly; and these old minutes are therefore of much interest, apart from the importance which is necessarily attached to the "MS. Constitution" of A.D. 1701, which prefaces the volume:—

That at a true and perfect Lodge kept at Alnwick at the house of Mr. Thomas Davidson, then one of the Wardens of the said Lodge the twentieth Day of this instant Jan. 1708. It was ordered that for the future no member of the said Lodge Master Wardens, or Fellows should appear at any Lodge to be kept on St. John's Day in Christmas without his apron and common square fixt in the belt thereof; upon pain of forfeiting two shillings sixpence, each person offending, and that care be taken by the Master and Wardens for the time being that a Sermon be provided and preached on that day at the Parish Church of Alnwick by some clergyman at their appointment: when the lodge shall appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sum of Tenn Shillings. The severall forfeitures to be disposed of as the then Lodge shall direct, and all persons offending shall upon refusall of paying the severall mulcts above mensioned shall be excluded the said Lodge.

Witness our hands the said Twentieth Day of Jan. 1708.

JAMES MILLES, Master of the aforesaid Lodge.

THOS. DAVIDSON } Wardens of the said
 JOHN CHARLTON } Lodge.
 (and eleven others.)

The next minute is dated Alnwick, 27th December, 1748, and

"Is to certify that we whose names are hereunder subscribed are made Free Bros. of the said Lodge holden at the House of Mr.

Thos. Harrison, Jr., Alnwick. The Lodge elected as follows: Roger Robson in Thropton chosen Master; George Snowdon and Richd. Atkinson, Wardens; Cuthbt. Yeuns, Robt. Snowdon, and Wm. Anderson, Bros. to the assistance of the said lodge."

The minute is also signed by twelve other brethren. It appears as if several leaves had been removed, and in fact in some places the remains of a few pages are distinctly visible. The proceedings sometimes are well recorded, but generally speaking the minutes are not well written. The MS. Constitutions, however, and the orders of A.D. 1701, are good specimens of caligraphy. That the lodge continued true to its operative origin even in later years is evident from the fact that *all the business* transacted at the meetings had reference simply to Operative Masonry in one form or other. On Saturday, 31st December, 1748,

"It was ordered that all apprentices that shall offer to be admitted into this Lodge, after serving due apprenticeship, shall pay for such admittance Ten shillings. Also that all other persons and strangers (*not serving a due apprenticeship*) that shall apply to be admitted into said Lodge, shall pay for such admittance the sum of Seventeen shillings. The meeting days for said Society to be the 24th day of June and the 27th day of Decr. in every year."

Certain fines are then agreed on, and officers chosen. It was

"Ordered that none shall be admitted into the said Lodge under the age of 21 or above 40. Also that in case of any of the said members of the said Society shall fail in the world, Its ordered that there shall be paid weekly out of the said Lodge 4s. Producing proper certificates of the same, and when able, the said sum to be withdrawn."

On the 24th June, 1749, provision was made for the relief of the wives and children of deceased members to the extent of half a crown weekly. It was also

"Ordered that there shall be paid out of the said Lodge Dan. Cuthbertson musicians the sum of Ten shillings yearly (to wit) 5s. at Christmas and 5s. at Midsummer."

The same sum was also agreed to be paid to Mr. Nich. Brown, as Clerk to the Society and in like manner. At this lodge (24th June, 1749) there was left "in the Box or Lodge" £3 4s. On the 27th December in the same year the amount was raised to £7 5s. 10d. The largest sum recorded was

at the lodge held June 24th, 1756, when a net balance was declared of £51 16s. 10d. The following entry is made:—

“Inrollments of Apprentices—James Swan bound apprentice to Patrick Mills, November, 1751; Edward Robinson bound apprentice to Michael Robinson, April, 1752.”

We find that these two Master Masons (*i.e.* Mills and Robinson) were members of the lodge.

The minutes conclude with a statement of accounts dated “June ye 24th, 1757,” and mentions that two shillings were “paid for Travelling Brother.” Whether any but operative Masons were admitted we cannot determine from the volume of records. It is probable other than Masons were accepted as members, which, after all, would be nothing unusual, for gentlemen were received into operative lodges in the seventeenth century. Mainly, however, if not *wholly*, the Alnwick Lodge was an operative one, and was for the protection of the Craft and the benefit of the Craftsmen. The question as to “Three Degrees” being worked prior to A.D. 1720, receives no additional light from these minutes. In common with all old Lodge Records that we have examined there is a uniform silence as to Masonic *degrees* of any kind, and we do not think that these Alnwick Lodge Minutes are likely to prove more than usually valuable, although, of course, these being the earliest of their kind yet discovered in England gives them a peculiar prominence, and confers a special English value on their contents. In Scotland the fact of lodge records dating back to 1701 is nothing uncommon.

According to the “Bombay Gazette,” “a large number of European, Parsee, Mahomedan and Hindoo Freemasons had the pleasure of witnessing the presentation of a Past Master’s Jewel, a beautiful time piece with a glass dome, and a Masonic work to W. Bro. Darasha Ruttonjee Chichgur, the immediate P. M. of Lodge ‘Rising Star of Western India,’ as a token of the appreciation of members of the lodge of his services to the Craft during his year of office—1872. The same evening the Provincial Grand Master, with his Officers, happened to be on an official visit to the lodge, and these, with the Masters and members of sister lodges who had been invited at the interesting proceedings, formed a very respectable gathering at the Scottish Masonic Hall. W. Bro. Chichgur acknowledged the presentation in an appropriate address, and assured his adherence to the interests of the Craft in future years.”—*Masonic Herald, Calcutta.*

THE PRESENT POSITION OF MASONIC HISTORY, No. 1.

I propose from time to time to call the attention of the readers of this Magazine, to the present position of what perhaps may not inaptly be termed the “Historical Question” amongst us, that, so we may see how far we have hitherto successfully travelled along the somewhat dusty highway of our Masonic Annals. Now there are certain canons of criticism, I feel bound to lay down strongly at the outset, as otherwise we are but repeating in truth an “oft-told tale;” we are in our turn but handing on to others, what we have received without consideration and investigation, from those who went before us in our Masonic life, from our predecessors in the “Ancient and Royal Art”

The first canon of criticism that I would therefore lay down to-day, when we approach the Historical Question of Freemasonry is, that, we must not treat Freemasonry in any other way, than, we would treat, the many grave and interesting topics of historical discussion and consideration. We must not draw near the “vexata quæstio” of the Antiquity of Freemasonry, or its origin, with any pre-conceived notions or favourite theories of our own. We must not sacrifice the ever great cause of historical truth, at the shrine of any false god, whether of sentimentalism on the one hand, or of scepticism on the other. In the next place we must, in treating the subject historically and critically, really carry out the rules and regulations of historical criticism. We must not put forward our own views, and defend them “à l’outrance,” unmindful of evidences which are undoubted, and of facts which are incontestable. We must not call our treatment of so serious a subject, as the Antiquity of Freemasonry, history or criticism, and then make it a personal question or an individual theory, and then complacently assume, that, we are right, and that, everybody else is wrong.

But we must approach the subject in calmness, moderation, and thoughtfulness, we must submit it to the crucial tests of sound reason and simple evidence; we must discard prejudices and pre-conceived opinions, and endeavour honestly to educe from the "debris" of the past—from the twisted skeins and confused maze of anachronisms and unscientific records, the sober tale of truth, of reality, and of genuine narrative.

Again we should not treat the question as with a criticism ready made. We live in an age of many doubts, and more negations. Hardly anything now-a-days appear to be able to withstand the sweeping advance of a cold, and calous, and destructive criticism.

There is a tendency amongst us, somewhat hastily to assume, that, all is unreliable in our Masonic traditions for instance, which is not strictly provable to-day, by the common rules of substantial evidence, and therefore we are too hastily condemned and treated as belonging to an obsolete school, who raise a word of warning or suggest a plea for deliberation. I hope to show, that, even on the most critical grounds, traditions have a value of their own, and that a tradition is not to be rejected merely because it is a tradition, and as such to a great extent, resting more on credibility for acceptance, than on actual evidence. Keeping then these three principle canons of criticism before us to-day, let us in the first place consider what is our Masonic history in reality. Suppose we were beginning the study of Masonic history as painstaking students, what should we discover? What should we assert?

We find a society existing in almost every country of the known world, what are its annals of life and progress?

Is it modern or ancient? is it of these two last hundred years? is it traceable to mediæval times? is it the creation of yesterday? or is its origin lost in the dimness of ages long since dead and

buried in the common tomb of humanity?

Now to answer these questions properly we must take our time, we must not reply to them too hastily on the one hand, or dismiss them as impossible to deal with on the other. And before we answer them ourselves, let us try and ascertain if others have written upon the same subject, how they looked upon it, how they treated it.

Well, the moment we do so, we find that the subject is not new, but has been already exhaustively treated, by many very able writers.

These writers may be divided into several schools.

There are those, though their views are those of the past rather than of the present, who treat Freemasonry as a product of the ancient mysteries. That there may be a portion of truth in their views, I for one do not think is to be denied, but their general proposition is one which does not harmonize with the stern demands of "cause and effect," or the pressing claims of a constructive criticism.

There is another class of writers, who like still to linger amid the somewhat fanciful, if fascinating, theory of a crusader origin.

But at the present moment, except Bro. Yarker, I know of no able writer who really accepts such an explanation of our Masonic history, and I think we need not dilate further upon it.

A third view of Masonic history is that propounded by Bro. J. Findel of Leipsic, well known for his most valuable "History of Freemasonry." His theory is shortly summoned up thus—as he originally propounded it, in his German history, namely that the history of Freemasonry is practically the history of the operative Masons, or "Steinmetzen" in Germany.

He gave, in the German text, a description of a mediæval Masonic reception, under a Benedictine Ritual, which had such a striking similarity with more modern usage generally,

that, I for one certainly fully accepted his theory as far as it went, unhesitatingly and undoubtingly. That view of his has been accepted I believe, by a considerable portion of later German Masonic writers, and has been effectively reproduced by Bro. Steinbrenner in America.

The fourth view of Masonic history, is what may be called the guild theory. That view accepts the organization of the trade guilds, and of the pure Craft assemblies, as precursors and ancestors so to say, of the Grand Lodge of 1717. But some of those who hold that view, go on a little further.

Some content themselves with tracing back the "guilds" through Norman, and Saxon times in this country to the Roman Sodalities, while others would pass on through the Roman Sodalities, and link themselves on to the old building corporations of the world, in Greece and Egypt, Tyre and the Holy Land; and would accept the tradition of the Masonic Legends which connects Freemasons with the building of the temple. The school of able German Masonic Writers on Masonry who flourished in the beginning of this century, like Krause and the writers in the Altenburgh journal, and above all Lenning, though they did not repudiate this further view, seem to have been mainly solicitous about the Roman Sodalities.

Schauberg, a writer of our own time, seems also to accept Lenning's theory, and that of Krause, and Clavel a French writer, and Ragon another French writer, practically repeat these views and adopt those theories in their works.

There are also many other writers, mostly foreign, of the early part of this century, many still anonymous, who accept the same theory; so that those, who like myself, have as yet seen no reason to give up this older view of our Masonic history, err if we do err in very good company.

I fully admit, as all Masonic students must admit, that, to our German brethren, and especially to Kloss, all who

value critical enquiry, and untiring research, and scientific treatment of historical annals and ancient evidences, must ever feel a deep debt of gratitude, and I have more than once expressed what, I consider the Craft in its entirety owes, alike to the earlier and the later school of German Masonic writers.

There is one more view which I must also touch upon, before I close this article, which is the view propounded by Bro. Buchan, and which we may call the 1717 theory, that, if I understand his arguments aright, separates altogether speculative from operative Masonry, the Grand Lodge of 1717 from the mediæval and earlier guilds.

He denies, as I read his words, that there is any connection between the two systems; that, the Masonic guilds had no mystical teaching, or none which was not at any rate common to other trades and "mysteries," and that the guilds were merely trading and operative bodies.

Now no one denies, that, our present speculative Freemasonry takes its present form from 1717, but what others and I contend for, is, that those Masons from the four or six lodges who met in 1717, were the members of the old operative lodges, and that what they then handed on to us, is with some needful modification, the same system practically, as that which distinguished the operative guilds and the Grand assembly.

But I find that I must stop here today, lest I should try the patience and weary the attention of my readers. I propose, in a subsequent paper, to consider what are our sources of Masonic historical evidence, manuscript and printed, from which our writers have derived their statements and their authorities.

When I have exhausted our existing sources of historical evidence, I propose to point out what is the result which may be fairly claimed as having been attained, whether from consentient historians or conflicting schools.

A. F. A. WOODFORD.

MEMBERSHIP OF THE GRAND
LODGE OF SCOTLAND;
WHAT IT IS AND WHAT IT OUGHT
TO BE.

BY AN OLD PAST MASTER.

I wish to be permitted in the pages of the Magazine to call the attention of the brotherhood to the state of matters in the Grand Lodge of Scotland, which has long been such as imperatively to call for general action on the part of the brethren within the jurisdiction to remedy evils deeply affecting the interests and honour of the Craft, and has now, in consequence of a beginning of such action and of resistance to it, become extremely critical, so that those who wish to see the accomplishment of a thorough and much to be desired reform have need immediately to bestir themselves. The character of the Grand Lodge must always be of great importance to the whole Masonic fraternity; and therefore also its constitution, upon which its character cannot but in a great measure depend; for by its constitution will certainly be determined the general fitness or unfitness of its members to occupy their high and responsible position, to exercise jurisdiction over all the lodges of the kingdom, and to decide in questions of great consequence, often involving points of difficulty; and also to set an example to the whole brotherhood in the good working of the Grand Lodge, its constant maintenance of the laws and principles of Freemasonry, and the order, decorum, and brotherly kindness of its meetings. If the Grand Lodge were generally, or even to a large extent, composed of members whose education fitted them for their judicial functions, and whose character and social position commanded respect—men well esteemed amongst their brethren and in the lodges of which they are representatives for their knowledge of Freemasonry, who could not be suspected of any meanness or underhand dealing, of any jobbery for private ends or pliancy to influences such as a wealthy brother might choose to exercise in order to gain some purpose of his own, and who could neither themselves be guilty of any breach of the rules of Masonic brotherliness and gentlemanly propriety in their meetings, nor permit any one present to be so without his being immediately checked,—it would

exercise a powerful beneficial influence, which would be felt in every lodge within its jurisdiction, and would greatly tend to promote the prosperity of the Craft and to elevate it in general estimation over the whole country. There would then be great advantage to the office-bearers of lodges even in distant places in frequently attending the communications of the Grand Lodge, from which they would carry home an increased knowledge of Freemasonry and an improved acquaintance with the way of conducting every part of the work of a lodge, whilst their intercourse with brethren at its meetings would be as pleasant as it would be profitable. But I need have no hesitation in asserting,—for it is too well known to be for a moment disputed, or to be censured as the unnecessary revealing of an unpleasant secret—that the Grand Lodge of Scotland has hitherto for many years been far from answering to this description. Scandals have abounded in its history, which have in some instances resulted in driving away from all further participation in Masonic matters brethren who were among the most worthy of honour in the brotherhood. The meetings of the Grand Lodge have not always been peaceful, orderly, and harmonious, but sometimes even scenes of brawling and riotous contention, in which fierce words were uttered such as never ought to be addressed by a Mason to a brother mason, and such as are not usual in any assemblage of gentlemen; whilst, instead of discussions being carried on as they ought to be, and as the laws of Freemasonry specially require that they should be, with mutual courtesy, it has been a common thing for a brother proposing or advocating a motion not agreeable to the majority of those present, or to a section of them, to be met by shoutings, howlings, and all kinds of offensive noises on the part of members resolved beforehand not to regard any reasons which he might advance. To a brother from a distant part of the country accustomed to think of the Grand Lodge with great respect, and happening on such an occasion to be present, the spectacle could not but be both an astonishing and a painful one, not a little calculated to disgust him with Freemasonry altogether. And brethren from England, America, and other countries, happening to be present at a meeting of the Grand Lodge, could not

but carry away a most unfavourable impression of Scottish Freemasonry from what they might see and hear.

And what is the reason of all this? Those who have considered the subject are, I suppose, pretty unanimous in the opinion that the whole evil has its origin in the proxy system which has been introduced into the constitution of the Grand Lodge of Scotland. The proxy system is a peculiarity of our national Grand Lodge. Not a vestige of it exists, in any other Grand Lodge in the world. It seems to be altogether of Scottish invention; and those by whom it was devised would have little reason to be proud of it if they were now witnesses of its results. The purpose which it was intended to serve is easily understood. It seemed probable, when the Grand Lodge of Scotland was established, 137 years since, that the attendance at its communications of the Masters and Wardens of lodges at a distance from Edinburgh would ordinarily be small, so that there was danger of the whole business of the Grand Lodge being carried on, even from year to year, by a very few persons, the representatives of the lodges only of Edinburgh and its immediate vicinity, who would thus acquire an undue power over all the lodges of the kingdom. To obviate this danger, the right was given to lodges whose Masters and Wardens could not conveniently attend the meetings of the Grand Lodge in Edinburgh to appoint in their stead Proxy Masters to represent them in the Grand Lodge, as to whose qualifications it is only requisite that they should be Freemasons, members of a Scottish lodge in full enjoyment of Masonic rights and privileges. And it was arranged that each Proxy Master should appoint two Proxy Wardens, they also, of course, being brethren belonging to some Scottish lodge, and that they along with him should be representatives in the Grand Lodge of the lodge which had elected him. The theory was that lodges would elect as Proxy Masters brethren well known to them, or in whom, from sure testimony of those who knew them, they felt themselves entitled to place full confidence, that so they might be well represented and their interests well cared for in the Grand Lodge. It naturally happened that the brethren chosen as Proxy Masters, and the Proxy Wardens whom they appointed, were

mostly resident in Edinburgh. It also happened that many lodges, especially those in the smaller towns and villages, not regarding their right of appointing a Proxy Master as of great value, made no such appointment, and were contented to remain unrepresented in the Grand Lodge; also that many were ready to elect as their Proxy Master any brother who was recommended to them, although they had never previously heard of him, and knew very little of the brother or brethren who recommended him. And thus it came to pass that, if a member of the Grand Lodge had some particular object which he wished to carry, and in favour of which he was doubtful if there would be a majority of votes, the way was open to him to secure a majority by packing the Grand Lodge with creatures of his own; and if a number of members combined for such a purpose, and they were willing to spend a little money, it was easy for them, within a very short time, to effect a great increase of the number of their supporters by the addition of new Members to the Grand Lodge. In this way a mere clique obtained an almost absolute control of the affairs of the Grand Lodge, and managed them very much at their own pleasure, to the grievous injury of its character and the discredit of Freemasonry. It was, doubtless, the expectation of the founders of the Grand Lodge, when they introduced the system of representation by proxy, that the presence of a large number of the most enlightened and esteemed of the brethren would thus be secured in the meetings of the Grand Lodge, giving wisdom to its councils and moral weight to its decisions, so as to promote in a high degree the interests of Freemasonry in Scotland, and to uphold its honour. But the result soon proved the very opposite, and the evil has gone on increasing until it has become intolerable. The Grand Lodge, no doubt, has always reckoned among its members some of whom both the brotherhood and their country have reason to be proud; but very many are of an entirely different class,—ill-educated, uncultivated men, of low social position, and possessing no more knowledge of Freemasonry than the least instructed and least proficient in any Edinburgh lodge, and this, it may be safely said, is very little knowledge indeed;

whilst not a few of them are men who ought never to have been accepted and initiated in any lodge at all, and who would not have been so by a lodge properly careful of its own respectability and of the reputation of the order,—men ready to support by their votes those who were willing to pay for them their Grand Lodge fees, to entertain them now and then with a good supper, or to treat them to their perfect content with toddy. And it is a fact not to be denied that elections of office-bearers have been carried in the Grand Lodge, and resolutions passed of which all good and worthy Masons have cause to be ashamed, by the votes of such men, mustered beforehand in a tavern, and coming to the Grand Lodge not for the purpose of deliberating, but simply of voting,—not to consult the interests of the Craft, but those of their liberal entertainers. To pack the Grand Lodge, men have been chosen from the lowest ranks of society. It was not necessary that they should be already Freemasons in order to be fixed upon as eligible. They could be made Masons in order to become immediately Proxy Masters or Proxy Wardens, and so to be members of the Grand Lodge. Masons newly made were in many cases apparently selected in preference to those of longer standing. All that was requisite was that they should be ready to vote in a particular way in some particular case, or generally to give their votes according to the wish of the person who procured for them the honour of being made members of the Grand Lodge. If, when sounded on the subject, they pleaded their ignorance and inability to determine for themselves how they should vote, they were told that nothing was more simple,—that they had only to keep their eye on a particular brother, and hold up their hand when he held up his. If, when tempted by the proposal of so high an honour as that of a place in the Grand Lodge; they objected the difficulty of paying the fees, they were told that this need not give them any concern, as the fees would be paid for them. The proper men being secured, it was only necessary to ascertain what lodges were without representatives in the Grand Lodge, and to apply to each of them, through some appropriate channel, for the appointment of a certain brother as their Proxy Master, who, upon being appointed, lost no time in ap-

pointing two Proxy Wardens. And thus was the Grand Lodge of Scotland packed with members who knew not and cared not how it behoved them to act as Freemasons, and who could not behave themselves as gentlemen.

To rescue the Grand Lodge from this degradation, and from the domination of the ruling clique which had degraded it, and whose power was due entirely to the success which had unhappily attended their unmasonic and dishonourable proceedings, became in the eyes of very many of the best and worthiest of the Freemasons of Scotland an object of the highest importance; but how to accomplish it by fair and honourable means—and they could use no other—it was not easy to determine. On considering the subject, however, they were led unhesitatingly to refer the whole evil to the proxy system, the one peculiarity in which the constitution of the Grand Lodge of Scotland differs from that of other Grand lodges. They could not observe without much pain the difference between the Grand Lodge of Scotland and the Grand lodges of other parts of the world,—notably, for example, the Grand Lodge of England,—in the character of its meetings and proceedings, and in the estimation in which it is held throughout the country. They had no difficulty in assuring themselves that the great majority of the men whose presence in the Grand Lodge of Scotland stamped upon it the character which it unhappily bears were Proxy Masters and Proxy Wardens; and they came to the conclusion that the only way in which a thorough reform could be effected was by the abolition of the proxy system, and the restoration to the Grand Lodge of what may be called its natural constitution. They considered, further, that whilst the proxy system had utterly failed to serve the good purpose which it was intended to serve, and had been abused to serve a purpose of the most opposite kind, the reason which had led to its adoption had ceased to have the force which it had in last century, or even at a much more recent date, through the greatly increased facility and speed, and the diminished expense, of travelling.—Freemasons from even the most distant parts of the country being now able, without much inconvenience, to attend from time to time

the communications of the Grand Lodge ; which also, they began to think, might with advantage be held occasionally in Glasgow, and perhaps in Aberdeen, and not always in Edinburgh. It appeared to them, likewise, that great benefit to the cause of Freemasonry in Scotland might confidently be expected from the regular or frequent attendance of brethren from all parts of the country at the meetings of the Grand Lodge, if these were conducted, as they ought to be, and as they certainly would be, if actual Masters and Wardens of lodges and Past Masters were its only members,—brethren of knowledge and experience, as well as of unquestionable respectability, who, meeting with each other, would mutually impart and receive instruction, and that thus the working of the Grand Lodge and the conduct of its meetings would become a pattern for all the lodges within its jurisdiction. That all Past Masters should be recognised as entitled to a place on the roll of the Grand Lodge for life, as is the case in the Grand Lodge of England and other Grand lodges, they thought likely to be of most beneficial effect, as securing in the highest possible degree the presence of brethren of knowledge and experience in all its meetings : whilst thus, also, lodges would almost necessarily be led to a frequent change of their highest office-bearers, and few or none would continue, as has been too much the practice in many lodges in Scotland, to reelect the same brother year after year to the office of Master, and the same brethren as Wardens, the younger brethren thus having had no encouragement, from the prospect of the possible attainment of Masonic honours, to apply themselves diligently to the study of Freemasonry, and so to qualify themselves for performing the functions of office-bearers. Were the Grand Lodge what it ought to be, and what by the abolition of the proxy system it might be expected to become, presence at its meetings would certainly be esteemed a desirable privilege, and a place amongst its members a high honour, and thus brethren would be stimulated to aspire to the offices of Master and Warden, and to seek the learning necessary for a proper discharge of the duties of these offices in the lodges of which they are members.

But how was the abolition of the proxy system to be accomplished ? Partly by in-

ducing lodges to recall their proxy commissions, and by stimulating actual Masters and Wardens of lodges to avail themselves of their right, and to take their places as members of the Grand Lodge ; and in this direction some progress has been made. It is evident that if this change were generally to take place, the proxy system would die a natural death. But something more seemed to be necessary for the speedy and complete reform of the Grand Lodge,—namely, that the Grand Lodge, like the Parliament of the United Kingdom when it passed the Reform Bill, should reform itself. Accordingly, at the Quarterly Communication held in May of the present year, a motion was made and seconded, of which due notice had been given, as required by the laws of the Grand Lodge, by the proposer and seconder, at the immediately preceding Quarterly Communication in February, to the effect that, from and after the commencement of the next Masonic year, the Grand Lodge should consist exclusively of the Most Worshipful Grand Master, the Most Worshipful Depute Grand Master, the Most Worshipful Substitute Grand Master, the Provincial Grand Masters and Depute Grand Masters, the Grand Wardens and Provincial Grand Wardens, and the actual Masters and Wardens and Past Masters of lodges. This motion was, in fact, a complete Reform Bill, leaving no further change to be desired, and yet not in the slightest degree revolutionary, but, on the contrary, a return to the sound principles of Freemasonry, and a perfect assimilation of the constitution of the Grand Lodge of Scotland to that of all other Grand lodges in the world. Care having been taken to apprise brethren throughout the country of the motion to be proposed, and especially the actual Masters and Wardens of lodges not represented by proxy, and to stimulate these to a discharge of their duty on this important occasion, many of them responded to the call, and there was a large attendance at the meeting of the Grand Lodge in May. The dominant clique found themselves in a minority, and the motion was carried. It now seemed that the much-needed reform of the Grand Lodge was thoroughly accomplished, and that we had only to wait till the commencement of a new Masonic year to see the happy fruits of it. But difficulties were not, and

are not, yet over. The contest was not at an end, and is not likely to be so for some time to come. The reformers in the Grand Lodge trusted too confidently in the completeness of their honestly-won victory, and did not sufficiently consider how unscrupulous and ingenious were the opponents over whom they had prevailed. They were aware that two Quarterly Communications of the Grand Lodge still remained to be held during the currency of the present year; but they knew that, according to the laws of the Grand Lodge, no motion could be made in it without notice given at the previously Quarterly Communication, and that no resolution adopted could be rescinded or modified, or the subject of it again taken into consideration, till after the lapse of twelve months from the time of its being adopted. When the Quarterly Communication took place in August, therefore, no thought being entertained by them that anything could even be said about what had been done in May, and no business of special importance being expected to come before the meeting, there was a comparatively small attendance of members, and the old leaders of the Grand Lodge saw that their supporters were in a large majority, which probably they had taken care to secure. They were not slow to seize the opportunity. It would not have done openly to violate the laws of the Grand Lodge,—to reconsider a subject on which a resolution had been adopted before a year had elapsed, or to entertain a motion made without previous notice given. But on the minutes of the May meeting being read, it was decided by a majority that the minutes should not be approved in so far as the resolution for reform of the Grand Lodge was concerned, because that resolution was *ultra vires* of the Grand Lodge. No such procedure ever took place, I suppose, in the history of the Grand Lodge of Scotland, or of any other Grand Lodge; and being without precedent, it must be considered entirely on its own merits. It was not open and honourable procedure; the absence of previous notification of intention is sufficient proof of this. It is evidently an attempt to evade the laws of the Grand Lodge, and to annul a resolution without formally rescinding it. Any attempt to evade a law is odious in its very nature, and no one can doubt that it is

the duty of all true and worthy Freemasons to put down everything of the kind. Again, if this decision of the Grand Lodge in August should be allowed to stand, and the resolution adopted after due notice of motion and due deliberation in May to be nullified by it, the state of matters in the Grand Lodge would evidently be worse than ever; for a precedent would be established which would enable an artful and unscrupulous clique virtually to set aside at their pleasure, when by mustering their supporters they could obtain a majority, every law intended for the protection of Masonic freedom and independence. The carefully considered resolution of a large meeting might on any opportunity be over turned, in as this case, by a small meeting, which the members forming the majority present had been privately invited to attend for that special purpose. The action of the Grand Lodge in August is unprecedented, in any body having a constitution and laws. What would be thought of the House of Commons or the House of Lords declaring a resolution already adopted by the House, or the vote by which a bill was passed, to be *ultra vires*? If such a thing could be done, the whole affairs of the country might be thrown into inextricable confusion.

At the close of the Quarterly Communication in August, notice was given of a motion for the substantial reversal of the unconstitutional resolution of the lodge that evening; and when it came on for consideration at the next Quarterly Communication in November, a kind of compromise was agreed to that the consideration of it should be further postponed till February, that the subject might meanwhile be considered in the Lodges and their opinion ascertained. It seems fair that the lodges should be consulted. But I doubt if the course pursued by those seeking the reform of the Grand Lodge was the best possible. It was necessary that some protest should be made against the resolution of August, but those who carried that resolution will have virtually gained their object, if the Grand Lodge meets in February, constituted as before, and not in accordance with the motion of May, which would thus be treated as a dead letter. I hold that the motion carried on May ought to be

upheld, as not lawfully rescinded, and therefore in full force.

It is not impossible that the question of the validity of the proceedings of the Grand Lodge in August—of their right to set aside as *ultra vires* the resolution adopted in May—and therefore also the question if that resolution was really *ultra vires* or not, may come before the Court of Session with reference to rights of property. I have little fear as to what the judgment of the Court would be if a disruption should take place in the Grand Lodge between those who uphold the resolution of May and those who desire to sustain the adverse decision of August. In one point of view, it may be said, the reforming party amongst the Freemasons of Scotland have nothing at all to fear. They have only, if they find such a course necessary or expedient, to withdraw from the Grand Lodge as utterly corrupt and degenerate, and to constitute a new Grand Lodge, to which, I am confident, such a number of lodges and estimable brethren would adhere, that the old Grand Lodge and its adherents would soon sink into insignificance and contempt. They would thus, indeed, renounce all interest in the property of the present Grand Lodge; but they would also be free from all responsibility for its debts, which, through long-continued and gross mismanagement, are so heavy, that to be quit at once of the property and of them would, as a mere matter of pounds, shillings, and pence, seem very desirable. But on other and higher grounds I cannot, as a Freemason, think a disruption amongst the Freemasons of Scotland a desirable thing, and, least of all a disruption taking place through the voluntary withdrawal of those who seek reform. If there must be a disruption, let them still maintain that they stand on the good old ground; let them not constitute a new Grand Lodge, but, wherever they meet to open a Grand Lodge constituted in accordance with the resolution of May, 1873, let them open it as the Grand Lodge of Scotland, the same that was founded in 1736; let them claim the old name and the property, and accept the debts. This is the course which I think brethren throughout the world would generally most approve,—the most constitutional and truly Masonic; and in this way, if, as I expect, they are found to be

legally in the right, their victory would be altogether complete, and the separation of parties would speedily come to an end, for none apart from them could pretend to constitute either lodge or Grand Lodge, or to carry on the work of Freemasonry.

It were a strange thing indeed if the resolution adopted by the Grand Lodge in May should be found *ultra vires*. It must then be held that the Grand Lodge of Scotland is for ever unable to reform itself in any way, or to make the least modification in its own constitution, but must remain to the end of time, or of its own existence—which in that case would probably not be very prolonged—exactly such as it is. This must be the contention of those who stand up in support of the decision of August, if they have to plead their cause in the Court of Session; and how can it be maintained in face of the fact that the British Parliament has reformed its own constitution, as to the qualification of members of the House of Commons, as to the qualification of electors, and as to the constituencies entitled to return members,—depriving boroughs of that right, conferring it on towns which did not possess it before, uniting counties that had formerly separate representatives, and dividing counties to increase the number of their representatives? It seems absurd to imagine that everything in the constitution of a body which, like the Grand Lodge of Scotland or the Parliament of the United Kingdom, is amenable to no higher authority, should be regarded as in every particular stereotyped and fixed, unchangeable as the laws of the Medes and Persians, as it must be if it is to be held debarred from any attempt to reform itself. It is otherwise with a body corporate, subordinate to a higher authority and deriving its constitution from it, as a burgh or any company incorporated by Act of Parliament, or a lodge holding of the Grand Lodge. It cannot change its own constitution even in the most minute detail, and changes can only be effected by the same authority by which the original constitution was bestowed. But changes may in any case be effected somehow; and as to a Grand Lodge, it is above all necessary that the general approbation of the Masonic brotherhood should be obtained, a sufficient security that nothing will be done contrary to the

ancient landmarks and the essential principles of Freemasonry.

But the question of greatest importance now is, What is to be done at the Quarterly Communication in February, when, in all probability, the future of Scottish Freemasonry for a long time will be decided? It may be taken for granted that many brethren holding proxy commissions will then present themselves to be received as members of the Grand Lodge; and it is to be expected, also, that many actual Masters and Wardens of lodges will present themselves, claiming to be so received, although, in consequence of the motion of May, 1873, their lodges have not thought it necessary to cancel previously existing proxy commissions; also that many Past Masters will claim their right in terms of that resolution,—real Past Masters, I mean, to whom alone the resolution can be understood to refer, and not brethren who never were Masters at all, but who have been raised to that Masonic honour, known only to Scotland, of the Past Master's degree. Which of these are to be received,—the men whose claim is founded on the motion of last May, or the men whose claim rests entirely on its nullity as *ultra vires* of the Grand Lodge? And how is this to be decided? When a new House of Commons meets after a dissolution of Parliament, all men who have been returned in the ordinary form are received as members, even although there may be some of them whose election is disputed, and who may be unseated when the question is tried; but in the meantime they take their seats and give their votes, and, when any of them is unseated, there is no going back on what has taken place in Parliament to inquire whether any disputed question has been decided by their votes, but these votes having been given, are for ever good and valid, as much as if their election had been confirmed. But this mode of procedure does not seem to yield even a hint that might be useful for guidance in the case we are considering. If the brethren whose right to be received as members of the Grand Lodge is undoubted on all hands were alone to be enrolled as members, and the rights of others to be tried by them, then all Proxy Masters and Wardens, and all Masters and Wardens of lodges having uncanceled proxy commis-

sions, and all Past Masters not holding proxy commissions, would be left out, and everything would be left to the decision of a comparatively small number of brethren; whereas the House of Commons evidently proceeds on the assumption that the disputed and doubtful elections will be few in comparison with the indisputable, which would here be far from being the case. Nor can the motion be entertained that the decision of the Most Worshipful Grand Master, or of the presiding office-bearer on the occasion, should determine any question of this kind; for this would be a renunciation of the rights and privileges of Freemasons, and a concession of power to office-bearers which it was never meant that any, even the most exalted of them, should possess, and which it would be inconsistent with the most essential principles of Freemasonry that they should possess. Here, then, we seem to come to a dead-lock, or to this, that one or other of the parties must give up their claims and their cause, if no separation is to take place. The strongly manifested opinion of the general body of the Freemasons of Scotland might possibly lead to such a result, and I think I know on which side that opinion is. But I am afraid it is too much to expect it to be expressed in such a way before next February—so generally, so unmistakeably, so convincingly,—that the present dominant clique of the Grand Lodge would give way before it, and give up their cause as hopeless. It is rather to be expected that both parties will meet resolved to try their powers. And what then is to be done? For the moment, but only for the moment, the voice of the presiding office-bearer—the Grand Master, the Depute Grand Master, or the Substitute Grand Master, or whoever else may fill that place—may outweigh all other considerations, in so far as at least to determine the question as to present occupancy of the Freemasons' Hall. Who could resist his authority? Nobody would attempt it, in regard to the mere place of meeting. But if the reforming party are to be driven to extremities, and the claims of their members are to be rejected by the then apparent authorities of the Grand Lodge, or if those whom they hold to be no members are received as such, they must withdraw themselves, not waiting for a resolution of the so-

called Grand Lodge against them,—for that would be something like a suicidal course,—but at once and without delay, and must proceed to open a Grand Lodge, as the Grand Lodge of Scotland, in whatever place of meeting may be convenient. And then will come the tug of war as to the right to the name of the Grand Lodge of Scotland, and the right of property, with its heavy accompaniment of debt. But it would be good to have the property, debt notwithstanding, for the sake of the maintenance of Scottish Freemasonry, with all its hereditary claims to respect, diminished as these have been by the conduct of the Grand Lodge, and for the sake of all the books and documents of which the Grand Lodge has possession.

It may be asked how the brethren claiming to be members of the Grand Lodge in virtue of the motion of May, 1873, and those agreeing with them in opinion, whose membership in the Grand Lodge is undisputed on any hand, should proceed, if they find it necessary to withdraw themselves from the Freemasons' Hall, on the ruling of the Grand Office-bearers against them. The question seems to me to be one easy to answer. They ought to proceed at once to open the Grand Lodge,—not *a* Grand Lodge, but *the* Grand Lodge of Scotland,—fully asserting their claim to be its true members. They would, of course, place in the chair the highest office-bearer present. I cannot, of course, pretend to know how, in the event of such a separation, any Grand Office-bearer might act, or with which party he might be expected to associate himself. But if the reforming and really constitutional party in the Grand Lodge were to find themselves in their separate place of meeting without any of the Grand Office-bearers, they could still proceed by calling to the chair the highest office-bearer present. It may be asked if they should then at once proceed to declare a separation from those left in possession of Freemasons' Hall and its furniture till the decision of a civil court may determine the rights of property, and if they ought at once to elect a new Grand Master, as if the office were vacant, and so on as to other offices. I answer that they ought not, but that for a time they should proceed as if a mere mistake had

been made by their brethren, which might be soon corrected, taking no notice of the existence of the other pretended Grand Lodge, except in so far as it might be necessary to do so in the law courts; but, Masonically, not acknowledge their existence in the slightest degree, and proceeding, not as if high offices were vacant, but only as if the high office-bearers were accidentally absent. The time might come, and would come ere long, when they would have new elections to make on the natural vacation of these offices, and then they could appoint to them brethren worthy of the honour; and I have no doubt they would appoint brethren whom all men, initiated or profane, would deem worthy of the honour.

I think the course is clear for those who desire the reform of the Grand Lodge of Scotland, the thing of all things most necessary for the advancement and prosperity of Freemasonry in Scotland. It is not to be pursued without effort and some degree of difficulty; but if it is pursued as it ought, I for one feel confident that the result, ere long, will be a perfect and glorious success. I trust brethren throughout the country will see the importance of making suitable arrangements before the meeting of the Grand Lodge in February, and that there will be a very large attendance of Masters, Wardens, and Past Masters, prepared to assert and maintain their rights.

SILENCE AND DARKNESS.

Her head is low; her eyes are closed;
 Within the darkness sweet she lies
 Of twining leaves and nestling flowers,
 Shut in from summer's purple skies,

Silence the poetry of Night!
 Silence, the sister-twin of gloom!
 Hangs shuddering o'er the faded form,
 And sentinels her lonely tomb.

That loving heart is folded now
 In Nature's calm and holy breast,
 Where doleful shapes of grief no more
 Shall flit around its dreamless rest.

Oh, heart of hearts! though now so still,
 And mute to all these words and sighs,
 Above the passion of our tears
 Thy memory like a star shall rise;

A charm shall fill the midnight air,
 More brightly Faith and Hope shall shine;
 And Heaven itself yet dearer seem,
 Because it is thy home divine.

R. WENTWORTH LITTLE.

WHAT OUR LODGES DO FOR THE CHARITIES.

There is one point on which I am anxious to say a few words to my brethren, that is concerning our lodge contributions to our great charities.

This seems to me to be a very weak point in the present practical working of our lodge system. Individual brethren do a great deal, particular lodges make remarkable efforts, for the best of all causes and the truest of all work, but if any of us will read over the subscription list of our charities they will soon find that our lodges are "generaliter" very badly represented in that otherwise goodly list.

Indeed we soon discover that a large proportion of our lodges do not, *quâ* lodges give anything to any of the charities habitually and regularly. It is true that brethren of most lodges qualify as stewards of the charities at the various anniversaries, individual members of numberless lodges are life governors or vice-presidents, but the lodge itself does not contribute from its corporate funds, and does not appear in that yearly record of our charitable efforts, which our energetic brethren, F. Binckes, or R. W. Little, or J. Terry, as the case may send forth, annually to all subscribers to our four great and admirable Metropolitan Masonic Charities.

And when I say Metropolitan, I must guard myself against being misunderstood by any; that these charities are Metropolitan, is an accident of locality and arrangement, which in no way interferes with, and ought never to affect the zeal and sympathy of our Provincial brethren. For the charities are in one sense universal and cosmopolitan, and appeal to the fraternal good will and interest of the entire Craft.

Wherever our lodges may be situated, wherever our brethren are assembled, in the "good old ways" of English Freemasonry, the silver link of brotherly love seems to bind those, perhaps the most distant and scattered branches, to our great Parent Tree at home,

and to unite their sympathies with ours, and to draw their fraternal memories homewards to our best manifestation of true-hearted kindness and active benevolence, in these our great institutions of relief, and aid, and education. And, therefore, I am anxious today to press upon all my brethren, what is in my humble opinion, a very serious drawback on our present Masonic system, both of general and local practice.

We make efforts from time to time, most laudable efforts in themselves, both in London and the Provinces, for this or that particular charity. In this past year these efforts have culminated in the munificent result of £21,000, a fact which redounds greatly to the credit of our Order. But in these special and striking efforts the lodges only partially assist.

Now, I am going to lay down a proposition, perhaps a little startling to some of my readers, namely, that each lodge in our Order ought to possess a life-governorship in all our Masonic Charities. There is, I make bold to say, no lodge so weak in numbers or so limited in funds, as not to be able to manage such a contribution to the Masonic Charities, and if any lodge finds that its funds are insufficient to meet such an amount, let them at once retrench other and far less needful expenditure.

It is just possible that it will be too much for any lodge to pay the qualification necessary to obtain a life-governorship in all the charities at once, but surely it can be done gradually, say by yearly payments. For instance, a lodge may qualify this year for the Masonic Benevolent Annuity Fund for Males, and next year for Widows, and if even it takes four years to pay the amount and to obtain the equivalent of a life governorship in all the charities, that is two votes for ever, the good that will accrue to the charities is almost incalculable.

In the first place, a very large amount of capital would thus be raised for the

various charities, of which the Boy's School for instance stands in great need, and in the next place a much more general support of the charities will be diffused throughout the Craft. The great objection to the present system is, that the "givers" keep giving, and that the "non-givers" abstain from giving, while a large proportion of our lodges give nothing as lodges to the charities.

It is true, that in some lodges, a small annual subscription of 5s. per member is raised, to make up a voting paper representing a certain number of votes, more or less, for the Benevolent Annuity Fund, but this, at the best and most, is a precarious and petty offering of Masonic benevolence.

We never shall do our duty to the charities until every lodge in the Order has a life-governorship in each charity; and we can really feel and say that our Freemasonry is as co-extensive in the support of our great charities, as it is in its cosmopolitan character.

I am within the mark when I say that about 800 lodges do not contribute as lodges at all to the charities, though some of our lodges "per contra" as I well know, are not content with qualifying the W.M. of the lodge, but have also qualified the two Warden's chairs, and not a few, even the Secretary and Treasurer also. So with this new year of 1874, let us as it were recommence our work, and a better or happier work we cannot be engaged in.

Let this fresh year of Masonic labour witness our united and zealous efforts, for the support and extension of these goodly charities of our Order, in this Metropolis of ours, which seem to embody in their active manifestation the best and chief characteristics of a Freemason's heart,—charity.

I cannot close this article, which has been penned in all fraternal goodwill to the lodges and brethren of our benevolent Order, without wishing them one and all, "ex imo corde," a prosperous and a Happy New Year, both of lodge work, and of fraternal harmony, unity and progress.

MENTOR.

Our Archæological Corner.

From *MUNIMENTA ACADEMICA*; or, *Documents Illustrative of Academical Life and Studies at Oxford. Part II.*, p. 595. By Rev. Henry Austey, M.A., 1868.

THE LAST WILL AND TESTAMENT OF THOMAS ELKYN, OF OXFORD, FREEMASON.

In Dei nomine, Amer. A. aa. 77
Vicesimo nono die mensis Sept. 29, 1449.
Septembris, anno Domini millesimo quadringentesimo quadragesimo nono, regni que regis Henrici sexti post conquestum vicesimo octavo, Ego, Thomas Elkyns de Oxonia, "Freemason," condo testamentum meum in hunc modum; "In primis" do et lego animam meam Deo omnipotenti, beatissime Virgini Mariæ matre Ejus, et omnibus Sanctis corpusque meum ad sepeliendum in Ecclesia conventuali fratrum *Augustinensium;

Item, lego fabricæ ecclesiæ matriæ Lincolniæ quatuor denarios.

Item, lego prædicto conventui pro sepultura mea, et pro laboribus suis in divinis servitiis, sex solidos octo denarios.

Item, lego Eidem conventui, ad Eorum pietantiam, ut ipsi orent pro anima mea, tres solidos quatuor denarios.

Item, lego fabricæ Ecclesiæ S. Petri in Oriente Virginti denarios.

Item, lego ad reparationem communis viæ in parochia S. Mariæ Magdalene Extraportam borealem Viginti denarios.

Item, lego Wilhelmo apprenticio meo meam secundam blodiam togam, togam meam stragulatam, meliorem diploidem meam, et alia instrumenta cum pecuniis, sicut fit mentio in indentura suæ apprenticietatis.

Item, volo quod tenementum meum cum omnibus terris et pertinentiis suis in Berytone in comitata Glocestriensi vendentur per meos Executores, et quod fratres Hospitalis S. Mariæ Magdalene in hundredo de Dodestone prope Glocestriam percipiant, inde de pecunia recepta, ad fabricam Ecclesiæ eorum, quadraginta solidos; et quod Katerina uxor mea percipiat residuum quodcumque dictæ pecuniæ ad usum suum Et filii nostri.

Item, do et lego reversionem tenementi mei in vico de "Catstrate," situati inter

* Sancti is inserted by mistake between fratrum and Augustinensium in the MS.

tenementum Abbatis de Oseney, Ex parte Australi, Et tenementum Johannis Arundelle, clerici, Ex parte boreali, post decessum Katerinæ uxoris meæ, Johanni filio meo, habendum et tenendum prædicto Johanni et hæredibus de corpore suo legitime procreatis, de capitalibus dominis feodi illius pro servitio inde debitis et de jure consuetis; et, pro defectu hæredum de corpore suo legitime procreatorum, volo quod prædictum tenementum cum suis pertinentiis vendatur per meos Executores, si superstites fuerint, vel per Executores ipsius Katerinæ vel Johannis, qui diutius vixerit, et pecunia inde percepta pro anima mea et pro animabus ipsorum et omnium fidelium defunctorum fideliter et plenarie distribuatur in missas et alios pios usus. Residuum vero omnium bonorum meorum do et lego Katerinæ uxori meæ, Johanni Cleve, et Georgio Skydmore, ut ipsi inde ordinent et disponant pro salute animæ meæ prout eis videbitur melius faciendum, et eosdem Katerinam, Johannem, et Georgium ordino, facio, et constituo meos executores per præsentem, ut præsens testamentum meum fideliter exequantur et compleant cum effectu; et lego cuilibet eorum pro labore suo tres solidos quatuor denarios; et Magistrum W. Bede, vicarium Magdalenæ, constituo eorum supervisorem, cui lego etiam tres solidos et quatuor denarios pro labore suo. In cujus extremæ meæ voluntatis testimonium presenti testamento meo sigillum meum apposui, his testibus, Ricardo Spragot, Majore villæ Oxoniæ, Roberto, Walforde, Thoma Whithik, Johanne Fitz-Aleyne,† Roberto atte-Wode, "alderman" Olivero Urry, altero ballivo, Johanne Dolle, David Penkayer, et aliis. Datum Oxoniæ, die et anno expressatis.

† fuerit, MS.

‡ Fitz-Aleyne, MS.

TRACES OF CHAUCER.

Our hope that there might be Chaucer Records at the Lord Chamberlain's Office is disappointed. Lord Sydney informs us that his records do not reach back to Edward III.'s time or even Edward IV's. But the Record Office in Fetter Lane has yielded to Mr. Furnivall's search, under the courteous guidance of Mr. Selby, the Superintendent of the Search-room, the following fresh notices of Chaucer:—1. That on

the 1st of March, 1360, Edward III. gave £16 towards the poet's ransom, after his capture in France—"Galfrido Chaucer, capto per inimicos in partibus Francie; in subsidium redemptionis sue, de consimili dono Regis, die & anno supradictis, xvj. li." (This was 13s. 4d. less than His Majesty gave Robert de Clynton to buy a horse, and £4 less than he gave John de Beuele to buy a "cursor" or war-horse.) 2. That on the death of his Queen Philippa (on August 16, 1369) Edward III., on 1st September, 1369, ordered to be given to Chaucer as one of his "Esquiers" of less degree, 3 ells of black cloth, short, for mourning (On the same day the King ordered 6 ells of like black cloth to be given to Philippa Chaucer, probably then the poet's namesake, and certainly his wife in 1374.) 3. That in 1369 Chaucer got a grant of £1 for his summer clothes. 4. That in 1372 and 1373 he got £2 for his summer and winter clothes each year. 5. That in the Record Office are two rolls that Chaucer must have handled in 1381 and 1385, being the returns of his two collectors, over whom he was controller, of the Customs-dues received by them in those years for home and foreign wool, wool fells, and hides, such returns being made "per visum et testimonium Galfridi Chaucer, contrarotulatoris." Chaucer's own returns, which he was bound to write with his own hand, are not among the extant records of the the Port of London, but further search will be made for them.—*Athenæum*.

FRATERNITY is the life-giving spirit of Freemasonry. It is that subtle essence which pervades all, and with a sort of magnetic attraction brings members closer together.

THE eighty-first annual convocation of the Providence Royal Arch Chapter, No. 1, was held on Thursday evening, November 13th. This is one of the oldest Chapters in the United States, and probably the largest, having a membership of nine hundred.

"I HAVE ever felt it my duty to support and encourage Masonry, because it powerfully develops social and benevolent affections—because it mitigates without and annihilates within the virulence of political and theological controversy—because it affords the only natural grounds on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse." —EARL OF DURHAM, Pro-Grand Master of the Grand Lodge of England; 1834.

COSMOPOLITAN MASONIC
CALENDAR, DIARY AND POCKET
BOOK, 1874.

With the month of December, there falls upon us all a flood-tide of new Calendars and Pocket Books, all symptomatic of the departure of another, and the looming in the "contiguity" (not distance) of another year of time. We confess to feel sometimes sentimental when we are thus reminded that the old year is waning fast, and that a new year is as rapidly drawing near. Old Pocket-books and Calendars like old friends are to us ever very pleasant "souvenirs" of a good old past, and in this respect we certainly profess ourselves to be "laudatores temporis acti."

The entries in the pages, a single word perhaps, a mysterious sentence, or enigmatical note seem sometimes to set us thinking, and memory in her full-tide of "rushing recollections," takes us back perforce to scenes and faces, and persons, and events we had all but forgotten; to the pleasant presence that charmed us, to the happy meeting which enlivened us, to the forms, and faces, and facts of our own vanished life, sometimes even to a very long, long ago; yes to the fond delusions, to the dear deluders, to the "cari luoghi" of our youth. But we must stop, for we are getting far too sentimental.

We owe our enterprising publisher not a few thanks for his new and well arranged "Cosmopolitan." Wherever the Magazine is read, and where is it not? we trust that our kind friends and patrons will also endorse with their approval this useful "aide memoire" and book of reference to every Freemason. For the "Cosmopolitan" takes us to foreign lodges and to distant orient; it unfolds before us the "locale" of numberless foreign jurisdictions and authorities; and also imparts to all members of the High Grades the names and whereabouts of their conclaves and com-

manderies. We think that such a publication is not only very welcome but is in itself a remarkable proof how Freemasonry is spreading. Like Dibdin's old "Salt" of a bye-gone epoch, Freemasons can say "in every Land we find a friend," in "every Port" a lodge. So with this closing old year and approaching new year we thank Bro. George Kenning for this acceptable contribution to our Masonic information and we trust that he will find his labours rewarded and his hopes fulfilled in the general and generous patronage of our universal Brotherhood. W.

Reviews.

Mackey's National Freemason.

We have received the first number of the third volume of "Mackey's National Freemason" with very great interest and pleasure. We have also perused with sympathetic feelings the very effective editorial preface. And while we congratulate the Craft on the re-appearance, in its third year, of our old favourite and valued friend, we trust that such a response may be made by our good brethren in America to the straightforward appeal of the able editor, that his labours, worthy and important as they are, may not be left unremunerative. It is a very remarkable fact in itself, and one that does credit no less to the heads than the purses of the American Brotherhood, that all our old Masonic works are rapidly finding their way to the United States. We plead guilty to being "Bibliopolists" and collectors of old pamphlets and MSS., like "Snuffy Davie" immortalized by Sir Walter Scott, but no sooner do we see a Masonic book in a catalogue and send for it or go for it, but the bookseller says with a most self-satisfied smile "too late, sir, gone to America; remarkable movement just now among the American Freemasons for Masonic works; pay anything for them!" So we wend homewards musing deeply and saying at intervals "such is life." To think that after all is said and done, all our Masonic illumination and mental activity seem to be setting back to the far West.

Recognizing as we gladly do the intellectual activity at present prevailing in America amongst the Masonic body large in numbers and elevated in moral worth, we trust, that "The National Freemason" may meet with well deserved support, and we echo across the great Atlantic heartily Brother Morris's touching wish to his brother editor, "Sis faustus et felix."

Light in Masonry.

We have received Nos. 1, 2 and 3, of "Light in Masonry" a new Magazine published at New York and edited by Bro. Rob. Morris. When that good veteran in the great army of Masonry retired from editorial work some years ago, many regrets were expressed at his non-appearance in the intellectual arena. So many had been his services, and so gallant his bearing, that we felt if he chose to claim to be ranked as an "Emeritus" though we might regret his retirement from active service, we should give him his discharge with the very highest of testimonials, and the best of good wishes. Yet here after ten years he appears again an Evergreen, as young, as hale, and as hearty as ever. We congratulate him and we congratulate ourselves, not only on his happy re-appearance amongst us, but on the interesting and valuable Masonic serial he edits so ably, and submits to the notice of the Craft.

We have perused all these numbers with great satisfaction, and we hope with equal improvement, and we feel sure that conducted as it is, the Magazine will be of signal help to Masonry and of intellectual credit to the Order. We wish it all success and support, "good trade winds," and a prosperous voyage.

The Voice of Masonry.

"The Voice of Masonry" hails us from Chicago and a very pleasant voice it is. We have turned over its pages most interestedly, and have been both gratified with our search and rewarded for our industry. We commend it heartily to all our readers, and we especially congratulate Bro. J. C. W. Bailey, the editor, not only on its neat appearance and its intellectual qualities, but its thorough Masonic spirit. We hope—though we feel certain that it will be so—we hope, we repeat, that "The Voice of Masonry" will be heard not only by the Masons in Chicago sympathetically,

but far and wide wherever lodges abound and Masons "most do congregate."

Freemason's Repository.

We have also received and read No. 26 of Vol 3 of the "Freemason's Repository," published at Providence, U.S., by Ferrin and Hammond. This Magazine which is now in its third year of existence, fully merits the support which it has received from the Craft in its own district and country. As this is the fourth American Masonic serial we have reviewed to-day, we cannot fail to be struck with this simple and satisfactory proof of Masonic progress in the United States. We are glad to note it and to chronicle it, as we think, that on the well known principle of action and re-action in natural laws and in human life, we may in this country before long participate in that peaceful tide of study and research, which seems somehow to find more generally patrons and fellow-labourers in the United States, than amid our prosperous lodges and sheltered Freemasonry at home. We wish the proprietors and conductors of the "Freemason's Repository" all possible good wishes, and a prolonged career of literary activity and success.

W.

WHAT NON-MASONS SAY OF US.

MASONRY, AND WHAT WE KNOW REGARDING IT.

[From the "North British Advertiser," Sept., 1873.]
(Continued from page 203.)

ARTICLE III.

In reply to the question, then, for Masonic "light," by the outside world, the answer has been given a little in the spirit of a bartering merchant:—

"Were the privileges of Masonry to be indiscriminately dispensed, the purposes of our institution would be subverted, and our secrets being familiar, like other important matters, would lose their value and sink into disregard."

As additional arguments why the mysteries should be preserved in the Order, it is further advanced:—

"It is a weakness in human nature that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be

adduced to confirm this truth. The most wonderful operations of the Divine Architect, however beautiful, magnificent and useful, are overlooked because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide into their channels, trees and plants vegetate, men and beasts act, yet these, being perpetually open to view, pass unnoticed. The most astonishing productions of Nature, on the same account, escape observation, and excite no emotion. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination and insures a temporary admiration: Did the essence of Masonry consist in the knowledge of particular secrets or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case. These are only keys to our treasure, and having their use, are preserved, while from the recollection of the lessons which they inculcate the well-informed Mason derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets they convey."

It is admitted by writers learned in Masonic lore that the current of mystery pervading the old religious rites had something in common with Freemasonry. Warburton's definition of the mysteries is as follows:—

Each of the pagan gods had (besides the public and open) a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This secret worship was called the *mysteria* (*Divine Legation*, v. 1, b. ii. § 4, p. 189). From India, where mysteries were practised by the *Gymnosophists*, the practice passed through Egypt, Greece, Rome, and ultimately to northern Europe. Perhaps there is a deeper meaning in the veneration paid to the east than is brought out in connection with the history of the Christian Church. The sun-worshippers looked to the east for the beams of their resplendent god. St. Augusta states that the early Christians turned in their public prayers towards the east because it was the most

honourable part of the world, being the region of light whence the glorious sun arises. Hence, according to Dr. Mackay, "All Masonic lodges, like their great prototype, the Temple of Jerusalem, are built, or supposed to be built, due east and west, and as the north is esteemed a place of darkness, the east, on the contrary, is considered a place of light." The idea, so far as the power of association is concerned, would be old as the world itself, for it is well known that one of the symbols representative of the divine power and love is "light," and hence Masons sometimes use the legend taken from Gen. i. 3, "Luce facta est"—light be, and light was.

Or as paraphrased,—

"Thick darkness brooded o'er the deep,
 O D G E God said, Let there be light!
 The light shone forth with smiling ray,
 And scattered ancient night."

Freemasons, following the example of the Persians and also the Druids, travel (work) in the lodge and in the outside world in search of spiritual light, which can only be found in the east, from whence it springs (*i.e.*, in the Fountain of all Light and Truth), and having attained its possession, they are thenceforth called the "Sons of Light." But the light of Masonry is pure, as emanating from the source of all purity and perfection, and Masons, remembering that they are brought out of darkness (ignorance) into light (knowledge and truth), are admonished "to let the light which is in them so shine before all men," "that the great fountain of that light may be glorified." In contradistinction to light, darkness is considered both historically and symbolically the initial preparative state, and hence "the rule that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of our Order." "Death and the resurrection were the doctrines taught in the ancient mysteries, and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind." And it is interesting to note that the same "doctrines form the very groundwork of Freemasonry;" and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate "accom-

paniments to the solemn ceremonies which demonstrate this profession."

In the foregoing remarks it may be seen that the object of Masonic secrecy was the conservation of truths considered most sacred, and these chiefly symbolized by expressive objects reminding the member of historical events corresponding with revelation written in Nature, in the Word, and in the heart. It will further be seen, from a consideration of the mysteries of Pythagoras, taken in connection with other ancient rites, what has formed to a large extent the popular ideas of Masonic imitation.

ARTICLE IV.

SONG.

(Tune—Rural Felicity.)

Ye dull stupid mortals, give o'er your conjectures,
Since Freemasons' secrets ye ne'er can obtain;
The Bible and compasses are our directors,
And shall be as long as this world doth remain.
Here friendship inviting, here freedom delighting,
Our moments in innocent mirth we employ.

CHORUS.

Come, see, Masons felicity,
Working and singing with hearts full of joy.
No other Society that you can mention,
Which has been, is now, or hereafter shall be,
However commendable be its intention,
Can ever compare with divine Masonry.
No envy, no quarrels, can here blast our laurels,
No passion our pleasure can ever annoy.

Chorus.

To aid one another we always are ready,
Our rites and our secrets we carefully guard;
The lodge to support, we like pillars are steady.
No Babel confusion our work shall retard.
Ye mortals, come hither, assemble together,
And taste of those pleasures which never can cloy.

Chorus.

We are to the Master for ever obedient;
Whenever he calls to the lodge we repair;
Experience has taught us that 'tis most expedient
To live within compass, and act on the square.
Let mutual agreement be Freemasons' cement
Until the whole universe Time shall destroy.

Chorus.

THE MYSTERIES OF THE ANCIENTS IN RELATION TO MASONRY.

The most secret organisations which is has ever entered into the heart of man to conceive have, from the very nature of the human mind, been revealed to the world by a natural reflective process, which gradually but surely sheds light upon what is considered by the masonic mind as the "darkness of ignorance." Forms which were impressive when aided by the accompani-

ments of dumb terror kept a tenacious hold of the memory and heart; but certain descriptive expressions peculiar to the order slip the tongue, and come into the common current of conversation, there to remain as witnesses—unknown, it may be, to a large extent—of certain acts and symbols only partially recognised by the outside world. Following out this idea, many of the best ideas connected with our greatest writers are to be found previously existing in the common proverbial expressions of the age in which they lived. For instance, who can doubt that many of the rare instances of wit and wisdom put into the mouths of Shakespeare's characters have been purely original, and not largely reflective? Burns excelled in concentrating the poetic spirit of the last century and throwing it out to the world, so that it formed the song of humanity, by anticipation, for the ages to be. The secrets of Freemasonry have been revealed—and who would not acknowledge it?—in the lives of its best members; and this is a revelation of a secret which "can be obtained" independent of what the poet sings regarding it. Is Freemasonry atheistical? All her forms, and they are many and beautiful, answer to the eye of the uninitiated that it is an order seeking *cosmos*, not *chaos*. Is it confined to creed? Within its symbolic temple there is "the unity of the spirit in the bonds of peace." This the world sees and admires.

There is a popular belief that the initiation service is one which quails the heart, and makes the "boldest hold his breath for a time." The idea of a secret imparted, to be retained under dreadful penalties; the fact that within the order there are obligations to be taken, and the want of a *seen* benefit,—are alike inducements and discouragements to becoming a Mason.

The popular ideas regarding Masonry have been borrowed partly from what is known regarding ancient pagan initiation mysteries. Masonry has solved the problem of the Churches, as its variety constitutes beauty; and its agreement exists amid the most diverse circumstances. It may be said that religion is excluded; but it is not, as Masonry is a moral order. And yet there have been divisions and splits within the order at different times and various countries. It is generally believed, in connection with Masonry, that there is a kind of Egyptian darkness which may be felt, and, after this

period of probation, light in symbolic and real beauty is revealed to the astonished neophyte. The mysteries of paganism, and particularly those of Egypt, have been useful in the public mind for the purposes of comparison with those standards which represent true "blue Masonry." For instance, the "mysteries of Osiris were celebrated at the autumnal equinox; those of Serapis at the summer solstice; and those of Isis at the vernal equinox." It will be observed from the daily papers this week that "the various Royal Arch Chapters" met in their respective chapter rooms for the election of office bearers, and "in the evening, the Edinburgh Chapter, No. 1, celebrated the festival of the Autumnal Equinox by a banquet," &c. Plutarch affirms that Osiris means the Active Principle, or the Most Holy being; and Isis, the wisdom or rule of His operation. The counterpart of this symbolism will be seen hereafter in other portions of the Masonic system. Thus the ancient Egyptian priests had a celebration in some slight measure accordant with that practised by the members of Scottish R. A. Chapters. Supposing the Masonic initiation of the 19th century to correspond in severity with that in use in Egypt in the days of Sesostrius, king of Egypt, or the Indian, the Druidical, the Scandinavian, or the aboriginal American mysteries, the heroism of the candidate would be of no mean order; but it is from accounts of these ceremonies, taken in connection with Masonic information, which goes to make up a generally correct picture in the public mind of what Masonry really is.

In the initiation service of the Egyptian mysteries, the candidate required to prepare himself by temperance and ablutions for the sacred obligations he was about to adopt. The declaration which must be assented to in modern Masonry before initiation embraces a repudiation of mercenary motives; a free-will desire to obtain knowledge and be serviceable to his fellow-creatures; and also that he will obey the "use and wont" of the fraternity. This declaration answers to the part of the Egyptian preliminary probation. The other part of the Egyptian initiation is as follows:

"The candidate, conducted by a guide, proceeded in the middle of the night to the mouth of a low gallery, situated in one of the sides of the pyramid. Having crawled

for some distance on his hands and knees, he at length came to the orifice of a wide and apparently unfathomable well, which the guide directed him to descend. Perhaps he hesitates and refuses to encounter the seeming danger; if so, he, of course, renounces the enterprise, and is reconducted to the world, never again to become a candidate for initiation; but if he is animated by courage, he determines to descend, whereupon the conductor points him to an iron ladder which makes the descent perfectly safe. At the sixtieth step" (there is something peculiar in this number, more particularly as associated with Time in connection with the pyramid) "the candidate reached the entrance to a winding gallery through a brazen door, which opened noiselessly and almost spontaneously, but which shut behind him with a heavy clang, that reverberated through the hollow passages. In front of this door was an iron grate" (the reader should keep this in mind, as similar barriers are introduced in the lodge proper), "through the bars of which the aspirant beheld an extensive gallery, whose roof was supported on each side by a long row of majestic columns, and enlightened by a multitude of brilliant lamps. The voices of the priests and priestesses of Isis chanting funeral hymns were mingled with the sound of melodious instruments whose melancholy tones could not fail to affect the aspirant with the most solemn feelings. His guide now demanded of him if he was still firm in his purpose of passing through the trials and dangers that awaited him, or whether, overcome by what he had already experienced, he was desirous of returning to the surface and abandoning the enterprise. If he still persisted, they both entered a narrow gallery, on the walls of which were inscribed the following significant words:— 'The mortal who shall travel over this road, without hesitating or looking behind, shall be purified by fire, by water, and by air; and if he can surmount the fear of death he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis.' The conductor now abandoned the aspirant to himself, warning him of the dangers that surrounded and awaited him, and exhorting him to continue" (if he expected success) "unshaken in his firmness. The solitary candidate now continues to traverse

the gallery for some distance farther. On each side are placed in niches colossal statues, in the attitude of mummies, awaiting the hour of resurrection. The lamp with which, at the commencement of the ceremonies, he had been furnished, casts but a glimmering light around, scarcely sufficient to make 'darkness visible.' Spectres seem to menace at every step; but on his nearer approach they vanish into airy nothingness. At length he reaches an iron door, guarded by three men armed with swords, and disguised in masks resembling the heads of jackals. One of them addresses him as follows:— 'We are not here to impede your passage. Continue your journey, if the gods have given you the power and strength to do so. But remember, if you once pass the threshold of that door, you must not dare to pause, or attempt to retrace your steps; if you do, you will find us here prepared to oppose your retreat and to prevent your return.' Having passed through the door, the candidate has scarcely proceeded fifty steps before he is dazzled by a brilliant light, whose intensity augments as he advances. He now finds himself in a spacious hall, filled with inflammable substances in a state of combustion, whose flames pervade the whole apartment, and form a bower of fire on the roof above. Through this it is necessary that he should pass with the greatest speed, to avoid the effects of the flames. To this peril succeeds another. On the other side of this fiery furnace the floor of the hall is garnished with a huge network of red-hot iron bars, the narrow interstices of which afford the aspirant the only chances of a secure footing. Having surmounted this difficulty by the greatest address, another and unexpected obstacle opposes his farther progress. A wide and rapid canal, fed from the waters of the Nile, crosses the passage he is treading. Over this stream he has to swim. Divesting himself, therefore of his garments, he fastens them in a bundle upon the top of his head, and holding his lamp, which now affords him all the light that he possesses, high above the water, he plunges in and boldly swims across. On arriving at the opposite side he finds a narrow landing-place, bounded by two high walls of brass, into each of which is inserted an immense wheel of the same metal, and terminated by an ivory door. This of course the aspirant attempts to open, but his efforts are in vain. The

door is unyielding. At length he espies two large rings, of which he immediately takes hold, in the expectation that they will afford him the means of effecting an entrance. But what are his surprise and terror, when he beholds the brazen wheels revolve upon their axles with a formidable rapidity and stunning noise; the platform sinks from under him, and he remains suspended by the rings over a fathomless abyss, from which issues a chilling blast of wind; his lamp is extinguished, and he is left in profound darkness. For more than a minute he remains in this unenviable position, deafened by the noise of the revolving wheels, chilled by the cold current of air, and dreading lest his strength shall fail him, when he must inevitably be precipitated into the yawning gulf below. But by degrees the noise ceases, the platform resumes its former position, and the aspirant is restored to safety. The ivory door now spontaneously opens, and he finds himself in a brilliantly illuminated apartment, in the midst of the priests of Isis, clothed in the mystic insignia of their offices, who welcome him, and congratulate him on his escape from the dangers which have menaced him. In this apartment he beholds the various symbols of the Egyptian mysteries, the occult signification of which is by degrees explained to him. But the ceremonies of initiation do not cease here. The candidate is subjected to a series of fastings, which gradually increase in severity for nine times nine days. During this period a rigorous silence is imposed upon him, which, if he preserve it inviolable, is at length rewarded by his receiving a full revelation of the esoteric knowledge of the rites. This instruction took place during what was called the twelve days of manifestation. He was conducted before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was clothed with the sacred garments, and crowned with a wreath of palm; a torch was placed in his hand, and he was made to pronounce the following solemn obligation:— 'I swear never to reveal, to any of the uninitiated, the things that I shall see in this sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise the gods of heaven, of earth and hell, and I invoke their vengeance on my head if I should ever wilfully violate my oath.'

(To be continued.)

NEW YEAR'S DAY.—A MASONIC CAROL.

OH SODALES ET AMICOL

Where'er in this wide world to-day,
At home or in distant lands,
Surrounded by his brethren true
Each worthy Master stands;
When amid the pleasant gathering,
And faces fair and dear,
The words of festive greeting
Usher in a glad New Year,

As we wish God-speed to others
With whom we've loved and laugh'd,
Let's not forget each brother true
Of our good and ancient Craft,
But with real Masonic sympathy
In friendship's loving way
Let's bid to all good Mason hearts
A happy New Year's Day.

Twelve months of work are over,
Twelve more have just begun,
Yet how many fellow workers,
Their course of life have run;
How many are sadly missing,
From our roll call of to day,
How many are wandering pilgrims
In strange countries far away.

And yet each passing year recalls
Old mates and comrades true,
As it rises in its sadden'd vision
Before our spell-bound view;
We listen in vain for the cheery strain,
Or that voice of fun and glee,
Which gladden'd some very ancient hours,
In a happy company.

Alas! no more shall we hear that song,
Nor list to that blithesome strain,
Which told us of truth and pleasantness,
And of honour without a stain;
We yet behold that joyous gathering,
And the masters smiling face;
And the greeting of fraternal trust,
And friendship's loving grace.

But yet if each onward witness
Of hastening time to day,
Thus recalls our brother Masons
And fair meetings past away,
It still can tell of a Brotherhood
Whom friendship's bonds unite,
Whose words are words of truthfulness,
Whose hearts are in the right.

So let us wish with words sincere
In this new year so fair,
Good luck to all Freemasons
At home and everywhere,
May seventy-four but witness
For this English Craft of ours,
True work and happy labour,
Fresh efforts, quick'ning pow'rs.

And where'er upon this world of ours,
Freemasons gaily roam;
Amid our lodges the most distant,
Or our sheltered Craft at home;
May all of good attend them,
Tho' the clouds be dark above,
May theirs be friendship all unwavering,
And unity and love.

So as once more we greet to-day
With loving voice and will,
And the New Year looks benignly
On us Freemasons still;
May the next twelve-months but tell a tale
When they in turn depart,
Of that charity unwearied,
Which has rul'd each Freemasons heart.

W.

Monthly Odds and Ends.

A HINT FOR SCHOOL BOARDS.—“If I had a mince pie, and should give two-twelfths to Harry, two-twelfths to John, two-twelfths to Isaac, and should keep half the pie myself, what would be left?” There was a profound study among the scholars, but finally one lad held up his hand as a signal that he was ready to answer. Well, sir, what would there be left? Speak up so loud that all can hear,” said the committeeman. “The plate!” shouted the hopeful fellow. The committeeman turned red in the face, while the other members roared aloud. The boy was excused from answering any more questions.

THE vicar of a parish not many miles from Bath, England, was recently preaching a charity sermon, and in the course of his remarks he rebuked some of his parishioners' who, he thought, simulated distress for the sake of obtaining assistance they did not really require. As an illustration of this weakness, he mentioned that during one of his pastoral visits he entered a cottage of one of the supposed delinquents, where he found everything neat and clean, and, what was more, a large plateful of buttered toast before the fire. “Yes,” he repeated, emphatically, “buttered toast; and did that,” he asked, “look like want?” In the brief pause which ensued this outburst of energy a voice indignantly responded: “No; 'twern't butter, neither; 'twere only drippen!” The effect of this correction upon the pastor and flock can be more easily imagined than described.

Acquired Tastes.—Olives and babies.

A Warning for fashionable Assemblies.—
Look out for paint.

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