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MASONRY:

WHAT'S THE USE OF IT? OR, THE LAST SECRET OF FREEMASONRY REVEALED.

BEING

Five Lectures on the Utility of Freemasonry.

DELIVERED BY THE LATE

FRANCIS MASON, M.A., D.D.,

Author of "Pali Grammar," "Karen Grammar," "Karen Trigonometry," "Burmah," "The Story of a Working Man's Life," &c.

PAST GRAND DEACON OF THE GRAND LODGE OF MISSOURI, AND CHAPLAIN OF LODGE GREENLAW, NO. 1095, TOUNGOO, BURMAH.

Edited by E. G. MAN, BARRISTER-AT-LAW,

PAST MASTER, LODGE "RANGOON," DISTRICT GRAND REGISTRAR IN THE DISTRICT GRAND LODGE, BRITISH BURMAH.

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attorney-general of the United States under President Lincoln's administration.

He has gone up to the Temple above, where a greater than Solomon sits, but the Acacia springs green from his grave, and *Nihil ultra Nervos atque cutem morti concesserat atræ.**

* Pythagoras, according to Horace, Odes, I., xxviii., 12, 13.

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INTRODUCTION BY THE EDITOR.

I NEVER saw the author of these Lectures living, but having heard of his arrival from Bhamo ill with fever, I went to visit him, and found him lying calm and silent in the still majesty of death.

I had heard of him as one who had laboured hard and well to Christianize and teach the Karens and other wild tribes of Burmah; and death found him at his post.

The manuscript of his lectures, and a preface found in his own handwriting, were placed in my hands by his widow—who is not in affluent circumstances—with a request that I would edit the lectures and get them published.

I have done so to the best of my ability, and with the greater pleasure as I found on their perusal that

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their publication would show how a conscientious Christian missionary views Freemasonry, and that he was proud to be a member of a fraternity which lies under the ban of a powerful sect of the Christian Church.

Francis Mason was born at York, on the 2nd of April, 1799, and was the grandson of a Baptist minister. His father appears to have been poor, and to have supported his family by shoemaking. At the invitation of an uncle he left England for Philadelphia, in 1818. His uncle died soon after his arrival, and, thrown on his own resources, he appears to have wandered through the United States until he met a clergyman (a Freemason) who took him in. Through him he was introduced to the officers of the Baptist Missionary Convention, and was ultimately licensed to preach in 1829. He entered the Newton Theological Institution at Massachusetts, and was ordained at Boston in 1830. He immediately left America for Burmah as a missionary, and laboured in Burmah for forty-four years.

In 1873 he was appointed missionary at Bhamo, and it was from that place that he returned to Rangoon

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to die. He had been appointed Professor of Pali at the Government High School of Burmah, but death intervened before he could join.

He married three times; his third wife being the widow of the Rev. E. M. Bollard. His untiring zeal and kindness of heart has endeared him to the native tribes, and he may justly be termed the first who carried the news of the Gospel amongst those people residing in the wilds on the confines of Burmah. For many years his memory will be kept green by thousands whom he has taught both by example and precept, and whose staunch friend and adviser he has been in all their troubles.

Amongst his papers I discovered a copy of a letter to the Secretary of the District Grand Lodge B. Burmah, in which he gives a slight history of his Masonic career, and which I append:—

Friday, Feb. 5, 1873.

THE WORSHIPFUL DISTRICT GRAND SECRETARY.

Dear Sir and Brother,—Please present my best thanks to the Right Worshipful the District Grand Master for the honour he has done me in appointing me "one of the Grand Stewards for the current year," according to your letter No. 22, dated 25th January, just received. I esteem it a privilege to work in the

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temple of Masonry in any capacity, though only as a "serving brother."

It is exactly half a century this year since I was appointed Grand Deacon of the Grand Lodge of Missouri. At that time I was a member of the first Lodge formed west of the Mississippi, on the western outskirts of civilisation, and I am now a member of a Lodge on the eastern limits of civilisation; and I rejoice to know that, on half the convex wild which rolls between, throughout that half century, Masonry has been steadily at work, though often unseen, on the second great commandment, in all its ramifications—sustaining the widow, fostering the orphan, relieving the sick, aiding the distressed, making the world better for being in it, and its inhabitants happier.

When the principles of Christianity come into universal operation, and the lion lies down with the lamb, Masonry may shut its lodges and disband; its star will then go out in the effulgence of the Sun of Righteousness; but till then there is ever work for Masonry as the Good Samaritan of Society.

As an author and translator he was well known, and in the Appendix will be found a list of his works.

He died on March 3rd, 1874, and was followed to the grave by a large number of Masons and friends, both native and European. Although he is gone, the work he has done will live after him, and for years to come his name and the name of his widow will be household words in the huts of the Karens, who deeply mourn his loss.

E. G. MAN.

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CUI BONO?

LECTURE I.

ANCIENT MASONRY ANTERIOR TO SOLOMON.

Masonry tested by its utility—The earliest works of art the work of Masons—The most ancient unsurpassed—The Great Pyramid—Has seen Nineveh rise, fall, lost, and dug out of the sands—Abraham, Moses, Solomon's wife—Babylonians, Persians, Greeks, Romans, Saracens—A monument as near as possible imperishable—Early secret societies—The mysteries—Their teachings—A coming Saviour—Attested by Augustine—Why kept secret—The Jews—Intolerance of the masses—The Buddhists—The King of Burmah—Cadmus, a missionary—The Phœnicians compared to the English.

"MASONRY! What's the use of it? I can see no use in it." Thus discoursed an intelligent gentleman recently to a third party in my presence, who replied, "I think all the secrets of Masonry are out; there are no more secrets to reveal." Let it be so. We have no controversy with those who take that position. Still, it seems, from those who maintained this conversation, that one more remains; and it is here proposed to reveal this last great secret of Freemasonry—its utility.

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This is a utilitarian age, and we fully partake of its spirit. Let Freemasonry be brought to the test of its utility, and if it does not come out gold, cast it among the counterfeits.

When we look back, up the stream of time, for the earliest records of the hand of man, we are struck with the fact that, wherever we look, the earliest remaining works of art are the work of Masons. Of what man did before he built the great pyramid of Gizeh not a vestige remains of any description on the surface of the whole earth.*

But what is still more remarkable, this first work of the gavel, the square, the plummet, and the level, which looms up like an antediluvian beacon, to remind us that "There were giants in those days," develops as high intellectual skill in the builders, as do any similar works in the forty centuries that have elapsed since its completion.

The great pyramid of Gizeh is noteworthy for "the employment of squared granite blocks, and the beauty of the masonry," says Sir Gardiner Wilkinson, "has never been surpassed, if even equalled, in any subsequent age;" while Professor Smyth writes: "It is a building combining accurate knowledge in its conception with exquisite skill in its execution."

According to the researches of Professor C. Piazzi Smyth, Astronomer Royal for Scotland, the primary object in building this pyramid was utility. "It was

* Lepsius.

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designed," he says, "to be of permanent utility to men of every land, and in all their generations."

"The sides of the pyramid correspond precisely to the direction of the earth's axis, and a line drawn at right angles to it;" while "the vertical height is to the length of all the sides as the radius to the circumference of a circle." The inclined passages pointed at the time they were made to the pole star, which, Sir John Herschel has shown, was in 2161 B.C. *Alpha Draconis*, the star Thuban in the "Dragon's Tail;" and the deductions of some of the historians represent the pyramid to have been built 2228 B.C., synchronising within a century.

When the top-stone of this pyramid was brought forth, Ninus was not born; and while this mass of masonry has remained unchanged, a low plain on the banks of the Tigris grew into Nineveh, "that exceeding great city," the capital of the most powerful kingdom on the face of the earth; then withered away, became "a desolation, and dry, like a wilderness," its location forgotten and lost, until its ruins were dug out of the sands that covered them by the archæologists.

Abraham, the father of the Jewish race, had perhaps stood on its summit; Moses, in his boyhood, ran up and down its steps; and the wife of Solomon made picnics on the sands at its feet.

The Babylonians, the Persians, the Greeks, the Romans, and the Saracens have risen up in turn on

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the panorama of history, surged around its base, and been rolled back into spray, like the waves that idly dash themselves against the pillars of Hercules—a monument of Masonry, as near imperishable as it is possible for the human hand to reach.

"The buildings of the Assyrians show them to have been well acquainted with the principle of the arch, that they constructed aqueducts and drains, that they knew the use of the lever and roller, that they understood the arts of inlaying, enamelling, and overlaying with metals, and that they cut gems with the greatest skill and finish;" so that "their civilisation did not fall immeasurably behind the boasted achievements of the moderns. They were, towards the close of their empire, in all the arts and appliances of life, very nearly on a par with ourselves."*

These brief facts prove that the Masons of the highest antiquity were adepts in the sciences as well as the arts of their age; and those attainments could not have been reached without some kind of organisation. History, as deciphered from Egyptian hieroglyphics, shows that they had a system; for the priests were organised into secret societies in connection with the mysteries, and the "sacred sculptors, draughtsmen, and masons belonged to the priestly class."† These mysteries, or secret societies, with which the priests were connected, appear to have been the earliest form of Masonic lodges; and enough has transpired in

* Rev. G. Rawlinson. † Sir Gardiner Wilkinson.

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relation to some of those mysteries to prove that the initiated were far in advance, both intellectually and morally, of the masses of the people; and that the teaching was by symbols, quite in harmony with modern Freemasonry.

"The powers with which the early race of man was originally endowed, seem never to have been wholly lost. In the busy and distracting life consequent on the universal emigration from Babel, much of this knowledge was undoubtedly lost; as, being oral, it was the first to suffer from the confusion of tongues: but Astronomy still kept her watch on the starlit plains of Chaldea, and Architecture wrought her wonders at Carli, Ipsambul, and stupendous Thebes.

"The Egyptian priests are said to have long retained somewhat of the ancient superhuman knowledge; which, being purely traditional, was at any time liable to contract or expire under the jealous guardianship of some high priest, who wished to be the last of his power. In the mysteries of Isis, some of the great secrets were darkly shadowed forth; and enough has already been discovered, in the hierophantic walls of her ancient temples, to prove the intimacy of their authors with subjects that the wise men of our day are just beginning to obtain glimpses of; amongst others, that of Freemasonry, now little more with us than a convivial bond."*

"The candidate," it is written, "was obliged to fit

* "The Crescent and the Cross," pp. 98, 99. See note (*a*), p. 82.

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himself by religious ceremonies, symbolical rites, and various acts of devotion, the design of which was to withdraw his attention, at least for a time, from business and pleasure, to keep him pure, chaste, and unpolluted. The period of purification continued a year, and no one could be admitted to the mysteries without purification, on pain of death. The ceremony of admission was performed by night. The candidates, crowned with myrtle, were obliged to wash their hands at the sacred threshold with holy water; public proclamation was also made, that the mysteries should be approached only with pure hands and pure hearts."*

The chief design of the mysteries "was, by sensible means, to spread among the people a conviction of the immortality of the soul, and of a future state of rewards and punishments."

There were, as in Masonry, different degrees in the mysteries. "The greater mysteries, which contained the secret doctrines, that were the chief object of the institution, were communicated only to a few, in the recesses of the sanctuary. Secrecy was enjoined under the most dreadful penalties. Divine vengeance and death were the punishment of those who disclosed them."

"These doctrines probably aimed at the explanation of the popular superstition and mythology, and the interpretation of their meaning."

* For this and the following extract, see "Encyclopædia Americana," article "Masonry."

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Some of the mysteries, it is said, "inculcated the doctrine of one God, and the dignity and destiny of the soul of man. They instructed the people in the knowledge of nature and of the universe, and pointed out the Deity in the beauty and majesty, the splendour and regularity of the visible world."

Thus, before Abraham had left "Ur of the Chaldees," or had separated from his idolatrous relatives, we find that the Masons of Egypt preserved in their lodges, as secrets from tradition, the great facts concerning the true God, and taught moral and divine truths by symbols; so that "the wisdom of the Egyptians" was really the wisdom of the Masons.

The utility of Masonry then, in those early ages, was equivalent to the utility of the arts and sciences, of a knowledge of the One God, and of man's moral obligation in the midst of a people devoted to "abominable idolatries."

Nor did the Masonry of ancient Egypt stop at the mere knowledge of the attributes of God. It seems also to have adumbrated the necessity for a Saviour to redeem the world. The mysteries represented Osiris as coming to earth for the benefit of mankind, suffering death through the malice of the evil one; as being buried and rising to life again, and ultimately becoming the judge of the dead.

Hence, Augustine wrote fifteen centuries nearer those days than we are:—

"What is now called the Christian religion has

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existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian."*

It is not necessary to suppose that the Egyptian mysteries were precisely the same that were subsequently taught in the Masonic lodges. Everything is made to conform to altered circumstances; and when in after ages the Masons migrated to different countries, where their labours were required, it is highly probable that they modified their mysteries to suit their craft. Even in the present day, the Masonry of the United States does not coincide in every particular with the Masonry of Europe.

It may be asked, "If the Masons possessed such valuable truths, why did they keep them secret? Why did they not make them known to the whole world?" The question may be answered by asking another: "The Jews had a written law given them directly from God: why did they not have it translated into the various languages of the earth, and send it to all nations?"

The Jews were content to keep their saving knowledge within their own territories; and the first translation of their Scriptures was made by Egyptians, and that less than three centuries before the Christian era. The Masons were more communicative than this, for they carried their mysteries to Greece and

* See Max Müller's "Chips," vol. ii., page 11.

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Rome, and were ever ready to make them known to all worthy persons.

It is highly probable that the Egyptians were so attached to their idolatry, that it would not have been safe for them to proclaim publicly their doctrines to the populace. We know that in the days of their Roman conquerors, a mob rose on a Roman soldier, and slew him, because he accidentally killed a cat, the cat being one of their divinities.

Even among the Buddhists, who are the most tolerant of idolators, if a priest preaches a spiritual worship, and that "the idol is nothing," as one occasionally does, without rejecting the doctrines of Buddhism, the ignorant multitude drive him out of his kyoung, or monastery, as has been done in Toungoo within three or four years; and the King of Ava lately crucified a strict old Buddhist for some such heresy.

When the Governor-General expressed in a letter his surprise that so tolerant a sovereign should commit such a barbarous act, the king was annoyed; and then the British resident asked: "Did not your Majesty tell the Rev. Mr. Marks, that if your own sons, who are studying with him, should become Christians, you would acquiesce?" "Yes," replied the king; "if the people leave Buddhism entirely, and become Christians, they can do so; but I cannot allow any one who remains in the profession of Buddhism to propagate doctrines that would destroy it."

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Some thirty years before Moses and the Israelites left Egypt, B.C. 1519, history states that Cadmus, a Phœnician, introduced the mysteries into Greece. He was what is now called a missionary, for he carried with him not only more correct ideas of God than the then savage Greeks possessed, but he also introduced letters, and gave them books, just as missionaries in our own days have done to the Karens, Koles, and others.

This proves that five hundred years before the building of Solomon's temple the Phœnicians had the Mysteries among them, and they probably did more to spread them abroad than any other nation; for they were at that period the most enterprising people in the world. Phœnicia was then the strongest maritime power in Europe, and held a position among nations much like that of England now; for she had a small country of her own, but was great in her colonies, which were spread over all the coasts of the then known world; and her monuments of masonry, inscribed with the letters that Cadmus carried to Greece, and which are now used, in a modified form, all over the earth, are still found in Cyprus, Crete, Malta, Sicily, Sardinia, Tunis, Tripoli, and Spain—imperishable memorials of what Masons have done for the world.

About the time King Hiram was helping Solomon on the Temple, the Phœnicians were founding Utica in Africa, and Cadiz in Spain. Their sailors piloted

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their ships to Britain for tin, and to the shores of the Baltic for amber; while others embarked on the Red Sea, and sailing round Africa, came to Tyre through the Mediterranean.

At the same period, the Phœnicians were the most skilful artisans, architects, and masons in the world. Solomon is witness to this, for when he would build a house suitable for "God above all gods," he sent to the King of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave;" and the King of Tyre sent him for chief engineer, our Grand Master, Hiram Abif.

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LECTURE II.

ANCIENT MASONRY POSTERIOR TO SOLOMON.

The name Hiram Abif a historic document—Huram Abiv in the Hebrew—Chiram my father, in the Septuagint—Erroneous English renderings—Burmese and Karen versions—Huram Abif in Luther—Hyram Abiv in De Wette—True rendering in Masonic tradition—Parallel instance in "The Lady Electa"—The monument Phœnician Masons left in Judea—Philistines and Jews worked together—Works to supply Jerusalem with water—Its rocks honey-combed with cisterns—Its hills bored with subterranean aqueducts—"The Great Sea"—An aqueduct forty miles long—The aqueducts of Rome never equalled—Unequalled monuments in many countries—Remarkable ruins in Burmah—In Cambodia—In Cashmere—Lodges of Masons itinerated like railway builders—The great palace of Cambodia—Built by the architect of the gods—The Masons copied nature—Their code of morals—History—Numa—Middle ages—Introduced a spirit of toleration—Speculative Masonry separated from operative Masonry.

THE mere name of Hiram Abif is alone a historic document of the age of King Solomon. The Hebrew Bible says that Hiram, King of Tyre, sent to Solomon for the chief workman on the Temple. The name of this person is in

2 Chron. ii. 13, חוּרָם אָבִי *Huram Abi.*
2 Chron. iv. 16, חוּרָם אֲבִיו *Huram Abiv.*

The first translation of the Hebrew Scriptures was made into Greek by the Seventy, and they

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rendered the name where it first occurs by "*Chiram* my father." This shows how the passage was understood in the Scriptures two centuries before the Christian era.

The earliest standard version of the Old and New Testaments into Latin was made by Jerome in the fourth century; and that followed the Greek, rendering "Hyram my father."

The researches of modern Biblical critics have shown that this rendering is wrong, and that the error has arisen from translating as a significant word that which is really a proper name.

Thus 2 Chron. ii. 13, "I have sent a cunning man, endued with wisdom, of Huram my father's," ought to be translated, "I have sent a cunning man, endued with wisdom, *Hiram Abi*."

2 Chron. iv. 16 reads, "Did Huram his father make;" but it ought to read, "Did *Hiram Abiv* make."

Thus the passages read in the Karen version that I made twenty years ago, and thus they read in the Burmese version that preceded it, and thus I presume they read in nearly all the versions that have been made in India during the present century.

But this is substantially the rendering of the passages that has existed among Masons from time immemorial, showing that they had the true interpretation of the Hebrew Scriptures among them, so far as these passages are concerned, while all the outside

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world was floundering among such meaningless renderings as "Of Huram my father's," and "Huram his father."

The first translator who got at the true rendering was Luther. He translated "Huram Abif," and that he owed his correct version to the Masons rather than to his studies in Hebrew, seems highly probable from the fact that he adopted the final *f*, which is peculiar to the Masons, for the Hebrew of the word has final *v*. This is clear, even to persons who do not read Hebrew, by reference to modern critical translations.

De Wette, in his German version, does not write "Huram Abif" like Luther, but, translating from the Hebrew, says, "Hyram Abiv."

Thus it is proven by the unanimous testimony of modern Biblical critics that Masons have the correct name of Solomon's master-builder. They must have obtained this name originally either from the Bible or tradition. But we have seen that they could not have obtained the word direct from the Bible, because that spells it with a final *v*, so they must have obtained it from tradition. From tradition, too, with which the seventy translators, two centuries before our era, were unacquainted, because to them the name was wholly lost, and they read "Abif" sometimes by "His father" and sometimes by "Of my father's."

We have, perhaps, an instance of a similar blunder in the Second Epistle to John. The received version reads, "The elder unto the elect lady;" but many

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modern critics are of opinion that the word rendered "elect" is a proper name, and that the passage ought to read, "The elder unto the lady Electa."

When the Phœnician Masons had finished the work for which they had been engaged by King Solomon, and returned to their own country, they left behind them a building such as the natives of Judea could never have erected alone. This is conceded by Solomon himself in his letter to the King of Tyre. "Thou knowest"—the thing was notorious—"there is not among any that can skill to hew timber like unto the Sidonians."

And, as we are apparently told, that the Syrians came to Jerusalem and worked there on "the great stones, and costly stones," "and Solomon's builders and Hiram's builders did hew them."

Considering the exclusive character of the Jews, and the detestation they had for idolatry in the days when the Temple was built, it could not have been possible for Solomon's builders to have worked in harmony with these Philistines, had it not been understood that by being Masons they were believers in the existence of the One True God.

The Masonic works constructed for the supply of water to Jerusalem, though less noted, were scarcely less magnificent than the work of the Temple itself. "Ancient Jerusalem was honey-combed with cisterns, and its hills bored with subterranean aqueducts and rock-cut passages of various sorts."

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In the report of the Palestine Exploring Expedition, it is said that the site of the Temple and its courts "is perfectly honey-combed with a series of remarkable rock-hewn cisterns, in which the water brought by an aqueduct from Solomon's Pools, near Bethlehem, was stored. One of these cisterns—that known as the Great Sea—would contain two million gallons; and the total number of gallons which could be stored exceeded ten millions. One of the aqueducts was more than forty miles in length. Subterranean passages run through the city,"* and sometimes aqueducts and cisterns are found ninety feet through the *débris* of old buildings, in the solid rock below, and their utility was such, that in the severest sieges Jerusalem always had a sufficient supply of water.

It is universally admitted that the magnificent aqueducts of Rome have never been equalled in modern times. Some were built on arches one hundred feet high, some for thirty or forty miles were carried under ground, and the supply of water was at the daily rate of fifty cubic feet for each inhabitant. The utility of these works can be appreciated in New York, for the papers state that water is selling in Jersey City, across the river, at ten cents a bucket.

And it is remarkable that, when we look around us, we find the world dotted with structures of too great artistic skill to have been erected by the natives of the countries in which they are found. The

* See *National Baptist*, Dec. 22, 1870.

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builders had manifestly a higher civilisation than the aborigines, whether the parties who employed them were Greeks or Mohammedans, Hindus or Buddhists.

We know that it was thus among the Romans: "The corporations of artificers [*i.e.*, the lodges of Masons], whose occupations were connected with architecture, were called upon, by imperial orders, to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. Similar artificers also accompanied each Roman legion. Such corporations also existed in Britain, where the Romans during their conquests built a great deal."*

Take for illustration this land, Burmah. There are remarkable ruins at Pugan, extending eight miles in length, on the banks of the Irrawaddy, by two miles broad. They consist principally of temples still further east.

"In the province of Ongeor, which is situated eastward of the great lake of Touli-Sap, towards the 14° of north latitude [about the latitude of Tong] and 104° east of Greenwich, there are, on the bank of the Mekon, and the ancient kingdom of Tsiampois (Cochin China), ruins of such grandeur, remains of structures which must have been raised at such an immense cost of labour that, at first view, one is filled with profound admiration, and cannot but ask what has

* "Encyclopædia Americana."

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become of this powerful race, so civilised, so enlightened, the authors of these gigantic works?

"One of the temples, a rival to that of Solomon, and erected by some ancient Michael Angelo, might take an honourable place beside our most beautiful buildings. It is grander than anything left us by Greece or Rome.

"If you interrogate the Cambodians as to the founders of Ongeor Wat, you invariably receive one of these four replies:—

"'It is the work of Pra-Eun, the king of the angels.'

"'It is the work of the giants.'

"'It was built by the leprous king;' or else,

"'It made itself.'

"What strikes the observer with not less admiration than the grandeur, regularity, and beauty of these majestic buildings, is the immense size and prodigious number of the blocks of stone of which they are constructed. In this temple alone there are as many as 1,532 columns [each one solid stone]. What means of transport, what a multitude of workmen, must this have required, seeing that the mountain out of which the stone was hewn is thirty miles distant!

"In each block are to be seen holes 2½ centimetres in diameter and 3 in depth, the number varying with the size of the blocks; but the columns and the sculptured portions of the building bear no traces of

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them. According to a Cambodian legend, these are the prints of the fingers of a giant, who, after kneading an enormous quantity of clay, had cut it into blocks and carved it, turning it into a hard, and at the same time, light stone, by pouring over it some marvellous liquid.

"All the mouldings, sculptures, and bas-reliefs appear to have been executed after the erection of the building. The stones are everywhere fitted together in so perfect a manner, that you can scarcely see where are the joinings; there is neither sign of mortar nor mark of the chisel, the surface being as polished as marble. Was this incomparable edifice the work of a single genius, who conceived the idea, and watched over the execution of it? One is tempted to think so; for no part is deficient, faulty, or inconsistent. To which epoch does it owe its origin?

"Some of the sculptures represent the defeat of Ramana, the tyrant of Ceylon, by Rama-Hanumar, king of the Monkey's Ramezimal.

"Men with ten heads and twenty arms, fantastic animals, griffons, and dragons, are favourite subjects.

"The columns, each of which is hewn out of a single block of stone more than forty metres high, are still standing.

"The subjects most frequently occurring over the doors represent men with *long beards*, sedate, and wearing high conical headdresses, the hands either

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resting on the hilt of a poniard, or crossed one over another; elephants with four heads; and other fanciful creatures."

Where are the men with "long beards" among the tribes of Further India?

"On the first the Pathu massury-wong is seen returning from the city, surrounded by his court, and his wives borne in litters. He is carried on in a long procession of his warriors on foot or on horseback, each chief heading his followers on elephants. I counted above 1,000 figures, or at least heads, in this single department. What gives peculiar interest to the section is the fact that the artist has represented the different nationalities in all their distinctive characteristics in mode and features, from the flat-nosed savage in the tasselled garb of the Krom, and the short-haired Lotru to the straight-nosed Rajput with sword and shield, and the bearded Moor, with a catalogue of nationalities like another column of Trajan. In the predominate physical conformation of each race, on the whole there is such a prevalence of Hellenic cast in the features and profiles, as well as the elegant attitudes of the horsemen, that one might suppose Xenocrates of old, after finishing his labours in Bombay, had made an excursion to the East. The Chinese "Heowen thusang" compared the straight noses of the Cingalese to the beak of a bird; and the Cambodians are not less surprised at the prominent lineaments displayed in these sculptures, so decidedly

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different from the flat noses in which they themselves for the most part rejoice.

In the department called the three stages, the natives believe they see the representation of Heaven, Earth, and Hell, but I have reason to doubt this explanation. The lowest stage, it is true, represents on one half, the world of Pretas, and on the other different hells; but the two upper stages appear to give the history to the manner in which savage tribes were civilised by colonising foreigners, and must have reference to the foundation of these ancient monuments.

Colonel Newall, writing on the temples of Razdán, which are more extensive than the ruins of Martand, remarks: "I have reason to think that relics of a religion earlier than the Brahminical faith are to be met with in the deep forests of Cashmere, and which I believe to be perhaps anterior to the great Aryan invasion, when Cashmere, in common with the other provinces of Hindustan, was colonised by the Hindu race." *

When Alfred, and Athelstane, and other Christian Saxon kings, ruled in Britain, the inhabitants of the country being incompetent for the work, they "induced numbers of artificers and architects to come to England and build their castles, churches, and convents." †

* "Journal of Bengal Asiatic Society," vol. xxxviii., part i., No. iv., 1869.

† "Encyclopædia Americana."

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In many lands the Masonic remains are of such an artistic and stupendous character that the natives of the countries attribute their origin to a foreign people of whom they know nothing, and to whom they often attach superhuman powers. Even in ancient times remains of Masonic works were found in Sicily and Greece of such a colossal magnitude that they were attributed to the Cyclops, a race of giants; and the extensive ruins of Siam and Cambodia are credited to the Master Mason of the gods.

Bastian says: "Phra-ketsamalea is the reputed founder of the splendid temple of Nakhon Vat. The legend makes him to be a son of Indra, and relates that his heavenly father sent Visacarma, the architect of the gods, to build on earth a palace after the model of that in which the angels pass their joyful lives."

Since the works of the Masons prove that they were the ablest and most expert men in the communities in which they dwelt, they must have exerted a powerfully civilising influence over the masses of the people. The historian says: "If we remember that the Romans were pre-eminently an architectural race, and that the sciences and arts connected with architecture include a vast range, and are intimately connected with the other attainments of an advanced civilisation, we can easily comprehend that the colleges of architects must have been of great importance. They co-operated most powerfully in propagating the

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Roman customs, sciences, arts, and laws. They, as it were, cultivated the soil which the sword had gained."*

They humanised by their works, and were the pioneers, the John the Baptists of civilisation wherever they went. They taught no creed, but they taught men to look at Nature by copying from her the works of the God of Nature, and to look through them up to the Great Architect of the Universe.

They raised domes in imitation of the canopy of heaven, pillars like the whirlwind and waterspout, arches like the rainbow, and spires and turrets like the craggy mountain summits; festooning them with the leaves of the forest, the flowers of the field, and the fruits of the trees, in variety as endless as they found them. And they ornamented their edifices with panoramas of animated nature—with beasts and birds, lions and oxen, winged bulls and eagles; with men and women, angels and griffons. So artistically were their works executed, that they gave unmixed pleasure to every beholder, from the peasant to the king, and from the serf who could not read a letter to the *savant* conversant with a score of languages. And why? Because the Masonic works reflected the Divine intellect.

The thoughtful mind will ask: How was it that these men maintained their mental superiority for

* "Encyclopædia Americana."

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successive ages all over the world, when dwelling often for long periods among uncivilised nations? For it is well known that *commercial* men in modern times, when they remain long among barbarians, frequently become assimilated to the degraded habits of the natives, and in the significant language of the African coast, "become black men."

The reason is found in the code of morals that the Mason deciphered in his tools. He not only read "sermons in stones," but he heard homilies in the sound of his gavel, and saw the whole duty of man in his square and compass, plummet and level. But the Masonic fraternity being a secret society, and its members admonished to silence, to ask for its history were absurd. Its origin is lost in tradition, it has been propagated by tradition, and, until recently, has lived in tradition; having scrupulously avoided history, like the mysteries of Egypt. On the Egyptian monuments are representations of every thing the Egyptians possessed, or did, or knew, excepting the mysteries. There the explorer is met at the door of every *sanctum sanctorum* by a god standing with a finger across his mouth, and not a vestige of what was done in their lodges, or the relation of their doings, is found on record.

After we lose sight of the Phœnicians, Roman history teaches us that Numa established the first corporations of architects, which we identify with Masonic lodges, "after the model of the Greek

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societies or colleges of artificers or priests. He also instituted for them proper meetings, and certain religious rites." *

In the tenth century of our era, "the members of these corporations of architects" are mentioned as "belonging to different nations, and at the same time publicly or secretly to sects widely differing in their tenets, and often condemned as heretical; in short, as they were very different in faith, customs, and manners of living, they could not be induced to go to England and remain there, without receiving from the Pope and king satisfactory liberties and letters of protection, especially jurisdiction over their own bodies, and the right of settling their own wages. The different tenets of the members, the scientific occupation and elevated views of the leading architects and clergymen, naturally gave rise to a more liberal spirit of toleration, a purer view of religion, and stricter morals than were common in those times of civil feud and religious persecution."

At what period Masonry was separated from operative Masons, and took its present form of "Free and Accepted Masons," is not known, nor is it important to know.

The working Masons have won a name in the world, of which all working men may well be proud. They have distanced all other classes, and left behind them the most enduring monuments on the surface

* "Encyclopædia Americana."

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of the earth—monuments which prove that they rose above barbarism among the most barbarous nations, and everywhere led the van in the earliest advancement of civilisation.

Many of their works, however, are in ruins. Solomon's Temple is buried in the *débris* of eighteen centuries; but the principles which bound the builders together remain in the lodges of Free and Accepted Masons, as permanent as the pyramids; and were "speculative Masons" to carry out those principles in all their entirety, they would be as distinguished and useful a body of men in their generation as were their predecessors, the operative Masons of antiquity.

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LECTURE III.

PASSIVE USES OF SPECULATIVE MASONRY.

The discords of class distinctions—Of Politics—Of Sectarianism—Sectarian persecutions—Unfairness of religious controversies—Testimony of a religious Editor—Man a society-animal—An Œcumenical society demanded—Found in Freemasonry—No caste distinctions in the Lodge—Masonic processions—Masonry fraternising politicians—Each sect on a narrow basis—Evangelical Alliance embraces several—Masonry the whole—Extract from "The Story of a Working Man's Life"—The use of different Sects meeting together—Meeting of Cromwell and George Fox.

At no age of the world, since perhaps the days of the Flood, or the Confusion of Tongues, has society been in such a state of effervescence as at the present time. Like a boiling Geyser, the particles at the bottom are struggling upwards. The Declaration of Independence to the contrary notwithstanding, all men are born unequal; and although past ages quietly admitted the fact, and the cobbler stuck to his last, yet, in this century of wonders, the lower strata of society have broken up, like a new geological epoch, and melted granite is pouring up from the chasm.

The dictum is either reversed, or voted down by a *plebiscitum*, for the poor man has made a discovery, or he thinks he has, great as telegraphy or photography,

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that if he be born unequal, it is his own fault if he remains so; and with a newly developed moral power, that may be compared to the new applications of steam, he goes ahead like a locomotive. The slave shakes off his chains, the serf asserts his independence, "tenant rights" are devouring landlord rights, and trades' unions have become a tyranny both to employers and *employés*.

After all, there is a Divinity in the movement, for simultaneously with it, there is a spontaneous action in the hearts and deeds of the upper classes of society to benefit the lower orders and raise them in their social position. Ease sympathises with suffering, plenty pours of its abundance into the lap of want, the palace comes down to the hovel, and the rich in every enlightened land are devising liberal things to lift up the working man. The franchise has been granted to large bodies of poor men, thus opening up to them the pathway to office and power, and education has been cheapened and facilitated, to make it attainable by all, that they may be qualified for the higher positions which are made accessible to them. The motto of former ages was, "Am I my brother's keeper?" But the practice of the present is, "I am my brother's keeper."

An harmonious advance might be made, and perhaps all that is practicable be reached without collision, were working men willing to make haste slowly; but they are not, although their circumstances

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have been vastly improved within the last half century.

The rich man has his club for the rich exclusively, the poor man has his meeting where none but the poor come; the working man has his trades' union, confined to journeymen, and the employer has his association for employers alone; while farmers have their leagues and anti-leagues.

All these associations widen out the differences, and make union more difficult.

Caste, however, is only one element of division. A second is the strife of politics. Society is worried by politics without cessation and without exemption. It is a continual fight, and the battle rages with equal savageness in all grades of society, from the shoeblack to the Prime Minister, and from the barber's shop to the Houses of Parliament and the Halls of Congress.

If a man be a candidate for office, no matter what his moral worth, he has to stand in the pillory and be pelted with dirt. That is the royal road to offices in the gift of the people in every free and enlightened country in the nineteenth century!

To believe a small fraction of what is said and written of our rulers, who are elected by a popular vote, we are bound to believe that they are the most unworthy and unprincipled men of the circles in which they move. The unblushing falsehoods which are circulated about some of our best men, to

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serve electioneering purposes, is something awful. And yet men band themselves together in opposing causes to fight each other with these untruthful weapons!

But there is still another element of discord in society, not less mischievous than the two that have been mentioned, and that is found in sectarianism. Nominal Christianity, which is sometimes little better than heathenism in disguise, rejoices, I have heard it stated from the pulpit, in two hundred and one sects, many of which cheerfully hate each other now, or have done at some former period of their history. The old Greek lexicons define Anabaptists as "A certain devilish sect."* They have imprisoned each other, whipped each other, pilloried each other, maimed each other, tortured each other, and burned each other; and all for Christ's sake!

The present age is not favourable to such exhibitions. The earliest government on record, the Egyptian, was sacerdotal, but the world has grown too old to put the lives and liberties of its people into the hands of the priests; for the old spirit still exists, and many a modern Jehu, brandishing his sword of anathemas, cries out, "Come with me, and see my zeal for the Lord." If it cannot burn, it can smother its victims with a network of misrepresentation; and if it cannot hang, it can stone to death with falsehoods wrapped in phylacteries. Religious con-

* See Scaliger.

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troversial literature cannot be surpassed for the unfairness with which it deals with an adversary scarcely in the annals of politics, and its being candied over with religion, and scented with an odour of sanctity, makes it tenfold more odious. It is very rare to find the views of an opponent represented truly, either in the pulpit or in the religious periodical.

That this language is not too strong, is proven by the statements of religious editors, down to the present year, 1871. One writes of others, even in his own denomination: "A brief sentence, isolated from all those surroundings which qualify it, and rightly interpret its meaning, is carved out of the solid editorial and transferred to the column of another paper. There it appears as indicating the real spirit and meaning of the article. There the brief extract, sometimes the halved sentence, detached from its natural allies, stripped of all its legitimate belongings, is made to stand in its bareness and isolation against line after line of sarcasm and vituperation. To reprint the entire article, or such portion of it as would fairly show its drift, would defeat the very purpose which such men have before them. Hence is manifest the mean and sinful motives which urge them on to such shameless dishonesties. They themselves know that there is no righteousness in their proceedings; that no love of truth prompts them to their exposures and criticisms;

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and that this parade of indignant feeling is a miserable sham."*

This crystallisation of men into different castes, these spontaneous divisions into various political parties, and this tearing of the seamless garment of Christ into a hundred shreds, prove at least that man is a gregarious animal, or, since every man now must be a member of from one to a dozen societies, that he is a society-animal.

To meet this want of man's nature, and neutralise the evils of these divisions and sub-divisions, in which men dislike each other, the problem is to form an Œcumenical Society, which shall rest on such a basis that all its members can love each other without impinging on their points of difference; a society of neither rank, politics, nor religious sect; a society that shall work on the principles in which all are united, but which shall ignore everything in which any one differs. In such a society, and in no other, it is obvious that all classes can unite and love each other; and *that Society we already have in* FREEMASONRY.

Caste distinctions have no place in the lodge. The working man and his employer, the labourer and the capitalist, the nobleman and the men that make his clothes, all meet there on the level and part on the square. There the rich and the poor meet on terms of equality. There are neither front rows for the upper ten, nor back rows for working men. Artisans

* *Watchman and Reflector*, Jan. 12, 1871.

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and professional men, the wealthy and the indigent, sit promiscuously together.

Those who cannot enter a lodge may satisfy themselves of the truth of this statement by observing public Masonic processions. I have seen a journeyman mechanic walk abreast with a circuit judge, and a captain in the army marching arm-in-arm with a greengrocer. Masonry puts honour on the working man, and raises him from the prostrate position in which he has been thrown by capital, rank, and power, to an equal standing in a brotherhood which has kings for its patrons and princes for its members, on whose lodges the sun never sets, and on every one of whom he has claims to relieve him in his necessities, and to share in his prayers. Here, then, is an important use of Freemasonry. It produces a better state of feeling between the upper and lower classes.

I have seen two men walking together fraternally when they were opposite candidates for an office in the gift of the people, and, while thus associating as brethren, they were diametrically opposed to each other in politics. A spectator expressed surprise that the leaders should be on such harmonious terms, when some of their followers were ready to break each others' heads in the contest. They were Masons. It is love only, in Masonry or out of it, that makes men of opposite political parties lay aside their acrimonious feelings, and, while they

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follow out the dictates of their judgment, love as brethren.

Inimical feelings on political questions are exhibited in every village and hamlet throughout the civilised world, and among all tribes and tongues; but one of the uses of living Masonry is, that when it steps in, those evil feelings vanish, and love and kindness occupy the vacated places.

Many religious people, however, object that Masonry proposes to do nothing but what the Church can do better. The fact looks us in the face that the Church does not do it. Were there but one church, and all men were harmonious members of it, the objection would be admissible, but the word *church* is a delusive term, and, as used, means not one, but a thousand and one.

If I am a Baptist, I can *fraternise fully* only with members of a Baptist church; if a Methodist, with Methodists; if an Episcopalian, with Episcopalians; and so on through the whole category; but if a Mason, I can meet any one on the ground of all that is common among the various creeds of Christendom, and embrace him as a brother.

The Evangelical Alliance furthers the views and objects of all denominations characterised as Evangelical, and embraces many different sects; Churchmen and Dissenters, Baptists and Pædobaptists, with a host of denominations ranging from Quakers to Lutherans, and yet it does not interfere with the

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peculiar views and preaching of any of the different creeds it includes. It takes and works on so much of Evangelical religion as is common to all.

Now Masonry is precisely similar to this Alliance, differing only in embracing a far wider circle. It not only includes Evangelical Christians, but all Christians; and not only Christians, but Jews, and all men who believe it to be their duty to obey the moral law. The constitution of the Evangelical Alliance is Evangelical Christianity; but that of Freemasonry is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

Some such society is a felt want among Christians of all denominations. "The type of our Christianity needs to be improved in its temporal aspects. There are innumerable societies for the propagation of our numerous special faiths, for both home and abroad; but there is still unoccupied room for an œcumenical society for the propagation of our common code of morals, 'to do good, love God, and deal righteously with all men.' Here all can unite—Catholic and Protestant, Orthodox and Heterodox, the widest liberal and the narrowest bigot. This is the society which is needed above all others for the preservation of the social fabric."*

Many plans for Christian Union Societies have been proposed, but all have failed, because the plans have embraced too much. We must see how far we

* "The Story of a Working Man's Life," page 79.

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can act together, and then adopt a constitution in harmony with that passable action, avoiding requirements which are powerless to command concurrent action; and such is the constitution of Freemasonry, whose object is, to use the language of Bro. Col. Greenlaw, "To glorify the One true God, and to love and benefit our fellow-creatures."

Thus Christians of the most heterogeneous sects meet in the lodge as they can meet nowhere else, as children of a common parent and brethren of a single family, where they view each other, not from the separated controversial stand-points, but from the union stand-point of love; and they part with kinder feelings towards each other than they had when they met.

The Chaplain of Lodge Greenlaw, last year, 1870, was a Church of England clergyman; but this year, 1871, he is a Baptist missionary, although there is no other one of the same faith in the Lodge.

The commingling of Christians of different denominations in the lodge is well illustrated by the meeting of Cromwell and George Fox, the founder of the Quakers. They had a warm discussion about the points of difference between them, but we are told that "when the Quaker went on lovingly to talk upon the mysteries of spiritual experience, it touched the heart of the Lord Protector at once; and pressing his friend's hand, whom he allowed to wear his hat in his presence, he said, 'Come again to my house; if thou

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and I were together but one hour in every day, we should be nearer to each other. I wish you no more ill than I do to my own soul.' There is a great lesson here for all Christians. They keep too much apart, they do not understand each other, and so they unduly magnify the points of disagreement." *

Here then is a third important use of Freemasonry. It mitigates the greatest evil in Christendom—the bitterness that exists between different Christian sects.

Masonry, it is believed, has a great future in this line, and is destined to do much towards calming the stormy seas of sectarianism. Certainly no other society in the world holds such a favourable standpoint for the work, and Freemasons are just awaking up to the responsibilities of their position. The Masonic clergy in England have just proposed an association, whose object, among others, is "to produce kindly feeling between the different schools of theology in the Church."

The three uses of Freemasonry here noted, are of such incalculable service to society, that Masonry would be invaluable did it stop here They, however, constitute merely what may be denominated its passive uses, those that are inseparable from its existence; but it has also aggressive uses of no less value, which are dependent on the action of its members, and which, in practice, are greater or less, according as Masons carry out their professed principles.

* *Examiner and Chronicle*, October 20, 1870.

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LECTURE IV.

AGGRESSIVE USES OF SPECULATIVE MASONRY.

Masons have great power for good—"In reputable circumstances"—Exercising a large influence—Their work—Device of Freemason's crest—"Brotherly love" illustrated in Lodge Greenlaw—"Relief" the speciality of Masons—"The Works of Love Department"—Kindness a power—Kindness pays—Illustrations—Masons procure medicines—Provide nurses—Relieve the oppressed—Native officials—Innocent persons in gaol—Light crimes with capital punishments — An illustration — The work of Government advocates—Illustrated in the case of Job—Masons defendant advocates—Aid discharged convicts—An illustration—A convict became an Extra Assistant-Commissioner—Masonic influence in India—Its civilisation — On Missions — Doubles their efficiency — Use of Masonry in providing for its own poor—Masonic systematic contributions—Masons exhorted to handle the compasses—The great problem of social science—Solved by following the plans of Freemasons—Imposition prevented—Poor-rates unnecessary—Poor-houses closed.

MASONRY contains within itself the elements of great power for good, a far greater power than it has yet developed. According to the constitutions of Freemasonry, every candidate must be, "at the time of initiation, in reputable circumstances." This indicates that the class to which Masons belong are not usually of the poorest and least influential of the community; and, in accordance therewith, it is found as a matter of fact, that Masons usually belong to the middle and

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upper classes, possessed, as a whole, of a large amount of property, and exercising a great influence in society.

This proves that they have the ability to produce great effects, and they are pledged, as Masons, to use this ability for the benefit of their fellow-men. It follows, too, as a consequence, that the parties requiring their aid are not so much from among themselves as from that class from whom they do not come; persons not "in reputable circumstances."

"Brotherly love, relief, and truth," is the device of the Freemason's crest. "Brotherly love" is not love to our Masonic brethren alone, but means with us, love to all men—the brotherly love of the good Samaritan. This lodge has twice contributed to benevolent objects within the year, and both times to parties not connected with Masons. There are outcasts in society; but when the Freemason takes his compass and describes the circle of his love, there is not a shred of humanity outside of it. None so poor, none so degraded, none so irreligious, but they are reached by his affections. "Relief" is the development of this internal love in external action; relieving distress of every description, wherever it may be found, to the extent of his ability. The work of some societies is to give the Bible, and of others to give religious tracts, but the speciality of Masonry is to give "those things which are needful to the body."

By the dependent condition in which God has

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placed man in this world, the aid of his fellow-men being absolutely necessary to the continued existence, from infancy to old age, from the cradle to the grave, He says to him, in language louder than ten thousand thunders, "Thou art placed here to help and be helped;" and man responds to the loud behest with Freemasonry, an institution whose cardinal objects are, to help and be helped.

Every large organisation has its different departments, parts of a great whole. Government has the "Public Works Department," the "Commissariat Department," the "Educational Department," and others. So, in morals, Masonry is "the Works of Love Department." Faith is of the first importance, yet we do not take knowledge of it in this department, excepting in great generic principles. Much as the "Public Works Department" takes no cognisance of the Commissariat, although fully recognising its existence and importance.

The works of love especially incumbent on the Freemason are, first of all, those indefinable deeds known as acts of kindness. Kindness is as useful in holding society together as the centripetal force is in keeping the planetary bodies in their orbits, and preventing them from flying away from each other. Kindness is as great a power as steam, and is as useful in moving organised beings as steam is in moving inorganic matter. A dog or a horse will often submit to the power of kindness, when all the

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power of force has failed. How much more powerful it must be with intelligent man.

In India we have to deal largely with the natives of the country, who are regarded as characteristically perverse, and they do not always receive that kind treatment from Europeans which, as Masons, we are bound to give them; but kindness, like mercy, twice blesseth—it blesseth both the giver and the receiver.

Kindness to the natives pays, while harshness is a losing business. I knew a Mason who often required Burmese coolies and boatmen for travelling when they were obtained with difficulty. He treated them with uniform kindness, and never wanted men.

There were others in the town who sometimes called for coolies, but they never could obtain any without applying to the local government, which at that time pressed men into their service. The reason for this reluctance was, that they were treated with more kicks and cuffs than kind words, and I have known a gentleman forsaken by his coolies, and left alone in a boat with his servant and pony. Here, then, is a case in which kindness is decidedly the best policy.

The natives of Burmah do not often strike each other, and no respectable man will serve a master who lifts his hand or foot against him. I once procured a Karen guide for a gentleman who wished to ramble over the mountains, and during the excursion

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he gave the guide a kick; and though he paid him treble ordinary coolie wages, the man came to me on his return, and said, "I will never go with a European again, for that officer kicked me."

Some months afterwards, another party asked me for a guide to the mountains, and I tried to induce this man to go again, assuring him that I thought he would be kindly treated, but he positively refused to go. The high wages was no temptation, so the second excursionist had to pay high for a less qualified guide, owing to the lack of kindness in his predecessor; and the good character of Europeans, which they ought to sustain with the natives, was depreciated. Thus it appears again that harshness to the natives is an unprofitable speculation; but it is one in which Masons, who carry out the principles of Masonry, never engage.

Masons often show their kindness to the natives by affording them medical aid when they are sick. Thousands and tens of thousands die in India whose lives might be saved by suitable medical care and nursing. This is an evil of great magnitude, but one which might be greatly mitigated were Masons to grapple with it earnestly, each in the circle in which he moves. Some do, and purchase European medicines, the value of which the natives have learned to appreciate, and give them away, or sell them at reduced prices. I knew one gentleman who gave away considerable quantities of quinine every year

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to different natives with whom he was brought in contact.

But it is believed that more persons die for lack of nursing than die for the lack of medicine, numerous as they may be. Many succumb from sheer exhaustion, after the disease has been removed, when proper care, with arrowroot, sago, and other light food, with sometimes wine, would have saved the life of the patient.

To provide for this want, I knew one girls' school in which the pupils were regularly taught to make arrowroot and take care of the sick, and they were sent out occasionally to visit the sick, and put in practice what they had learned. The sick and the wounded on the battle-field are now provided with nurses, but we are not yet awake to the fact that the whole world is a battle-field, in which the dead and the dying are at our doors, and need nurses as much as those who fall before the cannon's mouth.

Freemasons often show the utility of Masonry by relieving the natives from oppression. *The Friend of India,* in a recent issue, noticing the communication of a Mahratta Brahmin, remarks:—

"The greater part of the oppression done in India, the writer says, is done by native officials, and all the 'lower ministers of the law are leagued with him who can pay to grind, and to oppress him who cannot.' Bribery and corruption are things of daily

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life; the deeds are pure tyranny, and the speech, as a rule, utter falsehood. We are told that Englishmen do not comprehend the subject at all—cannot see the rascality and badness that is working under the surface of Hindoo society."

Burmese society is not so bad as Hindoo, but it is so bad that in every department in which the people are subjected to native officials, it is always safe to presume that some suffer injustice.

The lands of the cultivators are measured by native land surveyors, and this has been a fruitful source of oppression. The taxes are paid into the hands of native revenue officers, and they sometimes make illegal charges. And there is reason to know that the judgments of courts in which native judges preside are often very unjust. European officers in Burmah believe that there is no bribery going forward about their courts, but the natives are of quite a different opinion; and it is notorious that a policeman will not move to arrest a rogue for a native until he receives a douceur.

From the unrighteous judgment-seat is but one step to the gaol. I never look into a gaol without thinking that probably there is at least one person there entirely innocent of the crime with which he is charged; that probably there is at least one there whose condemnation of a few months of imprisonment will prove fatal to him, owing to change of food, habits, and labour. In such instances, what the law

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punishes with a few months' imprisonment is, practically, made a capital crime.

I recalled a case in which a Karen was condemned to imprisonment for being concerned in stealing an elephant. He was not a Christian, and we did not hear of the case until the trial was over, when such representations were made, as induced the belief that the man might be innocent, and the advice of a pleader was immediately taken in respect to an appeal; but the pleader said he had been present at the trial, that the evidence was conclusive against him, and that all efforts to save him from the punishment awarded would prove unavailing. Since the witnesses against him were all Burmans, his guilt was not satisfactorily proven to us; but we had no counter legal evidence to furnish, so we were reluctantly compelled to leave the man to his fate.

In a short time he was taken sick, and the hard labour to which he was unaccustomed, and the change of diet, and the difference of climate, and the disgrace of his position, one or all, soon brought him, a young man of some twenty-two years of age, to the grave.

Here was a case in which death was really inflicted, where the law decreed but three years' imprisonment, even admitting the poor man's guilt; but the probabilities are that he was innocent, and had there been a Mason to stand up for him in the court, and show the favourable points in his case, it is fully believed he would have been adjudged not

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guilty, and his life and character would have been saved.

When it became apparent that no legal efforts would be availing, "the powers that be" were beset with petitions for a mitigation of punishment; and after many rebuffs and more delays, an order came from the head of the government, remitting one year's imprisonment, and directing the discharge of the prisoner at the end of two years' confinement; but when the order arrived, the poor man had been dead and buried more than a month!

The law very generously presumes a man to be innocent till he is proved guilty, but the government pays an able lawyer, who sums up the evidence, and attempts to make this innocent man appear guilty before the judge; a cruel procedure, which future generations will write down as a barbarism of the nineteenth century; and until the government employs another able lawyer to give a favourable turn to the evidence and circumstances, the stones cry out of the wall to the Masons, to help the innocent. All the afflictions that befell Job were brought upon him by the first plea of a government advocate that we have on record.

But claims for works of kindness come to us not from the innocent alone. We belong to a guilty race, and it is not for us to turn aside from guilty men. When persons have been confined in gaol, and their sentence has expired, they return to society

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marked men, with ruined characters, and they are shunned by respectable people. Many would willingly turn from their dishonest ways and become upright men, but the frowns of society drive them back to their old practices. Such persons have large claims on our sympathy and aid.

I knew a convict who served two years in gaol for being concerned in a robbery. When his time expired, the deputy commissioner required security for his good behaviour for two years more before setting him at liberty, but no security could be found. Then a Freemason came forward and stood his security, and the man was free again. The discharged convict returned to his distant home, became a man of probity, and in the course of years rose to the position of extra assistant-commissioner.

"Was he not innocent?" it may be asked. No such thing. He was connected with a gang of robbers, and suffered the imprisonment justly, and had it not been for "the Works of Love Department," he would probably have returned to his former course of life, and died a convict instead of dying a judge.

Let Freemasons, then, carry out the Masonic principles of being "zealous in good works," and doing acts of kindness to all men, irrespective of colour, or creed, or social position, or nationality, and they will prove the usefulness of Masonry by winning the hearts of the population, and will do more to civilise India, and to establish the British Govern-

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ment on a solid basis, than all the Armstrong guns and Snider rifles that can be imported in a century.

Christians, who frown upon Freemasonry, commit a great mistake for the interests of progressive Christianity. Masonry in the hands of Christians is capable of being made a most powerful auxiliary in the work of the conversion of the heathen.

I recently listened to an appeal by a large assembly in Burmah for new missionaries, asking that their present number may be doubled; but the thing is utterly impracticable. The missionary societies are strained to the utmost to sustain the present force in the field.

Now I shall propose a practical plan, and yet one which will produce greater results. Let every Mason in India carry out into practice the principles he is pledged as a Freemason to observe. Then the missionary, wherever he may be located, will find himself in the midst of a lay agency that costs the Church nothing, and which, though disconnected with him, is still, in fact, labouring for him, like a legion of labourers clearing the forest for the sower and planter.

They are found in all ranks of society, from the working man to the Viceroy. They are in the army and navy, among the merchants and traders, in exploring parties, and among travellers. They are doctors and lawyers, magistrates, police officers, and

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judges; and they have often free access to labour where the missionary finds closed doors.

If the missionary finds, wherever he goes, that the natives he addresses are favourably inclined to Europeans from the good offices and uniform kindness they have received from them, the ear is not only unclosed, but it is opened with pleasure, and a favourable hearing assured. Prejudice is more than disarmed; it deserts the enemy, and becomes an ally.

The readiness with which natives seek the aid of Europeans who manifest an interest in their affairs, and the implicit confidence they repose in them, is well illustrated by the following remarks of a writer in the *Calcutta Review*. He says:—

"And it has been my lot, year after year, to hear much that was distressing to hear, both from my missionary friends themselves, and from the poor people also, who, knowing that I was friendly towards them, and hearing that I had some sort of official position amongst the missionaries, and lived at the seat of Government in Calcutta, imagined they had some chance of getting their grievances known and redressed by coming and telling them to me. And when, after hearing tale after tale of sad injustice and suffering, attested by the missionary from his own personal knowledge, I have had to say to the poor people, 'I can do nothing for you,' I must confess I felt a sort of shame at their reply,—'But you live in Calcutta: and is not the Lord Saheb there; and can

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you not go and tell it to him?' It was painful to have to repeat to them, that the Lord Saheb himself could scarcely help them. They could with difficulty believe one; for in their view, too simple and too correct for our artificial and cumbrous system of government, the chief ruler should be ready to hear the prayer and at once right the wrongs of the poor and friendless under his authority. I have frequently on such occasions seen, sometimes their shrewd glance of incredulity, and sometimes their blank look of disappointment and dejection; and have, with a sad heart, thought of those touching words of Holy Writ, 'So I returned and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.'" *

There are many enlightened rulers, however, in India, ready to attend to the representations of Masons and missionaries, labourers for the good of the people. Sir Arthur Phayre, late Chief Commissioner of British Burmah, was a notable example.

When the efforts of a Freemason and his wife for the upraising of the degraded natives had been grievously misrepresented, he wrote and printed a minute on the subject, from which the following is an extract:—†

* Eccles. iv. 1.

† "Minute by the Chief Commissioner of British Burmah." Dated Rangoon, 1st May, 1863, page 7.

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"I have had ample opportunity personally of observing, and of learning from former cases, as well as the present, what the Rev. Dr. and Mrs. M—— have done for the Karen mountaineers in the Toungoo district. They found them in a state of savage barbarism. There are now twenty-five thousand of them, either Christians, or under Christian teaching and influence. They found them split up into tribes and clans, warring against each other, and taking captives to sell as slaves. Wherever the Gospel has been spread, such acts no longer prevail. They have ceased not only amongst the Christian tribes, but also among the heathen tribes, except those on the extreme border.

"Now, I confidently assert that this great and beneficial change has been accomplished mainly, indeed, almost entirely, by the labours of Dr. and Mrs. M——, and the Karen minister San Quala. I assert from long experience among similar tribes, that such results could not be obtained by the Civil Administration, unaided by missionary teaching.

"Any one who supposes that such a change could have been wrought among a savage people by missionaries, without their 'mixing themselves up with the secular affairs' of that people, I am compelled to differ with very materially. It was neither desirable nor possible for missionaries, earnestly bent on doing their duty, to avoid teaching the people in every walk of life, or to abstain from advising and leading them in their social progress.

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"Such a people, too, oppressed by the Burmese, when opportunity offered, would naturally look to the missionaries as their advocates and protectors. Even with the Karens on the plains, situated among the Burmese, such action of Christian missionaries is most beneficial. I could name many missionaries, both Catholic and Protestant, to whom I am under deep obligations, for having brought to my notice grievances, great and small, which otherwise would probably never have reached me. A district officer, who fails to avail himself of such means of honest and disinterested information, I consider neglects a very efficient help to the performance of his duty."

Masonry shows its great practical utility in the world by the measures it takes to provide for its own poor. "I have been young, and now am old, yet have I never seen" a "Freemason" forsaken, nor his seed "begging bread." And since Masons constitute one of the largest associations in the world, Masonry must be of great use in society, in keeping such a wide section of the human race from misery and pauperism.

Every Mason in the world, who is a member of a lodge, working under the Grand Lodge of England, besides the contribution to his own lodge, and voluntary contributions to local objects of charity, contributes monthly to the general "fund of benevolence" in charge of the Grand Lodge. Fees paid by grand officers on their appointment, and all fines paid in any of the lodges, go to the same fund.

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There is no other society in the world that makes such organised and liberal provision to relieve the wants of its members, their widows and children: and the plan is well worthy of imitation by the Christian Church everywhere.

Were every Mason to keep the compasses before him, and draw them in so as to leave outside of the circle he describes for himself every superfluous want, there would be few Masons or their families asking aid, and Masons would then be able to obey their benevolent impulses, to open out the compasses of their charities so as to embrace the whole human family.

The great questions of social science in the latter half of the nineteenth century are, "What shall we do with the poor?" And, "How shall we distribute our charities so as to avoid being imposed upon?" The problems are solved in Masonry. To follow out the methods pursued by Masons, each church should regard itself as responsible for the wants of its own poor; each bishopric or association of churches should regard itself as responsible for the poor of its diocese, or of the churches in its association; and each denomination should regard itself as responsible for the poor of its own denomination.

At the same time, every member of every church should be required to contribute to the general funds, and when a church was unable to relieve all its poor members, it might seek the assistance of the general

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funds contributed for the association or denomination.

By an accurate registration, it would be known where every member belonged, and impostures could not escape detection. There is abundance of food and raiment in this world for all its deserving inhabitants, and much of it is in the hands of those who have wide hearts, and who are ready to communicate and willing to distribute.

Were each of the two hundred sects of Christendom, then, to make themselves as useful to their own people as Masonry does, poor-rates would be *nil*, poor-houses would be houses to let, and half the London charities would go a-begging.

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LECTURE V.

THE UTILITY OF LOVE, THE UTILITY OF MASONRY.

Masonry of no use to the immoral—To the Journalist—Judged from its worst members—True teachings of Masonry—"National Anti-Secret Society"—Arbitrary demands of societies—Women behind the opposition to Masonry—Proposal to admit women—A new Crusade against Masonry—One, half a century ago—Character of one of the victims—Of his enemies—False charge against Masonry by an editor—Refusal to publish a refutation—Mistaken logic—Masonry not a Christian sect—Deists and Infidels should be met and treated with consideration—Illustration—The writer giving his experiences of strong drink at a Masonic gathering—The charge of murder by a Native—The fair Christian course of another Editor—The Mineral kingdom built on the molecule—The Vegetable kingdom on the leaf-bud—The Animal kingdom on the cell—The Spiritual kingdom on love—Utility of love according to Gaudama.—Effects of love in the life of our Saviour—Extract from Ellis—Recapitulation—"THE RIGHT MUST WIN."

HAVING shown the usefulness of Masonry, let us advert to those to whom Masonry is of no use.

It is of no advantage to men who have a name among Masons, but who lead immoral lives. It is a positive injury to them, because by becoming Masons they profess before the world to be the champions of morality, and when they fail, their failure is conspicuous to all, and their disgrace greater than that of other immoral men, who have made no such profession; while Masonry itself disowns them.

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It is of no profit to men who have the forms of Masonry, but who are not busily engaged in the "Works of Love Department." Such men are the Scribes and Pharisees of Masonry, and however moral their lives, if they are idlers and not actively engaged in doing good to others, they are lacking in the first essentials of a true Mason. They are cumberers of the ground, and ought to be weeded out of our lodges. A man must work to be a Mason, or our symbols and forms are meaningless.

Freemasonry is useful to those only who make themselves useful to others; and not only is it of no service to mere nominal Masons, and not only are they of no service to Masonry, but they are its bane and its curse; and they form so large a portion of the ranks of Masons in some sections, that religious Masons often give up associating with their Masonic brethren, because they find themselves in such uncongenial company. They are *the* obstacles to the usefulness of Masonry. Could they be put out of the way, Masonry would be a felt power for good in society, second only to Christianity, and working with it.

These numerous derelictions lead "them that are without" to suspect that there is "something rotten in Denmark;" that all is not right in Masonry itself, and they plunge into the "Guides," "Rituals," "Lectures," "Addresses," "Magazines," and "Newspapers," that this prolific age has given so generously

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to the world on Masonry, particularly in America, to find something to confirm their suspicions; and of course they find all they want to find, and Masonry is written down as something incompatible with Christianity.

But on what ground can any Christian justly complain of Masonry. All our degrees are symbolic of that one all-absorbing subject—the one true God, and of the truths as mentioned in the Bible. This, I say, is to be seen in every degree; and the symbols, emblems, and teachings, tend to nothing else."*

Still, the last intelligence from America is that something like a new sect has been inaugurated, entitled, "The National Anti-Secret Society," whose object is "to exclude from the Church all persons who have any connection whatever with secret societies of any kind."

We may look next for an "Anti-Family Secret Society," for the Church has as much right to demand the secrets between husbands and wives, brothers and sisters, parents and children, as it has to demand the secrets between friends, which are the secrets of Masonry. The demand is far more objectionable than what any Papal Bull ever demanded, because the Pope asked our secrets only for the priest, but here they are demanded for the whole world. The power of the Pope is fast waning, but the power of societies is fast growing; and the demands of these societies

* Greenlaw's Lectures, page 242.

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on the liberties and consciences of men are not a whit less arbitrary and repulsive than the demands of the Papacy, and ought to be met with a no less uncompromising opposition.

Women, however, especially married women, are at the back of most of the opposition to Masonry. Perhaps there never were but few women, who were not opposed in heart to their husbands being Masons, and the depositories of secrets in which they cannot share. But we may anticipate in the progress of this progressive age, that so soon as woman has obtained the franchise, she will walk into Masonry herself; and were I in Solomon's seat, I would grant a dispensation for the admission of women to our lodges now; or, what would be better, grant warrants for the constitution of female lodges. There has been in modern times one woman a Freemason, certainly, and if one, why not more? It is our wisest policy to give them the gavel, for we should thereby make an ally of our most formidable enemy; the world would then hear no more of the irreligion of Freemasonry.

It may be objected that the constitution of Freemasonry forbids the admission of women, but the constitution can be amended as the constitution of the United States is from time to time. There is nothing in the nature of the case to prevent a woman from being a Mason, and when she is admitted, the most serious objection to Freemasonry will be removed—that a man cannot converse on the

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subject with his wife, which is unpleasant to both parties.

The little edge of the wedge is in. Certain "side degrees" are beginning to be conferred on the ladies. "A correspondent of the *New York World*," states a recent periodical, "tells a pretty story about certain presents made to Miss Vinnie Ream, while abroad, on account of her connection with the Masonic fraternity. It may be that some obliging brother has conferred the Oriental, and other side degrees, upon Vinnie, but that would hardly make her a Mason." And we see advertised for sale, "Manual of the Eastern Star (Ladies' Degree)."

In the interim, this anti-secret society is the tocsin of a new crusade against Masonry, and no doubt will slay its hundreds of good men, while it will not injure a bad one. A similar war was got up nearly half a century ago; and at that time there was the pastor of a Baptist church in Massachusetts, who, like Job, "was perfect and upright, and one that feared God, and eschewed evil;" but, like Job and most other good men, he had enemies who sought his destruction; and as the enemies of Daniel, when they cast about to get up charges, said to each other, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God;" so the enemies of Mr. P—— could find no occasion against him except in his Masonry. He was a Freemason, and a party was formed in his

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church and congregation, which required him to condemn Masonry; but when they went to him, he simply replied: "In the language of Washington to his father, 'I cannot tell a lie.'" So, because he could not tell a lie, he was driven from his field of labour.

It is noteworthy, however, that the good pastor was not coerced to resign his charge by those characterised for their intelligence and piety, but by the most ignorant, irrational, and self-willed people of his parish; many of whom made no pretensions to be guided by reason, but acted, as they said, from "a sense of duty." Such persons are as much worse opponents than the people of the world, as a man acting under an insane influence is more difficult to deal with than a man acting from reason.

Unbelievers do not go out of themselves for motives, but this acting from "a sense of duty" means, when done into plain English, that they take their own opinion on a given point, and clothe it in the habiliments of a law of God, which they must obey, whether in harmony with their sympathies or not; so that they can tear a man's character to shreds, and destroy his usefulness for all time, with as much coolness as Joshua destroyed Jericho; because they delude themselves with the notion that they have a "Thus saith the Lord" for their acts as he had.

This makes them doggedly obstinate on subjects of which they have neither the intellect nor the

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knowledge to distinguish correctly between the right and the wrong. If these people do not show much practical piety, they display a great amount of worldly wisdom, for they always attack where there is the least chance of being vigorously repulsed; and clergymen, being generally men of peace, and most willing of all others to sacrifice themselves to save a church and community from a rupture, are usually the parties attacked.

This was illustrated in R——. A physician in Mr. P——'s church, who had grown rich in the community, while the pastor had grown poor, was also a Mason, and he bid defiance to the enemies of Masonry; yet, never, so far as I heard, lost a single patient on that account. Mr. P—— might have done so too, but, like his Divine Master, he chose to sacrifice himself to avoid the evil of dividing the people; so he resigned his charge. The loss was theirs, not his.

In this war, Masons may expect many religious men among their opponents, and very little fair dealing. We shall be condemned by councils that have prejudged us, and before whom we are not permitted to appear to defend ourselves. In a recent issue of an American religious paper, the editor writes:—

"Some months ago we stated it as our opinion that Freemasonry, judged by its ritual, claimed a position inconsistent with Christianity. Our state-

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ment did not pass unchallenged, though we did not think it worth while to publish the complaint."

Here, after having brought the most serious of charges against the character of the largest and most ubiquitous society on the face of the globe—one well known to embrace many of the best members of Christ's church on earth, the editor coolly refuses to publish what is written to rebut the unfounded charge, on the ground that "we did not think it worth while to publish the complaint!" Is condemning people unheard, and not allowing them to reply to the charges brought against them, "consistent with Christianity?"

"It is an 'unjust judge,'" says the editor of the *National Baptist*, "that closes the case and pronounces sentence on the accused before the testimony for the defence has been heard."*

This unfair editor proceeds: "We suggest to all whom it may concern, whether Deism and Infidelity are not as dangerous in a Masonic temple as anywhere else."

Here he mystifies himself and his readers with the idea that a Masonic temple is identical with a Christian church; and the logic is, that since it would be wrong to unite in church fellowship with persons who are disbelievers in Christianity, so it is wrong to meet such in a Masonic temple; thus assuming that Masonry is a Christian sect—a position which

* *National Baptist*, Nov. 24th, 1870.

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Masonry ever protests against in the fact, patent to all, that Jews are admitted to the fraternity.

Some Masons even err here. One writer says: "Freemasonry is a religion untainted with sectarian bigotry."* Freemasonry, I hold, is a society with certain definite objects, and requiring in its members various qualifications, of which a certain amount of religious faith is only one. A Freemason must not only believe in God, but he "must be a free man, his own master, and, at the time of initiation, in reputable circumstances," and he must be free from certain physical defects; but it is manifest that none of these qualifications could be required if Masonry were a religion.

To return from this digression. How are deists and infidels to be converted if they are not to be met somewhere, and the danger of meeting them incurred? Some of us lived far into manhood among those outcasts, and we were not drawn to Christianity and converted by preachers who denounced us, called us hard names, and shunned our society, but by a man who was not afraid to meet us in a Masonic temple.

Instead of avoiding the society of deists and infidels, Christians should seek occasion to mix with them and win them to Christ by the power of kindness and Christian conduct, which have vastly more power over such people than any amount of preaching when they hear it—and they very rarely go to hear it.

* James H. Hopkins, in *St. Louis Freemason* of March, 1871, page 61.

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Not long ago I was invited to a Masonic gathering, where my health was drank. While all the company drank wine, I drank water, and responded to the toast in a brief temperance address to an assembly that, perhaps, never before heard a temperance advocate.

I might have avoided their society on account of being compelled to mix with men who indulged in strong drink; but was it not better for me to meet with them, give them my example of refusing the beverage, relate my experience of having tried their social habits for many years, and finally gave them up, because I found them unprofitable to soul, and body, and purse?

I am personally acquainted with the editor of a newspaper, and know him to be a very conscientious Christian minister, who would not knowingly wrong any man; but he is simply the victim of a prejudice against Freemasonry, and reminds me of a native in Toungoo, who reported that the Masons killed two men in the lodge every year. When questioned for the grounds of the statement, he replied in all sincerity, "I know it, because I saw two skulls there with my own eyes." He had imbibed the idea that the lodge was "the devil's house," and was convinced of it when he saw the skulls there. His prejudice prevented him from perceiving the *non sequitur*, and he rushed to the conclusion that the men had been murdered there, because there were the skulls.

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But it is gratifying to know that there are notable exceptions to this blind, unjust course. The editor of the *Watchman and Reflector*, in his issue of October 27, 1870, writes on the subject of Masonry as an enlightened Christian is expected to write. In answer to a correspondent, who calls on him to condemn Masonry without knowing anything about it, he says: "In noticing Professor Finney's anti-Mason book we laboured under this difficulty; we were personally in absolute ignorance of the principles and practices of the 'Order,' not being of the 'initiated.' We had friends both in and out of the 'Order' equally entitled to our confidence as Christians, and whose word we would freely take on all other questions; but here they radically differ, the 'inside' party declaring all to be right, and the 'outside' party declaring all to be wrong. It is not for us to sit in judgment over them, and so we frankly said that it was ridiculous for us to pronounce upon subjects of which we were ignorant. We allow to all their right to their own views on the subject of Masonry, our correspondent among the number; but as for ourselves, we do not intend to condemn or commend that of which we are ignorant, especially when good men differ concerning it."

God has built the temple of the universe with a few very simple materials. The leaf-bud is the basis on which rests the whole vegetable kingdom. Everything in it is but an expansion of the leaf. In like

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manner the animal kingdom is built on the cell, and all animal existences are mere multiplications of the cell.

So in the spiritual kingdom. Every moral law is but a deviation from the principle of love—love to God, or love to man. All theology, doctrinal, practical, and speculative, are but expansions of this single principle. And love is that which lies at the basis of Freemasonry. It is the chief corner-stone, the top-stone, and the key-stone.

Our work, brethren, is to execute the law of love, and love will as certainly prevail in the end as that God exists, because "God is love." Even the heathen have some wonderful ideas of the power of love. Five hundred years before Paul wrote that inimitable exposition of love, which he addressed to the Corinthians, Gaudama was teaching in the valley of the Ganges that there are ten advantages in love :—

(1.) Pleasant sleep.
(2.) Pleasant waking up from sleep.
(3.) Exemption from bad dreams.
(4.) The love and approbation of men.
(5.) The love of griffons.
(6.) The watch-care of angels.
(7.) An upright mind.
(8.) A bright countenance.
(9.) A happy death.
(10.) The beatitude of heaven.

Let love be universally diffused abroad, and every

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moral evil will die out, as darkness dies out before the light of day. And to labour in works of love, is to acquire the greatest honour that can be put upon man, however much he may be misunderstood or misrepresented; for "He that dwelleth in love dwelleth in God, and God in him."

The volume of "The Sacred Law," which lies open in our lodges, not only contains precept, but it contains also the brightest example of love in humanity that the world has ever seen. "Though He was rich, yet for our sakes He became poor, that we might become rich. He made himself of no reputation, and became a working man, the son of a poor artisan. He not only died for the sins of the world, but He lived the living death of poverty, and 'went about doing good.' Yea, more, He planted in the heart of humanity the germs of divine love; and it shall gather from earth and air its own, and so all things shall be renewed into the divine likeness. The great need of our modern civilisation is a love so deep and so practical, that it will suffice to counteract our threatening antagonisms, to anticipate these eager demands for this and the other real or asserted right, giving rise to political agitations, and combining class against class, employers against labourers, and labourers against employers, until brotherhood seems incredible and impossible. We want a perfect love to build us up above the plane of selfishness, bitterness, exaction, and strife; to fashion us into a true church,

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whose boundaries shall reach from sea to sea, from the river to the ends of the earth."*

To recapitulate a few of the points in which we have shown the utility of Masonry.

(1.) It was the great precursor of civilisation in antiquity; and while the earliest known works of art in every land are the works of Masons, they display taste in design and skill in execution, which have never been surpassed, and often never equalled.

(2.) A Semitic Mason, Cadmus, when he took the Mysteries or Masonry to Greece, carried with him the first letters that were used in Europe, and which, with some modifications, are now used by all the Western Aryan nations; thus laying the foundation of Greek and Roman literature.

(3.) It reduces to a minimum all that is objectionable in the class distinctions in society, and promotes harmony between different ranks.

(4.) It mitigates the evils of political contests.

(5.) It mollifies the virulence of sectarianism, and increases the love of different denominations for each other.

(6.) Masonry prevents pauperism in a large class in society, and acts on principles in relieving the distressed, which, if adopted by the various Christian sects, would annihilate pauperism in all communities.

(7.) It constitutes a department in society, which

* Rev. Rufus Ellis.

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may be well denominated the "Works of Love Department," whose members go about doing good.

(8.) It is a powerful auxiliary in the march of civilisation everywhere, and indirectly may more than double the efficiency of missionary labours wherever Masonry is found. While writing, the journal of a missionary in the far-off extremities of civilisation in Japan comes in with an item that illustrates the position here taken. "We had some difficulty," he writes, "at first, in securing a room for the foreign service, but at length, the Masons, who had just finished a hall for themselves, kindly *offered* it to me, rent free, for one service each Sabbath."

Since writing the above, the Rev. E. T. Hiscox, D.D., in a communication to the *Watchman*, says:—

"As to the reception to membership of persons who are members of secret societies; may such persons be received, if otherwise of good character?

"It is questionable whether it would be proper for a church even to inquire into the social relations of a candidate at all, unless there should be well-grounded suspicion that he sustains certain social relations immoral or dishonourable in their nature or tendency. It is difficult to see why any Christian man should desire to be connected with a secret society of any kind; but it is his right of judgment and of action if he so desires, and the church of which he is a member has no more jurisdiction in the case than if he becomes partner in a certain business firm, a stock-

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holder in a certain company, or director in a certain bank; unless, as before said, there is reason to believe that his membership in such a society directly countenances and upholds manifest evil, addicts him to immoral habits, or unfits his character for fellowship in a Christian church. If such facts are evident, he should be denied admission, or subjected to labour and discipline if a member. The mere fact of his being a member in an association believed by many to be needless or even inconsistent, especially if the Christian world be largely divided in opinion as to its expediency, should not of itself disqualify one for membership in a Christian church. It would seem inexpedient even to question a candidate on the fact of such society connections, though the church, as a body, regarded it with disfavour, lest it might lead, or seem to lead, to the establishment of new tests for the qualification of church fellowship, and tend to an interference with the rights of private judgment, and become a restriction to individual liberty."*

* *Watchman and Reflector*, February 23rd, 1871.

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WHAT IS THE USE OF IT?

Read the following incidents :—

"MASONIC INCIDENT.—At the battle of Shiloh a brigade, under command of General Wright, was drawn up in line of battle, to make charge on the Federal forces. Just before the charge, a wounded officer was noticed by the general as lying between his forces and the enemy, not far from his own lines. The officer seeing his imminent peril, turned his face to the Confederate forces and made to them the Masonic sign of distress. The general, and several of his command who were Masons, recognised it, and five men were at once detailed, who, under fire from the enemy, went to the wounded brother, and carried him to a place of safety."

MASONIC INCIDENT.—The day after the battle of Antietam, the Fifth New Hampshire formed the picket line along the edge of the corn-field where Richardson's division fought. The reserve was in one end of the corn, and the pickets about middle way of the field, concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle-field at that locality. Early in the morning one of the wounded rebels, who lay just outside of the pickets, called one of the New Hampshire men and handed him a slip of paper, on which he had evidently, with great difficulty, succeeded in making some mystic signs in a circle, with a bit of stick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Colonel E. E. Cross, of his regiment. The colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Captain J. B. Perry, of the 5th, who was a member of the 33rd degree of Freemasonry, and showed him the letter. Captain Perry at once said there was a brother in great peril, and must be rescued. Colonel Cross instantly sent for several brother Masons in the regiment, told the story, and in a few moments four "brethren of the mystic tie" were stealthily crawling through the corn to find the brother in distress. He was found, placed on a blanket, and at a great risk drawn out of range of the rebel rifles, and then

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carried to the Fifth New Hampshire hospital. He proved to be First Lieutenant Edom, of the Alabama Volunteers, badly wounded in the thigh and breast. A few hours, and he would have perished. Lieutenant Edom informed his brethren of another wounded Mason, who, when brought out, proved to be a lieutenant-colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the Fifth, and a warm friendship was established between men who, a few hours before, were in mortal combat. This is one of the thousand instances in which the Masonic band has proved a blessing to mankind.—*Trowel.*

NOTE (*a*).—"Freemasonry now little more than a convivial bond" (page 15).

Where Freemasonry is "little more than a convivial bond," it has been perverted as much as Christianity has where it appears with the additions of Popery on the abbreviations of Rationalism.

Temperance is one of the Masonic cardinal virtues, and intemperance is one of the prevailing evils of the age. It is therefore a duty incumbent on every true Mason to wage war against this crying sin, which is carrying devastation through all ranks of society.

The temperance question is now the question of the age. It is one that takes hold of every human interest as no other does. It is not a local, but an earth-wide one. It is a question inside the Church, for all denominations alike; it is a question outside its pale, for man as man. We stagger under the very magnitude of its appalling statistics, and yet we no more take them into our conception than we do the figures that measure the magnitude and distances of the heavenly bodies. Nearly all the poverty, the wretchedness, and the crimes of the land come of drunkenness. It is at once a leprosy of body, mind, and soul. Here is an embruted sot, whom we pass by with our sympathy all lost in loathing; or, if any feeling of pity asserts itself, it is soon gone in the thought that the poor wretch is simply crawling to the grave along the gutter in which he was born; but that filthy and stupid object was once a man of brilliant parts and splendid education, who once ministered among the purest at God's altar, whom children once revered, and a tender and refined wife clung to with a great,

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strong, proud love. This is but a single case; there are multitudes like it. Change the word minister to lawyer, legislator, physician, teacher, scholar, merchant, and we have other multitudes. And in the lower social planes there are still vaster multitudes, all utterly ruined in body, mind, and estate—yea, in the immortal soul, by the demon of drunkenness. Indeed, we have no men of grander intellects, loftier moral natures, finer sensibilities, tenderer and more loving hearts, than they once were, whose condition is now so far below that of the brutes.

Nor is this human ruin exceptional, like the devastations of war, whose every trace is removed by the long peace that follows; or of the pestilence, in whose track life soon asserts its recuperative energy. On the contrary, it is repeated with all the regularity of the seasons. If the future is to be as the past, young men who are now the pride and expected stay of their widowed mothers are by-and-by to bring down their grey hairs in sorrow to the grave; young husbands are to break the hearts of those whose smile is now their chief joy; babes which have been received as cherubs from Heaven, are yet to become unclean outcasts from man and God.

But is this terrible work to go on? Is this Moloch still to consume just as many of our noblest sons? this vampire to suck out the life-blood of their immortal souls? this ghoul to eat out the loves of husbands, wives, and parents, and transform our homes into hells? this enemy of all good still to march its ceaseless procession to our courts and prisons, and our gallows? this maelstrom still to engulf, year after year, its hundreds of millions of wealth? We say that *it is the question of the age whether this shall go on or be stayed.*

"Stayed!" says one; "let the strong arm of the law arrest it at once." But law implies law-makers; and law-makers are themselves only the representatives of the average sentiment of their constituents. No law is long possible which the enlightened convictions of the people do not demand and are not ready to support. Besides, many of the most influential of these constituents are interested in the manufacture of this infernal poison, or in its sale, or in rents derived from its sale and manufacture. They represent millions of capital; stand together compact, and solid, and determined in the matter; understand all the arts of

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lobbying; and control vastly more than their own personal votes —even their besotted victims being cajoled to the forging of their own chains, and keeping them tight and strong.

It is not enough, therefore, to say, let the law look after this thing. The law is powerless, apart from earnest moral backers—moral backers made earnest and kept earnest by broad and enlightened views of the whole matter. The work, therefore, cannot be thrown off, either on abstract law, or on concrete law-makers. It rests on ourselves; on those of whose sentiment and purpose the law is the expression. The work is one mainly of moral enlightenment. *We have got to put the community square on the side of temperance.* Nor is this so simple and easy a work as some may think. Many subordinate questions are involved. There is legal coercion—all clear enough to us, perhaps, but not at all clear to thousands whom the liquor interest and the politicians have befogged; clear even to these, when the *cattle disease* imperils stock, and would send to our tables diseased beef and milk, but not so clear in the case of a traffic that perils all the dearest interests of the life which now is and of that which is to come. There is work to be done here, well nigh equal to opening the eyes of the blind. There is also the questions, how best to save the drunkard? how restore him to himself, and to his family, and to society? how quench his raging appetite? how revive his self-respect? how lift his will to its throne? Drunkenness is in part a disease—how shall we treat it? it is in part insanity—how shall we manage it? it is in part a crime—how shall we punish it and guard it? There is a world of work here; light to be got, and light to be imparted; inebriate asylums to be studied, and inebriate asylums to be established; open arms for the returning prodigal, and if not the fatted calf for his hunger, at least, help to enable him to earn respectable bread.

And there is the still more important question, How shall we save our sons who are, as yet, free from the snares of the destroyer? Their chief peril is not from appetite, but from social customs. The demon has transformed himself into an angel of light, and allied himself with respectability, and beauty, and fashion. It is particularly respectable to drink. It is fashionable for woman to furnish the wine-cup to her guests. It is still woman that is first in the ruin of man. The chains of fashion are

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as hard to break as are the chains of caste. No heathen was ever more mad upon his idol than the devotees of fashion are on theirs. Can we save our children? or must we be forced to throw them to Moloch, and satisfy ourselves with the hideous music with which their cries are drowned? We can save them only by the hardest work.

This work is, as we have said, one of moral enlightenment. It is enlightenment of the conscience and will, as well as of the intellect; such enlightenment as necessitates action—wise, determined, persistent action, in whatever direction there is work to be done. It is a combined movement all along the line to the absolute overthrow of the evil; a movement carefully planned and led by our wisest generals.—*Watchman and Reflector*, Boston Thursday, February 23, 1871.

UNITED KINGDOM, 1869.

888,294,123 gallons of beer made and used,
47,704,819 bushels of malt were consumed in the manufacture,
55,528,969 gallons of wine and spirits.
The cost of the whole was £102,383,220 = $491,239,456.
Watchman and Reflector, Feb. 9, 1871.

After using ardent spirits as a beverage for several years, I gave up the use of them on the mere ground that they did me no good, but, on the contrary, were an injury to me, while the practice involved a constant paying out of money, that was worse than thrown away.

Let any one who has been in the practice for twenty or thirty years, sit down and count the cost they have been to him in that time, and the results they have effected on him. Very few who do so will be willing to pursue the same course for twenty or thirty years more. Whatever else there may be, there will be a large amount of money, which he will readily see might be much better invested, either for the advantage of his own family or for benevolent purposes.

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(Printed with his own hands), Karen Institute Press, Toungoo, Burma, 1868. For the Bibliotheca Indica.

The Pali Text of Kachchayano's Grammar with English Annotations—Including the various Readings of Six independent Burmese Manuscripts, the Singhalese Text on Verbs, and the Cambodian Text on Syntax, to which is added a Concordance of the Aphorisms. By Francis Mason, A.M. Printed by himself and Mountain Karens taught by himself.—Karen Institute Press, Toungoo, Burma, 1870.

Mason's Pali Grammar, Text, Annotations, Concordance, an Index, all Revised and Corrected by himself.

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