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A DEPARTMENT OF INDUSTRY.

THE Constitution of the United States makes no mention of cabinet officers, but the necessity of executive departments is recognized, and the President is empowered "to require the opinion in writing of the principal officer in each of the executive departments upon any subject relating to the duties of their respective offices." Fortunately no attempt was made in the Constitution to define these duties, and they are wholly within the power of Congress.

Washington entered upon the presidency with Departments of State, Treasury, and War, and an Attorney General. There was a Post Office Department, and a Post Master General, but he was not then recognized as a cabinet officer, nor did he enter the cabinet until 1829, during the presidency of Jackson. The Navy Department was created under John Adams in 1798; and the Department of the Interior under Taylor in 1849. Since then the cabinet officers have been the Secretaries of State, War, the Navy, the Treasury, the Interior, and the Post Master General and Attorney General—officers whose names are fairly descriptive of the functions of the departments over which they preside, though it has happened that in process of time the growth of the country has obliged some of their departments to assume a burden of heterogeneous duties.

It has become impracticable for certain heads of departments to personally know any thing about important ministerial functions pertaining to their office, and these are necessarily committed to subordinates, who virtually possess absolute power without cor-

although not belonging, at that time, to the temperance society. But ever afterwards Mrs. Simmons hated to hear the word whiskey named, and when it was mentioned, would tell her story in proof that there was more mischief in that particular liquid than the most thoroughgoing temperance advocate had ever imagined.

THE ORIGIN OF FREE MASONRY.*

THE sad prominence which fell to the lot of Strasburgh, during the recent conquest of Alsace by the Germans, awakened a thousand tender and painful recollections in the minds of educated readers. Some recalled Johann Tauler and the Friends of God, who made this ancient German city a centre of light and truth for all the Rhine valley during the calamitous and tumultuous times of the fourteenth century. Others remembered the place which it, next to Metz, held in the early history of the *ars artium conservatrix*—printing; and mourned the destruction of its great and utterly irreplaceable public library. Some remembered the place held by Strasburgh in the later annals of France and Germany; while others went back in imagination to its glorious record in the days of chivalry and poetry, when its citizens and knights poured out gold like water for the adornment of their civic home, and especially for the erection of the great unfinished *Dom-Kirch*, so sadly torn by shot and shell during the siege. A curious interest, not generally known even to those whom it concerns, gathers around the erection of this *Dom-Kirch* or cathedral. Its builders first organized the greatest of modern secret societies, and its architect—Erwin, of Steinbach—was the first grand master of the masonic order.

Theories in regard to the origin of the order of Free Masons are as plenty as blackberries. One zealous brother, an English clergyman, traces it back to the period before the creation; another of the same cloth more modestly fixes it at Adam himself, and describes Moses as the grand master of his times, to

* The Origin and Early History of Masonry. By G. W. Steinbrenner, Past Master. New York: 1864.

whom Joshua acted as deputy, with Aholiab and Bezaleel as grand wardens. Another writer of our own times and country is not sure about being able to trace it back farther than to Noah and his sons. More numerous authors trace it to the building of Solomon's temple, by the aid of King Hiram of Tyre, and some claim that the quarry marks found on the surviving portions of its foundation walls are symbols of Free Masonry. The story as given by the Jewish historians is supplemented by these writers with many curious particulars for which they allege no documentary evidence. The great body of French writers on masonry trace it to the Greek, Indian, and Egyptian mysteries, especially the latter; while a few of that nation follow the German K. C. F. Krause, (1820,) in dating its origin from the establishment of Roman colleges of builders by Numa Pompilius, 700 B. C. One Frenchman finds traces of its existence in the ruins of Herculaneum, while several others derive it from the Templars and other military orders of the middle ages.

The first who hit the mark even approximately was the Abbe Grandidier, who wrote an historical and topographical essay on the cathedral of Strasburgh. He consulted for that purpose the ancient archives of the cathedral, and found there documents which threw a flood of light on the subject. He wrote of his discovery first to a lady, (1778,) then to the *Journal de Nancy*, (1779,) then to the *Journal de Monsieur*, and lastly in his published *Essai*, (1782.) In the first of these documents he says: "But I hold in my profane hand authentic documents and real records, dating more than three centuries back, which enable us to see that this much boasted society of Free Masons is but a servile imitation of an ancient and useful fraternity of actual masons, whose headquarters were formerly at Strasburgh." After alluding to the erection of the cathedrals of Vienna, Cologne, &c., he proceeds: "The masons of those edifices and their pupils—spread over the whole of Germany—in order to distinguish themselves from the common workmen, formed themselves into the fraternity of Masons, to which they gave the name of *hütten*, which signifies lodges, but they all agreed to recognize the authority of the original one at Strasburgh, which was called *haupt-hütte*, or grand lodge." He proceeds to describe the consolidation of the order, and to specify the imperial charters granted to it, (1459, 1498, &c.,) and then adds: "The members of

the society had no communication with other masons, who merely knew the use of the trowel and mortar. They adopted for characteristic marks all that belonged to the profession, which they regarded as an art far superior to that of the simple laboring mason. The square, level, and compasses became their insignia. Resolved to form a body distinct from the common herd of workmen, they invented for use among themselves rallying words and tokens of recognition, and other distinguishing signs. This they called the signs of words, (*das wortzeichen, der gruss.*) The apprentices, companions, and masters were received with ceremonies conducted in secret. . . . You will doubtless recognize, Madame, in these particulars, the Free Masons of modern times. In fact the resemblance is plain—the same name, ‘lodges,’ for the place of assembly; the same order in their distribution; the same division into masters, companions, and apprentices; both are presided over by a grand master; both have particular signs, secret laws and statutes against the profane.” Two German writers, Vogel in 1785, and Albrecht in 1792, adopted the Abbe’s conclusions without further development or investigation.

So far as the Abbe follows his documents he is right enough, but where he attempts to construct particulars and give reasons not furnished by the archives he goes wrong. The mediæval free masons were simply a great guild or trade’s union of the operative masons who covered Europe with Gothic cathedrals—a guild not organized until Gothic architecture had passed into the ornate period. These guilds lived in *hütten* or lodges of wood pitched around the site of the edifice they were erecting, because the masons were, at that time, become a nomad class, passing from city to city at the call of the municipalities. They became a closely organized order from professional jealousy, because they desired to keep their art a secret from those who had not served a due apprenticeship to its mysteries. They had no intention of enabling every on-looker to become as expert as themselves, and so to underbid them in the architectural market. As it was, they were often, if not generally, given a *carte blanche* as regards all questions of outlay—told to do their best, and the city that employed them would provide the funds. The first mention of a guild of masons is traditional, and connected with the foundation of the cathedral of Magdeburg, in 1241. In the time when Erwin of Steinbach laid the foundation of Strasburgh

cathedral, (1248,) either the necessity for close organization had culminated, or a special gift for organization disclosed itself in that architect. The order upon which he impressed his genius, however, was no isolated fact, but part of a great system of guilds which overspread all Europe, furnishing to the trader and artizan more efficient protection than that of the weak governments of the feudal age, and securing to the newly enfranchised citizen nearly as much personal immunity as fell to the lot of his feudal superior. These guilds were more or less religious in their character—some of them so highly so that they rank with the semi-monastical institutions of the Beguines. The monks themselves, on the other hand, were adept at many arts which were taught at first exclusively in the monasteries as well as philosophy, divinity, and music. Tradition points to Albert the Great, of the Dominican order, and Archbishop of Cologne, as the first to put masonry upon a scientific basis. For three centuries the masonic and the religious orders stood in very close relations to each other, and the masonic method of initiation is or was imitated from that of the Benedictine order. The line which divided the monastery from the mass of the people was never strictly drawn; "the third order," in connection with the Benedictine "rule," was made up of pious laymen. Thus what the monks knew passed over to the people at large, and, when the close of the eleventh century brought a great revival of national life and various kinds of learning, these guilds made their appearance in all directions. They had something of the hereditary character of the Hindoo caste system, but were never, like that, a closely organized monopoly. The free religious sentiment of the common people manifested itself in the assertion of the sacredness of these fraternities, which they traced to the Scriptures and divine institution. They felt that the monastic life was not alone Christian and fruitful of good works; that they also were co-workers with God, the Maker and Fashioner of all things. Especially in the masonic guilds this popular and independent religious sentiment made itself visible. Men worked "as seeing Him who is invisible," crystallizing their devotion in forms of grace and beauty, singing of the Infinite "in obedient stone." Here are the greatest annals of the masonic order, the vast and still unrivalled cathedrals of Europe.

When our Abbe makes a difference between the Free Mason

and the common working mason, he outruns the record, and transfers the ideas of a later to an earlier period. The free mason was a common working mason, and at the same time an artist; for, while the builders of the ancient cathedrals worked in subordination to one common head and in carrying out a common plan, a certain scope was given to the play of taste and genius in the mind of every companion mason. Up to a certain point he must conform to the general design, but he was expected to use brains in his work as well as hands. The transition to our modern system, in which one brain does all the thinking, and the rest of the workers are confined to the merest mechanical activity, marks the decay and death of Gothic architecture, nor will it ever be truly revived under our present system. Not until, in the words of Cardinal Wiseman, "every artizan becomes an artist," will the great secret, the true masonic password, be discovered.

The Abbe's mistake is often repeated nowadays in a slightly different form. We are told that there was then, and there has always been, an organization devoted to "speculative masonry," in connection with the practical operations of the craft. This is an idea of the eighteenth century transferred to the thirteenth, and with a view, in this instance, to find a *raison d'être* for the modern masonic order. No trace of "speculative masonry" is discoverable in the oldest documents of the order. The rules adopted by the Regensburg Chapter, in 1459, show that their masonry was thoroughly practical—busied about actual edifices of stone, not ideal ones of principles. Even when purely mythical stories are introduced, it is with a view to constructing a history of actual architecture, and to vindicate *its* claims to divine institution or Scripture warrant.

From Germany the order of Free Masons spread into other countries, as the German workmen were in especial demand for the erection of sacred edifices. The lists of workmen employed on great buildings in mediæval England are full of German names. The first two edifices erected in Scotland and England respectively, after the full organization of the order on the Continent, were the Abbey of Kilwinning and York Minster. This fact was long perpetuated in the tradition that gave the masonic lodges of Kilwinning and York precedence over all others in those two kingdoms, and in the title Ancient York Masons which

still survives in our own country. In all countries the brethren of the confraternity lived on terms of equality, under an elective head called the Master, and were required to instruct the apprentices in the "mystery of the craft." Their monthly meetings, which discussed all affairs and punished offenders, were, like those of all other guilds and secret orders, (including the dreaded *Vehmgericht*, of Westphalia,) and even of the public courts of justice, opened with a sort of catechism or dialogue between the chief and subordinate officers. Like all other guilds, they had a peculiar costume, which was not changed for three centuries. A travelling brother approached a lodge according to fixed forms, was received by the brethren drawn up in a masonic figure, and, if work could not be given him, was helped on to the next lodge. Companies of Masons travelled from monastery to monastery, often under the guidance of a monk, and with their tools and insignia borne on pack-horses.

In the degenerate period that preceded the Reformation, various disorders arose, and the masters of Middle and South Germany met in a chapter at Regensburg and drew up a new code of statutes, in which Strasburgh was acknowledged as the grand lodge. These were approved by the emperor, but his sanction was never given to a similar code, drawn up by the masters of Lower Saxony, at Torgau, in 1462. As the Reformation drew near, the Gothic style of architecture fell more and more into disuse, and the order in England largely ceased to have any practical connection with architecture, while it devoted itself to the perpetuation of its ancient ritual and constitution. The actual masons left it and joined new guilds of Masons, who were working in accordance with the new tastes of the new period. Hence arose what is now called "speculative masonry," when only the usages were left and cherished, and these received new explanations.

German churches contain evidence of the fact that the Masons helped on the great revolution which superseded their craft, and that the lodge was often a place of refuge for bold and critical spirits who would have fared ill had the Church got hold of them. Some churches of the grotesque period of Gothic art are like a page from the *Colloquia* of Erasmus or the *Epistolæ Obscurorum Virorum*, in their bold satire of the ecclesiastical authorities, of whom a wolf in the garb of a monk is the standing type. Others

bear traces of masonic symbolism. Thus in a representation of the Last Supper in a Mecklenburg church, the apostles are represented in masonic attitudes.

The last German chapter of Free Masons was held in 1563, and the people of the troublous periods that followed were too much bent upon destruction to pay much attention to the constructive arts. Near the close of a disastrous century, in 1681, Strasburgh was conquered by the French; and an imperial edict severed the connection between the grand lodge of Strasburgh and the minor lodges of operative masons who still held by the guild. The attempt to establish a new German grand lodge failed, and the whole guild was abolished by the Viennese authorities, but continued its connection secretly.

In the meantime, English Free Masonry had become simply a secret society, retaining the old usages of the operative masons of the Gothic period, but assigning the strangest explanations of them. The members were in no way connected with architectural undertakings of any kind. Thus, we read of Thomas Boswell, Esquire, of Auchinleck, (an ancestor of "Bozzy,") as chosen warden in 1600, and a quartermaster general of the Scotch army made a master in 1641. Elias Ashmole, the antiquarian, records his own initiation into a Lancashire lodge in 1646. These new members took the title of accepted Masons, and were still associated with real masons; for when they, in 1663, held a general assembly, which chose the Earl of St. Albans the grand master, while they adopted rules which limited membership only to persons "of able body, honest parentage, good reputation, and observers of the laws of the land," they still required that one in each lodge should be "of the trade of free masonry," *i. e.*, an operative mason. Plot, in his "History of Staffordshire," (1686,) notes that "persons of the most eminent quality did not disdain to be of this fellowship." The burning of London revived the order by causing a greater demand for builders, and Sir Christopher Wren became a brother of the fraternity. After the Revolution, the order decayed so much that its annual festivals were utterly neglected; and, to secure its perpetuation, it was formally thrown open "to men of various professions, provided they were regularly approved and initiated into the order." The transformation from a workingmen's guild to such a secret society as it is at present was thus formally completed in England. In France,

the guild had been suppressed by the government; in Germany, the transformation was never effected. To the last the genuine and native German lodges were simply branches of a great trade's union of real builders.

English Free Masonry was now carried to the Continent by the Jacobites who fled to France with the vanquished Stuarts. In their hands the order became a secret political society in the interests of that house, with the Pretender at its head. The masonic ritual and myths received a corresponding explanation; the assassinated "Master" Adoniram became Charles I.; the lost watchword, "royalty;" the unfaithful and murderous "companions," Cromwell and his associates. One lodge of this "Scotch Jacobite rite" was founded at Arras, under the presidency of a Robespierre, father of "the sea-green incorruptible." The order outlived the Jacobites, to become the tool of the Jacobins, who made the lost password "liberty." It flourished in this new and still more congenial soil, and received yet a new explanation, being traced historically to the Knights Templar of the middle ages. Adoniram was now Jacques Molay; the "companion"-assassins, Philip the Handsome of France, Pope Clement V, and the iniquitous judiciary. The number of grades was increased to seven, the ritual enlarged and made more impressive, and the formal catechism or dialogue of the lodge connected with current political and philosophical ideas of "the period of enlightenment." The old traditions of the Rosicrucian fraternity* were adopted as part of the

*The origin of this fraternity (if we may speak of the origin of what never existed save in a book) is well known to students of the writings of J. Valentine Andrea, a Lutheran clergyman, poet, and satirist, in the beginning of the seventeenth century. His pretended description of the fraternity was a satire (in the manner of Sir Thomas More's *Utopia*, or Bishop Berkeley's *Gaudentia di Lucca*) upon the actual state of Christendom and its dissensions. He was taken in good earnest by the mystery-mongers of his times, and a furious hubbub between them and the orthodox ensued. In many parts of Europe, fools published descriptions of their own qualifications for membership and applications for initiation. Andrea was so dismayed at the dust raised by his harmless squib that he resolved to keep his secret, but it came out when his autobiography was discovered and published. The Englishman, Robert Fludd, (who was a bit of a quack,) professed to belong to the society, and expound its principles, and this gave the fiction wider currency.

traditions of masonry. The order met a great need of the times, although in a very imperfect way. At a time when the entire intellect of Europe seemed to have exhausted itself in the work of analysis and destruction of all things once held sacred, men's minds turned in utter weariness and disgust to an institution which met their scepticism with defiance, and threw around itself a veil of mystery and awe. The instinctive desire for something higher and grander than the conceptions of the understanding found some degree of satisfaction in new and sham mysteries. Multitudes who had given up faith in prophets and apostles, the Church and the Bible, bowed in awe before the arch-quack Cagliostro and his "Egyptian rite," which was his contribution to "speculative masonry."* In the same spirit, masonry was welcomed in Germany, at a time when French intelligence and French superstition had hold of the minds of the Teutons. Frederick the Great was initiated at the risk of his royal father's wrath, but did not continue an active member.

One keen intellect saw in the order a possibility of higher things; Lessing hoped to make of it a sort of lay church of humanity, in which men could realize the brotherhood of man and the sacredness of universal duty, without the intervention of priests, sacraments, or historical beliefs. Confessing that he attached no idea to the word patriotism but a bad one—political egotism—he longed for an organization of men on the simple basis of human brotherhood, an organization which should know nothing of social ranks or national boundaries, but should be based on what is the final basis of all religion—brotherly love. He would have men taught to be above all things cosmopolitan—citizens of the world—and so put an end to international wranglings and brutal wars. Here was the "religion in which all men can agree," which would shame all human strifes into peace. The order was never more influential or widely extended than at the time when these words found charmed listeners; a time when all Europe was trembling on the verge of social convulsions and international wars; yet Lessing's "Letters to Free Masons" form the highest and noblest book in masonic literature. His scholar Goethe, who like his master had no sympathy with patriotism, seems to have inherited something of Lessing's views. So, at least, we inter-

* Where the gods are not, spectres rule.—*Novalis*.

pret his beautiful poem, *Mason Lodge*, which Carlyle has translated in *Past and Present*, in which he interprets the ritual of masonry :

The Mason's ways are
A type of existence,
And his persistence
Is as the days are
Of men in this world.

The future hides in it
Good hap and sorrow ;
We press still thorow,
Naught that abides in it
Daunting us, onward.

Silent before us
Veiled the dark portal,
Goal of all mortal ;
Stars silent rest o'er us,
Graves under us silent.

But heard are the voices—
Voices of sages,
The world and the ages—
"Choose well ; your choice is
"Brief and yet endless.

"Here eyes do regard you
"In Eternity's stillness ;
"Here is all fulness,
"Ye brave, to reward you.
"Work, and despair not."

ROBT. ELLIS THOMPSON.

NEW BOOKS.

THE INDIAN MUSALMANS: ARE THEY BOUND IN CONSCIENCE TO REBEL AGAINST THE QUEEN? By W. W. HUNTER, LL.D., of Her Majesty's Bengal Civil Service. London: Trübner. 1871. Pp. 215.

This volume with its astonishing title is one of the most striking evidences of the extraordinary changes in British government of India. In former volumes—"The Annals of Rural Bengal" particularly—Mr. Hunter surprised the world by showing that in India there was a history other than that commonly received, the wonderful story of British conquest. Following up the advantage of his priority, if not in discovery at least in advocacy of the claims of the native population to some consideration, Mr. Hunter here gives us a sketch of the rise and progress of a Mahommedan sect, whose faith requires rebellion against the existing government of India as infidel, and sure to entail destruction on those who submit to it. To the interest of novelty which belongs to the sub-