

THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXI.



BOSTON:
PRINTED BY HUGH H. TUTTLE.
1862.

Εἰς οἰῶνος ἀριστος ἀμνησθαι περὶ πάτρησ.

TO
THE MEMORY
OF
OUR OWN HEROIC DEAD:
BRETHREN
Who have Illustrated in their Lives,
AND
Sanctified in their Deaths,
THE GREAT
MASONIC LIFE-LESSON
OF
LOYALTY—LIBERTY—FRATERNITY.

WE
NUMBER THEM IN OUR HEARTS
AS
THE COMPEERS AND COMPANIONS
OF
WARREN—STARK—GREENE—PUTNAM—LAFAYETTE
WASHINGTON:

Our Brethren—Our Country's Defenders.

TO THEIR MEMORIES
THE PRESENT VOLUME OF THIS MAGAZINE

IS
AFFECTIONATELY DEDICATED.

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M. A. WILLIAMS

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. XXI.

NOVEMBER 1, 1861.

No. 1.

INTRODUCTION TO OUR TWENTYFIRST VOLUME.

THE present number commences the one and twentieth yearly volume of the Freemasons' Monthly Magazine, and we feel that on the present, even more than on former occasions, the anniversary ought not to be passed unnoticed by us. Twentyone years mark an important era in the life of man, limiting, as it does, under our constitutional law, the period when each citizen attains his full rights as a man and a member of our glorious system of self-government. Before he has arrived at that age, he is still, in the eyes of the Law, a child, unqualified for the discharge of the citizen's duties, whether in regard to public affairs or to private property. He is still "under charge of tutors and governors." It is far otherwise, however, with a periodical publication, especially in these days of light and often very evanescent literature, when it is no uncommon occurrence for twenty or thirty literary children, full apparently of strength and life and vigor, to be born in the spring and perish in the autumn of a single year, too rapidly realizing the poet's description of the unstable lot of man, who

"To-day puts forth

The tender leaves of hope ; to-morrow blossoms,
And bears his blushing honors thick upon him ;
The third day comes a frost, a killing frost,
And—when he thinks, good easy man, full surely
His greatness is a-ripening—nips his root,
And then—he falls !"

Putting aside, however, these more ephemeral publications, it is a fact familiar to all, that ten years is a good average duration for any periodical work at the present day, and any work which has attained that age, has

established its claim to be reckoned among what Xenophon would call the *Τελειοὶ ἄνδρες*, or "full-grown men" of the Republic of Letters. There is, therefore, nothing immodest or presumptuous in our accepting the fact of an existence—and that with vigor as fresh to-day as it was twenty years ago—of more than double that length of time, as a proof of a want widely and deeply felt, and well and faithfully supplied. It is also a proof, and a very forcible one, of the steady progress and increasing strength of Masonry, and the more general and more correct appreciation by the public at large of its pure principles and benevolent, humanizing character.

Of the felt deficiency of Masonic publications, when we entered upon this field, we have recently spoken. Of the manner in which we have endeavored to supply that deficiency we feel restrained from speaking so freely, lest our readers should be inclined to suspect us of egotism and vanity. And yet we know such a fear on our part to be ungenerous and unjust towards our Brethren, whose cheering words and wishes have ever been so ready to help us along our course of by no means light or easy duty, and to smooth before us the rugged places of the path. They know, and they have testified again and again to the industry and fidelity, with which we have perseveringly endeavored to fulfil the responsible task which we thus assumed nearly a quarter of a century ago. And our own heart assures us, as we look back with a searching eye over the memories and records of the past, that, whatever have been the deficiencies and shortcomings of this Masonic Magazine, they have arisen solely from error of judgment, not from lack of care or dishonesty of purpose. We have striven to make the publication worthy of our Order—worthy of being honored with a place in every library as a work of standard reference on all matters of Masonic interest. We have diligently sought information from all sources and authorities, ancient and modern—and, above all, it has been our constant desire and rule, at all times and on all occasions, to speak "the truth, the whole truth, and nothing but the truth," firmly and unflinchingly, though at the same time in the spirit of Brotherly love and kindness. To this record of the past career of the Masonic Monthly Magazine our Brethren will, we feel assured, bear prompt and generous testimony: as they will also to the fact that we have ever faithfully and firmly striven to maintain against every encroachment and violation the ANCIENT LANDMARKS of our Order, on whose sacred preservation we believe the stability and usefulness and honor of MASONRY mainly to depend: and also to inculcate the constant exercise, in every phase and circumstance of public and private life, of that spirit of benevolence and brotherly kindness, the full and free working of which is one of the surest

tests of our being **MASONS**, not alone by the initiation of the Ritual, but by the inspiration of the love of God and man into our hearts.

In our last number we felt it to be a duty to state with somewhat of plainness, the position in which we were placed, showing the sacrifices that had been already made by us, and the need of increased support to save us from incurring such a further amount of loss as would involve a breach of duty to those having the nearest and most solemn claims upon us. If that appeal has not yet added any such number to our subscription list, as would balance the loss sustained within the last year by the withdrawal of so many Southern subscriptions and the stoppage of communication between North and South, still it has been the means of calling forth many kind and brotherly expressions of sympathy and support, which have been a most welcome consolation and counterbalance to the trials that we, in common with all our countrymen—professions, classes, or individuals—have had lately to undergo.

When considering, therefore, whether we would still continue the publication of this Magazine, we felt that we must not regard the subject from any narrow or selfish point of view, but chiefly from the two broad stand points of **LOVE** to our **COUNTRY**, and **LOVE** to our **ORDER**. Has the **Monthly Masonic Magazine** done any good service to these two great and noble principles and causes? Can it still serve them in any degree, however feeble? These were the questions we put to ourselves, and our heart and conscience have answered **YES** to both.

Masonry, as we have shown in recent numbers, is presented, in the events of the unhappy Civil War which is now distracting these once so happy United States, with a wide field for the exercise of divine principles and that active charity, of which it is the great exponent and advocate. The more widespread the suffering and misery entailed on the nation and on individuals by this wicked war, all the more urgent is the call for the great heart of Masonry to expand and pour forth in more rapid circulation and in freer flow, the life-blood of its charity throughout the land! As we have shown on former occasions, the Masonic Order has now attained a standard of strength and reputation unequalled in any former time, and the fact seems to us a sufficient proof that there is some great and important work for it to do. In God's moral Universe no great agency is created or permitted but for some adequate object, and such an agency as this—so beneficent, so powerful, and so all-pervading—has not been, we solemnly believe, allowed to reach so high a point of stability and power without having allotted to it a proportionate sphere of useful and effective action. May **MASONRY**—may every **MASON** realize this fact—rise to the proper sense of his high and solemn duty, and now, in

this dark trial-hour of his country, strive to cheer that darkness and alleviate the trial, by a faithful cultivation and exercise of true MASONIC CHARITY and MERCY !

Circumstances and the wise action of the Grand Lodges of the several States, have already paved the way for the cultivation of the Masonic spirit in the army, by the establishment of a large number of Lodges in the different regiments. Since the breaking out of the Rebellion, about forty Lodges have, upon the receipt of petitions duly and properly drawn up, been opened in the army of the United States. It would be superfluous to point out what a great source of comfort these must be to our Brethren, who are bravely risking life and limb in defence of their country and its Constitution. The lessons of the Lodge will also tend to keep alive and vigorous that spirit of charity, for which the camp and the battlefield are likely, alas ! to afford only too many painful opportunities of exercise. Viewed even in this light alone, we consider the establishment of these Lodges to be a just cause of satisfaction and congratulation, not only to all the members of our Brotherhood, but to the army and country at large—to our misguided foes as well as our staunch and loyal friends.

There is also another point of view not to be disregarded. The effective strength of an army greatly depends on its perfect discipline, and its unanimity of spirit. The iron sway of a strict commander may ensure the former, but LOVE is a mightier power than FEAR, and love alone can fully secure the latter. In the monarchical countries of Europe, where the masses are, for the most part, less enlightened and educated than with us, it is deemed unsafe to admit *private* soldiers to membership in the army Lodges. With us there is no such restriction, nor any need of it. Education is universal in these States, and many of our privates are as well-informed and as cultivated in mind as their officers ; and are therefore fully fitted to meet them on brotherly terms of association in the Lodge. And this association, so far from weakening the ties of military discipline, will greatly strengthen them, for, in the first place, RESPECT and OBEDIENCE to AUTHORITY are amongst the most essential rules and principles of Masonry, so that the true Mason can never be an insubordinate soldier : and, secondly, how greatly must the soldier's courage be stimulated and his hand and heart strengthened, as he marches on to the field on which awaits him

" A quick death or glorious victory,"

when he knows that in the Colonel and the Captain who are leading him and his companions on, he has not commanders only, but friends and BRETHREN !

UNION LODGE, NANTUCKET.

THIS is one of the oldest, as it is one of the most respectable Lodges in Massachusetts. It received its Charter in May, 1771, and has consequently been in existence *ninety years*: and it is a remarkable circumstance that it to-day holds the same relative rank among the Lodges in the State that it held on the day of its inauguration in 1771, viz.: number *five*. This is to be accounted for by the fact that several of the earlier Lodges had previously ceased to exist, while others, located out of the State, though within the jurisdiction, were subsequently transferred to the roll of other Grand Lodges. We have not the means at hand of sketching even a brief history of the "island Lodge," but our impression is that it has never at any period of its existence ceased to hold its regular monthly meetings: and we are quite certain that there are few, if any, Lodges in the jurisdiction, located within fifty miles of Boston, that have been so often represented in the Grand Lodge, or more punctual in the payment of their quarterly dues. This is the more creditable to the Lodge, when it is remembered that Nantucket is something more than a hundred miles from Boston and about thirty from the main land, and that until within a very few years past several days were required to perform the journey between the two places.

The communication is now by railroad and steamboat; and at the proper season of the year the trip is a very agreeable one. At least we found it so in a recent excursion there, in company with the M. W. Grand Master. The passage across the "sound" is performed by a staunch and well-appointed steamer in about two hours and a quarter, and in a smooth sea is a delightfully pleasant sail, though we can readily imagine that it may occasionally be otherwise to persons of a bilious temperament.

The island is about fifteen miles in length and from three to five in width. The town is pleasantly situated at the head of a fine harbor, on the north shore, and contains, we think, about six thousand inhabitants, the whole population of the island being between eight and nine thousand. It bears evidence of having once been a flourishing and prosperous place; but the falling off of the whale fisheries has seriously affected it in all its business relations. The great fire of 1846, which swept away the largest part of the business section of the town, destroying about a million of dollars in property, was a calamity from which the island has never recovered; and if we add to these the heavy losses sustained by the more wealthy and business men of the place, by the French cruisers, for which our own Government has never yet been honest enough to award any indemnity, we need not look further for the reasons for the present un-

promising condition of the business character of the place. But notwithstanding all these misfortunes and drawbacks, the people seem to be comfortable livers and contented. We understand they are turning their attention to manufacturing and agricultural pursuits. The soil, to the eye of the stranger, does not hold out any very strong indications of success in the latter business, though we are told very good crops are obtained from it.

In the evening of the day of our arrival on the island we met the Brethren at the Lodge-room. The attendance was large, and our reception cordial. Having been introduced into the Lodge, the W. Master, Brother Robinson, addressed the M. W. Grand Master as follows:—

Most Worshipful Grand Master—Partaking largely in that feeling of respect and regard which is so justly due, and is so universally entertained for the distinguished head of our ancient and honorable Order in our beloved Commonwealth, who, with such untiring fidelity and zeal, with such credit to himself and benefit to the Craft in general, so successfully performs the important and responsible duties of his honorable and exalted office, we would beg leave to express to you our high appreciation of the honor conferred upon us by this agreeable visit, and the satisfaction it gives us as an evidence of your favorable consideration and regard; and we would hereby most cordially extend to you a sincere and hearty welcome.

In justice to ourselves, permit me to say, Most Worshipful, that during the past year we have passed through a season peculiarly depressing in its influences upon the prosperity of Masonry in all sections of our State, to a greater or less degree, but especially so among us here. The great and terrible National crisis which is upon us, is of itself sufficient to retard the progress of the Order, and when we add to this the local influences bearing upon us in the constant and rapid decline of our business resources as a town, it may afford some excuse should we be compelled to confess to some falling off or suspension of interest in the Lodge, and consequently some degree of inefficiency in its working condition.

We trust, therefore, Most Worshipful, that under all the circumstances, without going farther into detail, you will be pleased to look leniently upon whatever may seem to detract from or lessen our claim to that degree of working efficiency, to which we have heretofore felt entitled, by your cheering words of encouragement upon a former occasion, as well as by the credit awarded us by our lamented Bro. Baxter, late D. D. G. M. for this Masonic district. But although our working-tools may have grown somewhat rusty and dull from lack of work, we trust the valuable lessons they symbolize and inculcate will ever continue to be our rule and guide, and that when we meet you again it will be under happier auspices, and under brighter skies.

And to you, Right Worshipful Brother Moore, as Grand Secretary of the Grand Lodge of Massachusetts, "known and read of all" *Masons*, if not of "all men," we would also offer our warmest greeting and welcome upon this your first visit to our Lodge, and to our sea-girt island home.

Permit me to add also, that although but few of us have before had the privilege of meeting with you in person, yet knowing of your long and valuable services as an officer of the Grand Lodge; of your deep research and extensive information upon all matters of Masonic history and jurisprudence; of the invaluable additions

to the literature of the Order which have emanated from your pen ; in a word, of your long continued and faithful devotion to the cause of Masonry, we find it hard to convince ourselves that this is indeed the first time we have met.

We therefore greet you with the welcome, not only of Brethren of the Order, but of old acquaintance and friendship,—and we would express the earnest hope that the day may still be far distant in the future which shall deprive the Grand Lodge of the services of so able and efficient an officer, and the Fraternity at large of the counsels and assistance of so worthy and faithful a member.

Responses to the above were made by the visitors, and brief and appropriate addresses were made by Judges Marston and Day, (who were in attendance on the Superior Court,) and by members of the Lodge : among the latter were several who had been Masons from thirty to forty years ; one, we think, fiftysix years. The meeting was an exceedingly interesting one, and we cannot doubt that it was also a profitable one, to both the Lodge and visitors. The hall is neat, comfortable and convenient, and we could discover no reason why the Brethren should not enjoy their meetings, and feel a just pride in the continued prosperity and excellent condition of their ancient and respectable Lodge.

STROLLS AMONG THE WORKMEN.

NO. 5.

OFFICE SEEKING.

Dear Bro. Moore—The ambitious office seeker violates the moral teachings of Freemasonry and perverts Masonic emulation. The success and perpetuity of Freemasonry depend, not so much upon the zeal and activity of its membership, in the ordinary routine of work imposed by the Ritual, as upon the faithfulness and assiduity with which its moral teachings are inculcated and carried out into practice. These instructions embrace the fundamental principles of the Order and impart to it the health, vitality and power which constitute its grandeur. To be effective in producing rich clustered fruits and consequences equal to the high expectations of its friends, these moral principles should not only be the rule and guide of our conduct, but should be cherished with the most assiduous care. It is among this particular class of duties that the finer feelings of our nature are called into requisition, and in which we are enjoined to emulate each other in our work and deportment—divesting ourselves entirely of all selfish personal considerations, thus merging the feelings of the man in the Mason.

This precept encourages a well governed anxiety to excel others in love and kind offices while endeavoring to beautify and adorn the moral edifice. Without doing violence to this principle of emulation, its spirit may be expanded as to embrace many of the various incidents occurring in the course of a Mason's experience. Should attainments and qualifications manifest themselves in others superior to our own, this spirit enables us to magnify their labors and extend to such our hearty co-operation and support, willingly retiring from a contention with them for preference and favor. The same spirit induces a feeling

of gratification that *others* are found preferable and more capable than ourselves of fulfilling the duties imposed by the office and really to enjoy their elevation. Such is true Masonic emulation, and is the character of a contention suggested by the natural impulses of a simple-hearted Mason, who holds the welfare of the initiation above his own personal exaltation.

Notwithstanding this principle pervades the moral structure of Freemasonry, and is perfectly consistent with its wise and well-digested laudmarks and regulations, and by symbols, and otherwise, solemnly impressed upon the mind and heart of every candidate passing its portals and merging from the lesser to the more comprehensive knowledge of its beauties and grandeur, it is, nevertheless, often lost sight of or entirely disregarded by those of our Brethren whose extreme anxiety to possess the emblem of authority leads them, willingly, to sacrifice all moral restraints and personal refinement. It is this morbid anxiety for office that has entailed upon the Order many of the existing evils it has to contend with, and which more or less affect its high moral standard. There is no abuse to which the Institution is subjected, or errors which find their way in among us, more pernicious in their tendencies and effects, than this one of personal aggrandizement. It loosens the ties of fraternal regard and impairs the open-hearted candor which characterizes the Brotherhood in their relations to each other and to their respective Lodges. Although its indulgence may not positively oppose any formal general regulation, it does, notwithstanding, come in conflict with the moral teachings of the Order, and will prove subversive of those leading social affinities which secure the happiness and prosperity of a Lodge.

This morbid propensity for office in Masonry is not only a pernicious evil, but a most vital one. Its gratification involves necessarily many of the most delicate points in its moral structure. It carries the ambitious Brother beyond a legitimate emulation into a positive strife for place, regardless of the means necessary to its success. He seems willingly, by artifice or otherwise, to supplant his Brother in office or in the estimation and affections of his Brethren; undermining instead of strengthening him, and backbiting instead of extolling and comforting him. Those persons whose unholy aspirations lead them in this direction find no impeachment an impassable barrier and no device, howsoever startling in deformity, too hideous for their embrace. They are all things to all men, zealous, humble, amiable, affable and benevolent, each in its turn as circumstances may require. They are excessively active in all the business details of a Lodge, taking a general supervision, busy with everybody's business, and officious in every office. They intrude their opinion upon every topic, and so anxious are they to occupy a conspicuous position and gain notoriety, that they are oftentimes led into most extravagant absurdities.

I have already intimated that the ambitious propensities of some of our misguided Brethren induce a line of conduct incompatible with the refined principles of a gentleman and are altogether detrimental to them as Masons. There is a significant fact connected with this matter which should not be lost sight of entirely, and that is, that, in almost every instance, those who resort to such undue measures to secure an elevation to office, are those who are either incompetent for the situation or deficient in attractive social qualifications. True merit

finds favor through a legitimate channel without a necessity for a resort to unma-sonic means to secure success. Vanity is a very strong ingredient in the composition of ambitious men. They seem to forget that modesty oftentimes hides a talent which others may perceive and circumstances soon develop. Those who possess these virtues cannot remain long in obscurity, their services will always be called into requisition so soon as a proper period arrives, without any extraneous effort on their part becoming necessary. Others such as I have described pay no regard to what may be deemed necessary qualifications. Their sole idea is to possess the situation, to that end they are led from one degree of wrong to another, until they are perfectly indifferent as to consequences; they pull down those who, in office, stand in their way; they insidiously worm themselves into the confidence of those they wish to use; succeeding in this, their subtlety soon proves effectual against the object of their assault. The amiable qualities of the Brother assailed, afford no security to his hitherto unsullied reputation; his moral virtues and even his profession of religion are used as missiles to impair his influence and destroy his usefulness; his superior qualifications are urged as reasons why he should be superceded; his zeal and efficiency in giving tone and character to the Lodge and his personal efforts to excite an interest in the meetings, all are made subservient to the machinations of these scheming office seekers.

But I have traced the course of these gentlemen with sufficient minuteness for all practical purposes. I cry their mercy, should its details find a locality among them. It seems important, however, that an exposition should be had, not only for the general benefit of the Institution, but for the safety of our Lodges. I am satisfied that it is by such means the peace and harmony of very many of our well-constructed Lodges have been either seriously impaired or totally destroyed. By thus calling attention to this subject, the Lodges may be induced to scrutinize more closely the proclivities of their active members, with a view of rewarding merit and rebuking tricksters. I sincerely trust, however, that in thus bringing to light the errors of the artful, I may not excite an erroneous suspicion against the innocent and worthy. I should deprecate any such consequences, and would therefore earnestly invoke the Brethren to a wise and judicious discrimination when required to judge between these two classes. This can easily be accomplished,—the tissue is but slight at best which veils the motive of these parties,—easily penetrated, and their object as easily understood. It is lamentable (I liked to have said remarkable) that any one can be found willing to risk their reputation upon an adventure so hazardous with so fitful an honor as the prize. It is true they may enjoy their successful elevation and be elated by its momentary pleasures, but its seductive exhilaration must soon pass away, succeeded by a reaction more humiliating and destructive than was their upward flight agreeable and happy.

How to eradicate these errors and rid the Institution of the evils incident to their indulgence, is a matter of serious moment, and, I fear, difficult to accomplish. The propensity to govern and command seems interwoven with the very nature of some men, rendering a moral corrective impotent, when, in fact, that character of remedy should be, with Masons, the most effective. The most con-

genial mode of remedying this malady would be to educate it out of the heart. If those persons who are under its control would suffer themselves to be guided by Masonic teachings; be schooled in love, which teaches self-sacrifice; in benevolence, which teaches deference, and in humility, which makes us sensible of our imperfections and deficiencies, there might be some hope of a reformation. These are certainly the most fitting remedies, but the one most likely to be successful is that which measurably withdraws the glittering attractions which now environ the Master's office. This step is practicable and may be effected without violating any Landmark or trespassing upon any inherent right. The peculiarities of the Master's office prevent any very great modifications, as its inherent prerogatives cannot be withdrawn or abridged, but the immunities which have hitherto attended and followed the service, may with impunity be modified so as to remove the incentives which excite the ambitious proclivities of the office seeker. This has already been done to some extent, in some jurisdictions, by trittering away certain conceded rights which were formerly held by Past Masters, until now they possess no special right but that of eligibility to office. To make perfect the cure, (and it is to that I wish particularly to draw attention,) is to take from the Master and Wardens the right they now possess, by virtue of their office, to membership in the Grand Lodge. Remove this modern constitutional privilege and the attraction to the office loses its principal charm. The Institution would then be rid of an objectional class of officers, and would eventually secure the services of those who are much more worthy of consideration. All affiliated Master Masons should be eligible to a seat in the Grand Lodge. While such a provision would not deprive a Lodge the privilege of sending its Master to represent it, it would, at the same time, possess the power to elect some other member as such, who, in point of intellect, education and experience, might be more suitable for the position. So radical a change in our internal policy, of course, cannot be effected without great solicitude on the part of the Brotherhood, but a careful investigation will satisfy them, I doubt not, of its permanent utility.

Yours, truly and fraternally,

D.

CHARITIES OF THE MASONIC HEART.

THE universal charity of a Mason is like the Mason's God, and his God is the God of Love. Masonic charity is the charity *in the heart*—he thinks no evil of his Brother, he cherishes no designs against him. It is charity *upon the tongue*, also—he speaks no evil, bears no false witness, defames no character, blasts no reputation; he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay. No! it is of more value than great riches; rubies cannot re-purchase it; the gold of Ophir cannot gild it again to its original beauty. It is charity *in the hand*, also—he anticipates his poorer Brother's wants, he visits the cottage of poverty and the house of sickness, and there he finds the very back which he ought to clothe, the very mouth which he ought to feed, the wound which he ought to heal, the sickness which he ought to cure, and, perhaps, also the very mind which he ought to instruct before it can

be fitted for an eternal world. Thus, the *heart*, the *tongue*, the *hand*, of the really Free and Accepted Mason, are warmly engaged and diligently exercised in all those grand principles of our sacred fraternity, which render it, in its nature and effects, so much like that amiable band whose love to each other so forcibly convinced their adversaries, as to draw from them that honorable exclamation, "*See, how these Christians love!*"

THE ENGLISH MASONIC SCHOOLS AND OTHER CHARITIES.

We find in the London Freemasons' Magazine of Sept. 21st, last, an able and interesting article in answer to a lady correspondent who objects to Freemasonry as "a pleasant pastime," productive of more evil than good, and from which we take the following extracts as giving an interesting sketch of the magnificent charities of our English Brethren, as well as illustrating the practical workings of the Institution:—

"We shall not dilate at any length on the benefits which most accrue to young men by increasing their connections in life, for we hold that no man should enter into Freemasonry with the view of deriving, either directly or indirectly, any advantage for himself—but rather with the view of endeavoring to confer benefits on his fellow-creatures. Freemasonry may be truly said to break down all the barriers which differences of country and of creed have raised amongst men, and to have established a true bond of friendship amongst men who might otherwise have remained strangers to each—and to any man whose lot is cast amongst those whose duty convey them to many lands, it is of incalculable advantage in at once furnishing him with a ready introduction to, and a cordial welcome by, those to whom, to be known as a Mason, is at once to be acknowledged as a Brother. How cheering must it be for the soldier, on his arrival at some strange and distant station of India, to find established a Lodge in which he is received with open arms, and in virtue of his Masonic character, at once introduced into the best society of the place—society into which his rank as a soldier would probably ultimately gain him admission, though only by slow degrees, and perhaps scarcely before he has been called upon to proceed to some other quarters, to go through the same process again.

"But these are not advantages which are likely to be appreciated by a Freemason's Wife, and we will therefore speak of those graceful adjuncts to Freemasonry nearer home—which, though no absolute part of our system, certainly cannot be separated from it—at least in England—our Charities. We know not whether a Freemason's Wife has ever heard of our Girl's School—we are sure she has never visited it, or she would not ask us what benefit is to be derived from being a Mason. We, therefore, invite her to take an early opportunity of visiting St. John's Hill, Battersea Rise, and inspect for herself the admirable arrangements there made for the maintenance and education of eighty children of decayed Freemasons, many of whom are orphans, and who, but for the practical benevolence of the Craft of which their fathers were members, would have no

home but the workhouse, no prospect in the future than of becoming pauper servants, whilst at St. John's Hill they are carefully brought up, religiously and usefully instructed, and when of sufficient age, placed either in the care of friends or in such situations that they may become not merely useful members of, but even ornaments to society. We would inform a Freemason's Wife that the noble pile to which we have now invited her, took its rise from very humble beginnings, the institution having been founded in 1788 'for the purpose of clothing, educating, and maintaining an unlimited number of female children, orphans or otherwise, of Brethren belonging to the Ancient and Honorable Society of Free and Accepted Masons of England, whose reduced circumstances in life may prevent their affording their female offspring a suitable education.' In 1793 the first school-house was erected in St. George's Fields, and though established for the education, &c., of an 'unlimited' number of pupils, it was for many years practically limited by the funds at its disposal, notwithstanding which it effected a large amount of good. At the expiration of the lease of the old building the present school-house was built on freehold land at a cost of something like £12,000, and eighty pupils are now received and educated on a system consistent with the requirements of the day, and though it is a proud boast during the last twentytwo or three years there has been *no approved candidate* who has not found admission to the school, yet with the increase of Freemasonry and increase of means, we find the number of candidates also increasing, so that it is now under the consideration of the committee how best to enlarge the establishment so as to receive a larger number of pupils than at present. Since the establishment of the school something like 800 children have passed through it, and been returned, educated, to their friends whilst 'those who had no home have been provided with suitable situations or apprenticed to respectable trades, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers and the approbation of their benefactors.' This school is supported by the voluntary contributions of Freemasons, and we claim for it a place amongst the benefits which Freemasonry bestows upon society, but which our correspondent may perhaps consider No. 1 of our 'evil' work.

"We next advise a Freemason's Wife to visit Wood Green, Tottenham, where she will see 70 boys, the orphans of deceased, or sons of reduced Freemasons, equally cared for with the girls at St. John's Hill. This school is of rather modern date, having only been inaugurated in 1857, when twentyfive boys were admitted, (the premises having cost £3500,) a number which has been since increased to seventy. But though we have had the school so short a time, the Institution was originally established in 1798, 'with the benevolent intention,' as stated in the original Report, 'of preserving from the danger of vice and immorality the infant sons of deceased and unfortunate Freemasons, by furnishing them with decent clothing and a plain education, and ultimately apprenticing them to suitable trades, so as to qualify them to fill, with advantage to themselves and credit to the Craft, those situations in life to which it should please Divine Providence to call them; and, acting upon the true principles of Masonry, children of all religious denominations, and wherever resident, are eligible to be admitted candidates from the age of seven to ten, provided the fathers have been

three years Masons, duly registered in the Grand Lodge Books, and continued subscribing Members to a Lodge two years. After their admission they continue to be clothed, furnished with all necessary books, and educated at schools adjacent to their residence, until they attain the age of fourteen; when, if they are found deserving, a premium, not exceeding five pounds, is allowed towards placing them out apprentice, or finding them clothes.' From that time to the present upwards of 900 boys have been educated and assisted in the world; and the new school was established with the view of bringing the boys under more careful supervision and giving a better education than could be attained under the old system; and by adding maintenance to the advantages offered, the expenditure has been necessarily largely increased. Whilst, however, the advantages of the school-house are offered to all the boys elected, they are not forced upon them; but those whose friends object to their entering the school on the ground of their religious creed, are allowed to be educated under the old system. We should observe that the boys receive a first-class commercial education, with instruction in the French language, that where the parents or friends of the pupils desire it, and their own conduct deserve the indulgence, they are kept to the age of fifteen, and the apprenticeship fee has been raised from £5 to £15. We should also state that the total regular income of the institution is only about £550 per annum, whereas the expenditure last year exceeded £2,300, the balance being entirely provided by the voluntary contributions of the Brethren. This we claim as a further benefit conferred by Freemasonry on society; and rank it as the second of our 'evil' works.

"We would next request a Freemason's Wife to visit East Croydon, and a little to the left of the railway, proceeding from London, she will see a rather handsome brick building, to which she should at once make her way, as this is the Royal Freemasons' Asylum, in which are lodged twentyeight annuitants, being decayed Freemasons, or their widows (the building is adapted for thirtyfour), who, in addition to their apartments with, under present arrangements, fuel and candles, have annuities varying from £20 to £30 a year, according to the age at which they were elected. Let a Freemason's Wife converse with these poor people, and then tell us whether this asylum is a Masonic benefit, or another work of 'evil.'

"But this is not all that is done for the aged Mason and his widow, for after the last election in May, we had on the books of the Royal Benevolent Institution for Aged Masons and their Widows, 77 male annuitants, receiving in the aggregate £1736 a year, and 44 female annuitants, receiving amongst them £960 a year; and though the male fund was only established in 1842, and the Widows' Fund in 1849, 192 decayed Freemasons and 56 Widows have already received the benefits of the Institution—its advantages having been more than doubled during the last three or four years, through the exertions of a few Brethren in obtaining for the Institution the benefit of an annual instead of a triennial festival, which was all that was originally allowed, lest it should interfere with the support given to the Boys' and Girls' Schools—whilst experience has proved that as one Masonic Charity advances in prosperity, so do the others. The Royal Benevolent Institution is supported by grants from Grand Lodge and Grand Chapter,

in right of which every Lodge and Chapter in the United Kingdom are entitled to votes for annuitants and the voluntary donations of the Brethren, the latter constituting three-fourths of the income—and now generally reaching close upon £3000 per annum. We should not omit to observe that the widows of male annuitants receive one-half of the annuities of their deceased husbands for a period of three years, in order to give them an opportunity of being elected on the Widows' Fund—and we do not recollect an instance where she has not been elected within the given time. There are four such annuitants at the present moment, receiving between them £50 per annum.

“ Is the Royal Benevolent Institution for aged Masons and their Widows to be ranked as a benefit bestowed by Freemasonry, or another of its 'evil' works ?

“ Nor are these all the charities appertaining to our Order. Out of every payment made by a Brother at a Lodge, a portion—but a small portion it is true—has to be paid over to the officials of Grand Lodge, to form a general Fund of Benevolence, now amounting to about £20,000, which is administered by a Board consisting of the Masters of the various Lodges, and other P. M.'s and P. Grand Officers, who meet once a month to consider applications for relief, and who disburse something like £2,000 a year, in sums varying from £3 to £100, according to the necessities of the case—thus the distressed foreigner, who has no claims on the Freemasons of England, excepting the one that is always acknowledged, of being a Brother and in want, is enabled to return to his home with a trifle in his pocket to assist him in the world ; the tradesman who has been unfortunate is furnished with the means of recommencing business ; the decayed Brother of supporting himself until he can be elected on the annuity fund ; or the widow placed in the way of obtaining a maintenance for herself and children.

“ This, then, is another of the benefits derivable from Freemasonry, and cannot, we believe, be deemed, even by a Freemason's Wife, as an 'evil' work.

“ As a practical example may, however, be more convincing than a thousand arguments, we will proceed briefly to point out by a recent case how our system of benevolence acts. A short time since a lady arrived in this country from Calcutta, with her children, her object being to make arrangements for their education, the father being a junior partner in a large mercantile firm, to which he had been but recently admitted after long years of faithful service. The first information, however, that the unfortunate lady received on her arrival was that her husband had died from cholera after a very few days illness, leaving her and her family unprovided for, and almost destitute in a foreign country. In this emergency, to whom could she look ? Luckily she recollected that her husband was a Freemason. The requisite introductions and proofs were obtained, and one, if not two, children were received into the Masonic schools, and the widow was granted £50 to assist her to return to Calcutta, where she had every prospect of providing for herself.

“ Even at the approaching election for the Boys' School, there is a case of a candidate which peculiarly shows the advantages of the Order, and we quote it not for the purpose of advocating the claims of one candidate over another, but to

show to a Freemason's Wife that Masonry is something more than a pleasant pastime and does not consist wholly in good dinners. The case we allude to is that of Harry Jenkin, an orphan, aged ten years, whose father, Richard Jonkin, was initiated in the Lodge of Industry, No. 219, of which he continued a subscribing member for twelve years, having served the office of W. M. in 1852. He was engaged for nearly twenty years in Her Majesty's office of Woods and Works, and was much respected. His death took place in October, 1860, leaving the candidate an orphan, the mother having died a few years previously. The only surviving relative is an uncle, who having administered to the effects of his late brother, decamped with the proceeds, leaving the boy utterly destitute, with no haven in view but the parish workhouse, from which he was providentially rescued by the exertions of two or three Brethren, who knew the father in his prosperity, and have taken on themselves the charge of his orphan child until he can obtain admission into our school, and the names of which Brethren we would publish did we not feel that they do not desire to take any merit to themselves for having rescued a Brother's child from misery and want.

"We could go on enumerating cases where Masonry has done good rather than 'evil,' until our pages were more than filled, but feel it unnecessary to do so; and therefore will content ourselves by directing the attention of a Freemason's Wife to only one other case, which created considerable attention at the time. A few years since a Rev. Bro. Huett, the Prov. G. Chaplain of Essex, who possessed one of those so-called livings on which a man can barely do more than starve, but who was just beginning to make a literary reputation, died, leaving five or six children literally destitute, the furniture being seized for rent almost before the body of the deceased was out of the house. The Brethren of Essex took up the case, by the aid of a letter from the M. W. G. Master, an appeal was made to the various Lodges throughout the kingdom, which resulted in the collection of something like £2000, which was placed in the hands of trustees, and by which the whole of the children were not only brought up in respectability, but a handsome residue left for division amongst them when they arrived of age.

"In enumerating what is done by Freemasons, we should do wrong were we to omit to mention that, irrespective of all the various funds we have alluded to that the majority of Prov. Grand Lodges, and also private Lodges, possess funds of their own through which large sums are dispensed, not only for the relief of the Brethren, but also in assisting local charities—and that West Lancashire possesses an excellent educational institution of its own, the rules of which, however, we do not possess.

"Neither does Freemasonry confine its charity to its own members—for, at the time of the Crimean War, the G. Lodge voted £1000 to the Patriotic Fund, and a like amount was granted in aid of the fund to relieve the distress caused by the mutiny in India, sums which represent but a small portion of what was absolutely subscribed by Freemasons, either through their private Lodges or in their individual character as citizens—and we cannot take up the list of any of the principal Charities which do such honor to our kingdom without recognizing the names of many of our most distinguished Masons."

GRAND LODGE OF ILLINOIS.

WE are indebted to the politeness of R. W. Bro. Reynolds, Grand Secretary, for a copy of the report of the committee on correspondence, and also of the Grand Master's address, before the Grand Lodge of Illinois, at its annual session in October last.

The report is from the accomplished pen of Bro. Reynolds, and is a concise and comprehensive review of the proceedings of the several Grand Lodges of the country. In the notice of the proceedings of the Grand Lodge of Alabama, we find the following decision of that body in a case of

PERSONAL SLANDER :

In this case the defendant was found guilty of using harsh, intemperate and most unmasonic language of a Brother Mason, impeaching alike his veracity and integrity, and the punishment assessed was simply a reprimand. An appeal was taken because of the inadequate punishment, and in the opinion of your committee based upon the evidence in the case, the appeal was well taken. We regard the punishment assessed by the Lodge as insufficient in this case. The offending Brother should at least have been suspended, and we recommend the Grand Lodge to increase the punishment assessed by the subordinate Lodge to that extent.

AN INTERESTING CASE.

The following case in jurisprudence involves several important decisions and will be read with interest by our readers. It occurred in Minnesota :—

Charges were preferred against Charles Symonds in Ancient Landmark Lodge, No. 5, accusing him of speaking evil of a Brother Mason—talking about Masons to those not Masons—slandering the Grand Master—attempting to cheat a Mason—refusing to comply with his contract with a Brother—and endeavoring to injure a Mason's female relative by inuendo.

The Lodge deferred action until after a time when the accuser was compelled to be absent ; the necessity for the absence being well known to the Lodge.

The committee to whom the matter was referred in the Grand Lodge, say that the mode of conducting the trial after this time, and the manner of taking and preserving the testimony were highly censurable, and yet, that testimony sustained the charges, and that the Lodge acquitted the accused. Thereupon, the matter was brought to the attention of the Grand Master, *who suspended the accused* ; upon this, the Lodge passed resolutions censuring the Grand Master, and in return he suspended those who voted for the resolutions.

In support of the Grand Master, the committee allege that the testimony was plain and convincing—that a failure to convict was equivalent to the impeachment of the Masonic honor of the witnesses brought to sustain the charges, and that a refusal to convict upon the testimony, was a grave offence against the spirit of our institutions, and that the action of the Grand Master in suspending the offending Brethren, instead of arresting the Charter of the Lodge, was lenient and considerate.

A resolution reported by the committee declaring the accused guilty of unmasonic conduct was adopted 48 to 16 ; another, expelling him by 62 to 4 ; a third, censuring the Lodge by 62 to 4, and a fourth sustaining the Grand Master by 53 to 10.

COMPLIMENTARY.

The report says—“ As jurists, however, Grand Master ENGLISH (Attorney General) of Arkansas, and Bro. C. W. MOORE of Massachusetts, are safe to follow. Their decisions have stood the test of time and criticism.”

FAMILY DIFFICULTIES.

In our last report, a very prevalent practice of parading the family difficulties and differences in Grand Lodges, before the Masonic world, was objected to, as being unnecessary and unmasonic. The committees on Masonic Correspondence can do so if they choose, but as a matter of expediency, it was then and still is our opinion, that it is akin to talking about ones neighbors, a practice of far more injury than advantage, unless there be some particular principle involved, which the Craft should have explained to them.

The report closes with appropriate and affectionate notices of several eminent Brethren who have deceased during the past year.

The address of Grand Master Buck, which follows in the pamphlet before us, is an ably written and interesting paper, distinguished by the good sense and practical wisdom which have characterized the official course of its estimable author. The opening paragraph of the address is both eloquent and earnest:—

“One year since,” is its language, “we met while our country was at peace, at home and abroad. Now we meet, in the midst of preparations for war, and not far removed from the roar of cannon, the blast of the bugle, and the horrid, unearthly din of carnage and battle. One year since, we beheld the familiar faces of friends whom we shall never see on earth again. Now, as we assemble, let us pause, and present ourselves before Him who is invisible, and render thanks for the health he has permitted us to enjoy, for the blessings and mercies vouchsafed, and the plenty with which he has crowned our labors; let us earnestly invoke his blessing upon our deliberations and upon our beloved Order; let us fervently pray that he will interpose his protecting arm in the affairs of our beloved country, restore tranquility, incline the hearts of the people to each other, and induce them once again, in a spirit of loyalty and devotion to the highest good of our race, and of our Government, to be united with a ‘three fold cord, which cannot quickly be broken.’ Let us humble ourselves beneath His Mighty Hand, so that in these our days of trial, He may be pleased to bestow on us the light of His reconciled countenance, and grant us wisdom in all our councils, and to each one of us that ‘peace which passeth all understanding.’”

CHARLATANS AND CONSPIRATORS.

In the latter part of winter or early part of spring, I was advised from several sources, mostly confidential, that a secret and systematic effort was being made in this and other jurisdictions to obtain possession of the Representatives from the Lodges, bind them together by obligations, and by means of them, overturn the established usages of the Grand Lodge, adopt said work by a written law, which is both unusual and unmasonic, and elect Grand Officers to carry the scheme into full effect. Of this I knew nothing personally, but from other circumstances which came to my knowledge, I had every reason to believe that it was so. In one instance, a resident of another jurisdiction said to be an agent in the matter, visited a Lodge in this jurisdiction, introduced a bottle of brandy to the Brethren in the ante-room, deliberately walked into the Lodge-room, and claimed exemption from examination because he was recommended by a distinguished Mason in another State! I do not believe that any Mason in this State of common intelligence, would be guilty of such shameful impudence.

I must be permitted here to remark, that our numbers both in Lodges and members—our dignity and self respect—forbid the idea that we are to be made the sport

and victims of Masonic inventors and hireling agents. We have learning, talents, philosophy and ritual among ourselves, and it would in every sense be derogatory to us, and to our reputation as a body, to permit such things to be done. I do not desire to see any alteration in our laws upon this subject; they are amply sufficient when properly enforced. And I hope and trust, that all our Brethren this day, forgetting the mistakes and errors of the past, will rally with one heart, one soul, one voice, around your Grand Master, whoever he may be, in disseminating, teaching and working the ritual, work and lectures of the Grand Lodge of Illinois, and no other.

OUR NATIONAL DIFFICULTIES.

Several documents have been sent to me from abroad in relation to our national difficulties. It is my opinion, Brethren, that we will only embarrass ourselves by meddling with the subject. The matter has assumed too vast proportions, and is in too belligerent a condition for a peaceful society to meddle with at present. Let us endeavor so to conduct ourselves, and to so live and act out the principles of Masonry, that when the time comes for us to interpose, we may be found ready to act in this all important matter.

We must close our extracts here. Our Brother in concluding the business part of his address, declines a re-election to the high office which he has held for the past three years, and concludes with fitting notices of the death of several distinguished Brethren of Illinois. Two of these will be found in another place.

D I E S I R A E .

THE Craft are now indulging the usual *siesta* that follows the labors of winter, culminating in the excitements of the annual session of the Grand Lodge in June. The ceaseless activity of the past few months is sensibly diminished, and the sound of the Gavel falls on ears at longer intervals, as if the tired workmen were determined on having their half-holiday. This is eminently proper as a recuperative measure, especially at this time, when even the unthinking begin to comprehend the appalling destitution and suffering likely to accompany the advent of winter. The burdens and calamities of a state of war will then be manifest in the hideous proportions of a full-grown dragon, while now they merely scratch us like the pleasantry of lion's cubs. Then, little children, shrinking women, and even strong men, will need bread, not to be furnished by expressions of mere sympathy; on the contrary, every means of relief will be taxed to their uttermost, that this great community may not witness the dire spectacle of human beings yielding up their lives to the demon of starvation. Among these suffering ones will be many of our own household, with a double claim on our bounty and benevolence; and while there is a dollar left at our disposal, we cannot stand idly by and witness their need unrelieved.

Rest, then, Brethren, while you may; but let it be the prelude to greater exertion. Enlarge your treasuries as your means permit, and guard them vigilantly till the swiftly-approaching hour when their contents will be demanded in the name of humanity—a sound that has never fallen unheeded on Masonic ears. Let your duty be nobly accomplished in the dark hour of trial; and when brighter days dawn upon us, your note shall not be the least harmonious in the choral of welcome that will greet them.—N. Y. *Despatch*.

FREEMASONRY IN TURKEY.

RECENT advices from Constantinople bring us the intelligence—not very deplorable in its character—that the late Sultan had departed this life. Notwithstanding the familiar classical adage, “*De mortuis nil nisi bonum,*” we are still constrained to speak in terms of truth of the deceased potentate. His character may be summed up in a few words. Notwithstanding his contact and alliance with the two greatest powers of Europe, which combined to sustain his throne and save his nation from Russian absorption, and the deep debt of gratitude which should have been the sequel of his salvation through the influence of the French and English arms, he was an illiberal and narrow-minded monarch toward Europeans and those of all religions other than the Mahomedan. The legacy of bigotry left by the great Prophet of his faith to his successors suffered, in the hands of the deceased Sultan, no diminution of venom nor lack of bulk. As reigned the immediate successor of the Prophet—save in the bare power to injure—so reigned he, a bigot and a sensualist, possessing not one virtue to offset a thousand crimes of omission and commission. He lived within himself, with no care for his people, except to make the millions whom he governed minister to his voluptuousness and his vices. His character as a monarch can be exemplified in a single sentence: During his whole reign he did not inaugurate a single measure for the good of his subjects, nor perform an act which could justly point an epitaph of praise, or be inscribed with credit on his mausoleum. Upon Masonry he always looked with disfavor; and, without examining into the merits of the Craft, or informing himself, by any authentic means, of the origin, aims and moral tendencies of the institution, under the guidance of his bigoted ministers, placed it in the category of Atheism.

On his death-bed and through that haze with which disease had surrounded his mental vision, he appears to have looked back clearly on the past, and to have momentarily arrayed before his mind some of the leading errors of his reign. Four days previous to his death he summoned to his presence his brother and heir-apparent, Abd-ul-Aziz Effendi, who immediately obeyed the summons. On entering the death-chamber with tearful eyes, he stooped down and kissed the edge of the coverlet of the royal couch, and stood with folded arms in an attitude of respect.

The Sultan now ordered *Halvet*, and the apartment was instantly vacated by all the bystanders; for you must know that there is no exclusion of friends and attendants or sunshine from an oriental sick room. Some women had also been in attendance; but these were not the wives or children of the Sultan, but the *Hasnadar Oostan*, or royal nurse, and a few *Halayuks* who are exempt from the customary seclusion. The occasion was truly solemn, involving the surrender of an empire by the one, and imposing immense responsibilities upon the other. At the request of the dying Sultan the brother was seated by his bedside, who thus addressed him—“I feel that I shall soon quit this world, and by the laws of our land you will succeed me. I am fully aware of the critical condition of the country, and my heart’s desire has ever been to render all my subjects happy; but unfortunately I have not been able to cope with the evil counsels by which I was beset. You know that when I succeeded our illustrious father, of

glorious memory, I was young and inexperienced ; but you, my brother, are of mature age, and have had experience enough to be able to resist and to guard yourself against evil counsels. Make up for my shortcomings, I pray you, and endeavor to accomplish those things which I have had at heart, but have been unable to perform. Be firm and independent. Ameliorate the condition of our unfortunate subjects (emphasizing the expression 'unfortunate') ; regard and treat them all without any discrimination, as your own children. By rendering them happy and contented you will reinstate the former power and glory of the empire." The Sultan then recommended his children and the rest of his family to his brother's special care and protection. Those who had the opportunity to listen at the curtain before the door of the royal apartment, say that he even mentioned the names of the very individuals who had abused his confidence and given him evil counsel, and warned his brother to be aware of them. The interview lasted for more than an hour, and soon after the royal children were summoned.

Immediately after the death of the late Sultan, proclamation was made that he had been succeeded by Abd-ul-Aziz Effendi, who scarcely waited until his predecessor's body had been inurned, before proceeding to inaugurate reforms in the different branches of the Government, each of which gave evidence of the liberal tendencies of his mind and the enlightened policy which will hereafter give shape and efficiency to the government of his Empire. One of the most striking features of reform, and one which he exemplified in his own person and household, was the immediate adoption of the principle of monogamy in preference to the system of polygamy, which has cursed the Turks and made Ishmaelites and outcasts of the Mormons. Turkey has now a liberal and enlightened monarch, under whose benign and just sway, and through whose tolerant policy her own people will be made wiser, wealthier and happier. The inevitable tendency of these things will be toward as liberal a policy as to Americans and Europeans, as that which will be exercised toward the immediate subjects of the Sublime Porte ; and we may therefore within a few years confidently expect that our beloved institution will find its votaries not only among the foreign residents of the Turkish Empire, but among the better classes of the Turks themselves. Only a few days subsequent to the death of the Sultan all Constantinople was surprised at beholding a Masonic funeral procession winding through its streets, the members being composed of resident Americans and Europeans, who were clothed in the appropriate regalia and lambskins of the Fraternity. In speaking of this event, the correspondent of the Herald makes use of the following language :—

"A prominent member of the Order of F. A. M. having died, the various Lodges of the capital resolved to attend his funeral, with Masonic badges and ceremonies. This funeral cortege created quite a sensation in the metropolis, where it was a genuine novelty. The procession was headed by a number of Masons not belonging to any local Lodge, followed by a deputation from the French Lodge, L'Etoile du Bosphor. Then came the English Lodge, the Oriental, succeeded by a number of British and French residents. The English burial service was read by the chaplain of the embassy, and the Masonic ritual by the W. M. of Oriental Lodge.

"It is only recently that Freemasonry has been in vogue in Turkey, for the enemies of this fraternity had impressed the Oriental people with the idea that the association was an impious one, so that the title of 'Far-masson,' a corruption of the French *Franc-masson*, came to be considered as synonymous with free-thinkers.

"Besides those already established, it is proposed to have one for the Germans, the *Deutscher Bund*; another for the English, the *Bulwer*; and another still for the Americans—the last two to be under the Grand Lodge of England."

In view of the facts which we have stated, it is but fair to presume that this whole empire will soon be opened to the enlightened and beneficent influences of Freemasonry.—*N. Y. Despatch.*

MASONRY IN SWITZERLAND.

THE Grand Lodge of the Swiss Union is called the *Alpina*, and is conducted according to the ancient English Rites of the Free and Accepted Masons. It has its own rituals, not recognizing any high grade, and not accepting the direct influence of any foreign Masonic authority. The regular place of meeting of the Lodge is always at the principal place of the Canton where the Grand Master lives. Its ordinary sittings take place every other year, at the period of the festival of St. John the Baptist. Every regular Mason has the right to be present at its meetings as auditor only, unless, however, the debates are only concerning purely administrative questions. Further, if circumstances require it, the administrative council are authorized to declare the sittings secret, and then only effective and honorary members can be present.

The following Masonic Lodges form among themselves, under the direction of a supreme national authority, a Masonic alliance, bearing the special and distinctive denomination of the Union of Swiss Lodges:—

1. Aarau.—Zur Brudertreue—Brotherly Faith.
2. Aigle.—La Chrétienne des Alpes—The Christian Woman of the Alps.
3. Aubonne.—La Constance—Constancy.
4. Basel.—Zur Freundschaft—Friendship.
5. Berne.—Zur Hoffnung—Hope.
6. Chaux-de-Fonds.—L'Amitié—Friendship.
7. Fribourg.—La Régénérée—The Regenerated.
8. Geneva.—L'Amitié—Friendship.
9. Geneva.—L'Union des Cœurs—The Union of Hearts.
10. Geneva.—La Fidélité—Fidelity.
11. Geneva.—La Prudence—Prudence.
12. Rex.—La Réunion—The Reunion.
13. Lausanne.—Espérance et Cordialité—Hope and Cordiality.
14. Liestal.—Zur Bunderstreue—Federal Faith.
15. Loile.—Les Vrais Frères Unis—The True United Brothers.
16. Morges.—Les Amis—The Friends.
17. Motiers-Travers.—Egalité—Equality.

18. Neuchâtel.—Frederick Guillaume la Bonne Harmonie—Frederick William, Good Harmony.
19. Nyon.—La Vraie Union—The True Union.
20. Orbe.—La Nouvelle Etoile—The New Star.
21. Winterthur.—L'Acacia—The Acacia.
22. Vevey.—La Constance—Constance.
23. Zurich.—Modestia cum Libertate—Modesty with Liberty.

The Union of the Swiss Lodges has for its object—

1. To promote relations of friendship and brotherhood between the various Lodges (ateliers) of which it is composed.
2. To endeavor in common to promote and ennoble Freemasonry in Switzerland.
3. To co-operate for the advancement of Freemasonry in general, in forming relations with Masonic bodies belonging to other countries.

The Union of the Swiss Lodges recognizes the constitutions and all the Masonic rites sanctioned by a legal Grand Orient; it recognizes all the Lodges (ateliers), and all the Freemasons whose consecrations or confirmation emanate regularly from such an authority, or from its regular organs; but it rejects as non-masonic all fraternities and members of such who do not possess these qualities.

The Union of the Swiss Lodges only recognizes or exercises in its province the Masonry of St. John. However, the Scotch Lodges which now exist are admitted to be in force as purely and scientific societies; but neither the Swiss Union nor its organs recognizes them as members of the national alliance, nor accords to them any kind of exterior influence upon it; and, so far as it concerns them, discharges itself of all responsibility.

In the Masonry of St. John, or of the three symbolical grades, the Union of the Swiss Lodges recognizes the following principles:—

1. The Masonic Order is an association of free men, who mutually engage to learn and exercise the art of Freemasonry.
2. Its essential aim is the propagation of a true philanthropy. Thus a knowledge of moral truth, the practice of virtue, and the advancement of the general good, are the triple aim to which its efforts tend.
3. Besides the practice and the use of the symbolic forms, the means which the Masonic Order employs to achieve its aim are the following:—Mutual instruction in the dearest interests of humanity; edification of the soul by symbols, speeches, music, and singing; encouragement to wisdom and virtue by the enjoyment of social pleasures in society.

The bonds of fraternity which unite its members, and exercise in common of charity, form the complement of these means.

The Swiss Masonic Union requires of all its members an entire submission to the laws of the country, obedience and fidelity to the government legally established.

The organs of the Union are—

- The Grand Lodge.
- The Grand Master.
- The Administrative Council.
- The Provincial Masters.

The Deputy Masters.

The Lodges of St. John.

The Colleges of the Officers.

The Lodges of Master Masons.

The Lodges of Companions (Fellow Crafts).

The Lodges of Apprentices.

The organization, the powers, and the attributes of these different organs are determined by the constitution. All the other arrangements relative to the organization of the Union, and of each of its parts, proceed from legislation, or are the object of regulating measures.

HON. SYLVESTER BAXTER.

THIS estimable Brother died at his residence in Hyannis, (Cape Cod,) on Wednesday evening, Sept. 25th, aged 62 years. He was at the time of his death District Deputy Grand Master for the 8th Masonic District of this Commonwealth, which office he had held for several years. He was a faithful and earnest Mason, and greatly beloved and respected by the Brethren. "He was," says one* who knew him intimately, in his social and business relations, "a man of frank and noble nature, and his acquaintance was quite extensive. For many years a successful shipmaster and shipowner, he long since acquired that competence which enabled him to retire from the profession of his earlier life. He was always respected and beloved, and ever took an active and influential position in every society or association with which he became connected. He will be greatly missed in the Society with which he worshipped—Rev. Mr. Pope's; nor will his loss be less severely felt by the Masonic Fraternity.

"His funeral was attended from the Universalist Church in Hyannis, on Saturday last, (Sept. 28,) at which time a most impressive sermon was delivered by Rev. R. S. Pope, with whom he had been so long and so well acquainted. His text was from Proverbs, 18th chap. 1st verse:—

" 'Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.'

"Hon. Geo. Marston served as Marshal.

"The ceremonies at the tomb consisted of the Order of the Masonic Ritual, admirably performed by Grand Master W. D. Coolidge, Esq., of Boston, and a prayer by Rev. Mr. Bacon, of Centreville.

"Capt. Baxter had long been a member of the Grand Lodge of Massachusetts, and the following gentlemen were present at his funeral as representatives, viz.: William D. Coolidge, M. W. Grand Master; Jesse P. Pattee, as R. W. D. G. M.; William H. Sampson, as S. G. W.; Isaac Cary, as J. G. W.; Jabez W. Barton, as G. Treas.; Lovell Bicknell, as G. Sec.; Z. L. Bicknell, as G. Marshal; Eben F. Gay, G. Tyler.

*Editor Barnstable Courier.

"Capt. Baxter has for years held various offices of trust and responsibility, and was recently a member of the Senate of Massachusetts, and at the time of his death was Deputy Collector and Inspector at the Port of Hyannis; and the sympathy for his loss was best attested by the immense concourse assembled at his funeral, which was one of the largest ever attended in this section of the State.

"The representatives from the Grand Lodge remained in town until Monday, and expressed themselves as pleased with their visit to this section, although coupled with duties of so melancholy a nature. They are men distinguished for their intelligence and gentlemanly bearing—noble representatives of a noble association."

MEETING OF FRATERNAL LODGE.

At the close of the funeral services on Saturday, the members of Fraternal Lodge met at Masonic Hall in Hyannis, and chose a committee of three to report a series of Resolutions, expressive of the sense of the meeting upon the death of Brother Baxter. The Resolutions were unanimously adopted as follows:—

FRATERNAL LODGE,
Hyannis, Sept. 28, A. L. 5861. }

Again has the messenger of Death invaded our Brotherhood. Another member has been suddenly called away. Our dearly beloved and "elder Brother," Past Master SYLVESTER BAXTER, has finished his work, and "entered in, through the gates, into the city" where all good and true Masons shall dwell together forever, in the fullness of Light. In view of this afflictive dispensation, it is therefore

Resolved, That in the death of this well-known and honored Brother, the whole Masonic Fraternity of this State, has suffered bereavement.

Resolved, That in the decease of this endeared and lamented member, this Lodge has sustained a loss the greatness of which we cannot yet comprehend, and which will be easily recalled, and impressed on our hearts, at every communication and assembly of this Masonic body, for many years to come.

Resolved, That even now, in the suddenness of our affliction and the freshness of our grief, we remember his high appreciation of the worth of Masonic labor and learning; his faithful, intelligent and eminent services in many posts of Masonic duty; his constant, punctual, and patient attendance on all Masonic occasions, and his zeal, fidelity and accuracy as a workman; his sincere and unflinching temper of fraternal affection; the warmth of his friendship, the depth of his sympathy, the benevolence of his heart, the integrity of his character, and his worthy example in all the relations of life.

Resolved, That we hereby express to his stricken widow, to his orphaned children, and to the again broken band of brothers and sisters of which he was so cherished a member, our truest and deepest sympathy and condolence.

Resolved, That these expressions of our feelings on this sad occasion be entered on our records; and that a copy of the same be transmitted to the family of our departed Brother, and to the Grand Lodge of Massachusetts, and to the Boston Encampment of Knights Templars; and that they be published in the newspapers of the County.

S. B. PHINNEY,
GEO. MARSTON,
GEO. W. DOANE, } Committee.

"BEAUSEANT AND BANNER OF WAR."

To the Editor of the London Freemasons' Magazine :

Dear Sir and Brother—I am not a Knight Templar, but having held the office of Standard Bearer in the Supreme Grand Chapter of England, I have been led to inquire into the origin and application of the various standards, banners, &c., and herewith send you an extract from the result of my researches, which will, I think, in some measure answer the inquiry of a correspondent under the above head in your number of the 7th instant, and which I had hoped would have been answered by some one more conversant with the subject.

When Constantine the Great was on the eve of a battle with Maxentius, we are told that a luminous standard appeared to him in the sky, with a cross upon it and this inscription :—"In hoc signo vinces—By this sign you shall conquer," and that this sign so encouraged Constantine and his soldiers that they gained the next day a great victory. When Waldemar the Second, of Denmark, was engaged in a great battle with the Livonians, in the year 1219, it is said that a sacred banner fell from heaven into the midst of his army, and so revived the courage of his troops, that they gained a complete victory over the Livonians, and in memory of the event, Waldemar instituted an order of knighthood called "St. Danebrog," or the strength of the Danes, and which is still the principal order of knighthood in Denmark.

Now, taking these legends for as much as they are worth, and no more, what do they prove ? Not that this miraculous standard and cross came to the assistance of Constantine ; not that this miraculous banner came to the aid of Waldemar ; but they prove that such was the paramount importance attached to the sacred banner among the forces, that, wherever it was present, it was a great means of inspiring the men with increased confidence and courage, and so contributed to the victory.

In this country the introduction of banners was clearly of a religious origin. Venerable Bede says that when St. Augustine and his companions came to preach Christianity in Britain, in the latter part of the sixth century (his Queen Bertha had already embraced the Christian faith), the monk and his followers entered Canterbury in procession, chanting, "We beseech thee, O Lord, of thy mercy let thy wrath and anger be turned away from this city, and from thy holy place, for we have sinned. Hallelujah." And they carried in their hands little banners, on which were depicted crosses. The missionaries were allowed to settle in the Isle of Thanet, and Canterbury became the first Christian Church.

The great importance attached to the banner in the middle ages is not to be wondered at, when we consider that it was a kind of connecting link between the military and the clergy : it was a religious symbol applied to a military purpose ; and this was the feeling which animated the Crusaders and the Templars in their great struggle against the enemies of Christianity. The contest, then, was between the Cross and the Crescent—between Christ and Mahomet.

The Knights Templars had a very remarkable banner, being simply divided into black and white,* the white portion symbolizing peace to their friends, the black portion evil to their enemies, and their dreaded war-cry, "Beauseant."

Yours,

VERITAS.

September 17th, 1861.

* The upper half (horizontal) black.

MOUNT VERNON LODGE.

THE officers of Mount Vernon Lodge, Malden, were duly installed on Monday evening, Oct. 28th, at the Town Hall, by Grand Master W. D. Coolidge, and the exercises were witnessed by a large audience of both ladies and gentlemen. The musical part of the entertainment was under the direction of Prof. Brown, of Boston.

F. J. Foss was installed as Master, and at the close of the installation ceremonies Wm. H. Richardson, Jr., Esq., in behalf of the members of the Lodge, presented to Past Master George D. Allen, 1st Lieut. of the Fifth Massachusetts Battery, a sword and accompaniments. Mr. Richardson alluded in eloquent words to the duties and dangers as well as the honors connected with the new field of labor chosen by Mr. Allen, who responded in appropriate terms. Rev. T. J. Greenwood made some fitting remarks, and in his own name presented Lieut. Allen with a beautiful pocket Bible. Further speeches were made by J. K. Hall, Esq., and others, and the exercises closed with an excellent song by F. A. Hall, Esq., of Charlestown.

A PLEASANT RE-UNION.

MOUNT HERMON LODGE at Medford, celebrated its sixth anniversary, by a public installation of its officers, on Wednesday evening, the 30th October. There was a full attendance of members, and a large number of ladies as invited guests. The installation ceremonies were performed by the M. W. Grand Master, who was attended by several of the Grand Officers, in their regalia. It is quite unnecessary to say that the ceremonies were well performed, and to the acceptance of all present. The music, with which they were interspersed, was furnished by a select choir, and added much to the interest and pleasure of the occasion. At the conclusion of the ceremonies the M. W. Grand Master addressed the W. Master of the Lodge, Brother ELIHU C. BAKER, and the Wardens and members, in an appropriate and impressive manner, on their relative duties and obligations as Masons; concluding with a few words of welcome and compliment to the ladies.

The Lodge was then closed, and the members, with their invited guests, repaired to the Town Hall, where a bountiful and excellent supper was provided for their refreshment, and to which all were cordially welcomed by the W. Master of the Lodge. At the table, short addresses were made by the Master, the M. W. Grand Master, and other members of the Grand Lodge. The choir also favored the company with a patriotic and other appropriate songs. The occasion was one to be remembered. The arrangements were admirably made and executed. All were pleased and for the time at least made happy.

The Lodge is in a fine condition, with accomplished and talented officers, and a full share of work. We tender our best wishes for its continued prosperity and consequent usefulness.

LAYING CORNER STONE.

WE are under obligations to Hugh Curtis, Esq., of Bowdoinham, says the *Hallowell Courier*, for a copy of the *Bristol (Eng.) Times and Journal* of August 31st, containing an interesting account of the Masonic ceremonies on the occasion of the laying of the corner stone of the St. Mary Radcliff Church, in Bristol.

The fraternity had undertaken to restore this ancient church. The *Times* says they "allowed no participators in the munificent task they had set themselves, and which we are sure they will carry to a successful conclusion in a manner that will prove the boasted descent of their Order from the master builders of old to be no empty vaunt. The trowel, the hammer, and the chisel they, of course, can no longer wield like the practical founders of this mysterious guild; but what the modern brotherhood can do—namely, provide the means of setting all three to work—they will."

The *Times* further says:—

"There is even something of mystical significance in the Masonic body undertaking this particular work in preference to a new one. Antiquity is one of the cherished characteristics of the body; and whether the first Lodge was held amongst the rising columns of Solomon's Temple or not, it at least must be admitted that the origin of the Masonic Order dates back in centuries beyond the reach of record; so that in devoting its contributions to the preservation of a building whose foundations were laid in the dim past, the brotherhood help to perpetuate in carved stone the old chronicles of Bristol—personal, civic, and ecclesiastical."

The day of the laying of the corner stone was a great day in Bristol. The procession was an imposing pageantry—gorgeous aprons, splendid scarfs, jewels and regalia, glistened in the sun. The streets, in their antique picturesqueness, were perfectly resplendent, and the crowds who assembled to see the extended line of the "free and accepted" brotherhood pass along their route were in the highest state of glee and good temper.

The number of Masons present was about 500, representing about a dozen English Lodges, together with the Grand Lodge of England. The scene the interior of the church presented during the performance of divine service was very striking; every available foot of standing or sitting ground seemed occupied, while the brilliant August sunshine struggling through the lofty and latticed windows of the sacred edifice dissipated the "dim religious light," and shone on the vast crowd beneath, illuminating the rich dresses of the ladies, the equally gay adornments of the Masonic Brethren, and the dark tunics and shining accoutrements of the Rifle Band.

The sermon was preached by the Rev. Bro. Watson, who took for his text, the 1st verse of the 29th chap. of Chronicles, Book I., "The work is great, for the Palace is not for man but for the Lord God."

After service in the church, the Brethren proceeded to the North East corner, where the stone was in readiness to be adjusted. The official dignitaries having taken up their position, the Rifle Band again played the National Anthem, after which the Rev. Bro. Watson offered up an appropriate prayer. The Director of

the Ceremonies, Bro. C. H. Lowe, then read the inscription on the plate aloud, and it was then adjusted in its place on the stone by the D. P. G. M. Bro. W. A. F. Powell. The P. G. M. was then handed the horn containing the ears of corn, some of which he sprinkled over the stone and plate, and afterwards having received the chalice, poured a libation of wine on it: the D. P. G. M. then added some oil, and the P. G. M. besprinkled the stone with salt. The P. G. M. then tried the stone with the square and level, and said, "I declare this stone to be true, trusty and perfect." A silver trowel was then handed to him, with which he laid some mortar on the top of the stone. The stone was then raised opposite to its niche in the wall, and adjusted there by Mr. Rice and his assistants. The architect, Mr. Godwin, handed the P. G. M. a mahogany mallet, with which the latter struck the stone two or three times, and then declared it properly laid. Another prayer was offered up and the 100th Psalm sung, the Rifle Band accompanying. The Grand Master then pronounced the benediction.

ONE OF THE ADVANTAGES OF FREEMASONRY.

Mr grandfather, Charles Ranney, some seventy years since, shipped from Philadelphia to Hayti a load of mules on the schooner *Mechanic*, of which he was master. At Hayti he exchanged them for coffee and other West India produce—among the rest two barrels of lampblack—and was about to sail, when he was taken down with the yellow fever so violently that he could not depart. One morning his nurse came down into the cabin crying—"Oh, Master! Master! the niggers has riz! the niggers has riz! they're going to kill all that's got white faccs." He advised her to conceal herself and leave him to his fate.

In a short time a rush was made on board. The sound of arms soon followed, then the groans of the five seamen inhumanely butchered on the deck, and then the demoniac crowd came flying into the cabin thirsting for blood. The nurse was instantly shot dead. A pistol was presented to my grandfather's breast, and he was threatened with instant death if he did not point out the place in which his money was concealed. At this instant, raising himself in the bed, he made the Masonic sign of distress. Two of the party, San Pe and Desaline, recognized it, and, coming forward, made themselves known to him as Masons and promised to protect him. But they informed him that they could only save him by his instantly leaving the vessel, which must be destroyed. That night a boat with muffled oars came for him and took him to an American vessel lying off at some distance, and by that means he made his escape, but with the loss of all his property.

When he arrived home he was entirely destitute and still prostrate with the effect of his disease. But the Masonic Brethren took him kindly into town to good quarters. Clothes and other necessaries were laid furtively at his bedside, no one appearing to know who sent them, and only a slip of paper, without signature, informing him that they were a fraternal gift. But by accident, the initials of a certain well-known Brother Mason of that place were found upon the articles, which gave him a clue to the name and character of his benefactor.

ORDER OF ST. JOHN.

THE Hon. member for Dundalk, Mr. Bowyer, has just been elected by the Chapter of the Order at Rome, a Knight of the Sacred, Religious, and Military Order of St. John of Jerusalem. This Order—also known by the name of Hospitallers, Knights of Rhodes, and Knights of Malta—has lately been reformed by the Pope, and brought back to its original principles. The Austrian Government, and that of the Pope having furnished the necessary supplies, a novitiate of the Order has been established at Jerusalem, together with an hospital for pilgrims of all nations, managed by some of the Knights in their original character of Hospitallers. The habit of the Order is black, with a white Maltese cross. The knights are bound to recite the office of the Blessed Virgin Mary, or of the dead, daily, and they enjoy many spiritual advantages and privileges granted by various popes. All the knights, whether professed or “of devotion,” are obliged, before their election, to furnish proofs of unblemished descent and gentle blood for 200 years.—*Newry (Eng.) Examiner.*

THE ACACIA.

THE sprig of acacia is one of the most beautiful and suggestive symbols of the Master's degree. It is an emblem of our faith in the immortality of the soul, and by it we are reminded that we have an immortal part within us which shall survive the grave and which shall never die. Some Masonic authors contend that *acacia* is a corruption of *cassia*, probably drawing their conclusions from the fact that in the oldest ritual which we possess (of 1780) the words used are “sprig of acacia.” But for the *cassia*, we can find no appropriate mystic meaning, while on the other hand the symbolism of the acacia is of peculiar import in its connection with the Master's degree. The acacia is the *acacia vera* of Tournefort, and the *minosa nilotica* of Linnæus; and Calmet, Gesenius, Clarke, Shaw, and Parkhurst, all agree that the *otzi shittim*, or shittimwood, was the *acacia* or *minosa nilotica* of Linnæus. It was the wood of this tree which was employed for the building of the tabernacle. We find many instances in antiquity, and even at the present day in some parts of the East, where a symbolic use is made of certain woods in building and sculpture. The signification of the acacia or *shittah* is based on its peculiar character of incorruptibility. The wood is so durable that it does not decay, even when long immersed in water. Pliny says—“*Spina nigra celebrantur quoniam incorrupta etiam in aquis durat, ob id utilissima navium costis.*” The Greek translators, referring to this peculiarity, rendered it “*xulon asepton*,” and the LXX call the posts and planks of shittim wood “*stuloi aseptoi*,” whence it appears that the idea of incorruptibility was always inseparably attached to this wood.

Among all the nations of antiquity we find the ideas of death and of putrefaction (*sepsis*) or decay, inseparably connected, and in the same manner we find “incorruptibility” and “life” used synonymously. The word “*apharsia*” (Romans ii. 7) is synonymous with “*zoe aionios*,” so also (in 2 Tim. i. 10) “*zoe*” and “*apharsia*,” and the expression “*stephanos aphthartos*” (1 Co. vii. 25) is

rendered "*stephanos tes zoes*" (James i. 12 and Rev. ii. 10). The Shittimwood, or Acacia, then, as a "wood of uncorruptibility," is at the same time a "wood of life or immortality," and in Egypt for this reason we find it consecrated to the Sun-God or source of celestial light and life. (Kircher Odipus. Aeg. III. c. 2). This idea of "life" we find also among the Hebrews, as well as among all other ancient nations, symbolically attributed to wood or trees. This interpretation of the Acacia seems to be a rational and natural one, and as the peculiar symbol of immortality it is most appropriate to the third degree, all the teachings of which are intended to inculcate the great lesson that "life rises out of the grave."—*N. Y. Despatch.*

HON. STEPHEN A. DOUGLAS.

WE take the following sketch of the Masonic history of this distinguished Brother from the address of the M. W. Grand Master of the Grand Lodge of Illinois, referred to in another place :—

Born in Brandon, Vermont, April 24, 1813; in the winter of 1833, and four a teacher at Winchester, in this State; in the spring of 1834, an attorney in Jackson-ville; in February, 1835, elected State's Attorney; in 1836, elected to the Legisla-ture; in April, 1837, appointed Register of the Land Office; in December, 1840, appointed Secretary of State; in February, 1841, elected Judge of the Supreme Court; in August, 1843, and 1844 and 1846, elected Representative in Congress; in 1846, a Major, under Col. John J. Hardin, in the Nauvoo War; in December, 1846, January, 1853, and January, 1859, elected United States Senator.

Initiated in Springfield Lodge, No. 4, by P. G. M. Helm, June 11, 1840; passed June 24; raised June 26; attended meetings July 15, August 13, 24, 28, September 1, October 5, November 9, 16, 25, 30, December 7, 14, 21 and 23; elected Junior Warden December 29; officiated January 4, 1841; also January 13, 18, February 3 and 23; April 19, having removed to Quincy, resigned; elected Grand Orator October, 1840; while acting as Circuit Judge, visited the Lodges in his circuit, and the Lodge in Springfield when on the Supreme Bench; visited the Grand Lodge every day while in session at Chicago, in 1848. Made a Mark Master in Spring-field Chapter, by P. G. M. Helm, August 22, 1842, and exalted in Quincy Chapter, No. 5, September 3, 1847, by P. G. M. Jonas. Had he remained at Springfield, I presume that he would, years since, have attained to the highest honors in Ma-sonry.

He died June 3, 1861, and on the evening of June 6, I convened an Emergent Grand Lodge at Chicago, to pay such last sad rites as were in our power to his memory. Assisted by Past Dep. Grand Master Blaney, as Deputy, Hon. Brother William A. Richardson, as S. G. Warden, and Brother Capt. John M. Pitman, as J. G. Warden, accompanied by the Lodges and Brethren of Chicago, and from abroad, we repaired to the Hall, where the body lay in state, when the public cere-monies were performed, an oration pronounced, by W. Brother H. A. Johnson, and a procession formed, which occupied over one hour in depositing the evergreen upon the body, singing all the while the burial dirge. It was, for its majesty, significance, awe and solemnity, the most imposing funeral pageant I ever beheld. Every feature of the face was natural, majestic and imposing, even in death, and

one could hardly resist the solemn impression that his spirit hovered over, hushed and awed the vast throng into a mournful silence, to sobs, grief and tears. In the meridian of life he has gone; of his public career I will not speak, for I should only repeat what you all know; his manners, talents and endowments it is unnecessary to describe, for who, in all Illinois, has not seen the people's tribune, Stephen A. Douglas.

FRANCE.

PRINCE MURAT having fixed the 14th of October for the election of Grand Master of the Masonic Order of France, the following letter was written by the private secretary of Prince Napoleon, M. Fauvety, venerable of a Lodge, to be communicated to the members of the Grand Orient of France:—

Sir—You have done me the honor to ask what are the intentions of H. I. H. Prince Napoleon with regard to the election of Grand Master of the French Freemasons, about to take place. I hasten to inform you that the prince, having thought proper to give in his resignation after the election of last May, has authorized me to declare to the deputies of the Lodges of French Freemasons that he wishes them to give their votes to some other candidate. I am happy to add, in the prince's name, that while ceasing to be the representative of the Order, his Imperial Highness nevertheless considers it a duty incumbent on him to give his utmost aid to an institution from which he has recently received so signal a proof of confidence and sympathy.

Paris, Oct. 6.

Accept, &c.,

EM. HUBAINE.

Obituary.

[From the address of G. Master of Illinois.

BROTHER WILLIAM C. HOBBS.

THE composite column in our Grand Lodge has fallen! His early years were employed in teaching. From 1847, until his death, he resided in Bloomington, and was initiated in Bloomington Lodge, No. 43, May 26, 1847, passed June 23, and raised July 10. He attended the session of the Grand Lodge the same year, and was appointed Senior Grand Deacon; the following year he served as Senior Deacon of his Lodge, represented it in the Grand Lodge, and was elected Junior Grand Warden. He discharged his duties with great fidelity and remarkable ability, and retained an ascendancy and influence in the Councils of this Grand Lodge seldom vouchsafed to any retiring officer.

He served as the first High Priest of Bloomington Chapter, No. 26, and was the first Generalissimo in Elwood Commandery in Springfield. He was a polished gentleman and a polished writer, scrupulously neat; with his intimates, cheerful, affable and agreeable; in general society, reserved, but polite. No man could be more beloved by those who knew his whole heart, for his hand and heart were ever open to the cry of the needy, the wail of the orphan, the petition of the poor or the oppressed. In spite of repeated losses, he always found something for the way-worn preacher, the indigent Mason, and the indigent Mason's child. While no widow, no child remain to heap flowers upon his tomb, there are several educated young men and women, now engaged in useful pursuits, who owe all their prosperity to his bounty. The Masonic rites at the funeral of our deceased Brother, in February last, were impressively performed by his early pupil, Past Grand Master Pickett. It is understood that he died poor. Such being the case, I trust this Grand Lodge will show its gratitude for his eminent services, by assisting his Lodge and Chapter in erecting a suitable monument to his memory.

MASONIC CHIT CHAT.

MASONIC FUNERALS.—The Grand Master of Rhode Island has issued an official edict, requiring that "on the burial of a Mason, by any body of Royal Arch Masons, or Knights Templar, in this jurisdiction, it shall be the duty of the Master, or other proper officer of the Lodge of which the deceased was a member, or within whose jurisdiction the funeral is held, to open a Lodge of Master Masons, and perform in the same, that portion of the Master Mason's burial service, appointed for the Lodge." The Grand Master evidently feels the incongruity of interring a Brother by rites not known to ancient Masonry and calling the ceremony a Masonic burial. Masonry recognizes but one Masonic service, and the Lodge only as the proper body to perform it.

DIFFERENCES AMONG BRETHREN.—The M. W. Grand Master of Rhode Island, in an official circular to the Lodges under his jurisdiction, ordains that—"All Masons and Lodges of Masons are hereby forbidden to appeal to the public or to individuals not Masons, either orally or through the public press, or in any other manner, on any question or matter affecting the Masonic character, standing, or good name of any Brother, or body of Brethren, or the Constitution or polity of the Fraternity. And we do hereby require and strictly enjoin each and every Mason, or body of Masons, within our jurisdiction, that they bring their grievances, if any they have, before the constituted Masonic authority having power to hear and determine the same—patiently to await their action and meekly abide the decision made."

☞ *Godey's Lady's Book* for November is one of the richest and most beautiful numbers of the series. The "Fashion Plate" is particularly fine as a work of art, as is also the frontispiece, "The New Boy," a fine steel engraving of eighteen figures. The other embellishments, which are numerous, are of a correspondingly high character and the literary contents are in keeping with them. On the whole we think it one of the best numbers of the year. Published by L. A. Godey, 323 Chestnut street, Philadelphia.

Vagrant Lecturers.—We are pleased to notice that the new Grand Master of Illinois, M. W. F. M. BLAIR, of Paris, is following the course of his predecessor in the adoption of energetic measures for the suppression of vagrant lecturers within his jurisdiction, the greatest evil our Grand Lodges have just now to contend against. He has just issued an important circular to the Lodges, embodying a complete organization of his jurisdiction, by the appointment of one Lecturer for the State at large, with thirteen district lecturers, as assistants; and requires the Lodges to "reject all lecturers and teachers" except those thus appointed. He also reminds the Lodges that "the Treatise-Board was many years since adopted as the working Manual in the State," and expresses the "hope that every Lodge will have a copy on its stand."

Ohio.—A correspondent writes from Columbus, Oct. 21—"Our Grand Lodge closed its session on Thursday, 17th inst., after a harmonious session of three days. Rules were adopted for the government of Military Lodges. The following officers were elected: Geo. Rex, G. M.; Howard Matthews, D. G. M.; Thos. Sparrow, G. S. W.; Lucius C. Jones, G. J. W.; John D. Caldwell, Sec.

☞ A subscriber in Ohio writes us as follows—"Your Magazine is the best Masonic periodical in the country, and I will endeavor to get more subscribers for it in this city." If one half our present subscribers would do the same thing, our subscription list would soon assume its proper dimensions.

☞ The proposed Masonic Convention at Louisville, Ky., to consider the affairs of the country, is, so far as we can learn, generally disapproved by the leading Masons, (and Masonic bodies so far as they have acted,) of the country.

ILLINOIS—The following are the Officers of the Grand Commandery of Illinois:—

H. A. Johnson, Chicago, G. Commander; F. K. Hulbard, Morris, D. G. C.; Wm. H. Turner, Chicago, G. G.; D. W. C. Martin, Alton, G. C. G.; P. A. Armstrong, Morris, G. S. W.; H. W. Hubbard, Joliet, G. J. W.; John C. Rybolt, Pekin, G. P.; R. H. Foss, Chicago, G. T.; H. C. Ranney, Chicago, G. R.; Jas. H. Hibbard, Alton, G. St. B.; J. R. Gorin, Decatur, G. S. B.; J. W. Spalding, Galesburg, G. W.; L. K. Osborn, Chicago, G. C. G.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI.

DECEMBER 1, 1861.

No. 2.

FREEMASONRY IN FRANCE.

FREEMASONRY in France at the present moment is in a very remarkable and perplexing condition, arising, not from any fault of its own, but from the inexplicable and unwarrantable interference of the civil authorities. In 1852 the Brethren, at the request, if not by the order of the Emperor, elected for their Grand Master the Prince LUCIEN MURAT, who immediately entered upon the duties of his office, giving to them his personal attention, and discharging them, if not always to the entire satisfaction of the Brethren, with an apparent zeal and honesty of purpose. As disinterested observers, we are inclined to the opinion, that on the whole, his administration for the period during which he presided over the Grand Lodge, was productive of favorable results to the Order in France, and the recent failure to re-elect him was an unfortunate occurrence. The Brethren in Grand Lodge, however, taking a different view of the matter, at the annual meeting in May last nominated the Prince NAPOLEON as an opposition candidate and elected him to the office of Grand Master. This gave rise to an angry dispute between the rival candidates, which, but for the supposed interference of the Emperor, might have terminated fatally to one or the other. The result, however, was that the successful candidate resigned, or rather, we think, that the election was set aside, on the grounds of informality in the proceedings, and the meeting of the Grand Lodge was adjourned to the 14th of October ensuing, when it was supposed the Prince Napoleon would be again elected without much opposition, the Prince Murat having declined to be considered a candidate. On the 6th of October, however, (only eight days before the meeting,) the former, through his private Secretary, Mons. Hubaine, notified the Lodges

that he should not be a candidate, and desired the deputies to give their votes to some other Brother. This, under any circumstances, would have been a disappointment to the Lodges, who had looked forward to the placing of the Prince at their head, as a matter of importance to their future prosperity, if not as a guaranty against official interference; but it was particularly embarrassing to them that the late date at which the Prince had signified his intentions, rendered it impossible that the information could be communicated to the four hundred and seventy Lodges within the jurisdiction, in season to enable them to decide on a suitable Brother to fill the vacant chair. They were not left long, however, in this dilemma, for on the 12th October, two days before the meeting, the Prefect of Police, doubtless by command of the Emperor, issued the following order:—

“ *Nantes, 12th Oct., 1861.* ”

“ *Sir*—I have the honor to call your attention to the following order received from the Prefect of Police, Director of Public Safety:—

“ “ In view of information received at this office and in the interests of the public peace—

“ “ All Freemasons are forbidden to meet for the purpose of electing a Grand Master before the month of May, 1862.

“ For the Counsellor of State,

“ “ *BARON DE GIRARDOT,*

“ “ *Secretary Gen'l.* ” ”

The effect of this edict is to leave the Grand Lodge virtually without a head, though the Prince Murat is still legally the Grand Master; but it is not probable that he will have anything further to do in the matter, unless otherwise commanded by the Emperor, who seems to have taken the entire control of the Order into his own hands; nor is it probable that any meeting of the body will take place before October. The Lodges will in the meantime continue their meetings as usual, unless the Prefect of Police, or his Master, shall think proper to remove all opportunity for discussing the peculiarities of the condition in which they are placed, by issuing another edict closing them up altogether. Such an order would be entirely consistent with the suspending the Grand Lodge, and is not at all improbable.

On receiving the edict of the 12th October, given above, the delegates from the Provinces, who had already arrived in Paris, to attend the expected session of the Grand Lodge, addressed the following Protest to the Secretary of the Interior:—

“ *Monsieur le Ministre*—A majority of the representatives of Provincial Lodges, obeying an invitation which they had every reason to suppose correct, since it emanated from their Masonic government, have only heard since their arrival in Paris of the interdict forbidding Masons from assembling for the purpose of electing a Grand Master. They regret that the notice has reached the Lodges so tardily

and after the departure of their representatives, but they would not think of complaining, had they merely lost their time and money and had any other reason been assigned than *the interests of the public peace*.

"Permit, then, the Masons come to Paris to represent their Brethren in so serious a matter as the election of a Grand Master, to protest against an allegation tending to foster the belief that a Masonic assemblage can by any possibility interfere with the public peace.

"We deem it a duty, sir, to protest to you, in our own name and in the name of our absent Brethren, against all reports tending to represent French Masonry as capable of being associated with disorder. Respect for law and order is the essential characteristic of our institution, and he must cease to be a Mason who could for a moment forget it. We have the honor, etc."

A correspondent of the New York Albion, writing from Paris, notices the offensive edict in the following terms:—

"The French Freemasons are now in a very extraordinary fix. In the Spring they turned out Murat and elected Prince Napoleon for their Grand Master. Murat declared the election of the rival void, and the Emperor coming to his aid, made Prince Napoleon resign, and adjourned the election till the autumn. The other day, as you were informed, Murat summoned a Grand Lodge for October 14, to proceed to the election, and Prince Napoleon's secretary, in a published letter, stated that his Imperial Highness, for the reasons which led to his former resignation, did not wish to be again chosen. But it being fully ascertained that the Freemasons will not have the pretender to the throne of Naples (Murat) at any price, the Emperor, at the last moment, comes forward again to give him another respite. Only yesterday (two days before the day fixed for the nomination) the telegraph was set to work to order the prefects of all the departments to warn Freemasons not to come to Paris. The Craft is prohibited from meeting to elect a Grand Master until May, 1862, and the reason alleged for the prohibition is that the election would 'endanger public tranquility.' This is a most miserable pretext. A more peaceable body of men than the Masters of the different Lodges of France, cannot be conceived, and the idea of their meeting, with their aprons and trowels, in the Grand Lodge of the Rue Cadet, being a danger to the public peace, is perfectly ridiculous."

The opinion of the writer of the above would seem to be that the Emperor wishes to retain the Prince Murat as Grand Master of the Masons in the empire, and in order to afford time for the opposition to exhaust itself he has postponed the election for a year. Against this theory we have the positive declination of the Prince himself, though this would not probably be of much account against the wishes of the Emperor. It is, indeed, difficult to conceive the motive or the reasons for the interference of the civil authorities in the election. Had the edict closed up all the Lodges, and thus suppressed their meetings as "secret societies," the apology for it might have been that it was demanded by "reasons of State." But no such excuse can be offered as the matter now stands. If danger is to be apprehended at all, it is from the four hundred and seven Lodges scattered over the Provinces, and not from the election of a

presiding officer for the Grand Lodge, and he a member of the imperial family. The whole thing is inexplicable, unless the solution is to be found in the following article from the London Freemasons' Magazine of Oct. 26:—

The Grand Orient was to have met on the 14th Oct. for the election of a Grand Master—under the adjournment from May last—and as the Prince Napoleon had refused to stand for the office, it was hoped that the election would be allowed quietly to take place; but no! it was at the last moment announced by the Prefect of Police that the meeting must be further adjourned until May next, when the Brethren will be allowed to proceed with the election of a Grand Master, should that illustrious Brother, the Emperor, have determined the principles on which the Grand Lodge may be allowed to exist, it being clear that his Imperial Majesty's Government intend to lay down some regulations on the subject, though to what extent we are as yet kept in ignorance.

At present, however, the Grand Lodge is virtually suppressed under a circular which the Minister of the Interior, M. de Persigny, has addressed to the Prefects of Police in the various departments of the Empire.

It is not our province in the Freemasons' Magazine to discuss the policy of the Emperor of France, or of any other Government, but cheerfully admit that whilst any form of government exists in a country, it is its duty, if it would retain its position, to see that its measures are not thwarted by any class of its subjects, either through the instrumentality of secret societies or otherwise. It is well known that for a considerable period the Jesuits and other bodies of ecclesiastics have endeavored to raise a spirit of hostility in the people to the Government of the Emperor, in consequence of the assistance which he has given to the re-establishment of the kingdom of Italy, in which all true-hearted Englishmen, be their political opinions or creeds what they may, will rejoice, and to its being pretty generally understood that the Government of the Emperor is not averse to, if he is not prepared in time to enforce, the separation of the spiritual from the temporal power of the Pope—by which the head of the Catholic Church will be deprived of earthly honors, though still maintained in the rank of a spiritual prince. Throughout France there exists many charitable institutions of a religious character, such as the St. Vincent de St. Paul, St. François-Regis, and St. François de Sales—the objects of which are most excellent, being not only to relieve the poor, but to educate, improve, and elevate the working classes. But the institutions, it is reported, have become the hotbeds of clerical agitators for the purpose of thwarting the Government in its efforts to assist in the pacification of Italy, and lessen the power of the Popes of Rome. It is admitted that these are not political societies, being formed of “religious men belonging, without distinction, to all opinions,” and combining, “among their ranks, a great number of public functionaries, and devoted friends of the Government;” but it is objected that the Society of St. Vincent de Paul, for that appears to be the chief offender, not only has local committees, but that it has a superior council sitting at Paris, of which the Government cannot approve, as it “is not nominated by local societies, but of its own sole authority, elects its members, arrogates the right of governing the others, in order to make them a sort of occult association, the ramifications of which it extends beyond the frontiers of France, and which possesses a budget levied from the conferences, of which the employment is unknown,” although we have no doubt it is shrewdly guessed at.

The result is that, by this circular of M. de Persigny, the Prefects of Police are

requested to remind these societies of their legal position, that they must confine themselves to their own districts, and all central authority be suppressed. And this circular includes the Freemasons, which are admitted to be bound together for "purely philanthropic objects"—and now consists of 470 Lodges—the Craft having ever "shown itself animated with a patriotism which has never been in default under important circumstances;" and whilst, at the present moment, these Lodges are warned, with other societies, of their legal position, it is expressly admitted that "such is the order and spirit which reign in this association that, with the exception of its central organization, the mode of election of which being of a nature to excite rivalry between the different Lodges, and to disturb their good harmony, calls for some modification; *it cannot but be advantageous to authorize and recognize its existence,*"—and further, we are informed that societies wishing for a central representation, are to give their reasons for such wish, when the Minister will "have the honor to take the Emperor's orders to decide on what basis, and according to what principles that central representation may be organized."

We are glad to see the testimony borne by the French Minister to the readiness with which the Brethren of France bow to the laws of their country—no matter what their individual opinions—and trust that, though a cloud is for the present hanging over the institution, that it may be quickly dispersed, and that the regulations of the Government for its recognition may be such as can be accepted with dignity, and add to the usefulness of the Craft. Being so, there can be then no mistake as to the real governing body of Freemasons in France, which should at once be acknowledged by the Grand Lodge of England—whilst if each province is to be left to itself, it will be impossible to discriminate the genuine from the false Mason, and we shall have no other alternative than that, which all would regret, of closing the portals of our Lodges against all French Masons. It has always been a matter of regret to us that England has had no relations with the Grand Orient of France, and we therefore look forward with pleasure to the day when, being officially acknowledged by the Government of France, we can make no error in extending towards it the right hand of fellowship, so that out of apparent evil may come good, and Freemasonry be yet another bond for binding the peoples of the two nations together in amity and good will.

STROLLS AMONG THE WORKMEN.

NO. 6.

Dear Brother Moore,—I am inclined to skip over a page or two in my journal for the purpose of diversifying the subject, otherwise I fear you will put me down as an old grumbler or fault-finder. I assure you, however, I am neither; I only have my share of fondness for old customs, in common with the brotherhood generally. Although I may not like being placed among the old fogies of the Order, neither am I inclined to be classed with reckless young America. There is sufficient spirit in my composition to seize upon anything that will prove advantageous to the Institution; but, like others of my Brethren, I am not disposed to favor changes under fancied improvements.

It is remarkable how exceedingly tenacious Masons are generally of preserving the old customs and usages of the Order. This feeling, I believe, is shared to a greater or less degree by all. The exceptions, when found, are among those

who have not properly investigated the science and principles of Freemasonry, and consequently know but little about its general regulations and old customs. The young Mason is as sensitive in this particular as the old Brother, all feeling a wilful variation from the old Landmarks of the Order to be an unpardonable offence.

I like to see Masons pertinacious in maintaining this point, but at the same time they should be sure that their own instructions in the Ritual were correct and their positions invulnerable. I have thought that the fondness manifested for our forms and ceremonies was owing, in a great degree, to their peculiar quaintness and in differing so widely as they do from the practices of modern societies. They bear the stamp of antiquity : are unique and solemn, and possess an inexpressible grandeur, which, united, are not only attractive, but make an indelible impression upon the heart. Forms and ceremonies of some character have been used for the induction of initiates into Freemasonry from time immemorial ; but to what date in antiquity its present Ritual can be fixed, I presume will be difficult satisfactorily to establish. Its mysteries, however, as we have them, are enshrined as "jewels rare" in the recess of human hearts, and the casket guarded by the sleepless vigil of sensitive consciences. No other sentinel is needed to ensure their safety, and, until the beginning of the last century, no other was thought of ; there were no restraints or government controlling the Craft but those communicated traditionally.

It was not until that period that the framework of the Institution assumed a tangible and systematic form, and yet we find that the mysteries of Freemasonry were safely lodged in the repository of faithful breasts, proving clearly that their safe-keeping did not depend upon the *permanent* organization of a Lodge, for up to this period Masons required no *warrant* to give legality to their Lodges. Their meetings were casual, the Brethren, in their respective neighborhoods, coming together as was their wont, to meet the exigencies of the moment. They met as circumstances required, and opened Lodges for work and instruction ; and although they did so without specific authority, their Lodges, when opened, possessed the same vitality, power and virtue as do Lodges of the present day, which exist under the panoply of a Grand Lodge by a "*warrant of authority.*"

It was under an indefinite organization such as this, and preserved through ages enveloped in darkness, that we have had transmitted to us, unimpaired, the most beautiful tenets of our Institution. Notwithstanding the *native* and peculiar organization of the Masons of that day, and which to us seem to lack the power and cohesive strength found only in concert of action, we find our ancient Brethren not only as capable of appreciating the ritual and principles of the Order, but as faithful in maintaining them inviolate as the Masons of the present day, surrounded as they are by the restraints of innumerable laws and regulations and the pomp and pageantry of august *Grand Bodies*. They appear too to have fully understood what were the requisite qualifications of candidates for our mysteries without the aid of written instructions. The Ritual and the unalterable Landmarks of the Order seemed to have equal prominence in their teachings, for we find a general knowledge of the art, both in its principles and its work, reflected from them in their full force.

Although the safe keeping of our secrets may not depend in any degree upon a representative system of government, it is necessary, under existing circumstances, that there should be either this or some other controlling form of government by which the principles and usages of the Institution may be preserved and perpetuated, and the Craft restrained from indulging in new notions and practices. This necessity, doubtless, developed itself at the beginning of the last century, for at that time a Grand Lodge sprang into existence, as it were, spontaneously, and the Craft imparted to it instrumentalities and powers of sufficient magnitude to strengthen and enforce authority.

Abstractly considered, Masons possess the inherent right of opening Lodges and doing Masonic work when and wherever a certain number are congregated for that purpose. It is only said that the right has been resigned into the hands of Grand Lodges, and that the Lodges can now only exist under the power of a written or printed instrument of authority; that we have been instructed "that a Lodge is a certain number of Masons duly assembled, with a Warrant or Charter empowering them to work." It seems to me that this must vary the original teaching under this head by the interpolation of the words "Warrant or Charter," as such an instrument was not known in former times; nor do I think it is strictly applicable in the sense in which it is received by those instructed. It does not convey the proper signification of what we are to understand a *Lodge* to be.

It will be admitted, of course, that a Lodge cannot *now* be lawfully opened without a warrant of authority from a party authorized to issue one, and yet, although a warrant empowers a body of Masons to open a Lodge, it is entirely unconnected with any of the ceremonies proper to the occasion; nor is it at all necessary in perfecting it. Nor do I agree with some of my very estimable Brethren—whose Masonic attainments have reached a high pinnacle on the temple of fame, and at whose feet I would willingly sit and learn—that the warrant *must be present in the room* at the opening of the Lodge. I have already intimated that it is indispensably necessary that a Lodge should be in possession of a Charter or Warrant, and that a Lodge cannot be opened without such authority, except only when done by the Grand Master in person, or by a Dispensation from him.

Although it is essential that the Warrant should be in the custody of the Lodge, I do not look upon it as at all important whether it is in the safe of the officer at his dwelling or hung up in the Lodge room. Its virtue does not consist in the parchment which conveys its force or the ink it is written with. It is only valuable in this respect as communicating or expressing the act of the Grand Body creating the Lodge, and because it furnishes the evidence of its lawful existence. To be sure, it is far more convenient that the Warrant should be in the room or near by, in case a visitor wishes to see it, or for other purposes, and it is advisable that it should be there; but I am unable to understand why its immediate presence is indispensable in the Lodge room at the opening. I take it for granted it could not have been so considered in olden times.

I make a distinction between a *Lodge of Master Masons* and a *Master Mason's Lodge*. The one is created and maintains a perpetual existence by virtue of a warrant of authority, while the other cannot be brought into existence by any

such means, nor without the performance of certain ceremonies, and yet, under the present system of government, they are both dependent upon each other. A Lodge of Masons might exist under a warrant, after its institution, to the extent of the constitutional limit, and be inoperative and powerless and unable to perform any Masonic work, unless a Lodge was opened in *ancient form*.

A Master Mason's Lodge does not remain in existence longer than during the time it is thus regularly opened. Its functions as a Lodge ceases with the closing ceremonies, and the *same Lodge* cannot be opened again, consequently the work of each Lodge is perfect in itself. This idea cannot be better illustrated than by citing the case of the initiation, passing and raising of a candidate. Although the candidate receives the degrees from persons composing the same body of Masons, they are conferred upon him by three distinct and separate Lodges, and even should the third degree be divided, and the first section given at one meeting and the second at the next, he would receive the respective sections from two distinct Lodges.

I cannot close these reflections more appropriately or profitably than by transcribing a portion of the very able report of the Committee on Foreign Correspondence of the Grand Lodge of Virginia, which not only strengthens but confirms the position here taken, and to no source can we look with more confidence than this for orthodoxy in Masonic law.

"We ask the question, where is the power or the propriety, and under what authority does a subsequent Lodge assume to judge the correctness of the proceedings of a previous Lodge, existing and working under the same Charter or Warrant? We should like to be informed upon these points; for, to the minds of your committee, it is all wrong, and the practice cannot be too severely reprobated and too soon abolished, if our views are correct. We have been taught to believe an entirely different practice to be correct, and followed by most of our Lodges from the earliest introduction of Masonry in our State, and which long experience has stamped as the best now brought under our notice. The Secretary is required 'to observe the proceedings of the Lodge; keep a fair record of all things proper to be written,' &c., &c.; hence everything which transpires is regularly written in a book, and, before the Lodge is closed, these proceedings are read and corrected by order of the Master, and if anything have escaped his attention, some member suggests the omission, the amendment is made and the question submitted—'Are the minutes correct?' The record is then signed by the Master and attested by the Secretary; the Lodge is then closed, and the proceedings stand as the work of the Lodge, for good or for evil, without power at any subsequent meeting to alter or amend, condemn or approve. These proceedings are then neatly transcribed in the 'Record Book,' and read at the next stated communication—and for what? Not for its approval—for its chartered rights are no greater than those of the preceding Lodge; not to test the accuracy of the Secretary in transcribing them—for the Lodge being composed of different members, cannot possibly know what transpired at the meeting; but simply for information to the members, and also to enable the Master to draw his designs upon the Trestle-Board, and shape the business of the Lodge accordingly. This, in the opinion of your committee, is the correct course."

Yours, truly and fraternally,

D.

OUR COUNTRY AND OUR DUTY.

An Address delivered before St. Andrew's Lodge, Boston, by R. W. BENJ. DEAN, D. D. G. M. for the First Masonic District, on the occasion of his annual visit, Oct. 10th, 1861.

It is unnecessary for me, at this time to speak of the work of St. Andrew's Lodge. Without any examination I should be sure of its accuracy and skillful delineation while in your hands. You and I were taught by the same teacher, and your work accords with my own opinions of what correct work should be.

You will, therefore, excuse me if I leave those matters without further remark, and say a word or two upon a subject of peculiar interest at the present crisis—a subject I should hardly dare to venture upon if it had not already been somewhat discussed in Masonic circles, namely—*The relations of Masonry to the present distracted state of our Country.*

Our Country is now being devoured by internecine strife—a condition foretold by some, disbelieved by others, and feared by many.

Thirty years have scarcely elapsed since Webster closed his most brilliant speech with these words:—

“God grant, that when my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original lustre, not a stripe erased or polluted, nor a single star obscured—bearing for its motto, no such miserable interrogatory, as *what is all this worth?* Nor those other words of delusion and folly, *Liberty first and Union afterwards*—but everywhere spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment—dear to every true American heart—*Liberty and Union, now and forever, one and inseparable!*”

The prayer was answered. He did not live to see his Country's dishonor. But a few years, however, had closed over his grave ere the catastrophe came.

And now, when it has come—when every patriot is straining every faculty to discover some balm to heal the gaping wound, some power to arrest the fratricidal strife, it is not surprising that many enthusiastic Brethren should look to the Masonic Institution for a remedy.

They see our ancient institution prospering in every part of the country—a Lodge within reach of every inhabitant—and those Lodges composed of the more active and enterprising portions of the people. They think they have found the institution having the power to cure the national disease, and they feel the impulse to use it.

Nor is this all. It is but a short time, a very short time, since a body of Masons—the Knight Templars of Richmond, Virginia—visited Boston. They returned from the Capital of Massachusetts to the Capital of Virginia, to warm the hearts of the *Old Dominion* towards the *Old Bay State*, by accounts of their romantic pilgrimage, and the sincere and brotherly reception they were everywhere greeted with.

Their visit is returned!—and everywhere on the soil of Virginia, flowers fill our pathway,—Corn and Wine and Oil are without money and without price!—our cup runneth over!

Cannot this institution, they exclaim—this glorious, wide-spread Masonic Brotherhood—seize this monster rebellion in its powerful grasp and strangle it? Can it not by organized action in all its branches sap its strength, by extracting from the hearts of the combatants every unkind and warlike feeling?

With sorrow for our Country, but without sorrow for the Institution, the answer must be, *No!* With sorrow for the Country, because any substantial and permanent cure of her bleeding wounds should be hailed with tears of joy. Without sorrow for the Institution of Freemasonry, because such a use of it—such a *power* even—would be subversive of the institution itself.

Of course I do not mean that Masonry should not exert its conservative influences upon society, wherever it may flourish—softening asperities, mitigating, and destroying fanaticism—inculcating charity towards all mankind,—but I mean that it should not, as an organized institution, throw itself into the breach—place itself between the contending parties, and attempt by any means, or in any manner, to control or influence the political affairs of the Nation.

The Masonic and Knightly courtesies to which I have alluded, undoubtedly somewhat delayed the action of Virginia, but other and more direct influences on the tide of events, thwarted their kindly tendencies. They were powerless to prevent the storm. And we have the singular fact, that the Governor who welcomed his Brother Masons and Sir Knights to the shores of Virginia, is a leader in the Rebel Army—and the more singular fact, that the Commander of the Encampment that entertained us in Virginia, wrote that most intemperate and unmasonic reply to the temperate Circular of the Grand Commander of the General Grand Encampment of the United States, upon the duties of Templars in the present crisis.

It is also worthy of remark, as an illustration of the changes wrought by time, and of the march of events, and of the political weakness of such considerations in times like these, that the indenture by which the Masons in Massachusetts took their property from the control of the Legislature and popular fury in anti-masonic times, provided that in the event of the decay of Masonry in Massachusetts, the Masonic Temple should be conveyed to the Grand Lodge of South Carolina, to be improved and disposed of for Masonic purposes. Contemplate the fact a moment: no two States are politically farther apart than Massachusetts and South Carolina; yet the Masons of Massachusetts conveyed all their property, so that if they were overwhelmed by the fanaticism of their own people, it should go exclusively to the Grand Lodge of South Carolina. Thank God the institution still lives, and that Temple, instead of going to the Grand Lodge of South Carolina, has gone to the general Government for a Temple of Justice! No! Masonry could not stop the strife if it would. Its entire organization forbids any intermeddling with matters of a political nature. The charges to which every Master of a Lodge assents, exacts a "patient submission to the decisions of the Supreme Legislature." If that Legislature says fight, we *must* fight.

Its benevolence is universal ; its arms are extended alike to all ; no shade of political opinion excludes a candidate ; it exists South and North, East and West ; many Brethren of extreme political opinions in each section are among its members, and they are taught that those opinions are not subject to its control, and that they contracted their obligations to Masonry on the condition that they should not interfere with the conscientious discharge of any political tie or duty. If you say to a Southern Brother, you are engaged in a plot and conspiracy against Government, he will reply, that he conscientiously believes that they have the constitutional right to secede, or that they are engaged in justifiable revolution, opening the discussion of subjects that have long distracted our unhappy country.

The introduction of such topics, instead of uniting the country, would divide the institution. It is not an issue for a Masonic Lodge ; it must be decided by the bayonet—it must be washed out in blood. As Masons, we must obey the commands of the Supreme Legislature of our country ; she has commanded, and we must fight at her bidding ; it is not for Masonry to embarrass or meddle with her measures.

If politics are excluded from our councils in ordinary times, they are still more dangerous in times of great excitement.

If Masonry could be used for one political purpose, it might be for another ; if for a good one, it might be for a bad one. The bulwark of entire prohibition broken, and it would become a secret political organization, deserving the reprobation and condemnation of every manly and straightforward mind.

On the 30th day of November, 1773, St. Andrew's Lodge adjourned on account of the few Brethren present. A note to the record states that the "*consignees of tea took up the Brethren's time.*"

What was done was done out of the Lodge ; no issue was there settled—no plan of arrangements was there agreed upon. So let it ever be. Whatever you do outside of Masonry, let it be done outside the Lodge room. Do not endanger the institution by mixing it up with your own political and ambitious projects.

Masonry upholds the country of its adoption by its direct teachings, and still more by its great conservatism. It teaches its votaries to be peaceable citizens, and cheerfully to conform to the laws of the country in which they reside ; to pay a proper respect to the civil magistrate ; to work diligently, live creditably, and act honorably by all men. It is a peaceful, social, Christian organization, scattering blessings wherever it goes. If in spite of its teachings rebellion takes place, it waits upon the army ; by its social qualities, Christian teachings and benign influences, and lofty rites, it mitigates the monotony of the camp, and humanizes the profession of war. It even follows in the wake of battle, and watches the issue like an angel of mercy.

The battle over, it is a shield to the fallen Brother—it protects him from further harm—it stays the then uplifted sword—it assuages the rigors of imprisonment—it nurses the sick, and ministers to the wounded.

Peace restored, and as the grand centre of life and light, it will spread its genial and healing rays over our wide-spread land, carrying Brotherly Love, Re-

lief and Truth to every mansion and to every cabin. It will conciliate true friendship among those who might otherwise have remained at a perpetual distance, and will hasten the time when "the heart and tongue shall again join in promoting each other's welfare and rejoicing in each other's prosperity."

PRESENTATION TO COL. JONES.—INTERESTING ANECDOTE BY GEN. BUTLER.

The members of Mount Horeb R. A. Chapter and Pilgrim Encampment, of Lowell, met last Saturday evening for the purpose of presenting a dress sword to Col. E. F. Jones, of the Massachusetts 26th Regiment, now stationed here, and soon to leave for active duties. M. E. J. P. Folsom, High Priest of the Chapter, presided.

After supper, Comp. Folsom called to order and explained the object for which the Brethren had convened. Sir Knight W. F. Salmon then presented an elegant dress sword to Sir Knight Col. Jones in a very neat and appropriate speech, which was replied to with a heart full of emotion by the Colonel, for this remembrance on the part of his Companions and Brethren, just as he was about to leave for the trying duties to which his country called him.

Sir Knight Major General B. F. Butler was then called up and made a speech full of patriotism and feeling. The General stated that while he was in command at Fortres Monroe, (Hampton having been deserted by its inhabitants, was occupied by his troops,) word came to him that some of the soldiers were wearing the Masonic jewels and regalia which they had seized. The General ascertained that a Lodge and Chapter of R. A. Masons had been established at Hampton, the shire town of that county, and that their apartments had been laid open to the public view by the lawlessness of some of his troops. Therefore he caused all the furniture, jewels, regalia and property of the Lodge and Chapter to be collected, numbered, and carefully stored within the Fortress, together with a catalogue of the same, in order that they may be restored to the Brethren when more peaceful times will enable them to resume their labors. The General's remarks were received with great attention.

Sir Knight B. B. Sargeant, Mayor of Lowell, was then called upon, and he was followed by Sir Knight Col. J. H. French, of St. Bernard Encampment, commanding a regiment now stationed here. Speeches were then made by Sirs W. S. Gardner, Commander of Pilgrim Encampment, Hosford, A. A. Putnam, from Chicago, Hutchinson, Dr. Burnham, Lang, and Companions Wood and Brown, which were interspersed with singing by Sir Knight Borden, of St. John's Encampment, Providence, R. I. The occasion was an interesting one, and was concluded by all uniting in singing "Auld Lang Syne."

Col. Jones was formerly Colonel of the Massachusetts 6th, which met with such a bloody reception on its march to the Capital through Baltimore, on the 19th of April last.

Lowell, Nov. 17, 1861.

THE PEACE CONVENTION AT LOUISVILLE.

REPLY OF THE GRAND MASTER OF NEW YORK TO THE INVITATION TO ATTEND AND PARTICIPATE IN THE DELIBERATIONS OF THE CONVENTION.

*Office of the Grand Master of Masons in the State of New York, }
Syracuse, N. Y., October 18, 1861.*

My Dear Brethren—Your kind and fraternal letter inviting me to attend and participate in the deliberations of the proposed National Convention at Louisville, Ky., on the 21st inst., to be composed of “the present and past Grand Masters of all the Grand Lodges of Freemasons in all the States,” was received some time since, and would have been answered without delay, but for the desire I had of ascertaining and if possible reflecting the views of my constituency. With this object in view I have delayed my reply to the latest moment.

The object of the proposed Convention seems to be “to recommend some plan to heal the woes of the country, or to make suggestions which may lead to such a result;” and the confidence you express in the practicability of the movement seems to be based in the undoubted conviction of my compeers in the several States and of myself in “the grand duty of making sincere and honest efforts to save a sinking country from the wreck, ruin and desolation, now not only threatening our own great and beloved land, but actually sweeping over it,” and you ask us to “come together from the East, West, North, and South, in a spirit of enlarged and tender fraternity as patriotic men, and in the providence of God we may be able to give out a lead which may redound to the salvation of our nation, and arrest the terrible national calamities now impending over us.”

I am glad to recognize in the names of the distinguished gentlemen who have given me this invitation, the evidence of a sincere desire on their part, to make our fraternity useful in the salvation of our country from impending ruin. I am also satisfied that the effort is prompted by pure and noble patriotism; but before I shall commit the great constituency whose commission I bear, either directly or indirectly, to a project of so much importance, and involving consequences so pervading and momentous, and before determining whether the Masonic Fraternity of New York, with a constituency outnumbering the entire population of one or more of the States engaged in the contest, should be represented in the proposed convention by their present head, or by any representative appointed by him, for the objects proposed, several considerations should be decided: among which are—

1. Has the Grand Master of New York or the Past Grand Masters any authority in their official capacities to represent the Fraternity of this State in the proposed Convention?
2. What relation does Masonry hold to the political government under which it exists that its agency may be employed for correcting evils existing therein, or for averting calamities threatened thereto?
3. What measures can be adopted or indicated by the Convention which would meet the approval of both parties in the civil war now raging, and as a consequence restore peace to the country?
4. Are the objects of the Convention possible of attainment through any peaceable agency?

5. If favorable answers cannot be given to the last three questions, what then can be done by our Fraternity, if anything, through the agency of that body, or otherwise to mitigate or alleviate the horrors of the fratricidal strife in which the country is involved?

These are plain questions, though they involve the whole subject, and I will proceed to answer them candidly and as briefly as their gravity and importance will permit.

First, then, as to the authority of the representatives invited from this State. Touching that of the Past Grand Masters, it is a fundamental law of our Grand Lodge that "no past officer has any power or privileges as such, except the respect due to his standing, skill, and experience, save what is expressly given him by the Constitution of this Grand Lodge." No authority is given these officers in our Constitution to represent this jurisdiction in any national body whatever. They are, therefore, without authority on this subject and can represent nobody but themselves in the proposed Convention without appointment from the Grand Master. As respects the powers and privileges of the Grand Master there are many prerogatives accorded to him derived alone from "custom and tradition;" but among these there are none which authorize him to interfere with any enterprise of a political character. Among the powers granted to him, as specified in our "written" laws, the most important, and that only which would seem to authorize some action in the premises, is that which empowers him "to discharge all the executive functions of the Grand Lodge in the intervals between its sessions." That body may make Masonic appointments, in all cases where the authority is not specifically given to some one of its officers; and as a consequence the Grand Master may make these appointments, if proper to be made, when the Grand Lodge is not in session. The question then arises, the abstract power to do so being conceded for the purposes of this argument, whether I shall appoint one or more of my predecessors or other members of the Fraternity, and it includes many of the ablest men of the State, to represent New York in the proposed Convention? The answer to this question must depend upon the other propositions before submitted; the "second" of which is—

What relation does Masonry hold to the political government, that its agency may be employed in correcting the evils existing therein, or for averting the calamities threatening its overthrow? This question might be readily answered were we speaking for our Fraternity in England, where a member of the Royal House, the Earl of Zetland, is Grand Master, or for our Brethren in Sweden, where the late King Oscar was Grand Master, or for our Brethren in Prussia, where His Majesty the King of Prussia is their Protector, or for our Brethren in France, where Prince Lucien Murat has held the office of Grand Master for the past seven years, and Prince Napoleon is said recently to have been elected to it. In these countries Masonry is not a part of the government, but is connected with it or dependent upon it to a certain degree, and its relations thereto are well defined and understood; but here in the United States it is independent of all political control, and looks alone to the justice, charity and benevolence of its principles, and the good character of its members for its position and influence

in society. It is a principle of Masonic law, older than any existing political government, that "a Mason is a peaceable subject who is never to be concerned in plots against the State, nor be disrespectful to the civil magistrate." The United States, as forming one people, one nation, was and is a State; it is so recognized among the nations of the earth and by the doctrines of international and municipal law. How it is possible, therefore, for my old and valued friends Chief Justice English, Albert Pike and T. D. Merrick, of Arkansas; Colonels Hillyer and Kopperl, of Mississippi; Adams, Fellows, Barnett and Risk, of Louisiana; Col. Neil, of Texas; Clopton, Wiley, Dixon and Sayre, of Alabama; Gov. Brown, of Florida; Buist, Mackey, Gourdon and Ramsey, of South Carolina; Scott, Daniel and Dove, of Virginia; and others of like intelligence, integrity and Masonic knowledge to reconcile their resistance to the lawful authority of the national government whose protecting care has sustained them, whose just and benign laws have protected them, and whose liberal policy has encouraged them, with their obligations to Masonry, of which they have been exemplars and almost oracles, and which has inculcated this loyalty to their government as among their first Masonic lessons, is more than I can tell. I know them all to be noble, generous-hearted and honorable men, and knowing this, I am constrained to believe that some dire hallucination has possessed them. I have never heard more loyal and patriotic sentiments expressed than those to which I have listened while discharging the duties of a high and responsible position in a National Convention to which their own magnanimous votes elected me, from the lips of Brothers Pike, Hillyer and Buist. Their thoughts on the occasion to which I refer, and which will be remembered by hundreds of my Brethren from the South, glowed with the eloquence of Demosthenes, with the fervor of Mirabeau, and the wisdom of Jefferson. I little thought as the music of that eloquence died upon my ears it was so soon to be revived in precipitating a sovereign State into rebellion as in the onslaught against the Union by Bro. Buist in the Legislature of South Carolina, or in that of Bro. Pike in employing his singular and commanding influence and eloquence in inciting the savage tribes to smite the hand that feeds them and plunge the tomahawk into the heads and hearts of the Brethren whom he was addressing. How strange and unaccountable are the teachings of this eloquent Brother to the Fraternity in the Southwestern States with his present diabolic enterprise! "It is not the mission of Masonry," says Bro. Pike in his address to the Grand Lodge of Louisiana only three years since, "to engage in plots and conspiracies against the civil Government. * * * It does not preach sedition nor encourage rebellion by a people or a race when it can only end in disaster or defeat; or if successful in bloodshed and barbarism. * * * It frowns upon cruelty and a wanton disregard of the rights of humanity, and it is alike the enemy of the mob and the autocrat; it is the votary of liberty and justice." Could these teachings reach the sober consciences of the South, and be acted upon, there would be no need of meeting in the Convention to which you have invited me. I rejoice to accept from Bro. Pike this explanation of our relation to the political government under which he and I have been reared. These relations and obligations, as explained by him, are those of loyalty and patriotism; but I am ready to admit that as an organization

we have no material power—no connection with these governments. We can only act as individuals, as citizens and freemen in seeking to allay the strife and discord between our Brethren, and to arrest the carnage which is summoning our Brethren to the bar of God, by the teaching and practice of the principles taught us by the wise and good men of our Fraternity, and which are found in the arcana of Masonry. Believing this only to be our duty, yet, fearing that I might not fully appreciate the mission of our great Fraternity and the duty of my constituency in reference to the Convention, I have asked the advice not only of my cabinet of Grand Officers, as was my duty, but of all my predecessors in this State who are living, and of other eminent Brethren; and I have been favored with replies from very many of them, among whom I feel at liberty to mention the names of Past Grand Masters Reuben Hyde Walworth, Nelson Randall, Isaac Phillips, Oscar Coles, Nathaniel F. Waring and John W. Simons, Hon. Archibald Bull, Rev. Doctors Stephen H. Tyng, A. B. Beach and R. L. Schoemaker, Hon. George W. Clinton, Clinton F. Paige, Senior Grand Warden; John J. Crane, Deputy Grand Master; James M. Austin, Grand Secretary; Henry W. Turner, Representative of the Grand Lodge of Canada; A. B. Caldwell, Esq., and a Convention of the Lodges at Albany, our State Capitol, and others of our Fraternity which include among their members some of the best and most conservative men of the State, and of others who are high in the confidence of the State and Nation. The Grand Masters of other States have also addressed me, giving their own views and desiring to know the course which New York designed to pursue. I do not feel at liberty to give the views of the writers named or those of others who have favored me with their opinions, because many of them are confidential, but some of the writers have kindly and very appropriately given the press the privilege of copying their letters addressed to me. I state my own convictions and what I believe to be those of the fraternity of this State in saying that the relations of Masonry to the civil governments, both of the United States and of the so called Confederate States, are not such as to permit its interference with any line of policy either may see fit to adopt; but if my compeers in other States think differently, the question then arises—

3. What measures can the Convention adopt or indicate which would be likely to meet the approval of the belligerent parties and as a consequence restore peace to the country?

On the part of the Government of the United States I may say that the following propositions were submitted to it several weeks since, and which it neglects or declines to answer—though it is proper to say that this silence conveys a different import in respect to the feelings of some of the leading members of the Administration from that which I had previously been led to believe it possessed through assurances from persons high in its confidence. The propositions in substance were these—1st. Will the National Administration receive with favor the recommendations of the proposed Convention at Louisville tending to a peaceable adjustment of our National difficulties? 2d. Whether my Masonic Brethren from the Southern States, including, perhaps, Judge English and Albert Pike, of Arkansas, Col. Neil, of Texas, and others whom I particularly

specified, will be molested in attending the proposed Convention, they all being now actively engaged in the rebellion! and 3d. Has the National Government any plan for the peaceable adjustment of our National difficulties which may safely be proposed to our Brethren of the South, and which would be likely to meet the acquiescence of the North? Though different opinions may be entertained touching the silence of our General Government upon these questions, the following deductions seem the most natural and reasonable, (because every one who has the honor of a personal acquaintance with the Secretary of State, knows that nothing but reasons of State policy would deter him from answering a respectful communication,) viz. :—1st. That in the present attitude of the South the U. States Government will not listen to any measures tending to a peaceable adjustment of the difficulties; 2d. That our Brethren from the Southern States who may think proper to attend the proposed Congress or Convention at Louisville, have no guaranty against arrest for treason; and 3d. That our Government has no plan to propose to the seceding States for the settlement of the war except in their unqualified submission to the requirements of the Constitution and laws. Candor compels me to say that in the first and last of these deductions the demands of our Government are, in my opinion, not only just and reasonable, but will be sanctioned and sustained by a united people at the North and by the sound Masonic sentiment of the world. As to the second proposition I have only to say that I cannot be a party in any attempt to cause my Southern Brethren, by deceptive assurances or by my countenance in person, to be arrested and imprisoned while engaged in a mission of peace to the nation. So much for the Government of the United States. Now as to the determination of the ruling authorities in the so-called Confederate States. I am assured upon the authority of one of the Ex-Presidents of the United States, "that the South—the Executive Department at Richmond, will make no terms with us (the U. S. Government) that do not recognize their independence as a nation." Some of the circumstances under which the head of the Richmond Government pronounced this "ultimatum" have already been made public; and the fealty I owe to the U. S. Government forbids me to communicate the balance of these circumstances and the authority of the propositions in response to whom this "ultimatum" was given. The determination of the controversy would seem, therefore, to resolve itself into the questions of financial ability, physical endurance and military capacity. Neither side is now prepared to receive any propositions of compromise. Speaking for the Government to which New York owes fealty, I do not see how it is possible for any reasonable man at the South to think for an instant that the Government of the U. S. can recognize the independence of the Confederate States. It has no right, no power, no authority to do so. It might as well attempt to recognize the abrogation of the Federal Constitution; because the accomplished secession of one half the States or one-third of the States is "de facto" a disintegration of the Union, and "pro tanto" a destruction of the Constitution. The President "must" maintain the Government, he has no election or discretion in the matter. Nothing but the fiat of Jehovah which may call him to the bar of the final Judge will release him from this obligation; and hence it was the most bootless mission that intelligent men ever set out upon

to attempt to induce him to recognize that independence. The President of the United States is the creature of the Constitution, and to set that instrument aside, as he would be compelled to do in recognizing the independence of the Southern States, would be an indefensible, unauthorized and monstrous usurpation of authority. The act would be totally without authority, nugatory and void. I need not argue this point with the jurists and statesmen with whom I am invited to compare opinions. It is self-evident and needs no argument. It is passing strange that our Brethren of the South do not realize this fact. They have a remedy inside the Constitution, which, I believe, the North would have been, and may still be, willing to grant, in the amendment of the Constitution, so as to allow them to become an independent government; but, in the absence of such an amendment, it is my candid belief that they will not be allowed to set up that government. That which they have now formed is, in the eyes of the world and in the sight of God and Masonry, a fraud, a usurpation, and a monstrosity. It is like the house of which the Saviour speaks that was founded upon sand, and like that it must fall. The President of the U. S., who is not only the agent of the people, but of an All-wise Providence, is obliged to maintain the Government or to submit to its destruction. There is no half-way about it. Which shall he do? I submit to you, Brethren from Tennessee, from Kentucky, and from the whole South, which will he do? He is not of my choice any more than he is of yours. Anticipating and proclaiming with my feeble voice some of the troubles which now threaten the destruction of the Union, I did all I could in my capacity as a citizen to prevent his election, as did, I venture to say, one-half of my constituents, but he was elected! Abraham Lincoln, by the voice of the people, by the fiat of the Constitution, and by the decree of Almighty God, is the President of the United States, and I bow with all deference and due solemnity, as all good Masons ought to bow, to the majesty and power and irrevocable decrees of these authorities. And if, as among the incidental results that may follow from disobedience to these authorities, the whole labor system of one-half the Union shall be swept away under the mighty agencies employed in the suppression of this rebellion, and the foundations of the society which is dependent upon that system, be broken up and be compelled to seek new grounds for its maintenance; and if new localities for the production of their staple commodities be forced into existence by their perverseness, involving their own financial and social ruin, I do not know who will be to blame for it but the malcontents themselves. I beg you to understand me that such is not the intention of the North, for it would preserve the Union and the States and all the rights of the States, but it may be a "consequence" of the position assumed by the South; for you will pardon me for entertaining the belief that if the Union, on the one hand, or the "patriarchal institution," on the other, is to perish, the latter will succumb; it can no where be found in the ordinances or decrees of Providence that this wise and beneficent government shall be destroyed in order that "any" institution of human origin shall be preserved. You will therefore pardon me for presuming to intimate the belief that neither the people of the Union, nor the President whom they elected, is responsible for these fearful consequences; for the former have declared through their Congress, and the latter has approved that declaration in a solemn pledge to carry it out, "that this

war is not waged upon their part in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights or established institutions of any State, but to defend and maintain the supremacy of the Constitution, and to preserve the Union with all the dignity, equality and rights of the several States; and as soon as these objects are accomplished the war ought to cease." If any additional evidence were needed of the fidelity of the President to the limitations, restrictions and compromises of the Constitution, it would be found in his proclamation modifying and restricting that of one of the commanding Generals of the U. S. to the limits prescribed by the Constitution and laws.

It is therefore under the circumstances now existing, not to be expected, that any measures can be adopted or indicated by this Peace Congress which would be accepted by either party. Six months ago it might have been done, or six months hence it may be done. But the gentle and fraternal counsels of Masonry will receive no countenance or encouragement from either. The blood-red banner of war must waive until the flag of the Union or of the Confederate States shall triumph. The God of battles and of nations will decide the conflict with the agencies employed in it. The consequences are in His hands, and I am disposed to believe that among these consequences the bases of our Union will be made deeper and broader and firmer than before: and that the convulsions of society for ages to come will not be able to move. God is infinitely wise and just; and I believe that the destiny of this great people and of the Union which His hands has ordained is not yet accomplished. The Almighty trifles not with nations or peoples.

It only remains for me to say in answer to the fourth of my propositions, that the objects of the Convention are not possible of attainment through any peaceable agency, and nothing but the "ultima ratio regum," in which the parties are engaged, will satisfy or reconcile either.

What then can be done by our Fraternity to alleviate or mitigate the horrors of the war? In my estimation it can do much in this direction, and so believing, I have entrusted to discreet, faithful and competent hands Dispensations for the organization of several Military Lodges, in regiments and brigades going to the war, from this State. On the battle-field, by the hospital couch of the wounded and dying, in the widow's home of desolation, and in the squalid abodes of want and poverty, let the light of "Masonic charity and mercy" shed forth their cheering beams, bringing balm to the sufferer, comfort to the sorrowing, and sustenance to the poor and hungry, and not only will the dark picture of our country's sad condition be greatly enlivened and relieved, but we shall have the threefold comfort and satisfaction of having been faithful and true "to our God, our Country and our Order."

Trusting that these objects will be attended to by the Convention, if it shall think proper to take any definite action in the premises,

I have the honor to be, dear Brethren, truly and fraternally, your friend and
humble servant,

FINLAY M. KING.

To Past Grand Masters Wintersmith, Wise, Wilson; Monsarrat, Young and Tilden, of Kentucky; Hughes, Fuller, McCulloch and Winslow, of Tenn.; W. B. Dodds, of Ohio; T. R. Austin, of Indiana, and Joshua B. Flint, of Massachusetts, at Louisville, Kentucky.

ADJOURNMENT OF LODGES.

[We find the following in the London Freemasons' Magazine. The principle laid down is one that is now universally recognized in the Masonic jurisprudence of this country, and the article may not therefore present anything new to a majority of our readers, yet it will be satisfactory to them to learn, that the rule of our English Brethren corresponds with our own in a matter of so much practical importance]:—

Our readers will perceive, by reference to a report of the proceedings of the Harbor of Refuge Lodge, No. 1066, held at West Hartlepool, that in consequence of the extent of the business of the evening, the initiations and passings were duly performed, and the raisings adjourned to the following evening. It is not our custom to remark upon the proceedings of private Lodges, but an adjournment from one evening to another is so opposed alike to the laws and spirit of the Order, that we cannot help referring to it in order to guard other Lodges from falling into a similar error. A Masonic Lodge is an emblem of the day, and is divided into three parts—how to be employed we need not tell the Brethren—and with the closing of the Lodge all business ceases, and cannot be resumed until the next regular period of meeting, unless a Lodge of Emergency be called in the meantime, for which provision is duly made, it being within the power of the W. M. at any time to summon such a Lodge should he see fit.

How stringent this law of non-adjournment is construed is shown by a reference to the proceedings of Grand Lodge in 1856, when, at the quarterly communication of September, considerable confusion having ensued principally in consequence of the manner in which a Prov. G. M., who was illegally in the chair, ruled the Lodge, Bro. Warren moved its adjournment for a month, which was carried; and on the first of October the Brethren met and transacted business, in spite of the protest of Bro. Beadon and other Brethren that the proceedings would be illegal—it being, however, ruled by the *then* acting Grand Master—another Prov. G. M.—that business might be proceeded with, and the very Brother commencing proceedings being another Prov. G. M. But what was the result? the M. W. G. M. convened a Grand Lodge of Emergency for the 19th of November, when he declared that the whole of the proceedings were null and void—and though we published the proceedings in full in our number of December, 1860—as many of our present readers were probably at that time not even members of the Order, we make no apology for reproducing the Grand Master's speech in full, as it will there be seen that he laid it distinctly down that neither a private Lodge or Grand Lodge has the power of adjournment, and that the Lodge being once closed, no business could again be taken up, excepting at the next regular meeting, or a Lodge of emergency specially called for the purpose.

The Grand Master said:—

“*Brethren*—I think it due to Grand Lodge that I should now state my reasons more immediately for calling this Grand Lodge, and I trust I shall be able to show you, in connection with those reasons, that I have taken this step simply, because, in my opinion, it was a step necessary to the faithful discharge of my duty. At the September Quarterly Communication the Grand Lodge passed a resolution that the Grand Lodge should adjourn to the 1st of October, and now I have to give my most decided opinion that such an adjournment was illegal, (hear, hear,) and that

whatever proceedings took place at such adjourned meeting are null and void. (Hear) Brethren, I will now state my reasons for coming to this decision. By the Book of Constitutions, page 19, article 7, the law states that there shall be 'four Quarterly Communications in each year, viz, on the first Wednesday in the months of March, June, September, and December, at which none shall be present but the proper members, without permission of the Grand Master, nor shall he, on any occasion, be permitted to vote.' But there is not one word in the Book of Constitutions which provides, or gives power to Grand Lodge, *propria motu*, to adjourn. The Book of Constitutions, however, does provide for Grand Lodges of Emergency, and in page 21, article 10, you will find, 'the Grand Master, in his absence the pro Grand Master, in his absence the Deputy Grand Master, or, in his absence the Grand Wardens, may summon and hold Grand Lodges of Emergency, whenever the good of the Craft shall, in their opinion, require it; the particular reason for convening such Lodge of Emergency shall be expressed in the summons, and no other business shall be entered upon at that meeting.' Now, Brethren, you will observe by that law that special instructions are given as to the mode of holding the Grand Lodges of Emergency, but not a word is said about the power of adjourning. I may go farther, and say that Private Lodges are governed by much the same laws as Grand Lodges, and that no meeting of a Private Lodge can be adjourned; but the Master of a Private Lodge may, and does, convene Lodges of Emergency. We have heard it said that there were before Grand Lodge questions of the greatest importance, which demanded an adjournment of Grand Lodge, but I have looked carefully through the business of that adjourned Grand Lodge, and find no one of the questions analogous to the business of the last Quarterly Communication. I think it due to Grand Lodge that I should explain what I consider to be the real state of the case. In June, 1853, the Grand Master summoned a Grand Lodge of Emergency, owing to a pressure of business, and that Special Grand Lodge was called by command of the Grand Master. That is a course which differs entirely from the course pursued in September last, because the Grand Master was not in the chair, but Grand Lodge simply passed a resolution to adjourn the meeting, which they had no power to do. In 1854 (April 26) the summons states, that that being the day of humiliation, the grand festival cannot be held, and that the Grand Master had appointed the 29th of that month, and required the Brethren to meet on the 20th, in order to adjourn till the 29th of the same month. This adjournment was moved and seconded, and done by command of the Grand Master entirely. The Grand Master had previously fixed the day to which the adjournment should be made, and it was adjourned in consequence of his command. I may state farther, that, looking over the minutes of Grand Lodge, it appears to me that 'adjourn' is a term when used with respect to Grand Lodge, the same as when used in the House of Commons. In that House the question is, 'that the House do now adjourn,' which means to the next legal day of meeting, and it is adjourned accordingly to the next day appointed by law for it to meet, and so when Grand Lodge adjourns, it means that it adjourns till the next Quarterly Communication. I am prepared to stand by my own decision on this point,—that when Grand Lodge adjourns it adjourns to the next legal day, unless a Grand Lodge of Emergency be called by the Grand Master for special business, and on which occasion no other business can be done except such business as appears upon the circular convening that Grand Lodge of Emergency. I have taken some pains to ascertain the law of the case, and I find that in my view of the law of the case I

am supported by the opinions of the present Grand Registrar, the Past Grand Registrar, and the Grand Registrar before him (hear, hear) ; in fact, I have all the authorities with me. I think, therefore, in accordance with the obligations which I have taken an oath to perform, viz., to adhere to the ancient usages of the Craft and maintain the law as, in my opinion, it stands, I can only come to the painful resolution to determine that the meeting of certain members of Grand Lodge, held on the 1st October, was an illegal meeting, and that all the proceedings there were null and void ; and now I call upon the Grand Secretary to take up the business of this evening at the point at which it had arrived when the Grand Lodge closed at its Quarterly Communication in September."

It is true that at the time we dissented from the Grand Master's interpretation of the law, as regarded Grand Lodge, that being a deliberative body—and not one for the performance of Masonic ceremonies—but we never had any doubt with regard to private Lodges—and the Grand Master, having decided against us, with respect to the former, we are bound as Masons to bow to his decision, until Grand Lodge puts a different construction upon the law, by a definite resolution—it having "the inherent power of enacting laws and regulations, for the government of the Craft, and of altering, repealing, and abrogating them,"—though it is held that in case of a difference of opinion on their interpretation, the decision of the Grand Master is final and binding.

Of course we do not mean to infer that a Lodge is bound to come to a decision on every question the first time it is brought before them; but if the decision be adjourned, it must be on some motion as this, that "the further consideration of the motion be adjourned until the next regular Lodge," or until such time as the Master may direct ; but the Lodge itself cannot, under any circumstances, be adjourned.

TRIBUTE TO R. W. BRO. ROBERT LASH.

THE members and visitors of Mount Lebanon Lodge enjoyed a sight on Monday evening, Nov. 25th, which is probably unparalleled in the history of any Boston Lodge, and it may be in the history of Freemasonry on the American Continent.

This very prosperous Lodge held a special meeting on the above evening, commemorative of the long and honorable connection of R. W. Bro. ROBERT LASH with the Lodge. The membership of this venerable Brother dates back to Nov. 20th, 1801.

The Charter of this Lodge dates June 8th, 1801 ; but the Lodge was not consecrated till Nov. 23d, 1801. Brother Lash, therefore, although not one of the Charter members, is one of the original members, and the only one living.

The Lodge was also visited by Bro. DEAN, D. D. G. M., in his official capacity, accompanied by his suite ; but the crowning point was the presence of Brother Lash, and his venerable compeers in Masonry.

Brother Lash entered the Lodge leaning on the arms of Grand Master Coolidge and P. G. M. Winslow Lewis, escorted by a committee of five members

of the Lodge, one of whom has been a Mason fifty-nine years, and the others from thirty-five to forty-five years each.

He was briefly and appropriately welcomed by W. Bro. J. L. Stevenson, Master of the Lodge, and responded in a manner which many younger men might envy,—in fact it seemed impossible to believe that he there stood a man of 82 years and a Mason over sixty; but the presence of the venerable Bro Hammatt who saw the third degree conferred on him, dispelled the illusion. Yes! there they were—John B. Hammatt, of St. John's Lodge, 83 years of age, over sixty years a Mason; Robert Lash, of Mount Lebanon Lodge, 82 years of age, over sixty years a Mason; Freeman Holden, of Mount Lebanon Lodge, 82 years old, fifty-five years a Mason; Rev. Amos Clark, of Sherburne, 82 years old, forty-five years a Mason; James Holbrook, of Mount Lebanon Lodge, 75 years old, and a member forty-one years; Thomas Waterman, a member forty-two years. The sight of such veterans of our institution was enough to arouse to action the most dormant mind, and cause the appreciative soul to glow with joy, that such a scene had been permitted to take place.

Being called upon to sign a new copy of the By-Laws, Bro. Lash briskly stepped to the desk, removed his glasses, and wrote his name with a firm and steady hand in an elegant and beautiful manner.

After the business of the Lodge was transacted and the Lodge closed, the company, to the number of two hundred, repaired, by invitation of the Lodge, to the Banqueting Hall, where Brother Silsby had prepared in a superior manner refreshments adequate to their wants. Here came in a part which, though last, was far from least; and those who had the pleasure of listening to the addresses of G. M. Coolidge—the witticisms of Bro. Lash, whose intellect is as keen as ever—the glowing eloquence of Rev. Bro. Alger, who responded for Bro. Lash—the beautiful and impressive remarks of Bro. Dean—the fervent heart-felt response of Rev. Bro. Dadman—coupled with the remarks of Dr. Lewis, and Bros. Sylvanus Cobb, Jr., Thaxter, Sprague, and Ellison, will ever remember the time when in Mount Lebanon Lodge they saw four Brothers upward of 82 years of age, and whose united ages were over three hundred and thirty years. NOBLE OLD PILLARS! LONG MAY THEY REMAIN MONUMENTS OF MASONIC VIRTUES. *

KNIGHTS TEMPLAR EMBLEMS.

THE dress of a *Pilgrim* was an under vest with an *outer robe*, having half open sleeves, showing the under sleeves, which continued to the wrists. On his head a broad-brimmed *hat*, with a shell in front; on his feet, *sandals*, or short laced boots; in his hand a *staff*; and by his side a *scrip*.

An *Escallop Shell* was the Pilgrim's ensign in their expeditions and pilgrimages to holy places; they were worn on their hoods and hats, and were of such a distinguishing character that Pope Alexander IV., by a bull, forbade the use of them but to pilgrims who were truly noble.

A *Calvary Cross* represents the cross on which our Saviour suffered on Mount Calvary, and is always set upon *three steps*, termed *grieces*. According to Mor-

gan, the three steps, signifying the three qualities whereby we mount up to Christ, *Hope, Faith, and Charity.*

A *Patriarchal Cross* is so called from its being appropriated to patriarchs. Morgan says the Patriarchal Cross is crossed twice to denote that the work of redemption which was wrought on the cross extended to both Jews and Gentiles.

The *Crosier* (according to Polydore Virgil) was given to bishops to chastise the vices of the people. It is called *Baculis Pastoralis*, as given to them in respect of their pastoral charge and superintendence over their flock, as well for feeding them with wholesome doctrine, as for defending them from the incursions of the wolf, wherein they imitate the good and watchful shepherd, to whose crook this crosier has a resemblance.

The *Cock* is a bird of noble courage, he is always prepared for battle, having his comb for a *helmet*, his beak for a *cullas* to wound his enemy, and is a complete warrior armed cap-a-pie, he hath his legs armed with *spurs*, giving example to the valiant soldier to resist danger by fight, and not by flight.—*Clarke's Heraldry.*

THE "HIGHER DEGREES."

A CORRESPONDENT of the London Freemasons' Magazine, writing from New York, holds the following language in relation to what are called the "higher degrees." It will be seen that he proscribes *all* degrees above the Master's, as worthless and pernicious innovations on the body of *ancient* Masonry; and in this he does not stand alone, either in this country or in England; but, as an intelligent Mason, it must be evident to him that the evil, if it be such, is an incurable one. The Chapters and Encampments in this country at least constitute a part of the Masonic system, from which they are inseparable. Our Brother, and all who sympathize with him in his views, would therefore, it seems to us, est subserve the interests of the institution, *as a whole*, by directing their talents to the elevation of the standard of admission to the bodies to which he refers, and thereby render them not unworthy, if not desirable, adjuncts to ancient Masonry:

"One of the greatest drawbacks we have here in Masonry is the preponderance of the so-called 'higher degrees,' which are useless, and have a pernicious effect upon the course of true symbolic Masonry. Thus we have the *Chapter degrees*, which differ much from yours, and which are full of anachronisms, contradictions, &c. Then the Encampment of Knights Templar, which is quite a different system from yours, and has very little to recommend it. Then the 'Ancient Accepted Scottish Rite,' with its series of thirtythree degrees, the very hot-bed of schisms, disputes, and unfraternal quarrels; and, last of all, the ridiculous modern invention of the 'Rite of Memphis,' with its interminable ladder of ninetyfive degrees! over which the aspirant goes with a hop, skip, and jump, and when he has reached the top he finds that he has discovered the Grand Secret, and that the whole arrangement is '*vox et præterea nihil.*'"

"The writer thinks that he can speak understandingly upon the subject, for he speaks from experience, having been so fortunate (?) as to have waded through the whole series; and, having done so, he turns with renewed love to his '*alma-mater*,' the simple 'Blue Lodge,' and is content to be known hereafter only as an humble Master Mason."

MASONRY AND THE WAR.

A DISTINGUISHED Freemason in Missouri, writing to a Brother in Maine, (to whom we are indebted for this extract,) says:—

“I have just received notice of the action of the Grand Lodge of the District of Columbia, and Grand Lodge and Grand Chapter of Ohio, in relation to Masons who take up arms against this Government, or aid in any way in this causeless rebellion. Their action on the subject is harmonious, and should meet the unqualified approbation of good Masons everywhere. As their proceedings are not yet published, I will forward a copy of the resolutions of the Grand Lodge of Ohio.

“1. *Resolved*, That this Grand Lodge of Free and Accepted Masons regards the doctrine of Secession, as advocated by a certain class of American politicians, as a *monstrous absurdity*: if acquiesced in, the Constitution of the United States would become *Felo de se*.

“2. *Resolved*, That, in this present unnatural contest, the Institutions of Freemasonry have no attribute that can take sides with rebellion.

“3. *Resolved*, That it is the duty of every worthy Mason, in this hour of peril, to stand by the General Government, even at the expense of fortune and life; that the blessings of Constitutional Liberty and Union, as handed down to us by our Fathers, may be enjoyed by us in our day and generation, and be transmitted unimpaired to our posterity forever.’

“I sincerely deprecate the necessity of discussing political matters in a Masonic body; but the time has come when Masons should speak to the people of this once happy nation, in language that cannot be misunderstood, and assure them that loyalty to the Government, next to our duty to God, has ever been regarded as the distinguishing characteristic of Free and Accepted Masons. Loyalty to the Government, whatever that form of Government may be, is one of the ancient Landmarks of the Order; and why not publish it to the world, that the uninitiated may not hold us responsible for any part of the great calamity that has befallen us?

“Two of our Past Grand Masters—Brothers Benj. Sharp and B. W. Grover—have died lately, on account of their devotion to the Union and the Constitution; and many other good Masons will probably share the same fate before this unnatural conflict is ended.”

 DEDICATION AT WORCESTER.

THE new and beautiful Hall, recently fitted up by Montacute Lodge, at Worcester, was Dedicated by the M. W. Grand Lodge on the 12th ult., in due and ancient form. The ceremony was performed by the M. W. Grand Master in person, assisted by several of the Grand Officers. In the evening the officers were duly installed, and several addresses were delivered; after which the Brethren present partook of an elegant supper together at the Bay State House.

MASONIC MYSTERIES.*

"A MYSTERY," says Webster, "is a profound secret, something wholly unknown, that which is beyond human comprehension until revealed." Now if the mysteries of Ma-ronry must ever be "a profound secret," and still further, "beyond human comprehension until revealed," I am at a still greater loss to conceive how it is possible for such to judge of their nature. To hazard an opinion upon any subject, trivial or profound, in the absence of all knowledge, argues a want of correct judgment; and where that opinion is unfavorable, a want of candor and charity.

Why assume to know, and thus presume to judge of the nature and tendencies of principles and actions veiled from the eyes of the world, and that can only be known by those who have been accounted worthy to pass through that veil, and thus have disclosed to them in the revelations of the hidden sanctum, what none but they may know? Because there is mystery connected with Ma-ronry, shall that be regarded as sufficient cause of reprobation? There is mystery everywhere. It may be seen in the vast volume of nature. Mysteries that lie hidden from reason's profoundest researches—mysteries deep, unsearchable and impenetrable as eternity can be found on every page of this mighty book. To whatever part of this volume you may turn, be it the vegetable, animal, or mineral kingdom, mysterious objects strike the senses, and the loftiest intellect is lost in wonder and admiration, if not in "love and praise," at the contemplation of its Author.

Ocean, earth and air, teem with mysterious objects. On mountain, plain and valley, mysterious truths are written by the finger of God, so that at every step man has something to learn, and thus the mind receives expansion and delight. Could we assign a cause for every phenomenon that exists, and, as it were, by intellection become acquainted with the nature, use and properties of all the objects that greet the eye, or are cognizable by the senses, there would at once be an end to mental improvement and happiness. Our perceptive and reflective faculties would become like a stagnant sea, bereft of its ebb and flow. The mind was created for ceaseless and unending activity. That which has a tendency to develop and strengthen its powers, no matter how deep, mysterious, or difficult to comprehend, should be regarded as a legitimate object of study.

But religion has her mysteries. The book of revelation, as well as nature, is full of great and glorious mysteries, all of which we shut out from the unregenerate eye, while many are revealed to the eye of faith. "The deep things of God," as they surround us in all the mysteriousness of their being, or stretch far away into the confines of the spirit world, are but "seen through a glass darkly." As we darken a glass to shroud the excessive brightness of the sun, that we may look upon the object of the Persian's worship, so is it only through a dark medium in this world, that the human mind can look upon revelation's sublime mysteries.

The soul renewed is destined to the exercise of loftier powers; when in possession of full-orbed vision the darkness shall be done away, and the invisible

* Written by a lady for the Hallowell (Me.) Courier.

shall be seen, known and enjoyed. From all this we infer that mystery, as connected with the science of Masonry, should not be regarded as a cause of condemnation. If what we have heard of the institution from its books and charts be true, the votaries of Masonry hold frequent and intimate communion with nature, if not with "nature's God."

That rays of light and heat are emitted from the sun, the most illiterate are fully satisfied. No fact is more clearly established; *how* it sends out these beams to enlighten and bless the world, who shall declare? Masonry exhibits her benevolent deeds. She has shed the light of heaven-born charity into the darkest hut of poverty, and caused many a widow's heart to sing with joy. The tear that started from the eye of the stricken one, and coursed its way down the pallid cheek of the broken-hearted stranger, has been turned by its light into a rainbow smile and cast an unearthly radiance into the desponding soul.

With all the mystery and secrecy of Masonry, so long as "*her works praise her*" she will be honored and beloved.

ANECDOTE OF GENERAL JACKSON.

At the time of Jackson's elevation to the Presidency, there was an old man in office at Washington, who was a strong Adams man. He had a large family of children, all depending on him for support—his eldest son (and who now gives the facts,) being a lad of some twelve or thirteen years. The old man anticipated removal from office by the new Administration, but was too proud to use any influence to be retained by a man whose election he had so strenuously opposed. His residence was some distance beyond the Presidential mansion, on the Georgetown road. A few days after the inauguration, the President, walking out alone in the warm evening, passed the house of the old gentleman—who happened to be sitting on his porch. On his return the President halted in front of the house, asked some common place question of the old man, and passed on. The next day, on his walk, he stopped again, offered the old man his hand, and as it was grasped each countenance was seen to light up with a peculiar smile. The two men greeted each other heartily, when, seating themselves on a rude bench under the trees, an hour was spent in conversation—to the great wonder of the old man's family. And almost daily after that, in the cool of the evening, could these two men be seen sitting on that rude bench, engaged in a free and animated converse.

Although so widely differing in politics from the President, the old man was not removed from his office; he had learned to admire the President as a man, and neither reviled him himself, nor suffered it to be done in his presence without rebuke.

In 1835 the old gentleman died, leaving a large family comparatively destitute. In a few days afterward Amos Kendall called at the house and said to the eldest boy, then approaching to manhood, "The President wants to see you;" at the same time requesting the widow to give herself no uneasiness, as the President would see that she should not want. On the young man presenting himself before the President, the latter remarked, "My son, if you were alone in the world

and had none depending upon you, I would recommend you to take an axe on your shoulder and go to the West. I do not like the plan of giving you an office in Washington, but at present I know of no other resource; I shall give you a place; ever be faithful to the precepts of your father and you will do well."

The next day the young man entered one of the Departments as a clerk, and by strict attention to his duties he was gradually advanced to a high position—until removed by an administration who "knew not Joseph." The young man, in narrating the circumstances to our informant, added—"I was puzzled to know the secret; I knew my father was a Royal Arch Mason, and finally learned from him that Jackson was also. I then determined that, as soon as old enough, I too would apply to become a Ma-son." He did so, and is at this writing a Grand Master, and a wealthy and highly respectable citizen.—*Anon.*

LINES TO KATE.

There 's something in the name of Kate
Which many will condemn;
But listen now while I relate
The traits of some of them.

There 's advo-Kate, a charming miss,
Could you her hand obtain,
She 'll lead you in the path of bliss,
Nor plead your cause in vain.

There 's deli Kate, a modest dame,
And worthy of your love;
She 's nice and beautiful in frame;
As gentle as a dove.

Communi-Kate 's intelligent,
As we may well suppose;
Her fruitful mind is ever bent
On telling what she knows.

There 's intri-Kate; she 's so obscure,
'T is hard to find her out,
For she is often very sure
To put your wits to rout.

Prevvari Kate 's a stubborn maid;
She 's sure to have her way,
The cavilling, contrary jade
Objects to all you say.

There 's alter-Kate, a perfect pest,
Much given to dispute;
Her prating tongue can never rest,
You cannot her refute.

There 's dislo Kate, quite in a fret,
Who fails to gain her point;

Her case is quite unfortunate,
And sorely out of joint.

Equivo-Kate, no one will woo,
The thing would be absurd,
She is so faithless and untrue,
You cannot take her word.

There's vindi-Kate, she's good and true,
And strives with all her might,
Her duty faithfully to do,
And battles for the right.

There's rusti-Kate, a country lass,
Quite fond of rural scenes,
She likes to ramble in the grass,
And through the evergreens.

Of all the maidens you can find,
There's none like edu-Kate,
Because she elevates the mind,
And aims for something great.

ERRONEOUS ACTION OF THE G. CHAPTER OF NEW JERSEY ON CHAPTERS U. D.

THE Grand Chapter of Missouri, through its Committee on Foreign Correspondence, in reviewing the proceedings of our young and thriving neighbor, the Grand Chapter of New Jersey, strongly disapproves of the practice which has prevailed in the latter body, of allowing subordinate Chapters, previously under Dispensation, to be represented in the Grand Body at the same Convocation at which their Warrants are granted, and before the said Chapters are duly constituted and their officers installed.

The Committee on Foreign Correspondence of the Grand Chapter of N. Jersey attempts to justify the course hitherto pursued by it, and whilst it admits its action "may be contrary to the ruling of the General Grand Chapter," thinks that said ruling "does not prove that it is Masonically wrong."

In justification of the course pursued, the argument is advanced, "that those who came in at the 'eleventh hour' shared equally with those who had borne the 'heat and burden of the day,'" and that, therefore, their *embryo* Chapters ought to be represented and possess equal powers with those that had been legally and fully constituted, and without which constituting their Grand Body could not have existed.

We think the argument advanced by our esteemed Companions of New Jersey untenable; for, if we understand the parable alluded to aright, the householder who hired laborers for his vineyard did not attempt to justify those that murmured at his payment of an equal sum to those who had only come in at the eleventh hour with that given to those who had borne the burden and heat of the day, on the ground that all were equal; but because it was lawful for him to do what he would with his own.

If we understand it aright, and we believe we do, a Chapter under Dispensation, is but a creature of the Grand High Priest—an inchoate body—an assemblage to whom he delegates the power for the time they are under probation of making Royal Arch Masons, a power which he can, at any moment that pleases him, recall. Should their work be "good work, square work," the Warranted Chapters, sitting in judgment upon them, approve the action of the High Priest, grant them a Warrant to become their equals, and an integral portion of their Grand Chapter upon their further compliance with the laws and usages of Masonry.

But they certainly cannot be their equals until they are lawfully set apart by being constituted, and their officers obligated and installed.

After such bodies have been thus constituted, &c., though they have only worked since the eleventh hour in the day, they are entitled to the same considerations, the same influence, the same honors, with those who had borne the burden and heat of the day, but not before. A Grand High Priest cannot exercise his powers until he is installed. The mere election does not qualify him. The cases are parallel.—*N. Y. Courier.*

WITHDRAWING PETITIONS.*

It is well settled doctrine that a petition when once received and referred to a committee, becomes the property of the Lodge. And, though generally assented to, it is exactly at this point the difficulty, whenever made, arises. For those who are in favor of a withdrawal say, if the petition is the property of the Lodge, then it is in the power of the Lodge to do what it wills with its property, and thus may consent to its withdrawal. This reasoning, though specious and plausible, will not bear examination. Masonry differs from every other organization in many particulars, and in this, too, that in many things, while the Lodge has a property, it is only a qualified property. For if, at any time, the Lodge cease from labor, neglect the business of Masonry and forfeit its Warrant, it cannot dispose of its jewels, furniture, funds, &c., to its own use; but they, with all the records, become the property of the Grand Lodge, in whom the residuary right resides.

So the making of Masons is entrusted by Warrant of the Grand Lodge to its subordinates, but not solely for their benefit, but for the interests of the whole Fraternity, whose rights and interests are represented and guarded by the Grand Lodge. The *good of Masonry* is the true ultimate object of every making, and the *good of Masonry* is what must be looked to and protected at every avenue. The question of the withdrawal of a petition, then, does not concern only the benefit of the particular Lodge where the question arises, nor yet the interests only of the candidate proposed, but the interests of the whole Fraternity; and it is the bounden duty of the particular Lodge to see that those interests are fully looked after and protected. To suffer a petition to be withdrawn opens the door for the admission of unworthy candidates. For, if this were done, the Fraternity in other portions of the globe have no means of knowing that the same candidate was rejected where, perhaps, he was best known, and, upon application renewed in another locality, he may be foisted upon the Society, an unworthy member.

*From the New York Saturday Evening Courier.

The fact even of a favorable report, by a Committee of Inquiry, makes no difference in the question. They may be mistaken, as is often known to be the case. We know it *appears* hard to deny a candidate the privilege of withdrawing his petition, and admit it might some times operate as a wrong upon him. But the protection of the Society is of more consequence than the feelings of any profane.

A petition, once received and referred, cannot be withdrawn.

THE ORDER OF ST. JOHN OF JERUSALEM.

THE *Newry* (Ireland) *Examiner* has the following, which tends to prove the re-establishment of the Order of St. John on its original principles:—

“The honorable member for Dundalk, Mr. Bowyer, has just been elected, by the Chapter of the Order at Rome, a Knight of the Sacred, Religious and Military Order of St. John of Jerusalem.

“This Order—also known by the name of Hospitallers, Knights of Rhodes and Knights of Malta—has lately been reformed by the Pope and brought back to its original principles. The Austrian Government and that of the Pope having furnished the necessary supplies, a novitiate of the Order has been established at Jerusalem, together with an hospital for pilgrims of all nations, managed by some of the Knights in their original character of Hospitallers.

“The habit of the Order is black, with a white Maltese Cross. The Knights are bound to recite the office of the Blessed Virgin Mary, or of the dead, daily and they enjoy many spiritual advantages and privileges granted by various popes. All the Knights, whether professed or ‘of devotion,’ are obliged, before their election, to furnish proofs of unblemished descent and gentle blood for two hundred years.”

CORRESPONDENCE.

[We give the following as a specimen of the many encouraging letters we are receiving, and in the hope that it may prompt others to “go and do likewise”]:—

Deep River, Conn., Nov. 12, 1861.

C. W. MOORE—

Dear Sir and Brother—I was very much gratified, when your valuable *Magazine* came last evening, to know that you had decided to continue its issue, as I had become very much attached to it. I think that your subscribers could not do a greater benefit to the cause of Masonry in the Northern States, than by direct and personal effort to extend the circulation of the *Freemasons' Monthly Magazine*.

Enclosed please find *two dollars*, being the subscription for one year, commencing with the November number, from a new subscriber that I have secured for you, to counterbalance one of your Southern subscribers. I will endeavor to secure a few more, though Masonry in our section is not as bright as a few years since. We have taken various Masonic periodicals here, but the majority have been such that they have served to disgust a sensible thinking man, be he Mason or alien; but to the *Freemasons' Monthly Magazine* we have with pride ever pointed as an exponent of the dignity as well as the beauty of Masonry.

N. N.

MASONIC CHIT CHAT.

Hot Baths.—We would call attention to the various hot baths not usually found in Water Cures, such as the medicated chemical baths, the hot acid, the alkali and salt baths, and the hot douches and sprays, in use at the Round Hill Water Cure, in Northampton, Mass. We have all read of the great suppleness of the joints and youthful grace of motion attained by the use of the Turkish bath. We congratulate the public on its introduction here under such favorable circumstances as the scientific management of Dr. Halsted insures. The benefits arising from a judicious medical use of these various baths can scarcely be over-estimated, in relieving the system from impurities of the blood, local congestion, and the baneful effects of mineral medicines. Alternated with the tonic use of cold water and the thorough invigoration of the system, which Dr. Halsted knows so well how to induce, we cease to wonder at his success. These baths are of especial value in treating those deep seated diseases dependent on an active virus in the system; also in treating liver complaint, rheumatism, and gout. This Water Cure is open summer and winter. It is crowded with visitors in the warm months, attracted not only by its superior advantages for regaining health, but by its home comforts, pure mountain air, and the fame of its beautiful scenery. The quickest recoveries, however, are made in the cool months.—*Springfield Republican.*

☞ *Godey's Lady's Book* for December is a splendid number both in matter and illustration. It is the closing number of the volume, and now is the time for the ladies to send forward their names for the new volume, which commences on the 1st January. This work is altogether unexceptionable in character and eminently worthy of their patronage.

Officers of the Grand R. A. Chapter of Oregon.—John McCracken, M. E. G. H. P.; W. W. Fowler, D. G. H. P.; A. McCally, G. K.; J. Myrick, G. S.; A. M. Belt, G. Treas.; T. McF. Patton, G. Sec'y.; J. B. F. Brown, P. S.; G. W. Greer, R. A. C.; Jas. Smart, G. Guard.

Officers of the Grand Masonic Bodies of Ohio—At the Annual Communication of the several Grand Masonic Bodies of Ohio, held October, 1861, the Officers named below were elected and installed:—

Grand Lodge.—George Rex, Wooster, G. Master; Howard Matthews, D. G. Master; Thomas Sparrow, S. G. W.; Lucian C. Jones, J. G. W.; Flavius J. Phillips, G. T.; John D. Caldwell, Cincinnati, G. Sec.

Grand Council of R. and S. Masters.—Charles C. Kieler, Dayton, Puisant Grand Master; James S. Reeves, P. D. G. M.; Timothy B. Fisher, T. I. G. M.; Stith M. Sullivan, G. P. C. of W.; William F. Hills, G. C. of G.; Isaac C. Copelen, G. Treas.; John D. Caldwell, Cincinnati, G. Recorder.

Grand Chapter.—John M. Parks, Hamilton, G. H. Priest; Peter Thatcher, Jr., D. G. H. P.; Joshua A. Riddle, G. K.; Leander Firestone, G. S.; Isaac C. Copelen, G. T.; John D. Caldwell, Cincinnati, G. Sec.

Grand Encampment.—Kent Jarvis, Massillon, G. Master; Thomas Sparrow, D. G. M.; Richard Creighton, G. G.; Heman Ely, G. C. G.; Zachariah Connell, G. Prelate; Cornelius Moore, S. G. W.; Samuel P. Axtell, J. G. W.; Isaac C. Copelen, G. T.; John D. Caldwell, Cincinnati, G. Sec.

Officers of the Grand Lodge of Oregon.—J. R. Bayley, of Corvallis, M. W. G. Master; W. W. Fowler, D. G. M.; Stephen F. Chadwick, S. G. W.; John McCracken, J. G. W.; A. M. Belt, G. Treas.; W. S. Caldwell, of Hillsboro, G. Sec'y.; S. B. Congle, G. Marshal; Rev. D. Rutledge, G. Chap.; Rev. T. H. Pearce, G. Orator; L. Lyon, G. L.; J. W. Cooke, S. G. D.; J. R. McBride, J. G. D.; O. S. Savary, D. C. Underwood, G. Stewards; A. McCally, G. S. B.; James Smart, G. Tyler.

Officers of Winslow Lewis Lodge for the ensuing year.—Serenus D. Nickerson, M.; Andrew G. Smith, S. W.; Thomas Sprague, J. W.; John F. Mills, Treas.; Hubbard W. Swett, Sec'y.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI.

JANUARY 1, 1862.

N. 3.

CHRISTMAS AND THE NEW YEAR AND THEIR
LESSONS.

In every age and in every civilized nation, from the commencement of authentic history to the present time, the close of the Old Year and the beginning of the New has been regarded as a solemn season, at which the shadow on Time's Dial more distinctly pointed to another period forever past in the life of the nation and the man. We find that such feelings were constantly associated with the departure of the Old Year even by the Greeks and Romans, and other nations of antiquity, and that all were anxious to usher in the New Year with "good omens;" in other words, to commence it happily and auspiciously, evidently under the same belief as is still expressed in our familiar proverb, "a good beginning makes a good ending." And indeed everything in the world of nature around us combines to render this a season of solemnized reflection to every thoughtful mind, and far more so to us than to the ancient Heathens. We have just celebrated the Holy Festival of Christmas, the anniversary of the merciful and marvelous event, which drew the great line of demarcation between ancient Heathendom and modern Christendom, and brought "life and immortality to light." And joyous and festive as we ever desire to see the celebration of the good old Christmas, still that joy and festivity must ever, with all rightly-feeling persons, be mingled with, and moderated by, more serious feelings—with a deep sense of gratitude for the great mercy shown at the grand Christmas morn by God to man—and with a no less lively consciousness in the heart of each of us, as memory runs back over the year now drawing to its close, of how greatly our gratitude has fallen short, in act and conduct, of what it should have

been. Even though such thoughts as these may bring something of sadness in their train, it is well for us that they come, and better still if we receive them with a welcome, and lovingly endeavor to accept and act upon their teachings. There is an old hymn in the *Lyra Germanica*, translated from the Latin of Laurentius, which we have ever thought most beautifully suggestive of that frame of heart with which the Christian should welcome Christmas: and more especially in these two stanzas:—

“ Why didst Thou leave thy throne
O Jesus? What could bring
Thee to a world where e'en Thine own
Knew not their rightful King?
Thy Love beyond all thought
Stronger than Death or Hell,
And my deep woe this wonder wrought,
That Thou on Earth dost dwell.

Thou art the Life O! Lord,
Sole Light of Life Thou art!
Let not thy glorious rays be poured
In vain on my dark heart.
Star of the East, arise!
Drive all my clouds away,
Guide me till Earth's dim twilight dies
Into the perfect day!” (1700.)

Solemn feelings of this kind must ever be associated with the Christmas Festival; but still, as we have hinted, we would also have it always kept as a *festival*—a time of rejoicing: and we confess to have noticed with no little satisfaction, for several years past, the steady advance which the celebration of Christmas has been making in New England. We would not diminish or detract from the affection with which our own more peculiar anniversary of “Thanksgiving” is regarded. Long may that day continue to be looked forward to with hopeful anticipations, and back upon with pleasant memories, as a day of happy re-union of families and friends around the hearths and homes of New England! But Christmas has claims of another, and, in one aspect, of a higher character, as being the great inauguration Feast of Christianity. It is, moreover, associated with so many old recollections and usages, which, like Shakspeare's and Milton's immortal works, are the common heritage of all who speak the English language and claim an Anglo-Saxon origin, that we would gladly see a still greater revival among us of its celebration in the spirit and the style of the olden time. And we say this, not from any love of foolish or superstitious practices, but from a thorough conviction that both this and many other olden customs, which are gradually falling into disuse, beneath the haughty and withering sneer of modern “enlighten-

ment" and utilitarianism, originated in, and were promotive of, a spirit of love and good will to all that, to our mind, is of far more value to men and nations than any amount of mere cold, calculating intellectual knowledge, and "progress," too often falsely so called. Such, at all events, is a right Masonic view of the matter, for to the true Masonic judgment whatever tends to promote kindly and brotherly feelings throughout a community, must ever be regarded as of the highest value and importance. Does not a thrill of sympathetic joy and pleasure run through the chords of every generous and uncorrupted heart—uncorrupted, we mean, by selfishness, or conventionalism, or the assumption of a false enlightenment—at the perusal of Scott's graphic and eloquent description of the keeping of Christmas in the olden time:—

" And well our Christian Sires of old
 Loved, when the year its course had rolled,
 And brought blithe Christmas back again,
 With all its hospitable train.
 Domestic and religious rite
 Gave honor to the holy night :
 On Christmas-Eve the bells were rung,
 On Christmas-Eve the mass was sung :
 The damsel donned her kirtle green,
 The hall was dressed with holly green :
 Forth to the wood did merry men go
 To gather in the mistletoe.
 Then open wide the Baron's hall
 To vassal, tenant, serf, and all :
 Power laid his rod of rule aside,
 And ceremony doffed his pride.
 The heir with roses in his shoes
 That night might village partner choose :
 The lord underogating share
 The vulgar game of ' post and pair.'
 All hailed with uncontrolled delight
 And general voice the happy night,
 That, to the cottage as the crown,
 Brought tidings of salvation down.
 The fire, with well dried logs supplied,
 Went roaring up the chimney wide :
 The huge hall table's oaken face,
 Scrubbed till it shone the day to grace,
 Bore then upon its massive board
 No mark to part the squire and lord.
 Then was brought in the lusty brawn
 By old blue-coated servingman :
 Then the grim boar's-head frowned on high
 Crested with bays and rosemary.
 Well can the green-garbed ranger tell,

How, when, and where the monster fell :
 What dogs before his death he tore
 And all the baiting of the boar.
 While round, the merry wassail bowl
 Garnished with ribbons blithe did trowl :
 There the huge sirloin reeked : hard by
 Plum-porridge stood and Christmas pie :
 Nor failed old Scotland to produce
 At such high tide her savory goose.
 Then came the merry maskers in,
 And carols roared with blithesome din :
 If unmelodious was the song,
 It was a hearty note and strong,
 Who lists, may in their mumming see
 Traces of ancient mystery :
 White shirts supply the masquerade
 And smutted cheeks the visor made ;
 But O ! what masquers, richly dight,
 Can boast of bosoms half so light !
 England was merry England when
 Old Christmas brought his sports again.
 'T was Christmas broached the mightiest ale,
 'T was Christmas told the merriest tale :
 A Christmas gambol oft would cheer
 A poor man's heart through all the year !"

- The last few lines forcibly convey the opinion we would express. It is not the particular customs and quaint old usages—though we love them still—that we would commend, so much as the spirit of universal good will, charity, forgiveness of past offences, and hearty enjoyment on a common footing of men of every class, which marked, and still to a great extent in old England, the keeping of old Christmas : and we repeat that the cultivation of such a spirit, and all rightful means leading thereto, are essentially in harmony with the leading principles of the loved-brotherhood of Masonry.

And now let us turn our thoughts for a while from Christmas to New Year's Day and its associations, from many of which, if we mistake not, we as Masons may derive some useful lessons. Not a few anniversaries of the New Year have passed since we remember reading with lively interest a passage in the essays of Elia (Charles Lamb) to the following effect, though we cannot vouch for the precise words :—" Every man hath two birthdays : two days at least in every year, which set him upon revolving the lapse of time, as it affects his mortal duration. The one is that which in an especial manner he termeth *his*. In the gradual desuetude of old observances, this custom of solemnizing our proper birthday hath nearly passed away, or is left to children, who reflect nothing at all about

the matter, nor understand anything beyond the cake and orange. But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the first of January with indifference. It is that from which all men date their time and count upon what is left. It is the nativity of our common Adam! Of all sound of all bells—(bells, the music nighest bordering upon Heaven!)—most solemn and touching is the peal, which rings out the old year! I never hear it without a gathering up of my *mind to a concentration of all the images that have been diffused over the past twelvemonth*: all I have done or suffered—performed or neglected—in that regretted time. I begin to know its worth, as when a person dies. It takes a personal color: nor was it a poetical flight in a cotemporary, when he exclaimed,

“ I saw the skirts of the departing year.”

The elders, with whom I was brought up, were of a character not likely to let slip the sacred observance of any old institution; and the ringing out of the Old Year was kept by them with circumstances of peculiar ceremony. In those days the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal.”

Touching and heart-penetrating as were nearly all the writings of Charles Lamb, there are few passages to be found in them fuller of home-striking truth and pathos than the above lines: and more particularly the words we have underlined suggest to us, whether as individual men, or as united Masons, admonitions appropriate to the season of the New Year. Christmas, with its festive joys and loving associations, has, we trust, done away with all feelings of offence, or animosity, or misunderstanding, that may have arisen during the past year either in the domestic circles of our homes, or in the larger spheres of more public life, in which we have severally had to mingle and to act. Throughout the Lodges of our Order, doubtless, as in every body composed of men subject to human feelings and frailties, the past, as well as former years, has here and there witnessed more or less of dissension arising from difference of opinion. Christmas has borne all these away and covered them, we trust, beneath her snow-white mantle of oblivion and charity: and now the New Year suggests to us, in the words of Elia, “ a gathering up of our minds to a concentration of all the images that have been diffused over the past twelvemonth—all we have done or suffered—performed or neglected—in that regretted time”: and this, not with the weak design of miserably

mourning over the past, but with the strong and manly one of striving to do better for the future. Of individual duty in this respect each Brother's heart and conscience will be the best exponent and guide, but we look rather just now to the interests of our Brotherhood, and our duty as members of it. Have we each and all during the past year not alone been technically true to our Masonic vows, but to their more broad and generous spirit? Have we faithfully endeavored to cultivate in ourselves and others feelings of Union, Fraternity, and Brotherly Love? Have we availed ourselves of every opportunity presented by these trying times in which we live, to do good to our Brethren, to assuage their sorrows, to comfort their affliction, and relieve their distress? Have we firmly and steadily striven to promote the best interests of our noble Order by the abnegation of all self-interest on our own part? These and such like questions demand from us an answer.

We have in more than one article during the last year, as well as on many previous occasions, endeavored to show the solemn and lofty duties of Masonry, if it be true to itself, in such an era of the world's and our country's history as the present. It is in no spirit of exaggeration or of too highly "magnifying our office," that we assert, that, in the terrible crisis, through which our beloved country and the UNION, gained and established by the labor and suffering and battle-shed blood of our Fathers, are now passing, there is no institution in existence which can, *if true to itself and its vocation*, do more to lighten and relieve the darkness and depression of the present, and to shed the light of a happy reconciliation over the horizon of the future, than Masonry. But in order to realize this so grand and noble object, it must, collectively and individually, rise to a full and dignified consciousness of the greatness of its mission and of the duties which that mission involves. Above all it is incumbent upon us to do everything in our power, not only to preserve the purity and sustain the energetic and healthy action of OUR ORDER internally, as among ourselves, but also to take care that its outward aspect be such as to gain and command the respect of the community at large. Briefly glancing at the inner aspect, let us, as we love our Order and desire its welfare, ever be most carefully on our guard against the creeping in of any of those political arts and artifices, from whose action in public life America has already suffered so much of evil! Demagogues and stump-orators, and party-politicians, and selfish seekers after pelf and power, have been the main cause of many another woe to our country, as well as of this unholy rebellion, which has indeed

"Brought death into the world and all our woe!"

But in the name of all that we hold dear as Masons and as men, let us

never allow such unholy and unmasonic action and artifice to cross the sacred threshold of the Lodge: or, if it should, let all good Brethren and true rise, as one man, to drive it back from the pure and generous atmosphere of Masonry to the foul and festering marshes that form its proper and genial home! Any approach, however slight, to the intriguing conduct of party-politicians in the outer world, is utterly foreign to the spirit of Masonry, and deserves to be deprecated and discountenanced by every true Mason. Perhaps, in the present state of society, electioneering arts and canvassing for offices, are almost necessary evils in public life; but so far from being necessary in the working of our Masonic institutions, they are totally opposed to the fundamental principles of those institutions, and, if allowed to steal in and exercise any extensive influence, must undoubtedly overthrow them. In all elections of officers—a most important matter in regard to the continued success and stability of our Brotherhood—regard must always and only be had to *merit* and the *good of the Order*. We dwell upon this point with more emphasis, because we believe many of our Brethren are not sufficiently alive to its importance, or to the full bearing of the ANCIENT CONSTITUTIONS on the subject; and also because, during the year on which we are entering, many important occasions are likely to arise, which will call for a careful consideration of the subject. *Merit*, we repeat then, and the *good of the Order*, are the only tests known to Masonry of eligibility to office. Let us see what the ANCIENT CONSTITUTIONS say on this vitally important subject. “All preferment among Masons is grounded upon *real worth and personal merit only*, that so the lords may be well served, the *Brethren not put to shame*, nor the Royal Craft despised. Therefore no Master or Warden (or other officer) is chosen by seniority, but *for his merit*.”

Another point in immediate connection with this, on which much misunderstanding has existed, has reference to the position held by Masonry in regard to the community or public at large. It is quite true that, in the Lodge-room, Masonry recognizes no distinctions between its members, as arising from rank, or wealth, or learning, or any other extraneous causes. But it does not follow that any of these qualifications are to be on all occasions disregarded and despised. On the contrary, Masonry, while putting all on a common and loving footing of fraternity in the Lodge-room and in all the relations of Masons to each other, prides itself upon being justly conservative, and upon giving “honor to whom honor is due.” This is a matter deserving of our most careful attention in the presentation of Masonry to the outer world. The body is judged by its more prominent representatives, and it is absolutely essential to the due honor and estimation of our Order, that its higher offices should be filled by men

who, to their virtues and merits in private and Masonic life, also add some claims upon the respect of society by their personal position or intellectual eminence. Here, again, we are not left to the doubtful and differing suggestions of our own opinions, but have a far surer and safer guide in our ANCIENT Constitutions, in which we find the following emphatic declaration :—" No Brother can be Grand Master unless he is ' nobly-born, or a gentleman of the best fashion, or some architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges.' " Much more could we say on this and kindred subjects did our limits permit. What we have written has been dictated by the most sincere and affectionate love of our Brethren and our Order, towards whom we can most truly say, in the words of the Psalmist, our never-ceasing wish and prayer is, " May length of days be in her right hand, and in her left riches and honor ! May her ways be ways of pleasantness and all her paths be Peace ! " And now, in heartily wishing a happy New Year to all our Brethren, we would ask them to join, both in prayer and in action, to make this year a prosperous and an honorable one to our Order : and we hail and welcome its birth in the words of an English Poet—

" His manhood shall be blissful and sublime,
With stormy sorrows and severest pleasures :
And his crowned age upon the top of Time
Shall throne him great in glories, rich in treasures !
The Sun is up, the day is breaking,
Sing ye sweetly, draw anear,
Immortal be the new-born year,
And blessed be his making ! "

MASONRY AND WAR.

In one of the Southern cities the members of the Craft who have a residence there, under the lead and direction of the Grand Master of the State in which the city referred to is located, visited the Northern prisoners of war, who were confined in jail, and ascertained who among them were Masons. A few days subsequently a suit of clothes was provided for each of the Brethren, and steps taken to have good and proper food furnished to the well, and appropriate nourishment and medical attendance to such of the Brethren as were sick or suffering from wounds. It is gratifying to receive such evidence that the great cardinal principle of the Craft still exists, and that Freemasonry still performs her benign and holy mission. In the present instance, fifteen of the relieved Brethren hailed from this jurisdiction. Brethren, let us treasure this instance in grateful remembrance, and keep in view the Divine mandate, " Go thou and do likewise ! "—*N.*

Dispatch.

STROLLS AMONG THE WORKMEN.

NO. 7.

Dear Brother Moore—I told you last month that in the beginning of the last century the necessity for an effective and stable government manifested itself to the Masonic Fraternity, and that a Grand Lodge was organized, in manner and form, resembling those of the present day, possessing dignity and power and the same elements of perpetuity. Of course you must not understand that there was no system of Masonic government whatever before that time. Contrary-wise, there was a system, ample enough in its functions, to embrace the wants of the Craft generally, and which, by the minute and careful supervision of a Grand Master, effected the full purposes of the Institution, and was well adapted to the peculiar habits of the people in those ages.

The Lodges were "just and regular,"—as much so at that time as they have ever been since,—otherwise no one could have been made a just and regular Mason. In the regulations made in General Assembly, Dec. 27th, 1663, we find, "That no person, of what degree soever, be made or accepted a Freemason unless in a regular Lodge, whereof one is to be Master or Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Freemasonry."

Under all phases of political systems which prevailed in those ages, the Masonic orb pursued its undeviating course in perfect disregard of external circumstances, accomplishing its laudable purposes. It was perfect within itself—not at all dependent upon the result or consequences of changes in other institutions, either political or social. Its system of government was republican in its spirit; hence its affinity with the natural impulses of the human heart. In establishing a Grand Lodge the representative feature was most prominent, showing clearly the intuitive principle in man for self-government. It is somewhat remarkable that, even in the present day, the system of Masonic government, with this principle of freedom most conspicuously interwoven with its general regulations, lies quietly in the bosom of tyranny and despotism, without exciting, to any degree, their jealousy and distrust. Nay, potentates themselves enter heartily into the spirit of the Institution, and either take its executive head or become active in its government. It is idle to suppose that the Masonic Institution bears the character of despotism, as some ignorantly assert. Its wide spread arms embrace men of every country, sect and opinion, obviously showing that there is ample room for freedom of thought and expression. Men who are brought within its folds are made Free and Accepted Masons.

It was the custom of the Brethren in the olden times to meet in general assembly once a year, at which time they participated in, and enjoyed an abundant supply of the substantials and delicacies common in that day, and withal a "hearty good cheer." It was doubtless an exhilarating feast to both soul and body. The festivities of the occasion afforded the means of an interchange of sentiment and good feeling. They excited the liveliest emotions of love in the mingling of hearts. Those happy hours were well calculated to bind together the brotherhood in a personal tie of undying friendship, which, when united

with the fraternal bond and other Masonic attractions, entwined their hearts beyond the possibility of a separation.

In parenthesis, allow me to say, and without wishing to shock your moral, nervous sensibilities, that the abandonment of this custom of periodical or occasional feasts has added nothing to the sociality or attractions of the Order. In England and upon the continent, and in some of the old jurisdictions in this country, this practice is continued and still meets with favor. You must not be surprised to learn that I am *old-fashioned* enough to like and approve this old *Masonic* custom. I am not startled by the *bug-bear* which appears to haunt the imagination of those of our exceedingly sensitive Brethren who see demoralization in every indulgence of the kind. It does not follow, necessarily, that because the members of a Lodge have a dinner or a supper, that there must be at the feast intoxicating drinks; nor is this the case in many of the jurisdictions in this country, in which the custom is preserved.

It was at the annual feasts that the Brethren chose a Grand Master, who had then, as now, the chief government of the Craft. All that bore a resemblance to legislation was also done on these occasions. Rules were enacted and charges set forth which controlled and gave tone to the Institution. It was the duty of the Grand Master to see these regulations enforced, at the same time exercising a general supervision over the Craft to the full extent of the executive functions of his office, and, as occasion required, to exercise judicial authority. Doubtless the powers of the Grand Master were less circumscribed or controlled then than they are esteemed to be now; and yet, whatever were his powers and privileges at that period, are his inherent prerogatives at the present time; nor can he be deprived of them.

I regard the office of Grand Master as far above the grade or position of a G. Lodge. It is an office of great honor, dignity and power; its possessor claims of the Brethren reverence and submission, and a fastidious obedience to his Masonic edicts. He, like the king, can do no wrong. He is beyond judicial accountability or penalties, except he should lose sight of his exalted position and commit a fault requiring a *special* enactment in his case. He presides over the Grand Lodge during its deliberations, and has the power to prevent the passage of general or local regulations, if they are in conflict with the ancient Landmarks of the Order, and possesses the power to veto any unconstitutional act of the body. He is the Grand Master of Masons in the jurisdiction in which he resides, and not simply the Grand Master of the Grand Lodge, as some erroneously suppose. Occurrences are rare in which Grand Masters abuse and usurp authority beyond their constitutional limits; but whenever this is the case, they bring upon themselves obloquy and the contempt of all good Masons, which of itself is sufficient, doubtless, to deter them from committing any such offence. A Grand Lodge is a legislative body, possessing executive and judicial powers, and differs from State Legislatures in this particular. Although, while in session, it possesses in its attributes more extensive powers than pertain to the office of Grand Master, yet, in the very nature of things, it cannot command the reverence or *excite* the same love and esteem that is given to a Grand Master. Expressions and sentiments, which may with great propriety be used toward him, would be exceed-

ingly inappropriate when applied to a Grand Lodge. The one has blended with his office the nature and nobleness of the man. He has feelings, he has a heart, and can "weep with those who weep, and rejoice with those who rejoice:" he has a soul and can sympathize, while, on the other hand, a Grand Lodge possesses neither faculty.

We cannot without excessive ignorance say that a Grand Lodge "*can do no wrong*," or attribute to it infallibility. It is true they are composed in part of gentlemen of high respectability and intelligence, and deservedly hold a prominent place in the estimation and esteem of their Brethren; but there are others who, although they may hold a high social position, are young and inexperienced, with but little discretion it may be; others who are good at heart, but without sound judgment; others who are ignorant of Masonic principles, and less blessed with letters; while there are others heedlessly perverse and immoral. This being so, is it not rational to suppose that these bodies can and do err often in their acts and decisions? and are even more vulnerable in this particular than a wise and discreet individual would be who might be chosen Grand Master.

I may be wrong in holding these sentiments toward Grand Lodges. If so, then I have always been in error, and have viewed these bodies through jaundiced eyes, and yet I am second to none in according to them all the honors which attach to so high and honorable a position, or who would submit more willingly to their mandates and decisions, however erroneous they may be.

I will continue these random reflections about Grand Lodges in the next number.

In the bonds of fraternal love I remain yours truly,

D.

THE ORIGINAL FREEMASONS.*

BETWEEN the years 568 and 774 the Longobards, a German race, overrun the whole of Italy, and at last settled themselves in its northern plains, which have since been called after them—Lombardy. They became Christians; and until this day the kings of Lombardy are crowned with an iron crown, so called from a nail which is said to have been taken from the cross on which the Saviour was crucified being rivetted into it. The Lombards grew into a clever and great nation after the fall of Rome. The round-headed characters used in writing at the present day were invented by the Lombards. Book-keeping, banks, bills of exchange, commercial and maritime laws, public loans, and many other things useful to industry and commerce, all originated in Lombardy. The kings, lords, and municipal bodies of the country, combined in promoting talent and industry. For this purpose it was enacted that every one who wished to become an artificer should study for a certain number of years—that is, serve an apprenticeship; associations of artificers were formed, to which were given exclusive privileges in carrying on their trades, and these associations were called free corporations and

*This article is from the English "Gloucestershire Chronicle," and though its theory as to the origin of Freemasonry may not be generally credited, its history in other respects will be accepted by Masonic scholars generally.—*Editor*.

guilds. One of these guilds was formed by the Freemasons, who carried the architecture of their country throughout the whole of Europe.

The Freemasons, it is often asserted, originated in the building of the Tower of Babel. Other persons, again, say that they are only so old as the building of Solomon's Temple. It is also asserted that there is nothing to support these notions, not even a tradition. Some historians have fancied that a peculiar Masonic language may be traced in the reigns of Charlemagne the Great, and have therefore maintained that Freemasonry existed in the seventh century in France and England; but it is far more probable that it originated, as we have said, with the Lombards, in a later century; but it is certain they first made use of that body.

The Masons of Lombardy having joined themselves into a guild in common with other trades, the better to enjoy the exclusive benefit of their "art and mystery," as indentures of apprenticeship even now say, they initiated only those who were to form members of their body; they bound them to secrecy by imposing oaths; they carefully concealed, and even destroyed, documents which might disclose their knowledge; they formed a secret language, that they might describe their art to each other without uninitiated persons understanding them; and they formed a code of secret signs that they might recognize each other as Masons, though personally unknown to each other, and keep strangers from getting into fellowship with them. They became very skilful masons and bricklayers, especially the inhabitants of Como, who were, therefore, distinguished by the name of "Masters from Como;" and the Lombard kings having been very zealous in spreading the Christian religion, the Freemasons were largely employed in filling their dominions with churches and monasteries. Lombardy having at length been covered with these edifices, the Freemasons spread into other countries in search of work. They became troops of laborers following in the tracks of the Christian missionaries, and building the churches required for the converts; in fact, no sooner did a missionary reach a remote place to convert the inhabitants than a troop of Freemasons appeared ready to raise a temple in which they might worship. The Popes of Rome, under these circumstances, were induced to grant protection to the Freemasons in all the countries under the influence of the Latin or Romanist Church; they were furnished with papal bulls confirming the corporate powers given to them by the kings of Lombardy; granting them exemptions from the laws and taxes which affected the natives of the countries in which they worked; empowering them to fix the price of their labor, and forbidding their native sovereigns from encouraging their own subjects to compete with the Freemasons in their trade, on pain of being treated as rebels. All workmen were, in short, required to obey the authority given to the Freemasons, on pain of excommunication; and this was justified by the example of Hiram, King of Tyre, when he sent architects to build the Temple of Solomon.

The Freemasons were divided into troops or Lodges, the whole troop was governed by a surveyor, and each ten of its members were governed by a warden. They came organized in this manner when required to erect an edifice. First, they built temporary huts for their own accommodation; then the different departments set to work, each under its own warden. Whilst each ten men had

a particular duty assigned to them, they all labored in carrying out one common design. One calculated the weight and pressure of the arches ; another fashioned the forms of the pillars, buttresses, and pinnacles ; another raised the walls ; another carved the stonework ; and so on. The organization of the Freemasons thus led to a subdivision of labor, and this to excellence and speed in all parts of the work, as it does in making a pin or a watch. Hence it is that in the ancient Gothic structures which are the work of the Freemasons, nothing has been done in a slovenly manner ; the crypt, which is always buried in darkness underground, being often decorated with carving as beautiful as that of the nave which is exposed to the light of day. As an edifice advanced they sent for more of their Brethren ; and being authorized by the Pope, backed by kings, and upheld in public opinion by the sanctity of their work, they demanded and obtained materials, carriages, and manual assistance from the neighboring gentry. They also imposed conditions on the parishes in which they labored ; thus a covenant was entered into between a Lodge of Freemasons and the Church Wardens of a parish in Suffolk, during the reign of Henry VI., amongst the stipulations of which is that every Freemason should be furnished with a pair of leather gloves and a white apron, and that a Lodge, properly tiled, should be built for their meetings at the expense of the parish.

The privileges conferred upon the Freemasons, the usefulness of their services, and the great wealth which they obtained, tended to swell their numbers greatly. People in all countries sought admission into their ranks ; in fact, no man could work as a Mason without being a member of one of these guilds. Thus a knowledge of architecture was diffused from Italy wherever the Latin Church spread. As architecture gave dignity to the rites of religion also, the clergy joined the Freemasons that they might learn how to practice the art. Bishops, abbots, and simple priests gave designs for churches and other ecclesiastical buildings, while the inferior clergy executed the artificers' work, and by these many of the earliest structures were raised. Whilst war was the pastime of kings and the employment of the people, the clergy in their monasteries were the industrious bees of the community. Often when a new church was required the abbot or superior gave the plan, and while some of the monks raised walls, others amongst them wrought the sculptures. It is no wonder that architecture spread when it was patronized by powerful kings, carried on by a learned clergy, and regarded as a holy work.

The existence of Freemasons accounts for a fact which might otherwise be unaccountable ; we mean the striking resemblance which pervades the early Christian buildings in all countries. The principles were derived from one source, Italy ; the builders belonged to one body of men, the Freemasons ; they were in constant communication, and every improvement, even the most minute, became the common property of the whole Order. Hence it is that the churches in the north of Scotland are exactly the same as those in the south of Italy. Hence improvements spread with such marvelous rapidity as to appear almost simultaneously in different countries ; and we have a remarkable instance of it in the fact that Gothic architecture spread throughout the west of Europe so suddenly that it is impossible to determine where it originated.

Freemasonry was at its height in the tenth century. An idea became prevalent amongst Christians that Christ would re-appear on earth 1010 years after His death upon the cross, and that the world would come to an end. For many years preceding, then, very few churches were built, and those which existed were suffered to fall into decay. But when the time had passed, and the idea proved to be a delusion, people aroused themselves from this fear of death, and desired churches that their souls might be saved. Then the Freemasons scattered themselves far and wide; strong in their union, protected by the great and powerful, receiving asylums in the religious houses, finding work to be done everywhere; they poured out of Italy through the west, proceeding further and further, advancing from country to country, from Italy to Germany, from Germany to France, from France to Belgium, and from these places crossing the sea into England.

But as civilization rose Freemasonry fell. The Pope's power was diminished; the natives of each country asserted their right to work; native skill increased; and native sovereigns regarded these foreign workmen with jealousy. The secret signs and practices of the Freemasons brought suspicion on them; they were deprived of their privileges in some countries; they were expelled from others; and as their services were no longer indispensable, the clergy and laity withdrew their patronage from them. At length the Freemasons ceased to be architects, and the guilds expired.

MARTINISM AND RUSSIAN FREEMASONRY.

MARTINISTS were a sect of Russian dissenters which arose in the beginning of the present century. It derived its name from the Chevalier St. Martin, a native of France, who, while infidel philosophy was exercising almost undisputed sway over the public mind of that country, set himself with his whole heart and soul to diffuse the doctrine of pure, practical Christianity, though undoubtedly tinged with a considerable admixture of mysticism. To spread his principles the more widely, he made use of the Masonic Lodges, but met with comparatively little success in France, except in the Lodges of Lyons and Montpellier. The doctrines of St. Martin were imported into Russia by Count Grabianka, a Pole, and Admiral Pleshcheyeff, a Russian, both of whom were successful in introducing them into the Masonic Lodges in that country, where they soon met with very wide acceptance. The Martinists at length became a very numerous sect, including in the list of their members some names of rank and influence. The favorite authors whose writings they chiefly consulted, were, besides St. Martin himself, those of the German Pietistic-school, such as Arndt and Spener. But the object of the sect was not so much to cultivate a speculative as a practical Christianity, by seeking to do good to all within the sphere of their influence, not only performing deeds of charity to the poor, but as far as possible, the extension of education and literature. The principal seat of the Martinists was the city of Moscow, where they established a typographic society for the encouragement of learning; and to accomplish this important object they purchased all the manuscripts, whether in prose or poetry, which were offered to them, publishing, however,

only such as appeared worthy of seeing the light. Their countenance was chiefly given to those writings which had a religious or moral tendency. Many of the works published by this society were translations from foreign language, but some very valuable original works, literary, scientific, and religious, were issued with their sanction. They established also a large library, chiefly consisting of religious books, to which all were admitted who were sincerely desirous of acquiring information; a school was founded at their expense; and deserving young men were assisted in carrying forward their studies, either in the country or at foreign universities. To the seasonable aid thus afforded, Karamsin, the talented Russian historian, was indebted for his education at the University of Moscow. Many of the Martinists, unable to contribute money in order to carry out the plans of the society, devoted their time and talents to works of benevolence, and more especially to the alleviation of human suffering. Some of this noble class of men sacrificed large fortunes, and even submitted to great privations, in order to fulfil the designs of this charitable and useful institution. The Martinists became, in process of time, a numerous and highly respected body of men, and their influence was daily diffusing itself more and more widely among the Russian people. Men of all ranks, in Church and State, hastened to join the Lodges of this noble band of *Freemasons*, which bade fair, had it been permitted to continue its operations, to be eminently instrumental in promoting the cause of Christianity and true civilization throughout the whole Russian Empire. But the rapidly increasing fame and influence of this noble sect, and more especially of their typographic society at Moscow, which was working wonders by means of the press, awakened suspicion and jealousies in the mind of the Empress Catherine II. She resolved, therefore, to put forth her utmost efforts to crush the sect; Novikoff, one of its leading and most active members, was imprisoned in the castle of Schlüsselburg; several of the nobles who belonged to it were banished to their estates, and several religious books which it had issued were seized and burnt as being subversive of the good order of the country. At the death of Catherine, the Emperor Paul, who succeeded her on the throne of Russia, liberated Novikoff, whose tragic story is thus briefly told by Count Krasinski:—"He recovered his liberty, but found a desolate home, his wife was dead, and his three young children were a prey to a terrible and incurable disease. The Emperor Paul, whose mad outbursts of despotism were the results of a mind diseased by a keen sense of wrong, inflicted upon him by his own mother, but whose natural character was noble and chivalrous, demanded of Novikoff, when he was presented to him on his liberation from the fortress, how he might compensate the injustice that had been done to him, and the sufferings to which he had been exposed. 'By rendering liberty to all those who were imprisoned at the same time when I was,' was Novikoff's answer. The labors of the Martinists, as a body, were completely checked by the persecution which they had suffered under Catherine, and they contented themselves during the reign of Paul with quietly propagating their opinions in their individual capacity. Under Alexander I., however, who was somewhat inclined to religious mysticism, the Martinists recovered, for a time, their influence in Russia, and Prince Galitzin, one of their number, was intrusted by the Emperor with the ministry of religious affairs and

public education. The imperial councils were now guided by men of piety and patriotism ; bible societies were openly promoted by the government, and religious books published by sanction of the Emperor. But matters completely changed on the death of Alexander. His brother Nicholas, who succeeded him, adopted a different line of acting. He suppressed bible societies, discouraged the progress of liberal religious tendencies, and by his whole course of policy, put an effectual check upon all the operations of the Martinists, and led to the total disappearance from the face of Russian society of a sect or body of men of whom any civilized country might well be proud.—*Gardner's Faiths of the World.*

"OUR HOLY AND OUR BEAUTIFUL HOUSE."

THIS was the holiness and beauty of the temple of Solomon, the wonder of then existing and subsequent ages : that magnificent building—*magnificent*, not in size, for many a Parish Church have we seen larger, but magnificent in the number, the variety, the cost, the richness, and the splendor of its adornments—surpassingly *magnificent* in the *wisdom* that contrived it, the *strength* that supported it, and the *beauty* that was so chastely yet so richly conspicuous in every part of the building—*magnificent* in the peace, harmony and fraternity that existed among the workmen engaged in its erection, for, it will be remembered, that, during the seven years it was in construction, such were the arrangements of Solomon, that not the slightest manifestation of discontent or dissatisfaction was ever exhibited by any of the 153,000 persons employed at the building—*magnificent* in the order of its construction, for there was not heard the sound of axe, hammer, or any tool of iron as it rose in its silent majesty to lose itself among the clouds—*magnificent* in the eloquence of its *symbolism* ; for, like its model and prototype the tabernacle of Moses, the Temple of Solomon was ordained of God to be a type of heaven, the dwelling-place, the abode of Jehovah ! Its three grand divisions were symbolical of the Universe. The outer courts, or grand floor, and the middle chamber were emblematic of the earth and sea, which all men might approach ; while its Holy of Holies, whose threshold no mortal dared to cross, where the *Shekinah*—the visible manifestation of the God of Hosts—was always present, and where the High Priest alone, and only one day in the year, entered and with fearful solemnity pronounced the name Jehovah, the great I Am, the Glorious Architect of the world, was an appropriate type of the dwelling-place of our Creator.

Well might Isaiah, in alluding to a building of such splendor and magnificence, call it "Our holy and beautiful house." But this holiness and beauty are equally applicable to every Church and Chapel erected for, and dedicated to, the worship of God. It is equally his temple—the place where prayer and worship are offered to Him—with that on Mount Moriah, which was composed of cedar, of silver and of gold—and ornamented with blue and scarlet and fine twined linen. Al- though the outer porch with its pillars, Jachin and Boaz, may be absent ; although you ascend not by a flight of winding stairs to the middle chamber, although the Ark of the Covenant and visible *Shekinah* be not there, All-Saints Parish Church is still the House of God—Our holy and our beautiful house.—*Amn.*

ORGANIZATION

OF THE

M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1862.

- M. W. William D. Coolidge, of Newtonville, Grand Master.
- R. W. Marshal P. Wilder, of Dorchester, Deputy Grand Master.
- " Henry Chickering, of Pittsfield, Senior Grand Warden.
- " Peter C. Jones, of Newton, Junior Grand Warden.
- " John McClellan, of Boston, Grand Treasurer.
- " Charles W. Moore, of Boston, Recording Grand Secretary.
- " Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
- W. Rev. Samuel Osgood, D. D., of Springfield, } G. Chaplains.
- " Rev. T. J. Greenwood, of Malden, }
- " William D. Stratton, of Melrose, Grand Marshal.
- " William H. Sampson, of Boston, Senior Grand Deacon.
- " C. C. Dame, of Boston, Junior Grand Deacon.
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- " Henry F. Thomas, of New Bedford, }
- " Wm. F. Salmon, of Lowell, }
- " C. J. Cleveland, of East Boston, }
- " James A. Dupee, of Boston, Grand Sword Bearer.
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- " J. W. Barton, of Boston, }
- " Benj. F. Nourse, of Cambridgeport, } Grand Lecturers.
- " E. D. Bancroft, Groton, }
- " Samuel H. Gregory, of Boston, Grand Chorister.
- " Irving I. Harwood, of Boston, Grand Organist.
- " Eben F. Gay, of Boston, Grand Tyler.

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| " William S. Gardner, of Lowell, | " 3. |
| " Chester L. Chamberlain, of Milford, | " 4. |
| " Enos Loring, of Hingham, | " 5. |
| " Henry Goddard, of Worcester, | " 6. |
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| " Rev. R. S. Pope, of Hyannis, | " 8. |
| " William S. Shurtleff, of Springfield, | " 9. |
| " E. P. Graves, of Greenfield, | " 10. |
| " John K. Hall, of Somerville, | " 11. |
| " William W. Baker, of Boston, | " 12. |
| " George H. Kendall, Deputy for Chili, South America, | " 13. |

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GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth was organized, and its officers for the current year duly installed, on the evening of the 27th ult., in the presence of a large assemblage of the Brethren. It was the second inauguration of the M. W. WM. D. COOLIDGE, Esq., as Grand Master, and was an occasion of much interest. At the conclusion of the ceremonies of installation the Grand Master read his annual address, which we give below. This was followed by the following Ode, written for the occasion by R. W. Brother JOHN K. HALL:—

Supreme Grand Master! we to thee
Again as suppliants bow the knee;
Our labor here can nought avail;
Without thy aid all efforts fail.

Let our Grand Master be thy care,
And let him thy rich blessings share;
Guide and instruct him by thy grace,
With wisdom to adorn his place.

Restore once more o'er all our land
That scene of a united band,
Where heart and hand in concert move,
And join in deeds of heav'nly love.

Unite again that broken chain,
From Ocean to our Western plain,
And to the North and South once more
That peace and harmony restore.

While prosp'rous we thy care forgot,
Unmindful of our pleasant lot;
Not heeding that by God 't was given,
To lead our thoughts to thee in heav'n.

But now let grateful incense rise;
The contrite heart thou 'lt not despise;
Accept our tribute we implore,
God of our fathers! bless once more.

This was followed by an eloquent and fitting Address by Rev. WM. R. ALGER, who never fails to interest and delight his audience. Old Hundred was then sung, and the Brethren were dismissed with a benediction by Rev. Brother W. T. GREENWOOD, of Malden, one of the Grand Chaplains.

ADDRESS OF THE GRAND MASTER.

Never, Brethren, in the history of this Grand Lodge have we been permitted to assemble when first of all we should acknowledge with more heartfelt and sincere gratitude the protecting love, the ever watchful and guiding care of a divine Providence than this on which this evening we are convened. When, as

I addressed you from this spot just a year ago, as I entered on these duties with a heart full of hopeful gladness, how little did we think of what the coming year was to develope, yet through it all our work of usefulness and charity has been blessed; and reverently and devoutly do I desire to acknowledge our dependence, and implore the continuance of divine aid to guide our deliberations in the future, in the words, that

"As He was with the fathers, so may he be with us."

Let me express to you, Brethren, how profoundly I appreciate the distinguished honor you have conferred upon me, and the sincere gratitude I feel at this renewed expression of your confidence and brotherly regard.

I judge by my own heart, Brethren, that I touch the key note in yours, when, at this early period of my annual address, I speak to you of our country. I know the intense excitement in which every one of you has shared the past year. I know it by your correspondence with me and by my frequent visits among you; and therefore while I admit most fully that sectarianism and political disputation has no place in the Lodge-room, love of country, honor, valor, fidelity, truth and justice have a place, and that on these themes you will bear with me; and while we are in the midst of this excitement and strife, and this outbreak of folly, madness and crime is being forced upon us by a portion of our people, let me, Brethren, if I can by any word of mine cheer your hearts to duty, and strengthen your trust in an Almighty Guide and Protector, let me utter a few thoughts at this time, and see if the principles of our institution do not guide us aright in this trial of our faith.

Our country had become enervated by prosperity and her officers corrupt and unfaithful; degeneracy was apparent; honesty, patriotism and subordination were dying out in our land; and as the lightnings of Heaven clear and purify, so this nation requires purification as by fire. Through this wholesome discipline we are passing; but if we will open our ears and our minds to the voice, almost audible, speaking to our hearts, and learn the lessons taught of purity, self-sacrifice, honesty, patriotism, and subordination; if respect for established usage, respect for age and authority so lamentably deficient in our day; if these are the lessons learned by such hard trials, our country will rise again, put on her beautiful garments, and be our pride and glory, and the hope of the world.

Let us show as Masons, by our example, this spirit of loyalty, subordination and fraternity, and the time will soon come when our prayers will be answered and this great madness be rebuked, our nation redeemed, and the end be glorious, and its great consummation be, a purified, patriotic, united, invincible and happy people—when our

"Hopes shall change to glad fruition,
Faith to sight, and prayer to praise."

Brethren, I might dwell on this theme, but I must hasten to the business portions of my address, and I am detaining you from the music of that voice we all so much love to hear.

Notwithstanding the preoccpancy of our minds, and the intense anxiety which

has pervaded all your hearts, the work of the Lodges has gone on to an unexpected extent, and there is but little falling off during the past Masonic year in the number of initiates. Number of Lodges in our jurisdiction is 121.

The number of initiates in 1858 was 1323; in 1859 there were 1188; in 1860 one thousand one hundred and seven. It cannot be reasonably expected that the present year will bear any proportion to the few preceding ones; but, Brethren, this I do not regret; it will be well for us to stop and breathe a while, and to let those who have borne this burden and heat of the day rest from their labor, and give them and all an opportunity to look back over the work that has been done, and gather strength for the present, and hope for the future; it will enable the Brethren to become more and better acquainted with each other, and the circumstances of the present year will afford many opportunities for the practical workings of our institution, which a continued course of prosperity does not afford. We are to show that our institution is no idle pageant, but that our symbols have inculcated duties in our hearts, and we must show that we are ready and willing to exemplify those duties in our lives; and though there may be fewer applicants for admission, keep the standard high and lofty, and remember that the honor of the institution is in your keeping, and see to it, that none but those possessing high moral, social and intellectual qualities are admitted to share our honors and our happiness.

The following Dispensations have been granted to new Lodges the past year:—

February 22. Lodge at South Dedham, to Brother Addison Boyden and others.

May 6. Bay State Army Lodge, 3d Regiment, to Brother Timothy Ingraham and others.

July 13. Pythagoras Lodge, at Marion, to Brother John D. Allen and others.

August 12. Massachusetts Army Lodge, No. 2, 16th regiment, to Brother Leander G. King and others.

September 16. United Brethren Army Lodge, No. 3, 17th regiment, to Brothers John F. Fellowes and others.

October 17. Fraternal Army Lodge, No. 4, 25th regiment, to Brothers Joseph B. Knox and others.

November 4. Bunker Hill Army Lodge, No. 5, 2d regiment, to Brother George H. Gordon and others.

December 24. Union Lodge, No. 6, in the 1st regiment of Massachusetts Cavalry, to Brother M. A. Moore and others.

Lodges have been Constituted and Consecrated; Corner Stones Laid, and Halls Dedicated at the following places:—

January 2. Constituted and Consecrated Hammatt Lodge, at East Boston, and Installed its Officers.

January 17. Constituted and Consecrated John Warren Lodge, at Hopkinton, and Installed its Officers.

June 24. Constituted and Consecrated Dalhousie Lodge, at Newton, and Installed its Officers.

September 20. Constituted and Consecrated John Hancock Lodge, at Methuen, and Installed its Officers.

September 20. Constituted and Consecrated Pacific Lodge, at Amherst, and Installed its Officers.

April 15. Laid Corner Stone of St. John's Episcopal Church, at Lowell, by Br. G. W. Warren, D. G. M.

May 30. Laid Corner Stone of First Universalist Church at Chelsea.

June 12. Laid Corner Stone of Howard Methodist Episcopal Church, at Cambridgeport—present the Grand Lodge.

January 22. Dedicated a new and most commodious Hall, at New Bedford, and Installed the Officers of Star-in-the-East and Eureka Lodges.

January 28. Dedicated new Hall, at Southbridge, and Installed the Officers of Quinebaug Lodge.

June 24. Dedicated new Hall at Newtonville.

September 20. Dedicated new Hall at Methuen.

September 24. Dedicated new Hall at Amherst.

November 12. Dedicated new Hall at Worcester for Montacute Lodge, and Installed its Officers.

We are largely represented in the army of the United States. We have the names of more than three hundred Brethren, a large portion of whom are officers. We have granted them six Lodges, and have done all that we could to spread over them theegis of our protection. We watch them with parental solicitude, and I am grieved to say, that among those held as hostages in Richmond, is our worthy and well beloved Brother, Capt. Bowman, Past Master of the Lodge at Clinton. Every effort that we can lawfully make for his exchange or relief, will be made, and so of all others of our band. You will unite your prayers, Brethren, for their safety and their honor; cheer them with your best words and counsel; and should they fall, honor their memories, and embalm their good deeds and heroism in the history and archives of your Lodges.

I take this occasion to mention how largely I am indebted to the District Deputy Grand Masters for their zeal and devotion. I have been most effectively aided by you, my beloved Brethren, and I most cheerfully acknowledge the great obligations we are under to you, for your prompt and generous devotion of time and talent to your duties. Nor can I omit to mention, in this connexion, how much my own duties have been relieved by the enlightened and sound knowledge of Masonic Jurisprudence of the Recording Grand Secretary. His pocket edition of the Trestle-Board and Digest of Masonic Law has been of great service to me, and should be in the hands of every Brother desirous of perfecting himself in Masonic culture.

Our beloved Brother, the D. D. G. M. of the Second Masonic District, has again plac'd us under obligations by his generosity; but as he is so continually doing these kind acts, to recount them would be more than my space will permit.

Let me recommend to you, Brethren, as far as in your power, to add to the impressiveness of our ritual the cultivation of music in your Lodge-rooms. The Grand Lodge have set an example, and we have had our spirits exalted and gladdened to-night by the stirring notes of the organ and the voices of our people in glad and holy unison for the return of peace in our land. Music is the language of love, gentleness, kindness, devotion, and how much it adds to the sun-

shine of our lives! The introduction of music will increase your enjoyment, elevate your taste, and add great impressiveness to your services.

I again commend to you that Lodges of Instruction be multiplied among you. Five or six contiguous Lodges might, with great profit and pleasure, unite, and delegations of five or ten from each, would make a most happy re-union of Brethren, meeting at each place once or thrice in a season, adding much to the pleasure of social intercourse, and by the employment of a lecturer, to a uniformity of work in our jurisdiction.

Let me say to you, Brethren, that the violation of the Constitution in the appearance at our communication of so many Brethren without their jewels, has become an evil and an interruption, to which I know you will most readily apply the remedy; and I take occasion here to state, that no officer of a Lodge can transfer his jewel to another, or appoint another to represent him in G. Lodge.

And now, Brethren, I close as I began, exhorting you to be loyal to your Government and faithful to your vows. We are not a political but a philanthropic and conservative institution, and throughout our land, whatever our political differences, we are a unit still, and come what will, we will do all we can to keep it so.

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

And wherever distress exists, there we can alleviate, if we cannot avert. Let us look up with a confiding spirit, and believe that if we merit it, we shall be guided right, and whether passing through the sunshine of prosperity, or under the cloud of sorrow, still it is a Father's hand that is leading us; and "Though the labor of the olive should fail, and there be no fruit on the vine—though the flock be cut off from the fold, and there be no herd in the stall, yet will we joy in the Lord, and trust in the God of our salvation."

PRESENTATION.

We noticed, very briefly, in our issue for November last, the presentation of a SWORD by the members, and a BIBLE by the Chaplain, of Mount Vernon Lodge, Malden, to Past Master GEORGE D. ALLEN, 1st Lieut. of the 5th Massachusetts Battery. Since then a full account of the interesting proceedings has been published in the Malden Messenger, which we should be pleased to transfer entire to our pages could we conveniently spare the necessary space. Not being able to do this, we content ourselves with laying before our readers the following eloquent extracts from the presentation speeches, which were uncommonly beautiful and appropriate. The first is from the address of Brother W. H. RICHARDSON, Jr., Senior Warden of the Lodge:—

PRESENTATION OF THE SWORD.

And now, my Brother, I present to you, in the name of the members of Mount Vernon Lodge, this SWORD with its accompaniments, the free gift of those whose love and esteem you have fairly won; and if but one act were necessary to cement

forever the high regard of every member of this Institution, the step you are about to take would call it forth.

Take it, my Brother, and may the noble cause in which you are engaged give to its edge a keenness, and to your arm a vigor, that shall conquer every opposing foe : may every flash of its glittering blade leave one rebel the less : may you never draw it ingloriously nor sheathe it dishonorably, and with it may you carve a name that shall shine as clear and undimmed as the polished surface which it bears.

We do not forget that the name of Allen bears an historic glory, and a revolutionary memory that will never die ; and may you emulate that steady patriotism and unflinching courage which make the names of Allen and Ticonderoga the watch-words of victory. Remember that

“In peace there ’s nothing so becomes a man
As modest stillness and humility ;
But when the *blast of war* blows in his ears,
Then imitate the action of the tiger.”

You will now have an opportunity to exemplify those cardinal virtues which are the true tests of the upright Mason, prominent among which stands fortitude, “that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger when prudentially deemed expedient.” You are now to exchange the gavel for the sword, and thereby discharge the duties you owe to the laws under which you live, keeping steadily in view the allegiance due to your country.

These spurs, too, are emblems of honor, suggestive of that open-eyed vigilance which is ever ready for the word of command, come when it may ; requiring, as Napoleon used to term it, a sort of “two o’clock in the morning” courage, and demanding great discipline, and great enthusiasm to guard against surprise. It is said of Suwarrow that even in peace he always slept fully armed, boots and all, and when he wished to enjoy a very comfortable nap, he used to take off one spur. Let his ready zeal be to you a lesson of fidelity.

Think not, my Brother, because you leave us you will be forgotten. Oh ! no, we shall follow you to the battle-field, and when the long roll beats to arms, we shall eagerly watch for the first intelligence that speaks of you and your command.

“ Our souls, much further than our eyes can see.”

We hope soon to welcome you home again ; and may you come with the great army that has preceded you, the heralds of a peace that has been won without a compromise of principle, and may it be a peace that neither tyranny abroad, nor corruption and treason at home, shall be able to overthrow or successfully disturb. So may we see again one Nation, bound together in glittering harmony, controlled by the great central idea of Unity and Freedom, and ready to do the World’s work.

And now, having discharged the duty allotted me, I bid you, in the name of Mt. Vernon Lodge ! and the glorious fraternity of which this is a branch, God-speed ! in your noble mission. You go to join those noble souls who have made the name of Massachusetts, the synonym of martial glory : you go to fill the places of those martyr-spirits who have fallen while bravely contending beneath the shadow of a Nation’s Capital for a nation’s life !—you go to fight for a principle against those who would ruthlessly and with profane hands destroy this glorious Union, with its priceless privileges and garnered hopes—the impersonation of a constitutional power, created by the people, cemented by the best blood of the world, and eternal

in its nature. And although in the visible contest it may at times look dark, and our cause may seem to waver, let us remember that an eternal principle forever renews itself and cannot be successfully overcome.

"Truth crushed to earth *will* rise again,
The eternal years of God are hers!"

He must be blind, indeed, who does not see that victory, though postponed, is surely ours. Events march, and every hour sees that sentiment so dear to the American people, "Liberty and Union," deepening with irresistible power.

The defeat at Bull Run and Lexington were only temporary checks, shocks, which were required to awaken you and millions more, to the importance of the achievement of that greater glory which is to come—*sure as the Will of God.*

Soon shall we see the light of victory gleam from the crest of our young chieftain, McClellan. He will take from their resting places the sacred dust of those who have fallen—the gallant Ellsworth—the daring Greble—the brave and accomplished Winthrop—the heroes who fell at Baltimore—Lyon the lion-hearted—the lamented Baker, and scatter that precious seed until there shall arise an army so numerous, that rebellion shall be forever crushed, and Freedom, Liberty and Union stand forth as the representatives of a redeemed nation. Until that hour shall arrive, let our young men go forth, prepared to conquer or to die; and let this be our benediction upon you—

"On! on! to the glorious strife,
Your sword our freedom shielding,
Nay resign, if it must be so, even life,
But die at least unyielding."

PRESENTATION OF THE BIBLE.

[By Rev. T. J. GREENWOOD.]

Bro. Allen—You are in the midst of a solemn scene. I know that your spirit is overwhelmed with its many affecting considerations, and weighty responsibilities. You have received these tokens of fraternal regard from the members of the Lodge over which you have so happily presided. And in addition to the eloquent words which have borne the presentation, even the gifts themselves, have tongues, to remind you of the trials and difficulties eminent in your way. With a view to turn your thoughts to a higher, a holier, and more welcome theme, may I be permitted to ask you to accept a slight token of my personal and brotherly regard. My Brother, you know my vocation, and the principles of my faith. And though our religious thoughts have not run in the same channel, yet we both reverence the DIVINE TEACHINGS—the WORD of GOD! And as a minister of that Word, permit me the pleasure of presenting to you, as a token of personal esteem, of Christian affection, and as a witness of the intense and anxious interest with which, for weeks, I have looked forward to the transactions of this hour, and the scenes which may ensue—THIS LITTLE GIFT. I know it is of humble outside seeming; and in this regard but of little value; yet it is no less than the *Great Light of Freemasonry*, which we are all taught to heed.

It is the WORD of GOD. It has treasures for you. It is the record of the WILL of my Father—*your* Father—*our* Father—the Father of the spirits of all flesh, leaving to us the glorious bequests of Immortal Good to her children; while it illuminates the pathway in which obedience requires us to walk. In these re-

spects it is of inestimable worth. Its treasures are richer than rubies: they are of more value than refined gold; and all you can desire is transcended by its riches.

It is not, then, for its outward worth or seeming that I present it, but, *emphatically, for its intrinsic value alone!* Not that it may be laid up with the records in the archives of the Lodge as a memorial, even of the transactions of this interesting hour; but that it may be constantly borne with your person, and worn near your heart; that the perusal of its contents and thoughts upon its teachings may employ the leisure moments you may find, in the midst of the busy and exciting scenes in which you may be placed! It will open to your mind treasures which will not be enkered by the rust of earth; and joys that are not startled by the clangor of resounding arms—things which are not wasted by the breath of decay; and thoughts of good to come, transcending the best blessings of this lower world.

Should you live, its pages will speak to you of the preserving goodness of the Almighty Father,—of the constancy of His care, the faithfulness of His guidance, and the fulness and freeness of His everlasting love. Should you *fall*, as fall sooner or later we all must, it will open to your expiring gaze visions of glory and of peace as lasting as the Throne of God.

PRESENTATION OF P. M. DIPLOMA.

[By R. W. JOHN K. HALL, D. D. G. M.]

Bro. Allen—It is not remarkable that from a Lodge bearing the name of that hallowed spot where repose the ashes of the Father of our Country, should go forth those imbued with his sentiments of patriotism, ready to do battle for that country, and to give his life, if need be, for the sacred cause. It is well that Mt. Vernon should respond to the call of duty and patriotism; and since *that Mount Vernon* cannot restore to us our Brother again to fight the battles of his country, since we cannot reanimate his ashes, that we should keep alive his virtues, and send forth those from *our Mount Vernon* who will honor him and the Lodge.

And with this confidence in you, Brother Allen, the Grand Lodge of Massachusetts present you with this Diploma of a Past Master, in acknowledgment of the faithful performance of the duties intrusted to you, certifying that you have been, and trusting that you ever will be, a shining light to your Brethren.

And we feel satisfied that the sword which you have taken up will never be drawn in the cause of injustice or oppression.

“ And may its *hilt* be bless'd by *Faith* in God,
While you seek succor from his holy word;
Its *blade* be *Hope*, for while in him you trust,
He will protect you, for your cause is just.
But on its *poin*t let *Chari'y* e'er dwell:
The foe once vanquished, hostile feelings quell;
To him extend a Brother's welcome aid,
And heal the wounds which sterner duty made;
So shall *Mount Vernon* look on you with pride;
While true to them, his virtues are your guide.
So shall you honor that Masonic name,
Which he, our Brother, cherished more than fame.

GRAND ORIENT OF FRANCE.*

Your committee received too late for review the last year, the Calendar of the Grand Orient of France, from which we gather and translate the following statements.

The Grand Orient of France is composed

1. Of one Grand Master.
2. Two Assistant Grand Masters, appointed by him.
3. Three Grand Dignitaries and Seven Grand Officers of Honor, named in the terms of the constitution.
4. Council of the Grand Master of twentyone members, named by the Grand Orient.
5. All the Presidents or Masters of the Lodges or delegates appointed in their places, but no delegate is admissible without the consent of the Grand Master.

The Grand Master is the supreme head of the Order—the representative of Masonic power with strangers, and the official organ of government. He is the executive, admistrative and directing power.

He presides in all Masonic re-unions which occur, announces the decrees and decisions of the Grand Orient, and convokes all assemblies ordinary and extraordinary.

He has the power of suspending the Charters of all Lodges, and all Masons who fail of respect to the laws of the country, or infringe upon the principles and statues of the Order.

He has power to remit all penalties incurred by Lodges or individual Masons.

He can for special reasons delegate his powers to a member of his council, a member of the Grand Orient, or to any other Mason.

The Grand Master with his Council has powers provided by the Constitutions, in matters pertaining to the Grand Orient, its Chambers and Committees. He decides in the last resort upon all appeals of the Lodges, and of individual Masons.

He has power to revoke, to revise, and decide in the last resort, all the affairs which interest the Lodges and the individual Masons.

No member of deputations and visitor can be admitted to the Grand Orient unless he has the rank of Master.

His Royal Highness Prince Lucien Murat is the Grand Master of the Order.

The Constitutions and Rules of Order are given in *extenso*, but our limits forbid their insertion. The following is the list of Grand Masters at the dates specified :—

- 1725. Lord Derwentwater.
- 1736. Lord Compte D'Harnoester.
- 1738. Le Duc D'Antin.
- 1743. Louis de Bourbon.
- 1771. Le Duc de Chartres.
- 1795. Roettiers de Montaleau.
- 1806. S. M. Joseph Napoleon.
- S. M. Joachim Murat and Prince Cambaceres, Assistant Grand Masters.
- 1852. S. A. R. Prince Lucien-Charles-Napoleon Murat.

*Maine Report on Correspondence.

CASE IN JURISPRUDENCE.

WE take the following interesting cases from reports by the Committee on Jurisprudence, in the Grand Lodge of Maine, of which our intelligent Brother R. W. WM. P. PREBLE is chairman:—

BALLOTING FOR CANDIDATES.

The D. D. for the First District reports as follows:—

“In one of the Lodges of the District, at a stated meeting, two applications for the degrees in the gift of the Lodge were acted upon. One of the candidates was *accepted*, and the other *rejected*. At a subsequent stated meeting of the Lodge, the fact appeared that a *Master Mason*, not a *member* of the Lodge, had *acted* upon the two applications named; and the Lodge then proceeded to re-consider the former action, and *voted* again upon both applications, and elected both candidates.

“The W. M. not feeling perfectly satisfied with the action of the Lodge in the matter, called on me with this statement, before any degree had been conferred on either candidate. It is not necessary for me to recapitulate any reasons here for the rulings made, and I therefore only present the action had in the case. By my direction, the W. M. ordered the Secretary of the Lodge to furnish a full and complete list of all the members of the Lodge, and this was placed in the hands of a trusty and well qualified Brother, who notified all members in person, that could be found in the jurisdiction, of a *special meeting* of the Lodge, and for the purpose of considering the matter in relation to these two applications. A return of his doings was made to the Lodge at the special meeting, by which it appeared that he had endeavored to find every member of the Lodge, and had actually notified nearly all in person.

“I was present at the meeting, and after the Lodge was opened, by request of the W. Master, presided. I stated to the Lodge that I had examined the matter as fully as I had had opportunity to do, and was prepared now to give my decision. The voting at the *first* meeting, upon the application of the candidate who was *accepted*, I *deemed regular* and legal, inasmuch as the person voting, who *was not a member*, could not by any possibility have *changed the result*. In the other case, I *deemed* that the candidate might be balloted for again, inasmuch as the *result might* have been changed by the vote of the person not a member. The second balloting at the second meeting I *deemed irregular*—as in the *one instance unnecessary*, and in the other *illegal*, as *no notice* of such intended action *had been given to the members of the Lodge*. I therefore ordered a ballot to be taken upon the application of the candidate who had been rejected at the first meeting, and he was unanimously elected to receive the degrees in the gift of the Lodge. The gentleman was that evening made a Brother, and is now a M. M. in good standing, and I have no doubt will be an honor and a benefit to the Craft. I have thus presented the matter as succinctly as possible, and ask for the decision of the Grand Lodge upon the decision. I have acted according to the best light I had, and if wrong in my decision, I hope and trust no serious injury will result therefrom.”

As the candidate accepted received all the ballots cast, manifestly the illegal vote could not have changed the result, and the second ballot was erroneous.

The candidate rejected might have been black-balled by the illegal vote. The mode recommended and adopted is liable to the objection, that it includes the re-consideration of the ballot when the result was unfavorable; we cannot therefore approve of the course, although in this case every possible precaution seems to have been taken to prevent any complaint of surprise.

The preferable mode in such case would be, for the candidate to present a new petition, which would then take the usual course, and if the rejection was occasioned by the illegal vote, he would be elected. This course is only liable to the objection that it necessitates the delay of a month; while it is the unanimous opinion of Masonic writers and Grand Lodges, that the unfavorable ballot cannot be reconsidered.

NON PAYMENT OF DUES.

The Committee on Masonic Jurisprudence, to whom was referred the decision of the D. D. G. M. in the 3d Masonic District, in 1860, have had the same under consideration, and report. He reports:—

“In many of the Lodges there is a by-law to the effect that a member neglecting to pay his dues for a certain length of time shall forfeit his membership.

“Under this by-law, after the expiration of the time specified, in some Lodges the Secretary strikes the names of all delinquents from the roll at his own discretion, in others he does it by order of the W. M.

“I have uniformly expressed the opinion that the only proper way to execute this by-law, was for the Secretary to report to the Lodge the names of the delinquents. The W. M. should then order notice to be served on such delinquents to appear before the Lodge, on a designated evening and shew cause, if any they have, why their names should not be stricken from the roll. That this notice should be brought home to the delinquents, and on the evening specified, if the delinquents appear, their excuse should be heard, and the Lodge should decide on its validity. If they do not appear the facts should be made manifest to the Lodge *ex parte*. And the penalty should only be inflicted by the vote of the Lodge after they had had an opportunity to offer their excuse if they wished so to do. I have reason to believe that this by-law has been sometimes used for the purpose of getting rid of members against whom no charges could be sustained.”

No Mason should ever be deprived of his privileges of membership, either in fraternity, or in his private Lodge, without due notice and trial.

BY-LAWS.

The committee are of opinion that a code of By-Laws is not the proper place or Moral Disquisitions, or for establishing and defining the duties of the installed officers of the Lodge, particularly those of Master and Wardens, or for prescribing what shall be the conduct of the members of the Lodge; these all being set forth in the ancient Charges and Constitutions, and in the Installation service, every Lodge must observe them; and if the Master does his duty, there is no danger but the Lodge will be more thoroughly versed on these matters than if their By-Laws, with which very few of the members are conversant, were encumbered by them. It is perhaps well, although some may say it is an encroachment on the rights of the Master, for a Lodge to establish rules of debate; but if established, the committee do not regard them as *by-laws*, or as appropriately included among them.

In these days of intense light, when every farthing candle imagines itself to be a Drummond Light, Solons and wise men innumerable spring forth from every Lodge, and failing of other means by which they can cause their light to shine before men, they conceive the idea that the By-Laws of their Lodge need tinkering, and that they are just the men for the emergency. The consequence is, that

although the By-Laws of many of the Lodges have been once sanctioned and approved by this Grand Lodge, yet many of them have been altered so often that very little of the original By-Laws remain. The members of many of the Lodges think that after the By-Laws of a Lodge have been approved by this Grand Lodge, they have the right to alter and amend their By-Laws as often as they please, and that they need not be submitted for approval.

The committee deem this to be a very serious mistake : they fully concur with the decision in Moore's Digest, p 54, that " a Lodge may make its own By-Laws, subject to the approval of the Grand Lodge ; but it cannot suspend them, nor any part of them, nor can it rescind, repeal, abrogate or amend them, without the consent of the Grand Lodge."

ANCIENT BANNERS AND STANDARDS.*

BANNERS have been in use from the earliest ages, Zenophon gives us the Persian Standard as a golden eagle mounted on a pole or spear. The raven has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah, the prophet, in his seclusion by the brook Cherith; and it was a well-known ensign of the Danes at the time of their dominion in this country. In the year 742 a great battle was fought at Burford in Oxfordshire, and the Golden Dragon, the standard of Wessex was victorious over Eihelbald, the King of Mercia. The banners of several of the Saxon Kings were held in great veneration, especially those of Edmund the Martyr, and of Edward the Confessor. The latter displayed as an ensign a cross glory, between five martlets, gold, on a blue field, and which may still be seen on a very ancient shield in the south aisle of Westminster Abbey. When William the Norman set out to invade England, he had his own ensign, the Two Lions of Normandy depicted on the sails of his ship, but on the vessel in which he himself sailed, besides some choice relics he had a banner at the mast head, with a cross upon it, consecrated by the Pope to give sanctity to the expedition. Indeed it has been the practice in every age for the Pope to give consecrated banners whenever he wished success to any enterprise; numerous instances of which might be cited in very recent times. And in our own army down to the present day whenever any regiment receives new banners (or colors, as the modern term is,) the regiment is drawn out in parade, the colors are then blessed by the prayers of the chaplains, and afterwards generally presented to the regiment by the fair hand of a lady of rank or distinction.

The ancient Egyptians used a great variety of standards, each regiment and company had its own peculiar banner or standard, which were consequently very numerous and various in their devices. A beast, bird, or reptile, a sacred boat, a royal name in a cartouche, or a symbolic combination of emblems, were the most common forms. As they appear to have been objects of superstitious veneration that were selected for this purpose, they must have contributed greatly to the enthusiasm so highly valued in battle; and instances are common in all

*From the London Freemasons' Magazine.

history of desponding courage revived, and prodigies of valor performed on behalf of those objects which were so identified with national and personal honor.

We have in the Ninevah sculptures some highly interesting specimens of the ancient Assyrian standard, consisting principally of two varieties which may be seen on inspecting these sculptures in the British Museum.

Cæsar has recorded a fine example of patriotism to the credit of one of his own officers when he attempted to land his Roman forces on our shores, and meeting with a warmer reception than they anticipated from the Britons, considerable hesitation arose among his troops, but the standard bearer of the Tenth Legion, with the Roman eagle in his hand, invoking the gods, plunged into the waves, and called on his comrades to follow him, and do their duty to their general and the republic; and so the whole army made good their landing.

Allusions to standards, banners, and ensigns are frequent in the Holy Scriptures. The four divisions in which the tribes of Isreal marched through the wilderness had each its governing standard, and tradition has assigned to these ensigns the respective forms of the symbolic cherubim, seen in the vision of Ezekiel and John,—that of Judah being a lion; that of Rueben a man; that of Ephraim an ox; and that of Dan an eagle.

The post of standard-bearer was at all times of the greatest importance, and none but officers of approved valor were ever chosen for such a service; hence, Jehovah describing the ruin and discomfiture which he was about to bring on the haughty King of Assyria, says—"And they shall be as when a standard-bearer fainteth."

MASONRY IN MINNESOTA.

THE ninth annual meeting of the Grand Lodge of Minnesota, was held at St. Paul, in October, 1860. In the rapid growth of the Order in that new State of the northwest, it is a pleasure to find the prevalence of correct sentiment presented by the Grand Master, A. T. C. Pierson, in his annual address.

MISSION OF MASONRY.

I believe that Masonry has an earnest, practical mission; that it means something; that when it says, you shall not throw stones, it means just that, and should be obeyed accordingly. That our symbols mean something; that their teachings are not an empty farce—of no use but to say to the world, see, our teachings are Christian, come join us; that it requires its disciples to be honest men, demanding honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; that it requires us religiously to keep all promises and covenants, though made to our disadvantage, and though afterward we may find we might have done better. Nothing should make us break a promise unless it is unlawful or impossible. The obligations of Masonry are not fulfilled in contributing to the relief of Brethren in distress. The objects and ends of Masonry are not accomplished in pecuniary relief; that can be done outside as well as inside of the Order. Something more, far stronger, is required. Something to reconcile man to his kind; kindly sympathy in all its varieties; cordial and wide-spread benevolence. Where there is strife and hatred among

Brethren, there is no Masonry, for Masonry is peace, brotherly love, and concord. The true Mason thinks no evil of his brother and cherishes no designs against him. As to censoriousness and calumny, most salutary and stringent is the curb which Masonic principles, duly carried out, apply to our unbridled tongue.

S U D D E N D E A T H .

WE find the following notice of the sudden death of the late Brother Rev. O. J. FERNALD, Grand Chaplain of the Grand Lodge of Maine, in the proceedings of that body in May last. It is an eloquent tribute to a worthy man and Mason :

“ Our Brother was in the city on Monday to attend this communication of the Grand Lodge. He received news of the death of a friend and parishioner, and a request to attend the funeral. Ever prompt in the discharge of his duties, he at once set out to return home, where, alas ! he never arrived alive. He had been in ill health since two years, and had become somewhat prostrated. This prostration rapidly increased on his way home, and when he arrived at Rockland, he was insensible. Warm and devoted friends and the most skillful physicians did all that human power could do to stay his departing spirit—but all in vain. The fiat of the Supreme Grand Master had gone forth. Our Brother sank during the day, and at eleven o'clock Tuesday night fell into that sleep that, in this world, knows no waking. But though the summons came thus suddenly, we confidently trust it did not find him unprepared. His work was done, and well done. Like a faithful Mason, he fell at his post, with his armor on. But though dead, he still lives. He lives in his works ; in his services to his fellow men ; in the memories of his Brethren ; and in the example he has left us of a true man and faithful Mason. While we mourn that he should be snatched from us in the prime of his usefulness, we have the joyous consolation, that our loss, irreparable as it is, is his infinite gain. For ‘ sustained and soothed by an unfaltering trust ’ he approached his grave, ‘ like one who wraps the drapery of his couch about him, and lies down to pleasant dreams. ’ But his death concerns not him alone ; it speaks to us, in tones that cannot be misunderstood—‘ Be ye also ready. ’

“ ‘ Death, like an ever-flowing stream
Sweeps us away—our life 's a dream—
An empty tale—a morning flower—
Cut down and withered in an hour. ’ ”

I L L U S T R A T I O N S O F C O R N , W I N E , A N D O I L .

MAY the seeds of the Corn scattered on this stone remind us of the seeds of God's Word sown plenteously in the Lord, and for which the blood of martyrs has been shed to nourish, that they may bring forth fruit of a hundred fold in our hearts, and yield a plenteous harvest on that day when the Lord shall come to gather up the wheat into his garner.

We pour Wine on this stone. We anoint it with Oil as emblems of bliss and consolation ; may they be regarded as types of the good things which the Most High has reversed for those his true and faithful servants who, after the day of trial and affliction here on earth, shall hereafter receive the cup of blessing, and be anointed with the oil of gladness above their fellows.

MASONIC CHIT CHAT.

Masonic Presentation.—The friends of Br. WILLIAM PARKMAN, Esq., will be gratified to learn that he was complimented on Christmas Eve by his Companions of the De Molay Encampment of Knights Templar of this city, with the presentation of a massive rich and elegant tea service of silver. It was the individual gift of members of that body, as a token of their personal respect and affection for the recipient, and of his valuable services as their late Commander. The presentation speech was made by Sir Knight Bailey, the present Commander, to which an appropriate reply was made by Sir Knight Parkman. Speeches were also made by Dr. Lewis, Rev. Mr. Alger, and others. The articles were manufactured by the Messrs. Bigelow Brothers & Kennard, and are worthy of the high reputation of that house for elegant workmanship.

There is a story circulating in the papers that Garibaldi has been elected Grand Master of the Grand Lodge of Italy. Garibaldi is, we believe, a Mason, but the Grand Master of Masons in Italy is the Chevalier Negra, the present representative of Italy in Paris.

Jews were first introduced into England from Normandy, by William the Conqueror, at the close of the 10th century.

It appears by the Proceedings of the Grand Lodge of New Hampshire, that there are in that State seventyone Lodges, with an aggregate number of 2,591 members. During the past year 278 have been initiated.

Republican Lodge, Greenfield.—Officers for the current year—David Lyon, M.; Geo. A. Kimball, S. W.; Rev. S. R. Jones, J. W.; Henry C. Willard, S. D.; E. J. Rice, J. D.; L. L. Lucey, Treas.; E. P. Graves, Sec'y.

Germania Lodge, Boston.—Officers for the current year:—Lucas Huberstroh, W. M.; Adam Bennighof, S. W.; Charles Hess, J. W.; Fred. Siebert, Treas.; Geo. J. Walther, Sec., No. 1 Boylston street.

Aberdour Lodge.—This new and promising Lodge, which has been working the past year in this city under *Dispensation*, was duly constituted, and its officers were installed on the 30th ult. under a *Charter* granted at the late meeting of the Grand Lodge. The ceremonies were performed by the Grand Master, assisted by his officers, in the presence of the members of the new Lodge and their initiates. At the conclusion of these the Brethren in attendance were invited to the banqueting hall, where a pleasant hour was passed.

The officers installed are as follows:—

P. Adams Ames, Master; John Stetson, S. W.; Thomas J. Lee, J. W.; Joseph J. Whiting, Treas.; Benj. F. Stevens, Sec.; H. Weld Fuller, M.; Chas. J. Danforth, S. D.; Chas. H. Allen, J. D.; Henry F. Spencer, S. S.; David M. Hodgdon, J. S.; Albert J. Whiting, I. S.

The Lodge is composed of young men of high intelligence and good social position, and it can hardly fail to take a prominent place among the best Lodges in the jurisdiction.

History of the Rebellion.—The first volume of this valuable comprehensive history of the Rebellion is now completed, and is for sale by the publisher, F. Gerhard, 81 Nassau street, New York, and probably by the booksellers generally, at \$2, neatly bound in cambric. The author is ORVILLE J. VIGOR, Esq., and the work is one of great interest and value as well for present use as future reference.

Old Colony Lodge, Hingham.—Officers for the current year:—Edwin Wilder, 2d, W. M.; Luther Stevenson, Jr., S. W.; Alfred L. Rouell, J. W.; Royal Whiton, Treas.; Chas. N. Marsh, Sec'y.; E. Waters Burr, S. D.; Henry Fearing, J. D.; A. B. Bates, S. S.; H. Stephenson, J. S.

Anger is not only a moral, but a personal deformity. It distorts the features as it agitates the mind. Beware, lest your attached friends see you in this odious disguise.—*Dr. Oliver.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

FEBRUARY 1, 1862.

N. 4.

LOGGES IN THE ARMY.

WE referred in a recent article to the great increase which had recently taken place in the Masonic Lodges of the Army, and the subject is so important and interesting that we feel impelled to return to it. We have not at hand all the statistics necessary to enable us to state the exact number of ARMY LODGES instituted by each State, or the number of Masonic Brethren who are at present serving in the United States army; but after examining the subject as carefully as in our power, we do not think we are far from the truth, when we estimate the number of the latter to be not less than ten thousand. This estimate has reference to our own army, only, and it is probable that there is at least an equal number of Masons in the Southern army. This remark might at first sight appear to reflect injuriously upon the principles of Masonry, and to be in direct contradiction to those claims which we have often put forward in its behalf, as being, in its fundamental and essential principles, a staunch upholder of loyalty and obedience to the constituted authorities. Such an idea as this, however, would be quite erroneous, for it would overlook altogether the important fact, that as we now know, on unquestionable evidence, that serving in the army of the South is, to a large extent, not a matter of choice, but of stern and real necessity. No conscription, such as we read of in the wars of the Old Napoleonic Empire, could be more cruel and tyrannical than the system by which the Southern Leaders have filled the ranks of their regiments. No choice is left to the unhappy conscripts there, beyond the alternative of utter ruin, expulsion and beggary—not to speak of the endurance of personal ill-treatment—and the joining the ranks of the rebels. We are not referring to this matter in a

political point of view, but simply with the design of showing the actual position—and a very unhappy one it is—held by a large number of our Brethren in the South. We have good reason to believe that a very large proportion of the Masons now in arms against the Union, have been coerced in the way we have shown, and that at heart not only they, but a large number of their rebel companions in arms, are loyal to the Constitution, and will gladly avail themselves of the opportunities likely soon to be afforded by the progress of the Union armies, to escape from their anomalous and painful position.

Looking at the matter in this light, which we believe to be the true and just one, any hesitation that we might feel as to regarding the Masons in the Southern army as Brethren, will be done away with. Indeed the very circumstances which have forced them into so unhappy a situation, will in themselves form an additional incentive to fraternal sympathy on our part. To come then to the practical bearing of the subject under consideration. There can no longer be any doubt that the Civil War in which we are engaged, has now reached a point when fierce and frequent struggles are likely to occur almost every day, and in every direction. The contemplation of such scenes is enough to wring the heart even of the strongest and the sternest. The patriot cannot, and will not, hesitate, nor allow any feelings, however generous and noble in themselves, to make him swerve from the path duty. His country must and will be his first consideration, and his motto that of Hector in the Iliad:—

“ The one best omen is our country’s cause ! ”

But exactly in proportion to this faithful obedience to the call of Duty and Patriotism, will be the grief, the anguish of heart, with which he sees himself compelled to march along a war-path flooded with the blood of Brethren. War in any phase and form, is a terrible calamity, one of the direst curses cast upon our unhappy world by the Fall of our first parents, and though the brave man will not shrink from it when Duty calls him to the field, none but the unreflecting, the foolish or the wicked, will ever regard it in any other light. But when war has to be waged, not against foreign foes, not to repel the invader from our shores, or to maintain the honor of our flag and the rights of our country, against the insults and the inroads of the stranger, but against Brethren and fellow-countrymen, banded together in a mad and unholy league against the laws and Constitution of their Fatherland, the name of WAR assumes a terribly augmented significance and horror ! It is in truth a war of Brethren, on a larger scale ; and what scene in the whole history of the Bible thrills our hearts more painfully and powerfully than that first unholy type of all after Civil War, the murder of Abel by his Brother Cain ? The very

name of Civil War is as a dread magician's spell, that calls up before the view of mourning memory, some of the most painful and distressing pictures in the whole panorama of history ; for whatever be the cause—whether it be that the nearness of relationship gives intensity to the animosity of the combatants, certain it is that no wars in the annals of the world have been so sanguinary and so remorseless as those of kinsmen and countrymen against each other. To no other kind of War does Byron's powerful pictorial sketch so entirely and so graphically apply :—

“ What boots the oft-repeated tale of strife :
 The feast of vultures and the waste of life ?
 The varying fortunes of each separate field,
 The fierce that vanguard and the faint that yield ?
 The smoking ruin and the crumbled wall ?
 In this the struggle was the same with all !
Saves that distempered passions lent their force
In bitterness that banished all remorse.
 None sued, for Mercy knew her cry was vain.
 The captive died upon the battle-plain :
 * * * * *
It was too late to check the wasting brand.
 And desolation reaped the famished land :
 The torch was lighted and the flame was spread,
 And Carnage smiled upon her daily dead.”

Some of these lines, alas ! apply with only too great truth and force to the present and approaching state of our country, lately so prosperous, peaceful and happy, and now distressed and distracted by the miseries and the horrors of intestine strife ! Rather, however, would we endeavor to apply, even in some very small and partial degree, a remedy to these miseries, than indulge unduly in an unavailing mourning over them. And such a remedy, or perhaps we should rather say alleviation, may, we confidently believe, be found in our Institution, as now developing itself in the **LODGES** of the **ARMY**. These Lodges will tend greatly to foster, develop and extend the Masonic spirit, and to give it a more prompt and practical action, than it would otherwise be likely to acquire. Civil War, as we have said, is wont, as it advances, to excite the fury of human passions beyond all other strifes, and, paradoxical as it may seem, none are so forgetful of all brotherly love, as brothers once ranged in battle against brothers. Here then is plainly and pointedly the sphere for the noblest and most natural action of Masonry. Brotherly Love, Charity, Benevolence, are the foundation-principles of our **ORDER**, and the man who is wanting in these is unworthy of the name of Mason. In proportion then, as the alienating and embittering influences of civil strife are widening the breach between the already too far divided sections of our country, and destroying the golden bond of Brotherly affection, that once united us so

happily together, be it the glorious part of our BROTHERHOOD to watch and wait, with steady patience and unremitting vigilance, for every opportunity that may offer, of restoring and regaining the lost links of that beautiful and blessed chain! Such opportunities will not be rare or slow in their occurrence. Not a few have already been afforded, and we rejoice to say, have not been neglected. Here is one out of several incidents which have come to our knowledge:—We copy the account from a contemporary of recent date—“An officer of the Massachusetts First, being recently taken seriously ill at Little Marlboro, a prominent Secessionist of that place caused him to be removed to his house, where he was treated with the utmost care, attention and kindness. *Freemasonry was the secret of this act, and it is gratifying to find that fraternal obligations are not forgotten among the bitter hostilities war engenders.*”*

It is, indeed, most “gratifying” to every humane, to every Masonic heart, to learn that such is the case, and fervently do we pray that this spirit, fostered and promoted by the Brethren of our Order in the Army, may diffuse itself widely amongst their companions in arms at large, so as to lighten and relieve this unhappy strife of some, at least, of its miseries and horrors. Our sentiments are too well known, and have been too plainly and decisively expressed, for us to fear the incurring of any imputation, in consequence of these remarks, upon our loyalty and patriotism. While on the one hand, we are too conscious of our duty in conducting a Masonic journal, to allow it to become an organ of political controversy, on the other, we have never hesitated, and will never hesitate, to insist upon the principle, that, *loyalty to the Constitution and Flag of our country, is an essential part of our duty as Masons.* This is, in fact, the true “higher law,” which overrides and overrules every other; and we

*Since writing the above we have met with the following in the Kennebec Courier:—

Brothers in War. One of the pleasant occurrences connected with the war, which is worthy of being told, is an effort of fraternal regard on the part of some of the Masonic Brethren in the South. Some of the members of the craft in one of the Southern cities, visited the Northern prisoners of war confined in the jail. It was done under the lead and direction of the Grand Master of the State. The names of all who belonged to the Order were taken, and a few days subsequently a suit of clothes was provided for each of the Brethren. Steps were taken to have good and proper food furnished to the well, and appropriate nourishment and medical attendance to such as were sick or suffering from wounds. Fifteen of the prisoners thus cared for were from the New York jurisdiction, and others from various parts of the North and West.

Certainly an institution which has such an effect to calm down the passions and do an act of kindness to those held to be enemies, has something in it intrinsically good. While all moral institutions, and the church even, have been sundered by the present civil conflict, thank Heaven there is one noble band of Brothers coming down to us from the light and virtue of past ages, which brings enemies in war to the fraternal embrace of Brothers in “Faith, Hope and Charity.” Such conduct admonishes us to have *faith* in God, *hope* in immortality, and *charity* to all mankind.

heartily adopt and endorse the sentiments enunciated more than two thousand years ago, at Athens, by the patriot-poet Sophocles :—

“ As to myself, it is and was of old,
 My fixed belief, that he is vile indeed,
 Who, in the general State his guidance claims,
 Dares not adhere to wisest policy,
But keeps his tongue locked up for fear of somewhat.
 Him, too, I reckon nowhere, who esteems
 A private friend more than his Fatherland.
 Nor would I count among my friends
 My country's enemy : for, well I know,
She is the bark that brings us safe to port :
 Sailing in her, unswayed by side-long gales,
 We make the only friends we ought to make.”

It is, however, by no means inconsistent with these principles, that we should desire to foster and cherish feelings of brotherly love and sympathy between the members of our Order. Would that our influence could extend and exercise some healing power even beyond the limits of the Brotherhood, and assist in recalling into the circle of family affection all those who have so madly been induced, first to desert, and then attempt to destroy it. With a large number of our Brethren, we believe that our words may have some weight, and we would earnestly and affectionately impress upon them the duty and importance of cultivating in the Army Lodges, that practical spirit of Brotherly Love, which shall lighten the labors and the hardships of the soldier's life, to themselves and their comrades, and which shall relieve Civil War of some of its direst horrors. Do your duty (we would say to them) to your COUNTRY, and also do your duty to your BRETHREN. Be manly in the fight, be merciful as Masons in the hour of victory.

ESSEX LODGE—SALEM.

THIS is one of the oldest, as it is one of the best, Lodges in the jurisdiction of Massachusetts. It was originally chartered in 1779, having for its first Master Brother Robert Foster, who is distinguished in the local revolutionary history of the town from his connection with the affair at Essex Bridge. He was one of those hardy mechanics of New England to whom the success which followed the battle at Bunker's Hill is so largely attributable. The Lodge prospered for the first four or five years of its existence, but being composed mostly of mariners, including many masters of vessels, who were necessarily much absent from home, its meetings about 1785 were thinly attended, so much so, indeed, that in the Spring of that year it was decided to suspend them during the summer months, with the intention of resuming them in the Fall. This intention,

however, was not carried into effect and the Lodge went into abeyance. It continued in this condition until 1791, when some of the former members assembled together, at the request of one of their number, to consider the expediency of re-organizing it. It was at this meeting determined not to ask the Grand Lodge for the return of the Charter, which seems to have been surrendered, but to petition that body for a new one. This was done and the present Charter was granted, the M. W. Moses Michael Hayes being Grand Master. The Master of the Lodge at this time was Brother Joseph Hiller, who was, or had been, a Major in the army of the United States, and among the petitioners were Benj. Crowninshield, master mariner, and the ancestor of a family that has since attained to distinction in the local history of the town, as well as in the more general history of the State and Nation; and Elias Hasket Derby, also a master mariner, whose descendants have honored his memory by their mercantile enterprise and public spirit. The learned and distinguished divine, Rev. William Bentley, D. D., was likewise one of the petitioners, and Junior Warden of the Lodge. With such a combination of talent and energy the Lodge soon attained to eminence among its sister Lodges, and continued to prosper in its labors until about the year 1832 (we write wholly from memory) when it fell before the terrible storm of antimasonry and surrendered its Charter. It lay dormant until 1845, when *nine* of the former members petitioned and obtained of the Grand Lodge a restoration of its Charter. The Lodge was re-organized, with W. Brother Jesse Smith for its Master; S. B. Buttrick, S. W.; and Putnam I. Farnam, J. W.; and from that time to the present it has continued an uninterrupted course of prosperity, and now bears on its roll of members the names of one hundred and fiftyeight (158) Brethren, including a full share of the aged and the young, the active and intelligent, men of the city. The Lodge may justly feel proud of its historical past and its present condition.

The installation of its officers for the present year took place on the 14th January, in the presence of about eighty Brethren, most of whom were members of the Lodge, and the number would doubtless have been much larger but for the severity of the weather. We were gratified, notwithstanding, with the presence of a large number of the older members, among whom we were particularly pleased to meet the first Master of the Lodge after its revival in 1845, Brother Jesso Smith, than whom no truer or more faithful Mason is to be found on the roll of Masonry in Massachusetts. Long may he be permitted to enjoy in the society of his Brethren the rich fruit of his early labors. The ceremony of installation was performed by the Grand Master; at the conclusion of which he ad-

dressed the Lodge in a forcible and interesting manner. After the Lodge was closed the Brethren partook of an excellent collation together, and separated at an early hour, all feeling that they had passed an agreeable and profitable evening. The following are the officers for the year :—

George H. Peirson, W. M. ; Henry A. Brown, S. W. ; Israel S. Lee, J. W. ; Charles Harrington, Treas. ; Jonathan Perley, Jr., Sec. ; Joseph E. Glover, S. D. ; Dana Z. Smith, J. D. ; Herbert T. Conant, M. ; John L. Page, S. S. ; Richard Briggs, J. S. ; Edward Rea, Tyler.

P Y T H A G O R A S .

RITTLER, in his History of Ancient Philosophy (i. 327), describes the ethics of Pythagoras as being of the most lofty, refined, and spiritual organization. And Aristotle has himself asserted that the Pythagoreans were the first who resolved anything in moral philosophy. With them we are told virtue was a social combination that should as much as possible represent the unity and harmony of the super-celestial deity. The duty of man was to master his passions, that the mind might purify the heart ; and thus by the purification of the body, the offering of sacrifice and adoration of the gods, he should in reality be the type of cleanliness, humility, and sincerity.

Besides the doctrine of transmigration of souls, the system of Pythagoras embraced a very pure system of religious and political morality. He thought a perfect state of society depended on sound religion and philosophy as much as on the principles of politics, but that therein action as well as perception was as requisite for the subject as for the government ; that, as it were, on the scale or balance of the universal plan—strength, beauty, and agreement—they might be organized into conformity, and sustained by regulating laws. In the science of numbers Pythagoras imagined he could discover the equipollent principle and special arrangement of all organization in the *Mónas* or unity of God as the soul of the Universe ; by which distribution of the original unit was formed the development of the entire creation.

By the gradual dissemination of his more enlightened opinions, Pythagoras became a beneficent legislator and time-honored reformer of his country. Much has been recorded concerning the priestly dignity, the majestic appearance, the persuasive and commanding eloquence of this philosopher, whose mode of living was very devotional and abstemious. Pythagoras believed and asserted that he could remember the different bodily existences in which he had lived in the world before he became the son of Mnesarchus. Thus he declared that his soul had animated the body of Euphorbus Panthoides, the Trojan, slain by Menelaus at the siege of Troy, through the transmigration of whose soul he himself was re-born. On this account he considered that the consciousness of the past was still present in us, and therefore most earnestly exhorted his disciples not only to improve to the utmost their own course of life, but to extend the example by carefully attending to the education of their children.

As with Freemasons, divers opinions are strung together, like the jewels of a carcanet, to display their contrast in the estimation of their intrinsic value ; sq

with the Pythagoreans, the subjects of controversy, however at variance, were to be discussed with hearty candor and calm attentives, which in no way should give rise to any personal enmity, however warm the challenge. The pure doctrine of Pythagoras as regarding the metempsychosis was, as the word itself implies, the re-embodiment of the soul after the demise of the flesh by its passing from one body into another. That is, supposing a person at his death was brutally ignorant, his soul would remain totally ignorant; or, had he died wisely merciful, his soul would remain wisely merciful. In this case of its probation, it was eventually raised amongst the gods; whereas, in the other respect, it sank to or stagnated in its own level. There was no assigned period for the soul's assumption of its human birth, but the event was considered to take place in the natural manner of the conception, in which it worked out for itself the formation of the embryo. In course of time the philosophers who accepted this idea of the Crotonian sage, adhered to the ancient belief of a sort of purgatorial chastening for the evil deeds done in the flesh; and at length the Pythagoreans taught that there were higher orders of beings than mankind, whose souls were compelled to enter into human bodies as a punishment for their delinquencies, such souls being emanations from the Supreme Being; a doctrine, be it observed, distinctly adverse to that of the Talmud, which asserts that the soul was forced to take up its humanity as a consequence of its welfare, doubtless resting on the promise of a saviour—whilst with the Pythagoreans human life itself was seriously viewed as a penal bondage, more or less severe, in accordance with the soul's previous guilt. Nor did this servitude terminate unredeemed here, excepting in the working out of its freedom, by a well-spent life. As regarded by some it descended into brutes; it was lowered into insects; and even degraded into plants—whence, from its apportioned penalty, it might aspire to re-ascend in the scale of creation from the mere vegetable to the human being, and in this latter stage even aspire to the perfection of a deity.

It has been said that this description of the soul's chastisement was always recognized by the Pythagoreans as temporary, or having a termination, and that consequently there were final limitations to its purgatorial transits. Yet still, although Pindar may have represented this sort of transmigration of the soul as a condemnation at least thrice required before its positive discharge from its mortal prisonhouse, and its entrance into the celestial dominions of the blessed, this doctrine is so opposed to logical reason, and adverse to knowledge, that it must be considered as belonging more to the conceits of Ovid's metamorphosis. In evidence of this, we have certain holy authority in the account of the casting out of devils, as given by St. Mark in the fifth chapter of his Gospel, which will show these spirits as doomed to the exorcism of the Holy Spirit, and at the same time having the sense and power to extricate themselves from transmigration and embodiment:—

“And he answered, saying my name is Legion, for we are many. And all the devils besought Him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea.”

THE CIRCULAR OF THE TENNESSEE AND
KENTUCKY BRETHREN.

DEAR BRO. MOORE,—We are to view the purport of this letter of invitation as Masons, not as politicians. If there is one virtue cherished by Masons with more care and solicitude than another, it is that of charity. It is ready, without yielding to popular clamor, to attribute an honesty of purpose to others, though they may chance to differ in opinion or intent. I have admired and been edified by your most excellent articles, which have appeared in the Magazine, upon the subject of our present political difficulties and our duties therein as Masons. You have with perspicuity shown, that although Masonry may not with impunity take part in the politics of a country, it is nevertheless capable of the most refined conceptions of benevolence and fraternal love, and can, within these influences, successfully embrace friends, strangers and enemies, and that it cannot be used by partizans or fanatics, nor to encourage puritanic excesses.

The portentous clouds of evil which now darken the horizon of our national identity, naturally bring into lively exercise those impulses of the soul, which make us cling more tenaciously to our homes, around which cluster the rich fruits of social and domestic happiness. Memory, at such a time, quickens and recalls to mind every familiar city, town and hamlet—every tree, bush, field and rivulet which beautify and enrich our native land. These feelings lose nothing by being viewed from a distance; they seem rather to gather freshness, and their affinities strengthen as time carries us onward to the grave; they are, if possible, intensified should an invading foe threaten our soil. These emotions are not only the ebullitions of the heart of one fondly attached to his *cot domicile*, but partakes of a more enlarged and comprehensive significance while realizing the grandeur and importance of this as our country, upon which is securely planted the fruitful tree of liberty. Masonry sympathizes in these sentiments, and yet is not impeded thereby in its beneficent offices. In its award of justice, it impartially penetrates the misty labyrinths of prejudice and fanaticism, removing the political manacles which would embarrass its benevolent mission, and, in its answering rectitude, places upon the honored brow of the *right party* its unfading garland of truth. Believing in the power and efficacy of its principles to assuage bitterness of feeling and personal animosities, and to dispel from the heart hatred and revenge, I think we may, without imposition, invoke the aid of these virtues whenever there are difficulties to settle or noble ends to accomplish, be the object ever so remote.

These reflections have been induced upon perusing an elaborate reply—published in the last month's Magazine—to the circular letter of our Kentucky and Tennessee Brethren, inviting their compeers, in office and position, to meet them in council, to ascertain whether the moral and benign influence of Freemasonry might not safely be exerted, to allay the angry spirit which seems to enter into this fearful fratricidal strife that is now destroying our country, and, through the same beneficent means, stop the unnatural flow of fraternal blood. This circular seems to have been dictated by Brethren weeping over their bleeding country, and by motives of the purest philanthropy. It shadows forth in beautiful colors the principles of benevolence and universal love, and appeals to the better feel-

ings of our nature to exert themselves in behalf of peace, and in reinstating a fraternity of feeling throughout our land and country. It is true the design of these Brethren has so far proved abortive, but the good effect of their efforts, in so laudable an undertaking, will not die with the present generation.

There is no doubt that this circular was sent out in good faith; that the Brethren who put it forth are gentlemen of intellect and education, and are perfectly familiar with the principles, usages and regulations of the Institution; that they know how far Masonry may be used with impunity in so grave and momentous an undertaking; that they had deliberated upon the potency of Freemasonry for the accomplishment of the enterprise; that they had already anticipated every objection; that they are as solicitous for the welfare of Masonry as any Mason can be, and feel themselves as responsible for its faithful keeping. It was not their purpose or expectation that the present political attitude of our Southern Brethren should be assailed, or disparaging personal epithets indulged in. Should this call for a friendly family conference have met the spirit at the South that has characterized its reception at the North, Masonry has received a check which, in course of time, must dampen the ardor of the zealous, and quench entirely the dim fires of the more indifferent. Should the present civil conflict terminate in the division of our country, that circumstance alone ought not, nor will it, sever the ties that bind us together as Masons. Let us then guard the citadel of our Institution, that the angry spirit of the war may not enter its sacred precincts, or the time will come when the recoil of unguarded sentiments against those Brethren may find no reparation in regretful acknowledgments.

The *reply* seems to misconceive the character of the meeting proposed. I infer that it was not expected by the movers that the convention would possess any coercive attributes to make its action binding upon the Craft. No instituted Masonic body was to be represented there, nor any officer in his official capacity. The efficiency and controlling power was supposed to lie in the moral force which attaches to intelligence, virtue and eminence, and its success to the utility and feasibility of the plan projected. In this view of the case, present and Past Grand Masters were invited to participate in the deliberations of the meeting upon an equal footing, and not upon the relative position they might severally hold to their respective Grand Lodges. Grand Masters, *as such*, were not invited, nor were they expected to appoint delegates—nor was the sanction of the Grand Lodges asked.

Until reading this *reply*, I had supposed that Masonry *per se* held no political relationship to any power whatever, not even to "England, Sweden, Prussia, or France." I was aware that royal personages were either at the head of the Order in some countries, or held some prominent position in it, but that they held the office purely as Masons, without any political reference whatever, as it would be a positive violation of the fundamental principles of Freemasonry, to associate it with any political measure, or to place it under any civil or political control. I do not know that the writers of the circular will agree with the *reply*, that "Masonry had a law defining certain duties of its members towards civil governments *anterior* to the organization of the existing governments;" but they will doubtless accede to the truth, that a Mason is enjoined by the Landmarks of

the Order "to be a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates." In connection with this subject, they also find the following injunction in the Landmarks:—"But though a Brother is not to be countenanced in his rebellion against the State, yet, if convicted of no other crime, his relation to the Lodge remains indefeasible."

And this opens the delicate question now at issue between the North and the South, the discussion of which is inadmissible at this time. As some of our distinguished Brethren of the sunny clime are conspicuous in this Southern movement, and their names prominently introduced in the *reply*, I deem it but due to Masonry that its principles of charity should not, in this matter, be circumscribed nor disregarded, and therefore *seek* for the grounds upon which we may safely extend over those Brethren and their coadjutors its ample folds. The motives, purposes and necessities for their present political antagonism, should afford the basis of our investigation. The Northern and Southern Brethren view the present situation of the South through different mediums, both influenced more or less by preconceived ideas of State policy and their own peculiar education. Our Southern Brethren are identified with, and are fully committed to, the doctrines held by their own people, who have always maintained and insisted upon the principle of "independent State sovereignty." Hence they do not acquiesce in the logic of the *reply*, "that the United States, as forming one people, one nation, and is a State." If I understand their arguments, they unequivocally deny the premises. They hold that the Federal Constitution *does not create a consolidated government*, with adhesive powers and attributes indispensably necessary to its existence and perpetuity, such as are found in Kingdoms, Empires and States, and that it never was intended that it should be a government of that character. They insist that the internal regulations of the several States and their independent relative position to each other, warrant this assumption. In farther evidence of this, they say the Federal Government has no laws which can be carried into a State to protect persons or property, or ensure to citizens their individual rights and privileges. They look upon the union of the States as a confederacy, a *contract* between certain States, a Federal *compact* to be dissolved by either party upon the violation of either of its stipulations, according to the terms therein agreed upon, if possible, or by violence, if necessary.

These are the honest convictions, sentiments and feelings of our Southern Brethren, and they believe, also, in the right of a people to revolution. Under these circumstances, then, why revile them and call them "conspirators," and why stigmatize their acts as "diabolical?" Call it an "hallucination," a mistake, a destructive error, or a positive wrong, if you please, but as their *motives* are *pure* and their purposes avowedly beneficent, let us still treat them as Masons. We are bound to do so by all the ties and sympathies which unite us as a brotherhood, and to regard in charity *their* conception of *right* and *oppression*. The bonds of the mystic tie forbid harsh and unmasonic epithets. Such a course will never secure and retain friendship or win over an enemy. It cannot accomplish a reformation where a fault exists, neither can we by those means fulfill the benign purposes of Freemasonry.

Yours in fraternal love,

MAJOR GENERAL BUTLER.

IN the December number (page 44) of this Magazine, we gave the particulars of the recovery and preservation by Brother Major General BUTLER, of the Jewels and Regalia of the Lodge and Chapter at Hampton, Va., which had been seized upon by the soldiers in the assault upon that place, and which they were parading about the streets as trophies of their lawless depredations. The General caused them all to be collected, numbered and carefully stored at Fortress Monroe, where they remain waiting the return of peace, and the proper time for their restoration to their rightful owners. On this incident a talented Brother has handed us the following neat Poem, addressed

TO MAJOR GENERAL BUTLER.

Aye, cherish them faithfully, guard them from harm,
Those symbols of peace, midst the war's dread alarm;
They are worthy thy care, although found in a land
Now desolate made by treason's foul hand.

Midst the tumult you sought them, where fierce raged the fight,
And saved from destruction those emblems of light;
You sought them where flames in their wild fury sped,
And the demon of ruin his dark wings o'erspread.

Oh would that their teachings might stay the sad fate
That hangs o'er our country—that the feelings of hate
Might be softened to love by their influence sweet,
And those who now battle, as friends again meet.

Yes, guard them with care, their record is bright—
Watch o'er and protect through our nation's dark night;
And when Reason again in our land finds a home,
There 'll be those who will bless thee, the deed thou hast done.

STROLLS AMONG THE WORKMEN.

NO. 8.

Dear Brother Moore—I left off last month in the midst of a few thoughts concerning the fallibility of Grand Lodges, in which I took the ground that they are as liable to err as any other body of men, and that we cannot reasonably claim from them more than human nature, with all its imperfections, will allow. I presume there is no intelligent Mason but will agree with me in this sentiment. One of the religious denominations in this country has a body at its head denominated "The House of Bishops;" it is composed of men possessing a high order of intellect, and chosen because of their talents, virtues, and purity of heart and life, to whose decisions the members of that church render a most ready obedience, and yet the body *per se*, with all its talent and religion, may commit errors obvious to the perception of its most prejudiced adherents.

Although Grand Lodges, in the main, are composed of men of pure hearts and a "right understanding," they may not, in every particular, accomplish what is

expected of them, nor in their acts succeed in reaching Masonic perfection or reflect its glory, nor does it take from our Masonic loyalty to differ from them, should they fail in so doing. Their transactions are open to criticism, and their foibles and failures may be picked out and exposed with the same freedom that we exercise in extolling their commendable acts. I cannot account for the hallucination which appears to envelope and lead captive some of our wise and kind-hearted Brethren in their estimation of Grand Lodges. They accord to these bodies the character and attributes belonging to a sovereign and exalt them to a point beyond accountability.

It is our duty, however, as Masons to do homage to our Grand Master, and submit, as loyal subjects, to the decisions of our Grand Lodge; hence the necessity of sending as our representatives to that body men who will reflect honor, dignity and credit upon the fraternity, and not drive us into errors and absurdities by their indiscreet or hasty action. So long as the present system of representation is adhered to, we should select Brethren for the first three offices in the Lodge principally with an eye to their membership in that body. The incumbent of either of these offices should not only be well versed in the ritual of the Order, but also possess a respectable social position and a fair share of intelligence. Then there would be less hazard in referring to our Grand Lodge as a source of wisdom and moral power, and too with mingled pride and pleasure. We might then look up to it, confidently, for sound, judicious and constitutional decisions, which could not fail to carry with them influence and strength, and not bear the feebleness of an emaciated and soulless trunk, with naught but *might* to give it force. The occurrences which transpired in the Grand Lodge of England about four years ago, and which, in other instances, have soiled the escutcheon of Grand Lodges nearer home, clearly establish the position here assumed, that to err is human, and that a Grand Lodge, though an exalted body, is not exempt from the weaknesses flesh fell heir to, in consequence of the introduction of sin into the world by our progenitors.

To command due deference, as well as submission; to ensure honor and proper respect; to possess the confidence and hearty co-operation of the Craft under its control; to merit the reverence due to it by its own members, a Grand Lodge should act with dignity and circumspection; it should never override its own regulations, or violate the Constitutions of the Order; it should uphold virtue and discountenance vice and immorality; it should dispense justice and stimulate merit. These are some of the requisites and duties devolving upon Grand Lodges, and we do not expect too much when we look for wisdom in its decisions, and rectitude, as a principle, in what it requires and demands of others.

But, under all circumstances, its laws, resolutions and edicts are to be obeyed, and we are to submit to them, as good Masons should do, however inconsistent they may be with the rules of justice. It is true an unconstitutional act carries with it no moral weight, and will only be submitted to, because, for the time being, it may be enforced. There is no judicial tribunal to which an appeal can be taken, or indeed any power that can set aside its decisions, except that found in the prerogatives of the Grand Master,—consequently there is no remedy which can be resorted to, or any means afforded to assuage the irritated feelings pro-

duced by such a wrong upon individuals or Lodges; they must passively acquiesce in its decisions, be they what they may. Such requisitions will be complied with, not because they are right, but because there exists a power in the body to coerce their fulfillment. They cannot, however, make men forswear themselves. An unconstitutional act of a Grand Lodge may be set aside by the Grand Master; but there is not much probability of his doing so if he was presiding over the body at the time it was adopted.

To set forth the embarrassments under which the fraternity may suffer when there is a disregard of constitutional provisions, I need only allude to a case which occurred some three or four years ago in a Grand Chapter in one of our States. Its regulations provide the way in which an alteration in its Constitutions can be made. Of course there is no other lawful way. But this provision was set aside and the Constitution altered in violation of the law upon the subject. The rule declares that "no article of the Constitution shall be altered or amended, except the proposition be made at an annual convocation, and receive an affirmative vote of two-thirds of the members at the next annual convocation." Instead of conforming to this rule, the alteration was made at the same session in which it was proposed. To be sure this body can appeal to the *General Grand Chapter*, and it differs from a Grand Lodge in this particular, but the Companions in that jurisdiction have no means for immediate relief. They must submit and suffer the difficulties and embarrassments which necessarily follow such a course of procedure.

However humiliating it may be to succumb to power when *might* is its only virtue, it is nevertheless our duty to do so. We must submit to the powers that be—there is no alternative. But in an institution such as ours, it is reasonable to expect of its legislature prudent and calm deliberations before making any rules or establishing precedents affecting the general interests of the Craft. If this were the case, they would rarely, if ever, have cause to lament departed virtue and dignity. As it is, long speeches and useless debates occupy the early part of their sessions, and hasty resolutions are driven through at its close. It is true that this is not peculiar to the Masonic association; it is common to all public deliberative bodies in this country. It would be a source of gratulation if ours made the exception.

In view of these things, how exceedingly careful ought the Craft to be in selecting the first three officers of a Lodge. These are our representatives and compose the body which is to give reputation and consequence to the Order. It is true, with some few exceptions, that Past Masters are members also, but they seldom attend in great numbers; it would be better if they did so, as age and experience are more of a desideratum in a Masonic body than many other considerations. Many of our customs, being unwritten, must be transmitted orally, consequently the older the Masons are who are active in the Order, the more safely and perfectly we can trace the authenticity of our peculiarities.

We need old, experienced and dignified men in the legislative department of Freemasonry. As it now is, difficulties are more likely to arise and errors of general interest to be committed and fastened upon us. It was doubtless the object of our Georgia Brethren to secure a legislative body of a high, moral and

intellectual standard that induced them to exclude *Wardens* from membership. This is a new feature in the organization of Grand Lodges, but it seems to bear consistency upon its face. It does not necessarily follow that because they are *Wardens* they do not possess the same intellectual qualifications which *Masters* do—but, in a Masonic point of view, they bear different relations to the Craft. They are not brought under the same obligations and responsibilities that *Masters* are, and yet, in Grand Lodges, with the exception of eligibility to office, they are raised to the same level. As *Wardens* they are in a state of probation; they are preparing, by industry and patience, for service in the East; they are travelling thence in search of light; they are not esteemed as wise master-builders until they are suitably prepared and enrobed with the ermine, possessing official Masonic power. In a democratic point of view, they are no nearer to the masses than are the *Masters*, nor are they under greater obligations to obey instructions. As a general thing, *Masters* have more experience, and their judgment can, with more safety, be relied upon. Taking this view of the case, it is better to cut off *Wardens* than *Past Masters*.

Another reason why old *Masons* should be members of the Grand Lodge is, that they are thus kept in active labor and may be induced to hold official stations. Young men can occupy those places as the old ones pass away. Nothing takes so much from the influence and respectability of Freemasonry as to place men in office with but little standing in the community and less intellectual advantages. The officer himself becomes a by-word and his blunders a reproach upon the Institution. The services of experienced, wise and good men should be secured—men of high social position, without regard to their being made available by a low popularity. This principle is inculcated in the old charges, and should be carefully read and inwardly digested—time has proved their utility. It says, "When men of quality, eminence, wealth and learning apply to be made, they are to be respectfully accepted, after due examination, for such often prove good lords (or founders) of work."

Yours, truly and fraternally,

D.

MOUNT LEBANON LODGE.

THE officers of this Lodge were installed by Grand Master Coolidge, Monday evening, Dec. 23d, 1861. The Grand Master brought with him as his suite the Master of each Boston Lodge, with a single exception; also those of South and East Boston. This made the occasion one of interest, and also serves to promote sociability among those who are so seldom together. The officers installed were—John L. Stevenson, Master; John F. Abbot, S. W.; Daniel Henry, J. W.; F. H. Sprague, Treas.; Thomas Waterman, Sec.; W. J. Ellis, S. D.; Ira D. Davenport, J. D.; Henry E. Long, S. S.; Jos. H. Clapp, J. S.; Rev. W. R. Alger and Rev. John W. Dadman, Chaplains; Edwin Reed, I. S.; W. W. Elliott, M.; W. C. Martin, T. Bro. S. B. Ball is Chorister and Herman Daum Organist.

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A PLEASANT INSTALLATION AND CELEBRATION. *

UPON the evening of the 27th of December, the Anniversary of the Feast of St. John the Evangelist, the officers of St. Andrew's Lodge, No. 83, Free and Accepted Masons, in this city, were installed in ample form by M. W. J. H. Drummond, Grand Master of the Grand Lodge of Maine, assisted by W. David Bugbee, Acting Grand Marshal.

About two hundred Brethren assembled at the Hall, when the Master, Gideon Marston, retired from the Chair with some appropriate remarks, after which the Grand Master proceeded to install the following officers :—

John H. Lynde, Master ; Russell B. Shepherd, S. W. ; Geo. W. Manton, J. W. ; Daniel Morris, Treas. ; Joseph W. Freese, Sec. ; Benj. H. Morrill, S. D. ; Zebulon Grover, J. D. ; Hermon Bartlett, M. ; R. G. Rollins, S. S. ; Manley G. Trask, J. S. ; Simeon Everton, Tyler.

The installation services concluded, the Brethren formed in procession and marched to the Penobscot Exchange, where Mr. Woodard, under the direction of the members of St. Andrew's Lodge, had provided a most beautiful and excellent supper.

After the guests were seated, they were welcomed by the Master of St. Andrew's Lodge, and the Throne of Grace was addressed by Worshipful W. M. William, Grand Chaplain, after which ample justice was done to the supper.

The scene at the table was impressive and beautiful. One hundred and fifty-one guests were seated, and the tables were admirably laid and brilliantly lighted, doing great credit to the internal arrangements of the Exchange. At the head of the table, on the right, was M. W. Grand Master Drummond ; R. W. J. J. Bell, S. G. W. ; W. Rev. W. M. William, G. Chap. ; W. David Bugbee, J. G. D. ; W. J. A. Hall, of Damariscotta, G. S. B. Upon the left was M. W. Past Grand Master Hiram Chase, of Belfast. Next to him were several of the oldest Masons of the country, who have borne the heat and burden of the day in years gone by, and who stood by Masonic principles during the "dark ages" of Morganism, when Masonry was persecuted and oppressed. Among them were Captain Israel Snow, over ninety years of age, who has been a member of the Fraternity more than sixty years ; Captain John Short, a member of fortysix years standing ; Col. Henry Little, who has acted upon the square for over fifty years ; Col. Benj. S. Deane, fortysix years a Brother ; Mr. D. Monson, who has been a Mason for fortythree years ; Past Grand High Priest John Williams, and many who have been for a very long time members of the Fraternity.

After discussing the viands, Geo. W. Manton, Junior Warden of St. Andrew's Lodge, read the regular toasts as follows :—

St. John the Evangelist—The Disciple whom Jesus loved. An eminent patron of Masonry. We revere his memory. Let us emulate his virtues.

Responded to by Rev. W. M. William, of this city, who discussed Masonry and its connection with religious principles.

*From the Bangor (Me.) Daily Whig.

St. Andrew—Our Patron Saint. A brilliant star in the Grand Lodge above.

The following Masonic Ode was spiritedly sung in response, under the direction of Past Master Jonathan Burbank :—

All hail ! the great mysterious Art,
Grand offering from above—
Which fondly twines each genial heart
In harmony and love.

Come, Brothers, join the festive board,
Awake the tuneful lay ;
Unite in Friendship, Peace and Love ;
'T is Mason's holyday.

Come, bring the wreath, the trio bind—
Faith, Charity, and Love ;
Our patron Saint a splendid star
In the Grand Lodge above.

With fervent zeal and pure delight,
We'll wake the joyful strain,
Till in the great Grand Lodge we meet,
Where joys immortal reign.

The Army—With the venerable Scott for counsel—the gallant McClellan and his valiant soldiers for action, our army is invincible at home and abroad.

Col. William H. Mills, of this city, prominently known in military circles, patriotically responded.

The Most Worshipful Grand Lodge of Maine.

This sentiment was responded to by M. W. Grand Master Drummond in his usual genial and happy manner. Among other things, he alluded to the duties of a Mason to his country. Every good and true Mason must be a patriot. His duty to his country was only second to his obligations to Deity, and the Brother who forgot or neglected them was no longer a pure Mason. He also alluded to the fact that Brothers who are prisoners in the Southern States, were looked after and cared for, and their wants attended to by Southern members of the Fraternity, and he thanked God that this little spark of brotherly love still existed, and trusted that it might extend until it should lighten the whole lump. We give no report of remarks, but allude to the points above as important and significant.

Ancient Landmarks—The guide of every true Mason. Their reverence and respect is our duty as well as our pleasure.

This sentiment was eloquently responded to by E. W. Hiram Chase, of Belfast, Past Grand Master. He alluded to the importance of the ancient Landmarks of the Order. They were near and dear to the heart of every member of the Fraternity—their lights, their guides, their boundaries, immovable as the hills, they never can be changed, and they never must be deviated from. His remarks were received with profound attention.

The following letter from Hon. Jacob McGaw, who has been a member of the Fraternity for more than sixty years, was read also as another appropriate response to the sentiment, by R. B. Shepherd, S. W. of St. Andrew's :—

Bangor, Dec. 24, A. L. 5861.

To the W. Master, Wardens and Brethren of St. Andrew's Lodge of Free and Accepted Masons :

I thank you for your fraternal invitation to visit you on the anniversary of the festival of St. John the Evangelist, when the officers of said Lodge are to be installed by M. W. Grand Master Drummond.

The principles of our venerable Order being for the relief and comfort of the poor and distressed, the promotion of brotherly love, together with protection of honor and virtue among all persons, but especially our nearest and best friends, are now no less dear to me than they were sixty years ago, when I assumed the obligations that rest upon all its members.

That the purity and dignity of true Free and Accepted Masons, as well as the usefulness of your Lodge, may continue always to advance, is the sincere prayer of your very aged Brother, whose infirmities forbid him to accept your kind invitation.

Respectfully and affectionately your Brother,

JACOB MCGAW.

Our Country—An asylum for the oppressed of all nations. The prayers of millions daily rise for the perpetuity of our glorious free institutions.

In response the following familiar and patriotic Ode was sung by the guests :

TUNE—*America.*

God bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save,
By thy great might.

For her our prayer shall rise
To God above the skies;
On him we wait;
Thou who hast heard each sigh,
Watching each weeping eye,
Be thou forever nigh;—
God save the State!

Our Fraternity—Bounded by no geographical lines. The world is our Lodge-room, and our Brethren are of every nation and every tongue.

Happily responded to by David Barker, of Exeter, who read the following beautiful original Poem. It has been heretofore published, but is richly worth re-perusing :—

THE SIGN OF DISTRESS.

'T was a wild, dreary night in cheerless December;
'T was a night only lit by a meteor's gleam;
'T was the night, of that night I distinctly remember
That my soul journeyed forth on the wings of a dream.
That dream found me happy, by tried friends surrounded,
Enjoying with rapture the comforts of wealth;
My cup overflowing with blessings unbounded,
My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
 Dejected, despairing and wrapt in dismay;
 By poverty, sickness and ruin o'er taken—
 To every temptation and passion a prey.
 Devoid of an end or an aim, I then wandered
 O'er highway and by-way and lone wilderness;
 On the past and the present and future I pondered,
 But pride bade me tender no sign of distress.

In frenzy the wine cup I instantly quaffed at,
 And habit and time made me quaff to excess;
 But heated by wine, like a madman I laughed at
 The thought of e'er giving a sign of distress.
 But wine sank me lower by lying pretences,
 It tattered my raiment and furrowed my face,
 It palsied my sinews and pilfered my senses,
 And forced me to proffer a sign of distress.

I reeled to a chapel where churchmen were kneeling,
 And asking their Saviour, poor sinners to bless;
 My claims I presented—the door of that chapel
 Was slammed in my face at the sign of distress.
 I strolled to the Priest—to the servant of Heaven,
 And sued for relief with a wild eagerness.
 He prayed that my sins might at last be forgiven,
 And thought he had answered my sign of distress.

I staggered at last to the home of my mother,
 Believing my prayers would meet with success,
 But father and mother and sister and brother
 Disowned me and taunted my sign of distress.
 I lay down to die as a stranger drew nigh me,
 A spotless white lambkin adorning his dress,
 My eye caught the emblem, and ere he passed by me,
 I gave, as before, the sad sign of distress.

With God-like emotion that messenger hastens
 To grasp me and whisper—"my Brother I bless
 The hour of my life when I learned of the Masons
 To give and to answer your sign of distress."
 Let a sign of distress by a Craftsman be given,
 And though priceless to me is eternity's bliss,
 May my name never enter the records of Heaven,
 Should I fail to acknowledge that sign of distress.

Rising Virtue Lodge—Our venerable mother. Like wise, age improves her.

Responded to by the Master of Rising Virtue Lodge, George W. Snow, of Bangor, who alluded to the harmony always existing between the two Lodges in this city.

Masonry—Like the evening dew—unseen and secret in its operations—benevolent and beautiful in its revelations of Love.

Senior Grand Warden Bell responded, paying his respects to the ancient Brethren present on the occasion.

The Navy—They demonstrate their love for our Order by not allowing a single

Mason to pass them on the seas without giving him a *strong grip*—rescuing him, even, from the *lion's paw* of Briton.

Patriotically responded to by Thomas H. Garnsey, of this city, who, among other things, alluded to the many gallant exploits of the American Navy.

The Ladies—Our rivals in devotion to the principles of *Masonry*. Although *knitting mittens* now seems to be their mission, may they never "*give the mitten*" to any Brother *Mason*.

Enthusiastically responded to by Lewis Barker, of Stetson, who urged the importance of *Masonry* to the sex, and also stated that they were supporters of the Order by their countenance and encouragement. His attention was first called to *Masonry* by a poem written by a lady, and he closed by reading it. We publish it for the benefit of those not present on the occasion.

BY MRS. SARAH T. BOLTON, OF INDIANAPOLIS,

On the occasion of Laying the Corner-Stone of the Grand Lodge Hall, Oct., 1848.

Sons of a glorious Order anointed
To cherish for ages the Ark of the Lord,
Wearing the mystical badges appointed,
Come to the Temple with sweetest accord :
 Come lay the corner-stone,
 Asking the Lord to own
 Labors that tend to His glory and praise—
 Long may the Mercy seat,
 Where angel pinions meet.
Rest in the beautiful Temple ye raise !

Brothers ! united, to you it is given
To lighten the woes of a sin-blighted world ;
Far o'er the Earth, on the free winds of Heaven,
Now let your banner of love be unfurled.
 Write there the blessed three—
 Faith, Hope, and Charity—
Names that shall live through the cycle of time ;
 Write them on every heart—
 Make them your guide and chert
Over Life's sea to the haven sublime.

Go forth befriending the way-weary stranger,
Brightening the pathway that sorrow hath crossed—
Strengthening the weak in the dark hour of danger—
Clothing the naked and seeking the lost—
 Opening the prison door,
 Feeding the starving poor—
Chiding the evil, approving the just—
 Drying the widow's tears,
 Soothing the orphan's fears—
Great is your mission—" In God is your trust."

Go in the spirit of Him who is holy,
Gladden the wastes and the by-ways of Earth—
Visit the homes of the wretched and lowly,
Bringing relief to the desolate hearth—

Bind up the broken heart,
 Joy to the sad impart—
 Stay the oppressor and strengthen the just :—
 Freely do ye receive,
 Freely to others give—
 Great is your mission—" In God is your trust."

Go forth with ardor and hope undiminished,
 Ever be zealous, and faithful, and true—
 Still till the labor appointed be finished
 Do with your might what your hands find to do.
 Narrow the way and straight
 Is Heaven's guarded gate,
 Leading the soul to the regions of love.
 Then with the spotless throng
 Swelling the triumph song,
 May you be found in the Grand Lodge above.

At the conclusion of the regular toasts, Daniel C. Stanwood, of Augusta, was called for and responded. He closed by reading a letter received by Lieut. J. A. Hall, Master of Alna Lodge, showing that the Grand Lodge of Louisiana had attended to the comfort of several Brothers made prisoners at Bull Run. The letter was received with demonstrations of applause.

Remarks were made and sentiments offered by Noah Barker, of Corinth; C. R. McFadden, C. M. Mores and J. M. Crocker, of Waterville; J. S. Bedlow, of Portland; C. P. Baldwin, of Fairfield; Alvin Haynes, of Mattawamkeag; Russell B. Shepherd, Jona. Burbank, E. F. Dillingham, of this city, and others; and an impromptu poem was recited by David Barker, of Exeter, which "brought down the house" with a rush.

Letters were received from R. W. D. D. G. M. Averill, J. W. Carr, Esq., M. Ex. W. Marshall, of Massachusetts, &c., &c.; and one was also received from B. F. Mudgett, Esq., of New York City, the first Master of St. Andrew's Lodge, which closed with the following sentiment :—

The Present and Past Members of St. Andrew's Lodge—Though circumstances over which we have no control may deprive some of us of the great pleasure of meeting in the festivities of our Lodge on earth, may no circumstances over which we have control debar any of us from meeting in that Lodge above where the Supreme Architect of the Universe presides.

Among the many pleasant incidents was the accidental meeting of the six *Barker brothers*. They had not all met before under the same roof for twenty years, but fortunately they happened here together. They are members of the Fraternity, and joined in the pleasures of the evening. Their father was the second settler in the town of Exeter, and their mother now resides with Nathaniel in the old homestead. Noah is a resident of Corinth; Lewis lives in Stetson, and David, Daniel and Mark reside in Exeter.

The oldest is fiftyfour years of age, the youngest thirtynine, and they are the only male children now living. There are few instances where six brothers arrive at the age of manhood—all members of the same fraternity—brothers in name and brothers indeed, and meet together on the level in the Lodge-room.

After spending three hours at the table, it was proposed to close by singing, and the Brethren rose and sung with marked effect the beautiful song by Burns, *Auld Lang Syne*.

Thus closed the pleasures of the evening, and we believe that the occasion will be long remembered by every one present, and that they departed with a warmer feeling of brotherly love in their hearts, and a determination to pay still greater attention to the principles inculcated by the Order.

GRAND LODGE OF NEW HAMPSHIRE.

We have before us the proceedings of the Grand Lodge of New Hampshire at its semi-annual meeting in June and at its annual communication in December last. The Grand Master, M. W. Aaron P. Hughes, presided at both meetings. The only business of special interest transacted at the June communication was the adoption of a report on the *ritual*, from which we give the following extract :

The Committee appointed at the last Annual Communication of this Grand Lodge, for the purpose of comparing the Lectures, as revised and adopted by this Grand Lodge in 1850, with those as promulgated by Bro. Rob Morris, of Kentucky, and claimed by him to be the original Lectures as taught by Thomas Smith Webb sixty years ago, ask leave to report, that having carefully compared the system as taught by Bro. Morris, with that as adopted by this Grand Lodge, and, as your committee believe, with unprejudiced minds, they have deliberately come to the following conclusions :—

1. That as this Grand Lodge in 1850, at great labor and expense, did revise and adopt a system of Lectures and Work which has been disseminated among the subordinate Lodges in this jurisdiction, and now generally and uniformly understood and practiced upon, it seems to your committee inexpedient to make slight, immaterial verbal changes, without strong reasons and a full conviction that we are in an error.

2. That, on comparing the two systems, they find no material difference ; in fact they are one and the same, varying only in verbal phraseology and, in a few instances, slight changes in the order of arrangement.

3. That, in point of grammatical construction and elegance of expression, your committee all agree that our ritual, as adopted and now generally taught, understood and practiced in this jurisdiction, is far preferable to that promulgated by Bro. Morris.

This was a sensible decision. The work of New Hampshire cannot be improved by strolling mountebanks and empiricks, and the less our Brethren of that and other States have to do with such pretenders the higher their Masonic character will rank.

The Grand Master opened the annual communication in a neat address, from which we extract as follows :—

OUR COUNTRY.

While we, as a body, are in this most happy and desirable condition, we turn to our country with sorrow and sadness. The people of this great nation, once so happy, prosperous and united, and now arrayed against each other, and the very

arms that we had supposed were to be used only in the defence of our common country, are now being used in a fratricidal war—of all wars the most disastrous to a nation.

At the time of our last annual communication, we, as a people and a nation, were more prosperous than at any period since the formation of our government. Every branch of industry was in a condition that seemed at least to indicate that it was so firmly rooted that no revulsion in business, however severe, could injure it. I need not add that all those appearances were deceptive, as a few short months have proved.

The commerce of our country had reached almost a fabulous amount. Our agricultural products were all that the heart of man could desire or wish. But now the stern reality of civil war is upon us, and while we all know and feel that our ancient institution will outlive this revolution, as it has all others, we cannot, as Masons, but feel that a direful crisis is upon us. It has come in the Providence of God, and we are to meet it as a rebellion, notwithstanding our friends, kindred and Brothers are engaged in it, for if there is any one plain duty inculcated in Masonry, it is that we are bound most solemnly to stand by the government under which we live. I would, in this connection, call your attention to that part of your agreement which so clearly points out our duty.

“In the State you are to be quiet and peaceful; true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.” Such, Brethren, was your agreement, and I have not the remotest idea but that every Brother in this jurisdiction will carry it out to the letter.

I have sometimes felt that the great misfortune that has befallen us might come, and if it did, that there was one body of men that could do much to reconcile the difficulties that exist more in imagination, in my judgment, than in reality. The angry passions of men have much to do with the present critical position of our country; and, as Masons, we are in duty bound to make every exertion to assuage the storm that is now desolating our land. The institution of Masonry has its members in every part of our country, and it can more readily reach them than any organization in the world.

We have no right to meddle or interfere with the political affairs of the nation, but whenever any question arises that affects the institution of which we are members, it is our duty to consider it. That the precepts taught by Masons have always tended to soften the hearts of men, is a truth that every Brother will assent to. And such being true, it has occurred to me that no injury could result to the Institution, and that great good may come out of a convention of Masons, not to consider the political questions of the day, but to determine what our duty may be in this emergency. And I would suggest the propriety of holding a National Convention of Masons at Washington, sometime next winter. And if the Grand Lodge thinks well of the suggestion, it will be for it to determine whether delegates should be elected.

The Grand Lodge did not think it expedient or useful to adopt the recommendation of the Grand Master touching the proposed convention.

ITINERANTS.—WORK.

There are very few suggestions that I desire to make at this time. The institution of Freemasonry was never more prosperous than at this moment. Where

there are so many, it would be very strange if some of them were not selfish, and I am sorry to say that I have no doubt but that we have many who have become members for selfish purposes. These individuals show themselves in various ways. They always appear under the guise of great disinterestedness for the good of the Order. Perhaps he may be an author, represents that he has got the only genuine work extant, and that his Lectures are of the same description, and that all others are spurious. This Grand Lodge was visited within the last year by one of this class of Masons, who had not attained the age of twentytwo years. His Masonic knowledge corresponded well with his Masonic age. This evil has been going on several years, producing nothing but confusion in the Work and Lectures. Each author makes a little innovation upon long, and what is believed to be well established work. And many Lodges have spent much valuable time in discussing the discrepancies of the work as published, each one having a few adherents. Discussions of this kind are very liable to end in anger and ill feelings. The time thus spent should have been devoted to our own Work and Lectures.

This Grand Lodge has adopted the "Masonic Trestle Board," and the Work and Lectures connected therewith, and, until otherwise ordered by the same body, *must be used* in this jurisdiction.

There is hardly a week passes but some one calls for a subscription for some kind of a Masonic book, magazine or newspaper, and if you do not subscribe they broadly intimate that you are no Mason. All such persons should be treated with contempt. There are publications that are worthy of your support, but the publishers never go about demanding your aid, or appealing to your sympathy for support.

Another class of men I recommend you always to avoid: that is, paid Masons, of all "men or Masons," the most despicable. They always have a new book, and assume to be in possession of something that is known to but few;—they will perform if you will pay. When you meet with such a fellow, keep an eye on your coat and hat.

Masonic Mendicants have been on the increase for the last fifteen years. They have become almost a scourge to the Order. While we rejoice at the increase of Masonic charity, we deplore the evil and annoyance of traveling applicants for Masonic aid. I recommend to each Brother and subordinate Lodge a careful inquiry into each applicant's appeal for charity (if he be a stranger) before contributing.

THE HIGHER DEGREES.

That the "Blue Lodge" is, to the great body of Masonry, what the heart and lungs are to the human body, I am more and more satisfied every day of my life. It is the only essential Lodge in Masonry. We are apt to be desirous of getting "higher up" in the Order;—a very great mistake. The best workmen are very liable to be drawn into the "Upper Degrees," and their loss is severely felt in the "Blue Lodge." I trust no Brother in this jurisdiction will be so much dazzled with the tinselery of the "Upper Degrees" as to forget his duty to the first and most important Lodge—the "Blue Lodge."

The proceedings mostly relate to matters of local interest, and while they indicate a high degree of prosperity in the Lodges under the jurisdiction, they would not be of particular interest to the general reader. We were however surprised to find the following on page 323 of the proceedings:—

"M. W. Peter Lawson, of Lowell, P. G. Master, of Massachusetts, was introduced, and took a seat in the East."

The person above named is not a member of the Grand Lodge of Massachusetts, nor is he a Past Grand Master of that body; and, if, as appears from the record, he passed himself off, as such, upon the Grand Lodge of New Hampshire, he was guilty of an *imposition* and *fraud* which that body cannot, with a proper regard for its own self-respect, allow to pass unnoticed.

THE OLDEST LODGE IN MAINE.*

PORTLAND LODGE of Free and Accepted Masons No. 1 (Falmouth) now Portland Maine. On the 20th of March A. D. 1762, A. L. 5762, the Grand Master of Grand Lodge Massachusetts, Jeremiah Gridley, granted a commission of deputation to Alexander Ross, Esq. of Falmouth, in the Province of Massachusetts Bay, to open a Lodge, and appoint the Wardens and other officers

At the Annual Communication of this Lodge holden at the Masonic Hall in Portland, on the evening of November 13th, A. L. 5861, Worshipful Samuel Kyle, who had occupied the Oriental Chair for the past two years, addressed the members of the Lodge, in a few remarks tendering his thanks for the honors they had conferred on him and declined being considered a candidate for re-election.

Bro. Moses Dodge, Secretary of the Lodge, (for the past ten years, R. W. Grand Treasurer of the M. W. Grand Lodge of Maine since May, A. L. 5853,) arose in his place and made one of his interesting and appropriate speeches to the Lodge and visiting Brethren, thanking them for the repeated confidence in which they had esteemed him worthy and well qualified for the post he had so long occupied, and declined being considered a candidate for Secretary.

At the close of Bro. Dodge's remarks, the M. W. Grand Master of the Grand Lodge of Maine, Josiah H. Drummond Esq. arose and made appropriate remarks in regard to the faithful service and excellent manner in which Bro. Dodge had performed the duties devolving on him as Secretary, during so long a period; which Bro. Dodge took as a mere compliment at first, when Grand Master Drummond took from a hidden recess by his side, and exhibited to view to the great consternation and surprise of Bro. Dodge, a splendid Silver Pitcher with the following device engraved on it.

G

Presented to
MOSES DODGE

By the Brethren of Portland Lodge, No. 1, as a token of their appreciation of his services as Secretary.
1861."

On beholding this splendid article, he arose from his chair and stood apparently amazed, by the unexpected gift and remarks of the Grand Master on presenting it; so much so, that the *orbs* of light were dimmed by the water of affection of a sensitive heart.

The Grand Master nor Bro. Dodge are not able to give the writer the least item of what they said on this interesting occasion, except this short sentence, which Bro. Dodge made: "If I have not been convinced before this that Masons could keep a secret, I am now." There were more than one hundred of the fraternity in the city of Portland who had kept the whole matter of the presentation of this splendid gift to him, a profound secret. After the ceremonies of the presentation were closed the officers of the Lodge for the ensuing year were elected.

*From the Kennebec Courier.

ANDROGYNUS MASONRY.

The Knights and Nymphs of the Rose. We have frequently alluded in our columns to those special humbugs introduced by Masonic *Charlatans*, under the name of Adoptive Masonary, by which many females have been inveigled from their domestic pursuits, to the great detriment of their husbands' shirts and children's stockings, to pander to the unholy love of the almighty dollar, with which their inventors were seized. Most of those introduced into this country were founded on similar degrees invented in France, the great hot bed of Masonic innovations and Masonic light-o'-loves, and among them the one whose name commences this article, where it was introduced about the latter part of the eighteenth century by M. de Chaumont, the Masonic Secretary of the Duke de Chartres, who was at that time Grand Master of the French Masons. The principle seat of the Order was at Paris. The Lodge-room, or hall for meeting, was called the "Temple of Love." It was ornamented with garlands of flowers and hung round with es-cutcheons, on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and a female, who were styled the "Hierophant" and the "High Priestess." The former initiated the men, and the latter the women who were candidates. In the initiations, the Hierophant was assisted by a conductor or deacon, called "Sentiment," and the High Priestess by a conductress or deaconess, called "Discretion." The Knights wore a crown of myrtle, the Nymphs a crown of roses. The Hierophant and High Priestess were, in addition, decorated with a rose colored scarf, on which were embroidered two doves within a wreath of myrtle. During the initiation, the Lodge-room was enlightened with a single dull taper, just giving light enough to make "darkness visible," but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the Conductor or Conductress, divested of all weapons, jewels or money, hookwinked, loaded with chains, sufficient of the legs and breast being bared to determine the sex, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Bro. Sentiment then introduced the candidate by the order of Hierophant, or the High Priestess, and he or she was asked his or her name, place of birth and condition of life; all of which being satisfactorily answered, the candidate was then asked, "What are you seeking!" the reply to which was "Happiness."

The next question proposed was—"What is your age?" The candidate, if a male, replies, "The age to love," and, if a female, "The age to please and to be loved."

The candidate was then interrogated concerning his or her private opinions and conduct in relation of matters of gallantry. If of amatory proclivities, the chains were taken off and replaced by garlands of roses, which were called the "chains of love." In this condition the candidate was made to traverse the apartment from one extremity to the other, and then back again in a contrary direction, over a path inscribed with love knots.

The following pledge was then administered:—

"I promise by the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the rose of happiness, may I feel nothing but the thorns of repentance."

The candidate was then conducted to a place representing a mysterious grove,

adjoining the Lodge-room, or Temple of Love, where, if a knight, he received a crown of myrtle; and, if a Nymph, a simple rose. During this time, a soft, melodious march was played by the orchestra.

Afterwards, the candidate was conducted to the "Alter of mystery," and placed at the foot of the Hierophant's throne, where incense was offered to Venus and her son. If it was a Knight who had been initiated, he exchanged his crown of myrtle for the rose of the Nymph he selected; and, if a Nymph, she exchanged her rose for the myrtle crown of a Brother Sentiment most agreeable to her fancy.

The above affords a very fair specimen of the character of Androgynus Lodges in France, upon which the American system was framed by the Kentucky *Cagliostro*, as most Enlightened Grand Luminary.—*N. Y. Sat. Courier.*

THE RELIGION OF MASONRY.

We none of us pretend or suppose that Masonry is of itself a religion. We do not claim that it is exclusive of other modes of worship; above all, we disclaim that it is hostile to any sincere belief in any form.

We demand of every man before we can receive him as a Brother, that he shall believe in the "existence of one Supreme Being, who will reward good and punish evil;"—believing that he may affirm or deny any other religion, natural or revealed. No good Mason will interfere, in any respect, with the conscience of his Brother. Those fearful relations which exist between every man and his Maker are not within the scope of our Order.

We do not undertake as Masons to follow a Brother beyond the boundary of this life, or determine what is his reward, or, what his punishment hereafter.

But we throw our strong arm around him and his, while he or any of them are living.

We do add a strong sanction to morality; we do bind each other by a cord that cannot be broken without awful wickedness, to observe moral law toward all men, and more especially toward the Brethren.

We do, by regular and incessant charity, relieve suffering; by watchful care, we prevent distress; by good example and mutual encouragement, we uphold humanity and virtue.

It is not possible to be a good Mason without being a good man; and though we do not touch upon those metaphysical perfections which various churches inculcate under the name of holiness, but leave to each man to settle for himself: we carefully teach and enforce the great virtues of Faith, Hope, and Charity.

No man can become a Mason until these are well impressed upon him.

No man can live a life of good Masonry without calling into exercise those amiable and charitable traits of character which would otherwise have been lost to the Fraternity and the world at large.

Every good Mason respects the religion of his Brother though different from his own: and hopes that *all* may be true in those respects wherein they do not differ; and that in these respects wherein they do, each may be sufficiently near the Truth, to solve for him who sincerely holds it, *the great problem of life and death.*

* * * * *

What to do, what to leave undone, each must determine for himself. We may not all believe alike, but we may all hope alike, that when we have all gone that way, and passed through that dark valley, and crossed that cold river, we may all meet in some glorious Lodge beyond—that we may look thence calmly back, over the dreary road we have traveled from infancy till that moment, and say joyfully to ourselves, “that is a way we shall not return.”

And surely no one of us who has ever looked thoughtfully on our checkered road through the wilderness of this life, or has stood for a moment near the frigid ocean of eternity, would be disposed to be anything but reverential in the presence of any shrine to which any fellow creature may kneel for aid or consolation. “For” says a poet, nearly thirtyfour centuries earlier than the times of Job,

“ For we are doomed our native dust
To wet with many a fruitless shower;
And ill it suits us to disdain
The altar, to deride the same
Where simple sufferers bend in trust,
To win a happier hour.”

SWORD PRESENTATION.

Our talented friend and Brother F. G. Tisdall, Esq., the Masonic editor of the New York Saturday Evening Courier, was recently deputized by the Brethren of Concord Lodge, No. 50, to present in their behalf, a rich regulation Sword to Bro. Lt. T. F. Goodwin, a member of that Lodge, who was about to leave for the seat of war. After a few pertinent and patriotic remarks, our Brother very happily concluded by saying :

“ Take this sword, my Brother, the free gift of free men, free Americans and Freemasons, and I charge you never to draw it in the cause of injustice or oppression.

“ Oh, may its *hilt* be blessed by *Faith* in God,
While you seek succor from His holy word ;
Its *blade* be *Hope*, for while in Him you trust,
He will protect you, for your cause is just.
But on its point let *Charity* e'er dwell :
The foe once vanished, hostile feelings quell :
To him extend a Brother's welcome aid,
And heal the wounds which sterner duty made.”

Our soldier Brother, on receiving it, appeared to be overcome by his feelings. He said he desired to be judged by his deeds and not by his words. The time for making professions had passed, the time for action had arrived ; but he would pledge himself, before his God and his Brethren, that he would be the more strongly reminded of his duty to his country whenever he looked upon the sword he had that evening received, and his arm would be made stronger, if possible, to prove himself worthy of the confidence reposed in him as a Mason.

FUNERAL ODE, WRITTEN IN 1808.

I.

'T is done ; the Architect Divine,
The awful blow hath given ;
Our Brother hath obey'd the sign,
To join the Lodge in Heaven.

II.

Angelic janitors rejoice,
The portals to extend,
Harmonic seraphs raise their voice,
To hail our worthy friend.

III.

Thrice welcome to the Lodge above,
Where pleasures never fail,
And Concord, Harmony, and Love,
Eternally prevail.

IV.

Thrice welcome to the blest abode,
Where angels reign in heaven,
And praise the wond'rous work of God,
To whom be glory given.

AN ANECDOTE.*

Here Mrs. H—— came to change her opposition to Masonry, and became an advocate for its usefulness to the Female sex.

BRO. H——, a member of Richland Lodge, No. 39, of Columbia, South Carolina, where he received the degrees, and resided for several years, previous to 1860, related to me in the cars between the Kennebec and Portland, a few weeks since the substance of the following incident in his own household.

In the spring of 1859, I had some business, which required my presence on the Kennebec ; I left my wife, and a beautiful child two years old, in good health at Columbia, S. C. Soon after I left them, our child sickened and died. My wife was a long way from, as she thought, sympathising friends, having up to this time, been a violent opposer of the institution of Masonry, her father being an anti-mason. She did not expect any advice or assistance from our Brethren, but in this she was mistaken. The Brethren went to her, and offered her assistance, not only their condolence, but whatever amount of money she wanted. Of this she did not stand in need. At the funeral one hundred attended and assisted to convey the remains of her beloved child to its mother earth, their kindness unsought overcome her pre-

*From the Kennebec Courier.

judice against Masonry, and from a violent opposer, she is one of the most zealous advocates of our beloved Institution.

Since our return to our native State, if she hears a word spoken against Masonry, or its members, she is sure to make use of the member which God has given the female sex, to defend the cause that they believe to be right. Even her father has not escaped a volley from her, which he will not soon forget, and will be very cautious how he broaches the subject of his anti-masonic theories in her presence. It matters not, be it male or female, who in her presence says aught against our Order, they have to listen to such a castigation as Mrs. Partington's lectures are no comparison with.

CORRESPONDENCE.

St. Louis, Mo. January 18, 1862.

MY DEAR BRO. MOORE,— * * * You have noticed the death of two of our Past Grand Masters, namely, Bros. GROVER and SHARPE. When I removed from Virginia in 1838 to Madison, Indiana, about the first Masonic work done in that year, (the Lodge having done nothing for a year,) was the initiation of B. W. Grover. I aided in conferring on him the three degrees. In St. Louis in 1843, I aided in conferring on him the Chapter degrees; and I was afterwards associated with him in the Grand Lodge of this State. So, you perceive I knew him well and long. He died in this city. I need not say that he was well cared for previous to his death. At his funeral there was a very large attendance of Brothers, and a large escort of military. He lost his life in the defence of Lexington.

Br. Sharpe had raised a company in defence of his country. At the time he was brutally murdered, he was conveying a wounded man in his buggy to his (Sharpe's) home for medical treatment, when five men approached his carriage and shot him and afterwards dragged him out of his buggy and then, when nearly dead, hung him! To have known Sharp was to love him. Thus these two beloved Brothers have been sacrificed on the altar of their country! Would that I could say, all the Masons in this State are as true to their obligations "not to be engaged in plots and conspiracies against the government," and in obeying lawful authority. If Masons can set aside and ignore the simple language of our ritual in their mad efforts to overthrow the best government that ever existed, then I have learned Masonry in vain, and do not understand its teachings. After having assiduously labored in it for over a quarter of a century—having frequently repeated to the neophite that his duty is "to be true to his government," it is now no argument to me that certain men, who may have stood, what has been considered *high* in the Order, are now engaged in this unholy warfare. More shame for them. Lucifer is said to have been one of the *highest* of the angels. Ambition has caused many would-be gods to fall! To my mind, such sophistry, and such mystifying of the plainest teachings of Masonry, if admitted, would upset all its practical lessons, and destroy much of its value. The too great love of office I conceive to be the main cause of the unfortunate condition of our beloved country, and I am afraid will also prove disastrous to our beloved institution.

That you may be long spared to conduct your valuable periodical, is the sincere prayer of

Yours, truly and fraternally,

C.

BRO. C. W. MOORE—

Dear Sir—By request I herewith transmit to you a copy of resolutions adopted by Cleveland Lodge, No. 311, F. and A. M., upon the departure of Bro. **KAUSS CLEVELAND** for the seat of war, for publication, to wit :—

Whereas, it is imperative upon every Mason to obey the laws of the country in which he lives, and not to be engaged in plots or conspiracies for its destruction—and

Whereas, at the present time there exists an organized effort to blot from the record of nations our fair name as a people—and

Whereas, Bro. Reuben Cleveland, first Past Master of this Lodge, which bears his name, has volunteered in the defence of the Constitution and the laws against armed and powerful conspirators, and is now going forth in the discharge of his duties as a soldier, a man and a Mason, therefore

Resolved, That recognizing the overruling hand of the Supreme Architect of the Universe, we commend our Brother to His care.

Resolved, That as the founder of this Lodge, and for a series of years its head and support—as both prominent and eminent in the ranks of the Fraternity—as distinguished alike for his urbanity and generous nature, we deeply regret his departure from our midst.

Resolved, That the marked prosperity of this Lodge is mainly indebted to the indefatigable labors of Brother Cleveland, who has ever been alive to its welfare, thus attaching to himself a host of Brethren who will cherish with unalloyed pleasure the kindest wishes for his success as a soldier, and an ardent desire for his safe return to our fold.

Resolved, That to any of our Order with whom Brother Cleveland may meet, we commend him to their esteem and consideration.

Resolved, That these resolutions be placed upon the records of this Lodge, and a copy thereof, over the signatures of our W. M. and Secretary, be forwarded to Bro. Cleveland.

IRA GODDARD, *Secretary*.

Chicago, 19th Dec., 1861.

Obituary.

WE are deeply pained to be called upon to record the death of the estimable wife of our friend and beloved Brother **JOSEPH D. EVANS, Esq.**, Past Grand Master of the Grand Lodge of New York. She died at Bloomfield, N. Jersey, on the 17th of November last, after a most painful and protracted illness, which she bore with the utmost Christian patience and resignation. She was the daughter of the late Rev. Wm. H. Hart, formerly Rector of St. John's Church, Richmond, Va., which was the native place of the deceased. And one of the papers of that city notices her death in the following warm and affectionate terms :—

“ Her dust sleeps in the Cemetery of Greenwood, New York, the immortal soul is with its God. Gentle, pious, guileless—trained in the Christian faith, a communicant in the church militant, she now lives in perpetual communion with the church triumphant. A Christian woman and wife and mother, her duties in all these relations were nobly fulfilled; and though memory must drop its tear, and affection sigh over the ruins of the desolated hearthstone, she still speaks to the living loved ones, in the example and precepts of the past time, and points by these to ‘an inheritance incorruptible, and undefiled, and that fadeth not away’ in that rest,

“ ‘ Where love has put off in the land of its birth,
The stains it had gathered in this;
And hope, the sweet singer that gladdened on earth,
Lies asleep on the bosom of bliss.’ ”

MASONIC CHIT CHAT.

SUPREME COUNCIL 33d.—We learn that the Rev. ALBERT CASE has been appointed by the Duke of Leinster, Commander of the Supreme Council for Ireland, the resident Representative of that Body in the Supreme Council for the Northern Jurisdiction of the United States. Br. Case is the Assistant Secretary of the Northern Council, Dr. Winslow Lewis, of Boston, being the Secretary.

☞ We are gratified to notice that our talented Brother, Hon. JOSIAH H. DRUMMOND, of Portland, the present Grand Master of the Grand Lodge of Maine, was unanimously elected Attorney General of the State, by the Legislature of Maine, on the 3d of January last, receiving the entire vote of that body—a compliment worthily bestowed.

Officers of Washington Royal Arch Chapter, Salem, installed on the 16th January, by the M. E. Grand High Priest, James Kimball:—

H. H. F. Whittemore, High Priest; Wm. Thorndike, King; Michael J. Doak, Scribe; George W. Sargent, C. H.; Wm. M. Batchelder, P. S.; Alonzo C. Bethen, R. A. C.; John G. Dudley, Dana Z. Smith, and Daniel H. Jewett, M. of Veils; Alva Kendall, Treasurer; Henry A. Brown, Secretary; Addison Goodhue, S. S.; Jonathan Davis, J. S.; Edward Rea, Tyler.

IMPOSITION.—We invite the attention of the authorities of the Grand Lodge of New Hampshire to the notices of their proceedings on a preceding page, and especially to that part which points out an apparent imposition put upon them by a person falsely pretending to be a Past Grand Master of Masons in this Commonwealth.

Godey's Lady's Book for February is a superb number, both in its matter and embellishments. The steel plate, a "Snow Storm," is a gem of itself and worth half the subscription price of the volume. The work should be in every family, not only as a means of improvement, but of refinement.

BENGAL.—A rich and beautiful silver *Shield* was recently presented by the Masons of Bengal, India, to Maj. Gen. James Ramsay, the Prov. Grand Master for that Province, as a tribute of affection, and a memorial of their faithful allegiance and high appreciation of his Masonic government. It is of solid silver and can be used as a rose-water dish. It measures twentyseven inches in diameter. The border represents the collar worn by the Grand Master, and is of openwork chased silver, in the centre of which are the armorial bearings of Gen. Ramsay. The group of figures composing the centre of the shield, is of frosted silver in bas relief, representing the attributes of Masonry. In the foreground are various tools and implements. Three different Orders of Architecture are also shown, the significance of which will be recognized by all Masons. The whole design is spirited, and the execution is in the highest style of art. The cost was 400 guineas, about \$1000.

MASONIC PRESENTATION.—At a meeting of Merrimack Lodge of F. and A. Masons, at Haverhill, held on Wednesday evening, Jan. 1, R. T. Slocomb, Esq., was presented with a "Past Master's Jewel," as a New Year's Gift, by the members of the Lodge. The presentation (says a Haverhill paper) was made by Rev. C. H. Seymour, in a speech of much eloquence and beauty, and was appropriately responded to by Brother Slocomb in his usual off-hand and ready manner. Brother Slocomb has presided as Master of Merrimack Lodge for the last three years, with dignity and ability; and this token of the esteem of his Brethren is a well-deserved tribute to his fidelity and skill in the science of Freemasonry.

How many disputes arise out of trifles! And how greatly would they be diminished if every one would deliberately ask himself this question—whether is it better to sacrifice a point which is of no value, or to loose a friend more precious than rubies?

To detect and expose impertinent curiosity is the duty of every honest man, as well as the genuine Mason.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

MARCH 1, 1862.

No. 5.

MASONRY:
THE MEANS AND MEASURES OF ITS INFLUENCE
AND OPERATION.

ALTHOUGH, some years ago, when a wicked and most malicious persecution was excited against Masonry by certain political intriguers and ignorant fanatics, for their own unworthy ends, we were at some pains to explain the fundamental principles of our ORDER, and the sphere of its operation—many recent circumstances have tended to convince us, that there is a necessity for reverting to these topics at the present time, as much for the information of our younger Brethren, as for the purpose of preserving the public mind against a re-entrance of those erroneous ideas, which our enemies are always very ready to circulate. Our ORDER, as we have recently shown, has gained immensely in strength, influence and numbers, within the last few years, and now, by means of its Lodges in the Army, is likely to exercise a most beneficial and ameliorating influence amid the sufferings of the dire Civil War, whose end is, we trust, now rapidly approaching. These facts render it all the more important, that all our Brethren should have a very clear and distinct idea of the exact limits and extent of Masonic duty and power, and that opponents should be deprived of all ground for misrepresenting these, or for attributing to MASONRY designs and deeds, which are quite foreign to its fundamental principles. Though the spirit of malice and persecution, that once assailed us, has been quelled and abashed into silence, it is still by no means uncommon to hear insinuations of ulterior designs, made by the captious and the ill natured, when the prosperity and growth of our Order are alluded to; and, on the other hand, among our younger and more enthusias-

tic Brethren, there are often exhibited an ardor and eagerness to "be doing something," shown in such expressions as these—"Why cannot we all combine in some great and effective measure?" "Of what use are our power and wealth and influence, if we cannot *do* something at such a crisis as this?" Now, we must be forgiven for saying, that these utterances of an impatient ardor, however stimulated by the best and noblest of motives, are quite as baseless and unreasonable as the ill-natured insinuations of adversaries. They both equally start from a wrong idea of the *very nature of Masonry*: and the fostering of such erroneous notions would tend to encourage the very errors and excesses committed by the Carbonari of Italy in 1819, by which—though most unjustly—much reproach was for a long time reflected upon our ORDER, simply because the desire of freedom for their Fatherland, and hatred of the Austrian tyranny, induced several of our Italian Brethren to join the ranks of the Carbonari. That Society was in fact purely a political one, organized for the purpose indicated, of freeing Italy from Austrian domination, but the Papal Power, always, since the mediæval ages, adverse to Freemasonry, exerted itself in no ordinary degree to cast the odium of the one Body upon another, to whose dearest principles all such political interferences, and indeed *all insubordination to the Constituted Authorities, is directly opposed*. When, in fact, either friends or foes speak of Masonry as a "Power," they use a misnomer. Masonry is not a "Power," in the ordinary acceptation of the word, but what, for want of a better term, we must call an "Influence." This definition may not be so clear or accurate, as we could desire, but we trust to make our meaning sufficiently intelligible to all candid minds. We have already referred to the Carbonari of Italy, whose organization directly aimed at the overthrowing of one political power, and as a consequence, the substitution of another in its stead. Such an organization involved, as a primal principle, the possession and exercise of Power—a power too, whether originating in just and honorable motives or not, in direct hostility to the existing or constituted Power; in other words, a political and revolutionary power. With all due reserve and reverence we would take an illustration—if we may be permitted to compare small things with great—from a higher and holier source. Christianity, whether we regard it in its original purity and simplicity, as given to the world by OUR SAVIOUR and his Apostles, or as it exists now in all Protestant Communities, must be regarded as an "influence" rather than a "power." It did not, and does not, claim to control and coërcè men by the application of law and force, by any "bills of pains and penalties," but solely and simply to convince the mind by reason, and to win the heart by the practical proofs of its charity and benevolence. Such was the nature of

the Constitution of the Church of Rome, while it still remained a pure Christian Church : but when earthly ambition and the desire of temporal sovereignty led to the union of regal dominion with the religion of the Saviour, then that Church became a " Power," and no longer an " Influence" merely. Some of the remarks of the historian Gibbon, in reference to the donation of the patrimony of St. Peter, indirectly illustrate this : " The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated, as the saviors and benefactors of the Roman Church. Her ancient patrimony of farms and houses was transformed by their bounty into *the temporal dominion of cities and provinces* : and the donation of the Exarchate was the first-fruits of the conquests of Pepin. In this transaction, the ambition and avarice of the Popes have been severely condemned. Perhaps (?) the humility of a Christian priest should have rejected an earthly Kingdom, which it was not easy for him to govern, without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the Barbarian ; and, if the Emperor had entrusted Stephen (the sovereign of Lombardy) to solicit in his name the restitution of the Exarchate, I will not absolve the Pope from the reproach of treachery and falsehood. The splendid donation however was granted in supreme and absolute dominion, and the world beheld, for the first time, a *Christian Bishop invested with the prerogatives of a temporal prince*—the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the disposition of the Lombard Kingdom, the inhabitants of the Duchy of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state. That mysterious circle was enlarged to an indefinite extent, by the verbal or written donation of Charlemagne, who, in the first transports of his victory, despoiled himself and the Greek Emperor of the cities and islands, which had formerly been annexed to the Exarchate."

The application of these remarks of the historian is too plain to require our dwelling further upon them, nor do we adopt the illustration in any sectarian or polemical spirit : our desire is only to show that the " Influence" of the Roman Christian Church, by a strange paradox, was at once elevated and degraded into a " Power"—a power which has, we believe, been the prolific parent of weakness and corruption.

The celebrated Order of the Knights Templars occurs to our mind as a striking instance of a powerful organization, which, founded originally by King Baldwin the 2d, in 1118, upon sound principles and with good mo-

tives, subsequently renounced the purer and more proper sphere of "Influence" for the more ambitious and less pure arena of "Power." From being soldiers of the Cross, devoted to lives of valor and Christian virtue, that body degenerated into a haughty, ambitious and grasping coalition, which made the influence of its high prestige the cloak and the pretext for avarice and luxury, and the exercise of a "power" often more than kingly; and, which at length, by its usurping insolence, brought down upon its own head the avenging wrath of the European princes, and its final destruction by the merciless hand of Philip of Valois, in 1342. We may have little sympathy with that bitter spirit of persecution, which avenged the former pride and presumption of the Order, by the burnings and hangings, of which we read so frequently in the history of the 14th century; and the fate of the last Grand Master of the Order leads us, almost insensibly, to take part with him, who, whatever the errors and evils of his Brethren, exhibited the patience of a Christian martyr united to the valor of the undaunted warrior. A calm and candid study of history must convince us that Philip was an unprincipled and rapacious monarch; that Pope Clement was little better than the mean and miserable tool of his tyrannic will, and that the charges made against the Templars were monstrously exaggerated by prejudice and passion, while the proofs of guilt, based upon confessions extracted by torture, were not such as would ever satisfy any impartial mind. In fine, we may allow that the condemnation of the Templars was effected by unjust means, and upon other charges than those, in which their real guilt lay: but there is no concealing or ignoring the fact, that they had fallen away greatly from the purity and simplicity of their original institution: and, what is alone to our purpose, that they had allowed the temptations of political "power" and a grasping ambition, to take the place of that "influence" which was the legitimate and original foundation of their claim to the respect and esteem of their contemporaries.

The Fraternity of the Jesuits is another remarkable instance of an organization, which, starting from a religious basis, arrived at, and obtained, a marvellous degree of "Power"—power to which the princes and potentates of Europe were compelled, for a long series of years, to bow in helpless submission. An historic sketch of the rise and progress of that remarkable Order might, indeed, had we space for it, better serve to illustrate our view of this possession and exercise of Power by self-constituted associations, than almost any other example that we could adduce. We can only, however, allude briefly to the leading points, the "*summa fastigia rerum*," leaving our readers to fill up this frame-work for themselves; nor will they find it an unprofitable or uninteresting study. Ig-

natus Loyola, the founder of the Order, was first a page in the Court of Ferdinand V. of Spain, and afterwards an officer in his army. He was still quite a young man, and during his defence of Pampeluna against the French, in 1521, he received a severe and dangerous wound, which became the cause of a long and tedious confinement. His amusement, during this bitter period of inaction and suffering, was derived almost entirely from the perusal of Spanish legends of the Saints, and other similar works, by which his fancy was completely seized—the superstitious devotion of his character excited; and, as the natural result, on his recovery he renounced the world and all its pomps and pleasures; made a formal visit to the shrine of the Virgin at Montserrat, and, on the 24th of March, 1522, laid his arms on her altar, and vowed himself her knight. Arrayed in the garb of a pilgrim he then went to Mauresa, and devoted himself to a life of penance and humility, and to deeds of benevolence, which won for him wide renown. We next read of his determination to make a pilgrimage to the Holy Land, and of his travelling to Barcelona, a poor, begging, sincere, and most resolute ascetic,—of his sailing thence to Rome to obtain the blessing of the Pope, Adrian the 6th, and of his arrival at last at Jerusalem, in September, 1523. Remaining there but a brief period, he returned, by way of Venice and Genoa, to Barcelona, where, at the age of thirtythree, he vigorously set himself to the acquisition of the Latin language. Two years afterwards we find him removing to Alcalá in order to make himself master of Philosophy, as well as to escape from a dangerous hostility, which he had provoked by his exposure of, and attempt to reform, some disorders in a convent of nuns at Barcelona. His peculiarities of thought and address soon made him an object of suspicion at Alcalá, and the Inquisition charged him with witchcraft; warned, threatened, imprisoned, and finally dismissed him. The indomitable student, however, was not to be crushed by such assaults as these: he repaired to Salamanca, where he met with very similar treatment. “Little,” observes one of his biographers, “did those Inquisitors dream of the power that slumbered in that strange and self-denying recluse.”

Leaving Spain, Loyola proceeded to Paris, in 1528, and began to study there in the lowest classes of the University, with the deepest humility, begging for his daily sustenance, and not seldom startling his friends by his strange and mystical exhortations. Several young men were attracted by his zeal and devotion, and became virtually his proselytes; two of them taking up their abode with him, of whom one afterwards became famous as Francis Xavier, the apostle of India. The hearts of these companions in prayer and penance were on fire for the conversion of the

world, and they took solemn vows of chastity, poverty, and entire consecration to the Church, in the subterranean Chapel of the Abbey of Montmartre—a strange and striking scene, to which the subsequent power and progress of the Order lent a deep and vivid interest! At length these devoted companions, now ten in number, agreed to leave Paris and to meet at Venice in January, 1537. Having resolved to visit Jerusalem, they went to Rome to obtain the Papal blessing, and then returned to Venice, with the design of embarking for the Holy Land. A war with the Turks, however, frustrated this intention, and their enthusiasm was in the meantime exercised in various other forms of effort. Rome became their headquarters, and Loyola now conceived, or more probably matured, the idea of founding an ORDER, to be devoted to the very work in which he and his fellows were so ardently engaged. A careful comparison of the enthusiasm and purity, however alloyed by superstition, of the earlier career of Loyola and his companions, with the dangerous and illegal height of power to which that Order soon attained, will aptly illustrate the tenor of our remarks. The nature and plans of the Institution were sketched out, and submitted to the Pope, Paul III., who, under certain limitations, confirmed it on the 27th of September, 1540; a day and deed destined to have a mighty influence on the after history of Europe! The limitations were subsequently withdrawn, Loyola became president of the Order, and remained at Rome to direct and stimulate its efforts.

Thus sprung up the ORDER of the JESUITS, the mightiest, by far, of all the kindred institutions of the Church of Rome—an Order representative of "Power," which more than once, in after years, shook to their basis the firmest thrones in Europe. That Order increased with such rapidity, that, at the death of its founder, it consisted of more than a thousand members, possessed one hundred religious houses, and had parcelled out the world, from Spain to India and Brazil, into twelve provinces, for the more effective prosecution of its labors. Had the Brotherhood continued to confine its efforts to the propagation of Christianity, as they understood it, however we might dissent from much of its principles and practice, we might rather have selected it as an example—and a most remarkable one—of the "Influence" of one great and energetic spirit communicating itself with a marvellous and magic power to a vast association of kindred minds; but the Jesuits, perhaps as a necessity, arising from the *temporal power* of the Papacy, soon began to take part, very actively, in the political intrigues of the Courts and Councils of Europe, and thenceforth identified themselves and their objects with unlawful "Power." As to Loyola, himself, we must acknowledge, that his was a self-sacrificing fanaticism, and his life, in every sense, a spiritual knighthood, undaunted by danger; unshaken by persecution; unawed by any form of trial and suffering, in

the cause of his devotion. His labors were soon appreciated by his Church, and the SOCIETY OF JESUS became a mighty engine, before whose "Power" not only temporal princes, but the Popes themselves were more than once forced to bow! Its secrecy, from first to last—and it still exists in our midst—has defied investigation; and its unscrupulous means have only been surpassed by the devoted spirit of its members. It has been well observed by some writer, that "Luther and Loyola represent progress and check, march and countermarch, action and reaction, in the same epoch of the ecclesiastical world."

Here then we have a grand instance of a society claiming and exercising "Power" in the most extensive meaning of the word; an exercise, which must always, we hold, be illegal, unchristian, and, nationally regarded, unconstitutional. Of such claims and such usurping action, MASONRY knows, and *can* know, *nothing*. OUR ORDER is based upon principles of benevolence, of brotherly love, of loyalty, and of obedience to the "powers that be." No man, who is false to any of these great principles, can any longer lay claim to the title of MASON. "Influence," then, is all that we aspire to, or have the means of exercising; and if we are true to our principles, we shall not only be perfectly content with that sphere of effort, but recognize the deep and enduring wisdom which has rested our Institution on so firm and rock-like a foundation. We can, and we are bound to, exercise that "Influence" for the moral, intellectual, spiritual and temporal benefit of our Brethren of every rank, and race, and clime, without distinction of politics, party, or religion. And surely, in a world so full of sorrow and of suffering as this, no greater or more glorious field of exertion could be offered to any man or Brotherhood of men! While others may wrangle and contend for the possession of earthly pomp and "Power," our "Influence," uncaptivated and unswayed by these gauds and vain shows of the transient and the temporal, claims for itself the loftier and brighter realm of that CHARITY, which is ETERNAL—which ever lives, and moves, and acts in the solemn and sanctified conviction that

"All mankind are brothers,
Our God their Father too!"

THE CHIEF CONSERVATOR'S WEBB-PRESTON RITUAL.—We return our thanks to R. W. Bro. ———, a Past Grand Officer of Illinois, for the Chief Conservator's secret work. The book contains 135 pages, is well arranged, and is accompanied by a "Vocabulary," which enables any one, Mason or otherwise, to read it. We are also in possession of "A Digest of the Regulations of the Association," and other important documents, which we *may feel compelled* hereafter to give our readers the benefit of, especially as we do not believe "Its aims are holy, and the blessing of God will not be wanting if we," (the Conservator and his aids,) "work in faith." "The Conservator's Era" is a novelty in the way of almanac making.—*N. Y. Saturday Courier.*

STROLLS AMONG THE WORKMEN.

NO. 9.

DEAR BROTHER MOORE—

I THINK you act wisely in repudiating all responsibility for the opinions of your correspondents. If you should select from the budget only those which coincide with your views, others would probably be rejected deserving a more deliberate consideration. A diligent investigation of any subject is profitable. It is impossible to trammel the mind; thoughts shoot out meteor like; not at random, but to a given point; not in flashes, but with a steady penetrating light, making their impress deep and lasting upon the mind. So long as we find men with minds of different structure and differently tutored, so long may we expect to find a dissimilitude of ideas and impressions. Even where the same object is to be obtained, it is often reached through various, and sometimes opposite channels. Hence it seems judicious, at least, to let every phase of a subject appear, be the medium what it may. As it is, many of our industrious Craftsmen, who are in search of light, find themselves bewildered in perplexing labyrinths, in consequence of the imperfect manner in which they have been instructed in the usages and principles of the Institution.

In a former communication I have said, that it is the duty of every Mason to keep inviolate Masonry's land-marks, which give foundation to the Order, and so far as may be practicable, to retain the old form of ritual and Lodge government. It is our duty to do so, regardless of the peculiar spirit of the age in which we live. We are necessarily brought into contact with notions and opinions as various as the tints of the rainbow; and if they are not all equally beautiful and harmonious, they are, for the most part, set forth with an equal honesty of purpose. We may, then, safely and with propriety give them a careful and impartial examination, while we need only adopt such as accord with our own judgment and sense of duty. As no one else is responsible for my opinions, and as they carry with them no authority, and no weight beyond their own force and the truths they convey, I may, without presuming too much, venture my views in regard to the peculiarities of Freemasonry and its principles, even though phases be presented in old usages and discipline hitherto unnoticed by the Craft.

From what I have gathered during my rambles about the Temple, it seems to me that many of the Brethren err in what constitutes an offence, for which the Master of a Lodge may be tried, and the tribunal competent to take cognizance of a simple *moral* offence. Instances have occurred in which parties have sustained irreparable injury, through the instrumentality of newly installed Grand officers, who have failed to discriminate in these particulars. However, these blunders do not often occur; when they do, the recoil is likely to come back upon the officer, who exposes an ignorance of Masonic discipline wholly incompatible with the position he occupies. But these errors are not confined to the ignorant. There are instances in which better informed Masons entertain such acute sensibility regarding the peculiarities of a Master's relationship to his Grand Lodge, that they are often led away, by their fastidious notions, into the same mistakes.

A Master may be tried by the Grand Lodge for malfeasance in office, and for

some other strictly Masonic offences, but he cannot be made amenable for social and personal immorality; neither can a Grand Lodge exercise original jurisdiction over cases where the offender can be tried by his own Lodge. Nor can it, under any circumstances, inflict a degree of punishment exceeding a suspension from office, or expulsion from its own body. At the end of which term he may be tried by his Lodge for any moral offence committed while in office, but not for any official act. The functions of a Grand Lodge are variously estimated, and are limited to a greater or less degree, according to the views of the Brethren in their respective localities. They possess certain inherent rights of which they cannot be deprived; some of these, however, have been given up and resigned into the hands of subordinate Lodges. Their judicial powers consist in settling matters of controversy which may arise between subordinate Lodges, or between the members of different Lodges, and the enforcement of discipline upon its own members and the Lodges under its jurisdiction, and upon individual Masons. Its appellate powers embrace all matters of controversy and discipline, arising in Lodges, and over which it has not original jurisdiction.

I find in the printed transactions of the Grand Lodge of New York, that there was an attempt made to force the body to assume original jurisdiction in the case of a Past Master, who was a member of the Body, and who was brought up there upon some alleged offence. Upon mature reflection, the case was sent to his Lodge by the following resolution, which clearly sets forth the doctrine, that a Grand Lodge cannot properly exercise original jurisdiction in the trial of Brethren who are amenable to, and can be tried by, their Lodge:—

“Resolved, That this Grand Lodge ought not to exercise original jurisdiction to try a member of a subordinate Lodge who is in good standing, and who is not acting in hostility to the Order, Constitution and jurisdiction of this Grand Lodge, for any Masonic offence against this Grand Lodge, when such member is subject to trial by the subordinate Lodge to which he belongs.”

If a Grand Lodge, then, has not original jurisdiction for the trial of Masons amenable to their own Lodge, where is the line drawn which brings offenders within the scope of its judicial jurisdiction? It is certain that there are some parties who are within its judiciary limits, and over whom it holds a control, and some offences which are obnoxious to its laws; I should judge, that to bring it within the cognizance of the Grand Lodge, it must be a simple *Masonic*, or an *official* offence, or for *indecorum* in presence of the Grand Lodge.

Although I may believe that a Master is not accountable to the Grand Lodge for his moral conduct, I am very far from sympathizing with the views of those who, in my estimation, possess a morbid sensibility regarding his prerogatives. There is no doubt but that he is clothed with powers sufficiently ample to prevent encroachments upon his own privileges, as well as innovations upon the usages and customs of the Order; but in their anxiety to attribute to the office all that it is entitled to, the Brethren exceed the limits circumscribed by the rules of the Institution, and accord to it powers belonging more appropriately to an *autocrat*. The Master of a Lodge holds an important position; he has a special charge of a body of Masons, in some instances equaling in numbers some Grand Lodges. He is elevated to that post by the free sufferages of his

Brethren, and is presumed to possess all the qualifications necessary for so distinguished an office. The Grand Lodge lays him under heavy obligations to perform his labors as a Master should do. It possesses the right of subjecting him to Masonic discipline for a neglect of any duties imposed by the office, and as he is not amenable to, nor can be tried by his own Lodge for any offence, either moral or Masonic, the Grand Lodge holds him personally responsible for his official faithfulness, and the constitutional working of his Lodge; but I know of no rule, either written or unwritten, that makes him amenable to *any power* for his moral conduct. In maintaining these views I do not mean to convey the idea that a Master cannot be suspended from office by the Grand Master should his conduct be such as to bring a reproach upon the Institution. But should this power be exercised it would be one of those extreme cases which receives its justification alone, from its enormity, and a necessity for its immediate notice.

There is evidently a similarity between the prerogatives of a Grand Master and those of a Master. The limits of the one embrace a State jurisdiction, while the other is confined within the pale of a subordinate Lodge,—but both possess absolute power within their respective jurisdictions. They are both responsible to the Grand Lodge for a proper fulfillment of their duties. It is true there is no law requiring a Grand Master to answer for delinquencies, either social or official, while a Master finds *one* to bring him forthwith to the bar for a violation of the latter offence; nor may a formal enactment ever become necessary to meet the case of a Grand Master's short comings. It is a significant fact, and as gratulatory as it is remarkable, that of those who have been exalted to the zenith of Masonic official glory, no one, either in this or in any other country—that I am aware of—has so demeaned himself as to require an especial act of degradation at the hands of his Brethren. Some may have transcended their powers and others descended to acts unbecoming their lofty position, but so far, the Craft have never deemed it necessary to take any steps, either to degrade their Grand Master or to defend themselves from usurpation or tyranny. That they never have done so, is no reason why a case may not arise making it imperative upon the Craft to resort to it. But whether there should be or not, it is evidently in their power to *do so*. This right is also established from the fact, that it is the custom, in some Grand Lodges, for a standing committee to report upon the acts of the Grand Master for the past year—I have seen from that source commendatory resolutions. If they can *approve* they can *condemn*.

Although a Grand Master may not be brought under discipline, the same privilege does not extend to other Grand officers, not excepting Deputy Grand Masters; all may be arraigned for an offence committed in their official capacity, unless they are acting under a special order from the Grand Master. They and the Master and Wardens of a subordinate Lodge may be suspended from office, for the time being, at the will and pleasure of the Grand Master. But it is doubtful whether either of them can be tried by the Grand Lodge for a purely moral offence.

As I have extended these remarks to the usual length of a number, I will reserve for the next, what I conceive to be the offences for which a Master can be tried by a Grand Lodge.

Yours, truly and fraternally,

D.

FREEMASONRY IN SCOTLAND.

THE Grand Lodge of Scotland celebrated the festival of St. Andrew, their patron, on Monday, Dec. 2d, His Grace the Duke of Atholl, G. M., being absent in France, enjoying the hospitality of the French Emperor.

The Grand Lodge was opened by the Depute Grand Master, when the office bearers were installed.

After the installation, the Grand Lodge proceeded to the Hall to celebrate the day, when two hundred and fifty members sat down to the banquet.

During the evening the following song, composed by Bro. James Ballantine, Grand Bard, was sung :

AIR—“*Blythe, blythe and merry are we.*”
 Come gather round the cosy hearth,
 And let us chant a canty lay—
 For Scottish hearts, ower a' the earth,
 Are blythe upon St. Andrew's Day.
 Since that gude Saint, in days o' yore,
 Led forth our sires in battle fray,
 And won for Scotland deathless gloir,
 A' Scotsmen bless St. Andrew's Day.
 Come, then, brither, join wi' brither,
 Lilt and sing a' blithe and gay ;
 Linked in holy love thetether,
 Blessings on St. Andrew's Day.

In every clime, in every land,
 On every shore, on every sea,
 Far, far frae Scotland's rugged strand,
 Are members of her millions three—
 Parts of her small, but matchless band,
 Men born the world to teach and sway,
 All bound together heart and hand,
 By Scotland and St. Andrew's Day.
 Come, then, &c.

Now France and Scotland form anew
 Their league of friendship as of yore,
 And in the forest of St. Cloud,
 They hunt the stag and spear the boar.
 And Atholl's Lord and France's King
 Now twine the olive with the bay ;
 While thistles linked with lilies spring
 To grace dear auld St. Andrew's Day.
 Come, then, &c.

And here within this regal hall,
 With dear St. Andrew shriued on high,
 We'll cherish deep the pledge we all
 Have made beneath yon radiant eye.
 And may the holy star of love
 Light up our hearts with genial ray,
 And Mason aye to Mason prove
 True brithers on St. Andrew's Day.
 Come, then, &c.

THE GRAND LODGE OF NEW JERSEY.

New Jersey, Jan. 27th, 1862.

DEAR BRO. MOORE:—Our Grand Lodge met in Annual Communication on the 22nd inst., and after a pleasant, calm meeting, it closed in the same spirit of harmony which really characterized its deliberations. I like a little more animation, an occasional dash of spice in debate. When prudently introduced, it never leaves any evil traces. Nearly all the Lodges were represented and the Grand Master had the gratification of delivering his most excellent Address, (or Report as we *choose* to call it) to a full Lodge, and appreciative brotherhood. His technicality in Masonic etiquette and suavity of manners naturally drew towards him our respect and admiration. The same may be said of our indefatigable Grand Secretary, whose long continuance in office indicates the high estimation in which he is held by the fraternity. The Grand Master's Address was confined principally to local matters.

The first subject of interest demanding the attention of the body, was the petition of certain Brethren for a warrant, for a Lodge, to work in the *French Rite*. This was finally rejected, after a protracted deliberation. During the consideration of the subject, it was represented that there was but little or no difference between the ritual of the French Rite and that of the York Rite, and yet the parties interested, pertinaciously refused to accept a warrant, unless that peculiar privilege was secured to them and expressed in the Warrant. The feeling of the Grand Lodge seemed to favor the prayer, and it would have been granted, had not the Regulations of the Grand Lodge prevented it.

It has ever been the custom in this jurisdiction to install the Officers of Lodges working under a Dispensation. The Grand Master deeming this practice at variance with the general usages of the Craft, and wholly inconsistent with the teachings of the Order, omitted the custom, I believe, entirely during the past year. One of our old Lodges took exceptions to this inroad upon the old customs of New Jersey, and resisted it by Resolutions, and in refusing admission to the Master of one of these Lodges, to one of their Lodge Meetings. The Grand Master first drew the attention of the Grand Lodge to the subject, but it coming also through the medium of this Lodge, seemed greatly to enhance its interest. A judicious Committee, however, quietly settled the matter by cordially sustaining the position taken by the Grand Master, and kindly *reproving* the Lodge, which report met the general approval of the body.

A much more interesting question arose in the case of a Lodge being unable—according to the views of some of the members—to fix a degree of punishment upon a delinquent member, commensurate with the offence committed. It seems that the Master perceiving the impracticability of the Lodge ever reaching the required number of votes necessary to punish a member, and wishing to relieve the Lodge of the dilemma, assumed the responsibility of fixing the penalty himself, and upon his *ipse dixit*, expelled the offender! It was this extraordinary assumption of power which brought the case to the Grand Lodge, but this was not the point of interest, or of any very great solicitude, as the error was too palpable to apprehend any danger from it. The vital feature in the case was rather shadowed by the subject just disposed of. The Lodge, in submitting the matter to the Grand Lodge, aimed more to correct the error of the

Master than to draw attention to the action of the Lodge which induced it, but on investigating the case, it naturally presented itself to the Committee and was by them introduced in their Report, and the doctrine at the same time set forth that the Grand Lodge has the *right* to enter a Lodge and exercise original judicial jurisdiction in individual cases of moral delinquency; of course, bringing the case immediately to its own bar. It is the adoption of this sentiment, by the Grand Lodge, which encircles the case with such vital consequences.

There is no doubt that this doctrine is correct, so far as it may be applicable to Lodges for their acts, and Masters for their official conduct, but the idea of establishing the principle that the limited precincts of our Temple may be invaded, by any power, and a member of our circle violently torn from the horns of the Altar, is repugnant to every principle of justice and of *individual* and *Lodge* rights. In my readings of Masonic history, the impression has been left upon my mind, that after the year 1717, when Lodges generally received a permanent identity by a Warrant of Constitution, that the General Assembly had confirmed the individual Lodges in certain inherent and indefeasible *rights* and *privileges* which are perpetuated to this day, and are a part of those things incorporated into the Masonic existence of every individual made a Freemason; that these *rights* and *privileges* are vested in, and belong exclusively to, Lodges of Free and Accepted Masons; nor is there any legitimate power existing to deprive them of these privileges, or any portion of them, so long as they possess an unrevoked Charter or Warrant, and which they may properly claim to hold while they keep within the well defined limits of the Masonic Land-marks and Constitutions. I had supposed that among the rights and privileges sought for upon entering and passing from one degree to another, were those of selecting our own associates; controlling our own personal and fraternal relationships; of weighing the moral position of those we were receiving among us, by our own balances, and of determining by our own motion, who are and who are not suitable persons to be our Masonic Brothers and Fellows. I had been laboring under the honest conviction, that Lodges and Grand Masters too, had both of them existence anterior to the conception and organization of Grand Lodges; that the latter received their vitality, power and strength and the germ of perpetuity, from individual Masonic Lodges. At this time no Grand Lodge can be formed or held together with a less number than the Representatives of *three* of these Lodges, so that their very existence to-day depends upon the will of those whose rights they seem disposed to invade. There was a period in this country when the present form of relationship did not exist between Grand and subordinate Lodges, that connect them now. The former held a Provincial Charter from, and were dependent upon, Grand Lodges of other Countries. After our Revolutionary struggle the Craft in the several States, knowing that they rightfully possessed the germ of existence and perpetuity, determined to dissolve the tributary connection which they then held to the mother Grand Lodges of Europe, which they did do, and formed themselves into Independent Grand Lodges, through Conventions consisting of Representatives from the respective Lodges then in existence, the jurisdiction of each Grand Lodge being the territorial limits of a State, with the privilege of piercing Territories where no Grand Lodge existed. To these Bodies the Lodges surrendered their old Warrants and ob-

tained new ones in return, that they might bear the same relationship to each other in this country that the Lodges hold in England to the Grand Lodge there. There was no surrendering of *rights* and privileges beyond those placed in the custody of the Grand Lodge in 1717. Those portions of these rights of the Lodges which were not surrendered—and that more than they seem disposed to take advantage of—should ever be held dear and sacredly enshrined on the Altar of every Lodge. While upon this subject allow me to say, that we were informed—of course it was believed—that our Grand Lodge differed materially from those in the other jurisdictions, in that, it was organized by a convention of Masons, and not by Lodges, as others had been; and therefore it possessed peculiar powers and privileges, and of course could try members of Lodges. As there was no time for particulars, we could not understand, to our satisfaction, how this was, and shall have to beg you to inform us, of this jurisdiction, who are really seeking information, how, and in what particulars the organization of our Grand Lodge differs from all other Grand Lodges and possesses attributes of a higher Order than they do.

The Grand Lodge declined issuing Travelling or *Army Warrants*; also declined introducing the system of *honorary membership* in the jurisdiction. The M. W. Isaac Van Wagoner was re-elected Grand Master, and the R. W. Jos. H. Hough, re-elected Grand Secretary.

I remain, dear Brother, yours, truly and fraternally,

—

A SWINDLER AMONG THE ODD FELLOWS.

ABOUT three weeks ago, Benjamin Wright made application to the members of Hudson Lodge, I. O. of O. F., of Jersey City, for relief, and was very kindly allowed to make known his condition before a meeting of the Lodge. He stated that he lately escaped from the South, where he had property, which was confiscated because he was a Northerner, and would not take up arms against the United States. His statement was so plausible that the members became warmly interested in his welfare, and accordingly contributed the sum of \$10 for his benefit. The following day the Lodge received information from a member of the Order, residing in Newark, denouncing him as an impostor. Wright was accordingly arrested, sent to the Hudson county jail, and indicted by the grand jury. His trial came off recently, the accused pleading his own case, but the evidence was so strong against him that the jury found him guilty. The grand jury of Essex county also indicted him for swindling one of the Lodges in Newark, and he was tried last week, found guilty, and sentenced by Judge Haines for two years in the State prison. The accused will also be sentenced by Judge Ogden, in the course of two weeks. Wright for the past ten years has made it a practice to travel through the various States, and has succeeded in victimizing the Lodges wherever he has made application for assistance.

Masonry has its full share of these strolling vagabonds—indeed more than its share—for there is scarcely a week passes that we do not read of their swindling operations in the interior towns. The above furnishes a good example of the proper treatment for them, and we sincerely hope there will be no backwardness in applying it whenever and wherever they show themselves.

ROBERT BURNS.

EVERYTHING in relation to the life and character and memory of Burns, possesses a peculiar interest to the members of the Masonic Fraternity, whose Brother he was, and for whom he ever manifested, in his life, the warmest affection, and has bequeathed to them, as the product of his poetic genius, an imperishable memorial of his love. We offer no apology, therefore, for transferring to our pages the following interesting notice of the death of one of his earliest friends, from the Edinburgh Scotsman, of December last:—

DEATH OF WALTER GLOVER, CONTEMPORARY OF BURNS.

Walter Glover, known as the carrier between Dumfries and Edinburgh in the time of Burns, died on Sunday last, at Ferney-side, in his native parish of Liberton,—an extraordinary example of longevity, being in his 104th year, having been born July 18th, 1758. Of late there have been recorded the deaths of persons from seventy to fourscore years, who were able to say that when children they had seen our great national bard; but here was a man who was born before the poet himself, and had frequent occasion to meet and converse with him—a recollection the old man warmly treasured. When Burns was exciseman at Dumfries, rum was extensively imported there, and Glover was frequently employed to convey it to Edinburgh. The permits on these occasions required to be signed by the poet, and contingent on the arrival of the vessel, these documents were often required either at a very late or a very early hour. Glover was wont to state, as a proof of Burns's regularity and business habits, that sometimes when he used to apologize for disturbing him at these untimely hours, the poet said—“Walter, it is but my duty, and never hesitate at any hour to call on me to do it.” Glover and his connection with Burns were thus alluded to at the Great Centenary Meeting in Edinburgh, 25th January, 1859:—The chairman (Lord Ardmillan) said—“I understand that we have now present among us in this great assemblage the only man who saw the day which this day celebrates—one man alone, when generations have been swept to their graves, lives to be present now who lived when Burns was born. There is a man in this room who is now more than 100 years of age—(loud cheers)—who was alive when the poet Burns was born, and who personally knew that immortal man. He is here in this room—Mr. Walter Glover—who was the carrier between Dumfries and Edinburgh in the days of Burns, who has seen Burns, whose eye has met the eye of Burns, whose voice has met the voice of Burns, whose ear has heard the words of Burns.” (Loud Cheers.) Mr. Walter Glover then ascended the platform amidst loud cheers, and to the amazement of the audience, recited “Tam o'Shanter” from beginning to end with a strong voice, and with “due emphasis and discretion.” Till within the last twelve months, this memorable old man was in the habit of walking frequently to Edinburgh—a distance of between three and four miles; and his chief enjoyment was sitting by the fireside playing his fiddle, which he did with considerable skill. Within the last two years, he wrote out the poem of “Tam o'Shanter” in a bold, steady legible hand, amazingly like the poet's handwriting, and this was done without the aid of spectacles. For the last few months, Time has been laying his inexorable hand upon him, but very gently, and he retained possession of his faculties, his memory espe-

cially, to the very last. It is only a month ago that he was heard to relate with great unction some of his humorous stories, and to make some shrewd observations on present and passing events. He was a great reader—an enjoyment of which his failing sight nearly deprived him during the last year; and he had the rare gift of remembering every remarkable event he had seen, heard, or read of since he was three years old.

THE LAST MORSEL.—A MASON'S WIDOW.

ALL that remained of the last loaf of bread, which widow M—— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow, herself, could not give a ready response. Three little children looked up with love and trust into her face, and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failing—a severe pain in her chest prevented her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What was she and her three fatherless little ones to do?

It was a bright day. The gladness of Nature was a mockery to her heart. She placed her children around the board—and leaving her humble abode, she hied herself to Greenwood. Tears streamed down her pallid cheeks, as she trod the well worn track to her husband's last resting place. The widow started when she caught sight of a white slab, newly erected, at the head of her companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read—

SACRED TO THE MEMORY
of
S—— M——,
Who died greatly beloved by
All who knew him,
In the thirtythird year of
his age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widows' God for this token of His mercy. "Surely," she thought and murmured half aloud, "those who have been so mindful of the mouldering ashes of the dead, will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones, tottering towards her as she approached the door, "a man came here just now, and left a whole basket full of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now you wont look sad any more."

Sure enough the widow found her pressing necessities relieved, and supplies were sent to her from time to time, and still continue to be so sent.

Who were her self-constituted guardians? Attend the Reunion of Excelsior Lodge on Thursday next, and see if they are not *Freemasons*.—*N. Y. Saturday Courier*.

ADDRESS,

Delivered before Geneseo Lodge, A. F. A. M., on the 26th of December, 1861, by P. M. Walter Smith.

PUBLISHED BY REQUEST OF THE LODGE.

MY BRETHREN :—In retiring from the station wherein you have been pleased by your suffrages to place me, a sense of duty, as well as gratitude, impels me to acknowledge your kindness and respect in sustaining me in the performance of the various duties which have been imposed upon me.

And permit me to congratulate you on the harmony and good feeling which, with few exceptions, have prevailed at the communications of this Lodge during the period I have had the honor of presiding over your deliberations. On this occasion, also, it being probably the last and only opportunity of addressing you as Master of this Lodge I may ever enjoy, permit me to urge upon your consideration the great objects of the Masonic Institution. The great ends in view are to make men better and happier. In promoting these objects, contributing to the wants and alleviating the sufferings of the body, embrace the least of Masonic duties.

Enlightening the understanding, cultivating the mental faculties, and improving the moral virtues of men, and teaching them their duties and relations to each other, in connection with their religious obligations, embrace the greater and more important duties of Masons.

As individuals, we are taught to improve our powers and faculties in a manner effectually to advance our own good, and to contribute to the happiness and prosperity of others. Collectively as a body, or society of men, we are to unite our energies, not only in promoting the happiness of each other, and the prosperity of the Masonic Institution, but in alleviating human woe—in expelling ignorance and moral darkness and diffusing light and happiness. The observance of ceremonies, putting on badges and adhering to ancient rites and usages, will alone never constitute the true and upright Mason—our duty to ourselves as individuals teaches us, in the first place, to hold in the highest veneration, the All-Wise, Bountiful and Supreme Architect of the Universe—from whom cometh every good and perfect gift—and to feel our entire dependence upon Him, and to cultivate the powers and faculties with which he has endowed us in the best possible manner, lopping off all excrescences from the heart—stifling unhallowed desires and vicious propensities—banishing from our bosoms, pride, ill will, hatred, malice and revenge, and in cultivating humility, gentleness and pure love—directing all our energies to the promotion of the greatest happiness. By our duty to each other, we are taught to love our Brethren, to be charitable and kind, alleviating their sufferings and contributing to their wants, to be tender of their character and reputations, suggesting in their behalf the most candid, favorable circumstances—and are they justly reprehended, we are bound to let the world know how Masons love one another.

How far, as Masons, we live up to these duties, you, my Brethren, can judge. Looking abroad and beholding the heart burnings, animosities and contentions, which are too common among Masons, and the vile measures not unfrequently

taken by Masons to slander their Brethren, and by falsehood to destroy their fame to the total disregard of all the most sacred Masonic obligations, the heart of every true Mason sickens within him, whilst he turns disgusted with the name of Masonry. But there is a redeeming spirit in the institution—its principles are correct, founded upon a broad and liberal basis. Let every worthy Brother be taught to reform one. Call back the Brethren to first principles—banish all dissensions—cut off all unworthy disorderly members—set your faces against all irregular habits and vicious practices, never suffer party contentions of any description to have a place among you. Be more cautious with respect to your initiations—be more zealous and persevering in increasing the virtues, usefulness and respectability of your members. Let your Lodge be what in fact it ought to be—a band of Brothers, among whom no unfraternal contention should ever exist “but that noble contention, or rather emulation, who best can work and best agree.”

“A Mason is obliged, by his tenure, to obey the moral law.” This is the language of one of the earliest regulations of Masonry. It embodies the first principle—the corner-stone of the institution. It lies at the foundation. Remove it, and the superstructure falls to the ground, a mass of worthless ruins. Remove it, and you convert the Masonic Lodge into a den of thieves—a receptacle for the vile and vicious—a resort for the drunkard and the blasphemer. Nay, more than this, you drive Masonry to the necessity of becoming the endorser of the character of the depraved and worthless who may gain access within its sacred retreats; you reduce Masonry to the level and companionship of vice. No! our old gray headed institution has enough to sorrow for in the character of its members; but, thank God, it has no such principle to answer for. Its precepts are true and holy, whatever the lives of its members may be. Disbelievers in the divine mission of our Saviour would be no more out of place as communicants in a christian church, than are immoral men in a Masonic Lodge. If a belief in the Son of God be the tenure of christianity, so obedience to the “moral law,” is the condition on which every Mason holds his Masonry. A violation of this condition is a sufficient cause for expulsion from the Lodge, as his avowal of infidelity would be for his exclusion from the Christian Communion. His immorality vitiates the tenure by which he holds his Masonry, the condition on which he received it, and on which alone he can rightfully claim or be permitted to enjoy its benefits or participate in its ceremonies.

If it be asked what it is that obligates or compels a Mason to do these things enjoined upon him by these ancient laws, I reply, his moral sense, his honor, his solemn pledge voluntarily assumed, his innate sense of truth. Because to do these things is right in and of itself, and because he has irrevocably bound himself to do them.

But if he does them not—if he violate any or all the laws that are here enjoined, what penalty is appropriate to his case? Evidently one corresponding with the purposes of the institution, with its deference to public law and order, and the laws of God—one of strictly moral character, *reprimand, suspension, or expulsion*, by which he may be cast back to the place from which we mistakenly attempted to raise him.

But suppose this moral sense is not in him, that he is not an honorable man? so that the legitimate penalties of the Order will not reach him to touch his seared, hardened conscience, what then remains for an outraged society? Nothing, nothing but patience. He is to be left to a tribunal that has reserved vengeance and final action to itself.

The laws of Masonry justify no physical penalties under any circumstances. What unerring criterion is given to test the genuineness of a Masonic obligation? I answer three rules are given us—its concordance with the spirit of the Ancient Charges—with the general duty every individual owes to his God, his country and himself—and with the written *word of God*. What Scriptural foundation have we for oaths as obligations in Masonry? Answer, the various covenants of the Patriarchs, Prophets and Apostles, made in general, with Solomon's appeals to God. Read the opening clause in King Solomon's dedication prayer, &c. Upon these are predicated the universal practice of substantiating legal evidence by oaths.

The tenure of Freemasonry is that which holds its votaries to it, and binds them irrevocably to one another. It is a cord that both binds and draws—a bond indissoluble, yet to a Brother first prepared in heart, “a yoke that is easy and a burden that is light.” The tenure is likewise the consideration, condition or service which he gives the Fraternity into which he has been admitted as a member—or the tribute by which he acknowledges his subjection to it.

The Masonic emblem of the Shoe, with other symbols, implies a full relinquishment of all things that do not interfere with a man's duty to his God, his country and himself. This relinquishment fits him for the *moral* cable tow or tenure of the moral or Masonic law.

“No human being will ever govern himself well who has not first learned to submit to the government of others.” The Masonic tenure is a subject fraught with the deepest interest to the Masonic Fraternity. That there is an obligation binding each member, has never been disputed. Indeed, the enlightened Brother glories in his bond. For it is one evidence, among others, of his faith in the existence of truth as an ornament to the human character; of his belief in the existence of a God who will vindicate his own honor when assailed by perjury; of his repudiation of the unnatural sentiment that an individual can exist independently of the aid and sympathy of his fellows; and of his willingness to submit to any sacrifices or sufferings that pertain to them. A Mason is bound by his tenure—there is no escape from him but in the refuge of moral treason and perjury. He is bound for all his days—so long as the principles of Masonry (morality) exist—so long as Duty exists, this obligation exists. He is obliged with all his powers—the wants of those whom he is associated himself, poverty, hard temptations, mental distress and the like, will always demand his utmost ability to relieve them, so far as that ability is not prevented by prior duties to God or himself. He is obliged with all willingness. His own free will and accord having led him into these bonds; an opinion long favorable to Masonry having promoted the action, and a desire to do good to mankind being the foundation, he will find in the institution all that he sought for—viz: opportunity to do good, to honor God, and to improve his own heart; and this will establish his precon-

ceived impression of the royal Art and make him a willing subject under the tenure of Masonry.

Is the Masonic cable-tow measured by miles? No! It is measured only by ability, and the estimate is properly made by each man's own conscience. If one is shorter than another, it is because Providence has dispensed temporal bounties, such as wealth, talents, &c., in different proportions. Each member of the Masonic Fraternity is supposed to be the proper judge of his own cable-tow, but if he rightly reckons its length, it will comprehend in its sweep all that space which God gives him ability to cover.

Like other branches of learning and science, Masonry, to be understood and appreciated, must be studied. A knowledge of the subject cannot be acquired in a day or a week. The technicalities of ritual may be learned, but the ritual is only the alphabet; and unfortunately, it is too often but imperfectly taught. Even in this important respect, many intelligent Brethren are too ready to adopt the vagaries of ignorance, and to follow the lead of inexperienced and incompetent guides.

It cannot be expected that in any Society there will be a perfect accord and congeniality of minds, of tastes, and of morals. Hence differences will sometimes arise, and if conducted with good temper and candor, will rarely expand into convulsions. Wolves will sometimes intrude into the flock, and bad men under the cloak of goodness, will frequently insinuate themselves into the most excellent associations. In all associations of men there are perturbed and uneasy spirits, who scatter discord and whom "no command can rule or council teach," who create disturbance wherever they move. It is no easy task to withstand the arts of hypocrites and the acts of incendiaries. If our society has suffered under such influences, it participates in the fate of all assemblies of men; and the feuds which sometimes distract its tranquility, are as often the off-spring of well meaning and over-weening zeal as of perverse and evil designs.

That Freemasonry is sometimes perverted and applied to the acquisition of political ascendancy, of unmerited charity, and convivial excess cannot be disputed; but this is not the fault of the institution, for it inculcates an entire exemption from all political and religious controversy. It enforces the virtues of industry and temperance, and it proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance and convivial enjoyments, under its shade or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful odor of plain and modest virtue, and patronizes those endowments which elevate the human character, and adapt it to the high enjoyments of another and better world.

Time and your patience admonish me to close.

After performing the few remaining duties devolving upon me, I shall most cheerfully retire—bowing with all due respect to the worthy Brother whom you shall unitedly select to succeed me in office, carrying with me to the latest period of my life—a grateful remembrance of your kindness and respect,—while my ardent desire and unceasing prayer shall be for your individual prosperity and happiness—for the respectability and happiness of this Lodge, and for the success and extension of genuine Freemasonry.

SUPREME COUNCIL 33d, NORTHERN JURISDICTION, U. S. A.

To prevent fraud and imposition, and that none may plead ignorance, or complain of not having the means in their possession to detect the same, we publish the following full and complete list of the Officers, Members, and Sovereign Grand Inspectors General of the Supreme Council, 33d^c, for the Northern Jurisdiction of the United States, together with the names and location of the Bodies under its jurisdiction.

OFFICERS:—

Hon. Wm. B. Hubbard, Ohio, M. P. Gr. Com. Elect.
 Killian H. Van Rensselaer, Ohio, P. Dept. Gr. Com.
 William Parkman, Boston, Mass., Gr. Treas. Gen. H. E.
 Winslow Lewis, M. D., Boston, Gr. Sec. Gen. H. E.
 Rev. Albert Case, Boston, Asst. Gr. Sec. Gen. H. E.
 C. R. Starkweather, Chicago, Ill., Gr. Minister of State, and Deputy for Illinois, Indiana, and Wisconsin.
 John Christie, Portsmouth, N. H., Gr. Master of Ceremonies, and Deputy for N. Hampshire.
 Ammi B. Young, Washington, D. C., Gr. Capt. of Guard.
 Hon. Archibald Bull, Troy, N. Y., Grand Marshal.
 Charles W. Moore, Boston, Mass., Gr. Std. Bearer.

Members and Inspectors General, residing in this Jurisdiction, and recognized by this Council:—

J. J. J. Gourgas, New York, Past M. P. Gr. Com.
 Francois Turner, Conn.
 N. H. Gould, Deputy for Rhode Island.
 A. E. Stocker, Deputy for Pennsylvania.
 Gen. A. B. Thompson, Deputy for Maine.
 W. S. Gardner, Deputy for Massachusetts.
 E. T. Carson, Deputy for Ohio and Michigan.
 H. A. Johnson, M. D., Illinois.
 George W. Deering, Illinois.
 Charles Gilman, Maryland.

Representatives near this Supreme Council:—

Rev. Albert Case, of Boston, Representative of the Supreme Council of Ireland.
 Chas. R. Starkweather, of Chicago, Ill., Representative of the Grand Council of Mexico.
 Andres Cassard, of New York, Representative of the Supreme Councils of Venezuela, New Grenada, and Cuba.

Names and Location of Subordinate Bodies:—

Sov. Grand Consistory of S. P. R. S., appendant to this Sup. Council.
 Dunlap Grand Lodge of Perfection ; Dunlap Council ; Dunlap Chapter, and Dunlap Consistory, Portland Me.
 Portsmouth Grand Lodge of Perfection, and Portsmouth Council, Portsmouth, New Hampshire.
 Grand Lodge of Perfection ; Council ; Chapter, and Consistory, Lowell, Mass.
 Newport Grand Lodge of Perfection ; Rhode Island Council ; Rhode Island Chapter, and Rhode Island Consistory, Newport Rhode Island.

Philadelphia Grand Lodge of Perfection; De Joinville Council; Kilwinning Chapter, and Philadelphia Consistory, Philadelphia, Pennsylvania.

Gourgas Grand Lodge of Perfection; Pittsburgh Council; Pittsburgh Chapter, and Pittsburgh Consistory, Pittsburgh, Pennsylvania.

Gibulum Grand Lodge of Perfection; Dalcho Council; Cincinnati Chapter, and Ohio Consistory, Cincinnati, Ohio.

Eliadah Grand Lodge of Perfection; Buhurin Council, and Ariel Chapter, Cleveland, Ohio.

Cambridge Grand Lodge of Perfection, and Cambridge Council; Cambridge, O. Van Rensselaer Grand Lodge of Perfection; Illinois Council; Gourgas Chapter, and Occidental Consistory, Chicago, Illinois.

Detroit Grand Lodge of Perfection, and Michigan Council, Detroit, Michigan.

The Charters of the Bodies heretofore existing in New York have been revoked, by order of this Sup. Council, and measures will immediately be taken for the establishing of new ones, of which due notice will be given.

E. A. Raymond and S. W. Robinson, having ceased to be members of this Sup. Council, have, we understand, surreptitiously and illegally assumed to confer the degree of Sov. Gr. Ins. Gen. upon Peter Lawson, of Lowell, Wm. Field, of Rhode Island, L. R. Paige, of Cambridge, Mass. and others. Notice is therefore hereby given to all Sov. Gr. Ins. General, and to the Bodies of the A. and A. Rite everywhere, that the only persons who can or will be recognized within this jurisdiction, are those whose names are herewith published, as attached to this Supreme Council.

Office of the Grand Sec. General. Boston, Mass., Feb. 5, 1862.

WINSLOW LEWIS, M. D., GR. SEC. GEN.

ALBERT CASE, ASS'T GR. SEC. GEN.

Sov. Gr. Ins. Gen. 33d, Sup. Council Northern Juris. U. S. A.

THE TROUBLES IN THE BOSTON SUPREME COUNCIL—AN INEFFABLE POP-GUN. *

To the most casual reader of the Masonic columns of the *COURIER* for the past eighteen months, it must have been apparent that difficulties of a serious nature had arisen in the jurisdiction of the Northern Sup. Council 33, whose Grand East is at Boston, which, to say the least, were extremely distasteful to every well wisher of that particular branch of the Institution, and which from the very circumscribed extent of its jurisdiction, must prove extremely prejudicial, if not to its existence, at least to its best interests.

In Aug. last, we published in full the address of Ill. Bro. Raymond, the former head of the body when united, and then as now the Sov. Grand Commander of one portion of the disunited Council, whose unity a short time previously had been dissevered. When we gave to the document which emanated from that Brother the benefit of our very extended Masonic circulation, we felt convinced from the statements put forth in it, that it would receive, as it merited, the attention of those Illustrious Brethren, denounced by him in such strong language, as to forbid their remaining silent under the charges hurled against them.

*From the New York Saturday Evening Courier.

In the opinion thus formed we have not been disappointed; for the gauntlet thrown down by Bro. Raymond has been taken up, and a series of articles in reply have, from time to time, emanated from the press, as also in our columns, of more than ordinary interest, to those attached to the A. and A. Rite.

Prominent among these responses were the able articles published over the signature of "Delta," which, for felicity of style, elegance of composition, and close logical reasoning, proved beyond peradventure that their author was not only thoroughly conversant with the subject under discussion, but that by the ability with which he handled it, an adversary rather difficult to be overthrown. Indeed, so powerful were his articles, that we have as yet heard of no attempt to set aside the conclusions naturally to be deduced from them.

The articles of "Delta" were more general than specific, and evidently intended to establish, without descending to personalities, the legality of the organization which had deposed Ill. Bro. Raymond, and elected another Sov. Grand Commander in his stead.

Since then, that is in December last, Ill. Bro. Case, formerly as now Ass. Grand Sec'y General of the Boston Supreme Council, replied to the specific charges made against himself and associates, in a pamphlet of 21 pages, a synopsis of which we published on the 11th ult. In that document the Rev. Bro. Case fully went over the grounds of complaint made against him and others by his former Commander, Ill. Bro. Raymond; and although his language was tinged with severity, he exhibited a state of facts which, to our poor comprehension, entirely relieved himself and the other Ill. Brethren from the odium under which they rested previous to its publication. His and their good name and fame demanded the explanation, and the vindication was full and ample, though rather caustic.

Both "Delta" and Brother Case proved themselves no mean controversionalists, and we looked forward with no little interest to the appearance of a rejoinder.

"Delta," however, as we have before stated, to this day, remains unreplyed to; while, to the exposition of Bro. Case, a reply has been made by Ill. Bro. Charles S. Wescott, in a pamphlet of eight pages, without date, but evidently written towards the close of last month, which in our opinion, had that Brother consulted his reputation as a Masonic writer, had better been left unpublished, for it clearly proves his *forte* lies elsewhere than in his pen. With those who are satisfied with bold and bald assertion for argument, it may pass current; but to the reflective mind it is puerile, and utterly fails as a replication.

It is so deficient in grammatical construction as to make the novice in the study of Lindley Murray blush; its sentences are disjointed, disconnected, illogical, and too frequently tautological; its general style but a slight remove from the Dick Turpin, or stand-and-deliver school; and its closing paragraph a standing libel upon the courtesies of Masonic literature—the attempt to disguise its grossness, being but a miserable and contemptible failure, for which no "attenuation" could be too full or ample.

Although we read and re-read it, we could not imagine for what earthly purpose it was written, and we hardly think, those in whose behalf it was volunteered will thank the author.

It may possibly be it was too abstruse for our comprehension; although we followed the advice of Capt. Edard Cuttle, mariner, to Jack Bunsby, and overhauled our "hintellect wigerous" to discover a single point it made. That Ill. Bro. Wescott had an opinion is evident, but he failed to impress it upon his readers, and we will venture to assert, *that* opinion was not half so clearly defined, as was the aforesaid Jack Bunsby's in relation to the safety of Wally's ship. "Either she is gone down, mind you, or she is not, d'ye see; now if so be she is, why so; and if so be she is not, why so also. That's my opinion, and I don't care who knows it."

However, as Jacob Faithful said, "better luck next time," Bro. Wescott, and in our opinion you will attain it, if you do not undertake a job beyond your ability.

ORDER IN MASONRY.

It order was heaven's first law, somebody has said, so has it been Masonry's from time immemorial; for everything among Masons is conducted with the most fastidious regard to the principles of order and regularity. Whether our Lodges are convened for labor or refreshment; whether our proceedings take the form of a public procession, or are conducted in secret, one thing all true Masons are careful to observe—and that is order.

A Masonic Lodge is the very perfection of order and symmetry; there is no confusion there, nor can there be. Down to the minutest thing; all is arranged according to rules—rules settled in the depths of a remote antiquity and handed down as precious tradition from age to age. Every man has his own place there; every transaction is performed there after its own fixed and appropriate regulation, and consequently there is no more beautiful spectacle to an eye capable of understanding the symmetry of things, than is a duly constituted Masonic Lodge.

It has often been a problem to the profane world, how to combine liberty with authority. Could they but look through the tyled recesses of the sanctuary, they might behold the problem solved in a Masonic Lodge.

All Masons are on the level of one common and honorable brotherhood; and yet we see on every side of us the display of full and even complicated subordination.

The nod of the Master is that of the Sovereign whose word is law; but there is not a Brother, however humble, but feels that in that Master he beholds a Brother. Thus it is, that the Institution as the embodiment of order, exercises so beneficial an influence on those who have the privilege of access to it; and thus it is that Masonry may be compared, in its relation to general society, to a noble Corinthian Column. It is both useful and graceful. Thus the goodly pillar towers aloft, its glorious capital of foliated carvings—each having its own place, each having its appropriate proportions—a thing of beauty in itself, and conferring beauty and inimitable grace on the whole to which it belongs.—*Kennebec Courier.*

BOSTON ENCAMPMENT.

Boston, Feb, 11, 1862.

R. W. Bro. MOORE—The organization of the Boston Encampment not having appeared in your Magazine, was undoubtedly from the "want of sufficient information, rather than from any intention on your part," as the Magazine generally has all that is worth knowing in the Masonic World, and I always "recognize it not only as a F. C. but as a M. M." I therefore take the liberty to send you the organization of the Boston Encampment, which took place at the annual meeting in October last:—

John K. Hall, M. E. G. C. ; Wyzeman Marshall, G. ; C. C. Dame, C. G. ; Rev. W. R. Alger, Prelate ; E. A. White, S. W. ; Charles E. Powers, J. W. ; B. F. Tenney, Treasurer ; Solon Thornton, Recorder ; P. S. Leland, Sword B. ; Wm. H. Kent, Standard B. ; Wm. Pearce, Warder ; Geo. Haslet, L. D. Mudge, and G. W. Appleton, Guards ; H. G. Barrows, Organist ; Eben F. Gay, Armorer ; Wm. C. Martin, Sentinel.

The retiring Commander, M. E. Sir Knight Wm. Ellison, made one of his felicitous speeches upon relinquishing the Command which he has held for the last four years, with great credit to himself, and honor to the Encampment; and the new Commander made a few remarks upon assuming the responsibilities of the office. The Officers were then duly installed into the [respective offices. SIR KNIGHT.

EXPLANATION.

HOPKINTON, FEB. 19, 1862.

R. W. CHAS. W. MOORE—

Dear Sir and Brother—Yours of the 17th inst., is received. In order to answer your enquiry, I have recurred to my waste book, kept by my Assistant, of the proceedings of the G. Lodge, from which I make up my Record. I there find the following entry:—

"R. W. Bro. Peter Lawson, of Lowell, P. G. M. of Mass., was introduced and took a seat in the East."

It is my impression the M. W. Grand Master so announced Br. Lawson as he entered the Hall. It is also the impression of others, although the Grand Master thinks he could not have so introduced him.

I think it is due to Br. Lawson, to say, that he practised no imposition upon our G. Lodge.

If the Grand Master announced Br. Lawson to the Grand Lodge as P. G. Master of Mass., it was probably done inadvertently.

My Assistant undoubtedly understood him to have been so announced, or he would not have so made the record ; that is also my impression, but still we might both be under a mistake.

Brother Lawson was introduced immediately after the Grand Lodge was opened, and while members and many visiting Brethren were entering the Grand Lodge, when any mistake in announcing a visiting Brother would be the least likely to be noticed.

If, as you say in your Magazine, Brother Lawson is not a P. G. M. of Massachusetts, and he was so announced in our Grand Lodge, it was a mistake of Grand Master Hughes. If he was not so announced, it was a mistake in my Assistant in so recording it.

Since receiving your Magazine I have seen the Grand Master, who says, that Bro. Lawson made no representation to him of being a Past Grand Master, and thinks he did not so announce him.

I hope, dear Brother, you will be inclined to attribute the error to a mistake, rather than to any intention on the part of Bro. Lawson to impose upon the Grand Lodge of N. Hampshire.

Truly and Fraternaly yours,

HORACE CHASE.

P. S. Since writing the above, I find on page 343 of printed Proceedings, that the Com.

on Credentials made a report embracing the list preceding, and that Committee reported Bro. Lawson as a P. G. M.—most probably from the Grand Master's so announcing him. The report was not made till late in the afternoon, after Bro. Lawson had retired. H. C.

The record of the proceedings of the Grand Lodge of New Hampshire at its Annual Communication in June, contains the following entries—1. "*Visiting Brethren. Peter Lawson, M. W. P. G. Master of Massachusetts.*" This entry is from the Report of the Committee on Credentials, page 322. 2. On page 323 it is said, "*M. W. Peter Lawson, of Lowell, P. G. Master of Massachusetts, was introduced, and took a seat in the East.*" We give the explanation as furnished by the Grand Secretary. It is possible that the Grand Secretary and his Assistant, and others, including the Committee on Credentials, were mistaken.

MASONRY IN SCOTLAND.

THE Order in Scotland seems to be in a highly prosperous condition, and in most excellent hands. The annual festival of the Provincial Grand Lodge of Glasgow was held in the City Hall on the 24th January. The Hall was tastefully decorated, and about 1200 Brethren were present. It was expected that Sir Archibald Alison, Bart., the eminent Barrister, would preside on the occasion, but was prevented by professional engagements. He excused himself as follows:—

"Glasgow, Jan. 23, 1862.

"My dear Sir and Brother,—I cannot tell you how much I regret that, owing to my having some heavy cases to try to-morrow, which will, I fear, extend to late in the evening, there is every likelihood of my being deprived of the pleasure of attending your soiree to-morrow evening.

"If the cases should be concluded in time I will come to your meeting with pleasure; but if I am kept in court, I trust the Brethren will forgive the absence of one whose heart will be with them, and is only prevented from coming by persons who are not Freemasons.

Ever yours respectfully,

"A. ALISON."

At the request of the Brethren, Donald Campbell, Esq. D. P. G. M. discharged the duties of the chair. After tea the R. W. Brother Dr. Prichard delivered an interesting address on the antiquity of Masonry. "It was now," he said, "seven hundred and thirtyfour years ago since Freemasonry was introduced into this country by the artizans who built the noble structures of Kelso and Melrose Abbeys. King James I. was the first monarch who recognized the Grand Master elected by the Brethren of Scotland, and that Grand Master was ever since recognized by Royalty. He trusted that the time was now coming when they would be able to hail again a Royal person at the head of the Freemasons in this great Empire. (Cheers). He hoped that the star of England's glory—he meant the Prince of Wales—would imitate the examples of his uncles, for no less personages than the Duke of Sussex and the Duke of Kent were known in the ranks of Freemasons, as was also his uncle George IV. They were not so certain about the late lamented Prince Albert, but it was believed that he was made a

Freemason in Germany; however, for some political reasons, best known to himself, he never made it known to the Brethren of these Islands. They had to lament the loss among themselves here of Dr. James Miller Nichol, the great astronomer, and over the border Sir James Graham and the Duke of Devonshire. After having served for sometime as Master himself, they might imagine that he became enamoured of the science of Freemasonry; and he looked upon the advance it had made in this country as perfectly marvellous. Within the last three years Scotland had added forty Lodges to the grand roll, England 154, and Ireland only twelve. In 1859 he had the good fortune to visit that country whence they derived the symbols of their Order, and they might imagine the delight which filled his bosom when he traced Masonry where the Dionysians, that great order of artizans, originated among themselves those symbols and emblems which they used in the present day. Freemasonry had indeed outlived imperial Rome, anioient Greece, and mighty Carthage. He stood forward there as the champion of Freemasonry. There was nothing in it which was calculated to make any one Atheistical or Deistical, or undermine in any way the glorious principles of Christianity. Dr. Pritchard then mentioned that from Egypt he proceeded to Italy, where, through being possessed of the signs and symbols of Freemasonry, he was introduced to one of the brightest geniuises of the day—Garibaldi. (Cheers.) He concluded an eloquent speech amid loud applause.

COLORED MASONS . *

BUT little is known among the regular Fraternity in the United States of the condition of Freemasonry among the negroes, and yet, during the week which closed the year 1861, a so-called Grand Lodge of that *persuasion* was held in the city of New York, and an election had, by which some of the sons of "Ham" were elected to the rank of Grand Dignitaries, with all the high-sounding titles in which that imitative race take so great a pride.

These "colored brudders" have, on more occasions than one, in years gone by, published their list of dignitaries in the columns of our contemporaries, and, probably with the desire of receiving the benefit of our extended Masonic circulation, this year honored us with their notice; but, though deeply sensible of the intended honor, we most respectfully declined to be the medium of communication between them and the regular constituted Fraternities in the United States.

While we have every desire to promote the interests of genuine Freemasonry, we have no inclination to give prominence to that which is bastard and spurious, and without designing any affront to the "sons of Africa," we cannot consent, directly or indirectly, to elevate them to an equality with the white or dominant race in our columns.

The existence of these so-called Masonic Lodges among the *blacks* has never been recognized by any Grand Lodge of Freemasons in the United States. Their origin was not in accordance with the laws of the Institution, and it is

*From the New York Sunday Courier.

doubtful whether their continuance is not, from the material of which they are in part at least said to be composed, a direct infraction of that Ancient law which requires of all candidates for initiation into the mysteries of the Society to be "freeborn" or "no bondmen."

The authority under which these negro lodges claim to derive their powers is of itself, a sufficient evidence of their irregularity; and, in order that our readers may be thoroughly posted on the subject, we will give a verbatim copy of the document upon the strength of which they have based their organization:—

"To all and every our right worshipful and loving Brethren. We, Thomas Howard, Earl of Effingham, Lord Howard, &c. &c. Acting Grand Master, under the authority of his Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., &c. Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send greeting: Know ye, that we, at the humble petition of our right trusty and well beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson and several other Brethren, residing in Boston, New England, in North America, do hereby constitute the said Brethren into a Lodge of Free and Accepted Masons, under the title or the denomination of the African Lodge, to be opened in Boston aforesaid: And do further, at their said petition, and of the great trust and confidence reposed in every one of the said above named Brethren, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof; It being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeably to such by-laws of the said Lodge as shall be consistent with the general laws of the Society, contained in the Book of Constitutions. And we hereby will and require you, the said Prince Hall, to take special care that all and every the said Brethren are to have been regularly made Masons, and that they do observe, perform and keep the rules and orders contained in the Book of Constitutions; and further, that you do from time to time cause to be entered in a book, kept for that purpose, an account of your proceedings in the Lodge together with all such rules, orders and regulations as shall be made for the good government of the same, that in nowise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as shall suit the circumstances of the Lodge, and reasonably be expected, toward the Grand Charity. Moreover, we hereby will and require you, and said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784.

By the Grand Master's command,

R. HOLT, D. G. M."

(Attested) WILLIAM WHITE, G. S.

Under such an authority as the above is it that the colored population have ventured to establish a National Grand Lodge, which, in turn, grants Warrants to State Grand Lodges, and these latter to Subordinate Lodges.

The basis upon which the negroes have raised their superstructure according to the laws which prevail among Masons, especially in the U. S., is fatally defective, and their work consequently illegitimate. In the first place, the Grand Lodge of England had no right, in 1784, to establish a Lodge in Boston, as there was a Grand Lodge, exercising authority, established there, for the State of Massachusetts. In the second place, the Warrant granted in 1784 to the negroes gave them no authority to establish a Grand Lodge or a National Grand Lodge,

it being nothing more than an ordinary Lodge Warrant. Thirdly, the Warrant, from want of compliance with its provisions, even if it had been legally granted, became forfeited from its failures to make annual returns, and has long since been expunged from the roll of English Lodges.

Their recognition, therefore, would be an outrage on Masonic law and usage, and if they are visited here by persons claiming to be Masons, it is at the expense of their most solemn covenants.

THE YORK RITE.

"The York Rite," says our intelligent Brother of the N. York Saturday Evening Courier, "is without the shadow of doubt, the most ancient, the most authentic and the most simple, as well as consistent, of all the Masonic Rites. As it originally existed, it consisted of but the three degrees of what are universally known as 'Ancient Craft Masonry,' viz: the Entered Apprentice, the Fellow Craft and the Master Mason. The more modern definition is, that these include the Royal Arch, and to our mind there is no doubt that such was the case, and that it was not until about the middle of the last century that it was torn from the Master's degree, and made distinct and separate.

Whether this be so or not, the Ancient York Rite consisted of but three degrees, having the Arch attached, as in some way supplementary.

The intermediate degrees of Mark, Past and Most Excellent Master, and the additional ones of Royal and Select Master, and of the Red Cross Knight and Knight Templar, have nothing whatever to do with the York Rite, properly so called. The Mark, Royal and Select Master were originally honorary degrees of the Scotch Rite, and we have already shown, within the past few months, that the Grand Council of R. and S. Masters of the State of New York derived its authority from a body of the Scotch Rite.

As far back as 1802 it is said a Mark Lodge was established at Charleston by the administrators of the Scotch Rite.

To Thomas Smith Webb, the first great innovator, the York Rite is indebted for the adoption of the Mark degree, as well as that of Most Excellent Master, into its series of degrees. The Past Master's degree, so called, is not so much a degree as a ceremony of installation, and constitutes no part of the distinctive Rite. The Knight of the Red Cross, every Prince of Jerusalem knows, has been filched from the Scotch Rite. The Knight Templar and Knight of Malta are degrees of Chivalry, independent of all Rites.

If the York Rite be divested of these meretricious ornaments, with which we think it has been unwisely laden, and be reduced to the three primitive degrees of the Ancient Temple, adding the illustrative history of the Royal Arch, we shall then have it in its purity and perfection."

The Mark was doubtless cut out of the F. C. degree, as the P. M.'s was from the ceremony of installation.—*Ed. Mag.*

THE GAVEL.

WHAT is the correct form of the Gavel used in Lodges?—H. J.—[It is a stone-hammer, which is frequently confounded (by Freemasons) with two other implements used by the working Masons, namely, the mallet and the setting-maul, or beetle. In the English and American Lodges the term gavel is applied to the emblem of power, used by the Master in governing his Lodge, and which is shaped like a sculptor's or stone-cutter's mallet. In the French Lodges, it is termed "le maillet," and in the German, "der hammer." It has been contended that the word gavel is derived from "gable," and that the instrument should be shaped like the gable of a house. In the frontispiece of a well-known book, we find depicted both the setting-maul and the small hammer, the latter being shaped somewhat like a pick-axe; although in the text the words "gavel" and "setting-maul" are used as synonyms. In Webster, the word "gavel" is derived from the Welsh *gavael*, a hold, a grasp, tenure, signifying, also, the gable of a house; and *gavelock*, Saxon, an iron crow. Bailey defines "gavelock" as "any kind of war-like instrument, malleolus, also a pick-axe." The Master's gavel (so called) should be in shape "a stone-cutter's mallet," and the gavel proper, or stone-hammer, is the appropriate working-tool of the Entered Apprentice, used, by the operative Mason, to prepare the rough stone for the application of the square of the Fellow Craft, and symbolically, by the speculative Mason, to divest his heart and conscience of the vices and superfluities of life, in order to fit his mind for the reception of eternal truth.]—*London F. M. Magazine.*

UNIFORMITY OF WORK.

[From the annual address of the Grand Master of Iowa.]

WITH some, it is a question whether a uniformity of work is either desirable or attainable. That it is desirable, it would seem that no intelligent Mason could question. Masonry is universal and every where the same, and hence its ritual, the medium through which its mysteries are made known, its emblems explained, its symbols illustrated and its sublime teachings impressed upon the mind, should be equally so. That this great end can be attained, I am free to confess that the changes and innovations of this age of *Masonic progression*, furnish grounds of serious doubt. When we take into consideration the inclination to explain, and where satisfactory explanation is difficult to interpolate; the indifference of some Brethren about qualifying themselves for becoming efficient laborers on the masonic temple, the impediment in the way of many who are anxious to do so; the imperfect instructions given to candidates when they receive the various degrees; the disposition every where more or less prevalent to hurry through and abbreviate our beautiful and impressive ceremonies; the strong prejudices in favor of what we were first taught, whether right or wrong; and the irregular attendance of members upon our special and stated communications, it is not strange that we should doubt the possibility of securing a uniformity of work.

If, however, we adhere strictly to all the requirements of Masonic institutions; admit none to our ranks but those who possess the necessary qualifications for becoming faithful and skillful laborers; instruct every candidate thoroughly at the

time of his initiation ; permit no Brother to advance until he has a perfect knowledge of the work and lectures of the degree to which he belongs ; require every Brother to qualify himself for the duties of the position he has been selected to fill ; let members be prompt and regular in their attendance ; hold special meetings for instruction and mutual improvement ; let the lectures, forms and ceremonies of opening and closing, be fully and carefully rehearsed at every communication, unless necessity absolutely requires that they should be abbreviated ; do all this, and we shall demonstrate, even to the satisfaction of the most incredulous, that we can acquire and perpetuate a perfect and uniform system of work.

That it can only be accomplished by constant study and labor, no one will pretend to deny. And where, let me ask, is the Mason of any considerable distinction, who has not been a faithful laborer and a devoted student ? The very design of the ceremonies and mysteries of the Order, is to qualify us for study, and to direct the mind into channels of useful and profitable thought. We want no better evidence that a Mason has mistaken his calling, than the simple fact that he is unwilling to study and labor. Nor is it sufficient that we simply acquire a knowledge of the ritual ; but it is our duty to trace, through our emblems, forms and ceremonies, the designs and plans of the great Author of life and light, and thus become familiar with, and obedient to, His will and pleasure concerning us.

Obituary.

BROTHER W. A. L. GEE.

At a special communication of Mosaic Lodge, No. 52, in Foxcroft, Me., held on the 17th day of February, A. L. 5862, the W. M. announced the death of Brother Walter A. L. Gee, whereupon a Committee of three was appointed to report Resolutions appropriate to the occasion. This Committee reported as follows :

Resolved, That the Brethren of this Lodge have heard with the sincerest regret, the melancholy tidings of the decease of our truly worthy, and highly esteemed Brother, Walter A. L. Gee, who died on the 16th inst.

Resolved, That having been true and trusty, and faithfully performed the labor assigned him here, his work has been accepted by the Great Overseer, and he admitted to a seat in the Temple above, that "House not made with hands eternal in the Heavens."

Resolved, That in his death this Lodge has lost a true, faithful and devoted Brother ; society an exemplary and valued citizen, and humanity a living illustration of the best precepts of philanthropy.

Resolved, That we recognize in the decease of our Brother the hand of God ; wisely directing in His Providence the events of human life, and in his mercy graciously and kindly reproving and chastening us, and we would seek to profit thereby ; whilst we reverently and submissively say, "Father, not as I will, but as thou wilt."

Resolved, That as a further mark of respect to the memory of our departed Brother, the Lodge will attend his funeral to-morrow at one o'clock, P. M.

Resolved, That a copy of these Resolutions be presented to the widow and friends of the deceased, with the assurance that we most sincerely sympathize and condole with them in their sad bereavement. Also that a copy be furnished for publication in the Piscataquis Observer, Dover, and Moore's Monthly Magazine, Boston.

JAS. S. WILEY, }
 JAS. S. HOLMES, } Committee.
 ALBERT CHURCH, }

MASONIC CHIT CHAT.

BROTHER HENRY BOWMAN.—The friends of this estimable Brother will be pleased to learn that he has returned to his family in health, having been exchanged and released from prison at Richmond, where for several months he has been held, with Col. Lee, and others, as a *hostage*. Brother Bowman was the first Master of Trinity Lodge at Clinton, and commanded a company from that town in the battle at Bull's Run, where he was made a prisoner. He has many warm friends who will rejoice at his release.

☞ The Grand Lodge of this State will hold a Quarterly Communication on the 12th inst. The Grand Chapter meets on the 11th.

Death of the G. G. Secretary, S. G. Risk.—Some weeks since we announced the death of Br. Samuel G. Risk, of New Orleans, G. G. Secretary of the General Grand Chapter of the United States. We have been requested by M. E. Com. Mackey, G. G. High Priest, in a letter received from him by a flag of truce, to announce the same officially, and to state, that as soon as circumstances will permit, the announcement of his successor will appear in our columns. The Freemasons' Monthly Magazine, Boston, is requested to insert notice of the G. G. Secretary's death, by request of Com. Mackey, who thus tenders to its Editor his fraternal regards.—*N. Y. S. E. Cour.*

We are most happy to hear from our friend and Brother Mackey, even in so indirect a manner, and very cordially, though with feelings mingled with deep sorrow, comply with his request to announce semi-officially the death of the lamented Companion Risk, Secretary of the Gen. Grand Chapter of the United States. Our personal acquaintance with the deceased was but slight, though as a talented and active Mason, and as the able G. Secretary of the Grand Lodge of Louisiana, we had known him long and intimately. He was an intelligent and active Brother, faithful in the performance of all his duties, warm in his friendships, and genial in his disposition. We shall give the name of his successor as soon as received. He was also the Recorder of the Grand Encampment of the United States, and of course his decease creates a vacancy in that Body, which we presume will be immediately temporarily filled by its presiding officer.

☞ We understand that it is the intention of the Brethren of Gate-of-the-Temple Lodge at South Boston, to celebrate the anniversary of the organization of their Lodge on the 13th instant, by a social levee and ball. We trust they will have a good time and a merry one, and they certainly will have both if they get what they deserve.

☞ We notice that most of the governing Masonic Bodies in England have presented letters of condolence to the Queen on account of the lamented death of the Prince Consort.

PATRIOTIC CRAFTSMEN.—The Order in Missouri has given some noble men to the cause of the country. Two Past Grand Masters, Sharp and Grow, have fallen in the struggle—both battling for the Stars and Stripes. Another P. G. Master, Boyd, is a Colonel in the Union army, and the present Grand Master, Penick, as "noble a Roman" as is among them, is attached to the staff in a Union regiment. The solemn monitions of the Lodge room have not been forgotten—"true to your government."

We copy the above from a cotemporary, and congratulate the Missouri Craft in having Brethren, who have enjoyed the highest Masonic honors, devoting themselves to their country.

New York has sent to the field a large number of Craftsmen, among them a Past Grand Secretary, Past Grand Lecturer, &c.; but, with such a numerous staff of Grand Masters, we have not heard as yet of any having died, or offered to die, for the sake of the Union. Probably they don't believe in the motto—"dulce et decorum est pro patria mori."—*Saturday Courier.*

M. W. JOSEPH D. EVANS, P. G. M.—This estimable and distinguished Freemason, who for so many years was a bright and shining light in this jurisdiction, has, since his removal of residence to Bloomfield, New Jersey, made that State his Masonic as well as domestic home.

With the instincts of the true Freemason, he has at once placed himself in harness, and at the last election of Bloomfield Lodge, No. 40, was elected its Master; which he represented as such at the Annual Communication of the Grand Lodge of that State.

We congratulate the New Jersey Craft on having made such an acquisition to their conservative members.—*New York Saturday Courier.*

W. A. WILLIAMS

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI.

APRIL 1, 1862.

No. 6.

WASHINGTON, THE PATRIOT-MASON.

It is a great error to suppose that great and good examples can be brought forward too frequently or dwelt upon too forcibly and fully by those who would urge their fellowmen to persevere in the path of virtue and to shun all that is bad and base. We are, after all, but "children of a larger growth," and, as it is only by the constant repetition of examples that the teacher succeeds in making his scholar an apt and quick arithmetician, so nothing is more likely to lead men to become good Christians, good Patriots, and good Masons, than the constantly holding up to their view, for their admiration and imitation, the most illustrious examples to be found in history, of those whose lives embodied and illustrated the graces and the virtues pertaining to those characters. And surely, at this eventful era and in this land, no name or example can for a moment be compared with that of him, who beyond every other historic worthy, ancient or modern, deserved the title of "Father of his Country," and who combined in his own life and person the unaffected and devout piety of the Christian, with the staunch and sterling heroicism of the Patriot, and the charity and generosity of the true Mason.

There were sound wisdom and admirable taste in the appointment of Washington's Farewell Address to be read in the public assemblies of the cities of America on the last anniversary of his Birthday; and the more fully and firmly his words are cherished in our loving memories, and his conduct imitated in our lives, the sooner will the unhappy, fratricidal, civil War, that now distracts the land, be brought to a close, and reconciliation, Union, peace and prosperity, combine once more to bless and beautify Freedom's chosen home!

We have dwelt in recent articles, upon the widening field opened by the war for the exercise of Masonic virtues, especially the fundamental virtue of Brotherly Love—Charity; and we have shown how the Lodges in the army, now become quite numerous, will tend to foster and promote that exercise. If we have abstained from repeatedly asserting the elevated claims of Masonry, as an agency of mighty power to heal our country's wounds, it has not been from the absence of a full conviction of the strength and value of those claims, or of a belief in the rapid approach of a time when they will be universally recognized. Nothing but the truest, firmest, most disinterested patriotism can effectually succeed in crushing the unnatural and unholy rebellion, which the wickedness and evil ambition of a comparatively small number of reckless and selfish men, have excited against the best and most beneficent government that has ever existed in the world. That it will be so crushed and exterminated we have now not the slightest doubt. Notwithstanding the drawbacks of a few blunders and errors, the natural results of the sudden and unforeseen involvement of a people, previously devoted altogether to the pursuits of peace, in a war, whose dimensions are as vast as its issues are mighty and momentous:—notwithstanding too, some instances of selfish speculation and dishonesty, the great mass of our people of every rank have exhibited such sterling principles of patriotism, so deep and vital a love for the Republic, so ardent and unquenchable a patriotism, that, supported as these feelings and principles are by the strong arms and the strong resources of the nation, no doubt could be entertained of the issue of the struggle, even if the last few weeks had not, in their constant succession of glorious victories, practically and convincingly shown that the glorious cause of the *Union* must soon be entirely triumphant. When however this triumph is fully and finally achieved, many a rankling wound, many a bitter memory must still remain, and in the healing of those wounds, the erasing of those memories, MASONRY will find its proper and most beneficent sphere of action. The reading of the Farewell Address of our country's Father, and the enthusiasm with which it was greeted everywhere, show how universal is the appreciation of the principles maintained, the policy pursued, by GEORGE WASHINGTON. And we confess it does seem to us to be a coincidence of no ordinary significance and importance, that HE, in whose words and memory his grateful countrymen are now seeking support against the assault of fratricidal foes without, and party strife within, was not more distinguished as a General in the field, a Statesman in the cabinet, and a Patriot in every phase of life, than he was as a consistent, conscientious MASON. What further proof than this

need ever be required to show that Patriotism and Masonry are the natural allies of each other—loving sisters, born of a common parentage, in the highest, holiest, most generous feelings of the human heart ?

It would be little less than an insult to the memory of America's noblest son, to repeat the record of a life familiar to every boy and girl throughout these States ; but it may not be either unprofitable or unwise, even at the risk of referring to what most of our Brethren already know, to allude to the Masonic character and career of WASHINGTON. To his skill as a Commander and his valor as a man,—to his prudence, patriotism, public spirit and private virtue, we need not then here allude, further than to observe, that whatever glory these and his other great qualities acquired for him, is of necessity reflected upon and shared by THE ORDER, of which he was so worthy a member : An ORDER, be it observed, of which this great and good man was ever proud to avow his brotherhood ; and of whose principles and practice his whole life was one continuous embodiment. Many of the acts of generosity and mercy, which reflected so beautiful a light on General Washington's military career, were precisely of that character that Masonry most strongly inculcates, and, whether performed in behalf of Brethren or not, were a living testimony to the beneficence of our Ritual's teachings. Take for example, the well known incident after the battle of Trenton, when the Commander of the hostile army was found wounded on the field : " See this gentleman carefully and kindly conveyed to a house, (said the Mason-General to his followers) call our best surgeons to his assistance, and let us save his life if possible." Well said an illustrious Brother of our Order in another State, when referring a few years ago to this act of mercy in the hour of triumph—" Whether Rahl, the officer thus cared for, was a Mason, I know not ; whether the feelings which prompted the direction of Washington were those of a Mason for a destroyed Brother ; or whether they were Masonic feelings influencing him to the comfort of all—I know not. One thing I know, that the generous act was that of WASHINGTON—it was the act of a Freemason, and that Mason was our BROTHER."

And does not, we would ask, that one act contain a lesson of the most valuable, most suggestive kind, to all our Brethren at this very hour—a lesson, which we have not seldom endeavoured of late to inculcate ? The great Army of the Union includes among its patriotic soldiers a large number of our Brotherhood. These are doing and have done, their devoir manfully and nobly on the field of fight, and are daily winning victory and fame. In this they are, and have been, true to their duty as loyal citizens and patriots ; and now, in the time of triumph, they will also

be true, we feel well assured, to the benign and merciful principles of their Order. Like *Washington*, they have spared no effort, shrunk from no danger demanded by the struggle against their Country's foes—even although alas! those foes have on this occasion been Brethren deluded into wrong and ruin—and like him, they will remember that the fallen foe has regained by that very fall his claims on their humanity as a suffering Brother. To return, however, for a while to the subject of the Patriot-Mason: we observe that the principles of MASONRY were strongly and beautifully illustrated in every part of *Washington's* life and character—those principles exercised an unmistakeable influence over his heart, and exhibited the proofs of their operation in all his acts, public or private, adding grace and beauty to his greatness, tempering his valor with mercy and gentleness, and forbidding even the stern and resolute Patriot to forget what was due to humanity and the Brotherhood of man. *Washington* gave many proofs of his reverence and affection for the ORDER of which he was a Brother. When called by his country's unanimous will to the head of the Nation—to guide and govern by his wisdom the people, whose liberties he had won by his sword—so far from being forgetful of, or careless about, his Masonic connection, we find him, amid all the pride and power of his new and elevated position, responding gratefully to each address of congratulation sent in to him by the Brotherhood. And, as if more emphatically to show his sense of the value of Masonry, and the honorable pride he felt in being himself one of its Brethren, he, the chief of the New Republic in place and power, the honored and beloved one of the People, joined the public procession of the Craft in Philadelphia, and united with them in the public exercises of the Church. Alike, then, as a man, a soldier, and a statesman was WASHINGTON true to the principles of MASONRY; never seeking to conceal his connection with the Order, never refusing his attendance, when it was deemed desirable: and yet, on the other hand, never attempting to make his own position outside of the Order, a stepping-stone to distinction inside of it. The truly great man is ever modest, the true Mason is ever free from restless ambition, and GEORGE WASHINGTON was both a true great man and a true Mason. Turning from the public to the private aspect of the life of the Patriot-Mason, we cite, as more apt and appropriate than any words of ours could be, an eloquent passage from an address by a late Grand Master of Pennsylvania: “The virtues of *Washington* are valuable to us as *Masons*, whenever and however regarded: and we may be allowed to trace him even to the quiet, domestic scenes of Mount Vernon, and catch a ray from the retiring luminary to make more lustrous our Order. There,

amid the delights of that retirement, which his heart had ever coveted, he enjoyed the refreshment to which he had been called from years of labor, and shed around him a quiet bliss, that was doubled in the enjoyment of its possessors by the certain knowledge that he who dispensed it was happy in the happiness he diffused. The nation felt that his existence was connected with every pulsation of its heart; and the world looked in admiration at the bright luminary of the West, that poured back upon his race the accumulation of the wisdom and prudence of mankind,—a golden light, that lay upon the earth in evening beauty—rich and enriching—lovely in itself, and diffusing loveliness on all upon which it shone. While mankind thus gazed in admiration and awe, and our nation was enjoying the allowable pride in what she was giving to the world, that bright luminary sank down beneath the horizon, as if anxious for the enjoyment of that better state, for which his virtues had prepared him. He has gone indeed, but the brilliant track of his pathway shall know no darkness. The Zodiac, through which he took his course, shall be bright in the lustre of his greatness; and star after star may go out in every constellation of the political heavens—but where he went, the brightness shall be eternal; and the upturned faces of admiring mortals shall catch a reflection of that lustre from the very power of appreciating its purity! No more Washingtons shall come in our time. Mount Vernon shall not give back its sacred deposit to bless a nation, and the human form has not yet been shaped to receive the ethereal fire to make it another Washington. But his virtues are stamped on the heart of mankind. He, who is great in the battle-field looks upwards to the generalship. He, who governs wise in council, feels that he is imitating a Washington. He, who can resign power against the wishes of a people, has in his eye the bright example of Washington. The husbandman toiling in the field is proud in the thought that Washington too was a farmer. The Mason, in the midst of his labors, remembers with pride that Washington was a Mason; and the man struck down by misfortune, solitary and unaided, who has no special claim of association with that great one, warms his heart and strengthens his virtuous resolution in the recollection that Washington too was a man. As Freemasons, we learn from this hasty glance at the character of Washington, that the exercise of all Masonic virtues is entirely consistent with every position of life; and that the most exalted stations, to which we may be called, are only pinnacles, whence we cast the rays of Truth and Virtue farther abroad, and expose for greater admiration the qualities of the principles of our Craft.”

From the example of the Patriot-Mason we may all derive most valua-

ble lessons, some of which may be thus briefly stated ; and first, inflexible integrity, high moral courage, and strong fixity of purpose, were the foundation stones of the lofty edifice of his fame and greatness. *Earnestness* was his leading characteristic in every fact and feature of his life. Whatever he undertook to do, he did with his whole heart, and without any over anxious regard for the praise of men. He never sought reward or promotion, but waited for them to come as the just reward of work well done. Both in the duties of life, and in the duties of the Lodge, it will be well for us all to bear carefully in memory this lesson of example. All of us, but especially the more young and sanguine, are far too apt to look to the reward and end, and to be more anxious to secure the favour and approval of our fellowmen, than that of our own conscience. Let us guard carefully against this, and, keeping before us the example of the Patriot-Mason, let us ever strive to do our DUTY faithfully and diligently, looking for reward, not to external praise and renown, but to the internal consciousness of *work well done*. It is however in his grand, united character as a MASON and a PATRIOT that we have desired in these remarks more especially to fix the attention of our Brethren upon Washington, and this, because we believe that the memories and monitions connected with that aspect of his character, will be productive of incalculable benefit to our country at the present crisis. To all, whether members of the Brotherhood, of which Washington was so bright an ornament, or not, we would earnestly address the entreaty, that they would keep their eyes and hearts steadily fixed on his example in all things, if they would help to bring back peace, prosperity and Union, to our noble and beloved Republic ! Let them resolve to imitate to the best of their ability his loyalty and courage in defending his Fatherland, his moderation and prudence in counsel and his Masonic mercy to the fallen and conquered. Lastly, let them learn well by heart, and resolve to abide firmly by, these farewell wisdom-words of the great Patriot-Mason :—

“ It is of infinite moment that you should properly estimate the immense value of your NATIONAL UNION, to your collective and individual happiness ; that you should cherish a cordial, habitual “ and immovable attachment to it ;” accustom yourselves to think and speak of it as the Palladium of your political safety and prosperity ; watching for its preservation with jealous anxiety ; “ discountenancing whatever may suggest even a suspicion that it can, in any event” be abandoned ; and indignantly frowning upon the first dawning of every attempt to alienate any portion of your country from the rest, or to enfeeble the sacred ties that now link together the various parts.”

Even these words, had he never uttered any other, would have been enough to prove him the wise Statesman and the true Patriot; and as the astronomical discovery of the philosopher Meton, was thought worthy of being inscribed in Golden Numbers and set up in the Athenian Agora, so shall these parting words of the Patriot-Mason be inscribed on a tablet, more noble and more enduring than those of Grecian gold—the memorial-tablet of a grateful Country's loving heart!

NEW GRAND MASTER FOR FRANCE.

THE Emperor of France has relieved the French Freemasons from the decree under which secret societies were prevented having a central directing authority, and in a manner peculiarly Napoleonic and French, given them a new Grand Master in the person of Marshal Magnan—who it appears was initiated for the purpose. By this extraordinary stretch of authority the Emperor has at once destroyed one of the main principles of the Constitutions of the Order, that of electing its own Grand Master. Much as the recent dissensions amongst the Brethren, with regard to who should be Grand Master, were to be regretted, they were nothing compared to the injury which will be done to the Order by this arbitrary act of the Emperor—the substitution of King Stork for King Log.

The act is thus described by the Paris correspondent of the *London Daily News* :—

The Emperor has made a *coup d'état* against Freemasonry. He has abolished the right and universal practice of the Craft to elect its own Grand Master, and has thrust upon it in that capacity, for a period of three years, Marshal Magnan, the soldier who, it will be remembered, officiated in chief at the political and bloody *coup d'état* of 1851. The *Opinion Nationale*, which, considering its relations with Prince Napoleon, ought to be well informed on such a subject, says that Marshal Magnan is a Freemason of only one week's standing, and has been hurried through all the degrees of the Order up to the very highest, in that short space of time. I mention this as a circumstance which ought to be known, but I regard it as of no account whatever in comparison with the grievous tyranny involved in the appointment of a Grand Master by imperial authority. I happen to be a Freemason of considerable experience myself, and therefore cannot help having an *ex cathedra* opinion on the subject.

London, Saturday, February 15, 1862.

Marshal Maguan, the New Grand Master of Freemasons, was inaugurated this evening with extraordinary pomp, at the Central Lodge, in the Rue Cadet. Whatever dissent may exist in the Craft touching the manner of his appointment—and it is notorious that there does exist a great deal—nothing but harmony was apparent on the face of that day's proceedings. No Grand Master, elected in the usual way by the voice of the Brethren, was ever received by a more numerous meeting, or with greater applause, than the Marshal of France, who by the *sic*

volo sic jubeo of the Emperor presented himself to-day to rule over the French Freemasons. The grand hall being laid out for the banquet, the Installation took place in the minor temple, which, though a very large room, was too small to contain all the Brethren who sought an entrance. The ante-rooms were painfully crowded during the whole of the ceremony. About 400 sat down to a splendid banquet. Marshal Magnan took occasion to say, in the course of the evening, that he meant to enforce unity in French Freemasonry, and that all dissenting Lodges would be dissolved. In proposing the Emperor's health he averred as an existing fact, what the great King of Prussia had only suggested as an hypothetical idea, that not a cannon could be fired in Europe without the consent of France. At desert the new-G. M. walked round the tables and shook hands vigorously with every Brother present. This *adroit coudescension* was highly successful, and many who lament the origin of the Marshal's Masonic power are of opinion that his agreeable manners and fair professions of an intention to carry out the rules of the Craft as sincerely as if he had been elevated by the voice of the community, will make him very popular.

PAPAL PROSCRIPTION OF MASONS IN IRELAND.

THE Roman Catholic Bishops of Ireland, in full synod assembled, have determined to extirpate Freemasonry from their membership, or else inflict the severest penalties of the Church against the disobedient.

They have ordered that diligent measures shall be taken in every parish to prevent the formation of secret societies, as they lie under condemnation. They deplore that "not a few" Catholics are enrolled amongst the condemned society of Freemasons, and call on the parish priest to remind them that the pontifical (or greater) excommunication is still in force, under certain papal Bulls, against all who dare to enter, propagate, found, receive others, conceal the existence of, or belong to such society. The letter is redolent of pains and penalties, and declares that if any Catholics meet in such societies, promise or obligate themselves to keep such secrets, the parish priest shall carry them before the bishop, that they may be punished with heavy ecclesiastical punishment for contumacy.

We had thought that his Holiness of Rome would find sufficient employment in protecting his "triple crown," and ecclesiastical prerogatives at Rome, without troubling our Irish Brethren in their social enjoyments. Bishops will learn some day that men do not fear them as of old.

IMPOSTOR.—A correspondent at Somerville, N. J. writes that "a person calling himself *Charles Foster*, and representing himself as a F. C. and member of Franklin Lodge, Boston," visited the Lodge in that place a few weeks since, stating he had been to Washington on business and fell sick by the way, and needed help. The Lodge assisted him. This man is doubtless an impostor. There is no such Lodge in Boston as Franklin Lodge.

STROLLS AMONG THE WORKMEN.

NO. 10.

DUTIES AND LIABILITIES OF MASTERS OF LODGES.

DEAR BROTHER MOORE—

According to the usages of Freemasonry, as I understand them, the Master of a Lodge renders himself obnoxious to the laws of the Institution, and subjects himself to its discipline—

- 1st. By refusing to do homage to the Grand Master when present in his official capacity.
- 2nd. By disobeying an order from the Grand Master or in any way contemning his authority.
- 3d. By violating, in any particular, the Constitution of Freemasonry or the General Regulations of the Grand Lodge under which he holds office.
- 4th. By a wilful departure from the Land Marks and ritual of the Order.
- 5th. By neglecting to carry out fully the requirements imposed upon the office by the usages and customs of the Craft.
- 6th. By not making due answer to all signs and summonses, sent to, or received by, him from the Grand Lodge, or by refusing to obey either of its resolutions or edicts.
- 7th. By violating the rules of decorum while present in the Grand Lodge so as to disturb its peace or interrupt its harmony.
- 8th. By being in open rebellion to the Grand Lodge, or participating in seditions or conspiracies against lawful Masonic authority.
- 9th. By presiding over the Lodge in a dictatorial and imperious manner, or by violating any one of its By-Laws.
- 10th. By being in personal conflict with his Lodge, thereby producing discord where uninterrupted harmony should prevail.
- 11th. By holding Masonic intercourse, either officially or otherwise with expelled, suspended, or clandestine Masons, or to aid or countenance them in any manner whatever.

But for offences purely personal, I doubt very much whether, while in office, he can be made to answer, such as

- 1st. Misunderstanding in business between partners or other persons.
- 2d. Quarrels, or personal conflicts and social difficulties between himself and others, whether Masons or not.
- 3d. Moral offences of every character, in which he is individually responsible to God. Cases of immorality might arise however, in which a Grand Master might find a justification for assuming the responsibility of suspending a Master from office, and such a step would meet the general approval of the Craft, but it is nevertheless an exertion of power of doubtful utility, and should be exercised only in flagrant and notorious cases of crime. It would doubtless prove harmless in the case of an individual convicted by a court of justice, of some criminal offence, as such an occurrence is taken by Masons as evidence *prima facie* of guilt. However, such instances are rare, indeed I have never known of but

one case in which the Master of a Lodge had so far forgotten his elevated official connection with Masonry as to place himself in so disgraceful a condition. It is scarcely consistent, therefore to base an argument upon an hypothesis so remote. I wish simply to illustrate how palpable the circumstances should be to justify the interposition of the disciplinary prerogative of a Grand Master. A prompt and decisive disciplinary course of procedure generally proves salutary, and as a principle of policy is correct, nor can it always be neglected with impunity. But in these cases generally, there are important principles involved, rendering necessary a deliberate consideration, sufficiently so at least, as to induce a hesitancy on the part of the officer in carrying his convictions of duty to this extreme. It is in effect a *disposition*, and virtually deprives a Lodge of one of the principal and necessary pillars to its support and symmetry. Indeed it has been thought fatal to the existence of a Lodge, but this can hardly be the case, as the Brother, though under punishment, is still nominally its Master. I have known instances in which the members of the Lodge sympathized so strongly with the Master, who was suffering under official discipline, as to make his cause their own, thereby producing trying and unmanageable difficulties. Although this should not deter a necessary enforcement of discipline, yet a certainty of such consequences, should not be entirely disregarded.

But to proceed, I think it very questionable whether more can be required of a Master than a faithful performance of his official duties. So long as he complies with the rules of the Institution in these particulars, and keeps the course of his Lodge within the prescribed limits of the constitutions, so long is he sheltered from its penalties, and independent of Executive interference. I admit that delinquencies in a Master are particularly reprehensible, as the installation vows, which he voluntarily takes upon himself exact his explicit obedience to the moral law. In disregarding then, any of those stipulations, either in office or morals, he does in fact criminally falsify his plighted honor. Taking a metaphysical view of the subject it would seem, that to offend in either the one or the other of these classes of duties, would, from their insidious association, necessarily involve both. But while this philosophical fact may prove a union of mind and matter, it does at the same time distinctly mark their individual identity, separating which, a well defined line can and should be maintained to distinguish between moral and official offences. The fact is that the moral and physical man are so mysteriously blended, that unless subjected to a fastidious analysis, it is difficult to discriminate between their apparent mutual offences. We should therefore concede to such cases large and comprehensive definitions, so as to render obvious their distinctive characters, thus facilitating a faithful application of the rules of Masonic law appropriately and justly. Instances have occurred in which a misdemeanor may combine a moral and official offence both; such as taking money belonging to the Lodge, semi-officially and appropriating it to his own personal use. By such an act a Master is culpable in a two-fold degree, and his official criminality would preponderate, rendering him amenable to the Grand Lodge. But should the offence lie over or remain undiscovered until he is superseded in office, its *moral* aspect would then preponderate, when he can be tried by his own Lodge.

In connection with this subject, the question naturally presents itself, if a Master may be tried, how and by whom are the charges to be preferred. For contumacy and that class of offences, there is little or no difficulty in discovering a medium for his arraignment, but for other offences of which his Lodge or some of its members are alone cognizant, the difficulties are more formidable. I presume however, that in every such case the charges can only come up, through his own Lodge, the Grand Master or his representative presiding during the progress of preparing them. While a Lodge cannot try its Master, it certainly may perfect and present charges against him for malfeasance in office and prosecute the case before the proper tribunal. If it be consistent with the economy of Masonry, that a Master may be arraigned and brought to the bar of the Grand Lodge for a misdemeanor, it is remarkable that the Ancient Regulations should make no reference to the subject nor open an avenue by which it could be effected. The inference is, that no such prosecution was ever intended to be engrafted in the permanent regulations of the Order. If the principle is admissible at all, its application must be closed with those extreme cases requiring a "new Regulation." It is a source of the highest gratification that instances so rarely occur jeopardizing the elevated position of a Master of a Lodge. The Institution, however, expects to find in him a high degree of moral perfection, and would be disappointed should the contrary appear. He is selected from among his Brethren for his good social position, suavity of manners and Masonic knowledge; he is presumed to be above reproach, exercising the moral characteristics of the man, "keeping himself unspotted from the world"; to indulge in no excesses or vices which can bring a reproach upon the Institution; a skillful and wise master workman, one who has the confidence of his fellows and bearing upon his brow the impress of truth and fidelity. It is true we do not often find all these qualifications united in one individual, nor in every case, is there so strong an affinity between a Master and members of the Lodge as should characterize their relationship, but it is so in many cases and should be so in every instance. As a Master cannot be tried for immoral conduct, he should so live as to reflect honor upon his Lodge, secure the approval of his own conscience and the approbation of the Fraternity at large.

There is no doubt that the prerogatives of the Master's office cover every degree of power necessary to insure the peace and good order of a Lodge while it is in session; therefore no extraordinary assumption of authority need ever be resorted to, in executing perfectly the governmental demands of the Institution. The authority entrusted to the Master is however, restricted to an open Lodge, and the circumstances transpiring in his presence while he is presiding, and cannot properly reach those of its members who are, for the time being, outside of the Lodge. A writer on Masonic jurisprudence, in a work published in New York in 1836, differing in this opinion, seems to think that a Master's authority is not confined to these limits and "that he may forbid the admission of a member of the Lodge should he think his presence might impair the peace and harmony of the meeting." This opinion is undoubtedly erroneous; it is not only in my opinion, violative of well established principles in Masonic government, but it

fatally assails the indisputable *right* of every member in *good standing* to enter and be present at the meetings of his Lodge, a right he cannot be deprived of, without due form of trial by his peers; certainly not by the *ipse dixit* of the Master. The right thus personally to exercise an outside authoritative surveillance over the membership, and to prosecute, judge, convict and execute a Mason, and to practice all these functions at one and the same time, is not vested in the office, nor should it be. If a Master can forbid the admission of one member he may exclude any number, which is certainly a very liberal concession to an office already, in its legitimate characteristics, invested with almost imperial authority. Without tracing the consequent evils upon the adoption of so fallacious a principle. I submit that a Master cannot, with any propriety or by any principle of justice, upon presumptive evidence or by inference determine, that because a member outside of the Lodge, may have assumed a menacing attitude, or behaved himself unseemly, that, therefore he would if admitted impair the peace and harmony of the Lodge meeting by any over act, indeed the probabilities are against his doing so. I go farther and say that even if the Master knew—which is an impossibility—that such a result would follow the admission of the member, he possesses no authority for excluding him. To take cognizance of an offence, calling into requisition the privileges of this particular class of discipline, the offensive act must occur in open Lodge, when, if the member should persistently violate the rules of decorum, he may be ejected temporarily and await the further action of the Lodge, as set forth in the Constitutions of 1723, but surely the Master cannot in reason or justice, upon his own motion, anticipate an offence, and punish an imaginary offender in this summary and arbitrary manner.

Yours, in fraternal love,

D.

CONDITION OF MASONRY IN MASSACHUSETTS.

[From the official Reports of the District Deputy Grand Masters, made to the Grand Master in Dec. 1861.]

FIRST DISTRICT.

Boston, Dec. 21, 1861.

W. D. COOLIDGE, Esq., *Grand Master of Masons in Massachusetts.*

It is a pleasant duty to report the condition of the Lodges of the First Masonic District. Embracing eight of the Lodges in the Metropolis and three in the suburban towns, it tells the condition of the institution throughout the Commonwealth.

I cannot, therefore, omit the opportunity presented, of congratulating you, that you have been called to preside over its destinies at a time when its high standing and great prosperity are without a parallel in its history; and when all that you can hope or desire is, to transmit it to your successor in the same healthy

condition in which you found it, and for which, in a great measure, we are indebted to the faithful labors of your two more immediate predecessors, Winslow Lewis, M. D., and John T. Heard, Esq. I have visited nearly all of the Lodges of the Jurisdiction more than once.

The official visits and examinations were made by me in person, with one exception. Being unable to make my official visit to Revere Lodge, without requiring them to call a special meeting for the purpose, I constituted our R. W. Br. Clement A. Walker, M. D., a special deputy to make the visit in my stead. He discharged the duty in an efficient and faithful manner, and greatly to the acceptance of the Brethren of that highly respectable Lodge.

The suburban Lodges, Monitor, of Waltham, Bethesda, of Brighton, and Pequotsette, of Watertown, though not doing a great amount of work, it is of the best of materials, and of finished workmanship. The distinguished reception with which they greeted your representative, and the pleasant and social hours I enjoyed with them after the close of our labors, I shall not soon forget. The friendly and social manner in which the members of these Lodges visit each other, I recommend to others.

The Lodges in East Boston, Mt. Tabor, Baalbec, and Hammatt, though feeling the pressure of the times, hold their meetings, and practice our rights with undiminished zeal and interest.

My visits to St. John's and Winslow Lewis Lodges were full of interest. There is the good old St. John's, the first Lodge on the continent, *beautiful* and *young* too in her green old age! and there is Winslow Lewis Lodge, a young scion from that ancient tree! Neither can be surpassed in skill in work, or devotion to our principles. Then, there is St. Andrew's, upward of a century old. How pleasant to look upon her old By-Laws, and the signature of the patriot Joseph Warren, and to think of the meetings in the Old Green Dragon, where he presided.

But the most interesting event of the year was my visit to Mt. Lebanon Lodge. Our much esteemed Brother Lash was there to celebrate the sixtieth anniversary of his membership. And right gallantly did the Brethren greet him! with feastings and rejoicings! They greeted him as the patriarchal cedar of their Lebanon, whose branches had preserved their Lodge when weak, from being torn up and blown away by the anti-masonic storm; and he was assured in return that they would protect him against any rude blasts that might beset his declining years, and when the all-devouring scythe of time should cut the brittle thread of his life, the sweet remembrance of his virtues will remain with us till time shall be no more. On this occasion also, was present the R. W. John B. Hammatt, sixty years a member of St. John's Lodge, whose memory our East Boston Brethren have taken such pains to preserve.

Thus may we ever honor our fathers in Masonry, that the days of our institution may be long in the land which the Lord our God hath given us. The details of the work of the District during the past year are already in the archives of the Grand Lodge. Fraternally, your obedient servant,

BENJ. DEAN, D. D. G. M. 1st Masonic District.

SECOND DISTRICT.

Salem, Dec. 5th, 1861.

To the M. W. WILLIAM D. COOLIDGE,
Grand Master of the Grand Lodge of Massachusetts—

I have the honor, in accordance with my duty, to report to you the condition of the Lodges in this, the second Masonic District of the Commonwealth.

The ten Lodges which you have been pleased to place under my charge, remain as formerly in a prosperous and flourishing state. As will be seen by my returns, herewith submitted, there have not been so many initiated during the present year as during the previous one. The number has fallen from seventy-seven to fifty-nine. But this is not to be regarded as indicative of any decline in the Order, but is owing to other and independent causes. The state of the country, which has almost engrossed the thoughts of all good citizens, and has led them to dwell upon but one idea, besides taking away great numbers of our young and active men, has naturally and unavoidably interfered with the regular workings of all home institutions. In this connection I cannot fail to allude to one of the Lodges under my charge, Tyrian Lodge, of Gloucester. This is the only Lodge within my jurisdiction which I have not met in regular communication. In this instance I saw only the Secretary and his Record. The three first officers of the Lodge are all officers in the volunteer army, and as well as many of its members are at the seat of war. Honor be to them for leaving their posts and their homes, and joining in the struggle to sustain our national unity and independence. True men and true Masons may they fight the good fight; may they strike valiantly and well, and may the God of battles return them in safety to their Brethren and their firesides. Another of my Lodges, Essex, of Salem, sent off among those who first rushed to the rescue, its first officer, and several of its members. The Master left a Captain and returned a Lieutenant Colonel, and he proved himself as brave and skillful a soldier, as his Brethren had long known him to be an accomplished and faithful Mason. Other instances, both in this and in the other Lodges, might be mentioned, of those who at home and in peace, were the best patterns of Masonic knowledge and virtue, proving themselves in war and in times of national peril, the noblest exemplars of the sublime virtue of patriotism. May God speed the time when Masons at the North and at the South shall again meet together in love and harmony. But let it not be until they can meet as citizens of one country; members of one common and re-established Union, with one constitution to govern, and one glorious Flag to wave over them. That this time may soon come, let us all labor, and strive and pray.

In one of my Lodges, St. Mark's, of Newburyport, there has been manifest and marked improvement during the past year. The feeling between its members and those of St. John's Lodge, in the same city, which is one of my best Lodges, is kind and cordial, and the result is the increased comfort of both. There is but one other Lodge which I deem it necessary to mention, by name, Warren Lodge, at Amesbury. It is the smallest Lodge in the District, has labored under many disadvantages; and without the slightest intention of reflect-

ing upon its officers or members, I may say, that it falls behind the other Lodges in its ritual and work. I would respectfully advise that it receive the earliest attention of the Grand Lecturer.

I desire, before closing, to acknowledge on my part the signal service which you, M. W. G. Master, as the august head of our Order in this Commonwealth, are rendering to the Masonic world, and the honor you are conferring upon the Brethren. Your present distinguished position is but the rightful culmination of a long career of highly useful and honorable labor. May your life long be spared, and may your services long be retained in a sphere where you can do so much for the profession you adorn.

I desire, also, publicly to acknowledge the favors I have received from the Grand Secretary in my official relations. I have had frequent occasion to consult some acknowledged authority, upon vexed and difficult questions, and I have always found in this officer one who courteously and cheerfully gave me every assistance in his power, and whose decisions I found were respected by the Brethren as positive law.

I have the honor to be, most respectfully yours,

WM. SUTTON, D. D. G. M. 2d District.

THIRD DISTRICT.

To the Most Worshipful WILLIAM D. COOLIDGE,

Grand Master of Masons in Massachusetts—

MY DEAR SIR AND BROTHER—In my Annual Communication to your predecessor in office, I gave a brief detail of the condition of the several Lodges in the Third Masonic District, as found one year since, upon the occasion of my regular visits. With but little change, that report would suffice for the present year.

Corinthian Lodge, at Concord, is the only Lodge whose annual return shows that no increase has been made in its numbers this year. Various reasons have concurred to prevent applications being made. It is the smallest in the District; its members are scattered, and all its officers do not reside in the town where it is established.

I visited *St. Paul's Lodge*, at Groton, upon the occasion of its Annual Communication. It gives me pleasure to record the presence at this meeting, of our venerable Brother John Walton, M. D., aged *ninetyone* years. The W. Master, Br. E. D. Bancroft, gave an interesting sketch of the Lodge and of the changes which had taken place during the year. It appears that two Brethren, James Larkin (Past Master,) and Nathaniel Stone, have deceased, who, on the 12th of August, A. D. 1811, were together raised as Master Masons, and who, ever since, uninterruptedly, until the time of their decease, have been active members of the Lodge.

Merrimack Lodge, at Haverhill, has lost the past year Brother Elbridge G. Eaton, Past Master; one of its most active and revered members. Through his exertions, mainly, the Charter of this Lodge was restored; and by his zeal and

labor, as W. Master, it has been brought to its present high position. Brother Eaton was buried by his Lodge with Masonic honors; in the ceremonies of which the various Lodges in the neighborhood assisted.

Grecian Lodge, at Lawrence, is in the most flourishing condition, and, at my annual visit, appeared to be in a much better state than I found it a year ago. It is now the largest Lodge in the District.

Pawtucket Lodge, at Lowell, appears to better advantage than ever before. Its officers have been selected with careful discrimination, and its capabilities for effectively conferring the degrees are unsurpassed in the District.

Aurora Lodge, at Fitchburg, has selected R. W. Jonas A. Marshall, M. D., Past Junior Grand Warden of the Grand Lodge, as its W. Master. He is highly esteemed by the Brethren, and has occupied the East at various times before. This Lodge is building a fine and capacious Hall, for its own use, thus evincing the great prosperity which heretofore has, and still does, attend it.

The other Lodges, whom it is unnecessary to name, are in a prosperous state, and the various members appear to be inspired with a praiseworthy zeal for the institution.

Caleb Butler Lodge, at Groton, has sent many of its members to the seat of war; one of whom is W. Master of a Camp Lodge, chartered by you in a Massachusetts Regiment, while others occupy high and responsible positions in the Lodge under him.

The unhappy state of the country, and the consequent depression of business, are leaving their effect upon the Lodges, as will be seen in the diminished revenue to the Grand Lodge, when the returns are made up another year. Since the first of September last, the commencement of our fiscal year, a marked falling off in receipts is evident.

During my visits to the Lodges, I have carefully examined the By-laws, and Records, and witnessed an exemplification of the work, and lectures in each. I have endeavored to establish a uniform manner of keeping the Records, throughout the District. Within a few years great laxity has grown up in some of the Lodges in this respect; many essentials being omitted for the sake of brevity.

There appear to have been *ninetytwo* initiates this year, while the returns show one hundred and three during the previous year.

More Dispensations have been granted this year than before. In cases of soldiers and officers applying none have been refused. I have considered it proper that patriotism should be encouraged and rewarded, and that Dispensations should be given to this class of candidates to enable them the better to encounter the hardships and rigor of the camp; and that by means of our Order social intercourse and Brotherly relations with their Brethren in arms, might be promoted.

It gives me great pleasure to report, that the various Lodges are presided over by wise and discreet officers, and that the affairs of the Lodges are conducted with prudence and propriety. Harmony prevails among the Brethren, while charitable and patriotic efforts, continue to distinguish their conduct among men.

Before closing this report permit me to express the renewed obligations I am under to R. W. Wm. North, your Senior Grand Warden, and my predecessor in the office of District Deputy Grand Master, for the kind assistance which he has rendered me in the performance of my official duties.

I remain, Fraternally, your very obedient servant,

WILLIAM S. GARDNER,

Lowell, Nov. 28, 1861.

D. D. G. M. 3d District.

THE SUPREME COUNCIL.

MR. EDITOR—DEAR SIR AND BROTHER—Some time since, you published in your Magazine two articles of mine, entitled "Under which King?" in relation to the troubles in the Supreme Council A. and A. Rite for the Northern Jurisdiction. If you deem the following worthy of a place in your Magazine, and of sufficient importance to warrant publication, it is at your service. If you think, however, any further discussion is likely to do more evil than good please suppress it.

I have received a pamphlet from some source, entitled "A REPLY TO DELTA," and subscribed "Z." I examined it eagerly, expecting to find, of course, a fair and courteous discussion of the questions involved, and hoping to receive further light. I laid it aside with feelings more of sorrow than of anger, and more of mortification than of both.

I was deeply mortified that any person claiming to be a Mason, should put forth such a document; should pervert the statements and misrepresent the positions of an opponent, as "Z" has done; and especially that he should deal in epithets which no gentleman, much less a Mason, would use towards another. If "Z" expects me to go into a contest of this kind, he is mistaken. My past habits of life have not fitted me for such a contest; and I leave "Z" all the laurels that may be won in it.

Was it presumption or dishonesty in me to discuss the questions I undertook to discuss? Is it one of the prerogatives of the possessors of the 33d degree, that no one else can discuss their acts? Let me tell "Z" that when the possessors of that degree became divided among themselves and form two parties, and each party claims to be the true head of the Order, and denounces the other as spurious, and Masons of the inferior degrees are called upon to decide between them, they will discuss the questions involved, and will decide them for themselves; and that party which is evidently in the wrong will soon be left with a head (*soi disant*)—and nothing more! And that too, in spite of large words, base epithets, and hints about *secret constitutions*.

In that predicament we of the inferior degrees have been placed, so that we must, at the peril of our Masonic standing, decide whom to follow, and must decide correctly. Is it then, presumption or dishonesty for us to discuss the matter among ourselves?

"Z" admits that the question whether the Grand Commander had the power to close the Council against the wishes of the other members, lies at the thresh-

old of the questions in dispute. He says he might admit for argument's sake, that G. C. Raymond had not such power; and then inquires, if that constitutes a license for the other members to do all manner of wrong? Certainly it does not; and moreover no one ever asserted it ever did. I did not pretend it was a "license" for any illegal act. I discussed *each act* of the Council upon its own merits. If this act of Raymond was right, *all* the acts of the Council afterwards *must* be wrong; if it was *wrong* and *void*, the subsequent acts of the Council *may* be right; and each one must be tested to ascertain their character. I stated this distinctly in my former article. Is "Z" so dull that he did not understand me? If not, why, then, misrepresent me? Such a course of argument will never avail, in the end; and "Z's" Masonry *should* have taught him that an *express* misrepresentation is no worse than one by *inference* and *necessary implication*.

"Z" asks if the Governor should pardon a criminal without the consent of the Executive Council, if that would justify them in holding a meeting without him and proceeding to liberate all the prisoners in the State? No, but it would justify them and every one else in treating that pardon as *void*, and in doing business in relation to it, just as if it never happened. The Council in our case did just the same thing, treated the act as void, and proceeded accordingly. A more apposite illustration would have been to inquire if the Speaker of the House of Representatives should declare it adjourned *sine die*, against the wishes of the other members and retire, what they could do?—They *could* and *would* do just as the Council did, put some one else in his place and go on with their business, and anything done by them within constitutional limits would be valid. Let it be remembered, that in putting this illustration, "Z" is proceeding for the time, upon my assumption that the Grand Commander is merely the *presiding officer* of the Council. Is *that* the relation in which the Governor stands towards his Executive Council?

If Raymond had no power to close the Council as he did, has "Z" shown that the other members could not go on with their business, within constitutional limits?

He then takes issue with me on my denial of the power of the Grand Commander to close the Council at his pleasure. He quotes my remark that the "Grand Commander has no powers by immemorial custom and practice," and inquires "how does this man know the customs and practices of a Masonic body of which he is not a member and whose degree he says he never took?"

I say in answer, I did not know them, and I never said I did. But I *did* say and *do* know that whatever customs and practices, the thirtythird degree may have, it has no *immemorial* customs, or *immemorial* practices. We *all* know that an institution which has had an existence but a few years, can have no *immemorial* customs. In 1786 Frederic, to make provision for the succession, founded this degree, to become operative after his death. He died the same year, but for various reasons, no Council was formed under the Constitutions of 1786 till May 31, 1801. The Council in the Northern Jurisdiction was not formed till 1813. With these facts in view, was I justified in saying that the degree has no "immemorial custom and practice"?

But I go further. The Constitutions were framed before there were any customs or practices of this degree. All customs and practices *conflicting* with these Constitutions have no force. These Constitutions have been published, and other things being equal, a person who is *not* a 33d is as capable of construing them as one who is, or *one who claims to be and is not*. The degree, therefore, having no ancient customs which can control the Constitution, has *none* which can; and the powers, &c, of the different members being defined in the Constitutions, can be readily understood by those who are not members. "Z" next attacks my statement that "the thirtythird degree has no land-marks," which statement he characterizes as "the climax of Masonic impertinence." He asks, "who knows, and who alone has a right to know, what are the land-marks of a degree, except those who have taken it?"

No one, *provided it has any*. But *any* person may know that a degree has no land-marks, as that term is used in Masonry. The first requisite of a land-mark, says Mackey, is "that it must have existed from time whereof the memory of man runneth not to the contrary. Its antiquity is its essential element." Does not the very definition of Land-marks, taken with the history of this degree, show that it cannot possibly have one?

"Z" is fond of comparing the powers of the Grand Commander with those of a Grand Master or a Master of a Lodge. But there is an essential difference in the source of their powers. In case of the latter, customs and practices which have existed for ages, have culminated in written constitutions. But these constitutions are merely a collection of these customs, and any provisions of a constitution, conflicting with these customs, are void; the constitution must yield to the custom, which cannot be changed: when it is ascertained what the custom has been, the law is ascertained. This immemorial custom has given Masters and Grand Masters certain powers which cannot be taken away—nor vested concurrently in any other persons.

In case of the Grand Commander, the constitutions having been written before the degree had an existence, and as it exists by virtue of those constitutions, he must look in them for his powers. If they can be changed his powers may be. Each officer, when the first Council was formed, found his duties prescribed. Even the *ritual* must have been provided in advance and been made to agree with the Constitutions.

This essential distinction is lost sight of by "Z." In blue Masonry, the customs, to which the constitutions must yield, give the Master certain prerogatives; the constitutions of the thirtythird degree, to which all their customs must yield, make the Grand Commander the equal (and no more in most respects) of the other members of the Council. He next appeals to history and challenges me to produce a single instance in which the Grand Commander has closed the Council by a vote of the members. In answer, I challenge him to produce a single instance (save the *attempt* of Raymond) in which the Council was closed *against* the wishes of a majority of the members. In so small a body of men, a vote is not necessary to indicate their wishes; and I do not believe there has been an instance in which the Commander has not acted in accordance with the wishes of the Council in regard to closing it.

But "Z," not content with taxing me with dishonesty, presumption, impertinence, falsehood, &c., &c., actually proceeds to execute me by *hanging*; and worse than all, leaves me dangling—or rather, he *says* he does! Let us see how he does it. He says, I said the Council has "FULL MASONIC POWER." Granted. Ergo, says "Z," if the Council has FULL MASONIC POWER, the Grand Commander has power to close the Council *against its wishes*! The Council has full power, Ergo, the Commander *has power over the Council*!!

I do not fear hanging with *that* chain of reasoning. Too many links are missing to make it seem dangerous to me.

I showed in my former article that when a person receives the thirtythird degree he becomes *ipso facto* a member of the Council. He says this cannot be, because the Constitution limits the number to nine. He says this sweeps away two pages and a half of my argument. Perhaps it does, but his *saying* so does not make it so. I showed that the Council could by vote change the Constitution, and by their acts did so. *In no other manner could the degree be conferred on more than nine.* As "Z" has made no attempt to refute my arguments upon these points, nor deny the authority of P. G. C. Yates, I will not pursue them further. His statement, that the Constitution had not then been changed, is merely begging the question.

In regard to Rev. Paul Dean, I had the impression that he died between May and August, 1860. If so, my saying no further notice need be taken of him was correct. "Z" says Mr. Dean was alive and present at the meeting in May, 1860. I infer from what "Z" says, Dean did not die till 1861.

But if he was alive in August, 1860, it makes no difference in the result. If he was alive, the number of members was *fifteen*. Now eight is as much a quorum of *fifteen*, as *fourteen*. The proceedings show that *eight* were present at the meeting of August, 1860, six of whom voted for the changes in the Constitution, &c.

He next denies my statements in regard to Lawson and Field. He meets them with mere denial. He must pardon me, if I prefer to rely on the authority of my informants, rather than on his.

I looked for "more light" from some quarter in regard to this matter. I am disappointed. If "Z" has given us all that can be said to sustain Raymond, his cause is even weaker than I supposed.

I referred to the secret ritual in my former articles. There have been some hints and intimations from certain parties with an "I could an I would" air, that the secret ritual contains that which conclusively settles this whole matter. We of the inferior degrees, can have no actual knowledge upon this point. But we do not believe there is anything in the ritual conflicting with the Constitution. We have the right to presume so; and this presumption is sufficient for us to act upon. But we have more. We have the authority of Gourgas, Hubbard, Van Rensselaer, Moore, Case, Young, Starkweather, Christie and many others upon whom we have been accustomed to rely with implicit confidence.

"Z" may be assured that that confidence will not be shaken by denunciation, epithets, insinuations or attempted ridicule. He may also be assured that neither *his* statements nor *my* statements that we have demolished each other's argu-

ments will have any weight with our Brethren ; but they will examine the arguments and decide for themselves. He might have materially shortened his article, if he had not acted upon the assumption, that it was necessary to inform his readers *very* frequently that he had refuted my arguments and overthrown my positions. He seemed to fear, they would not perceive it, unless he told them so ; and I confess, I myself suspect they would not have done so, *if he had not kept telling them so !*

DELTA.

THE LATE CHARLES GILMAN.

We were greatly surprised, in the early part of the last month, to hear that the honored Brother whose name we have placed at the head of this notice, had gone to his heavenly home. We were aware that this was an event which, from the nature of the disease with which he had been so long afflicted, could not be long deferred ; but we had supposed, that when it did take place, the Fraternity of the whole country would be promptly and suitably notified of it, for there are but few Masons, living or dead, whose memory is, or will be, more eminently entitled to the grateful remembrance of their surviving Brethren. We learn from the proceedings of the Grand Chapter of Maryland, November 12, 1861, (just received,) that he died on the 9th of the preceding September, and that the Grand Secretary was directed to publish the doings of that Body in relation to the event, "in such *newspapers* in the city of Baltimore and Washington as he should deem expedient." And this was probably done, though neither of the papers in which they were published fell under our notice. We take the liberty however, to suggest to our Companions of the Grand Chapter, that the occasion was not the most suitable one to ignore the Masonic periodicals of the country,—that something was due from them to those who, thought at a distance, had a common share in our Brother's love, and feel a common sympathy in his death,—who dearly loved him while living, and, now dead, would lovingly mingle their tears with those of his kindred and friends in grateful remembrance of his manly virtues and Masonic worth. He was no ordinary man, neither was he an ordinary Mason. He was, masonically speaking, a national man. He belonged to no particular section or locality. Each and every section of the Masonic jurisdiction of the country had been enriched and honored by his talents, his learning, and his labors, and all feel and mourn his death as a common and mutual loss.

The proceedings of the Grand Chapter of Maryland were perhaps, as a whole, all that was required, and we feel a mournful pleasure in transferring them to our pages ; and we avail ourself of the opportunity thus afforded to tender our personal thanks to our talented friend and Brother Hon. B.

B. FRENCH, for the eloquent and truthful tribute of respect and affection so promptly and justly paid to the memory of our deceased friend and loved Brother. The sad event having been officially announced, a committee was appointed to prepare suitable resolutions, expressive of the respect of the Grand Chapter for the memory of the deceased. This committee subsequently made their report as follows :—

RESOLUTIONS.

WHEREAS it has pleased the Great Architect of the Universe to remove our beloved and respected companion, Charles Gilman, from this to a purer and better world ; and whereas all through his life he manifested a devotion to our Order which American Freemasons never can forget—he having performed most acceptably the duties of Grand Master of Masons of New Hampshire and of Maryland ; of General Grand High Priest of the General Grand Chapter of the United States ; of General Grand Recorder of the General Grand Encampment of Knights Templar, and of General Grand Secretary of the General Grand Chapter of the United States, besides many other Masonic offices, and also having performed all his duties as a good citizen, a good man, and a Christian : Therefore

Resolved, That the Grand Chapter of Maryland and the District of Columbia hereby express their heartfelt sorrow at their own bereavement, and that they extend to the family of their deceased companion their deep and abiding sympathy.

Resolved, That in the death of Charles Gilman, Masonry has lost one of its brightest ornaments, religion one of its firmest and most consistent and ardent friends and supporters, and society one whose presence ever lighted up with joy the social circle.

Resolved, That in outward testimony of our sorrow, we will wear the usual badge of mourning for thirty days, and that a page of the printed record be appropriated as a tablet to his memory.

Resolved, That the Grand Secretary cause these resolutions to be published in such papers as he may deem expedient, and that he communicate a copy of them to the widow of our deceased companion.

Upon the reading of the resolutions, M. E. Past G. H. P., B. B. French, rose and made some remarks, which were, in substance, as follows :—

I came here this evening unprepared to say one word, but I cannot permit the resolutions so appropriate to the memory of our deceased companion to pass without bearing some little testimony to his memory.

Charles Gilman was my friend. Not the friend of yesterday, last week, last month, or last year, but of almost an ordinary life time. In his young manhood I knew him well. We practiced law at the same bar in New Hampshire, our native State, where, as long ago as 1825, we became personal friends. We were members of the Grand Lodge of Free and Accepted Masons of that State together, from 1828 to 1833, when I left the State. Our deceased companion was elected Grand Master at the last communication of that Grand Lodge which I ever attended, in June, 1833. In the succeeding December, I came to Washington, and about the same time Companion Gilman changed his residence and became a citizen of Baltimore. The personal friendship existing between us continued, and our peculiar Masonic ties seemed to cement it with a strength that never gave way on earth, and was only broken by his death, to be renewed, I trust in a better and brighter world.

Charles Gilman possessed all the attributes of a man. In person and bearing few surpassed him. Possessed, naturally, of a high order of intellect, his mind was cultivated and richly stored with learning and practical information, which enabled him to perform every duty he undertook well and acceptably. A braver, or a more honest soul was never implanted in a human form. When he had once made up his mind that a thing was right, no earthly power could influence him, and by his firmness and perseverance in what he deemed a right course of duty, he sometimes offended, for the time being, his best friends; but while, for a moment, they believed him wrong, they respected the impulse that led him to pursue a course that they knew he sincerely believed to be right.

He was a truly pious man. From his early years he had a deep reverence for religion, and in the prime of his manhood, united himself with the Episcopal church. He became a leading vestry-man of the particular church with which he was united, and was, up to his death, I believe, its treasurer. He was, from his earliest manhood, a Free and Accepted Mason, and held his duties to the Order only a single step below those he owed to his church. He held perhaps, as many high Masonic offices as any person in the United States. He was, as I have said, Grand Master of Masons of New Hampshire in 1833. He was afterwards Grand Master of Masons of Maryland; was G. G. Recorder of the G. G. Encampment of the United States, and G. G. Secretary of the G. G. Chapter for many years. He was G. G. High Priest of the G. G. Chapter of the United States; Grand Commander of Maryland Commandery, and in the Scottish rite he was a Sovereign Grand Inspector General of the 33d and last degree. In all these offices he did his whole duty, and received the high reward of the sincere thanks of all the Bodies in which he performed them. He held very many more subordinate offices in Masonry which I cannot now designate.

Such were the intimate relations between Companion Gilman and myself, that when I visited Baltimore his house was my home, and when he came here my house was his. This intimacy led to a confidence between us which, I apprehend, exists between but few men. He was indeed, "my Brother," and in the fraternal spirit induced by that intimacy, I am now endeavoring to do a little of my duty to the memory of my friend.

A few years since Companion Gilman, in passing along a platform covered with sleet, of which he was not aware, fell very heavily upon the back of his head. He was stunned for an instant, but soon recovered, and thought little of it. It was not long, however, before his vision became seriously affected, and, gradually, the disease fastened upon the brain until Charles Gilman became but a mere shadow of his former self. The best medical skill, the never ending patience and watchfulness and nursing of a devoted wife and a beloved daughter, could not put aside the impending blow, and in Sept, last, after, as I have since his death been informed, several weeks of a clear and lucid mind, which God kindly returned to him, he died as a good Christian Mason should, triumphing in the certainty of future happiness.

I saw my friend, for the last time, in December last, and no words can describe to you the feelings with which I sat at his side. I knew then I should never see him again in this world. He knew me and seemed to greet me with pleasure, but, if you, any of you, have seen the wreck of aught you loved, you can appreciate what I cannot describe.

He is gone—a good man, a good Christian, and a good Mason has been gathered

to his fathers. He has left a widow and a darling daughter to mourn his loss. Let our sympathies go to them. Time can heal the wound in their bosoms, we need not attempt it, for it is beyond human power ; but that God who "softens the wind to the shorn lamb" will, in his own good time, soften their affliction, and they will find that he is indeed, "the widow's God and the Father of the fatherless."

The vote being taken, the resolutions were unanimously adopted, and the Secretary was directed to furnish a copy of them to the widow of our deceased companion, and to publish them in such newspapers in the cities of Baltimore and Washington as he may deem expedient.

On motion, companion B. B. French was requested to prepare an obituary notice, and a page of the record was ordered to be appropriated as a tablet to the memory of our deceased companion. The following is the inscription :—

THIS PAGE

By order of the Grand Royal Arch Chapter of the State of Maryland and District of Columbia,
IS SACREDLY INSCRIBED TO THE MEMORY OF
COMPANION CHARLES GILMAN,

A true man, a true Mason, and a devoted Christian, whose death is deeply deplored and whose memory is held sacred.

Comp. Gilman was born at Meredith, in the State of New Hampshire, on the 14th day of December, 1793, and he died in Baltimore, on the 9th of September, 1861. By profession he was a lawyer, and a good one.

He was made a Freemason in Union Lodge, in N. H., in 1823, and a Royal Arch Mason in Union Chapter, in N. H., in 1826.

He passed through all the subordinate offices of the Lodge and Chapter, and was elected Grand Master of Masons of N. H., in 1832 and 1833.

From 1842 to 1848, he was Grand Master of Masons of the State of Maryland. He was for fifteen years the Recording officer of the G. G. Encampment and G. G. Chapter of the United States, and the last Masonic office he ever held was that of General Grand High Priest of the General Grand Chapter of the United States.

IN EVERY OFFICE HE EVER HELD HE DID HIS DUTY FAITHFULLY.

"And I heard a voice from Heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth ; yea, saith the spirit, that they may rest from their labors ; and their works do follow them."

RESOLUTIONS.

[Offered by Comp. Dr. Lewis, and unanimously adopted by the Grand Chapter of Massachusetts, March 10, 1862] :—

Resolved, That we have learned with heartfelt sorrow the death of one of the most truly illustrious members of our institution, and one whose characteristics as a Christian, as an accomplished and polished Gentleman, of "manners gentle, of affections mild," endeared him to all, in the varied relations of his life.

Resolved, That his life-long devotion to Freemasonry ; the eminent ability, the sterling value of his virtues, so conspicuously displayed in so many offices, in so many arduous labors in the cause of Fraternity and Brotherly Love, have shed an additional lustre on our Order, and will ever perpetuate to its members, the loved, the honored name of our late Comp. the Hon. Charles Gilman.

Resolved, That deeply sympathizing with his bereaved family in this their great bereavement, they also can rejoice with them, that though the fond husband, the affectionate father, has passed away from earth, his soul has found rest in the bosom of his God.

FORFEITURE OF MEMBERSHIP.

THE following decision by the Grand Lodge of Maine is just, equitable and Masonic :—

In many of their Lodges there is a by-law to the effect, that a member neglecting to pay his dues for a certain length of time, shall forfeit his membership; under this by-law, after the expiration of the time specified, in some Lodges, the Secretary strikes the names of all delinquents from the roll at his own discretion, in others he does it by order of the W. M. ; such a case came up on appeal, and it was ruled, that no Mason should ever be deprived of his privileges of membership, either in the fraternity or in his private Lodge, without due notice and trial.

 ANNIVERSARY FESTIVAL OF GATE - OF
THE-TEMPLE LODGE.

THE members of Gate-of-the-Temple Lodge located at South Boston, celebrated the sixth Anniversary of the establishment of their Lodge, on Thursday evening, March 13th ultimo. There were present on the occasion about a hundred ladies and about the same number of Brethren, including the principal officers of the Grand Lodge in their rich and showy regalia. The exercises took place in one of the public halls, "which (we quote from the South Boston Register,) was elaborately and tastefully decorated by Messrs. Lamprell and Marble. The windows were draped in American flags, from which hung bunting along the sides of the hall, terminating at a shield in front, and adorning the name of "WASHINGTON," surrounded by the emblematic square and compass of the Order. Over the main entrance to the hall was a shield circled by a wreath of olive leaves, upon which rested a globe; and over all hovered an eagle beneath a canopy of flags. The shield was flanked upon either side with flags and bunting; on the right of the shield were the words 'Gate-of-the-Temple Lodge,' and on the left, 'Instituted, 5856.' The general effect of the decorations was very pleasing, evincing great taste in their arrangement."

The officers of the Grand Lodge, with the officers of the celebrating Lodge, were seated on a raised platform, with the Brethren at the opposite end, and the ladies on the sides of the hall, presenting to the eye of the spectator from the gallery, a beautiful tableaux. The exercises were commenced by the W. Master of the Lodge, Brother BENJAMIN POPE, who delivered the following neat and appropriate Address :—

WELCOME, friends from the north—welcome, Brethren from the east, the west, the south! You of the Grand Lodge, welcome! You, Most Worshipful Grand Master, to whom it is our delight to render honor and allegiance, welcome! And, above all, ladies, you whom we hold most dear to us, who lend the grace of heaven to our homes, engrafting the joys of Paradise upon our lives, and who have come here to beautify and adorn this occasion, welcome! Welcome all, thrice welcome, while we seek to perpetuate the remembrance of an anniversary honored and hallowed by every Brother in the little fraternity that claims the shelter of the canopy of Gate-of-the-Temple Lodge; hallowed in the blessed memory of those cherished Brothers who have gone from among us to that better land, that house not made

with hands, eternal in the heavens; honored as an era in our lives as the dawn of a new light upon those old fundamental truths which have come down to us from the fathers, and which teach Friendship, Morality, and Patriotism. Six years have passed away; and although the all-devouring scythe of Time has not left us unadmonished, yet an all-wise Providence has watched over and protected us, and blessed us with increase and prosperity.

Though Freemasonry is coextensive with the world, its principles coeval with time, it is of course impossible to trace with any degree of accuracy its origin as an institution. Like the Temple of which it is a type, and of which it has been said that it had more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands, it is a structure erected without the aid of any of those usual appliances invented by human ingenuity to cement other societies together.

"No ponderous axe nor sounding anvil rang;
Like some tall tree the noiseless fabric grew."

It is a tradition which has come down to us from past ages. Its insignia are to be found scattered among those shattered remains of ancient grandeur which it has survived so many centuries. The attentive ear has received the sound from the instructive tongue, and the most valuable secrets are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols most expressive, have been selected by the fraternity to imprint upon the memory wise and serious truths, and thus, through a succession of ages, have been transmitted, unimpaired, the most excellent tenets of our institution.

The uninitiated view Masonry only in its garb of secrecy, through which conjecture itself has as yet failed to penetrate. Seeing woman excluded from its privileges and enjoyments, it is with wonder that they view the predominating influence of the social element carried to such perfection.

While it is impossible for a woman to be a Mason, yet at the same time none can be aggrieved, since no instance can be recalled of any desiring to become such. And here it will not be improper to remark that if the social relations of any Mason's family is at all unpleasantly affected through neglect, undue absence from home, dissipation, or other fault, such things are not chargeable upon the fraternity. Freemasonry *requires* that men should be good husbands, good fathers, good citizens, and he who shows himself to be different, is not only unworthy of the society of the Brethren, but is a disgrace to the Order, and is discountenanced and despised by all good Masons. Freemasonry being founded upon the practice of the social and moral virtues, is pre-eminently a social institution, and it seems peculiarly fitting that this Sixth Anniversary of our little Lodge in which we have spent so many happy hours, should be employed in sharing with our families and friends an evening of rational enjoyment.

But when there are so many bright and shining lights present to-night to shed their brilliancy on this festive scene, I dare not presume longer to detain you from the realization of any anticipations of pleasure in which you may have indulged. And I rejoice that it is my high privilege to inaugurate this Anniversary Festival by presenting to you Most Worshipful Brother William D. Coolidge, Esq., Grand Master of the Grand Lodge of Massachusetts.

The M. W. Grand Master, WILLIAM D. COOLIDGE, Esq., then came forward and said, substantially, that he was thankful for the privilege and pleasure of being present. I present my thanks, said the speaker, for the warm welcome

which greets me. I thank you further, my Brothers, for this occasion, because it gives us pride to show to those whom we love that Masonry is not the stern, selfish institution it is thought to be. There is, as the Brother said, a social element in it; and he has touched feelingly upon the relations we bear to those present; and although they are not admitted to our Lodge-rooms, who doubts that they are uppermost in the hearts of the Brethren? All we have is theirs—all we hope for is to be shared with them.

R. W. Past Grand Master Winslow Lewis was next introduced. His remarks were pertinent to the spirit, the vivacity of the occasion, observing that he appeared before his hearers in the unenviable character of the oldest in the gay assemblage, but that, from the inspiring presence of the young and the fair before him, the vigor and vivacity of earlier life were again renewed, that though

"Age was on his temples hung
Still the heart, his heart was young."

The speaker made allusions to the personal benefit he had derived here and in foreign lands from his long association with the Order—to its benign influence on the character of those who rightly follow its precepts. He said, that as from him, the Lodge had received its charter six years since, so since, and for the future, its prosperity would be peculiarly dear, and closed with his warmest wishes for its success.

At the conclusion of the addresses, which were listened to with much satisfaction, the whole company joined in singing the following

O D E,

Written for the occasion by Rev. Bro. J. H. CLINCH.

TUNE—"Old Hundred."

When God would form this spacious Earth,
And call creation into birth,
Six days the mighty work was past,
The seventh was calm and holy rest.

And thus, our week of years is past,
Brothers, our Sabbath dawns at last;
We hail the rest our labors earn,
And to new toils refreshed we turn.

Not for inaction, but for rest,
The holy Sabbath hours were blessed;—
For works of love and virtue given,
Labors for peace—for hope—for heaven.

While at "the Temple's Gate" we stand,
Such work our heart and hand demand,
Till to a higher Rest we rise,—
The glorious Temple in the skies.

The more formal and serious part of the ceremonies being thus concluded, dancing, as stated in the programme, was next in order. This was continued for a couple of hours, when the party repaired to the banquetting room, and sat down to one of those *recherché* and elegant suppers for which the celebrated caterer, Mr. J. B. Smith, is pre-eminently distinguished, and which have placed him at the head of his profession.

"It is seldom," says the Register, "that we see in our Ward such brilliant pictures of sociability and pleasant intercourse as this party presented. About one hundred couples participated. There were some very elegant *toilettes*, but we cannot gossip of them here as we would of a Presidential levee."

CENTENNIAL ANNIVERSARY OF ST. JOHN'S LODGE, HARTFORD, CONN.*

THE 100th Anniversary of St. John's Lodge No. 4, F. & A. M., was celebrated in this city yesterday, March 21st. At 10 o'clock there was a rainy prospect for the procession, but even the very inclement weather did not prevent the Brotherhood from making its appearance at about the appointed time. In the Order which we have for two days published, the Masons proceeded from Masonic to Allyn Hall, where the public exercises took place.

There was an overture by the Germania orchestra; invocation; a solo and chorus from "Creation;" and then Rev. Bro. Asher Moore, of this city, read a historical sketch of St. John's Lodge. The first charter, which is lost or mislaid, was dated 1762. The first Master of a Lodge in Hartford was John Fownley. There was but little work done during the year, the first record being under date of January 19th, 1763. At that time the Lodge met at Hezekiah Colyers, and Rt. W. John Fownley then read his deputation from Jeremy Gridley, of Boston, the Grand Master in America. After reading this, he appointed as Senior Warden, Wm. Joseph; Junior Warden, Samuel Olcott; Treasurer, George Caldwell; Abraham Beach, Secretary. The Lodge numbered 21 members at its organization. Its meetings were not held often or regular. The original members are believed to have been reputable and influential citizens of Hartford. Fownley, the First Master, was an Englishman, and his sympathies being with his native land in the war which broke out a few years later, he obtained permission to return to England and did so. Wm. Jepson, the Senior Warden, was a book and drug seller. Abraham Beach, the Secretary, was a jeweller. George Caldwell, appointed Treasurer, appears not to have acted, and Wm. Ellery was chosen to his place. Mr. Ellery lived on Dutch Point, where a street now bears his name. He was the first Postmaster of Hartford, and he received his appointment from Benjamin Franklin, the first Postmaster General of the United States. Samuel Flagg was the host of the old "Flagg Tavern." Among those who frequently visited the Lodge we find the name of Israel Putnam. Among the Masters of the Lodge may be named Thomas K. Brace; S. G. Goodrich, of "Peter Parley" fame; Col. James Ward; Dennison Morgan, and Henry Perkins. Among the members are the names of John Chenevard, Oliver Wolcott, a signer of the Declaration; Joel Barlow, the early poet of Connecticut, and Samuel Tudor. The Bible which still lies upon the altar of the Lodge has this inscription:

"This Book belongs to the Lodge of True and Accepted Masons at Hartford.
Ex dono Fratris.

Andrew Thompson, July 28th, 1763."

* From the Hartford Courier, March 22d.

The Lodge held its meetings, first, at Hezekiah Colyer's until June, 1763. From that time until February 22d, 1769, at the sign of the Black Horse, where the United States Hotel now stands. From that, to Flagg's Tavern, where the Universalist Church is located. In 1783 at Bull's Tavern, located on Main street at the point now occupied by the beginning of Asylum street. Thence to the Morgan Coffee House, afterwards called the Exchange Hotel. Thence to Olmsted's Hall on Main, corner of Pratt; thence for a few irregular meetings, over Franklin Market; thence to Denslow's Hall, in the old Connecticut Hotel building; then returned to Olmsted's Hall, and finally took possession of the present Hall in Sisson's building. The work of the Lodge has not always prospered. In the days of the revolution it was altogether suspended. From 1769 to 1779 it has left no record whatever. There have been more than 800 members, of whom about 300 are now living.

An original ode, composed by Rev. Bro. John F. Mines, was then sung, to music arranged by Bro. Jas. G. Barnett. This was followed by an Oration, delivered by Rev. Bro. J. M. Willey of Bridgeport. The subject treated upon was Masonry, of course. It was an earnest refutation of many popular charges, and a reply to many popular objections brought against the Order, as well as a zealous eulogy of the fraternity of the Square and Compass. The oration was attentively listened to, notwithstanding its exceeding great length; and though the speaker was often interrupted by applause, he received none more enthusiastic than that given in response to his eloquent tribute to women.

"The Level and the Square," words by Bro. Robert Morris of Kentucky—music by Bro. Wm. J. Babcock—was then sung by the Beethoven Society.

The Poet was the Rev. John F. Mines, the genial, *bon homme* chaplain of the Second Maine Regiment, who has been, for a few weeks, resting from his captivity at Richmond, previous to resuming his duties in the field, for which he leaves to-day. The subject was, "A Song of Light," and in it he shows the contrasts between peace and war, and represents that each has its heroes. That it was very acceptable, the audience evinced by prolonged applause, and individual congratulations which were afterwards bestowed.

An original Hymn by Mrs. Sigourney, adapted to "Old Hundred," and a benediction, closed the exercises in the Hall. The Brothers and guests partook of a collation, immediately after the exercises closed, the table being supplied by Rockwood, of the United States Hotel (which is the same as saying that it was abundantly and well set out.) The collation over, the procession formed again, and marched to the Masonic Hall.

The ball in the evening was the event of the season. In speaking of what this would be, during the past fortnight, did we tell you that all the "beauty and chivalry" of the town would be present? Did we say that the hosts of the Allyn House would set such a table that it *never* would be forgotten? Did we prophecy that the Germania Band would manage to get the tallest kind of music out of all sorts of instruments, which, like the fiddle in the story, made everybody dance, whether they would or not? If we did, was it more than truth? All these, and more, fulfilled the prophecy.

The company comfortably filled the hall. The dresses were generally rich

and showy, but no attempt was made at fancy dress or costume. The tables were filled with ornamental and decorative edibles, constructed in a manner which must have exhausted the skill of the cuisine, in its endless variety. The music was good enough, but some difficulty was experienced in the first of the evening, by the want of a prompter, who was supposed to be engaged, but didn't understand the contract. Many prominent Masons from abroad were present.

GRAND ENCAMPMENT OF THE U. S. THE GRAND RECORDER.

In consequence of the death of Sir Samuel G. Risk, of New Orleans, who at the last Triennial Conclave of the Grand Encampment of the United States, was elected Grand Recorder, the Grand Master, Sir Benjamin B. French, has by virtue of the power vested in him by his exalted office, appointed Sir Knight John D. Caldwell, of Cincinnati, Ohio, to fill the vacancy thus created.

The letter of appointment reads as follows:—

IN HOC SIGNO VINCES.

BENJAMIN BROWN FRENCH, Grand Master of Knights Templar of the United States of America.

To all the Sir Knights of the Valiant and Magnanimous Order of the Temple,
Greeting:

Know ye, That in consequence of a vacancy in the office of Grand Recorder of the Grand Encampment, of the United States, I do, by the power in me specially vested by the Grand Encampment, hereby appoint our Trusty and well-beloved Sir Knight and Frater, JOHN D. CALDWELL, of the City of Cincinnati, in the State of Ohio, Grand Recorder of the said Grand Encampment, having full confidence in his Integrity, Honor, Ability, and good judgment to perform the duties of said office.

To have and to hold the same until the Grand Encampment in Triennial meeting assembled shall elect his successor, and such successor be installed.

Given under my hand and seal, at the City of Washington, this twenty-first day
[L. s.] of January, Anno Domini 1862, Anno Ordinis 744.

B. B. FRENCH.

THE BUSINESS SECRETS OF THE LODGE.

THE Grand Master of the Grand Lodge of Iowa, in his address before that Body at its last annual communication, has the following judicious suggestions, which we commend to our Brethren generally:—

Before dismissing this topic it may not be improper to add, that some very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection,

and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate, every Brother should in silence yield implicit obedience.

While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligations. I believe the true doctrine on this point to be, "Let not thy right hand know what thy left hand doeth." I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.

MASONIC BURIAL.

MR. JOHN WARNER, of Kenduskeag, Me., a member of the Second Maine Regiment in Virginia, who was accidentally shot in camp, February 24th, was buried at Kenduskeag on Friday last by the members of Pacific Lodge of Freemasons, of which he was a member. His remains were embalmed at Washington, and enclosed in a beautiful coffin, with the Masonic insignia upon it, and forwarded to his family at K. at the expense of the Masons in his regiment. The fact of his being a Mason was discovered from a communication from the Secretary of Pacific Lodge found upon his person. It was estimated that a thousand persons attended his funeral. A highly appropriate sermon was preached by the Rev. Mr. Robinson, pastor of the Baptist Church, of which Mr. Warner was a worthy member. The Masonic Burial service was performed by R. W. Lewis Barker, acting Master of the Lodge. As an interesting part of the ceremonies, the following original stanzas by David Barker, Esq., a member of the Lodge, were read to the Brethren on the occasion:—

JOHN WARNER'S NOT DEAD.

Why mourn you—the Craft?—for John Warner's not dead,
 Though his body lies pulseless and still,—
 That missile which forced its fierce way through the head,
 No rest John Warner could kill.

John Warner's not dead—though the casket is dumb,
 But has gone on a mission of love,
 With his Compass and Square—with his Level and Plumb—
 To his Work in the Grand Lodge above.

John Warner's not dead—but will often return,
 And oft in our Lodge will appear,
 And o'er his cold ashes which lie in the Urn
 Will whisper the Word in our ear.

John Warner's not dead—By each hope in my breast
 I would swear on this spot where I stand.
 That since the last sun sank in silence to rest
 I have felt the Strong Grip from his hand.

MASONIC CHIT CHAT.

GENEROUS.—St. Andrew's Lodge of this city, at its last Quarterly meeting, generously voted the sum of *One Hundred Dollars* for the relief of the widows and orphans of the fishermen of Gloucester, lost at sea in the great storm of last winter. We understand that not less than *seventy widows*, and more than *one hundred and forty orphans* were made by that terrible event.

[HON. ARCHIBALD BULL.—We are happy to learn, as we do from Br. Case, who recently visited this Ill. Br. at his residence No. 23 West 16th St. New York, that he is in good health, having recovered from the cancer which nearly brought him to the grave. Judge Bull is engaged in his profession, practising law. His office is 335 (Mol-fatt's Building) Broadway, N. Y.

[Godey's *Lady's Book for April* is perhaps in its text and illustrations one of the richest and most beautiful numbers of the series. "Ask for it, Nanny," is a perfect gem of an engraving, and the fashion plate of seven figures can scarcely be excelled. The other embellishments are in keeping with them, and the text is made to correspond. No lady can afford to do without this popular and excellent Magazine. L. A. Godey, Philadelphia is the publisher.

[The Grand Encampment of Vermont having withdrawn from its connection with the Grand Encampment of the U. S., the M. E. Benj. B. French, Grand Master of the latter Body, has issued a decree, prohibiting all intercourse with the Encampments of that State. The document reached us at too late a date for publication the present month.

[The Grand Commander of the Grand Encampment of New York has recently decided that it is not competent to transact any business, except, of course, that of conferring the degree, in a Council of Knights of the Red Cross; and on this ground he dismissed an appeal as irregular.

[The annual communication of the Grand Lodge of Maine, will be held at Masonic Hall in Portland on the 6th instant, at 9 o'clock A. M.

ORIENT LODGE. This new Lodge having been working the usual time under a Dispensation at South Dedham, was duly constituted and its officers were publicly installed by the M. W. Grand Master, on Tuesday the 18th ult. The new Hall, which is well fitted up, and with its adjoining apartments, is in all respects well adapted to the purposes for which it is required, was Dedicated in the afternoon, at which time the Lodge was constituted. In the evening the installation took place, in the presence of the ladies of the Brethren, and as many other visitors as the room would accommodate. The ceremonies were impressively performed and all present seemed to be interested in them. An excellent collation was generously provided by the ladies, thus evincing their respect for the Institution. Our hope is that they may never find occasion to think otherwise than favorably of it, or any of its members.

MT. HOXB LODGE—South Dennis, Feb'y 5th, 1862. On the 18th of Dec. the following Brothers were installed as officers of Mount Horeb Lodge West Harwich, for the ensuing year:—

V. B. Nickerson, W. M.; E. F. Taylor, S. W.; J. B. Baker, J. W.; Anthony Kelly, Treasurer; M. S. Underwood, Secretary; J. K. Baker, Jr., S. D.; O. C. Baker, J. D.; A. K. Chase, Mar.; E. G. Doane, Chaplain; I. S. Baker, S. S.; B. C. Sturgis, J. S.; Elisha Mayo, Tyler.

The Installation services were conducted in a manner highly creditable to those who participated in their performance, and the condition of the Lodge both as regards the character of its work, and its success is highly prosperous.

At nearly all our communications for the past year we have had some work, but while we are glad to receive worthy accessions, to our Lodge, we are (or should be at least,) more desirous that the Brethren should faithfully discharge all the duties their Masonic obligations impose upon them; for we are only truly prosperous when we are truly faithful.

M. S. U. Sec.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

MAY 1, 1862.

No. 7.

OUR COUNTRY'S CRISIS.

THE DIGNITY AND DUTY OF MASONRY.

To say that we, the Americans of 1862 and Masons of 5862, have been placed by Providence in the greatest, most solemn era through which humanity has yet been doomed to pass, would be but a weak and common place assertion. No one endowed with even a moderate share of intelligence, and knowledge of history, can fail quickly to perceive that the sad and sanguinary struggle in which we are engaged, is not a matter which concerns the political Present and Future of America only—vast as even that field alone would be—but one that must exercise a mighty and momentous influence upon the progress and happiness of humanity at large, and the after-fate, for freedom or for servitude, of countless generations of men of every race. It is not alone or chiefly on account of the intimate and important business relations between the Old world and the New—however great and weighty these may be; nor is it from any deep and powerful sympathy in the struggles, sufferings, defeats or victories of men of kindred race, that the politicians and statesmen of Europe have been keeping so close and keen a glance upon the progress of the Civil War, by which our beloved country has been for the last year, and yet is, distracted, torn and bleeding! It is, we are all well aware, because they have from the first seen in this struggle the life-and-death trial of Democratic government; and, while the friends of progress and rational liberty have been looking on with anxious and mournful, but not despairing, hearts—still cheering themselves even in the darkest hour by fostering their faith in the divine principle

"Magna est Veritas et prevalebit."

the upholders of tyranny and absolutism have been hugging with fond delight the hope that the contest was to end, and that soon, in the destruction and death of the Liberty they hate and fear. The tone of many of the most prominent of the Foreign Journals and Reviews in the service and pay of divine-right absolutism, has clearly demonstrated the existence of these feelings; nor have many of them hesitated to address to the People of America, though in a somewhat altered form, the warning once sent from heaven to the haughty Mode, "*Mene, Mene, Tekel, Upharsin,*" which, in their version reads, "Thou hast failed, O American Democracy, in thy great experiment. Thou hast been found wanting in that stability, union, and executive power, without which no form of government can be pervadingly good, or permanently useful, and therefore thy fall, and the fall of the cause of popular freedom hath been decreed!" For a brief time, while America stood amazed and horror-struck at the unnatural and unprovoked rebellion of her misguided Southern sons, the course of events was such as to seem in some degree to justify these malignant anticipations and triumphant taunts. As the news of each of the earlier successes of the misguided secessionists was borne across the Atlantic, the triumphant exultation of Tyranny and Toryism rose higher and higher, and found vent in louder and less equivocal tones; while the friends of America and Freedom could but fall back, with drooping heads and depressed hearts, upon the support of their great Faith-principle, that the God of Right and Truth would not in the end permit the cause of those principles to be overcome of Evil and of Falsehood: that however He might see fit in His wisdom and equity to allow America, in atonement of former pride and forgetfulness of Him, to drink some little draughts of the cup of anguish, it would be for her correction, not for her destruction, and that eventually His power would declare itself on her side—on the side of Freedom, Truth, and Honesty. Nor did this Faith-support prove a false or weak one! Scarcely had the last tidings of Union reverses reached the shores of Europe, when they were followed, in rapid and startling succession, by the accounts of the marvellous rising of a whole people, as if by one spontaneous impulse, in defence of the Constitution and the Flag of their Country; and of the unerring evidences of their earnestness exhibited by every deed and sacrifice by which the truth and patriotism of man and woman can be tested! It is not yet thirteen months since the North was astounded by the announcement of the attack on Fort Sumter, and the dishonor done by unworthy sons to their country's flag; and within those less than thirteen months what has, or, rather, what has *not* been accomplished? Passing by even such great and memorable successes as those of the battles of Fort Donelson, and the Mississippi, and Pittsburg, *cum*

multis aliis, what age or country of the world, from the time when our first parents

" To the place
Repairing, where He judged them, prostrate fell
Before Him reverent : and both confessed
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek"—

has witnessed any spectacle even approaching in historic majesty and grandeur to that which is presented by the Union Camps this day, filled as they are with nearly one million of brave men and loyal citizens, doing and dying in defence of Freedom and of Fatherland ! And this, not forced into the field by compulsion, nor led thither by evil hopes of plunder and of gain, but simply impelled by their own strong sense of duty, and unselfish love of country, to relinquish all the comforts and delights of home, and the profitable pursuits of peace, to defend the bright heirloom of Liberty, won for them by the sufferings, and struggles, and life-blood of their forefathers, that so they may hand it down whole and uninjured to their posterity : their every act illustrating the poet's war-cry—

Heroes ! to the combat fly,
Proud to struggle, blest to die !
Go ! Should death your efforts crown,
Mount the pinions of renown !
Go, tell our sires
Their daring fires
Glow in our lofty souls till life expires !"

Assuredly it was in the very spirit of those thrilling words of the Irish poet, that Lyon and Winthrop, and all the other patriot-martyrs—alas ! already too great a company !—who have already offered up the oblation of their noble lives on the Altar of their country's cause, lived, and fought, and fell, in the very vigor and bloom of manhood, and the spring-time of life's happiness and joy ! Such a spectacle as this grand national army of Freedom's voluntary champions, with all the deeds of heroism performed collectively and individually by its members, *never* has been witnessed in any former age or country ; and, amid much that still tends to cause anxiety, we derive no little comfort from the sight, both in regard to our country's future fate, and to that of the progress of humanity in general ; for we cannot but believe that the cause which has given birth to so grand and unprecedented a phenomenon is destined not only to be triumphant, but to effect a vast and radical change in the political destiny of mankind. It would be presumptuous folly to speculate too confidently on the final issue of this dire struggle even now, when the end seems to be approaching. Rather does it become us, while manfully endeavoring to do our duty, to

await with patient reverence the final award of the Great Architect of the Universe, and Almighty Ruler and dispenser of Peace and War. But certainly so far as the Present and recent Past can supply criteria by which to form an augury of the Future, there is every reasonable ground for anticipating a complete and not distant triumph of the Union arms. If this anticipation be realized, it will, as we have said, be a cause for rejoicing, not merely to the loyal citizens of this Republic, but to every man and woman throughout the civilized world to whom Freedom and Progress are dear, and Tyranny, political or social, is hateful. It will, in fact, be the triumph of Democracy on the political battle-field of the world at large. And, in this event, which certainly seems to us very probable, how grand, how august will our country rise from amidst the turmoil, din, and battle-storm, which now resound so dissonantly across her plains and along her lately peaceful valleys!

It has often been brought by foreigners as a charge against our countrymen, that the latter have been on all and every occasion, in season and out of season, so forward to sing the praises of America, and of all things American, with little regard to the national sympathies of their hearers; and the charge, we confess, has, to a very great extent, been far too true. One of the good results of the trials through which we are now passing, will, we trust, be the correction of this very fault, by the substitution of a manly sobriety of thought and expression for this foolish and vain-glorious demonstrativeness of national and personal vanity. Whatever the result of the war, our country will have made so momentous a volume of history, and her citizen-soldiers will have performed deeds of heroism on so grand a scale, that, besides being sobered and solemnized by the many mournful associations inseparable from a Civil War, they will feel calmly conscious, that American energy stands in need before the World of no offensive self-assertion. The events even of this present year will remain to many an after-age a lofty and enduring monument—

"Monumentum ære perennius"—

of the patriotism, virtue, and valour of their sons. It is in a far different spirit, that we would urge our Brethren to rise to a full conception and realization of the increased dignity and duty that must accrue to our ORDER, in connection with the august and prominent position which our country seems destined thus to acquire. If, as we believe will be the case, victory shall crown the Union cause, then America, undoubtedly, will be hailed by the world's united voice, as the successful Champion of popular freedom, and the inaugurator of a new era in the political history of mankind. Henceforth the Democratic Principle of self-government, which has only existed on sufferance in Europe, and here has been, by

its enemies at least, regarded as only in a probationary state, will assume its rightful and hard-won position at the head of the world's political systems.

We have endeavored to show in recent articles the wide and important sphere of duty which is presented to Masonry by the events of this war. Its termination, by the final overthrow of the Rebellion, will be exactly the point, however, at which, beyond every other, the healing influences of Masonic charity will be exercised with the most beneficial effect. A deep shadow of mourning will still rest over the land, even in that hour of restored Union. In many a home, alas! both of North and South, there will be desolation, and misery and mourning—"Rachel weeping for her children, because they are not!" And sorrows such as these cannot be divested, all at once, of sterner and more bitter feelings. The brooding spirit of revenge will make her habitation in the house of mourning. It would be so at the close of any war, but a Civil War—a war of brothers against brothers—like those diseases, which are more dreaded for the evil effects that follow them, than for their first violent attack—must, from its very nature, leave for a time, more than all others, this heritage of hatred and revenge. Now Masonry is peculiarly and essentially adapted to meet and remedy this evil; and, as we have lately shown, the great progress recently made by our Order, and the high and influential position to which it has just now attained, seem to be nothing less than Providential arrangements to enable it to discharge effectively this noble, patriotic, and truly Christian duty. To the dignity of this call of duty we would have our Brethren one and all, promptly and fully rise. The task of restoring the old bonds of Union; of healing the wounds now rankling in the breasts of Brethren, and of reconciling those, whom the intrigues and ambitious plots of a few designing men, working upon the too ready material of impetuous passions, has arrayed against each other on many a field of blood and death—this task is indeed a most arduous one! But it will bring all the more glory, if successfully accomplished: and, we boldly assert, there is no instrumentality existent amongst us, so well adapted for its performance as that of the MASONIC ORDER, and the practical carrying out of the principles of FREEMASONRY. Our Body at the present moment in these States includes many thousands of earnest, intelligent and influential men. Upon each member of this numerous and well-organized Brotherhood of Love, there rest the solemn vows of Beneficence and Charity—"good will to our fellow-men." What nobler field could possibly be afforded for the practical performance of those vows than this, in which America points to her estranged and alienated children, and bids the Brethren of Mercy—that great MASONIC FRATERNITY, which, ignoring the

jealousies and rivalries of section, creed and party, acknowledges no law or principle less holy, broad and generous, than those of Glory to God, loyalty to country, and love to man—come forward and reconcile and reunite them, so that

“ Hearts ails ! too long estranged
And friends that have grown cold,
May meet again like parted streams
And mingle as of old !”

Let it not be thought that in any part of these remarks we have stepped across the border-land of Masonry into that of politics. We have not done so. There is a broad distinction between party politics and patriotism. Of the former no traces will be found throughout the whole twenty completed volumes of the MASONIC MONTHLY : of the latter, we trust, some marks may be found in every monthly number. We love OUR ORDER, and we love OUR COUNTRY too, and the better Mason each Brother is, the better Patriot will he be ; for Masonry's leading end and object is to cultivate and encourage all the nobler and more generous feelings of the human heart. And what feeling is more noble than the love of country ? Who, that is worthy the name of man and Mason, does not, with a thrill of generous sympathy, recognize the full force of the Scottish poet's invocation of this elevated sentiment—

“ Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my NATIVE LAND ?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand ?
If such there breathe, go ! mark him well !
For him no minstrel raptures swell :
High though his titles, proud his name,
Boundless his wealth as wish can claim—
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung !”

Ever deeply cherishing this love of country then, as one of the dearest sentiments of the Masonic heart, we are earnestly desirous that our Order should gird itself, as one man, to the blessed and blessing duty that Providence has placed before it. It is not with any view of aggrandizing our Order, or of magnifying its claims, that we thus assert its power to assist most effectively in healing the now bleeding wounds of our country. Solemnly and seriously, as we look around and behold in one quarter the deepening fury of rebellion, struggling to ward off its impending fate, in

another the vindictive animosity of a party—not, we believe and hope, very numerous—that would pursue the path of vengeance even to the overthrow of the Constitution and the annihilation of the guilty—amid all this chaotic and contending turmoil of passion, prejudice, false philanthropy, and fanatic folly, we know not where to turn, with a reasonable hope of relief and safety for our country, unless it be to the Ritual and Practice of the MASONIC ORDER. We have had but too bitter proof how vast and terrible an amount of evil could be accomplished by the combined, energetic action of a comparatively small number of evil and ambitious men—and the *secret* of their success is, that they had *marked out a definite object, and were thoroughly in earnest to attain it.* Let us then not be regardless of the hint, but remember the motto—

“*Fas est et ab hoste doceri.*”

“It is right to learn, even from an enemy.”

If we, who, as compared with the *instigators* of the Rebellion, are as hundreds to units, will energetically thus band ourselves together for *good*, as they did for *evil*, keeping steadily before us the glorious object of healing those wounds, which *their* suicidal hands have caused, and devoting ourselves actively, heartily, earnestly—as it is our *bounden duty as Masons to do*—to this labor of LOVE, we shall win for ourselves and our ORDER the respect of all good men, and the gratitude, not only of United and reconciled AMERICA, but of every friend of FREEDOM throughout the world !

AN INTERESTING INCIDENT.

BROTHER Capt. M., of the Massachusetts Cavalry regiment, now at Port Royal, writes us as follows :—

“A little incident occurred to me awhile since, when out on picket duty with my company, which may be of interest. I was ordered with my whole command, with four days rations in our haversacks, to perform a certain duty ; in doing which it became necessary for me to visit a place called ‘Spanish Wells,’ on ‘Calibogue Sound.’ To reach it I was obliged to cross one of the many deep Creeks with which this place abounds—but where to find the *Ford* was the difficulty. I was told by the niggers to go here and go there, without being able to get anything definite or satisfactory out of them. But at last I discovered ‘*an ear of corn*’ hanging from a tree on the opposite shore. Thinking of the Ephraimites on the Jordan, and trusting to the significance of the sign before me, I went in at the head of my command. I soon, however, began to

fear that I had been deceived, for my horses lost their footing, and my men their confidence in my having found the right place; but as *retreat* was not laid down in my orders, I pushed on, and in the end arrived in safety on the opposite side of the stream. Pursuing our course—jumping ditches and fences, and floundering about through woods and swamps, we finally reached the place of our destination. On inquiring here about the *Ford*, I ascertained that I was right in my conjecture, and had crossed at the proper place, but that the stream was *fordable* only at low or half tide. I ascertained also, that the signal, or *emblem*, was equally true in a more extended sense, for I found at the Wells some *twenty thousand bushels of corn*!—a portion of which, converted into hoe-cakes, served my men that night for supper! On my return I had an eye to the *tide*, as you may well believe. . The incident was no less interesting than singular, and if I might be allowed to hazard a guess, it would be, that you could tell, if so disposed, what manner of man he was who hung that ‘*ear of corn*’ near the ‘*water ford*’ in question.”

SOLOMON'S TEMPLE.

WE have been politely presented with a copy of a very beautifully printed and richly embellished volume entitled—“Solomon's Temple; or the Tabernacle; First Temple; House of the King, or House of the Forest of Lebanon; Idolatrous High Places; the City of the Mountain; the Oblation of the Holy Portion; and the Last Temple; with 21 Plates and 45 Figures, accurately copied by the lithographer from careful drawings made by the Author, T. O. PAINE, a Minister of the New Jerusalem Church.” From this full title the reader may gather a very correct idea of the general character of the work. We have not found leisure to give it more than a very cursory personal examination, but an intelligent Brother, who has given it more attention, speaks of it as follows:—

“The work contains the most literal and truthful delineation of the Temple, that has ever been attempted. The author has bestowed upon it the most scrupulous and conscientious care, in the minutest details. He has spent years upon it, and he has carefully followed the descriptions in the Books of Kings, Ezekiel and Jeremiah; and has had the plates carefully drawn to represent the details, as well as the general effect, accurately to the eye. To those who have so frequently, in figure, been employed in the construction of Solomon's Temple, this book would seem to have a peculiar interest. And not only as Masons, but as careful students of the Scriptures, we must naturally feel desirous to examine a work, which represents that wonderful structure more accurately to the eye of the examiner than has ever before been attempted.”

The work is for sale at the bookstores.

STROLLS AMONG THE WORKMEN.

NO. 11.

DEAR BR. MOORE—The duties and privileges of Deputy Grand Masters have elicited quite an interest in some of the jurisdictions in this country, and the debates have brought more clearly to view the anomalous position which that officer bears to the fraternity. The subject, however, is not generally understood, as its investigation has been confined, principally, to those whose position in the Order seems to demand a more perfect knowledge of its peculiarities. There are thousands of others, although well acquainted with the ritual, and the leading principles of the Institution, and are familiar, it may be, with the laws and regulations in general practice, and the routine of Lodge duties, who, having no occasion to do so, have never investigated the ancient general rules and their bearings, nor examined the fundamental principles upon which the Institution is based, and which impart to it its present strength and symmetrical form. In filling the various offices in the Grand Lodge, many are necessarily chosen from the latter class, but neither of the subordinate offices has assumed the same degree of importance as that of Deputy Grand Master; and none possess so weak a basis for such a position. Many of those who have occupied the office, have seemed scarcely to comprehend the relative position they held to the Grand Master and the Craft, nor the true significance of the office to which they had been chosen. Flushed by their advancement, they were inclined to ignore the idea of the *supreme* and *indivisible* functions peculiar to the Grand Master's office. We are indebted to the indiscretions of such, whose erroneous exercise of authority has produced bitter and acrimonious feelings, in some instances, for a more critical examination into the origin and characteristics of the office, and which has resulted in the curtailment of their *undefined* privileges. It is a pity that the details of these investigations are not in a form more accessible to the Brotherhood.

At one time Committees on Foreign Correspondence bid fair to be the medium for communicating to the Craft the principal features of the mooted points in Masonic jurisprudence; but these reports have become so ponderous that it is a matter of impossibility, in many instances, for the bodies to which they are reported, to find time for their proper consideration. They are often extended to an unreasonable length; too much space is occupied with personal compliments and reciprocatory acknowledgments. That admirable tint of modesty which throws *self* in the shade, loses its freshness by continued neglect. Instead of sharing the honors received, with the body they represent, it often occurs that the chairman of these committees not only takes the credit belonging to himself as chairman, but openly assumes the whole responsibility of the sentiments therein avowed. Doubtless this assumption is sometimes forced upon him in consequence of the inability of the Grand Lodge to investigate the subjects and propositions discussed. Were the documents of a readable length, however, their sentiments might have the sanction of the Grand Lodge, and would then carry with them the weight and importance which attach to a deliberate act of a Grand Lodge. As it is, they possess no force but that which may be imparted to them by the eminence or position which the writer himself occupies, and is,

after all, *but the opinion of one individual*. The means afforded every Mason for acquiring Masonic knowledge, were never greater than at the present day. Works of the most elaborate and intellectual character are in the possession of the fraternity, and although many of them are not within the reach of every Brother, the means afforded by our periodicals supply their place to a great extent, and give increased facilities for the acquirement of Masonic knowledge. Many of the subjects in which the Brethren feel a lively interest, are found in the reports herein referred to, and which, but for their length, might be conveyed to the Craft through the medium of these valuable periodicals. Through this channel they would be more profusely disseminated and become accessible to the masses.

But I am indulging too long in this digression. I have no doubt that many of our Brethren are deceived in their impressions regarding the duties and prerogatives of a Deputy Grand Master. Indeed, oftentimes the officer himself is deluded into the belief that he possesses the inherent rights of a Grand Master by virtue of his office. This opinion is erroneous. According to *our present organization*, he occupies a position but one degree removed above a Senior Grand Warden, and has no more right to assume the prerogatives of a Grand Master than has the Grand Warden, unless by a special regulation, which may be enlarged or circumscribed, according to the necessities of a jurisdiction. A Deputy Grand Master possesses no inherent rights. The office is of modern origin, and created for the convenience and assistance of the Grand Master. Of course his acts are lawful while in the performance of any duty under the authority of the Grand Master, either special or general, and so would be the acts of any other Grand Officer, when under the same instructions. The modern constitution of Freemasonry makes him the next successor in turn to the Oriental chair, in case of the death, absence or inability of the Grand Master, or a vacancy in the office. His proximity to the highest office in Masonry leads many erroneously to suppose him to be an integral part of the executive department of the Masonic government. There is no point in our general government more clearly set forth than that which defines the duties and position of a Deputy Grand Master, nor is there any about which there is such misapprehensions. The subject, however, is narrowed to an obvious limit, and may be contained in a nut shell. In every case where his duties and privileges are not particularly mentioned, in the local regulations, he has no powers except such as are especially imparted to him by the Grand Master.

Although it may be customary, it does not follow that it is obligatory upon the Grand Master to select the Deputy for the performance of an official act, nor would its execution be any more effective than if performed by any other Grand officer under his direction. I am clearly of the opinion that the powers of a Grand Master cease only with his death. His duties may be performed by others, if he is at any time unable to perform them himself; but wheresoever he may be, or in whatever circumstances he may be placed, his authority as Grand Master remains unimpaired. I can, however, imagine a case in which it would be in the power of the Craft to depose a Grand Master.

My object in making these reflections is to call the attention of the Craft to the

position they give to a Deputy Grand Master, by making this office an elective one, and also that we may receive the benefit of the labors of those of our Brethren who have sufficient leisure to give the subject a more careful investigation. Had I the time and the facilities for the undertaking, these articles are necessarily too short to admit of a proper discussion of the subject; consequently I can do but little more than advance an opinion, leaving to others the task of testing its orthodoxy. A committee on Masoaic jurisprudence of the Grand Lodge of Virginia reported a most valuable and interesting document, setting forth the origin of the office of Deputy Grand Master, and expressing its opinion in the shape of a resolution, to the effect, that the office should be discontinued. They propose to meet the case of a vacancy in the office of Grand Master in the following manner: viz. "Resolved, that in case of death, resignation or permanent disability of the Grand Master, the person or officer indicated as his successor by election or law shall be duly installed in like manner before entering upon the duties of Grand Master." In connection with this subject the committee say: * * * * "The Masonic question which presents itself in connection with this investigation is, can the Deputy Grand Master be invested with any *quasi* installation which would constitute him Grand Master? If this were done, it would only be by creating a degree in Masonry to be called the 'Past Grand Master;' for, as it is evident there cannot exist, Masonically speaking, two Grand Masters of the same Grand Lodge jurisdiction at the same moment, at this day; and by 'this day' we mean since 1717, or the year when the first constitutional Grand Lodge was solemnly constituted, without the interposition of regal authority. From time immemorial, in all Kingly governments, the incumbent of the throne, when a Mason, was Grand Master of the Craft, by royal prerogative, so acknowledged in Masonry, and so proclaimed in history; but as all their time was occupied in matters of pressing state emergency, as war, politics and religion, each appointed his Deputy, who thereupon became, and assumed the title of Grand Master of the Lodge of working Masons, with his Wardens under him. He was therefore, Deputy of the King for certain purposes, and as such, Grand Master of the Lodges, not Deputy Grand Master. * * * * When the Colonies imported Masonry into America, being subjects of the King of that government from whence they obtained it, and in many instances availing themselves of the services of Deputy Grand Masters appointed for the purpose, it is not a matter of surprise that in their organization they adopted the Masonic anomaly of Deputy Grand Masters, also appointed by their Grand Masters. But when Republican America, the genius of whose government is utterly opposed to all sinecures, and repudiates all honors at second hand, came together to form Grand Lodges of Free and Accepted Masons according to Masonic rituals, we may be excused for expressing some little astonishment that they did not repudiate this off-shoot or water-spout upon the body of Masonry." * * * *

I cannot say that I am prepared to go to the extent proposed by our enlightened Brethren in Virginia, in abolishing entirely the office of Deputy Grand Master. Taking the conservative ground, I should prefer continuing the office, and permit the Grand Master to fill it by appointment at his option, should occasion arise requiring the services of such an officer. He can then give him either a

special or general commission, removable at pleasure. The office would then be what it was originally intended to be, and what its title indicates it should be, viz: "one that transacts business for another, a lieutenant, a viceroy, one sent on an especial mission." If he is appointed to the office by the Grand Master, and not placed there by election, he would then be absolutely and *de facto* his agent. Upon a critical examination of the subject, there appears to be an inconsistency in *creating* an elective officer with such a title. Taking the Master Masons' Lodge as the standard, which must be, of course, coeval with the existence of Freemasonry itself, and which can be safely identified with "Ancient Craft Masonry," we find no such officer as Deputy in the Lodge. In many of the jurisdictions the business of the Grand Lodge is transacted in the Master Mason's degree. There being no officer in a Master Mason's Lodge of that grade or title, the presumption is that none such can be lawfully created who would supercede either of the officers of the Lodge in their inherent right of succession to the chair during the temporary absence of the first presiding officer. The fact of prefixing "Grand" to the title of the Lodge, and its officers, cannot change the character of the one, or the rights and privileges of the other. If a Grand Lodge opens in the Master Mason's degree, it is *bona fide* a Master Mason's Lodge, and only such officers as are peculiar to the Lodge, can properly be recognized.*

Yours, truly and fraternally,

D.

CONDITION OF MASONRY IN MASSACHUSETTS.

[From the official Reports of the District Deputy Grand Masters, made to the Grand Master in December, 1861.—Continued from page 177.]

FOURTH DISTRICT.

Blackstone, Dec. 31st, 1861.

To the M. W. WM. D. COOLIDGE,

Grand Master of Masons in Massachusetts—

DEAR SIR—The time for which I was appointed District Deputy having expired, I herewith present you a brief statement of the condition of the several Lodges composing the Fourth Masonic District; all but one of which I have visited, one or more times, during the year; and am pleased to report progress in all of them.

Montgomery Lodge, Milford; Olive Branch Lodge, Millbury; Solomon's Temple Lodge, Uxbridge, and Blackstone River Lodge, Blackstone, are all harmonious, and perform their work in conformity to the standard adopted by the Grand Lodge.

Franklin Lodge, Grafton, although I did not have an opportunity to witness the

*We do not of course hold ourself responsible for, nor do we wish to be understood as concurring, in all respects, in the views adduced by our intelligent correspondent, though his opinions are generally conservative and sound, and always stated with great candor and clearness.—*Editor.*

conferring of the Degrees when making my annual visit to this Lodge, yet should judge from what I saw, that they did their work well.

Webster Lodge, Webster, this Lodge has made some improvement in the work and lectures during the year. I also notice great improvement in the Records, and they are now neatly and correctly kept.

Oxford Lodge, Oxford, although being the youngest chartered in the District, (this being the first year it has worked under a Charter,) I am happy to say is one of the best in this District, and has, during the past year, admitted to Masonry, men who will reflect honor upon the Fraternity.

The Lodges that compose this Masonic District are mostly located in Manufacturing villages, and their prosperity has been materially affected by the troubles which have unhappily existed in our national affairs. The number of candidates initiated in the seven chartered Lodges, during the past year is fortyeight, a decrease of thirtysix from last year. I have, during the year, granted two Dispensations for the conferring of Degrees in less time than is required by the Constitutions of the Grand Lodge. Thanking you for the honor conferred in appointing me to the office of District Deputy of the 4th Masonic District.

I remain, truly and Fraternaly yours,

DANIEL W. TAFT.

FIFTH DISTRICT.

M. W. WM. D. COOLIDGE,

Grand Master of Masons in Massachusetts—

DEAR SIR AND BROTHER—Another Masonic year having closed, it becomes necessary that I should present for your consideration a Report of the condition of the Lodges composing the Fifth Masonic District.

There has been no material changes in the Lodges during the year. Sixty-eight have been initiated by the chartered Lodges in the District.

Plymouth Lodge, at Plymouth, of which I had much to encourage me a year ago, has not attained that position in Masoary of which it then gave promise. Misfortune seems to attend them; the Brother selected by the Lodge at that time as its Master, was one who it was thought would honor the office, harmonize the Lodge, and improve its work, but unfortunately the Brother did not give that attention to his duty which the interests of the Lodge demanded, consequently the members lost interest; the meetings were thinly attended, and but for the exertions of a few would have ceased entirely. What the final result will be, time alone will reveal. With this exception, harmony prevails throughout the District, and I hope that ere another year has passed, that this may not be an exception.

Early in the year, by your permission, a Lodge of Instruction was formed in the District, under the honored name of *Paul Dean Lodge of Instruction*, for the Fifth Masonic District. It has been under the instruction of Brother Nourse, Senior Grand Lecturer, and has been the means of improving the work throughout the District.

I have visited all the Lodges in the District, with the exception of Orient

Lodge, at Dedham, under Dispensation, once, at least; some of them several times. My intercourse with all the Lodges has been very pleasant. I have been kindly received at all times, and I very much regret that I feel it my duty to decline a reappointment.

Thanking you for the honor I have received,

I remain, respectfully and Fraternaly, yours,

Z. L. BICKNELL.

SIXTH DISTRICT.

Worcester, Dec. 16, 1861.

To the M. W. WILLIAM D. COOLIDGE, Grand Master of the Grand Lodge of Massachusetts—

DEAR SIR AND BROTHER—In conformity with my duty, I herewith present you my Report as D. D. G. M. for District No. 6.

I have visited during the year all the Lodges in the District, and have aimed at a faithful inspection of their work. With the exceptions mentioned in the following references to one or two of the Lodges, the Institution has lost none of its ancient interest; and both in the zeal of its older members, and in the character of its initiates, gives abundant assurance of future usefulness and progress.

Morning Star Lodge, at Worcester. This ancient Lodge, whose Charter dates back to 1793, has now ninetyeight members, and has initiated fourteen during the year. The meetings of the Lodge have been well attended; the officers diligent and faithful, and the work animated, correct and impressive.

Middlesex Lodge, at Framingham. This is also one of the oldest Lodges in the State, having held its regular monthly communications continuously for sixtysix years. Its working efficiency has, I think, improved since the last annual report of its condition was made, and the degrees are now conferred with care, and a good degree of accuracy. The Lodge has forty members, and received five initiates during the year.

Meridian Lodge, at Natick. This Lodge is not in so favorable a condition as would be desirable. There continues to be a want of harmony, and the Lodge appears to be in a depressed state, but I am assured on the part of a portion of its members, that an effort shall be made to heal their differences; that the meetings may again become interesting, and the Lodge again prosper as it has done heretofore. It has fiftyone members, of whom three were admitted the present year.

Mount Zion Lodge, at Barre. This Lodge with a membership of fiftythree, has initiated but three during the year. The members are of excellent character, and have maintained a good degree of interest in their Lodge under difficulties which few others have had to encounter. They are widely scattered, two-thirds of them living several miles from the place of meeting. They are somewhat deficient in the work, and the services of a Grand Lecturer would be acceptable to them, and I have no doubt would add to the prosperity of the Institution in this part of the jurisdiction.

Quabog Lodge, at Warren. This Lodge, though smaller than many of those around it, is in a healthy and prosperous condition, and its work has been favor-

able and satisfactory. It has thirtynine members, and has received an addition of seven the present year.

Trinity Lodge, at Clinton. This is one of the best Lodges in the District. It has forty members, and this year has initiated six. Their work is accurate and praiseworthy. Some of its best members were among the first to respond to the call for troops, and one of them, at least, Capt. Henry Bowman, Past Master of the Lodge, is now a prisoner in Richmond. May he soon be released to share in the speedy triumph of our arms, and to enjoy the well earned rewards of peace!

Montacute Lodge, at Worcester. It is hardly necessary for me to speak of this Lodge in detail, it has recently been honored by a visit from yourself and others, representatives of the Grand Lodge. The prominent event in its history, next to the granting of its Charter, was the recent dedication of its new hall, in which you did them the honor to take an active part. You had occasion to notice something of the interest which its officers and members manifest, and the promise they give of making it "a well deserving pillar" of the Order. It received fourteen initiates the present year, and has now a roll of seventyseven members.

United Brethren Lodge, at Marlborough, has fortyfour members, and admitted twentyone during the year; the largest number received by any single Lodge in the District. The work is of a very creditable character, and much zeal and spirit is manifested by the members. Several belonging to this Lodge are now absent in the army.

Quinebaug Lodge, at Southbridge. This is the youngest Lodge in the District. It is located in a pleasant and flourishing village, and enjoys the respect and confidence of the best class of its citizens. It has a membership of thirtyfive, and returns twelve new initiates. Both this and the preceding Lodge have abundantly rewarded the confidence of the Grand Lodge in granting them Charters, and I have no doubt they will prove to be among the most valuable branches of the Fraternity in the Commonwealth.

There have been made during the year eightyfive Masons in the District, and the several Lodges have contributed \$309 to the treasury of the Grand Lodge.

The usual watchfulness and prudence have been shown in the election of candidates, and I am sure the interests of Freemasonry will not suffer in the hands of those who have been admitted to its rites and privileges. In several instances, for good and sufficient reasons, I have granted Dispensations for conferring degrees in less time than the constitutional requirement—the candidates being considered worthy, and their imperative departure for the seat of war, with the regiments to which they were attached, rendering the exception in their favor at once advantageous to them and to the interests of the Fraternity wherever they may be called.

In closing this Report, I desire to acknowledge the courtesy and kindness which has been uniformly accorded to me in visiting the various Lodges in the District, and to bear testimony to the respect and loyalty which they all cherish to the Grand Lodge, as the ultimate and supreme authority in all matters relating to Masonic jurisprudence. Grateful for the distinction you have conferred upon me, I remain, respectfully and Fraternaly yours,

HENRY GODDARD, *D. D. G. M. 6th District.*

EIGHTH DISTRICT.

M. W. G. M. WM. D. COOLIDGE,

DEAR SIR AND BROTHER—Though but recently called by your appointment to the office of D. D. G. M., made vacant by the death of our lamented R. W. Bro. Baxter, I have succeeded in visiting every Lodge committed to my supervision. I found them united, harmonious in spirit, and manifesting a good degree of interest in our cherished Institution. Most of them have done but little work the past year, owing mainly, no doubt, to the troubled state of the times; but still their "fergency and zeal" seem not to have sensibly diminished. With *King Hiram Lodge*, I had but little acquaintance—it being fifty miles distant—and therefore was unable to judge of its condition as compared with that of former years; but its appearance and work were such as to do credit to the oldest Lodge in the District. The same may be said of *Union Lodge*, Nantucket; *Fraternal Lodge*, Hyannis, and *Mount Horeb Lodge*, West Harwich. In each of these Lodges there is a spirit of harmony and of active interest which fully sustains their former good reputation, and indicates a sound, healthy condition.

De Witt Clinton Lodge, Sandwich, I visited, under very unfavorable circumstances of weather and travel, and only a very few members were in attendance. But from my intimate acquaintance with the Lodge in the past, and from the known zeal and interest of the Master and many of the Brethren, I have no doubt they still maintain their former standing of credit to themselves and of honor to the Fraternity.

Of *Marine Lodge*, Falmouth, I have to say, with no little pleasure, that a very marked change has been wrought for the better. This Lodge heretofore has been seriously deficient in Masonic knowledge, but during the past year the Brethren have evidently given themselves in earnest to mastering the work; and the result has been a very great improvement. Judging from their familiarity with the Lectures, and other evidences of their proficiency, they will compare favorably with most of our Lodges; and by continued effort and perseverance they will in time attain a perfection of work not surpassed by any.

Martha's Vineyard Lodge, Holmes' Hole, is young in date of Charter, but in a highly prosperous condition, and has done a large amount of work the present year. On the evening of my visit they fortunately had a candidate for the third Degree of Masonry, which gave me an opportunity to witness the manner of their work. And I do not hesitate to say, that for correctness, promptness, and impressiveness, it was not to be excelled by that of any Lodge within the District. They are entitled to great credit for their diligence and effort in perfecting themselves in the knowledge of Masonry; and for their active interest and devotion to the Institution, which give promise of its becoming one of the most prosperous and best working Lodges in the State.

Pilgrim Lodge, South Harwich, is another young, but prosperous Lodge, whose members are zealous and actively interested, and have done a large amount of work. They have never availed themselves of the instruction of a Grand Lecturer, and need it very much; and there seems to be no good reason why they should not invite one to their aid. They work well in their way; but their

work varies in many respects from the standard work of the Grand Lodge; and it is to be hoped, and I doubt not, they will take the necessary steps to correct it.

I will only say farther, that I have made it a point in my visits, to impress upon the minds of the Brethren in the several Lodges the importance of cultivating the spirit of Fraternal harmony and peace in these exciting times; of exhibiting the practical fruits of Masonry out in the world; of punctual attendance upon their Lodge meetings; of each and all perfecting themselves in the Lectures and the work; of being represented at every Communication of the Grand Lodge, and of extreme caution and care that they receive none to the privileges of Freemasonry but such as are known to be "worthy and well qualified," and who will make good Masons and good Brothers.

Most truly and Fraternaly yours,

R. S. POPE, *D. D. G. M. of the 8th District.*

NINTH DISTRICT.

M. W. GRAND MASTER—

It is with that pleasure "messengers of glad tidings" always feel, that I proceed to render to you an account of my stewardship as your Deputy for the Ninth District—for I have none but "glad tidings" of the Craft to bring to you—glad tidings of social and Masonic prosperity; of increased and increasing interest in the work; of improved *morale*; of added *Wisdom, Strength and Beauty* in the Lodges, and of continued *individual* prosperity and happiness among the Brethren. In a word—of healthy growth of all that Masonry planted, and good Masons love to cultivate.

I have visited all the Lodges in my District, and have witnessed in all a thorough exemplification of their mode of work. I have found in *all* unbroken harmony; in *many* great social and financial prosperity, and in *most* a very commendable accuracy in the work. In two Lodges I found considerable variation and inaccuracy, resulting, in both cases, more from want of recent instruction than from intentional neglect, or carelessness. Having, however, taken measures to supply the needed instruction, and being confident that the errors will be speedily corrected, I will refrain from designating the Lodges referred to, by name, adding, that although they were deficient in the ritual, I no where found better exemplars of the true Masonic character.

No cases of individual insubordination or unmasonic conduct have been brought to my official notice, except the single case, the particulars of which, early in the year, I reported to you, and as to which, you will be glad to learn, that a course of action, in accordance with your counsel, changed that which threatened to be a serious injury, to a positive benefit, both to the Lodge and the erring Brother, in that it brought into more than usually marked display and practical application, that Masonic *charity* that "suffereth long and is kind," and that, may I not add, by patient kindness, *saves*. May we all oftener remember that man, so long as he is man, must be imperfect; that the *Square* is not to be used to the exclusion of the *Trowel*, and that "the *cement* of Brotherly Love would not, indeed could not, unite us, did it not cling *more closely* to the *rough* than to the *smooth* surfaces.

In closing this Report, let me congratulate you on the continued prosperity of the Fraternity under your charge, through a year, more pregnant with danger to the Institution of Freemasonry than any of which our traditions have preserved the history.

While enterprise, paralyzed in all its "hundred hands," sits nerveless amid the wreck of its countless ventures; while all men throughout our unhappy country, forced, by the momentous changes transpiring around them, from their wonted courses of thought, action and life—are living in a new and strange bewildering existence; while all systems—social, civil, or religious, seem almost "tottering to the fall," Freemasonry, resisting the adverse influences that have disturbed all else, still flourishes, and we have had, in loyal Massachusetts, a prosperous and happy Masonic year. I am glad to see in this fact, evidence that the Institution, so dear to us all, rests upon a foundation, that, under God, nothing can destroy—nothing weaken—save only a perversion of its great influence to subserve the selfish ends of unworthy ambition, or to effect objects foreign to its nature and the purposes of its creation.

Masonry is an *Influence* not a *Power*! May we all be careful to recognize and preserve the distinction.

In accepting your appointment as your Deputy, I thanked you for the honor conferred; permit me now to thank you for the pleasure I have derived from the opportunities my position has given me of mingling more extensively with the Brethren of my District, and thereby, I trust, strengthening old and forming new and valued friendships. And let me also return my grateful acknowledgments for the repeated and patient consideration you have given to my frequent appeals for counsel and direction, which, with the advantage of following in the steps of one who had ably discharged his duty, and made smooth the path of his successor, has made my official duties easy, and my term of office, to me, at least, one of great pleasure and profit.

With great respect, I remain, Fraternally yours,

WILLIAM S. SHURTLEFF,

Springfield, December, 1861.

D. D. G. M. of 9th District.

THE WORD "FREE-MASON."

The word "Free-mason" occurs, for the first time, in the statute 25 Edward I. (1350), entitled "Lee Statuts d'artificers et servants," which ordains the rate of wages, as follows: "Item—Carpenters, Masons, and Tilers, and other workmen on houses shall take no other days wages for their work, but as they were used to do before the year 1346. That is to say, a master carpenter 3 pence, and another (namely a joiner) 2 pence. A master mason 4 pence, and other masons 3 pence, and their servants 1 penny." In the old French text, "mestre de franche peer, 4 den. et autre mason 3 den. et leur servants 1 den." In the old English translation it is: "a master Freemason 4 den. and other masons 3 den., and their servants 1 den." The word Freemason here signifies a free-stone-mason, one who works on free-stone (in French *franche peer*) as distinct from a rough-mason who works only with rough stones. Both classes of workmen are

frequently mentioned by name in the Parliamentary Statutes of England. Ben Jonson, in his entertainment, entitled *Love's Welcome*, (1634) uses the words "Master Maul our Freemason." In *Howell's Londonopolis*, published in 1657, we meet with the following notice:—"The company of Masons, otherwise called Freemasons, were used to be a loving Brotherhood for many ages; yet were they not regulated as a society till Henry IV.," &c.—*London Freemasons' Mag.*

LETTER FROM THE ARMY.

Newbern, N. C., March 31st, 1862.

M. W. G. M. WM. D. COOLIDGE—

Dear Sir and Brother—Without doubt you have for some months been anxiously looking for some tidings from Fraternal Army Lodge, No. 4, connected with the 25th regiment Massachusetts volunteers. My purpose was to have written you about the first of January, but circumstances beyond my control prevented and now, after so long silence, I am happy to inform you that we are enjoying the benefit of that social intercourse which your kindness in granting a Dispensation, has conferred on us,—members of our loved Fraternity, who are in a strange land, striving to uphold the Laws and Constitution of this glorious Republic. The first meeting we held was at Annapolis, Md., Dec. 23d, 1861, in the Hall of Annapolis Lodge No. 89, which was kindly offered us by the Brethren there. There were eighteen present. One petition was received; we formed some acquaintances among the Masons in Annapolis, which will be remembered with pleasure, as we "travel on the level of time toward that undiscovered country;" and our prayer shall be that the Supreme Ruler of the Universe may guide and keep them, as he has done, thus far, in *Union* with their *Brethren* and our *Country*.

From the time we met in Annapolis till we came to this place, we have had neither time nor place where we could hold a meeting. Our regiment was divided and came down the coast on three different ships, so our members were scattered. On looking about here we found a nice Hall, belonging to St. John's Lodge, which had been broken open and robbed of most of its jewels, and which led us, of the Craft, to secure a guard to be placed over it, to see that nothing further was taken. One week last Saturday evening, we held a meeting there, and a very pleasant time we had. Fifteen were visitors from other regiments. Last Thursday we held our 2d meeting here, thirty Brethren were present, which indicates some interest in our Lodge. I have found the examinations of applicants to visit the Lodge quite a task. We have received five petitions since we came here; and here let me inquire, if I can—placed under peculiar circumstances as we are—receive applications oftner than once a month? We may be stationed here long enough to hold two monthly meetings, but the chances are that we shall not. I propose to hold a meeting each week, for two or three weeks, fearing we may not enjoy so good conveniences long. An answer to the above question would much oblige. In our last battle, we lost a Brother, beloved by all who knew him, and although he did not belong to our Army Lodge, he was deeply interested in its welfare. I refer to Brother FRAZIER A. STEARNS, of the 21st

regiment Massachusetts volunteers, and son of President Stearns of Amherst College. Brother Treasurer A. B. R. Sprague, was pleased to offer a friendly tribute to his memory, a copy of which I herewith inclose. My love for the Fraternity and the Sacred Mysteries which bind us together, increases as I see more of its workings, and I feel that he who is a *true Mason*, cannot be a bad man. I have met with a number of professed Masons among the rebel prisoners we have taken, and I remarked to one that I did not understand how any one who had ever taken an obligation such as we profess to have done, could take up arms against his country; and I am satisfied that the greater part have done so without thinking what they were doing. I trust they may be led to see the error of their ways and turn without delay into the right path. I should be pleased to receive a letter from you if convenient. And may He who ruleth over all, and has brought us of Fraternal Army Lodge, through dangers and the very jaws of death, since we left our dear New England, guide and keep you and us ever, and bring us all at last to his Heavenly home.

Very respectfully and Fraternaly yours,

J. B. KNOX, *W. M. of Fraternal Army Lodge, No. 4.*

BROTHER FRAZIER A. STEARNS.

AMONG the brave who fought and fell in our battle of the 14th ult., was our young Brother FRAZIER A. STEARNS, Adjutant of the 21st Massachusetts volunteers. Knowing him well by reputation before, it was not till I met him inside the pale of our holy Fraternity, that I formed a pleasant acquaintance, that has so suddenly been terminated by the shafts of death, in the hands of the enemies of our country. In the freshness of early manhood, just beginning to assume and understand its responsibilities,—at the post of *duty*, brave and hopeful; he is summoned home, "Where the wicked cease from troubling and the weary are at rest." Verily the ways of our Heavenly Father are mysterious and past finding out! And while we bow in humble submission to His decrees, "who doeth all things well," we are more than convinced that length of days is not essential to the completion of a well ordered life; and he, who, struggling at the post of duty, shakes off the mortal as a clog, and, "beyond the veil," pushes onward and upward in the sphere of actual life, far outstrips us who still grovel in the darkness of our pilgrimage, seeking for *more light*, trusting that we might pitch our moving tent a "day's march nearer home." Gifted with a brilliant intellect, cultivated and refined by close application; gentlemanly in his deportment; deeply loved, I am told, by his associates in arms; faithful in the performance of his duties; of dauntless and unquestioned bravery. Wounded at Roanoke, he fell early in action before Newbern,—lingering for two hours—his life ebbing away with the words, "*O my God!*" on his lips,—the shadow of death overspread him:—

"Chill though it was, he hailed it with a smile,
Not worn by years, or grief, or by long infirmity—
Lay down beneath it,—slept a little while,
And wakened in eternity."

Those who knew him will miss him, as we push on the column. Sorrow will

fill the hearts of a loving circle—the sanctity of whose private grief we may not invade in his dear New England home. His name and memory shall live in our Country's history, together with our other brave comrades, who have fallen. "Not lost, but gone before," he beckons us on to work while the day lasts, for God, our Brethren, and Humanity.

FROM A MISSOURI CORRESPONDENT.

—, Mo., March 28th, 1862.

DEAR BRO. MOORE—For the first time in six months I have received a number of the "Magazine," and being once more in communication with the world, from the greater part of which we have been so long excluded, I thought I would write you a line to say, that, thank God I am well; and have not suffered in person or property to the value of a cent! The glorious old flag, the symbol of humanity and liberty, (under the law,) once more floats over our town, and the traitors who have so long held this section of the country in subjection, have received a well merited punishment. They are now reported as crossing the Arkansas river, utterly disorganized, while our victorious army is about seventy miles south of this place, waiting for grass, as there is scarce any forage to be found in North Arkansas. If our army can command the Mississippi to Napoleon, the mouth of the Arkansas river, we will have no fears of being again troubled by Price and his gang of traitors.

Since the fatal 10th of August, when the heroic Lyon fell, this town has not been without sick and wounded soldiers; at one time, immediately after the battle of Wilson's Creek, we had about 3000! Most of the inhabitants left with our retreating army, and the few that were left, had ample opportunity of exercising that charity towards their fellow men, which our beloved Order so beautifully teaches. Among so many congregated at this place, a fair proportion were Masons. By them I endeavored to do as I would be done by; and I thank God that many of my deluded Brethren, on their recovery, returned home determined to take no further part in the wicked attempt to destroy their government.

I have seen and heard many things within the past six months which confirm me in the opinion entertained for many years, that we have made too many Masons; and created too many Lodges; and that we have been utterly regardless as to the quality of the material we work up; for these opinions, when expressed, I have brought down on my head ill feelings, and have made some enemies; but this matters but little when I am conscious of being right. I have seen with sorrow and indignation a Knight Templar, a hanger on of Price's army, wearing the sword, belt, and Chapeau, of the Order! and when I remonstrated with him on the impropriety of wearing this costume in public, his reply was, that his sword could not be wielded in a better cause! In the cause of infamy and disgrace! We have many such as he in Missouri. God help our venerable and beloved Order; when its own children turn on it to destroy it! Our Deputy Grand Master, John Decker, is an aid to Gen. Frost, who commands a Brigade under Price. Ay, and an effort will be made to elect him Grand Master!

What shall I say of our Brother Albert Pike, a Massachusetts man! at the head of a band of cowardly, blood-thirsty savages, hovering near the field of battle, scalping and mutilating the bodies of our dying and dead! I can respect bravery and true manhood even when exercised in an unjust cause, but what opinion can I form of the man, who, despite the teachings of our Order, will lead these accursed Indians, and sanction the perpetration of such barbarities!

Masonry in this State has sustained the loss of two Past Grand Masters. Bros. Sharp and Grover. Bro. Sharp was shot in Montgomery County last summer, and being taken into a country store on the road side to die, a band of murderers came along, took him out of the store and hung him! Bro. Grover fell while at the head of his regiment, bravely defending Lexington! Another Past Grand Master, Boyd, is raising a regiment for service in the State! His son, Col. Boyd, a R. A. Mason, commands the 25th Missouri; our Present Grand Master, Penick, will take command of a regiment in a few days. So all of our Brethren are not on the side of treason and disloyalty!

A death blow has been struck at slavery in this State, and that by the slave owners themselves. I am sorry for it. I am a strong Pro-slavery man; and have been for twenty years. I have seen its workings not only in this State but in the South, and thus seeing it, I honestly believe that the negro is better off as a slave than in any other condition, always supposing that he has a kind Master; but if the question is to be slavery or the Union—why I say, in God's name abolish slavery to-morrow; ay, fifty times over; rather than this glorious confederacy should be dismembered! and yet we cannot get in this section of the State (and the same will hold good throughout the greater portion of Missouri) a white servant for love or money! They are not here. There are not twenty foreigners in the whole county, and they are either mechanics or farmers. I see by the Magazine that Bro. Risk is dead. He was a warm hearted, intelligent Brother, and his loss will be felt by a large circle of acquaintances and friends.

Fraternally,

THE MASONIC TROWEL.

R. W. HARMAN G. REYNOLDS, Esq., the talented and able Grand Secretary of the Grand Lodge of Illinois, has sent us the first number of a Monthly Publication which he has just started at Springfield, under the above appropriate title. It is a handsomely printed quarto of eight pages, and will be furnished to the Lodges and Brethren at *Fifty Cents* a year. Brother Reynolds is to be its editor, and this *should* be enough to ensure its entire success, and place it in the hands of every Mason in his State. Educated and trained in one of the most intelligent and conservative Grand Lodges in the country, our Brother is well qualified so to conduct his journal that it shall be not only an honor to himself, but useful to the Brethren and Lodges within the jurisdiction of his Grand Lodge, or wherever else it may obtain a circulation. We subjoin his opening address, which will more fully explain his views and purposes:—

OUR PAPER. The Fraternity of this State, we feel assured, will not accuse us of egotism or boasting, when we claim for our Grand Lodge a position, second only

to Massachusetts, in Masonic Jurisprudence, and to New York in numerical force. We are quite confident that the figures now do, or shortly will, bear us out in regard to numbers. This wonderful growth—the work of twentyone years—may be traced to three causes :—

1. When the Grand Lodge of Illinois was organized in 1840, the State had a large population, say 450,000, not in general unfriendly, to make Masons from.
2. The emigration into this State from 1835 until now, has been mainly young men, or families of both sexes and various ages. Hence there is a large increase of population to make Masons from.
3. There has been, within the last ten years, an immense Masonic emigration into this State.

Our thrift, our numbers, our numerous Lodges, have furnished various writers themes to write about, and while many have endeavored to render us justice, others have indulged in coarse, and often bitter remarks. Why should this be so? Our proceedings usually elicit high praise; our judicial decisions have been very generally approved; our Reports on Foreign Correspondence have been ranked second only to those of Grand Master King, of New York, and visitors from abroad admit that our work is neat and complete as any they have ever witnessed, and our ritual the most clear, concise and compact they have ever heard.

For several years the editor of this unpretending sheet has been urged to undertake the publication of a journal for the special benefit of the Craft in Illinois. We have our own jurisprudence; our own usages; our own Constitution; our own By-Laws and Regulations.

Publications in other jurisdictions, however meritorious, must of necessity give opinions and decisions, founded upon their own Grand Lodge legislation, at variance with ours. Even the *Ashlar*, ably and skilfully edited and conducted, as it was everywhere acknowledged to be, was divided between our State and Michigan, and unavoidable confusion and much trouble to our Grand Masters was the inevitable result.

Indeed, no man, however upright, honorable or fair, who is attached to his own Grand Lodge, and has grown up beneath its shadow, drank at its fount, and formed his Masonic ideas from its usages, laws and teachings, can come from that Grand Lodge to us, and be a careful, safe, interpreter or expositor for our Lodges. He would be more than human if he could. To do so, one must forget his early teachings—turn away from his own mother—and no good Mason can, *at once*, do it.

We have therefore entered upon this undertaking without money, and without patrons, unpledged and free, having faith that the Illinois Craftsmen will “see us through” this “hazardous enterprise.”

We can say, in honest sincerity, that for fourteen years, we have earnestly, faithfully and diligently toiled by night and by day, at all times, in poverty and in prosperity, for the good of Masonry and the glory of our Grand Lodge. Why we have so toiled, the Craft know not now, but may hereafter.

Trustfully, hopefully, we send this sheet East, West, North, South, not doubting that the “bread which we cast upon the waters” will again return to us.

Lest we be misunderstood, we will here say, that while we cheerfully accord superior judicial position to Massachusetts, that we claim only an equal position in that respect with Vermont, South Carolina, and other jurisdictions; and in numbers with Ohio, Pennsylvania, and Georgia,

We shall endeavor to promote harmony, peace, concord, love, good-will, and friendship.

We shall labor to disseminate a pure and high-toned morality ; to give a fair and plain historical account of Masonry in our borders ; to advocate high and ennobling principles ; to promote the honor, integrity and unity of the Craft, and to give such interpretations and judicial decisions as may be safe to follow.

These are our aims.

Brethren ! shall we be sustained ?

The answer which the Fraternity of Illinois will give to this inquiry cannot be a matter of doubt. Brother Reynolds has served them intelligently and faithfully for the last fourteen years in the most responsible situations to which any Brother can be called, and they will neither forget his services nor neglect his claims, now that they have an opportunity of remembering the one and rewarding the other. We wish him God-speed in his new enterprise.

GRAND LODGE OF KANSAS.

We have the proceedings of this young and thriving Grand Lodge at its annual communication in October last. The session was held at Leavenworth, and twelve Lodges were represented. The Grand Master being necessarily absent, the Secretary read a communication from him. He had granted two Dispensations during the year, one for Nevada City, Colorado Territory, and one for Indianola, Kansas. There are now thirty Lodges under the jurisdiction, having an aggregate of 819 members, 148 of whom were initiated the past year. This indicates a high degree of prosperity, but the sad condition of the country is anything but favorable to its continuance. Masonry must suffer in common with all other societies and institutions. Our Kansas Brethren are more exposed than their Brethren of the older and more wealthy jurisdictions. They well know however how to bear their misfortunes philosophically, as is manifest from the following extract from a communication from the Master of St. John's Lodge, who found it necessary to return the Charter of his Lodge :—

As will be seen by our annual return, sent herewith, we have made but one Mason during the year. He is a minister, and consequently a "dead head," which we desire you to take as evidence that we, though poor in purse, are masonically liberal. While we, as a Lodge, are closing a short and unsuccessful career, we are happy to know that Washington Lodge (which we have attempted to rival only in Masonic virtues) has like Aaron's rod, brought forth buds, blossomed and yielded almonds. She has proffered us, through the very Brother who guards her eastern portals, the hospitalities of her roof, and expressed her readiness to act the part of the Good Samaritan in dressing our bruises and wounds.

We yield to no Lodge in devotion to the principles of Freemasonry. Our communications have been characterized by mutual good understanding and fraternal affection. We surrender our Charter with many regrets, and sincerely hope that our failure to sustain St. John's Lodge will work no detriment to the cause of Masonry in Kansas. A few of us have assumed the liabilities of the Lodge, to the satisfaction of our creditors, after turning over to them such furni-

ture of the room as we were authorized to dispose of. I hold, subject to your order, the balance of the property, consisting of a letter G of magnificent proportions, the Book of Records, the Book of Constitutions, gavals, jewels of an economical manufacture, and a number of emblems of Purity and Virtue.

Most of us are young in Masonry, and are anxious to sit at the feet of some Gamaliel and learn more of the Law and the Prophets. We are thankful for the favors already dispensed to us by your honorable body, but like poor Oliver Twist, we hold out our ladels and humbly ask for more.

ADMISSION OF CANDIDATES.

The following resolutions were presented and laid over until the next meeting. We think they embody the true law and usage of Masonry:—

Resolved, That after a favorable ballot is had on the application of a candidate for the mysteries of Masonry, no further balloting shall be required; and a Brother being initiated, must be passed and raised when duly qualified in the preceding degrees, unless charges of unamiable conduct are preferred against him, or otherwise sufficient reasons for his non-advancement be presented and approved by the Lodge.

Resolved, That candidates for the Fellow Craft, or Master's Degree shall be examined in open Lodge in the preceding Degrees, and the vote of the examination being deemed satisfactory, shall be by show of hands, and a majority vote shall govern.

The Grand Master for the present year is M. W. Jacob Saqui, of Atchison,— the Grand Secretary, E. T. Carr, Fort Leavenworth.

GRAND LODGE OF MICHIGAN.

We have a copy of the proceedings of the Grand Lodge of Michigan at its annual communication in January last. The session was held at Detroit, and was very fully attended. The opening address of the Grand Master was a brief but well prepared paper. In relation to the present unhappy condition of the country he says—

At our last anniversary, a cloud, indeed, not much larger than a man's hand, was discernible in our national affairs, and the mutterings of a coming storm were distinctly heard; but many imagined that the indications of trouble were transitory, and few, if any, anticipated the extent and duration of the evils that threatened our beloved country. Very soon, however, after our annual meeting, the heavens were covered with clouds, and the storm commenced in its fury. From that period, it has raged without abatement. Never, since the formation of our government, have witnessed such a state of affairs as now exists. Never was there a period in the history of this government which more imperiously demanded the exercise of a cool and dispassionate judgment, than the present. Never was there a crisis so full of danger, demanding the exercise of a larger, purer patriotism, than the present. In view of these dangers, the question is, how shall we, as Masons, act? In the ancient charges, we are taught that "A Mason is to be a peaceable subject to all civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation." He is also solemnly charged, that in the State, he is to be a quiet and

peaceable subject, true to his government and just to his country ; that he is not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which he lives. Whilst, therefore, my Brethren, we can not put forth our hands to steady the ark, we can, as Masons, unite with our Brethren everywhere throughout our land in unceasing, peaceable effort, and constant invocation to the Great Architect of the Universe, to save us from the dangers which threaten our beloved country, and that the clouds and darkness that now overshadow us, may be dispelled, and that the bright sun of peace, concord, and Brotherly love, may dispell the gloom, and shed its rays of hope and confidence, and love throughout the land, filling the hearts of all with gratitude and joy.

LODGE JURISPRUDENCE.

The committee of the Grand Lodge, to whom was referred a matter of difference as to jurisdiction between two Lodges, reported—"That the jurisdiction of a subordinate Lodge extends to, and embraces all territory that is nearer to it than to any other Lodge. That it is inexpedient to permit concurrent jurisdiction without cities and large villages. The only reason why concurrent jurisdiction is granted in cases of cities and villages is, that the numbers of such Lodges become too numerous for profitable labor. To permit concurrent jurisdiction in other cases, would open a wide field for jealousy and discontent, and would in the opinion of your committee, tend greatly to disturb the peace and harmony of the fraternity, claiming this concurrent jurisdiction. Your committee would therefore submit to the Grand Lodge that the only proper way in which to determine whether an applicant for initiation is within the jurisdiction of the Lodge, is to ascertain whether he lives nearer to the Lodge where he applies, than to any other Lodge, by a straight line.

HON. LEWIS CASS.

The special committee to wait upon Past Grand Master General Lewis Cass, appeared and stated that they had performed the pleasing duty assigned it, and had waited on General Cass, at his residence, and had met with a kind, courteous, and fraternal reception. The General though far advanced in years, being in the eightieth year of his age, is as vigorous in mind as he was twenty years ago. His general health is remarkably good, though at the present moment he is laboring under temporary indisposition. The committee informed our aged Brother of the object of their visit, and requested him to accompany them to the Lodge room, where a warm reception awaited him from the members of the Order, to whom he was known by his world-wide reputation as a statesman and orator, and by whom he was greatly respected for his many virtues, and to whom it would give inexpressible pleasure to see him once more in the Lodge room which he had adorned by his virtues and his talents. The veteran Mason was moved and gratified at this mark of esteem, and begged the committee to assure the Grand Lodge of his continued confidence in, and devotion to, the principles of our Order. He believed that our principles had done much good to society by restraining the passions and desires of men, and in inculcating a higher tone of moral sentiment than is taught or practiced by the world at large. He said, also, that he was the first Grand Master of the first Grand Lodge of the Territory of Michigan, and he believed he was the first Grand Master of the first Grand Lodge of the State of Ohio. He was the Grand Master of the latter State, and he was under the impression that he was its *first* Grand Master. He said his reminiscences connected with the Order were

of the most pleasant character. He well recollected, also, the ordeal through which the Order passed during the antimasonic excitement. He was, at the time, Grand Master of the then Territory of Michigan, and he was present when the Lodge suspended its labors. We never *disbanded*, he said, with emphasis, but we *suspended* our labors until the passions and fanaticism of men should subside. They have subsided, and we now see what small foundation there was for the excitement which swept, like a flood, through the length and the breadth of the country. He said he never had a very high respect for the men who encouraged the crusade against Masonry, for the purpose of mounting to power on the popular breath. The interview of the committee with General Cass was very gratifying, apparently to both parties. At parting, he desired the committee to present his compliments and greetings to the Grand Body, and to say he wished them success in the good work in which they were engaged, but on account of the day, he was compelled to decline the very kind and gratifying invitation which he had received.

The report of the committee on correspondence is a well written abstract of the doings of the various Grand Lodges the past year. The principal officers for the present year are—Francis Darrow, of Pontiac, G. M. ; J. E. Johnson, Centreville, D. G. M. ; F. Carlisle, Detroit, S. W. ; M. Ayres, Fentonville, J. W. ; James Fenton, Detroit, G. Secy. •

LIBERTY—EQUALITY—FRATERNITY.

THIS motto has, from time immemorial, with the most perfect justice, been appropriated by the Freemasons, with whom it originated, although on occasions of modern date, such as the French Revolution of 1848, it has been borrowed.

Between the monarch and the humblest of his subjects there is no Masonic difference. The *Freemason* sons of the "royal art," as such, disdain all civil distinctions and titles of nobility.

"Distinguished by the badge they wear,
Ennobled by the name they bear."

The Masonic Society is no less equalized by the *equality* it inculcates and practices, than by its *fraternity* and *Brotherhood*. Masons meet together to seek and to enjoy that subtle communion which can only exist and be appreciated by those bound as Freemasons are bound, who think and feel as do "Brethren of the mystic tie."

Religion, morals and politics, or our duty to God, ourselves and our fellow-beings, in public as well as private life, constitute the true circle of man's obligations. Fidelity to God, our Country, and the Craft, is the symbolic triangle of Freemasonic duty. He whose conduct is circumscribed by the circle, or who preserves integral this divine triad, will be a true patriot, a good citizen, and a worthy member of society.

Every candidate for admission within the pale of Freemasonry must be a *freeman*, and his own master; and when admitted, he cannot remain a true Mason, accepted, worthy, and *free*, if he permits shackles to be placed on him. The account current of his conduct runs between his conscience and his God alone. The spiritual liberty which Freemasons cultivate is identical with that which

emanates from the root of that glorious tree, whence germinate the now wide spread branches of civil and religious liberty. The qualities of a patriot soldier are Freemasonic. For his courage, discipline, and love of country, we present the Freemasonic virtues of fortitude, obedience to laws, and fidelity even unto death. If death is beautiful when earned by virtue, how precious is the blood that is shed for one's country! how glorious to fall, when falling, we rise to conquest, honor and immortality. Where true Masonry flourishes there is "liberty and equality," no less than benevolence. Freemasonry is in essence Democratic, and in the words of Lafayette, is peculiarly adapted to this country; for, said he, "The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and happy form of government."

The crowns and sceptres and ensigns of royalty which we use in our ceremonies commemorate events preserved in our traditions, but like our titles and hieroglyphic jewels, are only designed to inculcate commendable truths and duties. *N. Y. Courier.*

ADOPTIVE MASONRY IN ITALY.

THE Italian Freemasons have just introduced an important innovation into the statutes of the society.* The *Correspondence*, of Rome, thus describes the ceremony of installation:—"In a room hung with black was raised a table covered with black cloth; on the table was a skull, and above it was a lamp, which shed a funereal light. Eight personages then entered, a venerable Grand Master, a venerable Grand Mistress, a Brother orator dressed as a capuchin, a Brother inspector, a Sister inspectress, and Brother and Sister depositories, and a Sister inductress. These dignitaries wore on their breasts a wide violet ribbon, to which was suspended a little gold trowel; the Grand Master held a hammer, serving as his sceptre, and marched at the side of the grand mistress, elevated to the rank of honorable companion. The Brothers and Sisters of the Lodge all wore the mystical apron and white gloves. A novice was to be introduced. The Grand Master struck his hands together five times, and solemnly asked one of the dignitaries, 'What are the duties of a Masonic aspirant?' The answer was, 'Obedience, labor, and silence.' The Brother orator then took the novice by the hand and conducted her to a dark room, where having bandaged her eyes, he read her a homily on virtue and charity. When the bandage was removed, she found herself surrounded by the Brothers in a circle, their swords crossed over her head. After another homily, pronounced this time by the Grand Master, he asked her if she had well reflected before entering a society which was un-

* This is a mistake. No such innovation has been introduced into the statutes of the society, though some of the leading Masons of Italy have undertaken to incorporate upon, or rather, perhaps, to associate with their Lodges what the French call "Adoptive Masonry." So far as Freemasonry is concerned, however, it is the merest humbug and cheat. It is just such Freemasonry as Rob. Morris and his agents are hawking about the country at the rate of \$10 a candidate. No decent woman can with propriety have anything to do with it. It is a dangerous imposture, and had its origin in France, during the reign of anarchy and infidelity, about the close of the last century.—*Ed. Mag*

known to her. And then, after mutual explanations, the proselyte repeated the formula of the oath; 'I swear and promise to keep faithfully in my heart all the secrets of Freemasonry, and engage to do so under the penalty of being cut in pieces by the sword of the exterminating angel.' The Grand Master then showed her the sign by which the Brothers and Sisters recognize each other, and the pass word of the Order. Then taking the Sister by the hand, he respectfully gave her five kisses of peace, and handed her an apron and a pair of gloves."

THE SYMBOLIC DEGREES.

* The appellation *Symbolic*, is confined to the first three degrees of Masonry. When we speak of "Symbolic Masonry," we always mean that part of our doctrine which is confined to the Entered Apprentice, Fellow Craft, and Master Mason. We never apply the term to any of the degrees conferred in the Chapters, Councils or Commanderies. Of these, the first are called Chapitral degrees, the second, Council degrees, and the last, degrees of Chivalry. It may be interesting to trace the cause of this distinction of titles.

The germ and nucleus of all Freemasonry, is to be found in the three primitive degrees. They were, at one time, the only degrees known to, or practised by, the Craft, and hence they are called "Ancient Craft Masonry," to distinguish them from the comparatively modern additions. In these degrees, the instructions are all symbolic. The lessons communicated to the candidates are conveyed through the medium of emblems and symbols, while there is (at least in the working of the degrees,) but little historical or traditional knowledge, with the exception of the great legend of Masonry, which is to be found in the Master's Degree. Hence it is, in allusion to these degrees, which constitute the great body of Masonry, that the English lectures; which are so far superior to our own, in their extent and in their philosophical character, describe Freemasonry to be "a beautiful system of morality, veiled in allegory and illustrated by symbols." And it is because all the science of ancient craft Masonry is thus concealed in symbols, all its morality taught by symbols, and all its language, its implements, and its ceremonies symbolic, that the degrees which comprise it are said to be symbolic.

Now nothing of this kind is to be found in the higher degrees of any of the rites. Taking our own, the York rite, for example, as soon as we have proceeded to the Chapter, and entered upon the Mark Master's Degree we find the symbolic character ceasing to predominate. It is true that the use of symbols, in these degrees, is not altogether abandoned: That could not be, for the symbol constitutes the very essence of Freemasonry. But they here hold a subordinate position. They do not, as in the primitive degrees, strike the eye and instruct the head, and touch the heart, in every part of the Lodge, and in every portion of its ceremonies. On the contrary, the Chapitral degrees are founded on events in Masonic history. Each of them has attached to it some tradition or some legend, which it is intended to illustrate, and the remembrance of whose events is preserved in the ceremonies and instructions of the degree. To accomplish these

objects, to retain these traditions in the memory of Masons, these degrees have been founded, and as the information communicated in them is of an historical character, there was, of course, no great need for symbols, the profuse use of which would rather tend to an injury than a benefit, by confusing the mind of the aspirant. Hence it is, that no symbolic character is attributed to the Keystone, the ark of the covenant, or even to the working tools of the Royal Arch degree, omissions that would not be tolerated in the Apprentice, the Fellow Craft, or the Master Mason's Degree.

Ragon, in his admirable work on Ancient and Modern Initiations, objects to this exclusive appellation of the term "Symbolic," to the first three degrees, as a sort of criticism on the higher degrees, and as if implying that the higher degrees are entirely without symbols. But, from what we have already said, it will be at once perceived that he has misunderstood the true import of the appellation. It is not because the higher degrees are totally devoid of symbols, that the term "Symbolic" is withheld from them, but because symbolic instruction is not their predominating character, as it is of the first three.

Were we to propose distinctive titles for these two branches of the institution, while we continued to confine the term "Symbolic" to Ancient Craft Masonry, looking to the traditions or legends upon which the higher degrees are founded, and of which they are the depositaries, we should be inclined to give them the title of "Legendary Masonry."—*Mackey.*

THE SPIRIT OF MASONRY.

GRAND Master McFARLAND of Missouri, says, speaking of the spirit indulging the letter of our institution, the first thing you see in a Lodge is that great revealed light. The first thing you desire in a Lodge is more light. The first thing that you profess in a Lodge is a trust in God, whom you learn to know in the bible. Among the first lessons taught you in the Lodge are, that without revelation you are in darkness, that by nature you are unfit even for the earthly tabernacle, and therefore, the original material must be straightened and squared and smoothed into a new and better being. These things are fundamental principles of God's revealed religion—the whole rests upon an altar for sacrifice—and they being your first lessons, teach you that to become truly and fully Masons, that religion must be cultivated in your hearts. It has been said by them of old, that men become Masons first in the heart, but many do not reflect how it is that they become so first in that quarter. He fears that many never do become Masons otherwise than in outward form and revelation. He asks his Brethren not to suppose that he has said too much on this subject, rather supposing he had not done his duty as Grand Master, if he had not invited their attention to this wonderful element of Masonic life; he asks them as Masons to ever remember this fact when in our Lodges we offer devotions at our altar, looking to HIM whom the altar represents. He takes that occasion to observe, that no man who doubts the existence of God, or his providence over the world—and no man who disbelieves or doubts that our bible is his revelation—and no man who does not intend therefore to polish the Ashlar according to the teachings of the bible, can never become what Masonry contemplates; he adds, that our well being is not in the numbers admitted, it is rather in the quality of the material.

FUNERAL ELEGY.

From this vain world of noise and strife,
 T' enjoy a new-born heavenly life,
 Our dearest Brother's fled!
 His body we commit to earth,
 His soul to God, who gave him birth,
 To raise him from the dead.

(Chorus.)

To the powers Divine all glory be given,
 By men upon earth, and by angels in heaven.

The sweet remembrance of the just,
 Shall flourish while he sleeps in dust,
 Our hope in heaven secure;
 The wicked's mem'ry shall decay,
 And vanish like a shade away,
 Nor thought of any more. (Chorus.)

In the Grand awful Lodge above,
 Dwell Concord, Harmony, and Love,
 Eternal peace and rest;
 Our God is merciful and kind,
 Then seek in time, and you will find
 A blessing 'mongst the blest. (Chorus.)

Obituary.

BROTHER WILLIAM N. LANE.

AT a regular communication of "Henry Price Lodge," held at Mishawum Hall, on the 26th ult., the following resolutions relating to the decease of Wor. Master WILLIAM N. LANE, were unanimously adopted:—

Resolved, That the members of Henry Price Lodge are sadly afflicted by the intelligence of the decease of their Brother and fellow-citizen, Past Master William N. Lane, who died at New York, on the 22d ult. on his way home from the Gulf Squadron, where he had been employed in the service of his country.

Resolved, That while we remember the ability and firmness, tempered with moderation, and the spirit of charity, with which he ruled and governed this Lodge during the preceding year; while we contemplate the fidelity with which he discharged his duties, in every relation of life; while we call to mind the kind services which he assiduously performed, as a neighbor, a Masonic Brother, a citizen and a good physician, we feel assured and comforted in the belief that although cut down in early life, in the bud of professional promise and usefulness, his many virtues will be cherished and emulated by those who have known and esteemed him, and that the manly and honorable character which he had formed, will exert a salutary influence upon the Fraternity and this community.

Resolved, That these resolutions be entered upon the records of the Lodge, and that the Worshipful Master be requested to forward a copy of them to the family of the deceased; and that in further respect to his memory, the Lodge and Regalia be clothed in mourning for three months.

Voted, That a copy of the above Resolutions be published in the Bunker Hill Aurora, of Charlestown, and the Masonic Magazine, of Boston.

MASONIC CHIT CHAT.

AN IMPOSTOR. We have received several communications from different sections of the country, exposing the course of an impostor calling himself *J. M. Martin*, and claiming to be the Senior Warden of Golden Rule Lodge, No. 12, Stanstead, Canada East. He is about 5 ft. 10 inches high, of sandy complexion, a little bald, and has the appearance of being a farmer. One of his stories is, that he had been to Iowa, and had bought a through ticket and lost it, and could proceed no further without assistance. On this statement he has borrowed sundry sums of money from Lodges and Brethren. He probably has different stories for different localities, all of which are equally false. There is no such person a member of the Lodge at Stanstead, nor is he known as a resident in that vicinity. He is thought to have been in this city, where he represented himself as a Warden of a Lodge in Pennsylvania, and having lost his money solicited assistance to enable him to reach home. He is probably still pursuing this villany about the country, and the Lodges and Brethren are cautioned to be on their guard against him.

CORRECTION. A correspondent in Brother Reynold's new paper, "The Masonic Trowel," noticed in a preceding page, gives what he calls "Webb's Master Mason's Ode;" but what is, in fact, a very badly mutilated version of a very beautiful Masonic Hymn, written many years ago by our R. W. Brother JOHN H. SHEPPARD, Esq., of this city, but at the time Master of Lincoln Lodge, Wiscasset, Maine, beginning—

" Ah ! when shall we three meet like them
Who last were at Jerusalem ?"

GOODY'S LADY'S BOOK for May puts us in possession of another of those exquisite steel plates which add so much to the value of this popular work,—“illustrative of the merry month of May” The “Fashion Plate” is also a beautiful affair. Indeed the entire number is rich with illustrations, useful and ornamental. The text is always of a high literary character and wholly unexceptionable in its tone and tendency.

GRAND LECTURERS. R. W. Brother B. F. Nourse having resigned, the Grand Lecturers of the Grand Lodge for the current year, are R. W. Brothers E. D. BANCROFT, of So. Groton, and C. C. DAME of this city. Special Lecturers, for special duties, are commissioned by the Grand Master whenever necessity requires.

MASONIC FUNERAL. The funeral of the late Edward S. Weston, formerly publisher of the *American Union*, took place from the Union Park street church in this city on the 16th ultimo. The following Masonic bodies were in attendance: Boston Encampment Knights Templars, St. Andrew's Royal Arch Chapter, and St. John's Lodge. The Encampment wore their handsome regalia, and were accompanied by Hall's band. After the services at the church, the remains of the deceased were taken to Milton for interment.

GREENLEAF CHAPTER. The “Greenleaf” Chapter of Royal Arch Masons—under Dispensation from the Grand High Priest—has been organized in Portland. It includes among its members some of the oldest and most honored of the Fraternity in that city. The stated meetings of the Chapter will be held on the first Monday in each month.

The officers of the Chapter are as follows: Freeman Bradford, H. P.; J. H. Drummond, K.; J. B. Coyle, S.; M. F. King, C. H.; Rufus Stanley, P. S.; Edwin S. Shaw, R. A. C.; Samuel Kyle, M. 3d V.; Gordon R. Gardner, M. 2d V.; Edward Phinney, Treas.; Moses Dodge Sec'y.; Edwin C. Bolles, Chaplain.; Charles Sampson, Sentinel.

HAIL OR HELE. Which is correct? The London F. M. Magazine says—“Hele, although it is Anglo Saxon. It means to preserve or conceal. Hail has nothing to do with it. We have the latter in another sense—a hailing sign—something by which attention is called, or as a word implying homage. The two are as distinct in significance as any two words in the language.”

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI.

JUNE 1, 1862.

No. 8.

“KNIGHTS TEMPLAR”—“SAINTS JOHN,” & c.

As the inclination to adopt the above forms of expression, in place of what is termed by our new orthographical reformers, the “old-fashioned” mode, appears to be on the increase, it does not seem to be out of place for us to state here our own opinions on the subject. And first, let us premise, that we altogether decline to be classed with those who think everything right and good that is old; although in regard to one matter—our ANCIENT CONSTITUTIONS OF MASONRY—we *do* sincerely desire never to see any alteration or innovation. If, however, a *necessity* arise for an innovation, or adoption of a new term of language, by all means let it be innovated or adopted. Probably no sounder rules on this subject can be found than those of Horace:—

“ Si forte *necesse* est
Indiciis monstrare recentibus abdita rerum,
Fingere cinctutis non exaudita Cethegis
Continget, dabiturque licentia sumta pudenter.”

Which may be freely translated—

“ If it should happen to be *necessary* to explain some abstruse subjects by newly-invented terms, it will be allowed to coin words unheard of by the ancient Cethegi, and the liberty will be granted, *so long as it is used with modesty.*”

The *italics* are our own, and we ask our readers to accord them the attention they are intended to attract. There must first be a *necessity* for the alteration or innovation; and, secondly, the “liberty” must be used with *modesty*. This last is also, we fear, rather an *old-fashioned* word, but we have enough of the “cinctuti Cethegi,” or “old school Americans,” about us, to hope that the term may not only survive, but regain all its pris-

tine significance and force, and come once more to indicate a *fact*—a substantial and universal characteristic of our public and private life. Words, if we would only examine them with a little care, are plain and truthful teachers, and this word, "modesty," is an apt illustration of the statement. "Modesty (writes South) is a kind of shame or bashfulness proceeding from the sense a man has of his own defects, compared with the perfections of him whom he comes before." Even this species of modesty, though rather repugnant to the republican ideas of "young America," is not without its value; and while, if carried to excess, it would degenerate into cowardice and want of self-respect, we are inclined to believe that, kept within due limits, such as respect and reverence for parents, elders, and those of greater experience, wisdom and learning than ourselves—a "modest" estimate of our own attainments—and a "modest" way of expressing our own opinions—the relations of social and domestic life would at least be rendered more agreeable, if not more virtuous and happy. But if we look back to the derivation of the word—the only true method of getting at the full meaning of words, and eliciting the hidden lessons they contain—we shall better understand its force in the Horatian maxim, which we have quoted. The original Latin word is well defined as being synonymous with the terms in Greek and Latin, signifying "moderateness, unassuming conduct, discretion;" and the first of these is that which primarily attaches to the root "modus," "limit," or "measure," from which *modestia* is derived.

It is time, however, that we should revert to the more immediate subject of our remarks: and we do so by denying that the new-fashioned expressions "Knights Templar," &c. are justified either by Horace's rule of *necessity*, or by the *general principles of Grammar*. The word "Templar" is a *noun*, and it is thus defined by the Penny Encyclopedia, as cited by Worcester—"One of a religious military Order founded in the beginning of the 12th century by nine French Knights, for the protection of Pilgrims visiting the Holy Land, and afterwards having for its chief object the protection of the Holy Sepulchre." "The Templars (continues the same authority) took their name from the Temple at Jerusalem, near which they were first housed. They increased rapidly in numbers and power, and, for more than one hundred and seventy years, formed the most renowned Christian troops that fought against the Infidels in the East. They extended over all Europe, although, after the expulsion of the Christians from Palestine in 1192, Cyprus became their principal seat. They were finally broken up by Philip IV. of France and Pope Clement 5th in 1312. They were called also *Knights-Templars*."

We could give a long list of standard writers, by whom this original

form of the name—“*Knights Templars*”—is invariably used; but we shall be content to cite only one or two more. Pope gives this definition of the modern word Templar—“A student-at-law; so called from an Inn of Court, established in the Temple, a house in London, which anciently belonged to the ‘*Knights Templars*.’” So also Addison and Burns, each of whom has written a history of the “*Knights Templars*.” The members of the Order were all “Templars,” though all were not “Knights.” Some were esquires, others clerks, serving-brethren, &c., and were popularly called “Brethren of the Temple,” in contradistinction to those of their associates who had attained to the dignity of “Knights.”

As, however, grammatical authorities may have more weight with some, than the example and use of standard writers, it may be noted that Dr. Bullion, whose philosophical grammar has been for some years a textbook in the public schools of Boston, writes thus—“*Man-servant* changes both, as *men-servants*. So also *women-servants*, *Knights Templars*, &c.,” and Professor Kerl, in his “*Comprehensive Grammar of the English Language*,” published last year in New York, gives precisely the same rule, which had previously been enunciated by such high authorities as Dr. Latham, Dr. McCulloch, and Prof. Harrison. Mulligan, in his learned work on the “*Grammatical Structure of the English Language*,” published in New York in 1852, lays down the same rule in the following terms:—“When the *principal word* comes last, it of course takes the plural modification.” And this would authorize a form of expression which is in very common use, colloquially at least, viz. “Knight-Templars.” But, continues our authority—“Sometimes *both words* assume the plural form; but in such cases the words are scarcely to be reckoned compounds, but rather *nouns in apposition*. We have examples in *men-servants*, *women-servants*, *Knights-Templars*.” It would not do to say *women-servant*, *men-servant*, or *states-government*, for *state-governments*. Why then *Knights-Templar*? A rule in grammar, to be good for anything, should be consistent, the conditions being equal.

We now turn to the expression “the *Saints John*,” which has of late not unfrequently grated somewhat unpleasantly on our ears and eyes. This comes under quite a different category, and, to our mind, must be analyzed in a different way. Worcester defines “*Saint*” as a *noun* only. From this view we dissent. It is a *noun* and it is an *adjective*, precisely in the same way as *Christian* is both *noun* and *adjective*, from usage; but originally both words were *adjectives* only, until a “*Christian person*” was abbreviated into “a *Christian*,” and “a *Saint*, or holy man,” into “a *Saint*” When, however, we speak of St. Paul, St. John, &c., we are not using two *nouns* in apposition, but the former word is, to all intents and

purposes, an *adjective*, being simply the literal translation of the Latin "Sanctus Paulus," "Sanctus Johannes," &c., i. e. "Holy Paul," "Holy John." Now if, in the same way, we had to speak of more than one "Holy Paul," we must, in Latin, say "Sancti Pauli," which can only be translated correctly in English, by "Holy (or Saint) Pauls." On this ground alone we maintain the expression "the Saint Johns," i. e. the "Holy Johns," to be the only correct one. But we could also justify it by arguments which have been applied to other words in the first part of this article, as, for example, by the rule given by Mulligan and other eminent etymologists, that "when the *principal* word comes last it takes the *plural* modification." Resting our defence however of the old, and dislike of the new form of expression, on the arguments adduced, we will take the opportunity of saying a word or two in behalf of another "old fashioned" expression, any defence of which will probably surprize our new-school friends.

"The Misses Jones," "the Misses Smiths," are now, we believe, the orthodox modes of defining a plural number of young ladies of those estimable families, and we are aware that ingenious arguments have been advanced in defence of them. But in our English language, *long established usage* is allowed to be no mean authority, and this will be found—previous to the last quarter of a century—to be altogether in favor of "the Miss Jones's," "the Miss Smiths." As Professor Kerl is accepted in this country as a sound grammatical authority, we will cite his opinion first, as follows:—"A term composed of a proper name preceded by a title, is pluralized by annexing the plural termination to either the name or the title, but not to both," and then he cites from Arnold's Grammar, "With respect to the "Miss Thompsons" or the "Misses Thompson," I am decidedly for the "Miss Thompsons." The rule laid down by Prof. Boyd in his "Elements of English Composition," (N. York, 1860) is this—"Proper names, when used in the plural, as when two or more persons of the same name are classed together, take the plural form, as "the Browns," "the Boyds," with a title, "the Mr. Browns," "the Miss Boyds;" but if the persons are to be individualized, the title only is pluralized, as "the Misses Agnes and Elizabeth Boyd." The fact is, "the Misses Jones" is too stiff a mode of expression for conversation, and we seldom hear it orally used even by those who strictly adhere to it. In writing: and, holding as we do, the *usage* of good society to have even more authority in our mixed and modern English language, than it had in that of Rome, when Horace wrote the maxim

"Si volet usus,
Quem penes arbitrium est et jus et norma loquendi,"

["If usage shall so will it, under whose entire control is the decision and right, and standard of language,"]

we shall contentedly resign the stiff and starched "Misses Jones" to the attentions of the fine kid-gloved gentlemen of the modern school, while we, with Arnold, will enjoy ourselves in the simple and more genial society of the "Miss Thompsons,"—"decidedly for the Miss Thompsons," and still more decidedly for the "Knights Templars" and "St. Johns!"

POWERS OF GRAND MASTERS.

We have been politely furnished with a neat pamphlet copy of an address delivered before the Grand Lodge of the District of Columbia, by the M. W. CHARLES F. STANBURY, after his installation as Grand Master, on the 27th December last. It is an address so sound and practical in its views and opinions, that we ought perhaps in justice to its accomplished author, to transfer it entire to our pages; but for this we cannot conveniently spare the room. And, besides, there are some parts of it which should be generally read, and this is rarely the case with "addresses," when published in full. We shall therefore, in the present and succeeding Magazine, lay before our readers such extracts from it as we may think may be profitably read by them. And first—

THE POWERS OF THE GRAND MASTER.

It is obviously proper that I should avail myself of the occasion to recur to the ancient landmarks in search of light in reference to the powers, prerogatives, and duties of my present position. I fear that we all too seldom go back to these original fountains of Masonic knowledge, and too implicitly trust to the purity of the channels through which their waters, originally bright and clear, are conveyed to us, darkened, it may be, by misconception and ignorance, or discolored, perhaps, by prejudice or passion.

It is important that the limits of the authority of the Grand Master should be distinctly defined, both to the Craft and to the Grand Master; that he, on the one side, may not overstep his authority, and that the Craft, on the other, may not misconceive and encroach upon it. And, speaking Masonically, I have little hesitation in saying that the latter encroachment is the greater of the two. The ideas of political equality which predominate in this country, are in the highest degree aggressive. They penetrate all institutions, and strike at almost all distinctions. They have not left Masonry untouched; and there is a prevailing tendency to popularize our institution, and reduce the Lodge to the level of a debating society, making it the creature of the whim of the hour. Now Masonry, in my apprehension, is not a democratic Order in the correct sense of that term: it is not an Order in which a majority directly rules or, in many matters, can rule at all. On the contrary, it is an Order of immutable constitution, in which authority of the most unlimited character, is entrusted to certain officers, and in which cheerful obedience to official commands is enjoined as a sacred

duty. Our most ancient Grand Masters were kings, clothed in royal purple, and invested with regal pomp and authority; and our institution has come down to us through the hands of monarchists who have recognized the almost absolute power of the Masters and Grand Masters of the Craft, in matters concerning the Order. In England the Master's seat is called "the throne," and the character and prerogatives of the office, as derived from the ancient landmarks, are scarcely less than regal. The office of Grand Master, in the first place, is part of the original constitution of Masonry, and does not depend upon the Grand Lodge of any particular jurisdiction, although the individual selected to fill the office is chosen by such Grand Lodge. Its prerogatives, therefore, are part of the body of Masonry, and, as such, are above and out of the reach of the constitution of any Grand Lodge, which must be made to conform to them, and not they to it. This is directly affirmed in the 11th article of the charge which I have just received. Among these prerogatives are *the right to preside over every assembly of the Craft where he may be present*; the right to dispense with various laws and usages of Masonry whenever, in his judgment, the good of the Order may require it; the right to make Masons at sight, *i. e.*, without any preliminary period of probation; to make visitations at any time to Lodges in his jurisdiction, inspect their work, and correct anything that he may find amiss; the right to open a Lodge of emergency, to grant dispensations for forming new Lodges, and finally the power to arrest the charter of a subordinate Lodge;—and for the proper exercise of these high powers, he is responsible only to his own conscience and the ballot box of the Grand Lodge.

The duties and powers of the Grand Master of this jurisdiction are laid down in the 6th article of the Grand Lodge constitution, as follows:

SEC. 1. It is the duty of the M. W. Grand Master to preside at all Communications of the Grand Lodge, when present; to preserve peace and harmony in the Grand Lodge, and see that the laws of the Order are duly obeyed and the duties of his officers faithfully performed.

SEC. 2. The M. W. Grand Master is vested with power to grant Dispensations whenever he shall deem it expedient, for the formation of new Lodges; such Dispensations shall be under his hand and private seal, and shall be valid until the next regular Communication of the Grand Lodge. He has also the power to grant Dispensations for public processions, and such other purposes as are authorized by the Ancient Constitutions.

SEC. 3. The M. W. Grand Master has full authority and right to be present and preside in every Lodge, with the W. Master on his left hand, and to order his Wardens to attend him, or to command the Wardens of such Lodge to act as his Wardens, *pro tem.* He has command of every officer of the Grand Lodge, and may call on any or all of them at any time for advice or assistance, on any business connected with the Craft.

Such, my Brethren, are the powers and duties of the office which you have assigned to me. In dwelling upon them, I am influenced by no desire to play the dictator, but merely to impress my own mind with a proper sense of the heavy responsibilities that are upon me, and to inform those who may not have considered the subject attentively, what their duties, as true Masons, are in this

direction. The great extent of this authority is, in my judgment, one of the causes of the permanence and harmony of our glorious and beloved institution. It makes the Craft very careful, in the selection of the Grand Master, not to put this authority in hands likely to abuse it, and it makes the conscientious incumbent extremely solicitous to perform faithfully all his duties, without transcending the bounds of his prerogative. The government moreover of a single will, where that will is enlightened and benevolent, and seeks the same ends as are desired by the governed, is always more steady, uniform, and conducive to peace and harmony, than the uncertain and capricious government of the many. In Masonry our objects are, or should be, all common and the same; and it is a significant commentary upon the wisdom of its scheme of government, that seldom, if ever, has it been necessary to resist the acts of a Grand Master, or to bring him to any other account, or place upon him any other check than that which the frequent recurrence of the election period naturally imposes. In this jurisdiction, it has hitherto been our good fortune to be governed by those who have enjoyed, as they have merited, our entire confidence. Such, I believe, is the general experience in other jurisdictions. Whatever discords may reign without, here, gathered around the Masonic altar, we find an enduring peace. The mandates of authority, conceived in benevolence, meet with a cheerful obedience, and the only emulation is who can best agree, and who best work for the advancement of our noble Order.

GEORGIA FEMALE MASONIC COLLEGE.

We find a very interesting notice of this institution in the report of the committee of correspondence of the Grand Lodge of the District of Columbia, which we take pleasure in transferring to our pages. The regret in the matter is, that the present wicked war has probably materially lessened, if not entirely destroyed its usefulness. Indeed, its principal income from the Lodges being cut off, we do not see how it is to be sustained at all:—

“A report from the Southern Female College accompanies the Grand Lodge proceedings, which gives a very interesting statement in regard to the doings and prosperity of that highly important institution. Bro. Richard Winfrey, lately deceased, by his will has given this College \$3,500, the interest of which is to maintain there forever one pupil. The lands purchased for its use, have all been paid for, and no pains are spared by the Trustees and Faculty to make it a first-class female college. The amount of charity bestowed annually in tuition is some \$1,500. Here the orphan female finds a home and friends and an education. The number of pupils the past year was 177; of these there were 25 graduates. Of these graduates, the President of the college says:

“In the number, are included three scholars of this Grand Lodge, who are not inferior to the very best of their classmates. It will, no doubt, be to you a source of pride, to learn that the graduates of your Institution are especially sought for throughout the country as teachers, many of whom are now engaged in teaching

in the best schools, academies and colleges, with great credit to themselves, the College, and this Grand Lodge. The influence thus exerted, together with the wholesome policy of Economy, the distribution of Charity, and the prestige of character conferred upon the Institution by the Fraternity, have already extended the reputation of your College far beyond the limits of Georgia."

Connected with the Institution there is another department which we cannot recommend too highly, and after which other female institutions in the United States would do well to pattern. I refer to what is called the *Domestic Department*—a department which was first established by the Grand Architect above, and is as old as the universe, which unites physical with mental labor in the attainment of a thorough education; which impresses this God-given truth upon the mind of the pupil that *labor is honorable*. The President, in speaking of this, says:

"According to the plan adopted, the pupils are taught by regular lessons, the art of cutting, fitting, and making their apparel. A regular instructress is employed, who devotes the whole of her time to instructing and assisting in making every species of dress. We have been induced to organize this department, from what we conceive to be a pressing public demand, and so far as this new organization has been understood, it has been universally approved and hailed with delight by the most intelligent and wealthy citizens of our State, as the dawn of a new era in female education. It may be proper to remark in this connection, that this new feature is only an additional link towards the completion of the great design of *thorough female education*, contemplated in the organization of this Institution."

MASONIC LITERATURE.—CHARLATANISM.

IN speaking of the abuses practiced upon the Order by mountebanks and peddlers, and having denounced sundry species of empiricism, the committee say, "there is more extensive *quackery* practiced upon the Fraternity, and which is much more disgraceful in its character and injurious in its consequences, by those who overrun the Order with their prospectuses, Masonic almanacs, alphabetical lists, and books of various kinds, which induce persons but partially acquainted with us to believe that Masonic literature is utterly valueless."

"We (the committee of the Grand Lodge of the District Columbia,) cordially unite with the worthy Brother in denouncing those productions which seem to have been gotten up not for the purpose of instructing and benefiting the Craft, but merely to put money in the pocket of some *speculating* Mason who, under the prestige of Brethren of rank, and with attractive titles to their books, have scattered them broad-cast over the country. And what is worse still, agents have been employed by these Masonic stock-jobbers, who come to us under the guise of charity, and by appeals to this cardinal principle of the Order, are enabled to effect large sales of their worthless productions. We have had a surfeit of these in this jurisdiction, but we are gratified to know that more recently the valuable standard publications of the Order have, to some extent, taken the place of this Masonic literary trash."

WHAT ARE THE WAGES OF A MASON?

Bro. S. W. why are you stationed in the West?

* * * * * To pay the Craft their wages, * * * * *

WHAT a familiar sound these words have to our ears, and how often we hear them recited at the opening and closing of the Lodge, without appreciating their deep and earnest meaning; and yet, we all feel that no falsehood or deceit should dwell amidst that sacred band or society of Craftsmen, where Truth sits enthroned, and where, devoted to her service, we labor unceasingly at the building of her Temple. We must then believe that the true and faithful workman in this temple, will surely and calmly receive his wages, and that he who receives them not, may rest assured that he has not labored as a true Craftsman, that he is not entitled to his wages. True, we are not induced to labor in this temple of humanity by any menial or mercenary motive, nor by the hope of fee or reward, but yet, the Craftsman, who, asking for no reward, waits patiently and submissively, shall receive those wages which have been promised him, and when he has received them, he will not disdain them, but hold fast to them forever. When his day's work is finished, and he has been found worthy of his hire, his heart will rejoice in the reception of his wages, for his conscience will tell him that he has well and faithfully earned them. And what, then, are these wages which we seek not, but which have been so solemnly promised, and which are so precious and imperishable to him who receives them?

The human soul is so constituted, that in all our actions, when undertaken with due consciousness and deliberation, we look forward to some certain aim or object, appearing to float before our eyes in the dim vista of futurity, to the attainment of which our exertions are directed, and the final accomplishment of which establishes in a greater or less degree our joy or satisfaction. This earnest endeavor to attain the aim or object in view,—this ardent desire to accomplish it,—is implanted in our hearts by the hand of the Almighty Architect of the Universe. It follows, therefore, that the actions of men, of beings endowed with reason, should never be without some certain aim, otherwise they sink to the level of the brute creation, actuated by the promptings of their instinct alone.

Every man, it matters not how rude or humble, seeks by means of his peculiar occupation or trade, to secure his existence, and to provide for himself the utmost possible enjoyment of his possessions during the term of his earthly life, and though pregnant fate may strew his path with thorns, yet still he looks forward hopefully to the object in view, struggling on with his strength and courage, until finally Death receives him within her arms of mercy, and bears him hence to that bourne where he receives his last earned wages—wages far more valuable than any his earthly labors could ever hope to obtain.

By the wages of a Mason, however, we do not now intend to allude to this eminent reward, which, in the world to come, shall be the portion of each faithful Craftsman, but we refer to those wages alone which we are to receive here on earth, as has been promised us within the Lodge.

The workman, whose daily labor suffices merely for his necessities, and provides him with shelter, food and raiment, rejoices when the weary toil of the sultry day is over, when the evening hour draws near, bringing with it sweet repose

and refreshing slumbers. So, likewise, does the Mason who commences his task with toil and trouble, and who cannot complete it without encountering many obstacles and impediments. He looks forward earnestly to the reward of his labors, to that reward so solemnly promised him when he became a Craftsman in our mysterious Brotherhood. Ay, Brethren!—each true and faithful Craftsman shall receive his wages—a sweet reward—and happy the Brother, who, from his first entrance within the sanctuary, is penetrated with this ardent desire of a future reward, and with a firm and steady purpose proceeds on his way, and performs his allotted task as a man and Mason, with never-failing courage and determination.

Some of the members of our ancient Fraternity are satisfied with the pleasures of friendship, of sociability, and the convivial circle, and this is the highest aim of their desires; imagining that in these pleasures they have found the reward of their labors. But this is an error, for these pleasures are open to each Brother at the very commencement of his Masonic career, while the true wages of a faithful Mason are only to be acquired by patient toil and industry. Many Brethren, alas! in idle inactivity, enjoy these pleasures without desiring any higher or more lasting reward.

Sincere friendship, and the enjoyment of convivial pleasures, are certainly beautiful flowers in the pathway of human life; beautiful flowers in the path of Masonry. It will well repay us to foster and tend them with care and zeal; and happy indeed is the Brother who finds these flowers blooming about him, and having found them, knows how to preserve and apply them to a proper use. But these are but flowers planted by the wayside, to gladden the heart of the tired wanderer through life's pilgrimage; to give relief to his eyes, dimmed by their steady look into the distance of futurity—flowers blooming there to refresh him with their fragrance, when, borne down by the weight of his toilsome travel, he sinks exhausted upon the earth.

It is assuredly a beautiful characteristic of our Institution, that we are united in the bonds of fellowship with so many of the good and true, who might otherwise have remained at a perpetual distance; that we there meet together upon the level of equality, in a cheerful, unconstrained circle, ignoring the shackles of a burthensome ceremonial. It is fortunate, indeed, that within the hallowed precincts of the Lodge, each Brother's heart may be lovingly opened to his Brother, finding rest and recreation after the toil of his daily work is over, and comfort and consolation in his hour of grief and sorrow.

But it never was intended that this should be the main end and object of our Masonic life,—the wages of our Masonic labor,—for all these we can attain without work or labor. These flowers bloom along the borders of our Masonic path, only to give us strength while journeying on our toilsome way, that we may rest among them from our daily labors; and why should we not gladly pluck them when they bloom so fragrantly beside us? Why should we not enjoy them when a good hand so freely offers them?

But the hours spent within the circle of friendly intercourse, the pleasures of social conviviality, are transitory and evanescent, and like all earthly joys, of but a brief duration. The wages promised to the faithful Mason, who has accom-

plished his well earned task, must be a higher and more enduring reward. And what then are these wages which shall be our reward ?

The true Craftsman finds them in the depth of his own heart. They are mirrored in the cheerful glance of his sparkling eye. The wages of a Mason is that inward joy of the soul, produced by his own conscience, of having well and truly labored with unwearied exertion, in the performance of the duties which he owes to his God, to his family, to his Brethren, ay, to the whole of mankind ; and of having so lived here on earth, that at some future day, the Eternal Master of the Universe may call him from his earthly labors to everlasting refreshment in the Grand Lodge above.

Our wages are that heavenly rest and repose of the soul, whose wisdom and strength still the stormy passions of our breasts, and overcome the perpetual tortures of the stings of conscience. It is the beautiful daughter of Virtue, calmly resigning herself to the dispensation of fate, never deviating from the once trodden path of virtue, neither led away by the brief and transient intoxication of pleasure, nor by the fear of the thorns which grow along the rough and rugged path of life. No man can judge us worthy or unworthy of these wages, nor can man give us this reward. It is the natural result of our labors, of our true Masonic work, and perisheth not, when once fairly earned. This inward joy and heavenly rest of the soul, is therefore the reward that we, as Masons, may aspire to, and receive ; not without exertion on our part, it is true, but which we will receive and keep forever, durable and imperishable, until finally we enter into that land of eternal bliss and peace, where the measure of our virtues, the number of our accomplished duties, our respective worth and our final wages, will be determined forever.

In virtue alone lies concealed the germ of all tranquility of mind on earth, and of future joy in the world above. Virtue alone can still the angry tempest of our hearts, and with a steady hand guide the helm through life's stormy sea. These are the priceless wages which Masonry offers us, and which she aids us to obtain by the might of her truth and wisdom. It is not necessary that we should study deeply in order to find this truth and wisdom ; let us but cultivate our own hearts, and wage perpetual warfare against the enemies of our manly dignity and honor, and we will assuredly succeed. The struggle may be severe, but let us remember that our wages are great and imperishable. They will procure us here the purest earthly happiness, and at the final day decide the destiny of our future life. May this reward be eternal happiness for each Brother of our mystic circle, and may each, when his last hour draws nigh, exclaim, " We have found a priceless reward, Oh ! Masqny ! within thy sacred halls !"

But this reward also creates for us another pleasure still ; one, which without it, we could not feel. The true worker in the temple of Humanity, who labors for the welfare of his Brethren and of mankind in general, finds his reward not only in his own heart, but also within the circle of his Brethren ; in the regard and respect of the good and true ; in the unfeigned love and affection which surround him, and in the gratitude which binds his Brethren to him. What is there, in this life, that binds man to his brother man with stronger bonds than a chain of feeling, the links of which are mutual respect, love and gratitude ?

United by a chain like this, the hearts of the Brethren fuse together, and the pleasure and happiness emanating from this inward fusion can only be considered as an augmentation of wages, of those wages which are promised to the faithful builders of the spiritual temple of Masonry.

Let us then not deem these wages as small or insignificant, but strive to deserve them with all the energy of our minds, and they will be exalted far above any earthly reward; let us strive to become more and more worthy of them, for they increase our happiness in the fraternal circle and give us a foretaste of still higher bliss.

Then let us again to work; with renewed vigor construct the building entrusted to our care; encourage and aid one another in carrying out our Masonic duties; and then, when the work is finished, no one will go away empty or dissatisfied, but all will receive their promised wages, in the regard, love and gratitude of our Brethren and in that inward satisfaction and imperishable happiness,

" Which nothing earthly gives or can destroy,
The soul's calm sunshine and the heartfelt joy."

" S."

STROLLS AMONG THE WORKMEN.

NO. 12.

DESECRATION OF THE SQUARE.

DEAR BRO. MOORE—I have often observed with curious interest how readily those who obtain an insight into our mysteries, nestle into the open-hearted sincerity which greets them in their progress hitherward. They soon perceive and feel satisfied of its reality and enjoy its advantages, as they are daily unfolded, and which become obvious and comprehensive, as step by step they tread the sacred apartments of the Temple. And I have as many times wondered with what facility their feelings seem to assimilate the spirit of candor and plain dealing which are to distinguish them as Masons. They cannot anticipate their progress hitherward, consequently they can have no predetermined will in the matter; nor is there any evidence of a studied affectation; and yet it seems to require no effort from them, to participate fully in the benevolent design of the Institution. The honesty of purpose which they are taught, through the instrumentality of the *Square*, to practice; the pure enobling principles of philanthropy which give strength and permanency to Freemasonry; the active and indestructible elements of Divine love, which they discover, forming the basis of a fraternal and confiding spirit,—all combine to strike a chord within them, hitherto deadened by disuse, but now recovering its elasticity, vibrates in unison with these living principles. The discovery, within the human heart, of such strong affinities for the principles of morality and virtue, is the more remarkable from the fact, that it seems to be in conflict with the teachings of the *Great Light* in Masonry, wherein we learn our natural depravity, viz. that "the heart is deceitful above all things and desperately wicked," and "when we would do well, evil is present with us." On the contrary, we find, in innumerable instances, really a strong desire to perform the beneficent purposes of Freemasonry, that of being ser-

viceable to their fellow creatures; or at any rate—judging from the ready and easy manner in which many, who come in among us, throw off their feelings of apprehension and distrust and seem anxious to find a congenial spirit to whom they may unbosom their smothered and pent up feelings,—that the latent emotions of the bosom seek rather a moral and pious atmosphere, where holy thought finds its freedom, and a pure confiding heart a well protected Asylum. Nor is our astonishment less upon perceiving the rapidity of the transition from mental reserve to that of frankness. They glide as placidly as rapidly, from stranger, acquaintance, or friend, to that of Brother; and with delight awaken to the realization of those moral affinities which knit heart, mind and soul to their fellows. Endeavoring to divest themselves of embarrassing doubts, and bewildered by the novelty of their new character as Masons, they can scarcely realize the truth, that they are now sacredly associated with those to whom they may implicitly confide their honor and entrust their secret motives, and rest satisfied they neither will be sacrificed or abused. I am happy in believing that these assurances are really guaranteed by the principles of Freemasonry; and more than these could be enjoyed were they not sometimes disregarded by the unfortunate, and in many instances shamefully abused by the base designs of others more guilty. But whether the result of our observations should or should not present any degree of modification to the well established laws of our moral nature, the inflexible realities of truth force us to accede to facts of opposite tendencies, which almost daily present themselves. Very many of those who come in among us with cold indifference, made rigid probably, by a constant friction with the wicked and deceitful, have their fears excited least the virtues which adorn the Temple of Freemasonry, but shadow the sterile ground of selfishness. How grateful the relief upon discovering, nestling here, the germ of true benevolence with the promised fruits of fraternal love!

The honest, hearty and unsophisticated reliance which legitimately attaches to a Master Mason's pledge of honor, should never be destroyed or impaired by neglect or abuse. I have intimated that already, its fastidious sensibilities have lost their acuteness and delicate tone, and cannot now-a-days be wholly relied upon. The black sheep we have among us mingle and eagerly sport with the most beautiful of the flock, marring the beauty of the whole. They may properly be compared with "tares that have grown up among the wheat," and cannot safely be removed. It is, doubtless, to these foreign and destructive seeds that may be attributed the obstructions which the benevolent mission of Freemasonry sustains, its purity obscured and its virtues abused. It is lamentable, nay more, it is painful, to witness the unscrupulous and reckless manner in which the sacred pledge of the *Square* is given for sordid pelf and gain. True it is given in some instances under most trying circumstances; driven by desperation, the party may yield to the temptation and use it to save his business or family from ruin. Others, less worthy, finding it an effective medium for success, designedly use it to wrong or defraud. But be the object or motive what it may, the simple fact of abusing the solemn import of the *emblem*, has produced a ripple upon the broad placid surface of fraternal confidence and integrity which threaten a wave still more ungovernable and destructive. It has already produced a restless watch-

fulness, a timorous prudence, which naturally weakens the confiding spirit hitherto enjoyed by the Craft.

After all, it must be conceded that the Brethren, generally, are more or less at fault for the careless use of their Masonic word, given, as it is often done, upon trivial occasions; neither are the Lodges entirely blameless for the loose manner the rod of discipline is held over those who wontonly practice, with the *Square*, a deception upon the unwearied and confiding. How very common is it for Masons, with this expressive Symbol, to emphasise their common-place asseverations? Indeed to give assurances "*upon the Square*," has become a by-word even among the profane. Of course they are ignorant of its full Masonic bearings, but Masons understand its symbolio significance, and hence are inexcusable for its abuse; they know that its emblematical use is to impress upon the heart the principles of morality, virtue and honor; to pledge these then, which impart to man all that is noble and which elevates the Mason high above the common level of our fallen nature, for the purpose of practising a fraud upon a Brother, or over-reaching a friend, is one of the worst of crimes. And yet instances are not rare in which parties have openly and freely sacrificed these principles, in furthering their mercenary purposes; and the Craft have suffered these criminal transactions to transpire, with impunity, immediately under the "droppings of the Sanctuary." I may be unnecessarily sensitive in regard to this matter; it may not have so pernicious an influence as my fears create; still I confess to a strong repugnance to the use of Freemasonry in any manner whatever, for selfish pecuniary purposes; particularly when the transaction itself has no other qualifications.

Yours, in fraternal love,

D.

GRAND LODGE OF PENNSYLVANIA.

We have before us a copy of the Proceedings of this old and conservative Grand Lodge, had at its annual communication in Philadelphia, on the 27th Dec. last. The opening address of the Grand Master is a short but interesting paper, and represents the financial affairs of the Grand Lodge as being in a very flourishing condition. The debt of the Grand Lodge is stated at \$73,000. The Grand Charity Fund amounts to about \$36,000, and the Girard Request to \$40,000. The value of the real estate and personal property is not given, but it must be very considerable. We give the following brief extract from the address:—

I deem it only necessary on this occasion to advert in a general way, to some matters of interest; not only to the Craft in this jurisdiction, but to Masonry throughout the United States; and without being desirous of meddling with matters which may not be strictly regarded as such, I cannot refrain from a mere passing notice of our present national affairs. Perhaps silence at this critical moment, would be the most prudent course. If I allude to the troubles that now distract and divide this once united and happy country, I do it in a Masonic spirit, though alas, I fear that Masonry is powerless to still the whirlwind or allay

the storm that now hovers o'er us. Yet, if Masonry is powerless to heal and unite this bleeding and distracted nation, it is also at the same time powerful to relieve, commiserate with, and succor individual Brethren on either side, engaged in this fratricidal strife.

In war, as well as in peace, the Masonic duty, and the Masonic privilege, are alike binding and reciprocal. By the ancient constitutions of Masonry, a Brother, even when engaged in rebellion against his country, is still to be considered as a Mason; his character as such being indefeasible. Then whenever opportunity offers, let us show ourselves true to our teachings, by mitigating the sufferings and alleviating the distresses that follow in war's dread train, for such is the mission of Masonry.

THE REPRESENTATIVE SYSTEM.

THE committee on correspondence of the Grand Lodge of Pennsylvania, speaks of the "representative system," so called, in the following terms:—

We take leave, most respectfully, to suggest, that a system of permanent Grand Representation between any of the Right Worshipful Grand Lodges of the United States and the various Right Worshipful Grand Lodges of Europe, may be of doubtful propriety. Of this system itself we are by no means an advocate. Representation of one Grand Lodge to another, in special cases and for particular purposes, is no doubt Masonic and beneficial. Then the object to be attained is special. The duty circumscribed. The responsibility fixed. The action of the Craft in either jurisdiction, on the results reported, direct, and it may be either remedial, approbatory, or condemnatory. In such cases we believe good may be produced. But a representation without object or purpose, only to co-relate jurisdictions, to mark Masonic respect, to indicate friendly relations between Grand Lodges, is not essential to Masonic interests, to say the least of it. These remarks apply as between Grand Lodges of the United States and those of Europe. When we consider the difference, the vast difference between the organization, the polity, the regulations, the existence or permission to exist, the circumstances and surroundings of the Grand Lodges of Europe, as contradistinguished from those of the United States—we gravely doubt if the system be adopted by our sister Grand Lodges of the United States, of representation to and from Grand Lodges in Europe, is not a subject for serious consideration by the Masonic Brotherhood. We remark, that of the system only we speak. Over and over again have we, on behalf of the Grand Lodge of Pennsylvania, denied that any right exists in any sister Grand Lodge to interfere with the domestic concerns of a Grand Lodge. We do not now touch on this forbidden subject. We confine ourselves within the rule, which we insist shall govern all Grand Lodges, not to meddle with the individual business of sovereign Grand Lodges. The system to which we now call attention is a question of general concernment to the Craft in the United States.

There is probably one or two Right Worshipful Grand Lodges in the United States which accredit and receive grand representatives from, and to, Right Worshipful Grand Lodges on the continent of Europe. So far as this action of

theirs can be made a Masonic precedent for the Craft in the United States, it may be said to be so considered. Our sister Grand Lodges have acted on their own judgment, in the premises, and their action, in its influence on Masonry generally in the United States, is a just and proper subject for consideration, by those who may not be satisfied the system is the best, especially as it indirectly affects those interests which are the common charge of the Craft.

The question of "Colored Lodges;" the exercise of the claimed right, by European Grand Lodges, to grant charters to Subordinate Lodges within the jurisdiction of Grand Lodges in the United States; and the intermixed relations between foreign Grand Lodges and those of the United States on our boundary line, which divides these nations, are becoming of serious import.

As to the first two subjects of the above enumeration, the Grand Lodge of Pennsylvania has spoken too plainly and decidedly to be misunderstood. She has an interest in both questions, because they each concern the sovereign rights, dignity, and stability of all Masonic supreme jurisdictions.

If these, and like important interests, are to be left to the action of grand representatives, between Grand Lodges who are parties to a dispute in which these interests are involved, then the principles which underlie them are involved also in the controversy. The principles are common to the whole Craft. The Craft has a positive, a major right, to see the principles maintained, over the minor consequence of the settlement of a controversy between the parties to it.

If, we say, these questions, and their important relations to every Grand Lodge in the United States, are to be solely intrusted to a Grand Lodge representative, the Craft should most respectfully inquire if such an agent is fully equal to the task. In a like spirit, may we not suggest, that as all the Grand Lodges are involved indirectly, they should be permitted to indicate the character and qualifications of such an agent. *Not to dictate who he should be, but rather to describe what he ought to be.* To illustrate our views, we remark, that such a Grand Lodge representative should have served well and faithfully in all stations in a Subordinate Lodge of the United States Grand Lodge which accredits him. His Masonic knowledge and learning, legislative experience, discretion, and judgment, should have been gained by long service in a United States Grand Lodge. He should be thoroughly imbued with the principles on which our National and Masonic government rests. He should be well informed as to the policy and interests of the Masonic Brotherhood of the Grand Lodges of all the States in the Union. He should be keenly alive to the sensitiveness which marks the Craft in the United States, when any unmasonic effort is made to interfere with the rights, privileges, dignity, integrity, stability, or harmony of any Grand Lodge jurisdiction. He should be the representative of all and each of these inherent Masonic attributes of the Craft in the United States, as well as the chosen delegate from any particular Grand Lodge.

It seems to us, that these are the admitted, most necessary qualifications for such a responsible position as a Right Worshipful Grand Lodge Representative, from a United States Grand Lodge, to one in any other nation. We believe this Masonic opinion will be unanimous. It is not to be understood, nor can it be construed to mean, by these remarks, that we criticise any Grand Representa-

tive now holding such appointment. Let it be clearly stated that we do not know any such Brother. Have no Masonic or other information in regard to any such. All we remark is impersonal as to any delegate or representative. The system, as we notice it, is faulty, because of its constituting such representatives as a permanent appointment. Being thus liable to objection, it becomes the more so if such representative does not come up to the standard suggested. A degree of qualification which, we respectfully submit, every Grand Lodge in the United States will agree is to be sought, in the selection and commission of so important a Masonic officer.

MASONRY THE RECEIVER AND REFLECTOR OF HONOR.

THE relations of Masonry in all its bearings to the interests and operations of the public and social life with which it is now brought into such constant contact, and over which, as we have recently endeavored to show, it is calculated, in this country at least, to exercise a very powerful and very beneficial influence, demand, now more than ever, the earnest and watchful attention of every true Brother of the Order, and, we do not hesitate to add, of every true Patriot. The articles in which we have recently striven to demonstrate the elevated dignity and duty of the path laid open by Providence for the beneficent and healing operation of Masonry at the present eventful crisis, have not been dictated or prompted by any exaggerated or vain glorious feeling—by any undue desire of “magnifying the office” of our Order. The Brethren, who know us best, will be the least likely to attribute to us tendencies of that character. While thoroughly devoted to the cause and interests of Freemasonry, which every year’s experience has tended more fully and firmly to identify to our mind with that of everything gentle and good and great in the fabric and system of human society, we have ever felt it to be our duty to keep that devotion in strict subjection to the paramount principles of Truth and Common Sense. Hence we have always been most careful not to put forward any assertion of facts as a basis of argument, until we had thoroughly examined those facts, not merely in their general bearing, but in all their particulars and collateral circumstances. And this we consider to be the bounden duty of every one who ventures to assume the office of a public journalist, and especially so, when that office is held in connection with the organ of a great Society, whose leading objects are the cultivation and maintenance of CHARITY, VIRTUE, and TRUTH. We were more than ordinarily observant of this care, when recently investigating the exact po-

sition to which Masonry has now attained, more particularly in these States, and the amount of influence which it may not only be expected to exercise, but which, to our thinking, it is bound by its every vow and principle to bring to bear upon the healing and effacing of the wound which this direful Civil War will have left fretting and festering in the Body Politic and Social of America. What we stated in the articles referred to was the result of a close and calm investigation of facts, and, as we believe, of a fair and impartial deduction of inferences from those facts. To avoid all needlessly lengthy repetitions, we once more, briefly and emphatically, express it as our belief, that MASONRY, founded as it is on the most charitable and beneficent principles, standing strictly aloof from all party, political or sectarian jealousies, possessing too its present extended and powerful organization, and ranking among its Brethren hundreds, we might say thousands, of the most patriotic, most virtuous and most influential men in our country, *can* exercise, and *is bound* to exercise, a calming, healing and reconciling influence over the troubled spirit of the people, that no other body or organization could possibly exercise to the same extent at the present time.

Being deeply persuaded of the truth of this assertion, and no less deeply anxious to see this influence brought to bear as fully, promptly, and universally as possible, it will not excite any surprise, that our thoughts should be turned very frequently and anxiously to all the more important points of contact—as we may rightly name them—between Masonry regarded internally, and public and social life in its *external* relations to it. Whatever more particularly may tend to bring into more intimate communion and affectionate co-operation the practical development of those external principles of BENEVOLENCE, TRUTH and VIRTUE, upon which all that is really great and good, whether in the World's life *without*, or the Masonic life *within*, must now and ever rest, is surely well deserving of our earnest consideration. One of the most effective means of securing this desirable result will be found, we believe, in the exercise of a more broad and generous spirit in awarding what we may term the "Higher Honors" of Masonry, than has hitherto been generally exhibited by our Brotherhood. Let us not be misunderstood as making the last remark with any reproachful or invidious feeling. So far from this, we feel pleasure in acknowledging that even the last ten years have seen a very favorable change in most of these States, as regards the increase of that liberal spirit, which, under certain restrictions, we have always advocated. But these are no ordinary times. On the contrary, what age of the history of Masonry, or of America, or of the World at large, ever witnessed such stirring and startling events, as are becoming familiar occurrences of

daily life to us? It has been said, we are rapidly *living* history. It might be more correctly asserted—so lightning-like is the rapid succession of marvellous events—that we are telegraphing it! And Masonry must adapt itself to this speed-spirit of the age, so far at least as not to be left lagging, useless and helpless, in the rear, though equally careful against being led forward too thoughtlessly and impetuously. In this, as in other things, we can adopt for our guidance no wiser or better rule than the golden one of the Roman poet, Horace—

“In medio tutissimus ibis.”

“In the middle path you will go most safely.”

To which we may add another passage of the same writer, that seems peculiarly suitable to what we have just set down as warning against excessive haste on the one hand, or undue tardiness on the other. Horace concludes one of his most beautiful epistles, in which he has been urging Lollius to join with him in the pursuit of wisdom and virtue, with these words—

“Quod si cessas, aut stenuus anteis,

Nec tardum apperior, nec præcedenlibus insto.”

“But if you lag (too lazily) behind, or press too impetuously forward, I neither wait for the sluggish, nor press too closely upon those in advance of me.” A wise hint, and let us say in passing, there are probably few ancient or modern authors, in whose works will be found a richer store of life’s practical philosophy, than in those of this poet.

The “golden mean” so happily indicated in the first passage from Horace, is, above all others, “the path of safety.” In all societies and communities, endowed with any vital energy, there will be found two extreme parties, the one representing reform and progress, the other the conservative element. It is thus in politics, in religion, and, as we have said, in all associations of men that are not stagnant, inert, lifeless. And so it is, and has been, in our Brotherhood, both in regard to the matter more immediately under discussion just now, and to others; and well for us all, well for the cause of Masonry, that it is so! It is a sure sign of the demoralization and decay of any cause or society, if its members do not feel sufficient interest in its principles to differ, and that sharply too, sometimes, from each other’s views.

In reference to the awarding of the “Higher Honors” of Masonry, such as the office of Grand Master, one party, in this if not in other States, has strenuously endeavored to exclude from such offices and honors, all who had not won for themselves a claim to the title of “bright Mason,” by their proficiency in the ritual duties of the Lodge. This party may be taken as representing one extreme, while the other is held by those

who, in their eagerness to do honor to illustrious individuals, and perhaps to borrow for Masonry something of the reflected light of their fame, have been too regardless of some of the fundamental principles of our Institution, which certainly is not propagandist in its nature—is not, in fact, and cannot be, a seeker of proselytes; and still less can condescend to seek to shine in any borrowed or reflected light. Here again “the middle path will be the way of safety.” The title of “bright Mason” indicates a living fact, the evidence of work well done, and of earnestness therefore in the cultivation of Masonic skill and knowledge, which should never be lightly or depreciatingly regarded. Other things being *equal*, in all cases of appointment to high office, the possession of that claim should turn the scale of the election. But, on the other hand, were no other qualifications ever to be taken into consideration, or all excluded who were deficient in that one special claim, it is evident that the cause of Masonry would suffer irreparable damage by the shutting out from its higher honors and offices, many Brethren whose virtues, wisdom, social position, and other distinctions not only commend them powerfully to the consideration of their Brother Masons, but to that of the world generally. It would be easy to individualize many such men, whose general qualifications as men and Masons, are such as would eminently fit them for discharging with dignity to themselves, and with benefit to the Brotherhood, the duties of the highest offices of the Grand Lodge; but yet whose pursuits and life have been such as to render it almost impossible for them to become, in the strict technical sense, “bright Masons.” Nor let it be supposed that we are at all forgetful of the “common level” of Masonry, when we speak of the distinctions of society and of public life, as justly holding a certain place among the qualifications of candidates for our higher honors. That equality among Brethren, which Masonry lays down as a fundamental principle, is not in the remotest degree opposed to those differences of talent, learning, strength, and other mental and physical qualifications, which form the most striking characteristic of the whole moral and material Universe.

All worldly distinctions, of any real worth, are, in themselves, the evidences of good conduct, and good work well done. Mistakes may sometimes occur, but, as a general rule, that voice of public opinion, which honors and elevates one man for his wisdom and learning, another for his patriotism, another for his political ability and sagacity, and a fourth for his eminent executive talents, is not far wrong: and when we find men thus honored by public respect and reputation, quietly and unostentatiously relieving these more brilliant jewels of public life, by the simple but not less graceful setting of the calm, conscientious performance of all the

duties of the Masonic private life, we shall do well to remember the coincidence, when we are awarding the higher honors of Masonry. Such men as these, who, on the various fields of public life have won the honor and respect of their country, are living recommendations of Masonry, and by elevating them when deemed worthy in all points, to the highest offices at our disposal, we exactly strike, and that most happily, one of those points of contact where union and co-operation may so beneficially take place between Masonry and the outside world. It occurs to us as a very remarkable coincidence—and one from which some important inferences may very naturally be drawn—that a large proportion of the Generals and other public men, who, since the breaking out of this Rebellion, have performed the most solid, unselfish services in behalf of their suffering country, ignoring, or setting their foot on party and sectarian distinctions of an earlier date, are men well known to the Brotherhood as earnest, conscientious Masons. We cannot pause to discuss the various inferences legitimately to be drawn from this fact—for a fact substantial, real and living it is—but this one is too obvious to be passed over. When the fever of rebellion is checked, as it soon will be; when we shall be joining with our Brethren and fellow-countrymen in thanksgiving for the restoration of peace and its attendant blessings to our land; shall we forget the claims which these our illustrious Brethren have upon us, when, in the several States of the UNION, rescued or restored by them, the time arrives for the distribution of the Higher Honors of Masonry by the Grand Lodges? Assuredly not, unless common gratitude shall suddenly have left us as well as common sense! MASONRY must never become—will never become—an instrumentality for political intrigue, or for pampering the vanity of party politicians; but PATRIOTISM ranks at the head of the virtues, which she binds herself ever to cultivate and cherish; and putting aside as they have done, all thoughts of sectional and sectarian difference, she will be found among the first to pay public honor to the Patriots, to whom America, Mankind, the Cause of Human Liberty, will owe so deep a debt of gratitude: and, with these at its head, the Masonic Army of Charity will march forward on its glorious career of duty, healing the wounds, alleviating the suffering, calming the passions, and conciliating the enmities which must still survive—a direful heritage—the termination of the Struggle of the Sword!

MASONIC FEMALE ORPHAN SCHOOL*.

AMONG the many noble works of charity and beneficence by which the society of Freemasons have carried into practice the maxims of their Order, the Masonic Female Orphan School, in Burlington-place, Dublin, may justly be regarded as a striking illustration. Interesting, however, as it must in a special degree appear to members of the Masonic body, it furnishes a less direct but not less useful lesson to the casual observer, as a training institution in which the soundest dictates of reason and common sense are carried out, a complete education, physical, moral, and intellectual, afforded, and a high cultivation both of the intellect and of the imagination shown to be not incompatible with a thorough training in the less shining but more useful homely duties of life. It is now some fifteen years since the governors of the Masonic Female Orphan School, which had previously been in existence upon a smaller scale, obtained a grant from the late Lord Herbert of a site in Burlington-place, on which the present establishment was built by donations principally derived from members of the Masonic Order resident in this country, and anxious to provide a suitable refuge for the destitute daughters of their poorer Brethren. The exterior of the edifice is plain and unpretending: no expense has been lavished on decoration, but probably there are few buildings which so thoroughly answer the object designed. In 1860, in consequence of the increasing number of eligible candidates for admission, an additional wing was erected, rendering the establishment capable of accommodating 40 girls. To accomplish this object, the funded property of the institution was reduced by nearly £1000, but this, it is hoped, will gradually be replaced by the increase of donations and annual subscriptions consequent on the augmentation of the number of inmates. The wisdom of the governors, not alone in the site adopted, but also in the construction of the edifice, is proved remarkable by the healthy condition of the inmates, and the almost total absence of sickness amongst them. In truth, the only part of the building that wears a deserted aspect is the hospital, which however, is a model of neatness and scrupulous cleanliness. The children have, of course, had their share of the maladies incident to juveniles: they run through the usual infantile disorders of measles, whooping cough, and scarlatina; but no better demonstration can be afforded of the skill, care, and attention with which the medical officer, the matron, and her assistants, perform their duties, than the fact that for the past 14 years not a single death has occurred in the establishment. This desirable result is attained by three important agencies—pure air, wholesome diet, and healthy and invigorating occupation. Every apartment in the building, from the kitchen to the dormitories, is spacious, clean, and well ventilated. Each girl is provided with a separate bed. The bedrooms are clean and airy, communicating with and adjoining the apartments of the matron and her assistant. The bedding, the walls, and the very floor are accurately neat and clean—a result obtained by the system of the establishment, by which each girl is required to make her own bed, take charge of and

*We take this article from the *Dublin Express*, and commend it to our readers as an admirable illustration of the practical operation of Masonry in a field suited to its genius and influence, and where both are employed to the greatest advantage — *Ed. Mag.*

keep in repair her own clothes, and take her turn in washing and arranging the bedrooms. The lavatory (a separate apartment) is conveniently provided with the requisites with which each girl, even the youngest, is required not to "adore, with head uncovered, the cosmetic powers," but, what is far better, to keep her person perfectly clean, her hair and dress neat, and to acquire those habits of tidiness and order without which personal beauty and intellectual accomplishments lose half their attractions. The refectory is a spacious and comfortable apartment, adjoining the kitchen, and communicating therewith by an aperture through which viands and dishes may be removed with great saving both of time and trouble. Every part of the building is thus kept with the most careful attention to order and system. The schoolrooms, of which there are two, one for the elder girls and the other for the younger, might well furnish examples worthy of imitation in many a fashionable academy. From their entrance into the institution, habits of order, neatness, and self-dependence are inculcated and enforced. Even the youngest girl is required to make her own bed, to keep and repair her own clothes and wait on herself at all times. As soon as she is of sufficient strength, she is required to assist in kitchen and laundry, and even to wash out the rooms, and to discharge those various domestic duties, the performance of which is essential to the comfort of a household. No excuse save that of illness is allowed; nor is the least difference made between one child and another. The daughter of the *quondam* wealthy merchant who had been ruined by over speculation—the child of the aristocratic country gentleman, who perhaps had been stripped of his possessions by an adverse lawsuit—is given the same education of heart, head, and hand, as the offspring of the humblest individual who ever wore a Masonic Apron. To make any difference between one child and another in this respect would not only be a manifest injustice, but would render it impossible to preserve either the discipline of the school or the equality and affection which subsist among the girls. Sometime since, the parents of a girl, once affluent, but reduced by series of reverses to poverty, died, leaving their daughter utterly destitute. Having been admitted into the institution, she for the first few days positively refused to make her own bed, or to perform for herself those offices which in her parents' lifetime, had been discharged for her by servants. The poor girl had yet to learn that the truest independence is that of self-dependence, and that the surest way both to acquire and to enjoy prosperity is learned from the lessons which adversity teaches. For three days she remained stubborn, but eventually the firmness, patience, and gentleness of the matron prevailed, and she ultimately became one of the most tractable and best conducted girls in the school. It may here be observed that corporal punishment is never resorted to in the institution, yet the perfection with which discipline is maintained and obedience enforced would be inexplicable to those who do not understand what Chalmers has so well described as "the omnipotence of loving-kindness." These details, and the recital of such homely occupations as those in which the inmates are engaged, may excite a smile; but their importance, as conducive to the usefulness, and consequent happiness of the girls in after life, is not to be appreciated lightly. For precisely in these qualifications, girls brought up in charitable institutions are usually most deficient. Who, that has observed the inmates of the female wards

of some workhouses, can avoid perceiving how lamentably ignorant they are of the commonest domestic duties? Nor is the case much better at the opposite extremity of the social scale, for even in the fashionable boarding-school it will be often found that habits of self-dependence, neatness, and the "household virtues" which give every-day life its charm, cheer the domestic hearth, and shed light on the path of the obscure, are too much neglected. In this institution not only is the performance of domestic offices enforced, but the culture of the intellect and the tastes is not neglected. Besides the rudiments of English education they are taught singing; and even the pianoforte. Their household work over, each girl, before afternoon, is ready to take her place in the schoolroom. What a contrast do they present to the inmates of the workhouse! Neat and clean in appearance, plainly, but not ungracefully attired, with happy countenances and cheerful tones, they are ranged, not in silent, listless groups, nor with pale and stunted forms, evincing, in their prematurely aged countenances, the seeds of scrofula and consumption; their rosy faces and happy looks bespeak the care and attention bestowed upon them. They exhibit neither the stolid stupidity nor the meanness and cunning so often found in children who have been supported in charitable institutions. They can sing a few snatches of song and play an air or two upon the piano with correctness and melody. The visitor can hardly help asking could these be the same girls who in the morning were on their knees busy with scrubbing-brush and dust-pan; and when answered, as he assuredly must be, in the affirmative, it furnishes a proof of the possibility of a girl's being educated, and accomplished, and at the same time active, useful, and happy.

Some of these girls, were their history known, might furnish many an interesting episode in real life. It is not many years since a trader, who had by his own exertions managed to support his family in a position of respectability, died, leaving his widow, with nine children, utterly bereft of support. Through the intervention of some friends, a situation was obtained for the mother, and she proceeded with her family to Dublin in order to enter on her post. But the cup of her misfortune was not yet full, and a still sorer calamity was about to fall upon the unhappy children. The very day of their arrival in Dublin, as the mother was descending a flight of stone steps, her foot slipped and she sustained injuries which, after some days' suffering, terminated in her death. Of the bodily and mental anguish which this poor woman endured, racked by a painful disease, and with mind torturing itself by the variety of its sad forebodings as to the fate of her orphan children, few can form any idea. But on looking over the deceased's papers, the Masonic certificate of the father of the children was found. This discovery led to their being assisted by some members of the Masonic body. Two of the girls were eventually taken into the school, and provision was made for the others. The two girls who were inmates of the school have since been both respectably married.

Among the girls who from time to time have been trained up in this estimable institution, a considerable proportion are daughters of men who once filled respectable positions in society, some were even in affluent circumstances and highly-connected. Some years ago a gentleman, the proprietor of one of the most extensive estates in Ireland, lost it through railway speculations, and died,

leaving a daughter in the deepest poverty. He had fortunately been a Mason for several years previous to his death, and through the assistance of some Masonic friends the girl was received into the school. A bandmaster in the army, a member of a highly respectable family, died, leaving a widow and two girls penniless. The mother emigrated to a distant colony, where she obtained a situation and sent a remittance to her children to enable them to join her. The passage-money had been paid, and the girls were in readiness to start on their long voyage when a letter came, announcing the death of their mother. They were left thus completely destitute, but their father having been one of the Masonic body, the girls were received into the establishment, and they are now both married to men in comfortable circumstances. It not unfrequently happens that those who have been inmates of the school testify in after life their grateful sense of their obligations to the institution by becoming subscribers. A girl was not long since sent to a situation in Australia, and she last year sent as a mark of her gratitude a liberal subscription to the school, with the intimation that it would be continued annually.

Free admission is given in the Institution to the orphans of soldiers who have been Masons. It is a singular fact, that though several institutions exist, and in particular one noble establishment—the Royal Hibernian Military School—for the support and education of sons of soldiers, not one institution in Ireland opens its doors to the orphan daughter of the military man. To the ladies this school appeals with peculiar force. It may not be generally known that in many cases institutions which have been founded for the support and training of girls have not answered the expectations of the founders, the girls not turning out as well as was hoped and anticipated. That this failure has in every instance arisen from some defect in the management, is shown by the perfect success of the Masonic Female Orphan School. The female orphan has, indeed, claims of peculiar force on the charity and kindness of all who can assist her, for, in addition to all the distresses to which boys are subject, she has to withstand temptations to which they are exposed; and who are so qualified to sympathize with, and extend their assistance to their poorer sisters, as that better portion of mankind without which it has been said “the commencement of life would be without succor, the middle without pleasure, and the end without consolation?”

MASONRY AND LOYALTY.

A TRUE Mason is a true patriot, and will be true to his government. In an address delivered by Albert Pike, three years since, in New Orleans, he said :

“It is not the mission of Masonry to engage in plots and conspiracies against the civil government. * * * It does not preach sedition nor encourage rebellion by a people or a race, when it can only end in disaster or defeat; or if successful, in bloodshed and barbarism. * * * It frowns upon cruelty and a wanton disregard of the rights of humanity, and it is alike the enemy of the mob and the autocrat; it is the votary of liberty and justice.”

Had all Masons, north and south, been true to these teachings, the calamities of civil war would have been avoided, and Albert Pike would not now be en-

gaged in the diabolical purpose of arming the fierce and bloodthirsty savages with tomahawk and scalping knife to carry desolation and death to our homes and firesides, and to destroy the Government that has so long fed and protected them. When Masons in high standing, who are regarded as lights in the Order, thus by their example give the lie to their teachings and the precepts of the Order, it is fit and proper on occasions like the present, and in a report of this character, to apply the corrective, and exemplify to all what principles govern the true Mason in times like the present.—*G. L. of Dist. Columbia.*

SUPREME GRAND COUNCIL 33°.

THIS distinguished body of M. P. Sov. Grand Inspectors General 33d, "Ancient and Accepted Rite," for the Northern Jurisdiction of the U. S. America, and the Sov. G. Consistory of S. P. R. S. 32d, appendant thereto, held their Annual Meetings in the city of Boston, commencing on the 21st ult., and continuing in session three days.

There was a very large attendance of Sov. G. Ins. General, and Sub. P. R. S., notwithstanding the present distracted condition of our country, and the absence of many members of both of these grades, in the country's service.

The meeting was doubtless the largest of any that has ever been held since the organization of the Council in 1813. As will be seen by the list below, there were nine States, and thirtyeight Bodies represented. A large amount of business was transacted; the best feeling prevailed, and entire harmony distinguished the deliberations. Among the members present were Brethren of eminent ability, of high professional and moral attainments; gentlemen of fine culture; of elevated social position, and distinction in the fraternity. We were particularly gratified to meet with the distinguished Grand Master and Deputy Grand Master of the Grand Lodge of Maine. The former, the Hon. Josiah H. Drummond, who now fills the second office in the Council, has been Speaker of the House of Representatives, and is Attorney General of that State, having, as we are informed, been re-elected to that dignified office, after one term, by a unanimous vote. The Deputy Grand Master, Hon. William P. Preble, is Clerk of the Courts of Maine. Hon. Charles Doe, Judge of the Supreme Court of New Hampshire; Hon. Benjamin Dean, Senator from the Suffolk District, Massachusetts; Hon. Col. Newell A. Thompson, of Boston; F. G. Tisdall, Esq., Editor of the Saturday Courier, New York; Joseph D. Evans, Esq., Past Grand Master of the Grand Lodge of New York, and Rev. D. B. Tracy, D. D., Chaplain of the 1st regiment Michigan Engineers and Mechanics, were also welcomed, and took active parts in the deliberations.

The Supreme Council was opened at the hour named in the Constitutions, viz. 10 o'clock, A. M., on Wednesday—the Puiss. Lt. Grand Commander presiding. The divine blessing was invoked by the Ill. and Rev. Br. Albert Case.

There were present as officers—

- Ill. K. H. Van Rensselaer, of Ohio, M. P. Lieut. Grand Commander.
- Ill. Chas. W. Moore, of Boston, as P. Lieut. Grand Commander.
- Ill. Winslow Lewis, M. D., of Boston, G. Sec. Gen. H. E.

- Ill. Rev. Albert Case, of Boston, Ass. G. Sec. Gen. H. E.
 Ill. William Parkman, of Boston, G. Treas. Gen.
 Ill. C. R. Starkweather, of Illinois, G. Minister of State.
 Ill. William S. Gardner, of Massachusetts, as G. Marshal.
 Ill. John Christie, of N. Hampshire, G. Master of Ceremonies.
 Ill. Gen. A. B. Thompson, Maine, as G. St. Bearer.

A fraternal letter was read from Ill. Ammi B. Young, Architect in the government service at Washington, regretting that his duties prevented his being present with us, and resigning his station as G. Capt. of the Guards. The resignation was accepted and the Hon. Benjamin Dean was subsequently elected to that office.

The Ill. Pasi M. P. G. Com. J. J. J. Gourgas, and Ill. Judge Archibald Bull, of New York, were excused for their absence, on account of ill health.

Ill. Br. H. A. Johnson, M. D., of Illinois, Medical Director of that State, and Ill. Br. Young, of Washington, were also excused on account of positive engagements in the government service.

The decease of the late Ill. Charles Gilman was announced in a very feeling manner, and a Committee, of which Ill. Winslow Lewis, M. D., G. Sec. Gen. was chairman, was appointed suitably to notice the sad event, and subsequently the Ill. Br. Lewis presented the following, which was unanimously adopted:—

Resolved, That the Supreme Council of the Northern Jurisdiction, U. S. A., have lost, by the death of the late Hon. Charles Gilman, of Baltimore, Sov. G. Ins. Gen. 33d, one, second to none, as a christian gentleman, a valued citizen, and as a Brother of the Order. Dignifying every station in life to which he was called, he has left the firm assurance, that he has been translated to purer joys above—an undying existence of happiness forever.

Propositions from several distinguished Sub. P. R. S. 32d, to be elevated to the grade of Sov. Ins. Gen., were received and duly acted upon.

The Reports of Deputies A. B. Thompson, of Maine, John Christie, of New Hampshire, N. H. Gould, of R. Island, and William S. Gardner, of Massachusetts, were received and read and ordered to be printed with the minutes.

The following testimonial of respect was presented by Ill. Br. Lewis, G. Sec. Gen., and unanimously adopted:—

Resolved, That this Supreme Council, recognizing with gratitude the long-continued and valuable services of their Ill. and venerable Brother, Past G. Commander J. J. J. Gourgas, would express their sympathies for the illness which detains him from their presence, and would herewith add their high consideration for all that he has so long and faithfully done in its behalf, and their prayers for his health and happiness.

A fraternal letter was read from Ill. William B. Hubbard, of Ohio, and placed on file.

A Charter was granted to Maine Consistory, at Portland, previously working under a Dispensation.

Charters were also granted the Lodge, Council, Chapter and Consistory, under Dispensations, at Detroit Michigan.

Dispensations were given for the re-organization of the Lodge, Council and

Chapter, in the city of New York. Other Bodies were, by vote, allowed to change their names.

The Ill. William P. Preble, of Maine, and Ill. D. B. Tracy, D. D., of Michigan, were elected active members of the Council. And the latter was appointed and confirmed Deputy for Michigan.

The Supreme Council proceeded to the election of M. P. Sov. G. Commander, and the Ill. K. H. Van Rensselaer, P. Lt. G. Commander, was unanimously elected and installed into that dignified office.

Hon. Josiah H. Drummond, Representative from Maine, was unanimously elected as Puiis. Lt. G. Commander, and was duly installed into the office by the M. P. G. Commander.

Minutes of the Proceedings of the Sov. Consistory and the minutes of the Council were read and approved, and the Council was closed to meet at Boston, in Annual Session, on the 3d Wednesday in May, 1863.

THE SOVEREIGN GRAND CONSISTORY.

The Sovereign Grand Consistory was opened at 12 o'clock, M., on Wednesday.

Ill. Gen. A. B. Thompson, President, Grand Commander presiding.

Hon. J. H. Drummond, as 1st Lt. G. Commander.

Rev. D. B. Tracy, D. D., as 2d Lt. G. Commander.

Hon. Heman Ely, as G. Minister of State.

Winslow Lewis, M. D., G. Keeper of the Seals and Archives.

Rev. Albert Case, Assistant Keeper of the Seals and Archives.

N. H. Gould, G. Chancellor.

F. G. Tisdall, as G. Master of Ceremonies.

William S. Gardner, as G. Expert Introducer.

Rev. C. H. Titus, as G. St. Bearer.

Edward P. Burnham, G. Capt. of Guards.

Theodore Ross, as G. Hospitalier.

Eben F. Gay, Steward and Sentinel.

The usual Committees were appointed and the business, which will be reported in the official Proceedings, was transacted with the utmost good feeling. The Reports were able and interesting, and together with the Returns, show the Ancient and Accepted Rite within the Jurisdiction to be in a healthy and prosperous condition.

The officers were elected for the current year, and inducted into their several stations.

They are as follows, viz. :—

Gen. A. B. Thompson, Maine, President, Grand Commander.

Joseph D. Evans, New York, 1st Lt. G. Commander.

Peter Thatcher, Ohio, 2d Lt. G. Commander.

N. H. Gould, R. Island, Minister of State.

Hon. N. A. Thompson, Massachusetts, G. Chancellor.

J. D. Dennis, R. Island, G. Master of Ceremonies.

William S. Gardner, Massachusetts, G. Expert Introducer.

Heman Ely, Ohio, G. St. Bearer.

F. G. Tisdall, New York, G. Hospitaller.

We append a list of the names of Inspectors General and Representatives of Subordinate Bodies as recorded in the minutes of the Consistory, with the names of the States they represented :—

MAINE.

Gen. A. B. Thompson, President, Grand Commander.

Hon. Josiah H. Drummond, Grand Master of the G. Lodge, Ex-Speaker of the House of Representatives, and Attorney General.

Hon. William P. Preble, Deputy Grand Master and Clerk of the Courts.

Edward P. Burnham, Barrister at Law.

NEW HAMPSHIRE.

John Christie, Esq., U. S. Navy.

Hon. Charles Doe, Judge Supreme Court.

MASSACHUSETTS.

Hon. Maj. Gen. William Sutton.

Winslow Lewis, M. D., Past Grand Master of the Grand Lodge.

Charles W. Moore, Esq., G. Secretary.

Hon. Col. N. A. Thompson.

Nathaniel B. Shurtleff, M. D.

Charles A. Davis, M. D.

Rev. Albert Case, Asst. G. Sec. Gen.

Joel Spalding, M. D.

Ruel W. Lawson, M. D.

John McClellan, Esq.

Hon. Benjamin Dean.

William Parkman, Esq., G. Treasurer Gen.

C. C. Hutchinson.

W. F. Salmon.

F. C. Raymond.

Eben F. Gay.

RHODE ISLAND.

N. H. Gould.

Rev. C. H. Titus.

J. D. Dennis.

Russell A. Dennison.

NEW YORK.

Joseph D. Evans, Esq., Past Grand Master of the Grand Lodge.

F. G. Tisdall, Esq., Editor of the Saturday Courier.

PENNSYLVANIA.

Consistory, &c, at Pittsburg, by K. H. Van Rensselaer.

OHIO.

Hon. Heman Ely.

Theodore Ross.

ILLINOIS.

C. R. Starkweather, Representative of Mexican Council.
Robert H. Foss.

MICHIGAN.

Rev. D. B. Tracy, D. D., Chaplain 1st regiment Engineers and Mechanics.

GRAND LODGE OF CANADA.

[From the Report of the Committee on Foreign Correspondence of the Grand Lodge of Pennsylvania.]

SINCE our last report, the Right Worshipful Grand Lodge of Canada has transmitted to us, the Proceedings of her Fifth Annual Communication, together with those of four Special Communications. We have carefully examined these Proceedings. We now repeat, all that we have heretofore remarked on the question of the sovereign jurisdiction of a Grand Lodge, and the opinion expressed in regard to the conflict of jurisdiction between the so called Grand Lodge of Canada and the Right Worshipful Grand Lodge of England. These pre-expressed opinions we now refer to, only, that the Masonic principles we endeavored therein to maintain, may not be lost sight of in our present view of the subject. A Grand Lodge cannot be entitled to recognition as a Masonic sovereignty, until her Masonic authority is supreme over her territorial limits. The evidence of such supreme undisputed right, is to be found as any like fact. There cannot be two kinds of proof, a greater or lesser degree of proof. The fact must be undenied. No hypothesis will be permitted to sustain a deduction, or nurture an induction equivalent to such fact, or to be substituted for it. It is, or it is not. There must be a common, universally acknowledged standard by which to try the elementary ingredients constituting the fact, and hence the fact itself. The principle involved is vital to Masonry. It is fundamental. It is the inner life of Masonic existence. How then can there be a difference of opinion as to the existence and reality of such a fact. Until it exists, there can be no such Masonic organization as can only rest on such a basis. This fact and this organization co-exist. The Grand Lodge of Pennsylvania could not recognize the Right Worshipful Grand Lodge of Canada, so long as there was an open, notorious, admitted conflict between so-called Grand Lodges in the territory of Canada, [East and West under the one term.] While both claimed obedience and allegiance from subordinate Lodges neither was supreme nor sovereign. Your Committee felt it was best to wait quietly until the Brethren in Canada settled their own domestic grievances or differences, and not prolong or postpone such adjustment by strengthening either by becoming partizans in the controversy. We so advised the Grand Lodge of Pennsylvania. She approved the recommendation. Precisely as your Committee intimated, the Brethren in Canada, competent and anxious to attend their own business, succeeded.

Your Committee find by the address of Right Worshipful Grand Master, Brother William Mercer Wilson, delivered to the Grand Lodge of Canada, on his installation, that he proclaims the fact, "that during the year that has now passed away, nothing has occurred, either to mar our harmony or to interrupt our peaceful progress. I am sure that I can but express the feelings common to every member of this Grand Body, when I say that to God, and to Him alone, are we indebted for the peace, happiness, and prosperity, which have thus far attended our efforts and blessed our labors; with grateful hearts and due solemnity, we would therefore earnestly entreat our common Father to continue to us His protection, blessing and guidance." * * * "I must therefore, only say, that I have reason to believe, that the Canada Craft was never in a more pros-

perous or happy condition than it now is." * * * * * "Honored abroad, advancing at home, free from all disturbing or counteracting influences, the sheen of its glory undimmed by any cloud of discord, it is surely the time to remember those who are called to suffer, to wipe tears from sorrowing eyes, and to shed the beams of hope on despairing hearts, to rise a monument of our gratitude, and to devote it to God and to distressed Brethren." This is the true spirit of Masonry. Language could not more unmistakably proclaim a united Brotherhood, a peaceful fraternity, an undisturbed harmony, a Supreme Grand Lodge. Taking then, this broad and unqualified announcement of the fact, that no "disturbing or counteracting influences" exist in the Grand Lodge of Canada, to "mar our harmony" or "interrupt our peaceful progress," the fact exists that its Masonic and geographical jurisdictions are co-extensive and co-existing. This, thus asserted fact, is undenied. We rejoice that it is so. We rejoice that the Craft in Canada have settled their differences without recourse to any proffered unasked assistance. We joyfully and sincerely welcome them into the sisterhood of supreme Masonic sovereignties. Finally, we most respectfully suggest to them to forget the things that are behind, and press forward with steady and cautious steps, sustaining the landmarks, adhering to ancient principles, guarding the traditions, repelling minor innovations, and teaching Masonic truth by the unmistakable light of true Masonic knowledge.

Obituary.

HON. BROTHER GOLDSMITH F. BAILEY.

At the Regular Communication of Aurora Lodge, at Fitchburg, Mass., on Monday evening, May 12, after appropriate exercises on the death of Hon. G. F. BAILEY, who was a member of the Lodge, the following preamble and resolutions were unanimously adopted:—

Whereas the Supreme Architect of the Universe has been pleased, in his wisdom and mercy, to remove our worthy and much beloved Brother, the Hon. GOLDSMITH F. BAILEY, from the cares and trials of earth, to meet Him in the Grand Lodge above, where toil and pain shall cease,—Therefore be it by us

Resolved, That we deeply mourn the departure of our worthy Brother, the late Hon. Goldsmith F. Bailey, whose high integrity of character commands the respect of all who enjoyed the happiness of his friendship while living, and for whose Masonic faithfulness, the members of Aurora Lodge will fondly cherish his memory in death.

Resolved, That in the demise of our worthy Brother, the community has lost an exemplary citizen, the legal profession a bright and shining light, the Commonwealth a true and faithful Representative in Congress, society a social friend, and Masonry one of its most endeared members.

Resolved, That we tender our warmest sympathies to the family and friends of our deceased Brother, and would especially commend them to Him who has promised to be a father to the fatherless, and the widow's God, and ask permission to mingle our grief with theirs, over our lost and loved Brother.

Resolved, That as a token of respect and esteem for our Brother, and as a faithful testimonial of our grief at his loss, the Jewels and Furniture of the Lodge be draped in mourning for the space of thirty days.

Resolved, That a copy of this preamble and accompanying resolutions, be furnished the bereaved family, placed upon the records of the Lodge, and published in the Masonic Magazine.

MASONIC CHIT CHAT.

GRAND ENCAMPMENT OF VERMONT.—We are gratified to learn that the Grand Commandery of Vermont has rescinded its recent secession resolutions and returned to its allegiance to the Grand Encampment of the U. States. This is right. If any State Grand Encampment becomes dissatisfied with its connection with the Supreme Body, the proper way for it is, to make its dissatisfaction known at the fountain head, and ask to be relieved. The rebellion in a neighboring province a few years ago, when certain Lodges undertook to throw off their allegiance to the supreme head, has left a bad precedent; and although we ought not, perhaps, to complain when our own 'chickens come home to roost,' yet we hope not to see that precedent followed by American Masons, in any branch of the Order.

MAINE. The Grand Lodge and the other Grand Masonic Bodies of Maine, held Annual Communications at Portland the last month. The attendance on all the bodies was large. Nearly all the Lodges in the State were represented in Grand Lodge, and a large amount of business was transacted. The following officers were elected for the ensuing year—Josiah H. Drummond, Portland, Grand Master; Wm. P. Preble, D. G. M.; David Bugbee, S. G. W.; T. K. Osgood, J. G. W.; Moses Dodge, G. Treas.; Ira Berry, Portland, G. Secretary.

The officers (elected) of the Grand Chapter, are—John J. Bell, Carmel, G. H. Priest; A. J. Fuller, D. G. H. P.; Stevens Smith, G. K.; Timothy J. Murray, G. S.; Oliver Gerish, G. Treas.; Ira Berry, Portland, G. Secretary.

GODDESS'S LADY'S BOOK for June is as rich and varied in its contents and embellishments as its predecessors. We hope all our lady friends are subscribers to it. It is worthy of their patronage, and should be liberally sustained by them, for their own sakes, and for the sake of the estimable lady who presides over its editorial department, and who has done so much for the culture and education of the female mind and character.

CENTENNIAL CELEBRATION AT PORTLAND, ME. The One Hundredth Anniversary of the establishment of Portland Lodge, and of the introduction of Freemasonry into the State of Maine, will be celebrated at Portland, on the 24th inst. The arrangements will be on an extensive scale, and it is expected and hoped there will be a general attendance of the Fraternity from the neighboring States.

☞ The Grand Lodge of the Netherlands has decreed that Diplomas may in future be granted to Entered Apprentices and Fellow Crafts; and authorized such a construction of the law which provides that no one under twentyone years of age can be initiated, as that the "sons, sons-in-law, and grandsons of Freemasons may be initiated at the age of eighteen;" and this privilege is also extended to *adopted* sons. They do many queer things in Masonry, on the continent of Europe. The practice of initiating the *sons* of Masons at eighteen, is not a new one; but the extending of the privilege, as above, is not only unmasonic, but we believe entirely new.

EARLY CEREMONY OF INITIATION.—Before we had our ceremonies so fully developed, as at present, how was the initiation of Masons performed?—A. R. [All the oldest authorities, that is, Charges and Regulations, require that at the admission of a new Brother, those charges should be read to him. He was then called upon to swear to them and the Brethren making him, communicated in the best way they could, the secrets, signs, &c., and any information they thought likely to be useful. The ceremony was, no doubt, extemporised, according to the ability of those granting the degree]—*Lon. Mag.*

☞ Freemasonry has existed in Persia for some time. There were several Lodges to which the foreign ambassadors and others belonged. But a few months ago the Shah issued an edict—why, nobody knows—declaring Freemasonry henceforth forbidden in his dominions.

The three senses of *hearing, seeing and feeling* are the chief sources of Masonic knowledge.—*Oliver.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

JULY 1, 1862.

No. 9.

PROPOSED NATIONAL MASONIC CONVEN-
TION.

We think the time, if not already come, is near at hand, when a Convention of Representatives from all the Grand Lodges of the United States,—North and South, East and West,—may profitably be held. And we should hail with joy, and aid, to the extent of our ability, any proposition, emanating from either of our Grand Lodges, or other responsible source, having for its object an assemblage of Masons such as is here suggested. But we should at the same time look forward to the meeting itself, and to the preliminary measures that must give shape and color to its whole organization, deliberations and deeds, with very anxious and solemn feelings. Such a Convention, if it prove, as we trust it would, a success, would be, in its results, an inestimable blessing to our country, not for the present only, but for future generations. Its results would indeed be, in the very best and highest sense, “an everlasting possession.” We will not contemplate the effect of its being a failure, for we feel assured it *could not* and *would not* fail. In such a cause, undertaken from such good, and generous, and patriotic motives—a cause that commends itself so emphatically to every Christian, every Masonic heart—Richelieu’s inspiring motto would be ours—

“There’s no such word as fail!”

What we have already said will suffice to show that we are not looking forward to the mere fact that a triennial meeting of the Grand Chapter and Grand Encampment of the United States is to be held, a few months hence, either at Memphis, as was originally proposed, or at New York, as

has been more recently, and in our judgment unfortunately, suggested. At such a time as this, the mere event of such a meeting is a matter of comparatively little interest to us, if its discussions are likely to be devoted to the "esoteric" subjects of ordinary times. It is with the grand purposes and objects that must, as a matter of the most obvious duty to Humanity, to our Order, and to our Country, occupy the first and foremost place in the deliberations of the proposed Convention of Grand Lodges, that we are now concerned.

Those purposes and objects may all be expressed under one grand heading—*The duty, mode, and means of applying the balm of Freemasonry to the healing of the country's rankling wounds.*

Although we have endeavored to show in more than one recent article the power which our Brotherhood possesses for the performance of this work—a work so benign and blessed that there is neither presumption nor profanity in designating it as divine—it may not be unwise or unnecessary very briefly to revert to some of the facts previously demonstrated. At the present moment in all the States of the Union (in which number we include in a less degree those that have been baffled in their mad and wicked attempt to sever the holy bond of that Union,) FREEMASONRY numbers its Brethren by thousands, and these, not men of an inferior class, but, for the most part, men of intelligence, of respectable, and often high social position, and of thorough integrity of character. This is no vain or empty boast, suggested by a love of our Order more ardent than wise: it is a great, living fact, and a most momentous one! When we look at it, in combination with the cognate and collateral circumstances of the remarkable zeal, order, and efficiency which have, for several years past, so markedly grown up in the organization and working of the regular Lodges in every direction, and the recent rapid creation and extension of the Lodges in the army, the beneficial effects of which have already even surpassed our anticipations, we feel that it would almost be impossible, at such a national crisis as the present, to over estimate its importance.

Our Order in these States was comparatively small in numbers, and insignificant in influence, when Lafayette wrote respecting it those memorable words, whose truth was acknowledged at the time by all:—"The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and happy form of government." If, as was acknowledged, it was *then* "an important pillar of support and union," it is *now* one of the strongest and most important of all the pillars, by which the lofty dome of the American Republic is supported. The warmest lovers of our Republican Institutions are bound to confess that the weakness of those Institutions lies in the want of conservative, and, if we

may so use the word, "humanizing" elements. In a Republic, where the humblest may aspire to the highest office, and where all offices, instead of being held as in the European Tyrannies, within the hard and selfish grasp of a favored order, are open to the competition of all, politics becomes, not merely a general employment, but an all-powerful, all-pervading passion: and, like all absorbing passions, is apt to sweep away the softer feelings of the heart, the humanizing charities on which the happiness of communities, as of individuals, so immensely depends. Thus, in public life, the rivalry and passions of party-politics become the rule; love and charity, "good will to men," the exception. On all sides, wherever we may glance around the political horizon, we shall see the former towering high aloft as a proud public monument, while we may count ourselves happy, if we always succeed in discovering the latter—as sweet but lowly flowers—decking and making fragrant the lowlier and more retired spots of the great national landscape. Now, in MASONRY we find the precise opposite to this. *Here* the rule is more than reversed; for while CHARITY and LOVE are raised to the very highest place of honor, party-politics, and the fierce passions they excite, are absolutely and unconditionally excluded. Neither this prolific source of the jealousies and antagonisms of public life, nor that other no less productive one of sectarian animosity in religion, is ever, or can be, permitted to profane by its distracting presence the truly Catholic Temple of the Masonic Lodge.

As the Eastern worshipper reverently puts off the sandals from his feet, before he presumes to enter the mosque of his religion, so is each true Masonic Brother bound, by the most solemn obligations, to put away from him—to purify his heart and temper from every stain of the passions and irritations, which contact with the world and the war of human interests, may have left upon them, before he dares come into the Temple dedicated to the Divine Principles of Charity, Beneficence, Honor to God, and Love to Man! He leaves behind him the fanaticism and fury with which society at large is so grievously distracted, and bows his heart to the spirit of FRATERNITY, which says, in tones of command to him, and every Masonic Brother—

" In frankness and in fairness
Go forth and reap the earth!—
Its richness and its rareness,
Its more than money's worth;
Go forth, and win from others
Their honor and their love,
By treating them as BROTHERS
And the sons of God above!

For in that brighter sequel
 To which our beings tend,
 At last we shall be equal
 In One Redeeming Friend !
 And He who made us Brothers,
 Our Lord and Brother too,
 Hath gone before the others
 To prepare for them and you !"

Does it follow then, because Masonry thus ignores party-politics and such other sources of social and public strife, and is bound to devote its homage and its care to these principles of Fraternity and Humanity, that it is thereby precluded from interfering in any way, or attempting to exercise any influence over the progress and issue of such a dire civil contest as that in which our country is now engaged? Certainly not! far from it. On the contrary, it is bound by its very leading principle of Human Brotherhood to endorse and adopt the noble sentiment of the Roman dramatist—" *Homo sum ! humani nihil a me alienum puto !*"—(I am a man, and therefore esteem nothing pertaining to humanity foreign from my care.) What immensely increased force does this sentiment acquire in our case, where the lives and fortunes of millions of men—our fellow-countrymen and Brothers, and the future welfare, happiness and power of America—are at stake !

The sphere of our action as Masons, however, is very clearly marked out. It is no part of Masonry, or Masons, to attempt to interfere in the political and military direction of these unhappy events. Submission and loyalty to the duly constituted authorities of the land is, as we have often shown, one of the essential principles of our Order. To those authorities, therefore, must all the direction and management of these public duties be left. But the sphere of lawful action still remaining for us will not only be ample enough to give exercise to all our energies, but to acquire for us and our Order an enduring heritage of gratitude and glory, if we shall successfully perform the duty it presents.

So far as the deadly struggles of vast armies on the battle field are concerned, this Rebellion is plainly approaching its end; and, in a few months more, there is every reason to believe, that, for all the practical purposes of National honor and power, the UNION will be restored and established from Maryland to Texas, from Kansas to Florida, as firmly and effectively as it exists to day in Massachusetts and New York. While, however, we entertain this hope and belief, we are by no means so sanguine as to anticipate, that perfect peace and Union are to be speedily restored. Every principle of human nature, no less than all that we know of the tone of feeling in the South, forbids the cherishing such a hope.

Passing by unnoticed, or looking forward to the conclusion of, that guerilla warfare, which will doubtless succeed for a time the vaster and more regular strife of embattled hosts, no thinking man can fail to perceive, overhanging the horizon of our country's Future, a dark threatening cloud of alienation and mourning and revenge—mourning for the loved ones lost, and deep, stern longing for vengeance on their slayers. It is not just at the conclusion of a civil struggle, at whose magnitude and fierceness the world has looked on amazed, that those who have suffered defeats and losses can be expected to remember or act upon the calm teachings of Bacon, as given us in his well known essay, beginning, "Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out." No one that knows any thing of the human heart can flatter himself with the belief that the feelings of animosity and revenge will be easily or speedily eradicated from the hearts of the survivors and sufferers of this Rebellion: and yet it is only by such an eradication, by such a thorough healing and cicatrization of these painful wounds, that the Union and social happiness of our country can be really and permanently restored.

Surely then there is a noble field presented to the ambition of the Brotherhood of Charity and Mercy! What other body or organization is in every way so eminently fitted to enter upon it with success? To make our remarks more practical—this unhappy Rebellion has, as is too well known, not only divided, for the time being, the Government and the Churches of the country, but also the Masonic Order, or rather its leaders; for we have good reason to believe that large numbers of our Southern Brethren have, from the first, deeply deprecated the attempt to dissolve the Union, and to dishonor the good old Flag. Keeping then carefully aloof, as we ever have done, from all party-politics, or interference with the lawfully constituted authorities of our country, let it be our aim and effort by all just means to endeavor to build up the breach—to effect a thorough reconciliation between the Northern and Southern Brethren of our Order—to bring back, in all its happy integrity, that mutual feeling of Brotherly affection, which some three years ago, first at Richmond and then at Bunker Hill, prompted and inspired the generous cordiality, with which, at the meetings of the Knights Templars, South greeted and welcomed North, and North South.

This, we are well aware, will be no easy task, even while making full allowance for the large number of loyal Brethren in the Southern Lodges, but all the more glory will accrue to us, as men and Masons, if we succeed in accomplishing it, as with the help and blessing of the Great Architect of the Universe and Divine Source of Brotherly Love, we will! We

shall have accomplished the task, so inspiring to every Masonic heart, of restoring perfect peace and unity to our Order, and we shall also have established our title to that meed of praise so eagerly desired by the best and bravest of the citizens of Rome, in Rome's best and purest days, who knew no greater glory and richer reward, than to be saluted by the Senate and People as "having deserved well of their country:" "de republicâ memisse optime," is the boast of Cicero, the Roman Orator, and "Cæsarem imperatorem benè de republicâ meritum," is the cherished claim of Cæsar the Roman General; and "we have deserved well of the American People and Republic," shall no less justly be inscribed on the records of our Order, if we shall succeed in effecting that thorough reconciliation in the Masonic Body of the Union at large, to which we have referred. For numerous and widely-diffused as we have shown our Brotherhood to be throughout all the States of the Union—consisting no longer of isolated Lodges here and there, but reckoning its members by thousands—it is easy to see what a mighty, reconciling, soothing influence such a vast and effective organization as this, animated by, and founded upon, the very principle of Brotherly Love as its corner-stone, is calculated to exercise over the whole surface of society, North and South, once its two great sections can be brought to act in entire harmony! Each Lodge, nay! each individual Brother, will then become, in his own community, a centre-pivot of Union, a pioneer and preacher of forgiveness and reconciliation, and we and they will have good cause to exclaim with grateful hearts

God be thanked that we and others,
Masons North, West, South, all round,
Thus have sought to love as BROTHERS,
AND THE GOOD WE SOUGHT HAVE FOUND!

The proposed Convention will, if prudently arranged and wisely conducted, as we feel assured will be the case, be the natural and appropriate first step towards the attainment of this most desirable end. The whole public system of our country has combined to establish CONVENTIONS as the great means for eliciting information by debate, and for organizing every great movement. Our Educators, our Scientific men, the Clergy of the several Churches, all hold their Conventions, ordinary or extraordinary, as the circumstances may demand, and it is in Conventions of the people that the President and other great officers of the government are virtually elected. We would express then our earnest hope, that all necessary steps may be taken, promptly and vigorously, not alone to insure the meeting of such a Convention, but also to insure that it shall be numerous attended by the best and wisest of our Brethren in the severa

States. We are heartily, entirely convinced of the immense good that is sure to arise to our country, if the reconciliation so much to be desired, can be speedily effected. We no less firmly believe that this Convention, arranged and conducted with prudence and good sense, will be the means of effecting it—and we therefore appeal to, and entreat, all our Brethren, and especially the officers of the Grand Lodges of the several States, to take the matter into their immediate consideration, and to act vigorously, with a view to rendering the meeting such as it must be in order to realize the grand objects aimed at. In many cases it may not now be possible for the Grand Lodges to meet and deliberate on the subject in time for the action required; but it is quite possible, we respectfully suggest, for each Grand Master and his officers to form themselves into a Committee, and take the necessary steps to secure a good representation of their respective jurisdictions.

Surely we need not dwell upon the qualifications that should be sought in the representatives selected! The Brethren of each Grand Lodge will, we feel assured, be no less deeply and solemnly impressed than ourselves, with the responsibility attaching to every step taken by them in reference to this grand National Masonic Movement, and they will be careful to send to this, OUR TRUE PEACE CONGRESS—Congress of reconciliation and renewed affection—none but Brethren the most eminent for the peculiar virtues of Masonry, above all, of CHARITY—that best and brightest of the Graces—

“That Sun of love alone endowed with power
To bring to bright perfection Love’s sweetest flower:”—

the most eminent also for their wisdom and practical good sense, freed from all taint of extreme or fanatical views; and, moreover, from their intellectual acquirements and social position, the best qualified to represent their Grand Lodges with dignity, as well as effect; in short, the *best and wisest men and Masons* to be found in each jurisdiction.

There are several topics connected with this interesting and all important subject upon which we would gladly dwell, did we not desire to avoid even the faintest semblance of appearing to dictate to our Brethren of the various Grand Lodges; though we believe there are very few of them who would be inclined to suspect us of any such desire, or of being prompted in these remarks by any other feeling than that of the truest and deepest love for our ORDER, our COUNTRY, and HUMANITY at large. We certainly hope, however, to be borne with, while, in conclusion, we would seek most solemnly to impress upon all, and especially those sterner or more impetuous Brethren, in whose hearts indignation for our Country’s grievous wrong has tended greatly to darken the light of Masonic

charity, the duty of FORGIVENESS. We will not dwell further on this topic, but simply conclude with lines that convey a lesson no less adapted to Communities and Nations, than sinning and suffering individual man :—

Brood not on insults or injuries old,
 For thou art injurious too—
 Count not their sum till the total is told,
 For thou art unkind and untrue.
 And if all thy harms are forgotten, forgiven,
 Now Mercy with Justice is met,
 O! who would not gladly take lessons of Heaven
 And learn to forgive and forget?

Yes, yes, let a man, when his enemy weeps,
 Be quick to receive him a friend:
 For thus on his head in kindness he heaps
 Hot coals—to *refuse and amend*.
 And hearts that are Christian more eagerly yearn
 As a nurse on her innocent pet,
 Over lips that, once bitter, to penitence turn
 And whisper "forgive and forget!"

THE CONSERVATORS.

ONE of the unfortunate *dupes* of these *conspirators*, with his ten dollar *exposé* of Masonry in his hand, presented himself as a visitor at the door of one of the Lodges in this city a few weeks since, and was very properly denied admission. Book Masonry, whether by Morris or Morgan, is not, in Massachusetts at least, a passport to Masonic privileges. The visiting Brother, if Brother he were, was from Vermont, and was probably innocent of any intentional fraud. He had been *cheated* out of ten dollars, in the purchase of a book, the possession of which he had been led to believe would be recognized as evidence of his legitimacy as a Mason. The actual and logical effect, however, was to subject him to the suspicion of being an *impostor*, and to cause him to be rejected as such.

An *agent* of this bold Conspiracy, was served in a similar manner by one of our city Lodges, a few weeks before the above occurrence. He was professionally a mercenary vagrant, prowling about the country, and doing the work of one bolder and more disreputable than himself, and was therefore properly refused recognition by the Lodge to which he applied for admission. Massachusetts has no sympathy in common with such people. She regards them as the enemies of Masonry, and she closes the doors of her Lodges against them. Let the authorities in other juris-

dictions follow her example, and the monstrous evil which now threatens them will be averted, and the conspirators consigned to the infamy which is the just penalty of their dishonesty. Let them, on the contrary, (as we are pained to learn one or two of our Grand Lodges have inconsiderately done,) encourage or tolerate the bold and shameless men—we will not call them Masons—engaged in this gigantic conspiracy against the authority of the Grand Lodges, and the consequences will be more disastrous to the character and future welfare of the Order in this country, than any calamity that has ever yet befallen it,—far more so than the Morgan conspiracy, for *traitors* within are infinitely more dangerous, and more to be dreaded than open enemies. We trust this matter will receive the attention of Grand Lodge authorities before the evil becomes too firmly fixed to be easily removed.

THE ORDER IN MISSOURI.

ST. LOUIS, MAY 30, 1862.

Dear Br. Moore—The GRAND ROYAL ARCH CHAPTER of Missouri commenced its Session on Wednesday, 21st inst., and closed on the evening of the 23d, after a harmonious session of three days—fourteen Chapters represented. The following are the Officers for the present year:—

M. E. James Carr, of Paris, G. H. Priest; R. E. Samuel Russell, D. G. H. P.; William Burden, G. King; James F. Gilliam, G. Scribe; John D. Daggett, G. Treas.; A. O'Sullivan, of Springfield, G. Secretary; Com. Rev. W. White, G. Chap.; Josiah Hunt, G. C. H.; T. E. Shepherd, G. R. A. C.

The Grand Chapter recommended that steps be taken to effect a separation from the General Grand Chapter.

The GRAND LODGE of Missouri commenced its Annual Communication on Monday, 26th inst., and closed on Thursday, 29th,—fiftyfour Lodges represented. The utmost good feeling prevailed during the session. The Grand Lodge appropriated over one thousand dollars for charitable purposes.

Your old friends and Brothers Carnegy and Foster, were as usual present, aiding their younger Brethren with their council. Appropriate Resolutions were passed on the death of Brothers Grover, Sharp and Grimsley.

The past year has been a sad one for the Masons, and the cause of Masonry in Missouri. Lodge rooms burnt; Jewels and other property stolen, and the members scattered to the four winds of heaven. When! Oh, when! will this unnatural strife end? It is sapping the life blood of the nation! May God, in his infinite mercy, so change the hearts and understandings of men, that they may be brought to a full sense of the condition of the country, and by lending their influence towards peaceful councils, restore the nation to its former tranquility!

The following are the Grand Officers for the present year:—M. W. George Whitcomb, of Charleston, G. Master; R. W. John H. Turner, D. G. M.; Wm.

N. Loker, S. G. W. ; Samuel Russell, J. G. W. ; John D. Daggett, G. Tress. ;
 A. O'Sullivan, of Springfield, G. Secretary ; Samuel C. Collier, S. G. Dea. ; L.
 W. Mitchell, J. G. Dea. ; A. Stille, G. Tyler.

I am, Fraternally,

A. O'S.

STROLLS AMONG THE WORKMEN.

NO. 13.

"CONSERVATORS."

DEAR BROTHER MOORE—

THERE has been stealthily inaugurated among us, a secret organization entitled "*The Order of Conservators.*" It originated with a person, now its principal officer, whose proclivities for notoriety find a ready vehicle in a mind prolific with artifice and cunning in Masonic financiering. Having this reputation, it is remarkable he should be taken by the hand, received, saluted and otherwise honored by Grand Lodges. The morbid indifference thus manifested by some who are in authority, is augurous of the most lamentable consequences, and forms no small part of the threatened dangers ; it certainly cannot be indulged with impunity. Their secret circulars set forth that, "*The strictest secrecy is to be observed that the Craft at large may know nothing of the organization, nor of its members, nor of the plan on foot.*" The avowed object is, "The dissemination of the Ancient and genuine Work and Lectures of the first three degrees as arranged by Preston, and taught by Thos. Smith Webb." This Work is to be forced into every jurisdiction in this country by the following device :—The Masonic jurisdictions are divided, so that each division shall embrace a Congressional District, represented by one Deputy Chief Conservator, and each Lodge to be represented by one Conservator and two Assistants, making a membership, with the present number of Lodges in the United States, of *fifteen thousand two hundred and fifty*, at the head of which is a CHIEF, who creates them by appointment ! The members are *sworn to secrecy*, and to *obey* the Chief ; as a qualification, they are required to purchase a *Key* to the ritual, and learn the Work as there set forth, and practice it on every practicable occasion, regardless of any mandate to the contrary. In this manner their's is to supercede any other Work which may have been established by the Grand Lodges, until a sufficient number of their members can be secured to the body, to control it in this, and in other matters.

We are not to be deluded in the belief, that this is a chimerical scheme—it has substance and power. As a financial operation it can scarcely be surpassed in magnitude or for lucrativeness, and can be managed with great facility and little expense. The price of the book is *ten dollars* ; its sale to the members alone, will, when the number is completed, yield an aggregate of **ONE HUNDRED AND FIFTYTWO THOUSAND DOLLARS**. The projector of this undertaking has devised very many and various plans to draw upon the liberality of the Craft, and in every case, has, to a greater or less degree, succeeded in inducing their support to it. How far he may have succeeded in securing from those sources more than a livelihood, I am not prepared to say ; nor can there be any particu-

lar cause for complaint, so long as the Craft obtained value received for the investment. He has doubtless labored hard, in his way, for their edification, and though conceived in self-conceit and vanity, may have embarked in those enterprises with no improper motives. But be that as it may, I feel convinced that by his teachings and example he has done more to mislead the Craft, and tarnish the purity of Masonic principles, than any other prominent Mason in the country. He has taken, I conceive, very many liberties with our secret mysteries, usages and jurisprudence, and by his erroneous decisions and opinions, which in very many cases have been indelicately volunteered, weakened the supporting pillars of Masonry very seriously. Whether the pecuniary advantage, in the present case, is the predominant incentive or not, it must prove to be an important auxiliary in prosecuting the undertaking.

It seems to me this party is in very great error in regard to the authenticity of the ceremonial portions of the Work and Lectures, which he is seeking to disseminate, if he is honest in the conviction, that he has them in matter and form as arranged by Preston, and, as he affirms, so taught by Webb. At any rate the generally received history of these degrees, of which he should not be ignorant, leads to other convictions. Webb himself never presumed to give *his* version of the Work as that of Preston, except, probably, in its essentials; it differed from it in many particulars; for instance, the aggregate number of sections of the three Degrees, which Preston had, was reduced from *twentytwo to eight*, and the Lectures curtailed, in matter, fully one half, beside alterations and additional catechetical subdivisions attached to the latter. Indeed it is extremely doubtful whether this **CHIEF** himself has even Webb's original version; I do not believe he has. Brother Fowle was associated with Webb in arranging the system of Work in the year 1795-6; twenty years subsequently Fowle gave them to Bro. Barney, who was noted for his vacillations, as was also Webb. The latter instructed Bro. Gleason, who travelled extensively in the Southern country. We have not yet been informed through which of these channels the present version was received, nor the Craft made satisfied that it has undergone no change since it came into present hands. It is, therefore, a palpable and inexcusable *fraud* to convey the idea, that the Work sought to be promulgated, is the arrangement of Preston and the teachings of Webb. However, the object is not to war against this particular version, though its language and arrangement may not satisfy a fastidious criticism, nor against any particular system becoming of universal practice, but to the mode chosen for its introduction and transmission. It is to pass through the dark labyrinths of hypocrisy, deceit and falsehood, and must wear destructively upon the substratum which supports the noble fabric of Freemasonry.

The most objectional phase of this project, lies in the publication of a book giving the entire system of Work and Lectures. The fact of its being in cypher does not change its offensive character, nor, in the least degree, extenuate the crime of producing it. We find that agreeably to his plan there are to be three Conservators selected from each Lodge in the United States, whose duty it is to perfect themselves in the Degrees, the better to insure their election to office, or to be retained in it, and thus secure their membership to the Grand Lodge

Once there in force, the body becomes an easy prey to their power, and the adoption of their ritual as the standard of Work, inevitable. Besides which, they can then irresistibly carry out their *further* plans of "*controlling its elections and charity appropriations.*" This latter feature in their programme seems inexplicable, unless designed for evil purposes. I have been informed that already, their encroachments are seriously felt in one of the jurisdictions. Should this party succeed in getting his Work into general practice, and the authenticity of his book legally established, his attitude would then be a hundred times more formidable than Morgan's ever was, and may prove equally criminal. The record showing him to be virtually the custodian of the ritual, would secure the promiscuous sale of his book, beyond a peradventure. Rather than jeopardize the safety of the Institution by identifying the ritual so intimately with any one individual in particular, and to such a degree as to point to him as its source and exponent, better far, that our secret mysteries remain with the Craft indiscriminately, as they now are, without uniformity, "safely lodged in the repository of faithful breasts." With many, avarice, ambition, or revenge furnishes irresistible inducements to sell their birthright, or their country, and would also betray their Masonic trust. In this instance *avarice* seems to be the governing passion; so long, however, as the sale of the book to the Craft proves remunerative, it may satisfy the cupidity of this Chief. But should that source ever fail, or his thirst for gold be accelerated by revenge—which is a circumstance not at all unlikely—nothing but the lapse of time can present an obstacle to the irretrievable ruin of the Institution. Indeed, his followers afford the same source of apprehension, and multiply the dangers of such an occurrence—by numbers—a thousand fold. A book put in circulation, alledging to be an expose of Freemasonry, could not be attended with any grave consequences, if issued under ordinary circumstances, as many such are already in the hands of the public; they are valueless, in fact, and afford but a poor return for the labor and expense exhausted in the imposition. But should the work be systematized, as contemplated by this *Conservator*, and its *Key* published under the sanction of lawful Masonic authority, the book would be seized upon by the curious and credulous public with avidity, as the world stands ready to take advantage of any leak which promises a reliable disclosure of the Masonic secrets.

Apart from the fatal danger arising from the publication of a *Key* to the Work, it would have a demoralizing effect upon the Craft in general, but particularly upon the novitiate and simple hearted, who remain solemnly impressed with the ceremonies of the first Degree, and are taught to expect to receive *oral* instruction *only*, in our secret mysteries. My feelings may lead the imagination in producing these startling figures, and yet I cannot divest myself entirely of fearful apprehensions as to the future of Freemasonry, upon perceiving the inroads which this anomalous association is making among the credulous and ambitious of the Craft. The scheme is envired by alluring attractions, and bears upon its exterior great plausibility, so that many of our Brethren, even among the good and true, are ensnared by them. A private secret society of *any sort*, and for any purpose whatever, particularly when intended, as this is, to undermine supreme Masonic authority, is incompatible with the teachings of Freemasonry, and sub-

versive of every principle of virtue, honesty, and fidelity. Nestling in the bosom of the Institution, it must inevitably send its poisonous fangs into its very vitals. I esteem this organization as the most *insidious, jesuitical and dangerous enemy*, which has ever attacked Freemasonry.

It is difficult within the necessary limits of these articles, to trace fully the evils incident to this pernicious device. Its gigantic proportions seem to magnify while estimating the dimensions. Enough, however, is here developed, to excite an inquiring interest. The simple fact, that Masonry is assailed by, and has seceded within its sanctuary, an organization antagonistic to its principles, with a *sworn membership*, who, watching the sceptre of its Chief, stands ready to obey, implicitly, any *fat* emanating from him, is of itself sufficient to alarm the Craft, and induce farther investigations. It is a source of great pleasure to know, that several of the Grand Lodges are alive to the subject, and have manifested a determination, not only to check its irrepressible advance, but to crush it out from their respective jurisdictions. I trust these rigid measures will be followed up by every other jurisdiction in the country. Grand Masters and Grand Lodges should not only discontinue the clandestine progress of this *Antimasonic* association, but through the subordinate Lodges, pursue every member with Masonic anathemas and eventual excommunication, who insists upon his adhesion to it. I can scarcely conceive it possible for a pure minded man to engage in such undertakings, nor do I wish to believe, that the originator of this one, is of so dreadful a character as his insidious labors would eventually prove him to be, should their results and the motives prompting them harmonize. At any rate, viewing the subject as I do, if any Mason ever deserved expulsion, the leaders of this movement do; their conduct is irremissible. *Edicts should follow mandates in quick succession, and means be adopted to destroy the book, exterminate the society, and make an example of the offenders.*

Now, Mr. Editor, I will make my bow and retire. With due consideration for the better judgment of others, I have endeavored to draw attention to some of the errors, which I conceive, have found their way in among the Craft; producing some degree of confusion and in erecting Idols to worship of other gods, rather than confining their adorations to the true spirit of Freemasonry and its usages. It has been done with an earnest desire to aid in sustaining the pure and elevated moral position of the Institution, which a religious regard for its fundamental principles and ancient customs alone can secure. I cannot flatter myself with the hope, that the object has been more than partially attained; possibly the effort lost entirely, but I have consolation in the fact, that wiser and better men have also failed in similar undertakings. Warring to conquer or control the weaknesses of human nature, or check its evil proclivities, has often proved a useless conflict; a task which wise Philosophers, with perfect systems of ethics, have given up in despair. Even eminent Divines, upon the same benevolent missions, with all the force of theological principles and classical eloquence to aid and inspire them, find a stubborn resistance to every step they take. Indeed it is exceedingly questionable whether any perceptible advance is made now-a-days in securing to the human race, through the present instrumentalities, the requisits for beatific enjoyments beyond the skies. *Isms* of every form and

character, both political and religious, absorb "true and undefiled religion," so that scarcely a vestige of its inward vitality exists in the hearts of its votaries as of yore. Fire, zeal and enthusiasm, in their puritanic fanaticism, carry the people about hither and thither as the whirlwind plays with the reed of the wilderness. If then the wisdom and zeal of these Philosophers and Divines fail of their object, how can I expect to succeed with more humble means, in reforming the errors of my Brethren, who are fashioned in like manner as other men. But whether any favorable impressions shall have been made or not, I have the satisfaction of knowing, that in every effort, I have had an eye single to the welfare of Freemasonry. Sensible of my own weaknesses, I am ready to exercise a full degree of charity for the imperfections of others. I have faith in the power and efficiency of the Institution itself, to harmonize disagreements, overcome errors, and effect fully its beneficent purposes. It may, to some degree, be retarded, but cannot be entirely thwarted in the exercise of these benign characteristics. It has no unconquerable enemies to assail it from without, nor are there any within, that may not be controlled. Such as are these, in the main, they are seeking to gratify those selfish propensities, which lie restless in the folds of ambition, ignorance or conceit. But the ills arising therefrom may all be overruled, and these morbid, but natural ebullitions of the human heart, succeeded by that peace and harmony and good will, which characterize Masons.

I remain, as ever, yours truly and fraternally,

D.

ADDRESS OF GRAND MASTER OF MAINE.

WE have been politely furnished, in advance of the regular publication, with a copy of the Annual Address of M. W. JOSIAH H. DRUMMOND, before the Grand Lodge of Maine, in May last. It is, almost as a matter of course, an able and interesting paper, worthy of the acknowledged ability of its distinguished author. The opening paragraph is prettily conceived and well expressed:—"On this beautiful May morning," is its language, "when the earth has just thrown off the fetters of winter, when the tender grass is springing, when the brooks are noisily rejoicing in their new found freedom, when the birds, almost the only messengers that reach us from the sunny South, are teaching us lessons of love and praise, I greet you with a cordial welcome to our temple, to renew our vows upon our altar, and to render the thank offerings of grateful hearts, to the Grand Master above, that amid the commotions that are shaking the nations of the earth, our Institution has been spared to engage in its accustomed work of charity and brotherly love.

THE CONDITION OF THE ORDER IN THE STATE.

"While we have not, during the last year, received so large accessions to our numbers as in some former years, our growth has been steady and healthy. As a general thing, the Lodges have become more perfect in the work, more careful to conform to the constitutions and landmarks, more circumspect in the admission of candidates, more rigid in their discipline of delinquents and no less zealous and active in works of charity and benevolence. In my view, this indicates a

greater degree of prosperity than could possibly be reached by a mere increase of initiates and new Lodges."

DISPENSATIONS FOR DEGREES.

"I have granted more dispensations the past year to receive petitions at special meetings than I did the year previous. The cases have seemed more urgent in consequence of so many of our young men entering the army. It is very likely I have erred in allowing these cases to form exceptions to the general rule. But in times like these, when a young man has responded to the call of his country, and before he leaves his home, desires to enrol himself among us, I have been perhaps too easily led to believe that he possesses the qualifications necessary to make a good Mason. It is true, every patriot may not make a good Mason, but it is equally true, that every good Mason is a patriot."

DISPENSATIONS TO FILL VACANCIES.

"I have also granted dispensations in various instances to Lodges to elect officers to fill vacancies, and in some cases where the annual meeting passed without an election; and in one instance to revive a Lodge, that had done no business for a year or more."

PEDLERS AND IMPOSTORS.

"On the ninth of August, I issued a 'caution' to the Brethren against a person who was in the State peddling books and so called 'female degrees' among the fraternity. The caution may have been needless, but it had its designed effect. The person alluded to immediately left this jurisdiction for some more promising field of operations. But I have learned that another persons who visited us previously was more successful. A female pretending to be deaf and dumb, and that she was raising funds under the patronage of the fraternity, to complete her course at Hartford Asylum, visited the principal places in our State, soliciting subscriptions for various magazines, at cheap rates, *with payment in advance*. She was quite successful in obtaining subscriptions, but the subscribers were not equally so in receiving their magazines! She presented a letter in this city purporting to be from the M. W. Grand Master of the Grand Lodge of New Hampshire. He pronounces it a forgery. I am also informed that in some places in this State, she presented what purported to be a letter from me. This too was a forgery. I happened to be absent when she visited the city and was not so unfortunate as to make her acquaintance. I believe, however, some other officers of the Grand Lodge did not escape. She was unquestionably the boldest, most cunning, and I fear, most successful impostor that ever visited us.

The only way to prevent such impositions is to discountenance all who go about claiming any particular favor, because they are Masons. If a Mason is in distress, let him appeal as he has a *right* to, to the charity of his Brethren. He will not appeal to the craft in this jurisdiction in vain. But if a person presents himself to you to sell a book, or any thing else, and claims that you shall buy at a large price what you do not want, because he is a Mason, the very act shows he never should have been a Mason, and probably is not. He is making merchandise of Masonry. He shows, that whatever may have been his motives in seeking admission into the Order, he now 'is induced by mercenary motives.' Many Brothers could better afford to give him outright all the profit he makes on what

he desires to sell, than to buy the article at his price. While we should give fullest scope to the exercise of charity, we should also remember that *prudence* is one of our cardinal virtues. Let it go abroad that Masonic *peddlers of merchandise*, or 'degrees,' or *rituals*, or *lectures*, will find no field of operations in Maine—and let every Brother prove the truth of it, by refusing to have anything to do with them. *Especially, let officers of Lodges give them no facilities to ascertain who are Masons or members of their Lodges.* If this course is rigidly adhered to, we shall not be troubled with impostors, and our charities will not be diverted from worthy and legitimate objects.

DECISIONS.

" 1. When a Mason is tried by a Lodge, the charges and the proceedings thereon should be entered on the records of the Lodge. The evidence should not be : but the Secretary should reduce to writing the substance of it, and send an attested copy with the other papers to the Grand Lodge.

" 2. On the trial of a Mason for revealing out of the Lodge what is done in it, persons, not Masons, to whom it is alleged the accused has made statements of the doings of the Lodge, are competent witnesses, to prove what statements *were* made. They may be called by the prosecutor; or by the accused, to rebut the testimony against him.

" 3. The filing of charges against a member of a Lodge does not affect his right to vote upon other questions. The presumption of his innocence continues until he is pronounced guilty by the Lodge, after a regular trial. But he has no right to vote upon any questions relating to the trial, while it is in progress. He cannot vote in his own case.

" 4. The Brother accused cannot be admitted as a *witness* in his own case. His statements should be received not as *evidence*, but as his *version of the matter*, to which the Lodge may give such weight as they may deem it entitled to receive.

" I recommend the adoption of an amendment to the constitution requiring every candidate to state whether he has ever applied to any Lodge for initiation and been rejected; and providing that any Mason who gives a false answer shall be punished by expulsion, at any time when his falsehood is discovered. Such a provision would prevent, for the future, trouble that has often occurred."

[This is in accordance with the regulation of the Grand Lodge of Massachusetts. Every candidate is required to state under his own signature, whether he has ever before applied for initiation and been rejected.]—*Ed. Mag.*

" 5. A Master of a Lodge cannot appoint his officers until he is installed. He may indicate before that whom he intends to appoint. But the record of the appointments should be made after the record of his installation.

" 6. A Royal Arch Mason who has never been Master of a Chartered Lodge cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

" 7. A Lodge under dispensation has no jurisdiction to try charges against a Mason, even though he is one of those named in the dispensation. In such case, charges for *unmasonic conduct towards the Lodge* should be filed with the Grand Master, who has authority to act upon them."

GRAND LODGE OF NEW YORK.

THE Grand Lodge of New York, held its Annual Communication, commencing on Tuesday, 3d, and continuing until the 6th June last. The attendance we understand was very large. The Annual Address of the Grand Master, F. M. King, Esq., was a very able and well written document; for an advance copy of which, as also of the Report of the Committee on Correspondence, we are indebted to the kind attentions of a correspondent, and shall refer to them again.

The Secretary's Report states the whole number of paying members in the State at 30,835—the number of Lodges at 438, and the number of initiates the past year, at 3,604.

M. W. Brother Drummond, G. M. of Maine, and R. W. Brother Charles A. Fuller, G. Secretary and P. G. M. of Tennessee, were present as visitors. They were suitably received.

The amount distributed by the city Board of Relief, exclusive of the disbursements in charity by the Lodges, the past year, is \$4,886 84.

It was voted to be inexpedient to grant Charters to Lodges in the army, but that they should remain under Dispensation during the pleasure of the Grand Master.

The adjustment of the difficulties with the Grand Lodge of Virginia, was referred to R. W. Bro. Jos. D. Evans.

The Grand Lodge is hereafter to meet bi-annually instead of annually.

The R. W. John J. Crane, M. D., was elected Grand Master, and James M. Austin, M. D., G. Secretary.

OUR OWN DEAD.

[We find in the second number of "The Masonic Trowel," (noticed in our May number,) the following interesting Biographical Sketches of Brethren who have recently fallen in the service of their country, and take pleasure in transferring them to our pages. We hope Brother Reynolds will continue them as occasion may offer, as a tribute of respect due to the deceased, and we shall be obliged to any Brother who may furnish any similar sketches for our own pages, or the means of writing them, in which case we will cheerfully assume the labor] :—

BRIGADIER GENERAL W. H. L. WALLACE.

The subject of this sketch was born in Urbana, Ohio, July 8, 1821, making him over forty years of age at the time of his death. He emigrated to this State while yet a boy, and at a suitable time commenced the study of law at Ottawa, but before making application for admission to practice, enlisted as a private in a company raised by Judge Dickey, for the service in Mexico. He passed through the grades of Orderly Sergeant, Lieutenant and Adjutant under the noble Hardin. "At the battle of Buena Vista, he shared in all the glories and perils of his gallant Colonel, participating in the first brilliant charge of the regiment when it repelled a Mexican force of five times its own number," and when completely surrounded cut his way out without receiving any injury.

Upon his return from Mexico, he resumed his studies and was soon admitted to

practice, and subsequently married a daughter of his early patron, Judge Dickey, now Colonel of the 7th cavalry.

When the call was made upon the country at the commencement of this war, for troops, upon the requests of his companions and friends, he volunteered and took command of the 11th regi. No commander was ever more beloved by his men, and no commander ever had more reason to be proud of his men than he. And he was proud of them. At Donelson he was assigned a brigade; his exploits at that terrible battle are now history. After contesting with the enemy until about four o'clock on the first day of the battle at Pittsburg, in the act of falling back with his division, he was wounded in the head and left upon the field. On recovering the ground on the following day, he was found alive but unconscious. He was conveyed to his wife at Savannah, where she had arrived the day previous. Before his death, consciousness occasionally returned, so that he recognized his wife, and was able to indicate to her his trust and hope in God.

After his escape from danger at Donelson, he wrote as follows:—

“For this almost miraculous preservation of my life, amid such dangers, I am resolved that henceforth all I am shall be the Lord's.”

He was initiated, passed and raised in 1846, in Occidental Lodge, No. 40, at Ottawa, George H. Norris, W. M. From minutes in our office, we suppose that he served the Lodge one or more terms as Master.

R. W. Bro. Wade has often spoken of him as a ready and willing workman.

The Royal Arch degree was conferred upon him in Shabbona Chapter, July 17, 1856, and he presided as High Priest in 1859.

Knighthood in Blaney Commandery, at Morris, and one term Generalissimo of Ottawa Commandery.

In disposition he is described as having been gentle, modest and retiring, yet sound in judgment, cool, self-possessed, and in battle, calm, unabashed, and dauntless of soul.

Agreeably to his own request, he was buried by his Brethren and neighbors in the family burial ground of Judge Dickey. He leaves a widow, and a competence, but no children.

It has been understood for some time past that he was an able and leading lawyer. He distinguished himself as States Attorney.

Bro. Thompson, Master of No. 40, says of him:—“Had our lamented Brother been spared to his friends and the country, there is no office in the gift of the people, but what he might have aspired to with every prospect of success. All who came in contact with him, loved him. He had more of the qualities that combine to make a gentleman, than any man I ever knew.”

It was at one time hoped that he would recover. “But he is gone. He sleeps with the heroic dead. He has closed an honorable career. He leaves an untarnished reputation. The men of Illinois will ever be proud to say—we knew him well.” The Fraternity will ever point to him, as a bright example to follow.

MAJOR WILLIAM R. GODDARD.

This gallant officer was a native of the town of Georgia, Franklin county, Vermont. His father, a highly respectable man, settled in Stephenson county at an early day. The son served with distinction as a Lieutenant of cavalry in the Mexican war, and returned in feeble health. Soon recuperating in his own free air, he intermarried with Miss Catharine Bell, "with whom he lived in perfect happiness until his death." He was a farmer from choice, he loved the open air, and delighted in the avocations of the husbandman. When the news of the fall of Sumter fell upon his ears like the knell of death, he laid aside the implements of husbandry—turned with tearful eye from the endearments of home—wife—children and friends, buckled on his armor, and with high resolve went forth to battle for the Constitution. Unanimously elected Captain—then Major of the 15th regiment commanded by Col. Turner, he sustained himself at "all times, and in every emergency. There was not a soldier in the regiment who did not speak in the highest terms of Maj. Goddard. He was respected and beloved by them all." At the battle of Pittsburg he was among the first that fell. His neighbors and friends upon learning his melancholy but heroic death, sent for his body, which reached Lena on the 20th April last, when an impressive funeral sermon was pronounced by Rev. W. J. Johnson, and the remains of the noble Brother consigned to its earthly resting place agreeably to the usages of the Masonic Fraternity. He filled several minor offices in his town and county, and exerted a high moral and Christian influence.

The symbolic degrees were conferred on him in Excelsior Lodge, No. 97, at Freeport in 1854-5. He joined in the application for Lena Lodge, No. 174, of which he died a member.

He leaves an amiable widow and seven young children to mourn his premature death, being at his decease fortyfour years of age, and we are pained to learn that he leaves them penniless.

Masons of Stephenson county! You have a holy duty to perform towards those fatherless children! Those mementoes of patriotism and heroic valor! None know that duty better than you. See that you do that duty well.

MAJOR N. B. PAGE.

This esteemed and worthy Brother was a native of Vermont—spent some years in Massachusetts, and about five years ago, being then about twentythree years of age, settled in Princeton in this State. Was mostly engaged in the lumber and grain trade, and ranked unusually high as an honorable, gentlemanly business man.

January 25th, 1859, he was taught the use of an Entered Apprentice's working tools by our worthy Br. Joseph Mercer, in Bureau Lodge, No. 112, and in due time was raised to the sublime degree of a Master Mason. When our country became engaged in war, he buckled on his armor and stood forth to maintain the potency and invincibility of the stars and stripes, and in due course of election, was chosen Major of his regiment. He was wounded upon the battle field of Shiloh, and as he fell, he shouted: "Go in my brave boys, I am shot." He remarked to Capt. Robins that he must die. The Captain had him tenderly conveyed to the landing, where, from the shock received and the loss of blood, he soon died. At

wentyeight years of age, a worthy man and excellent Brother, has thus been suddenly taken away, mourned by a young and loving wife, his noble Brethren, and large acquaintance.

CAPT. W. T. SWAIN,

Was born in Fayette county, Penn., April 17th, 1817, and was wounded at the battle of Pittsburg, and died just as the boat reached Peoria, on his way home. He had been a Mason about twentyfive years, and was a member of the Chapter and Council at Princeton. At the commencement of the war, he had been in the mercantile business for about ten years at Tiskilwa, (formerly Indiantown.) Company H. of the 12th regiment, laments the loss of a good officer and a brave man, and the community where he resided, weeps over his sudden departure. He was buried by his Brethren with the usual mystic rites.

THE STABILITY OF MASONRY.

UNBURTHENED with the weight of thirty centuries, Freemasonry lifts its head in the vigor of an unbroken manhood. The orb of day, in his accustomed circuit, never ceases to shine upon its wide extended realm. Under tropical suns and amid polar snows, its votaries are wont to gather. Wherever amid the haunts of civilized men our feet may wander, the Craft are domiciled around us—and couched in the idiom of our universal language, the call of distress will everywhere “fall upon the attentive ear and sink into the repository of the faithful breast.” Our ancient Brethren felled the cedars of Lebanon, and reared upon the summit of Moriah the Temple of the Living God. The Institution was in existence before the Queen of Sheba came from afar to view the glory and to test the wisdom of our first Most Excellent Grand Master. It attended the unhappy Israelite through all the subsequent eventful scenes of his changing history—it accompanied him upon his heart-rending exile from his own Jerusalem, when, weeping by the rivers of Babylon, he hung his unstrung harp upon the willows—it returned with him from his irksome bondage, when, with gladdened heart he plied his busy hand to repair the devastation of the infidel; until amid the vaulted arches of the new built Temple, glad anthems swelled to his Divine Deliverer.

Allowed to suffer a temporary decline, under the auspices of the Baptist and of Patmos' Holy Prophet, it was reinfused with all the vigor of youth. It witnessed the advent of Incarnate Deity, and in His daily walk and conversation beheld, in all perfection, the beauty and sublimity of that moral rectitude, to inculcate and cherish which had been for centuries its mission. Among its votaries not a few of His devoted ministers and habitual associates were accustomed to assemble. Leaning upon His breast, and hanging upon his words, the disciple whom He loved, imbibed His all prevading philanthropy, and when disabled by the infirmities of age from the active discharge of the duties of his apostolic mission, he esteemed it eminently consistent with his high and holy errand to lend his name and influence to the extension and perpetuation of Freemasonry. From that day to this, it has preceded or followed the Christian church wherever the truths of

Revelation have been proclaimed, ever inculcating reverence for and dependance upon "Him who is the subject of Faith—the object of Hope, and the eternal fountain of Charity," and enjoining upon its votaries the cultivation of that purity of life so essential to their entrance into the Celestial Lodge above where the Supreme Architect of the Universe presides. It has witnessed the rise and downfall of a hundred empires. It saw "the sceptre depart from Judah and the law-giver from beneath his feet," and amid the desolation and the waste of the Holy City it marked the advance of the imperial eagles, despite the howlings of despair from the crushed and feeble remnant of Judah's mighty race. It witnessed, in after years, the ignoble flight of those imperial eagles when, beaten back from fields of former glory, the jeweled diadem of Rome was dashed from her lordly brow and the unlettered barbarian of the North reveled in her seats of literature and science. Upon the ruins of her civil empire it saw the rise and progress of her ecclesiastical despotism through all the vicissitudes of its long and eventful existence. It accompanied the embattled legions of the Papacy when, in obedience to her behest, the princes and the peasantry of Europe were marshalled beneath the banner of the Cross upon the plains of Palestine—when the Lion-heart of England measured strength with the princely Saladin, and the chivalry of the West would have wrested from Islam hands the keeping of the Holy Sepulchre. It witnessed the dawn of that era in her history when the tocsin of revolt from her authority was first sounded in a cloistered cell of Germany, and an Augustine monk, strong only in the strength of his cause, boldly and fearlessly ventured his temporal and eternal all upon the right of private consciences and individual responsibility. "It was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the Temple of Mecca"—and we feel every assurance that it will exist in undiminished vigor, until the consummation of earth's destiny, when the Archangel shall take his stand, with one foot upon the land and the other upon the sea, and swear by Him who liveth forever and ever, that time shall be no longer.—*Anon.*

FREEMASONRY AND ITS MEMBERS. *

WE have received the following address to Freemasons in general, and the members of each individual Lodge in particular, from a Brother well known to us.

BROTHER,—Bear with me a few minutes whilst in an imperfect manner, with my unworthy pen, I address to you a few words with well-meant intention.

Many imagine that because they have been baptized, and occasionally attend a place of divine worship, therefore they are christians; likewise, not a few, who have been initiated and now and then present themselves at the meetings of their Lodge, consider that they are Freemasons; but in neither of these cases is such a supposition necessarily correct. Baptism is but the entrance to Christianity—initiation but the portal to Freemasonry—and he who is content with entering

*From the London Freemasons' Magazine.

in at either without pursuing the path leading therefrom is neither a Christian nor a Freemason. Moreover, the attendance at the place where the outward forms of either are celebrated is but itself a form, unless the heart and understanding are with the worship or the ceremony; for, both institutions are, in their integrity, matters of the heart, though necessarily outwardly shewn by forms and deeds. In thus drawing a parallel between Christianity and Freemasonry, I would not for one moment be understood as placing them on a level: far from me be any such intention. Every man's first duty is to his God; secondly, to his immediate family; and thirdly (if a Mason,) to the Craft; which when properly understood, includes his duty to himself, his country, and his fellow-man.

Again, although the outward forms and ceremonies are not the essential parts of Freemasonry, neither must they be neglected, for man's constitution unfortunately is such that he is prone to attach no importance to that which is not evidenced to his senses. It is a lamentable fact that many obtain access to our noble institution through most unworthy motives: some from mere curiosity, and some thinking to obtain pecuniary advantages from it. If such men see the ceremonies gone through in a loose, imperfect, and indifferent manner, they look upon them as an idle form of words, and, ultimately, upon the Order with indifference, and even sometimes with contempt; whilst, on the other hand, if they are gone through solemnly, correctly, and as they ought to be, they awaken the candidate's attention, and frequently lead him to pursue the science, and, eventually, to understand Freemasonry as it really is.

There is, unfortunately, in many Lodges, an undue eagerness amongst the members to hold office, whether fitted for it or not, forgetting the essential principle of Freemasonry, that promotion should go by merit and not by seniority. Let then, for the future, any Brother who from his present position in his Lodge is, according to ancient custom, entitled to promotion, take care to properly qualify himself for it; and if from any cause he is unable so to do, let him gracefully retire, always remembering that, as a true Brother, he should look to the interests of the Craft rather than to his individual advancement. Let also every Brother who as a member of a Lodge, has a voice in the election of its chief officer, remember that he abuses his privilege if he votes for any one who is not fully suited for the office, or (if there be none such) who has not evidenced a desire and intention of becoming so.

It is not an uncommon thing, on inquiring in a town or city whether Masonry prospers in it, to be told: "Alas! it is not what it used to be; all the old members have left the Lodge, matters are loosely conducted, and the thing is fast going down hill!" The reason generally assigned for this is, that some Brother has done something offensive to many others; but although the recusant Brother may have long since withdrawn from the Lodge, the offended parties do not return to their allegiance. "Brethren these things ought not so to be!" Would you cease to attend your church because a few who go there may be hypocrites? Would you cease to support your queen because some of her subjects may be traitors? A man who has ever had a true Masonic spirit should, when he sees

things going wrong, put himself forward and do his best to set them right, and not stand supinely by. Lukewarmness is in itself a slow decay.

The fault of many Lodges being imperfectly and inefficiently conducted seldom rests with an individual. Generally, every member is a little to blame: for there is none so weak but what, if the spirit be willing, he may give some help; and even if only anxious to improve himself, such improvement tends to the welfare of the Lodge of which he is a member.

Let us then, one and all, do something for the advancement of the Craft and endeavor ourselves to understand what Freemasonry really is. It is not a mockery! it is not a pretence! it is not a meaningless ceremony, nor a childish pretension to mystery! for a true Mason is (if such be his faith) a good Christian, a good subject, and a good man! Surely these are "consummations devoutly to be wished for!"

I am, Brethren, with all humility, and a sincere wish for the prosperity of the Craft,
A MASTER MASON.

RE-ORGANIZATION OF COSMOPOLITAN SOV. CONSISTORY, NEW YORK.

[From the New York Saturday Courier, May 24th.]

Among other matters much to be regretted, which grew out of the necessity which existed for the deposition of Br. Edward A. Raymond from the exalted office of Sov. Grand Commander, by his associates and equals in the Supreme Council 33d for the Northern Jurisdiction of the United States, and the elevation of another in his place, was the rebellious and schismatic action of the bodies in New York, subordinate to the Supreme Council. These latter bodies for some months remained, as those who controlled them declared, neutral; but, as the designs of Mr. Raymond and his unfortunate advisers, became more fully developed, the thin disguise of neutrality was thrown off, and as seats were to be had in the so-called Spurious Council, formed by the deposed Sov. Grand Commander, as the reward for renouncing their fealty to the Supreme Body which gave them existence, and giving in their adhesion to this newly formed but entirely irregular conventicle, the Brethren who controlled Cosmopolitan Sov. Grand Consistory, and the other Bodies of the A. and A. Rite in New York, cast their fortunes with the revolutionary organization.

As the natural consequence of such a glaring breach of fidelity, the Supreme Council, through its proper officers, revoked the powers of the schismatics, and on the 5th February last, in a Circular issued by the Grand Sec. General, Ill. Bro. Winslow Lewis, M. D., the revocation was thus alluded to:

"The Charters of the Bodies heretofore existing in New York have been revoked, by order of the Supreme Council, and measures will immediately be taken for the establishing of a new one, of which due notice will be given."

On Saturday last, (17th inst.), the promise held out to the faithful members of the Rite in New York was fulfilled, and by virtue of a Dispensative order from, Ill. Bro. K. H. Van Rensselaer, P. Lieut. G. Commander, acting Sovereign Grand

Commander of the Supreme Council, Cosmopolitan Sovereign Consistory of Sublime Princes of the Royal Secret 32d degree, was re-organized and re-established in New York, with the following Sublime Princes as officers, who were installed &c., by Ill. Bro. Van Rensselear.

F. G. Tisdall, P. M., Representative of Prov. G. Lodge Quebec and Three Rivers, &c., Ill. Sov. Commander in chief.

Jos. D. Evans, P. G. M. G. Lodge of New York, Representative of the Grand Lodge of Connecticut, Ill. Lieut. Commander.

Wm. H. Milnor, P. G. M. G. Lodge of New York, Representative of G. Lodge of New Jersey, Ill. 2d Lieut. Commander.

Andres Cassard, P. M., Representative of the G. Orient of Venezuela near G. Lodge of New York, and Representative of the Supreme Councils of Venezuela and New Granada near the Sup. Council for the Northern Jurisdiction of the United States, Valiant Minister of State.

Winslow Lewis, M. D., P. G. M. G. Lodge of Massachusetts, G. Generalissimo of the G. Encampment of the United States, G. Secretary Gen. of the H. E. of the Sup. Council for Northern Jurisdiction, Valiant Grand Chancellor.

Josiah F. Kendall, Val. G. Sec'y. K. of the S.

George G. Andrews, Val. G. Treasurer.

Maj. Gen. Wm. Sutton, D. D. G. M. for 2d Masonic District of Mass., Val. G. Master Architect.

Hon. Arch'd Bull, Grand Master of Ceremonies of the Supreme Council for the Northern Jurisdiction of the United States, Val. G. Engineer.

FIRST LODGE OF IRELAND.

THIS Lodge, established in Cork, holds its meetings under a warrant dated 1731, and attached to the Lodge are Chapters of Rose Croix, Templars, and Royal Arch. The Lodge-room is extensive, handsomely and appropriately decorated. The walls are panelled to represent oak, and the coved ceiling represents the canopy of heaven, with the celestial bodies, supported by the vast expanse of the ocean. Around the room are the banners of the Knights of the Eagle and Pelican and Rose Croix Masons, together with the Red Cross shields, swords, and spurs belonging to the Knights of the Temple. The Order is also in possession of two valuable relics, presented by Bro. Thomas Hewitt, P. J. R. C., viz., the only original painting of the celebrated Mrs. Aldworth, together with the Masonic Jewel she wore. Belonging to the First Lodge of Ireland is also a copy of a rare edition of the Holy Scriptures, generally known by the title of *Breech's Bible*. This Lodge is in sole possession of the house where it meets, and besides apartments, for the care taker, contains a convenient ante-room for refreshment, &c. The armorial bearings of some of the most distinguished Brethren of the Order grace the walls. Amongst them the Earl of Donoughmore, S. G. W.; J. F. Townsend, D. G. M.; Sir James Chatterton, P. G. M. Master; Sir John Pennefather.—*Lon. F. Mag.*

THE CELEBRATION AT PORTLAND.

THE celebration of the first Centennial Anniversary of the introduction of Freemasonry into Maine, was held at Portland on the 24th of June, and was in all respects an entire, perfect and brilliant success. The weather, though some rain fell in the latter part of the day, was, on the whole, much more agreeable than would have been a clearer sky and a brighter sun, inasmuch as less inconvenience was experienced from the heat. The rain held off until after the public exercises had been completed, and the procession was on the march to the Pavillion for dinner; and then it fell in such a gentle shower that it caused very little derangement in the proceedings. The entire programme, which was judiciously prepared, was admirably executed by the Marshal of the day and his assistants. It is estimated that there were not far from *three thousand* Masons in the procession, including the Grand Lodges of Maine and Massachusetts, in full ranks, and delegates from those of some other States. There were also in the ranks not less than *FIVE HUNDRED KNIGHTS TEMPLARS*, in their rich and showy uniforms, and they presented the finest exhibition of Masonic Knighthood, both in numbers and appearance, probably ever witnessed in this or any other country. We are not aware that on any previous occasion an equal number of Templars were ever assembled together, and we are very certain that in point of general deportment and beauty of display, this feature in the pageant has not been excelled. The Boston Encampment was under the command of Sir John K. Hall, and numbered about two hundred Knights in its ranks. The De Molay Encampment was commanded by Sir E. C. Bailey, and numbered about one hundred members. The St. John's Encampment, of Providence, R. I., and the Portland Encampment, were also out in full numbers. But we have not room this month for particulars. It is enough that the procession was worthy of the occasion, and an honor to all parties engaged in it.

The addresses at the City Hall were productions of high merit. The welcome address by the Grand Master of the State, Hon. JOSHUA H. DRUMMOND, was able and appropriate, and was received in a manner which must have been gratifying to the eloquent speaker. This was followed by "historical remarks in relation to the introduction of Masonry into Maine, and the formation of Portland Lodge, No. 1," in 1762, by W. Moses Dodge, Master of said Lodge. The narrative was well and carefully prepared, and was a very interesting paper. We shall endeavor to lay it before our readers next month. The principal address was delivered by the Rev. E. C. Bowles, of Portland, and was received with great favor by the audience. It was an elegant performance, and we shall be glad to learn that the orator has yielded to the solicitations of his Brethren and consented to prepare it for publication. It was delivered without notes and occupied about thirty minutes. The M. W. Grand Master of Massachusetts was the next speaker, and his remarks, which were eloquent, earnest, and well adapted to the place and the occasion, together with the historical remarks of R. W. Brother John H. Sheppard, Esq., we shall endeavor to find room for in our next. The prayer by Rev. Cyril Pearl, and the music by the Bands, gave great satisfaction and elicited high praise.

At the conclusion of these services the procession was re-formed and marched

through some of the principal streets to the pavillion, where a fine and bountiful collation was spread, *free* to all who chose to partake of it. It need not be added that the invitation was generally accepted, for the Brethren had been full five hours on duty. Plates were set for thirtyfive hundred persons.

In the evening a large number of the Brethren with their ladies, assembled at the City Hall, and united in a promenade concert, dancing, conversation, &c. It is said there were twelve or fifteen hundred ladies and gentlemen present, and that the occasion was a joyous one. And this reminds us that the R. W. Deputy Grand Master, Brother WM. P. PRÉBLE, Esq., entertained the Grand Lodge, and other Brethren and their ladies, at his residence on the preceding evening, in a very handsome and hospitable manner.

To the citizens and people of the neighboring towns, the occasion was a gala day. The city was literally crowded with strangers, and the streets through which the procession passed were lined with spectators. The houses all along the route were instinct with pretty women and children, with joyous faces. Business was measurably suspended, and all, young and old, seemed by common consent, to have surrendered themselves to the enjoyments of the day, and to making each other, and everybody else, happy.

To the officers of the Grand Lodge and other Grand Bodies of Maine, to the Committee of Arrangements, and indeed to the Portland Brethren as a body, their visiting Brethren are largely indebted for kind attentions and generous hospitalities.

BURNS' MASONIC CONTEMPORARIES.

To the Editor of the London Freemasons' Magazine and Masonic Mirror.

DEAR SIR AND BROTHER,—Under the heading "Notes and Queries," you have in your last number devoted considerable space to an extract cut from an American paper and forwarded to you by "Ex. Ex.," who remarks, "Where its editor got it from I don't know." I recognize in these extracts given by "Ex. Ex." biographical descriptions of the characters represented in a painting of great merit well known to Scottish Freemasons, and engravings of which are found to adorn the walls of many of our lodge-rooms and private parlors. These "descriptions" appear in a foolscap 8vo. tome, of some 200 pages, entitled *A Winter with Robert Burns*, being annals of his patrons and associates in Edinburgh during the year 1786-7, and details of his inauguration as Poet Laureate of the Lodge Cannongate Kilwinning, (No. 2), and published in Edinburgh some fifteen years ago. The volume is dedicated to the Cannongate Kilwinning Lodge, and contains a lithographed key to the picture, the painting of which suggested the compilation of the biographical sketches just alluded to. It was on Brother Stewart Watson's return from the continent in 1845, where for many years he had resided in the prosecution of his studies and profession as an artist, that, at the special request of Lodge No. 2, he was induced to undertake a painting of "the Inauguration of Robert Burns as Poet-Laureate of the Lodge Cannongate Kilwinning;" and for the benefit of those who may not have seen the painting, I take the liberty of appending a short description of it as given in an Edinburgh paper, when it was being publicly exhibited

in the Scottish metropolis :—" This is the first attempt on canvas to illustrate the life of Burns. The plan adopted is the only true one, by presenting him in the actual light in which he was regarded by his contemporaries—the sort of men who were his friends and companions—in fact, giving a glimpse into the intellectual world in which he moved in the metropolis, after his first arrival, during the year 1786-7. The subject is striking, and awakens our finest sensibilities. . . . Burns is represented in a standing posture, in the act of being installed Poet-Laureate by the R. W. Master. The Lodge, at the moment, is filled by the most distinguished and notable men of the day, in groups, and so arranged as to shew the friendship and remote intimacies subsisting among them. . . . The leading characters are evidently portraits, but they are animated and lighted up by the interest of the scene and the passing conversation arising out of it. The group on the Master's left is composed of distinguished visitors, such as Lords Elcho, Torphichen, Glencairn, Egliton, and the Earl of Buchan. On his right we have Sir William Forbes, Sir John Whiteford, Mr. Dalrymple, of Orangefield, Mr. Miller, of Dalswinton, &c. The next most prominent group of the whole is graced by the interesting portraits of Lord Monboddo and Henry Erskine. The next presents Henry Mackenzie (the " Man of Feeling"), Baron Norton, and Lord Kenmure, engaged in conversation. A prominent group now presents itself, amongst whom Dunbar (Ratlin, Roarin, Willie) appears, supported by Nichol and Cruickshank, Masters of the High School, Lewis Cauvin and Allen Masterton, who, being a composer of music, is addressing himself to the orchestra. We have then Dugald Stewart, William Smellie, and Creech, the publisher ; also Sir James Hunter Blair, Lord Francis Napier, the celebrated James Boswell, Alexander Wood, Capt. Grose, with many more interesting and well known persons connected with the history of the period. The features of Burns are admirable. Such a picture as the present imparts more insight into the character of Burns and the relation he stood in to the world around him, than many common-place biographies."

If agreeable to you and your readers, I may, in the absence of Masonic news from the land of Burns, and during our Masonic " recess," send you a few more selections from the biographies of Burns' Masonic contemporaries.

I am, yours fraternally,

D. MURRAY LYON,

P. J. W. of Mother Kilwinning, and P. G. J. W. of Ayrshire.

Ayr, April 7, 1862.

EARLY ALLUSION TO MASONRY.

ROBERT FABYAN, one of the English Chroniclers, was a draper, citizen and Alderman of London in the 16th century, and was likewise one of the resident gentry of Theydon Gernou, in Essex, where he had an estate. He was born in London, but in what year is uncertain ; this much, however is known, that he served the office of Sheriff in 1493, and resigned that of Alderman in 1502. Of the date of his death there appears to be no accurate information, but his will was proved July 12th, 1513, and dated July 11th, 1511. His work, from which the following extract was made, is entitled by himself, *The Concordance of Histories*, and was first printed by Pynson in 1516 ; it is now popularly known as *Fabyan's Chronicles*. In his *Incipit Prologus*, consisting of twentyeight stanzas—he tells

us how difficult it is to arrange his materials properly, and in the 5th and 6th stanzas thus makes an early allusion to Masonry :—

“ And I lyke the Prentyse that hewyth the rowgth stone,
 And bryngeth it to square, with harde strokes and many,
 That the mayster after may it ouer gone,
 And prynte therein his fygures and his story ;
 And so to werke it after his propornary,
 That it may appere to all that shall it see,
 A thyng ryght parfyte and well in eche degree.

“ So haue I nowe sette out this rude werke,
 As rough as the stone nat comen to the square,
 That the lerned and the studied clerke
 May it oure polysshe and clene do it pare ;
 Flowrysshe it with Eloquence, whereof it is bare,
 And frame it in ordre that yet is out of ioynt,
 That it with old Auctours may gree in euery poynt.”

ADMISSION OF CANDIDATES.

[From the Address of the M. W. Charles F. Stanbury, Grand Master of the Grand Lodge of the District of Columbia.]

WHEN a Mason is made, he is not made for any particular Lodge alone, but rights are conferred upon him which bind him to every individual Mason in the whole world. Let, then, no desire to accede to individual wishes, or contribute to Lodge aggrandizement, induce us to relax one jot of the stringent requirements which ought to guard the entrance to our Order. Granting the degrees under dispensation, especially to strangers in the jurisdiction, ought to be entirely discountenanced, except in extraordinary, and clearly made out, cases of emergency. Dispensations can, in my judgment, seldom be necessary in order to hasten the entrance of candidates upon our rights and privileges. Our resident citizens can well afford to wait the regular period; while strangers, from the most obvious considerations of prudence, should, as a rule, be required to do so. Masonry should not seek, but be sought. It confers benefits upon its members, but asks no patronage of the world. Those profanes who are offended, or impatient, at caution and delay, are not the best material for our edifice; and those Masons who desire to hurry applicants into the fraternity, from any other motive than the ultimate good of the entire Order, are not the ones most worthy of influence in council. The benefits of our Order are a sacred trust which has come down to us from former generations. In its administration, we should emulate the illustrious example of fidelity which is so often set before us in the most interesting of our Masonic legends, and, even at the peril of our lives, deny any part or lot in it to all who do not apply at the proper time and place, and are not, by every Masonic test, found worthy.

We shall best attain to this enviable state of entire devotion to our Order, by making it the subject of frequent reflection, and endeavoring to rise to an adequate comprehension of its nature. As one of the most efficient means to this end, I would suggest that the Masters of Lodges ought frequently to deliver, after

careful preparation, explanatory lectures of their own, on the history, usages, and jurisprudence of Masonry. An institution which has survived the lapse of ages, which lives and flourishes in all countries, and in all conditions of civilization, which tempers the wrath of the savage, and enlists the sympathies of kings, which raises the amenities of cultivated life to the sublimest heights of charity, and the very heroism of self-devotion, has a principle of vitality in it which cannot well be fully comprehended in an hour or a day. And this, I may incidentally remark, is another strong reason against hastening candidates through the degrees.

SPEECH OF HIS MAJESTY KING KAMEHAMEHA IV.

REPLY of his Majesty to the address presented to him by the Lodge of Freemasons and the Royal Arch Chapter of Honolulu, Sandwich Islands, on the birth of a son.

Most Excellent High Priest, Companions, and Brethren,—Bound together as we are by a holy league of Brotherhood, I should not be doing justice to the feelings which actuate me in my relationship with yourselves, and operate amongst us all, did I deny that I almost expected you would seek a fitting occasion to felicitate me in the character in which we now appear. For all your kind wishes I thank you from the bottom of my heart, and amongst the many blessings for which I have at this time especial reason to be thankful to our Supreme Grand Master, I do not reckon this as the least, that I enjoy the sympathy of a Fraternity whose objects are so pure and whose friendships are so true as those of our Order. I will not multiply words, but believe me that when I looked upon my infant son, whose birth has been the cause of so much joy to me and of so much interest to yourselves, the thought already occupies my mind that perhaps one day he may wear those dearly prized badges, and that his intercourse with his fellow men, like his father's, may be rendered more pleasant and perhaps more profitable, by his espousing those solemn tenets which make the name of a Freemason honorable throughout the world.

May 23d, 1858.

ST. JOHN'S DAY was celebrated at Westfield, Mass., by a "Strawberry Feast," in the afternoon and dancing in the evening. About a hundred Brethren were over from Springfield, and a large number were present from other towns. The occasion is said to have been a very pleasant one.

BE MORE SELECT.—It is a great error to suppose that any man, however elevated or however circumstanced, has or can have any *claim* to admission to the privileges of Masonry. This is a matter that lies wholly and exclusively with the members of the Lodge within whose jurisdiction the candidate resides, any one of whom may effectually deny him entrance. There must be entire agreement and consent, or he cannot enter in, however exalted his social or intellectual attainments.

GENEROUS DONATIONS.

It gives us pleasure to be able to state, that *St. Andrew's Lodge* of this city, at its Quarterly Meeting on the 27th June, ultimo, unanimously voted the handsome sum of *one hundred dollars* to the Sanitary Commission for the relief of poor soldiers. It was but a few weeks since that this same Lodge donated a like sum for the relief of the sufferers at Gloucester, and a further sum of fifty dollars in aid of one of the public charities of this city. We are the more gratified in noticing these generous contributions, because we are too often charged with being exclusive and selfish in our charities. While Masonry gives the preference to her own household, as she should do, she is not unmindful that there is another and wider field for the exercise of her sympathies.

Obituary.

BROTHER THE REV. JOSEPH WOLFF, D. D. AND LL. D.

WE have to record the demise of one of the most celebrated men of our own time, Bro. the Reverend JOSEPH WOLFF, D.D., and LL. D. The subject of the following memoir was the son of a Jewish Rabbi at Weilersbach, near Bamberg, in Bavaria, and was born in 1795. Being of a studious turn of mind he made himself early acquainted with Latin, Greek and Hebrew, and, whilst a Jew, studied at Halle, Wilmer, and Bamberg. He was converted to Christianity through his acquaintance with Frederick Leopold, Count of Stolberg, and Bishop Sailer, and was baptized by Zalda, Abbot of the Benedictines of Emaus, at Prague, in 1812. In 1813 he commenced the study of Arabic, Syriac and Chaldean, and in that and the following year attended theological lectures in Vienna, having as fellow students and friends, Professor Jahn, (afterwards a well known writer on Biblical Archaeology), Frederick von Schlegel, the poet Werner, and Hofbauer, the general of the Redemptorists. From 1814 to 1816 Dr. Wolff was, by the patronage of Prince Dalberg, enabled to pursue his studies at the university of Tübingen, which were chiefly directed to the Oriental languages, more particularly Arabic and Persian, as well as Ecclesiastical History and Biblical Exegesis under the celebrated Stendell, Schnurrer, and Flatt. In 1816 he left Tübingen and visited, amongst others, Zschokke, Madame Krudner, and Pestalozzi in Switzerland; he also spent some months with Count Truchsess and Madame de Stael-Holstein, at Turin, delivering lectures in their circle on the poetry of the Bible. In the same year he went to Rome and was introduced to Pope Pius VIII., Cardinals Litta, Cacciapiati, Gonsalvi, Ostini, and the Ambassador Niebuhr, the historian.

Dr. Wolff was first received as a pupil of the Collegio Romano, and then of the Collegio Propaganda Fidei, of both of which he was one of the alumni from 1816 to 1818, but his sentiments having been declared erroneous he was expelled from Rome, in the latter year, and returned to Vienna where, after advising about his scruples with Schlegel, Dr. Veit, and Hofbauer, he was prevailed upon to enter the monastery of the Redemptorists at Val-Saint, near Fribourg, but not having been able to convince himself of the truth of Romanism, as taught there, he left Val-Saint and came to London to his friend the late Henry Drummond, Esq., M. P. for Surrey, and placed himself, for the study of Oriental languages under Dr. Lee, and of Theology under the Rev. C. Simeon, Fellow of King's College, Cambridge.

Dr. Wolff shortly after commenced his travels for the purpose of preaching the gospel to Jews, Mahometans, and Pagans, and of making researches among the Eastern Christians, thus preparing the way to missionary labors for the conversion of the Jews and Gentiles, from 1821 to 1826, in Egypt, Mount Horeb, and Mount Sinai, where he was the first missionary who gave copies of the entire Bible to the monks and Bedouins. From thence he went to Jerusalem, where he was the first missionary that preached Christianity to the Jews in that city. He afterwards went to Aleppo and Cyprus, from the latter of which places he sent Greek boys to England to be educated, and continued his travels in Mesoptoamia, Persia, Tiflis, the Crimea, where he visited the Caraites, near Bakhtshiserai, preaching to the German colonists as well as to Russians, Mahometans and Jews at Karasu, Simpheropol, Sebastopol, Kertch, and from thence to Odessa, Constantinople, Adrianople, Brousa, Smyrna, Ireland, England, and Scotland.

In 1826 he was introduced to Lady Georgiana Mary Walpole, and was married to her in 1827. Shortly after his marriage he and his wife went to Jerusalem, and, on his return, leaving her at Malta from 1831 to 1834, he proceeded to search for the lost ten tribes in Alexandria, Anatolia, Constantinople, Armeirca, and Khoross-aun, in which latter place he was made a slave, tied to a horse's tail, and fortunately ransomed by Abbas Mirza, who enabled him to pursue his journey to Bokhara, Balkh, Cabool, Lahore, and Cashmere, and was received with great distinction by the late Runjeet Singh, Lord William Bentick, &c. Dr. Wolff then travelled by land from Loodiana to Calcutta, preaching, in his progress, at more than 150 stations. From Calcutta he journeyed to Masulapatan and Secandar-Abad, and was seized by the cholera near Madras. On his recovery he left for Podicherry, visited the successful mission in Tinnevelly, Goa, Bombay, Egypt, joined his wife in Malta. In 1836 he undertook a journey to Abyssinia, Jeddah, Sanaa, in Yemen, where he visited the Rechabites and Wahabites, and from thence to Bombay and the United States of America, where he was made Doctor of Theology. On his return to Europe he was ordained priest by the Bishop of Dromore, in Ireland, and received the degree of LL. D. at Trinity College, Dublin, after which he became a curate in Yorkshire. He also made a second journey to Bokhara, impelled thereto by his philanthropy, in order, if possible, to effect the liberation of Colonel Stoddart and Captain Conolly, the particulars of which are fully detailed in his works. On his arrival in England, he was presented to the Vicarage of Isle-Brewers, near Taunton, in Somersetshire, which he continued to hold until his decease.

Dr. Wolff was married twice—first, to Lady Georgiana Mary Walpole, sister of the Earl of Orford. He was left a widower in 1359, but was married again last autumn. His son, Mr. Dummond Wolff, is private Secretary to Mr. Disraeli. Dr. Wolff, was the author of several works, the most recent of which—his *Autobiography*—has just passed into a new edition. The simple truthfulness of the conscious egotist in the narration of his various experiences makes the book delightful reading. Notwithstanding his age and greatly impaired health, it was with difficulty he was persuaded last year from again visiting the East as a missionary. His zeal was unquenchable to the last.

Dr. Wolff departed this life at his Vicarage of Isle-Brewers on the 2nd of the present month, (May,) aged 66.

Bro. Dr Wolff was initiated in the Lodge of Brotherly Love, No. 412, at Yovile, Somersetshire, England, in 1846.

MASONIC CHIT CHAT.

"STROLLS AMONG THE WORKMEN." Our readers will regret to learn that the concluding number of this interesting series of essays appears in our present issue; but while they will regret this, they will unite with us in thanking the intelligent author of them for having contributed so much to our mutual pleasure and enlightenment. He has written well and ably, and given to his Brethren the result of his own long experience and close study of the laws and practical operations of the Institution of which he is an honored and beloved member. We ask the particular attention of the reader to the present number, and commend it especially to the officers of Grand Lodges, and others in authority. The disgraceful and antimasonic transactions so forcibly and truthfully exposed by our correspondent, imperatively demand the attention of the whole Fraternity. They should be put a stop to at once, and the Grand Lodge of Kentucky would seem to be the most appropriate body to do this.

THE TROWEL. The second number of this excellent monthly, by Br. H. G. Reynolds, of Springfield, Ill., is a paper of much more than ordinary interest. We have given in preceding pages several brief sketches of Brethren who have fallen in the existing war, taken from the number before us. Though brief they are interesting, and we trust our Brother will continue them as occasion may offer. Such tributes are due to the deceased, and they will always be welcomed by the living. Our Brother has also given us a very able and carefully drawn editorial article on the "Theology of Masonry," to the general views of which we do not see that any exceptions can well be taken, though the subject is one of great delicacy, and in respect to which there is much sensitiveness. We are happy to learn that the Trowel is meeting with entire success.

By *hearing*, you acquire a knowledge of the lectures; by *seeing*, you observe the symbols which read a silent lesson to the observant Brother; and by *feeling*, you handle the implements of Masonry, and discover a Brother in the dark as well as in the light.—*Dr. Oliver.*

☞ *The New York Saturday Courier* of the 31st May, in noticing the meeting of a spurious and clandestine body, calling itself a Supreme Council 33d degree, held in this city, the day preceding the annual meeting of the regular Council, makes the following correction:—

"We make the statement with much regret; but inasmuch as the names of Wyze-man Marshall, George W. Bentley and Edwin C. Bailey, of Boston, Mass., appear as officers elected, neither of whom were present, or consenting thereto, we greatly fear the 'business transacted' was done in a too great hurry.

"We have the authority of our friend and Brother Edwin C. Bailey, the editor of the Boston Herald, for stating that not only was his name used without his consent, but that had he been consulted, he would positively have declined; and that when the programme concocted by the novices in this 'mutual admiration society,' was handed him for publication, he suppressed the publication of all that portion of the prepared statement which, having reference to him and others, he knew to be unfounded in fact; and so informed the gentleman who brought the matter for publication to him. We also recognize the names of three gentlemen from N. York as being elected to office who were not present, and one from Illinois, who does not recognize the *quasi* organization.

"Further comment from us is unnecessary, especially as we have no objections to a few gentlemen, without constituencies, representing themselves, for their own amusement, as was the case in this instance."

THE LADY'S BOOK for July, has as usual, a splendid "fashion plate," of six figures, and another of those exquisite line engravings, which add so much to the interest and value of the work. The number, in all respects, is a rich one.

ERRATA. In our last, page 228, 16th line from top, read "Misses Smith," for "Misses Smiths," and on page 243, 5th line from bottom, read, "in other States, if not in this," for "in this, if not in other States."

W. A. M. L. A. N. O. M.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

AUGUST 1, 1862.

No. 10.

THE WIDOW AND THE ORPHAN.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." *Gen. Ep. of St James, i. 27.*

AMERICA is in truth making History—grand, terrible, and most mournful History—with fearful rapidity! Even the events which have occurred since we penned the article that appeared a month ago, would, in less exciting and momentous times, have sufficed to fill a vast volume of national History. In the week of fierce fighting in the vicinity of Richmond, it now appears that at least ten thousand Union soldiers were killed or wounded, and probably more than double that number of their adversaries. This is much below the usual calculation, but even accepting this moderate estimate, how terrible, how awful a picture is presented to our view! How deeply and powerfully must it agitate and pierce the heart of every patriotic and philanthropic man to think of these thirty thousand fellow-countrymen either lying, for the most part unknown and undistinguished, amid the confused death-heaps of the distant battle field, or dragging on a painful existence, marred by mutilation and saddened by bodily suffering. Well, indeed, may we exclaim, as we look on the scenes of wo, and reflect on the causes which have led to them—

"'T was fate they say, a wayward fate,
Your web of discord wove,
And those were joined in fiercest hate,
Who should have joined in love!"

Already is that vast field for the exercise of Masonic Mercy and Charity, to which our last number referred, opened and offered for our occu-

pation in a width of extent, and with a multitudinous variety of claims upon our sympathy, that must not only tax to the utmost the beneficent energies of our Order, and of philanthropy at large, but may at first by its magnitude dismay and appal our hearts, and paralyze the arms uplifted in the cause of Mercy. But this must not be—every feeling of manhood and principle of Masonry forbids the giving way to such cowardice and weakness. The occasion is a great one—great in the majesty of suffering and sorrow—and the Masonic heart must bravely rise to the level of its greatness. If we require any example to stimulate us, we have but to look to the deeds and deaths of our Brethren who lie sleeping their eternal sleep on the blood-drenched fields of Virginia. If they were content, nay, proud and rejoiced, to suffer wounds and death in their country's cause, surely we will not flinch from the comparatively small amount of self-sacrifice and labor which the performance of our duty as Masons now peremptorily demands of us! In the purport of the concluding words of the glorious oration delivered by Pericles over his fallen countrymen—freemen, who, like our sons and brothers, died in doing battle against a tyrannic oligarchy—we may most fitly say, “ Their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as had been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's enemies was dearer to them than the fairest prospect, which added years could offer them : and having gained this they were content to die ; and their last field witnessed their brightest glory, undimmed by a single thought of weakness. Let us then follow their example, contemplating our country's greatness, till our minds and hearts are fully inspired with a sense and love of it. It is but the fruit of virtues such as theirs whom we are now lamenting. They, when they could give her no more, gave her their own lives ; and their return is an enduring monument in every heart, in every land, forever ! Let us do likewise, remembering that to us to live conquered and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death. For the parents of the dead indeed—trite words of consolation can ill atone for the loss of blessings, whose value they had learnt too well to prize ;—but let the thought of the happy past console the short space of life that yet remains to them ; and let its glory, the best solace of old age, be their comfort. For the children and brothers of the dead, let them know how earnestly they must strive to equal the fame of those whom no jealousy is anxious now to depreciate. For their widowed wives let them mourn in secret, and maintain the peculiar glory of their sex ; flying from the breath of public praise, almost as much as from that of public censure. The tribute of *words* is now paid ; so will that of

deeds be, *when the children now left orphans shall have been brought up to manhood under the fostering care of their country ; a reward wise as well as liberal, for encouragement is the parent of merit.*"

We have cited this passage from Pericle's speech, as recorded by Thucydides, at somewhat greater length than was absolutely necessary for our immediate purpose, from a desire to draw the attention of our Brethren and of our countrymen at large, to the claims which this ancient Greek Historian—the substance of whose work may be found in Grote's History of Greece—has upon *our* study at the present crisis of our national existence. Thucydides' History of the Peninsular War, that fierce struggle in which Republican Athens fought against oligarchical Sparta, abounds in lessons fraught with the most valuable instruction to us and our leaders at this very hour. Well will it be for us and for our children if the warnings contained in that remarkable history shall help our public men and parties to steer clear of the political quicksands on which the ship of Grecian Liberty at length was wrecked. To the bark of our Republic, beaten and tossed about not only by the fierce stormwinds of Rebellion, but by the surging waves of party-spirit and fanatic folly, we would address the warning of the Roman poet—

O! Bark, fresh waves are hurrying thee
 Yet once again far out to sea ;
 Beware, beware, and boldly seize
 The port, where thou mayst ride at ease.
 O! thou that erewhile wert to me
 A heavy, sad anxiety,
 And now my fond ambition art
 The care that chiefly fills my heart,
 O! be advised and shun the seas
 That wash the shining Cyclades !"

To return, however, from this digression. The closing words of the oration of the Athenian Statesman had reference to the WIDOWS and ORPHANS of those who had fallen in battle, and it is of these too that we would chiefly speak to-day. The battles of the past year, and especially that sanguinary series of combats which the closing week of June inaugurated on the banks of the Chickahominy, have carried desolation and mourning into many a departed Brother's home. In proportion to the greatness of the number of our Brethren in the army, must of course be the extent of the loss sustained—the widows and the orphans bereft of the protection and support of the husband and the father. The amount of sorrow and suffering in this way throughout our country, and even in our own State, is, we have reason to know, mournfully great. Here then lies our first and foremost path of duty, "to visit the fatherless and the widow in their affliction," and, in the words of Pericles, "to bring up to manhood

the children now left orphans." Our first duty in this direction is owed of course to the widows and orphans of our Masonic Brethren, but far be it from the spirit of Masonic charity to confine its beneficent influence and action to that sphere alone. The better Masons we are, the better and more generous men and patriots we must be. Our organization, numbers and wealth have all now reached a point, which enables us to assist our country at large, as well as our Brotherhood in particular, and every true Masonic heart will glow with grateful joy at the thought of Masonry's being thus enabled to pour balm upon the bleeding wounds of America. The enemies of our Order have in former times sought to cast upon it the reproach of a selfish exclusiveness, but every page in the history of Masonry, no less than all the well known principles of human action, refutes the calumny. To adopt a familiar illustration, it is a fact confirmed by the experience of every minister of religion, and every advocate of philanthropic and benevolent objects, that for the most part, in each congregation or community, charitable causes are supported by a chosen few—that those who gave liberally yesterday for the sustentation of one benevolent design, are the readiest to come forward to-day to sustain another. And this is human nature. *Habit* exercises a mighty influence in Charity, as in other things. It is well observed by Bacon, "Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are, after all, *as they have been accustomed*; and therefore, as Machiavel noteth, (though in an evil-favored instance,) there is no trusting to the force of nature, nor to the bravery of words, *except it be corroborate by custom*. Many examples may be put of the force of custom both upon mind and body; therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly custom is most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom. So we see, in languages, the tongue is more pliant to all expressions and sounds; the joints are more supple to all feats of activity and motions, in youth, than afterwards: for it is true, that late learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare. But if the force of custom, simple and separate, be great, the *force of custom copulate and conjoined and collegiate is far greater; for there example teacheth, company comforteth, emulation quickeneth, glory raiseth*; so as in such places the force of custom is his exaltation. *Certainly the great multiplication of virtues upon human nature resteth upon societies well ordained and disciplined.*"

The application of the parts of this passage, which we have *italicised*, will be readily seen; this "*force of custom, copulate, conjoined and collegiate*," is exerted in a remarkable manner in the whole system of our Order, nor can any society lay stronger claims to the honorable titles of "well ordained and disciplined" than that of Masonry. This "copulate and conjoined custom" trains and educates every Mason in the practice of virtue, beneficence and brotherly love, and it would be in the most manifest contradiction of every principle of human nature, to suppose that the habits of beneficence thus acquired and daily practised within the limits of the Order should be forgotten or discarded in intercourse with the world without. Reason and philosophy demonstrate *a priori* that it *must* be so, and historic facts prove that it *has* been so. Many of the greatest and most generous benefactors of their race; the most loyal and self-sacrificing patriots; the most liberal contributors to every cause of mercy and beneficence, have been, and are this day, we are proud to know, **MASONS**. And it is our object and duty in these pages to invite and urge our Brethren to exercise this beneficence on a larger scale, in a wider and more woful field, than has ever hitherto been placed before them. Already in hundreds of America's once happy homes the voice of mourning is heard, and the prayers of the widow and the orphan ascend to God and man for comfort and support. And alas! great as may be the number of these bereft ones now, how much greater will it most probably be ere this dire Rebellion is crushed and ended—nay, perchance, even before these lines that we are writing meet our Brethren's eyes! Another mighty army of three hundred thousand men—an army in itself more numerous than that of Great Britain at the time of her contest with the Great Napoleon, and more than double of both the opposing armies by which the destinies of Europe were decided on the bloody field of Waterloo—is about to be added to the hosts already under arms in defence of the Union. To the most sanguine and hopeful eye it is plain that a fierce and sanguinary, and, too probably, protracted struggle must be encountered, before the Union shall be restored and the Rebellion overcome. Many a brave heart, among the old ranks and the new, now throbbing strongly with the proud pulse of a patriot's courage and inspiration, will be still and motionless before the Flag of the Union waves once more triumphantly over North and South! Of how many of these may it not too probably be said a few weeks, or even days hence, before the writer's words shall meet the reader's eye, that not "*Ardennes*," but the forests of Virginia

" Wave above them their green leaves
Dewy with Nature's tear-drops, as they pass,
Grieving, if aught inanimate e'er grieves,
Over the unreturning brave—alas !

'Ere evening to be trodden like the grass,
 Which now beneath them, but above shall grow
 In its next verdure, when this fiery mass
 Of living valor, rolling on the foe
 And burning with high hope, shall moulder cold and low."

While, however, such reflections as these must cast a gloom over every humane and thoughtful heart, it is in no spirit of shrinking, or leading others to shrink from DUTY, that we allude to them. Great and terrible as may be the sacrifices demanded, our Country, the Union, and the cause of Universal Liberty, are worthy of them all. No soil is so prolific of national glory as that which has been fertilized by the blood of patriots! But it is necessary for us, nay, rather it is our bounden duty, to look firmly and fully at the whole vast field, on which we are called to put forth our vigorous efforts in the exercise of Masonic Charity. The task before us is in truth one of sad and soul-appalling grandeur, but we must individually and collectively rise to its lofty standard. This National crisis, as it is the ordeal by which our political institutions are to be tried and tested, so also will prove the touchstone and test of the value and availability of Masonry, as a remedy for national, no less than individual, calamity and suffering. Our numbers, as we have shown, are very great, our organization very perfect, and, in fine, never at any former period was the Masonic Body so rich in all the elements of power. If then it should fail to exert that power for the healing of the National wounds, and the alleviation of social and individual suffering, how severely must it suffer in the estimation of the wise and good, and what a powerful endorsement would it give, with its own suicidal hand, to the calumnies and slanders of its enemies. But "*meliora speramus*"—we hope better things of our Order. We hope and believe, that as our Brethren and fellow-countrymen have gone forth with the arms of war to dare and die in defence of the Union flag, so will our whole Brotherhood rise, as one man, equipped in the panoply of Love, and armed with the sword and shield of Benevolence and Charity, and enter on a glorious campaign of reconciliation and "*good will to man*"—bearing help to the poor and needy, and comfort to the sorrowing; supplying, so far as may be, to the broken-hearted widow the loss of the husband of her love, and guiding, with a father's care, and rearing to an honorable manhood, the lonely orphans of the land. O! let us all, as patriots and as Masons, realize the greatness and grandeur of the field of DUTY thus offered by our afflicted country for our occupation and service. Let us cast away all sluggishness and selfishness—all narrowness of party-spirit—all bitterness of public or private animosity, and let us devote our thoughts, our energies, our means, to the effective prosecution of this service of Love and Charity! Let us seek by every lawful means

to fill up and bridge over once again, and forever, the fearful chasm, which unholy passions have caused to gape between the two great sections of our country and our Order. To fill up that yawning gulf let us not hesitate, if need be, to imitate in spirit the act of the Roman patriot, who, when the chasm suddenly appeared in the Roman Forum and the Oracle declared that it would never close till the Romans had thrown into it their most valuable possessions, arrayed himself in his armor, and mounting his horse, plunged into the chasm, which immediately closed. Only by a like self-sacrificing devotion and earnestness can we hope to accomplish successfully the mighty task before us. But the devotion *shall be* forthcoming. We will not allow any doubt or fear to trouble us. We see in the position and organization of Masonry a providential arrangement for meeting the present wants, and alleviating the present woes of our beloved country, and we *will not, cannot*, believe that it will fail to respond to so clear a call of divinest duty! That call will be promptly responded to, we firmly trust, by all our Brethren, and that Duty faithfully, unflinchingly performed: and, looking forward, across and beyond the dark and dreary interval of present alienation, strife and suffering, on which it pains the heart and eye to dwell, we gaze with the glance of joyous faith upon a brighter and happier future, the creation, to a great extent, of this Masonic Labor of Love, when

"Hearts that had been long estranged,
And friends that had grown cold,
Shall meet again like parted streams
And mingle as of old!
And Hope shall launch her blessed bark
On Sorrow's dark'ning sea,
And Misery's children have an ark
And saved from sinking be!

SO MOTE IT BE!

M A S O N R Y A N D W A R .

At the late terrible battle on the Tennessee, near Pittsburg landing (called in official reports, we believe, "the battle of Shiloh Fields"), Captain G. A. Strong, of one of the Michigan regiments, was fatally wounded on Sunday the sixth of April. Captain Strong was a Mason—a Knight Templar—and was the Recorder of Monroe Commandery, number six, Monroe, Michigan, when he joined the army. When he received the fatal wound and fell, on the battle-field, he had on his person a fine gold watch, and wore a Masonic breastpin, set with brilliants. A Captain of a company of Texas Rangers approached him after he fell, and discovered the Masonic emblem on his person. Knowing the wounded officer would be robbed, perhaps murdered if left where he fell, the Texan had him carried to

a tent, bound up his wound as well as he could, furnished him with water, and took means to protect him from insult and robbery. The battle was still raging and was renewed on the next day, Monday, when the national troops succeeded in repulsing the rebel army and recovering the ground, tents, etc., they had lost on Sunday. On Tuesday Captain Strong was found in the tent where the Texan officer had left him, still alive, and fully sensible, and with his valuables safe upon his person. He was able to detail the whole transaction to his friends, and attributed the protecting kindness of the Texan officer to the magic influence of the Masonic jewel worn upon his person. A Mason, though a rebel and in arms against his government, *could not do otherwise than protect and aid his wounded dying opponent, with such a talisman of peace interposing between them.*—*Anon.*

THE CELEBRATION AT PORTLAND.

We gave in our last a brief description of the late successful Celebration of the Centennial Anniversary of the introduction of Freemasonry into Maine. We now have the pleasure to lay before our readers the principal Addresses delivered on the occasion. These were all pronounced at the City Hall, and in the order in which they are given below:—

ADDRESS OF WELCOME, BY M. W. JOSIAH H. DRUMMOND, G. M.

BRETHREN: We meet to-day to celebrate the one hundredth anniversary of the introduction of Masonry into Maine.

The daughter on this, her one hundredth birthday, having maintained an altar and hearth for more than forty years, for the first time invites her mother and sisters to meet and rejoice with her in her prosperity.

In her name I welcome you.

Our mother, the M. W. Grand Lodge of Massachusetts, venerable with years, but with all the freshness, vigor and beauty of her youth, with this noble array of her gallant and distinguished sons, we welcome with brimful hearts to our family circle to-day. She watched over and guided our youth; and we greet her with this concourse of sons, and as a tribute to her maternal care and affection we point to these and say:—These are our offerings; these are our jewels.

The sons of our nearest sister, whose Masonic principles are as firm as the granite hills, we joyfully welcome again among us.

And the sons of that other sister, whose home is among the green mountains, and whose faith is as pure as the air on her own mountain tops, they, too, we joyfully greet.

And the sons of our little sister on the Narragansett bay we welcome with open arms and fondest love.

While we do this we would not forget the other Brethren from more distant parts: for while we are in the North, with our ground deep covered with ice and snow, we are not so cold as not to welcome all with warm hearts.

To our mother we can only point to this concourse to-day as our tribute for the boon she gave us, and in the future we hope that when our children's children

assemble on a similar occasion they may have been taught the principles, tenets and practices of Freemasonry unsullied and unimpaired.

HISTORICAL ADDRESS.

[By W. Brother Moses Dodge, Master of the celebrating Lodge.]

Brother Masons—The time, the occasion and the circumstances connected with it, have conspired to bring me before you as one of the speakers on this memorable day. The principles, the teaching, the design and the mission of Freemasonry, you are not to learn from me. It is my province simply to give you in the few moments allotted me some of the historical facts and chronological dates connected with the introduction of Masonry into what is now the State of Maine, and its progress and prosperity here. In doing so I must of necessity bring to your notice Old Portland Lodge, No. 1, formerly the "Lodge at Falmouth" or "Falmouth Lodge," as a representative of which I have the honor of appearing before this august assemblage.

Ancient Falmouth, the seat of the first chartered Lodge of Free and Accepted Masons in Maine (then a part of the old Commonwealth of Massachusetts) originally included the city of Portland and the towns of Cape Elizabeth, Falmouth and Westbrook. The population of Falmouth in 1762 I am not able to ascertain. A note written on part of the back of a letter by Parson Smith, Sept. 27, 1759, states that on the neck, now Portland proper, there were "136 houses and 22 double families, in all 168 families." From this data, the historian of Portland, Hon. Mr. Willis, fixes the population of the Neck at that period at 900. In 1764 the population of Falmouth, by a census taken that year, was 3770, and that of the Province of Maine 54,020.

The year 1762—between these dates—occupies a prominent position in our minds to-day, but I am not able to find any historical fact connected with our Order during that year.

The records of the Falmouth Lodge show that on the 20th day of March, 1762, and of Masonry 5762, the Right Worshipful Jeremiah Gridley, Esq., Grand Master of the Ancient and Honorable Society of Free and Accepted Masons in North America, granted to several Brethren of the society residing in Falmouth, in the county of Cumberland, within the Province of Massachusetts Bay, in order that "Masonry might increase and flourish in those parts," a Warrant or Constitution, nominating, ordaining, constituting and appointing our R. W. and well beloved Br. Alexander Ross, Esq., to be the first Master of the Lodge at Falmouth, and empowering him to congregate the Brethren together, form them into a regular Lodge, choose their Wardens and other officers, and at the end of one year to choose their Master and other officers, and so annually, to receive members and exercise all the prerogatives of a chartered Lodge.

This Deputation, as it is termed in the language of that day, having been in "abeyance" by reason of the "business of Br. Alexander Ross, Esq., being great, and his infirmities greater," in December, 1768, petition was forwarded to the R. W. John Rowe, Esq., Grand Master of Masons for North America, for a renewal of the Deputation, and on March 30, 1769, and of Masonry, 5769, "R. W. John Rowe, Esq., Provincial Grand Master of the Ancient and Honorable Society of F. and A. Masons for all North America, where no other Grand Master is appointed," "by virtue of the great trust, power and authority reposed in him by his Grace the R. W. Henry Somerset, Duke of Beaufort and G. M. of Masons," did renew the

Deputation to congregate the Brethren of Falmouth, form them into a regular Lodge, with Wm. Tyng, Esq., as their first Master, and empowered them to exercise all the powers and prerogatives of a chartered Lodge.

It is a matter of regret that the names of the first petitioners for a deputation or constitution are not on record. There were eleven names signed to the petition for the renewal of it in 1768; seven of these were present, together with four members of the Grand Lodge of New Hampshire, (of whom the only surviving one is Brother Andrew Peirce of Dover, N. H., and whom I am glad to say is in our city to-day,) with R. W. Brother Wm. Tyng, Master, and one other Brother, not a petitioner, at a meeting held May 8, 1769, at which time the subordinate offices were filled, a committee on by-laws appointed, &c.

This, then, is the early history of the introduction of Masonry into Maine, and the present year completes one century since a deputation or charter was granted for a Lodge within its present jurisdiction.

I presume I shall be pardoned if in this connection, I add a few brief statistics of this Lodge, which changed its title to Portland Lodge when Falmouth Neck was named Portland. It kept up its organization from this early date, with the exception of an interregnum from December, 1807, to March, 1811, when its charter remained in the archives of the Grand Lodge of Massachusetts, through the early days of the Revolutionary war and the still darker days of the Morgan-Anti-Masonic, political crusade.

It has had 28 Masters, and has initiated more than 675 candidates into the mysteries of Freemasonry, and although it has contributed its quota of members for two other flourishing Lodges in our city, it returned to the Grand Lodge the present year 209 members.

Masonry in Maine, from its first introduction, has made a healthy progress, and notwithstanding that many of our Lodges were located in towns with a small population, and the bitter and unrelenting persecution they suffered a few years since, I believe I am correct in stating that all of the Lodges chartered previous to 1830 have resumed work and are in active operation, with four exceptions.

We have five Lodges in the State whose charters date in the 18th century—all in active operation—Portland, Warren, Lincoln, Hancock and Kennebec.

All Lodges chartered previous to 1820 were under the jurisdiction of the Grand Lodge of Massachusetts. On the first day of June, 1820, consent of the Grand Lodge of Massachusetts having been obtained for organization of an independent Grand Lodge in the State of Maine, formerly a Province of Massachusetts, and for a just division of the charity and other funds of the Institution, Representatives from 24 Lodges met and proceeded to organize said Grand Lodge, and M. W. Hon. William King, Esq., first Governor of the State, was elected its first Grand Master. On the day following, June 2, M. W. William King was introduced into the hall, received and saluted in due form, and on taking the chair delivered an address, which I cannot forbear incorporating into these brief remarks, as being, in my opinion, a model address.

The address was as follows :

“R. W. and W. Officers and Members of this Grand Lodge : In the circumstances under which I have appeared before you to enter upon the office to which you have been pleased to elevate me, I can do little more, at this time, than express my acceptance of the trust, and say to you that according to the best of my ability I will endeavor to discharge its duties. It would have been much more agreeable to

me, at least for the present, to have appeared in the Grand Lodge only as a private Brother ; but as Masonry teaches us to regard the duties we owe to God and the community as paramount to all others, I will endeavor to perform them by attending to the wishes of my Brethren rather than gratify my own."

Such was the address of our first G. M. in this State. Since that date we have had twenty Grand Masters, many of them well beloved—many of them gone to the Grand Lodge above—but among them all, none, perhaps, whose memory is more highly cherished than that of William King.

I have thus given you in brief a history of the first Lodge chartered in Maine, with that of its Grand Lodge. What further I might say in connection with the part assigned me must necessarily be a rehearsal of dry facts and figures.

On Falmouth Neck, where 11 Masons petitioned for a charter in 1768, we have now three subordinate Lodges, with an aggregate of 483 members and probably more than 100 non-affiliated Masons.

In 1820, as before stated, 24 Lodges met for the purpose of organizing a Grand Lodge for the State ; now we have 111 chartered, &c., with a membership of more than 5000.

What better statistics can I give you of the progress of Masonry in Maine than to point you to the living assemblage before me, and say that here are the devotees of this noble, charitable and time-enduring institution from our own State, from our parent State of Massachusetts, and from our sister States, met here on this occasion to celebrate the centennial anniversary of its introduction into the Pine Tree State ? This audience is of age and it speaks for itself.

Brethren from our parent State, the Old Commonwealth, we are happy and gratified to know that "Auld Lang Syne" is not forgotten, and that you have made this social call on a younger branch of the family, and we are proud to be able to say to you that the attendance of the Brethren of our own State and the statistics we have given you is good and sufficient proof that we have not been unmindful of the injunction given in the early ages of the world "to be fruitful and multiply."

I have not searched the history of our State to find statistics of Masonry, as ours is not a society that courts public notice or applause. As early as 1774 Parson Smith, in his journal, under date Dec. 25, says, "I almost killed myself in praying at the funeral of Jere Tucker," and again, under date Dec. 27, "I prayed with the Freemasons, and had uncommon assistance, thank God !"

The landmarks and regulations of Freemasonry and its principles and teachings have not changed materially for ages ; but some of the customs of the Fraternity, like those of society in general, change with the change of time and the changes constantly going on in this mutable world. Some, no doubt, are for the better, and others for the worse. In the earlier days of Masonry in Maine the Festival of St. John the Baptist, which we are commemorating on this 24th day of June, and that also of St. John the Evangelist, of the 27th day of December, were, with few exceptions, promptly and punctually kept as sacred festivals ; and in fact the provisions of the charter enjoined it upon the Brethren to keep these and other Masonic feast days. In latter days this practice has been much neglected, as we cannot but believe to the injury of the craft. Better, probably far better, for us if our social gatherings were more frequent.

On the other hand, I learn from the records of Portland Lodge that when there was no other in the town it was deemed best to appoint a committee to purchase liquors for the use of the Lodge, at wholesale, rather than pay so much money as per

centage or as commissions to the retail dealers. Custom has so changed that for a long series of years last past, no Lodge in this city, and I presume none in the State has found any necessity for the appointment of such a committee, and I believe the change in this respect cannot have been injurious to the welfare and prosperity of the fraternity.

Were this the proper time and place, I could give the date of the charter of each Lodge in our State in their chronological order, with their number of members, for nearly every year for the century past, with the names of their Masters, &c.

Many of those intimately connected with the introduction and progress of Masonry in this State have been men who have occupied high, proud and honorable positions in the commercial, professional and political world. Without making any invidious distinction, we may safely name a Preble, an Oxnard, a Storer, a Hopkins, a Fox, a Swan, a Rockliff, a Seaver, a Cohoon and a Chase.

Since the organization of our Grand Lodge, among its officers have been Governors of our State, one of which was the lamented and much beloved Dunlap, and many others of different professions and occupations whom we can name with pride. Among the jurists, Greenleaf, Sprague, Fessenden, Washburn, Paine and Bradford, and last in order of election, but not least, we have now at the head of our Grand Lodge a "Drummond" light in Masonry.

We also find in the list of past officers, Coffin, Thompson, Stevens, our Old "Father Miller," Nourse, Nichols, Smith, Child, Gerrish and Chase.

The biography of many of those Brothers would possess intense interest to all of us if written—in fact, the whole history of the introduction of Masonry into Maine, and its progress, is of so much interest to us as a Fraternity, that at some time not far distant it must be written. That duty will devolve upon some more able pen than mine. The incidents connected with it must form a volume instead of a paper the reading of which must occupy the space of a few moments only.

It has been said that "brevity is the soul of wit," and as this cannot be applicable in that sense to aught I have said, yet I feel well assured that the unanimous verdict of this audience will be that "brevity" will be, at least, one redeeming quality of these remarks.

At the conclusion of Dr. Dodge's address "The Star Spangled Banner" was played by the Band. The audience greeted the patriotic air with loud cheering.

THE ORATION.

Rev. F. C. Bolles of Portland, the orator of the day, then proceeded to deliver an eloquent and felicitously constructed address, of which the substance is appended:—

He commenced by saying that such inspiring music as "The Star Spangled Banner," and in such an auditory, constituted rare privileges to a public speaker. In the aspect of the times, too, when people were looking so anxiously at the national sky, there was also material for impressive suggestions and unwonted emotions. Before the fair city of Richmond, the blue coat of the Union soldier and the gray uniform of the daring foe covered hearts that should have beaten—as they have beaten before—with the thrill of Masonic love and brotherhood, but events had hindered this desirable circumstance. Yet there were features of pleasure in this anniversary. It was certainly matter of pleasure that there was

one spot in this wide country which enjoyed quiet, repose, and the offices and advantages of friendship in the midst of the great national commotion.

After allusion to some of the circumstances of the anniversary, the speaker stated that he had in view no idea of entering on a profound discussion of Masonic history or law, but simply to give a statement of the great and elevating principles on which the brotherhood was founded. When he reviewed the history of the fraternity, he was struck with admiration, because of the vitality and endurance of its principles. It was a great evidence of this living, enduring character of Masonry, that it had to-day its hundredth anniversary in the State of Maine: for it never could have been so—there never, indeed, could have been so many centennial milestones planted along the pathway of days gone by—had it not been specially characterized by its allegiance to truth and right; for it was the will of the Great Architect above that only what was right and true should live, flourish and endure. One great principle of the internal life of Masonry was its order—the law of God's working in all things—the spirit of His universal government. Masonry was also founded on the principle of the dignity of labor; it recognized no nobility in idleness. Through and by this part of its structure it recognized the principle of human fraternity; for the Lodge room more than all other places brought men together as Brothers. This was no false fraternity, productive of nought but hypocritical profession of love, as was evidenced by the charities, social enjoyments and practices which elevate and ennoble. Masons were truly and practically kindred and Brothers under the fatherhood of heaven. Once brethren they were forever so, for secession in association with Masonry was an impossibility. No Montgomery ordinance—no jar of the cannon of Sumter—no undue ambition or questionable object could interfere to break that holy tie. Masonry had its work to do even in the midst of national troubles; and the speaker looked forward to the time when Richmond would be taken, not by the storm of cannon, the whistling bullet and the bayonet's steel, but fraternally by the hand, as once many present in that audience had heretofore seen it taken. After the din of madness and distraction should be over, and all again should become peace, Masonry would assert itself, and its character, in restoring to harmony and love and true brotherhood, elements which now raged in warfare and hate. It would be powerful for this purpose, for its fraternal integrity no one could question, no matter what the circumstances might be under which the fraternity was placed. It was one the world over, however surrounded; mortal it was immortal despite obloquy and persecution; it could endure under the veil of secrecy even in a land of despotism. But it rejoiced wherever liberty and enlightenment existed; and of all its cherished homes in the great world, New England was the dearest; for wherever the spirit of liberty is found there it finds its noblest growth, inspiration, strength and usefulness.

REMARKS OF M. W. WM. D. COOLIDGE, G. M. OF GRAND LODGE OF MASS.

M. W. G. M. Coolidge of Massachusetts was then introduced, and expressed his heartfelt thanks for the opportunity of participating in the festivities of the day, and for the warm and hearty recognition and welcome of the parent institution which the M. W. Grand Master had just expressed. He felt it to be his duty, as

the representative of the Grand Lodge of Massachusetts, to breathe upon all her maternal benediction, from the eldest daughter to the youngest pet lamb, (number one hundred and eleven,) as they were all bone of her bone and flesh of her flesh. We have come up hither to rededicate ourselves in fidelity to an institution which we venerate and love; to rekindle our hearts, anew and pluck a coal from off this altar of brotherly love and affection, which shall ever warm and enlighten them. The Grand Lodge of Massachusetts comes with the frosts of one hundred and thirtysix years on her brow, and the gravity and experience which those years gathered around it, to visit a beloved daughter and her young children. Here were the family, from goodly grandmother down to the youngest brother. The occasion was not without its shadow of sadness, for there was a time when it seemed that our hallowed institution would be broken in twain; but it would not be so, for Masonry in the United States was as strong as ever, and a unit still, and it will be proved to be so. He who has once in sincerity knelt at that altar, would, like the Prodigal Son, when he came to himself, return to it again—and let us meet him while yet a great way off. He would take the Sir Knights of Richmond by the hand, as those of Boston and Providence had heretofore done. He predicted a glorious triumph of the Union arms, after which the real work of Masonry would commence. The influence of five hundred thousand Masonic hearts would then be felt in the labor of harmonizing the disrupted and discordant national elements. The Masonic voice would be heard and heeded when the country would be reunited, and the olive branch of peace take the place of the discordant tumult of war.

In conclusion the speaker invoked the blessings of Heaven and continued prosperity on the Masonic fraternity of Maine.

A CANDID OPINION.

We take pleasure in transferring the following remarks, on the history and character of Masonry, from the Eastern Argus, of the 25th of June. The writer is not a Mason, but we infer is, or was, inclined to *antism*. He treats the subject however, with great candor and fairness, as well as ability. We could almost wish that he were of the "household of (our) faith:"—

"Yesterday was the centennial anniversary of the introduction of Masonry into Maine, and by invitation of the fraternity of this city, it was a sort of jubilee for the Order generally, and a New England, rather than a State affair. The Brethren of the "mystic tie pervaded every place, and non-Masonic stock was down in the market that all the *anties* might have been bought up for a comparatively small sum. Of the latter class this chronicler unfortunately is. We have never bestrid the fable goat, nor broiled our hams on the mythical gridiron. So the Brethren must excuse any imperfectness in our remarks about them.

What are called "secret societies" have a sort of horror for some people to this day. We doubt not secret as well as public organizations, have a power for good or evil, as the case may be, but in the larger sense, the Masonic Order is not a secret organization, whatever it has of necessity been in other ages. Se.

crecy is an instinct, and a most useful one, yet in the sense in which we speak of it, in its essentials, and as the word is attached to an Order, there can be no dangerous or evil tendency in it. Surely were it otherwise, we could not have mingled daily in every walk of life with those of the Masonic Order, without seeing it,—nor do we hardly ask or know who belong to it. Many a man, (and woman too) might have been surprised at the sight of an unexpected face in the gorgeous procession—many of the latter might have answered her unanswered question of several nights back: “My dear, where *have* you been?”

We have often thought (being out of the fold be it remembered) that the study of the origin and history of Masonry must be one of the pleasantest and most instructive. Certainly its antiquity connects it with the history of many ages, whatever changes “the revolutions of time,” (that “make mountains level, and the continent, weary of solid firmness, melt itself into the sea,”) have made with the Order. The chronology of the true Mason is, we suppose, the basis of his faith. He will date the origin of his Order, if not back to Moses and Aaron, yet with the utmost confidence, to the times of Solomon and Tyre, and the cities of the Plain, which the plowshare of other than the Hebrew race passed over before the modern world began.

But chronology is a science beset with difficulties. According to Biblical chronology, as interpreted by Bro. Miller and Bro. Himes, we should long ago have been in one consumed chaos, with a remnant saved, of which number every one hopes he would have been an unit,—and those votaries of a delusion had learned men to back them. The old chronology of the Scriptures has been remodeled according to the researches of Hugh Miller and other geologists, who prove to you by the earth's strata and the remains of saurian animals, that the Biblical chronology has been poorly explained, and the late discovery of ancient manuscripts by a foreign *savant*, goes far to interfere with both. So we do not see but the Masonic fraternity have a right to their chronology, and to trace their Order back to the days of Noah, if they please.

What are the objects of the Order? “Brotherly love, relief and truth,” say they; and who shall gainsay it? Whatever they may have been in past ages, whether political, military, industrial, or what not, would hardly amount to much, since the mutations of centuries have changed all things. Literature, however, informs us of thousands of good marks left on the pathway of the history of Freemasonry, and hardly a bad one. Certain it is that in the Middle Ages Masonry as a practical art, went hand in hand with cloister learning, to preserve to us what was most valuable of the mechanic arts and learning of the Old World. For instances, we may cite the erection of the convent at Batalha, Portugal, 1400; the minster of Strasburg, 1014 to 1039; that of Cologne (the wonder of the world) 1211 to 1365, and hundreds of other of the wonderful Gothic structures of the Middle Ages.

The latest work of passing literature which we call to mind, as showing the Masonic combinations of labor in the times we speak of, or later, is “*The Tour of the Journeyman of France,*” by Madame Sand. But we have already said that the mutations of time have naturally changed the features of Masonry. It is

now no longer needed as an industrial, military, civil, political or special combination, in this country at least,—though the Italian Carbonari has all its forms, and whatever may be thought of the assassins Orsini and Pierri, they were only attempting to carry into effect the terrible oath Louis Napoleon had taken in common with them. So we see nothing now as the necessary object of the Order but to carry out their excellent program: "Brotherly love, relief and truth."

All through the literature of two and three centuries ago, we see traces of what must have been Masonry. We have thought this picture of a knight, drawn by Spencer in the fine flowing verse of the "*Faerie Queene*," must have been drawn for a Masonic Templar, after feudalism had been broken and the Mason was part a knight of religion, industry, virtue and war. The poem saw print in 1600, and in praise of "Ye Seven Morall Virtues," as illustrated in the person of "the virgin queen," Elizabeth. The poem is very long, but must have been much longer to convince the reader of history that Old Bess had seven virtues of any sort, much less the particular one which she designated by having it attached to her royal title. However, here is old Spencer's picture of the knight, which any one of the brilliant procession of yesterday may appropriate:—

"A gentle knight was picking on ye plaine,
Ycladd in mightie armes and silver shielde,
Wherein old dints of deep wounds did remaine,
The cruell marks of many a bloody felde;
* * * * *
Fall iolly knight be seemed, and faire did sitt,
As one for knightly jousts and fierce encounters fitt."
* * * * *
"And on his breast a bloodie crosse he bore,
The deare remembrance of his dying Lord,
For whose deare sake that glorious badge he wore,
And dead, as living ever, him adored."

THE ANCIENT LANDMARKS.

BY BROTHER S. B. WILSON, OF ENGLAND.

NOTHING is more offensive to the true Freemason than any innovations on the ancient usages and customs of the Order. It is in consequence of this conservative principle that Freemasonry, notwithstanding that many attempts have been made to alter, or as it was supposed, to amend it, is still essentially unchanged and remains the same as it has always been from time immemorial.

In ancient times it was the custom to mark the boundaries of land by means of stone pillars, the removal of which would have occasioned much confusion, men having no other guide than those pillars, by which to distinguish the limits of their property. To remove them therefore was considered a heinous crime. "Thou shalt not" says the Jewish law (as we find in the 19th Chapter of the fifth Book of Moses, call Deuteronomy, and the 14th verse) "Thou shalt not remove thy neighbour's landmark which they of old have set up in their inheritance." Hence, those peculiar marks of distinction, by which we are separated from the

popular world, and by which we are enabled to designate our inheritance as Freemasons, are called landmarks of the Order.

The universal language and the universal laws of Freemasonry are landmarks.

The Masonic laws are of two kinds, local and universal.

The local laws are those enacted by the Grand and subordinate Lodges for the government of their members; these of course, may be altered or annulled, at the pleasure of the bodies who originally framed them.

The universal laws, are those handed down by universal consent from time immemorial, and which govern the fraternity throughout the world;—these are irrevocable, for they constitute a part of the ancient landmarks.

I will give an example or two of each kind.

The rule regulating the amount of the fee to be paid on the admission of candidates into the Order, and the contributions of the several members to a Lodge, is a local law, and varies, not only in every country, but also in many Lodges under the same constitution. But the law which declares that no woman can be admitted into the Order, is universal, and controls every Lodge on the face of the globe.

There are moreover, certain forms and regulations which although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity that they should be guarded by every good Freemason with religious care from alteration. Every Master elect, previous to his installation, pledges himself to submit to and support the ancient charges and regulations, and further, that it is not in the power of any man or body of men to make innovations in the body of Masonry.

To attempt therefore, to remove the sacred landmarks of our Order, or to alter those forms and regulations by which we examine and prove a Brother's claims to share in our rights and privileges, is one of the most heinous offences that a Freemason can commit.

Ancient Craft Masonry consists of three degrees, viz. :—Entered Apprentice, Fellow Craft, and Master Mason.

Each degree of Freemasonry contains a course of instruction, in which the ceremonies, traditions, and moral purposes appertaining to the degree are set forth. This arrangement is called a lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same.

There does not, however, seem to have been any established system of lectures, such as now exists, previous to the revival of Freemasonry in the beginning of the 18th century. In 1720 Bros. Desaguliers and Anderson, the compilers of the *Book of Constitutions*, arranged the lectures for the first time in a catechetical form, from the old charges and other Masonic documents that were then extant. Of this system, Bro. George Oliver informs us that "the first lecture extended to the greatest length, but the answers were circumscribed within a very narrow compass; the second lecture was shorter, and the third, called 'The Master Mason's part,' contained only seven questions, besides the explanations and examinations." The imperfection of these lectures loudly called for a revision of them,

which was accordingly accomplished in 1732 by Bro. Martin Clare, a man of talent, and afterwards a Deputy Grand Master. Bro. Clare's emendations, however, amounted to little more than the addition of a few moral and scriptural admonitions, and the insertion of a simple allusion to the human senses, and to the theological ladder.

Subsequently Bro. Thomas Dunkerley, who was considered the most intelligent Freemason of the day, extended and improved the lectures, and amongst other things, first gave the theological ladder its three most important rounds.

The lectures thus continued until 1763, when Bro. Hutchinson gave them an improved form, which was still further extended in 1772 by Bro. Preston, whose system remained for a long time the standard. (These lectures have lately been very ably set forth by Bro. Henry George Warren.) According to Bro. Preston, the lecture of the first degree contained six sections; that of the second degree, four; and that of the third, twelve. But at the union of the two Grand Lodges of England, in the year 1813, Bro. Samuel Hemming was appointed by his Royal Highness the Duke of Sussex, the Grand Master, to collect the scattered elements of Freemasonry, and to arrange the ceremonies and lectures in order to carry out the resolution of the Lodge of Reconciliation, viz.:—"That there shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing, and clothing the Brothers, so that one pure unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld, and practised throughout the Masonic world, from the day and date of the said union, until time shall be no more;" but although he commenced the undertaking, he never finished it, for after a long delay his mind failed. Bro. William Williams, the Prov. Grand Master for Dorsetshire, was then appointed. He undertook and completed the task, and organized and established the system disseminated by the late Bro. Peter Gilkes, and which is used in this Emulation Lodge of Improvement, and now practised by most Lodges under the English constitution.

The lecture in the first or Entered Apprentices' degree, according to Bro. Williams' system, describes the proper method of initiation, supplies the means of qualifying us for our privileges, rationally accounts for the ceremonies peculiar to this degree, and of testing the claims of others, explains the nature and principles of our Institution, instructs us in the form and construction of the Lodge, and furnishes some important lessons on the various virtues which should distinguish a Freemason.

The lecture in the second or Fellow Crafts' degree, recapitulates the ceremony of passing a candidate, directs the candidate to an attentive study of the liberal arts and sciences, describes the construction of King Solomon's Temple, and gives an account of the ancient division of our Institution into operative and speculative Masons.

The lecture in the third or Master Masons' degree, illustrates the ancient or proper method of raising a candidate to the sublime degree, the traditional history of the Order, exemplifies an important instance of Masonic virtue, and explains the various emblems of this degree.

These constitute the simple text of Freemasonry, whilst the extended illustrations which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of scripture, of history, of the liberal arts and sciences, and of the works of learned Masonic writers constitute the commentary, without which the simple text would be comparatively barren and uninteresting. These commentaries are the philosophy of Freemasonry, and without an adequate knowledge of them no Brother can be entitled to claim our technical title of a "bright Freemason." In relation to this subject the following remark in the *Freemasons' Quarterly Review* deserves particular attention, viz:—

"Our Masonic society has to this day many interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who by dint merely of a good memory and some assurance, intrude themselves on a well informed assembly of Brethren, by giving a lecture not composed by themselves, but taught them *verbatim*."

A Brother of skill and intelligence, entrusted with the task of instructing the Lodges in the proper method of work in the ceremonies, usages, legends, history, and science of the Order, is called a lecturer. It is a most important office, and he who undertakes it ought to be perfectly acquainted with Freemasonry, and not only have received a liberal education, but ought also to possess the true spirit of oratory. His orations or lectures ought to produce an impression on the minds of his hearers. He has something more to do than merely recite the ritual; he ought to be enabled to teach the Brethren Freemasonry, or the bearing of moral truths upon the science, in an agreeable and instructive manner, and not in mere mystical forms; he will then be willingly listened to by the Brethren. Some discourses are appropriate to certain seasons, but even these the lecturer ought to be able to make interesting, in order that they may not appear as mere repetitions.

COLONEL POWELL T. WYMAN.

THE rites of sepulture were performed in this city on the 22d ultimo, over the mortal remains of the late POWELL TREMLETT WYMAN, Colonel of the 16th Regiment of Massachusetts Volunteers, who fell in the defence of his country.

The sense of the community, in respect of the gallant dead, found expression in the display of innumerable flags at half-mast from the public and private buildings in Boston and the neighboring towns, and from the shipping in the harbor.

The public sorrow was manifested in the crowds of mourning citizens who lined the streets and clustered around the State House; who crowded about the bier, not from idle curiosity, but from a deep sympathy with, and respect for the memory of the fallen hero.

THE BODY IN STATE.

At eleven o'clock in the forenoon the remains of Col. Wyman were laid in state in the Doric Hall, at the State House. The corpse was incased in a metallic coffin, which was inclosed in a casket, covered with black velvet, richly studded with silver. The casket bore a silver plate with this inscription:—

COLONEL POWELL T. WYMAN,
Who fell in the battle of Glendale, June 30, 1862,
aged 34.

Upon the top of the casket were exposed the regulation sword which the deceased wore throughout his campaign, with his belt attached, and another sword with an elaborately ornamented gilt scabbard, which was presented to him in February last by the officers under his command. A richly ornamented belt and the sash of Col. Wyman were also displayed. Floral tributes, in the form of crosses and wreaths, also graced the bier of the soldier.

GUARD OF HONOR.

The Independent Corps of Cadets, Lieut. Col. Holmes, formed a Guard of Honor, and stood silently around the corpse, while the public in large numbers passed through the Hall to view the casket which contained the remains of the patriot dead.

Adjutant Merriam of the 16th regiment, who saw Col. Wyman fall, who spoke to him five minutes before he expired, and who was himself wounded immediately after, was present, as was also H. Waldo Clafin, the faithful servant of Col. Wyman, who assisted in laying him in his temporary grave on the battle-field, and through whose assistance the body was recovered, both of whom stood at the head of the corpse while it lay in state.

THE FUNERAL CORTEGE.

The arrangements for the obsequies were carried out by Major Gen. Andrews of the 1st Division M. V. M., Adjutant Gen. Schouler, upon whom the duty properly devolved, being otherwise officially engaged.

At half-past twelve the remains were removed from the State House to the hearse, in the presence of a vast concourse of spectators, who thronged the balconies and steps, and the streets, and Common in front of the capitol.

The 2d regiment of Massachusetts Volunteer Militia, Col. I. S. Burrill, three hundred strong, were drawn up in front of the State House, and the various Masonic bodies were posted in their rear. The Brigade Band, accompanying the Cadets, played a solemn dirge while the corpse was moving from the Capitol.

ESCORT.

The escort consisted of the Second Regiment, M. V. M., comprising eight companies, under Col. I. S. Burrill, accompanied by the Chelsea Cornet Band.

Next came the Masonic bodies in the following order : Officers of the Grand Lodge of Massachusetts, and delegations from several Lodges in Boston and vicinity, to the number of one hundred.

Cadets.	Hearse.	Cadets.
	Pall Bearers.	

Waldo Clafin, Col. Wyman's servant, followed, leading the horse of the deceased. Then followed officers and privates of the 16th Massachusetts Regiment in carriages.

Next came several officers of the United States Army in carriages.

Other carriages followed containing Governor Andrew and staff.

Then came a carriage containing the widow and family relations of the deceased.

The mourners were conveyed in twelve carriages.

The funeral cortege then moved down Beacon street to Walnut ; up Walnut to Mt. Vernon ; Mt. Vernon to Park ; Park to Tremont ; Tremont to Court and Cambridge street, to Cambridge bridge.

On reaching Cambridge bridge the Boston police force were relieved by those of Cambridge, in charge of Chief Sanderson, and after a short halt the cortege moved across the bridge and then up Harvard street to the College square, thence

through Garden street to Brattle street, and thus to Mount Auburn Cemetery. During the passage of the procession through Old Cambridge the bells of Christ Church chimed a dirge, and all the flags in the city were displayed at half-mast as a mark of respect to the memory of the brave soldier.

On arriving at the Cemetery the escort was formed on each side the street, outside the gate, and the hearse, with the Guard of Honor, mourners and officials, passed through the entrance to the chapel, the Second Regiment remaining outside the Cemetery for the purpose of firing the customary volley, the rules of the corporation forbidding this being done within the enclosure.

After the body had been carried into the chapel and the mourners and friends had also entered, the impressive burial service of the Episcopal Church was read by the Rt. Rev. Bishop Eastburn. This occupied about half an hour, when the body was again placed in the hearse and the cortege was again reformed, and proceeded to the receiving tomb, the Brigade Band playing the Dead March.

On reaching the tomb the remains were placed on the bier in front, and William D. Coolidge, Esq, Grand Master of the Grand Lodge of Massachusetts, read the Masonic funeral service, after which Rev. T. J. Greenwood, of Malden, the Grand Chaplain, addressed a few words of consolation to the afflicted relatives, and paid a high tribute to the bravery of the deceased and then made a prayer which closed the ceremonies. The body was then placed in the tomb, the volleys were fired by the escort, and the friends and relatives took their departure.

Col. Wyman was made a Mason in Middlesex Lodge, at Framingham, but was not a member of any particular Lodge. He was, however, one of the petitioners for the Lodge in the 16th regiment, of which he was Colonel.

OUR OWN DEAD.

[By Brother H. G. REYNOLDS, from the Masonic Trowel.]

LIEUT. COL. E. F. W. ELLIS.

COL. ELLIS was one of Nature's noblemen, a fearless, outspoken man. If he thought himself right, no prospect of future emolument or fame, could turn him from his course. This was shown in his opposition to the establishment of slavery in California, and his uncompromising advocacy of Republican doctrines. And he was as fearless and as courteous as he was uncompromising. And his humanity was as conspicuous as his courage and courtesy.

Edward F. W. Ellis was born in Wilton, Maine, April 15, 1819, and consequently was nearly fortythree years of age at his death.

At nineteen he emigrated to Ohio, where he was admitted to practice law at the age of twentytwo, and in 1845 intermarried with Miss Lucy Dobyns, daughter of John Dobyns, of Felicity, Ohio. In 1849 he went to Nevada, Cal., and commenced business as a merchant.

Immediately after the fall of Sumter, he raised a company called *Ellis Rifles*, of which he was elected Captain, and upon the organization of the 15th regiment, was elected Lieut. Colonel. A large portion of the time he has been in command, Col. Turner having been in command of a brigade.

He commanded at the battle of Pittsburg, or Shiloh, and fell while gallantly leading his men. Immediately after the battle, a citizen of Rockford was depu-

ted to bring home the body, but we have seen no account of its return, and can no longer defer the tribute due to our worthy friend.

The subject of this sketch was made a Mason in Union Lodge No. 102, Ohio, which he represented in Grand Lodge in 1847.

At the annual session of the Grand Lodge of California in 1851, he appeared as the representative of Nevada Lodge, No. 13, and at once took a high stand and leading position among its members; was appointed Senior Grand Lecturer, and elected Senior Grand Warden. He was likewise present at the semi-annual meeting in November, and, as a member of the Committee on Revision, participated largely in the formation of a revised Constitution, which laid the basis of that great and conservative prosperity which so eminently distinguishes the Craft in California.

In 1855, a dispensation was granted to him and others for Star in the East Lodge, of which he was Master, with the exception of one year, until the annual election in 1860.

He represented the Lodge in 1856, 1859 and 1860, and participated largely in its business, and exerted a powerful influence in its deliberations.

We are not advised at what time he received the Chapter degrees. Mrs. Ellis has his diploma, dated in 1847.

He was the first Captain of the Host of Rockford Chapter, formed in 1855, and since that time, for several terms, High Priest. He leaves an estimable widow, two daughters and two sons, the eldest being only nine years of age. Every Mason in Rockford, will, unseen and unbidden, watch over their developing years with a parental solicitude.

CAPT. HARLEY WAYNE.

The subject of this notice was a native of Otsego county, N. Y., where he was born April 30, 1823. Until eighteen years of age, he was raised on a farm, enjoying only the ordinary opportunities of acquiring a common school education, when he started out for himself, and attended the Academy at Cooperstown two years. Immediately after, he settled in McHenry county, taught school a few terms, and commenced business as a merchant in 1845. Energetic, careful and thorough in every part of his business, he soon managed to get considerable ahead, and at the time he enlisted in the army had acquired a competence of this world's goods.

Until quite recently, he had but little to do with politics. In 1860 he labored hard for the election of Mr. Lincoln and the success of the Republican ticket. As a token of the appreciation of his labors, that party elected him Clerk of the House of Representatives in January, 1861, where he distinguished himself for industry, watchfulness and fidelity. At the special session in April, 1861, partisanship was laid aside, and the office of Assistant Clerk being vacant, ourself, a Democrat, was selected to assist him in his labors. We can say in all sincerity and truthfulness, that we never labored with any one, more considerate, attentive and courteous than Bro. Wayne. He was very anxious to bring a company which he had raised before leaving home into service. Leaving the matter with us upon the adjournment of the House, he proceeded home to be in readiness in case he should be accepted. In due time he was accepted, commissioned Captain, and

assigned to the 15th regt. He fell at the battle of Pittsburg, fighting gallantly in command of his company. Has any regiment in any one battle lost three such men as Colonel Ellis, Major Goddard and Captain Wayne? His body was taken to McHenry county, and buried with Masonic honors.

Several years since he married Miss Ellen Deitz, whom he leaves, a sorrowing widow, with one child.

Captain Wayne was inducted into the mysteries of Masonry in Marengo Lodge in 1857.

In 1860, he was appointed Senior Warden of Orion Lodge, U. D., at Union, his place of residence, and of which Lodge he was a member at the time of his death.

CAPTAIN E. W. TRUE.

Capt. True was born in Bourbon county, Ky., in the year 1814. His education was such as is usually obtained in common schools, and he was trained to the business of a merchant.

Upon the breaking out of the war, he went into it with his whole soul, and served through the three months service as Lieutenant in the 7th regiment, Col. Cook.

At the expiration of the three months, he raised a company and went into the field as a Captain, did good service in every position, and fell in the discharge of his duty at Donelson.

We are unable to say where Captain True was made a Mason. Upon the formation of the Lodge at Mattoon he was appointed Treasurer; elected Senior Warden, in 1859, Master in 1860, and represented the Lodge that year. The distinguished honor of being the first Master of a Military Lodge in this State, fell to his lot. Dubois Military Lodge was under his Mastership during the three month's service.

The Chapter degrees were conferred on him in Keystone Chapter at Charleston, in 1859, and the degrees of Royal and Select Master in Young Council, at Paris, in the winter of 1860.

He was the first Master of Mattoon Council, which was organized immediately afterwards.

A very zealous Mason, and while careful to omit no necessary attention to other duties, he found time to devote to Masonry in all its departments.

He was respected as a citizen, beloved as a Mason, and his sudden death universally lamented. His Lodge adopted an admirable and highly creditable set of resolutions in respect to his memory.

CAPT. JOHN STEVENS.

We are not in possession of much information in regard to Bro. Stevens, except what is to be found in our archives, a note from Bro. Hawley, and our personal knowledge. Our Brother was an attorney by profession, in which we are informed he was quite successful. He was a communicant of the Episcopalian church, and an exemplary citizen. We are not able to say whether he was at any time married.

Last season he succeeded in raising a company, and was engaged in the battle at Pittsburg, where he was wounded, from the effect of which he died on his way

home. Upon the reception of the body the people assembled in large numbers, several Lodges were present, and under the direction of Friendship Lodge, the body was buried with Masonic honors. It was a season of general lamentation for he was a man of noble impulses, warm heart and benevolent feelings, and had few or no enemies, but many warm friends. He was made a Mason in Dixon, in 1852; was Master in 1855, 1856 and 1857, and represented his Lodge in 1854 as Senior Warden, at which time he acted as Senior Grand Deacon.

Exalted in Aurora Chapter May 19, 1855, and afterwards High Priest of Na-Chu-Sa Chapter at Dixon. The last we saw of him was in camp at Dixon where he seemed to be as much at home as in the Court room or Masonic Hall. Few men could make a better appearance; modest, but self-possessed, well-poised, clear-headed, tall, light complexioned, with a handsome figure, a fine countenance, and a mild blue eye, as penetrating as an eagle's. While Master, he was unceasing in his efforts to perfect the records of his Lodge, which he found in a bad condition.

But he, like others, has crossed the great river.

"Friend after friend departs,
Who hath not lost a friend?"

MAJOR CHARLES N. LEVANWAY.

This brave officer was a Brother of the estimable High Priest of Na-Chu-Sa Chapter at Dixon, Dr. W. A. Levanway. We met the Major at Dixon last November, at which time he was quiet ill. He had taken two degrees, and was anxious to be raised, but was not, we believe. An attorney by profession and a brave man and gentleman.

He entered the service as Major of the Thirtyfourth under Col. Kirke, and was killed at Pittsburg in the view of his commanding General, who certified that he died a *hero* and a *soldier*.

MASONRY AMONG THE SOLDIERS.

WE cut the following anecdote from the Amherst (Mass.) Cabinet, the editor of which vouches for its authenticity:—

"A little circumstance happened at James Island, after the battle, that I will mention, though it may not *particularly* interest you. Maj. Sissons of the Rhode Island 3d was bearer of a flag of truce, accompanied by three officers, all happening to be Masons. The rebel officer that came down to meet them happened to be a Mason also. Maj. Sissons remarked, 'I suppose by *the tools you carry* I have the honor of meeting a Craftsman, as well as an enemy in war?' The rebel officer replied—'You do, and I am happy to meet you as such, and regret that circumstances compel us to meet in any other manner than the former—but such are the fortunes of war.'

While they were awaiting answer the rebel officer sent after some more Masons, they cracked a bottle of wine and drank 'to the health of the craftsmen, whether in *peace* or in war.' The rebel officers remarked: '*We take the New York papers regular*, and should we find your names down as prisoners we will

remember you—and should your names escape our notice, please send us your cards.' Major S. thanked them for their kindness, but jokingly informed them they were 'reckoning prisoners in the wrong column,' and assured them *that they, when taken*, should be dealt as kindly with as they have promised to do by him and the others."

This is a practical illustration of the true spirit of Masonry, as taught in our Lodges and inculcated by our principles and ceremonies. It teaches that men may be enemies on the battle-field, without being barbarians, and that they may faithfully discharge all their duties as soldiers, without neglecting the more important duties of humanity. It is painful to find Brother arrayed against Brother in the field of strife, but it is pleasant to know that even under such circumstances, the relation and its obligations are mutually recognized and acknowledged. This is as it should be. Much can be done, and doubtless much is done, through the influence of the humanizing principles of our Order, to soften the asperities and relieve the distresses incident to the fratricidal war in which the country is now engaged. Other instances than the above have come to our knowledge, and probably many are continually occurring, of which little or nothing is ever known beyond the immediate place of their occurrence. Through our army Lodges, also, Masonry is quietly and unostentaciously doing its appropriate work; and surely there was never more occasion for the exercise of its kindly and beneficent influences.—*Ed. Mag.*

MASONIC HISTORY.

If our readers will reflect for a few moments on the claims set up by the advocates of Masonry, and fearlessly laid before the Masonic and profane world, by Brethren of every rank, we shall find that there is no good thing accomplished by any of the existing institutions of the earth, whether moral, charitable, literary or scientific, but what has been at least as effectually and extensively accomplished by the Masonic Fraternity—if all that has been said be true.

Presented thus abruptly to our readers, some of them at the moment may be disposed to shrink from the responsibility of maintaining these high claims without considerable abatement or modification. But they should not shrink, nor doubt, nor question the facts as stated and repeated by those who, in many lands, and tongues, have maintained them in the hands of friends and foes. But we would not have them maintain the same declarations merely because they have heard them maintained by those whom they believe; not to run the risk of being treated with contempt, as ignorant, false pretenders deserve to be who lay high claims to regard and respect for themselves, or the Institutions they belong to without the evidence necessary to vindicate their veracity. What we would have them do is simply this. Whatever is claimed for Masonry by a Brother of experience and learning, who, from his position in the Institution, or in the world, would not lightly risk his reputation as a man of sense and honor, require of him the evidences of his statements and examine them thoroughly. If from the cir-

circumstances, it is impossible to obtain from the author of a statement the foundation upon which he made it, let those who desire to get at the truth go into a careful investigation of the subject for themselves. If the document is old in which they find the averment they desire to prove, let them endeavor to ascertain if it has not been commented upon by some seeker after truth before them; for all the most noted of the existing old Masonic documents have been tested with severe scrutiny.

Amongst all authorities there is no one but must stand subordinate to that which is in the hand of every Mason, and at all times accessible in every just and perfect Lodge. Without an intimate acquaintance with the sacred writings, all conversations, all readings, all study of Masonry will lead to but an imperfect knowledge of the subject. As it is the most ancient volume of human history so it is the most ancient Masonic document, and furnishes the most indisputable evidence of the antiquity and nature of the Institution, corroborates its traditions, and gives the true origin of its *Constitution*, its most remarkable *peculiarities* and *all its duties*.

Next to this undoubtedly the Mason must search the oldest books of oriental philosophy and history within his reach and passing down from age to age, and from nation to nation, he will trace the distinctive marks of the Institution in its progress to the West, and of its successive developments in the advancement of civilizations and the improvements of the arts of life. If the Masonic student can once obtain possession of the silver thread of wisdom, he will exclaim, in the fulness of his rapture, 'I have found it;' and he will never be disposed to abandon his hold, as in it is strength to sustain him in every future labor for the cause to which he will then feel himself bound for ever.

Of such students, unfortunately, we have but few in this country, though they are increasing, and there are not many in Europe. The mysteries of Masonry, like those of Dionysius and Ceres, have been intrusted to many hands, who have lost a knowledge of their original design, and have delighted more in the exhibition of the *liberalia* before the profane world, than in the solemn services of the sacred retreat. But there is a change gradually and steadily coming over the Fraternity, in many respects full of hope for its redemption. Attention has been turned to errors of long standing, which we need not here attempt to enumerate.

A spirit of inquiry is actively at work, which, seeking for information, will never rest satisfied with the mere *shells* of knowledge which have been sparingly dealt out to the young and ardent aspirants of past times.

We are aware that at present the number of those who are diligently seeking after light and truth in Masonry is comparatively small in this State, but the same spirit is abroad in other States and in other lands; and now that the intercourse between the two hemispheres is established by the exchange of Representatives, the correspondence between the few who, previously unknown to each other, have been engaged in the same cause, and on the same track, has assumed a character of deep interest; and, as a natural result, the means of knowledge, concerning the History of our Order, is likely to be rendered of more easy attainment than heretofore.—*N. Y. Sat. Courier.*

THE DUTY OF MASONS AT THE PRESENT TIME.

[From the Annual Address of M. W. Grand Master Drummond, of Maine.]

I HAVE said that, as Masons, we have peculiar duties in this contest. What are those duties?

In order to understand what our duties are, we must consider what the circumstances are in which we are placed, and which affect our duties.

Recall for a moment the history of the past. Those who peopled these shores, left their homes in the old world, where the spirit of persecution was up in its fury, that they might enjoy and perpetuate religious freedom, the sacred herald of civil liberty. They banished themselves from their country, and encountered a stormy sea, a savage waste, and a fearful destiny, for HEAVEN and for Us.

Like unto them were those giant spirits who battled for Independence, who staked upon the issue their fortunes and their lives, and by whose valor, self-sacrifice and devotion we obtained civil liberty. Having labored that we might find rest, having fought that we might enjoy peace, having conquered that we might inherit freedom, they founded a government of the people. Rejecting the doctrine of the divine right of kings, they announced as the corner stone of their government, the equality of man. At first, friends gazed in fear and foes in scorn; but fear was lost in joy, and scorn was turned into wonder. The oppressed and the friends of humanity throughout the world rejoiced with us. The oppressors feared, but hated us. The great experiment of free government seemed to have succeeded. For eighty years, we ran the glorious race of empire. We increased in prosperity beyond the wildest hopes of the most sanguine. The thirteen weak colonies had become a mighty nation extending from the Lakes to the Gulf, from the Atlantic to the Pacific. Our flag was known and honored throughout the whole earth. The words, "I am an American citizen," were a talisman in every land.

But amid all this prosperity, suddenly dark clouds lowered in the southern sky, from which the thunderbolt of civil war was launched among us. A portion of our fellow-citizens have appealed from the ballot box to the bayonet. On one side they are seeking to overthrow the government and establish one for themselves; on the other they are endeavoring to sustain the government and maintain the Union in its integrity. Among the many issues involved in this contest is one which dims in importance all the rest. The very existence of republican institutions is at stake. The power of men to govern themselves is in question. It is to be determined whether a government *of the people* can be sustained. The despots of the old world are already exulting in our hoped for ruin. This is the very trial they predicted for us, in which we were to fail. Already they are shouting "The bubble has burst—popular government is a failure!" For with the destruction of our government, they see the end of popular government. For if this nation, with all the advantages of wealth, civilization, education and Christianity cannot maintain self-government, what nation on earth can? If we, under all these favorable circumstances, cannot govern in the name of the people, it will be taken as conclusive evidence, that no nation ever can, and that free institutions are a miserable failure.

With what anxiety the friends of freedom throughout the world are watching us. They understand the magnitude of the issue. Their hopes are centered in our success.

In such a momentous crisis, our duties as Masons are not uncertain.

By the ancient charges the Mason is bound "to be a peaceable citizen," "and not to be engaged in plots and conspiracies against the peace and welfare of the nation."

Says an old Masonic law, "But if it ever so happen that a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man."

Twelve years ago a distinguished Mason in an address before the Grand Lodge of Tennessee used this language,

"Freemasonry demands from her children, obedience to the civil authority and subjection to the powers that be; no man is a good Mason, who is not a patriot as well as a philanthropist, in principle and practice."

Our own Dunlap said, "The true Freemason must be a true patriot," and he asked "Is not our cause and its success in achieving the object for which it was instituted, identical with that of our common country? Is it not the primary and fundamental object of our Institution to promulgate those everlasting principles of truth and morality, which lie at the very foundation of our nationality and from the great under-current in the tide of our national progress?"

Another writer, Br. C. W. Moore, says:

"Masonry has her politics; but not the politics of a party or country. Her political creed maintains the natural equality of mankind—admits of no rank except the precedence due to merit, and sanctions no aristocracy except the unobtrusive nobility of virtue."

Robert Burns, the echo of whose sweet songs will be heard as long as the human breast beats with a generous emotion, sang of Masonry and the equality of man, in the same strain.

"The rank is but the guinea's stamp,
The man's the gowd for a' that."
* * * * *
"The honest man, though e'er sae poor,
Is King of men, for a' that."
* * * * *
"— It's comin' yet for a' that,
That man to man the world o'er
Shall *Brothers* be for a' that."

This characteristic of Masonry accounts for the genial soil for her growth and expansion that this country has afforded. On the other hand Masonry by its teachings and practice has been a pillar of support to the government. Free Institutions and Masonry are mutually beneficial to each other. Masonry supports the government and the government shelters Masonry. Said Lafayette, "The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and its happy form of government."

Our duties then are plain: we must sustain the government as the very Ark of

the Covenant. Though Brothers may be arrayed in arms against us, we must nevertheless do our duty. We may pity the unhappy condition of those of our Order who may be numbered in the ranks of rebellion; but we cannot stay our hand in the support of our government.

But in such times as these, distress and suffering are fearfully increased, and in the same ratio are our duties to relieve and succor increased. Wherever suffering exists, there the Mason's duty leads him. While he serves his country with all his power, he yet finds time for the exercise of charity. Whether the object of it be a sick comrade, wounded foe, suffering and destitute prisoner, the widow or the orphan, it is all the same to him: it is his pleasure as well as duty to afford relief. And I am happy to find some bright spots in the history of this contest. I am glad to know that there remain some among our misguided Southern Brethren, who have not forgotten all their Masonic duties and obligations. W. Bro. James A. Hall, Master of Alna Lodge, and Grand Sword Bearer of this Grand Lodge, and who is himself now in the army, in December last received a letter containing information that two members of his Lodge (one of them his own brother) who had been taken prisoners at the battle of Bull Run, and were then prisoners of war at New Orleans, had had their wants provided for by M. W. J. Q. A. Fellows, Grand Master of Louisiana. And pains were taken to send word to their families that they were comfortable and in good health. Other Masons of Maine are now in New Orleans (but not as prisoners of war) and I am confident that these noble acts of Grand Master Fellows will be remembered and repaid by them, if opportunity offers.

Let Masonry have its perfect work at home and in the field; but let us rally to the support of that flag beneath whose folds our Institution has so long reposed; and let us find in its stars an emblem of the starry canopy above.

"Our father's blood has hallowed it: 't is part of their renown,
And falsied be the caitiff hand, would pluck its glories down."

But in the future I perceive greater and more responsible duties. I believe this unnatural contest is near its end. But when the sword is laid aside, and our soldiers have resumed the avocations of peace, there remains much to be done. The animosities and hatreds engendered always by war, and especially by such a war, must be removed. This will be the Mason's duty. Having been taught the exercise of charity and brotherly love, the Masons can do very much to restore the ancient harmony and union, without which peace itself is but a name. I can almost perceive the finger of Providence in the work of raising up so large and so powerful a body, whose especial province it shall be to effect reconciliation and the return of brotherly love.

May he speed the happy day, when this shall be accomplished; when Brothers may greet Brothers throughout the land; when there shall be no contest, save in good works; and when with a restored Union, and a firm government, we shall again take our place among the nations of the earth, as a free, prosperous, happy, united and independent people.

Thus we shall show that popular government is not a failure; that while it gives to those who live under it more freedom, prosperity and happiness than any

other, it is the strongest of all governments, because the source of its power is in the hearts of the people.

Then it may be said of us,

“The germ wafted over the ocean, has struck its deep root in the earth and raised its high head to the clouds.

“Man looked in scorn, but Heaven beheld, and blest
Its branchy glories, spreading o'er the West.
No Summer gaud, the wonder of a day,
Born but to bloom, and then to fade away,
A giant oak it lifts its lofty form
Grows in the sun and strengthens in the storm.
Long in its shade shall children's children come
And welcome earth's poor wanderers to a home.
Long shall it live, and every blast defy,
Till time's last whirlwind sweep the vaulted sky.”

OUR PATRON SAINTS.

ARE THEIR FESTIVALS NO LONGER TO BE CELEBRATED?

We do not know, nor is it necessary to ascertain the fact, whether it be so or not, that the Masons of the present day are gradually becoming more and more forgetful of the good old customs of our Masonic forefathers. We have time and again heard it ascertained that the present age was progressive; but in our opinion, the progress has been backwards in many important particulars. Among those which we name as having got into almost disuse—more is the shame—is the due celebration of the great festal days of the Craft.

In the good old days, when Masonry was in its prime, the Festivals of the most ancient and honorable Society now existing were universally kept and duly honored, and many of these occasions have become not only historical, but have ever been deemed *red-letter* days in the Fraternity, and we can ourselves remember the great gratifications experienced by our participation in those “feasts of reason and flow of soul,” which in our younger Masonic days were duly celebrated.

How changed is the picture. In the great city of New York, with its hundred and twenty Lodges working in the *American* language, and their thousands of membership, the Great Festivals of our patron Saints seem now to be not only overlooked, but entirely discarded; and, as far as we can perceive, the *socialities* of Masonic brotherhood, with all their genial influence sacrificed to a parrot-like acquaintance with the ever-changing rituals, which are taught but *Conserved*, though not from lack of would-be Conservators. We of course, allude to the ignoring of the Anniversaries of our Patron Saints, the ‘Baptist’ and ‘Evangelist,’ as festival days—days which should never be forgotten by the enlightened Freemason.

The former of these has just passed by, and no record of it has been made by

the New York Lodges; that is, as a body of Masons and in a Masonic manner. More is the pity—more is the shame.

Whether St. John the Baptist was a Mason or not, is not material; yet, as the Forerunner, his birthday has, from time immemorial, been celebrated as the great feast day by the Masonic Fraternity. It was to the generations of Masons, who existed for the last one hundred and fifty years, historical and fruitful of deep thought. It was on the Anniversary of the Baptist in the year 1717, that the revival of Masonry in England took place, from whom has sprung our present Masonic system. Two years later—June 24, 1719—'The old, regular and peculiar toasts or healths of the Freemasons were introduced;' and it was on that great festal day, in 1721 that the 'Thirtynine General Regulations' of the Craft, prefaced by the old 'Constitutions,' were approved.

The system of Masonic Government thus instituted, and the Landmarks thus laid down on these memorable days, are still acknowledged by regular bodies of associated Masons.

At annual feasts of old, difficulties were healed, the charity funds increased and the ties of brotherhood strengthened. Masonry then exercised its proper influence, inasmuch as it was under proper restraints, and the social and intellectual qualities combined increased and matured over the festive board.

It was but a few years since that the growing neglect to perpetuate these good old customs was thus brought to the attention of one of our Grand Lodges, whose Grand Master thus, in one of his addresses, alluded to the subject:—

'A more general attention to the festivals of St. John's days—those time honored periods of Masonic rejoicing—is to be earnestly recommended. A due attention to the practice of our fathers in this respect cannot fail to have a most vivifying influence upon the Masonic fraternity. Masonic festivals teach to their members the symbolic and emblematic lessons of the institution. The regular ceremonies observed upon such occasions are full of symbolic instruction to the initiated; nor can a Brother be said to have his Masonic education complete until he has frequently participated in and thoroughly comprehended them. Masonic festivals polish the glorious chain of sociability. Masons who join heartily and understandingly in them grow brighter by the act; become more social; are more amiable; enjoy better the society of the Craft. Half the difficulties that come before us to be quieted, originate in the want of mutual intimate acquaintance—a want that can only be remedied by frequent social meetings on the festival days, sacred to Masonic memorials in the dead ages past. Masonic festivals exercise a beneficial influence upon the minds of the uninitiated public. All the community demands, to estimate our community above all others, is to hear their sublime principles enunciated, and to witness their admirable ceremonies as performed upon festival days. The effect is ever to swell our ranks by the wise and good, who are charmed by that which appears public upon such occasions. I would, therefore, warmly recommend to the Lodges in each district, to unite in convenient bodies and celebrate, stately, the St. John's Days of June 24 and Dec. 27.'—*N. Y. Sat. Courier.*

MASONIC CHIT CHAT.

READING THE MARKS.—From the very excellent series of Masons' Marks appearing in the (London) Freemasons' Magazine I cannot but suppose there was a meaning attached to them and I am fortified in this opinion by the following in Lawrie's *History of Freemasonry*, page 412, where it is stated :—"The points of the several forms [of Masons Marks] were also used to indicate a kind of secret language, regulated by certain rules, whereby instruction was imparted in a popular manner, and is known amongst Masons as 'Reading the Marks,' of which the following is an illustration :—How many points has your mark got? Three points. To what do they allude? To the three points of an equilateral triangle. Please demonstrate it as an operative Mason? A point has position, without length, breadth or thickness; a line has length without breadth or thickness, and terminates in two points; and three lines of equal length, placed at equal angles to each other, form an equivalent triangle,—which is the primary figure in Geometry. Please to explain this figure as a speculative Mason? The equilateral triangle represents the Trinity in Unity. The Great Architect of the Universe having no material form, exists, pre-voiding all space; the Creator of all things, governor of all animate and inanimate nature, the Fountain of Wisdom: whose greatness, perfection and glory, are incomprehensible and whose loving-kindness and tender mercies are over all His works." However correct these formulas may be, they in no way apply to the method of deciphering Masons' Marks, and it must be admitted that the marks were placed on buildings for some purpose more than to point out each Craftsman's labor. But, if so, what was the purpose? Can an alphabet or dictionary of them be formed by which we can arrive at their meaning?

AN OLD MASON.—Mr. Charles McCue, of Dereham, C. W., who was born in Ireland in 1758, and consequently is now *one hundred and four years old*, is probably one of the oldest men, as well as one of the oldest Masons, in America. He is yet hale and hearty—attends church regularly, and is active, both in mind and in body, as most men are at 70. He

walked into town on Tuesday last, and visited St. John's Masonic Lodge. We hope the venerable Brother may live to see many more St. John's Days.—*Ingersoll (Canada) Chronicle.*

LOUISIANA. We have received a copy of the Proceedings of the Grand Lodge of Louisiana, had at its Annual Communication in February last. R. W. Bro. Samuel Todd, of New Orleans, has been elected Grand Secretary in place of R. W. Bro. Samuel G. Risk, deceased. Bro. J. Q. A. Fellows was re-elected Grand Master. We regret to notice in the address of the Grand Master the death of R. W. THOMAS H. LEWIS, Esq., P. D. G. M. He was a Brother of great intelligence and usefulness.

BR. C. W. MOORE.—In the pamphlet copy of the Proceedings of Sup. Council for 1862, page 199, the names of Ill. H. A. Johnson, M. D., and George W. Deering, Esq., of Illinois, were inserted under the head of Honorary Members, whereas they were elected Active Members of the Sup. Council in 1861, and retain that rank. Their names should have appeared in the list of Active Members, page 198.

ALBERT CASE, A. G. S. G.

Boston, June, 1862

GODEY'S LADY'S BOOK for August has been upon our table for two weeks past—a fact indicating the promptness with which the work is furnished to its subscribers. The number before us is filled with the usual variety and excellence of literary matter, and is enriched with its usual amount and beauty of illustration. "The Proposal" is excellent. "Webster at the Tomb of Shakspeare," *ought* to have been excellent, also.

THE BARON DE KALB, was a Brother of the mystic tie, and fell gloriously at the battle of Camden, in the Revolutionary war. The American officers received his body and buried it with Masonic rites. Years afterwards, the Masonic Brethren of New Jersey discovered, after much difficulty, the place of his burial, and thereon erected a handsome monument with appropriate designs.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXI.

SEPTEMBER 1, 1862.

No. 11.

MASONRY IN SOUTH CAROLINA.

We gladly give the leading place in our present monthly number to an official Circular, recently issued by the Grand Master of the State of South Carolina. We hail this document with feelings of lively satisfaction, as well on account of the sound Masonic principles which it inculcates, as of the strong evidence it affords, that the hopes we have formed of a thorough reconciliation between the Northern and Southern sections of Masonry rest on a solid basis. We have shown on more than one late occasion, in what way Masonry may, and will, we trust, be made available for healing the wounds of our now afflicted country: and it has been gratifying to us to receive from Brethren, in many and very distant parts of the country, expressions of approval for the views we have advocated, and in particular with regard to the proposed Masonic Convention. In the official document now before us we behold one very strong proof of the feasibility of the plan, once other matters shall have reached such a point, as would render it at the same time possible and practically useful: and towards that point they are now rapidly approaching. We are justified in accepting the Circular of the Grand Master of South Carolina as embodying the feelings, not only of the majority of the Brethren of his own jurisdiction, but also of those of the other Southern States: and there is certainly great consolation in finding therein so much of the true, warm and broad-hearted Masonic spirit. It would be difficult to find more earnest and emphatic enunciations of that spirit, than are contained in the following passages:—

“ I charge every one of you, in the name of our Supreme and Univer-

sal Master, to be mindful how you are bound in certain duties, whereunto you have called Him to witness your obligations and performance, who will hereafter judge. I charge you in His great name, and in view of His final day, suffer not the disputes and broils of men to impair the harmony which has existed, and will exist, throughout the Fraternity." And here is a brief but most pregnant passage—"Let us not hear among us that there is war; that strife and dissension prevail; as Masons, it concerns us not."

Many facts of a very interesting character are daily, of late, coming to our knowledge, which afford striking and appropriate commentaries of a sound practical nature, upon such theoretical teachings as are contained in this Circular. At one time, indeed, it did appear that a portion of our Southern Brethren were about, in the frenzy of embittered passions, to renounce the bonds of fraternity, by which Masonry encircles and unites all her sons. But, as we anticipated at the time, that was only a sudden ebullition of passion on the part of a few, and the events of the war have subsequently been affording daily demonstrations of the faithful observance of Masonic obligations, and the expansive catholicity of Masonic charity.

In the midst of so much that is calculated to sadden the heart and dismay the spirit—where bereavement and mourning, anguish and wo are sternly striding in every direction throughout the land—there is no slight comfort in hearing of the acts of brotherly charity and kindness mutually exhibited to one another by soldiers of the North and South, forgetful, once the fight is over, of all but the tie of Brotherhood, and ready promptly to perform whatever mercy may suggest, or necessity require; the Masonic spirit at their hearts

Stirring them and stirring others
Thus to do the best they can,
And with all the zeal of Brothers
Help the Family of Man!

O! may it not be long till that happy spirit once more prevail and bring peace unto our land! When once more, in the touching words of the old Litany—"It may please God to bless and keep all his people, and to give to all nations unity, peace and concord, and to bring into the way of Truth, all such as have erred and are deceived." Before that brighter and better day arrives, very many of these—of all—will too probably have passed away from the earth, and all its cares and miseries, war and wo: but dark, indeed, would be the prospect to every patriotic and feeling heart, were there not around the dark cloud of the stormy Present, a fringe-like edge of white, indicating the presence on the other side, of a bright

“silver lining” of hope in the Future. To speed the coming of that better time, to the utmost of our ability, is our duty as Masons, no less than as patriots, and that as a Body we do possess some power, that may be usefully directed to so great and desirable an object, we are thoroughly convinced.

This has been, not inaptly, styled the “Age of Joint-stock Companies,” and certainly no previous age ever did exhibit so keen and full an appreciation of the power of union—combination—to accomplish great results. We see this constantly exemplified, not only in matters of business, but also too frequently in those of a more evil tendency. The common motto reads, “Union is strength”: a better form would be “Union in *good*, is strength irresistible”: and this motto Masonry may justly claim as its own. Purer, nobler, more generous and charitable principles, than those of Masonry, cannot be found anywhere out of God’s own Book, and its organization for the practical carrying out of those principles has now attained a very high point of efficiency, whilst the increase of the Brotherhood in numbers, especially during the last thirty years, in America, has been remarkably great. Here then we have all the elements of a power for accomplishing such good objects as come properly and directly within the province of Masonry—all such objects, that is, as are connected with the great cause of “good will to man.” There is the basis of sound and pure principles—an effective organization—and a large body of men united by strong ties of Brotherhood. If such instrumentalities as these should all be powerless to effect any benefit for America, in these dark days of her trial, there would be indeed little to hope for from any source. But we repeat the strong expression of our hope and belief, that Masonry will be an honored instrument, in the hands of Providence, in healing the wounds inflicted by this direful civil war, and in bringing back peace, prosperity and reconciliation to the land. Happy day will it be for America, when that auspicious change comes o’er the scene, and happy will every true Masonic heart be, that shall glow with a grateful consciousness of having helped, in some slight degree, by himself, or by the noble Order of which he is a member, to bring it to pass! That will be the day for the establishment, on a firmer basis than ever, of true Liberty, Fraternity and Equality:—

“For then shall heirs of Heaven,
But not the slaves of sin,—
Forgiving and forgiven
This holy Triad win;
Free, Equal, and Fraternal,
In God’s own way and time,
To live the life eternal,
And to love the love sublime!”

Every utterance, such as this document of the Grand Master of South Carolina, and still more *every utterance of deeds of mercy and kindness*, exchanged between Brethren of the North and South, will powerfully assist in hastening the arrival of that "good time," and we therefore feel it to be a grateful duty to commend them as they deserve. Very sincerely do we desire to witness the arrival of that time of peace and renewed affection, when we shall all be once more truly Brethren, and America, once more united and at peace, shall go gloriously forward on her path of civilization and liberty. What ancient Israelite ever had greater cause to love the Holy City, than has every American—nay, every friend of human progress and liberty, to love America; for whose peace and prosperity we would pray, in the words of the Hebrew Psalmist—"O, pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my Brethren and Companions' sakes I will wish thee prosperity: yea, because of the house of the Lord our God, I will seek to do thee good!"

[C I R C U L A R .]

WISDOM, UNION, STRENGTH.

From the Grand East of Charleston, this 21st day of March, in the year of Light 5862, the Most Worshipful Grand Master of South Carolina, to all under his jurisdiction, Masters, Fellow-Crafts and Entered Apprentices, sends Greeting:—

BRETHREN—The Grand Lodge, anxious for your prosperity and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry, which had been entrusted to your keeping, did heretofore address an encyclical letter of advice and of admonition. In the last Grand Communication, moved by like feeling, it made request of me to direct another letter unto the same purpose.

I republish and affirm the former letter for your guidance in all respects set forth; as to other general doctrines, my Brethren, the Masters of Lodges will admonish you; it is your duty, and should be your pleasure, to hearken diligently and observe their precepts. Special matters remain, concerning which I have to charge you. Walk circumspectly in the present evil time, ever mindful of solemn undertakings on your part in the presence of Almighty God; be faithful in observance thereof toward all and singular the Brethren, whether these be met in Lodges dedicate, or only known to you by divers means, in darkness or light, in health or sickness, in wealth or want, in peril or safety, in prison, escape or freedom; in charity or evil-mindedness, armed or unarmed, friend or seeming foe, and as to these, most certainly as towards Brethren, when Masonically met by or with all due and regular intercommunication and intelligence. You have registered words which cannot be unspoken or recalled, antedating as they will survive all disturbance among men and turmoils in State; words which in fullest force and meaning should be ever present unto you in thought, utterance and deed. Time with its affairs will soon to every one be past. We are at labor for a short while only in the work of Him who hath no respect of persons, building us, if meet, into another and an enduring temple; if vouchsafed unto us to be so edified, it will never be regret to remember any

good deed done in the name of a common Master and Father to whatsoever Brother, even him whom the profane would call an enemy. If we do good to those who love us and do good unto us, what more do we than other men? I charge every one of you, in the name of our Supreme and Universal Master, to be mindful how you are bound in certain duties whereunto you have called Him to witness your obligations and performance, who will hereafter judge. *I charge you, in His great name and in view of His final day, suffer not the disputes and broils of men to impair the harmony which has existed, and will exist, throughout the Fraternity; for whether or not you put to shame the teachings of our Craft, they cannot be annulled; nor, despite evil members who may pain us, can the Body of our faithful Brotherhood be annihilated or destroyed, or even so much as paralyzed.*

Let us not hear among us that there is war; that strife and dissension prevail; as Masons, it concerns us not.

Speak no ill of your Brethren; if you have aught against one, suffer not your anger to get the mastery of your truth. If any deeming that their personal desires of advancement or gain have been hindered by a Brother clamoring unto you, heed them not when they speak apart; consider that it were unmasonic and unmanly to take amends by backbiting and slandering; hearken not to such, nor be covinous, joining together and plotting, whereby Brethren, unheard and undefended, may be injured. There are such among you, of such make no further observation than to shun their errors. Except unto themselves, blame them not for speaking, nor blame those of whom it is spoken; listen not to the one nor repeat to the other; let the Great Searcher of Hearts alone decide on right and wrong. Judge not when but one accuses and the other is absent. You do gravest wrong as men, not even called Masons, should you act on partial judgments severally formed. Nevertheless, should this wrong be done unto you, forgive even when misjudged; forgive as you hope to be forgiven. Above all things, give no cause of offence; see that your Brother has no just cause of complaint against you; walk erect and upright, in fact as well as appearance, Masons. Remember wherein to be zealous to give aid, counsel, protection; lend attentive ear, preserve a faithful breast, having withal a ready hand and true heart. If it be ill to speak evil, how much more is it to do evil.

It were useless to write unto you save to remind you of these things, and but for my office sake I should not warn, or counsel, or commend; for, speaking without vain humility, I best know how much I have of error and regret, how much I have to learn and listen; I was constrained to write, and that not as one having authority in himself, but such as was placed in his hands to write doctrine approved among us at all times.

I laud and honor you, Brethren, for many things, and chiefly forasmuch as you have been diligent in your work of Faith, Hope and Charity. You have been, and are, constant in well doing; some among us have gone astray, but even those wandered from our fold and erred not within its sacred bounds; their condemnation is of themselves and not of us. You may say, without boastfulness, that you have fulfilled your undertakings in your Lodges unto all, whencesoever coming in our common name. So continue, and not for praise of men, but looking forward to the time when your example will confirm future good deeds in good or evil days, and also looking forward beyond all times to the well-done of our Master who is in Heaven.

And may the Supreme Grand Architect of the Universe ever have you in his holy keeping. May Brotherly Love prevail, and every moral and social virtue cement you in the bonds of peace and fellowship. **DAVID RAMEY, Grand Master.**

THE CONSPIRATORS.

THE able exposition by our correspondent D., in the July number of this Magazine, of the bold conspiracy against all lawful Masonic authority, which has recently been organized as "*The Order of Conservators*," renders any further explanation unnecessary. A more wicked and audacious scheme to alienate the Brethren from their allegiance, to subvert the authority of those in power, and to overthrow the established organizations of the Institution, for selfish and pecuniary purposes, was never conceived by man. The author of it, and all who are aiders and abettors in it, are false to their solemn obligations as Masons, and should at once be removed by expulsion from the Lodges. There is security in no milder course, and there should be no hesitancy or delay in adopting this. No matter how exalted the offender, or how high his position, he is a traitor to his Brethren, to the Institution that has honored him, to the trusts committed to him, to the vows he has taken,—and should be cut off as a false and unworthy member. "*The strictest secrecy is to be observed*," says the author of this nefarious scheme, in one of his secret circulars, "*that the Craft at large may know nothing of the organization, nor of us, its members, nor of the plan on foot*." But in this attempt to conceal his wickedness, to cover up his treason, and to shield himself and abettors from the infamy which he well knew would righteously attach to him and them from an exposure of his crime, he has been defeated, and his "*plan*" and purposes, co-conspirators and dupes, stand out in bold relief to the gaze and condemnation of his betrayed and outraged Brethren. For this exposition the Fraternity are indebted (and we take pleasure in the acknowledgment) more than to any other source, to the watchfulness, persistence and independence of the talented editor of the Masonic department of the New York Saturday Evening Courier. He has followed these bold intriguers and traitors with a watchfulness that has known no slumber, and a faithfulness that has known no wavering. In so doing he has rendered a service for which he will receive the thanks of faithful Brethren everywhere. In recent numbers of his paper he has given some details in reference to the organization, which are valuable as showing the degradation into which parties favoring this shameless conspiracy, allow themselves to be dragged by the bold charlatan who leads them. The following is a digest of the regulations of the association :—

Regulation 1. The term of the existence of the association expires, by its own Constitution on the 24th June, 1865 ; at which time all engagements of the members, as such, cease.

Reg. 2. Each Conservator has exclusive jurisdiction in the jurisdiction of his own Lodge ; and no second one can be made there without his recommendation.

Reg. 3. Each Deputy Chief Conservator shall have power to appoint Conserva-

tors at his own discretion, within the bounds of his District, but not so as to interfere in the least with Regulation two, above, or the general regulations of the association. They are liable to removal in the discretion of the Chief Conservator.

Reg. 4. The Vice Chief Conservators have such powers as are specially delegated to them in their patents, as issued under the hand of the Chief Conservator.

Reg. 5. The Chancellor and Dep. Chancellor, are entrusted with the Archives, and attend to the correspondence of the association. They are to observe the orders of the Chief Conservator, and are liable to removal by him.

Reg. 6. The Chief Conservator has *supreme authority over the whole body of Conservators*, according to the now published regulations of the association.

In the event of the death of the present incumbent, his successor will be elected by the plurality vote of the Conservators, each of whom will communicate his choice in writing, to the Chancellor, who will announce the result of the ballot."

"Is it possible that any American *free man*, much less *Free Mason*, could be found willing to submit to such an autocracy as the above: and be the serfs of a miserable charlatan, tied to the wheels of his Juggernaut.

"Many we know have been deceived into this so-called Conservatism. Those who were not, and joined it understandingly, have our prayers for their speedy conversion."

INJUNCTION OF SECRECY TO HIS UNDERLINGS.

"We call your attention also, to the fact, that you are now under *written pledges*—the evidences of which are in the Archives, in the Chancellor's keeping—to consider *every* document furnished you as a member of this association, whether it may be written or printed, as between the Chief Conservator and yourself. No persons save those directly accredited to you by him, or whose names are published in this journal as members, can be allowed to have access to any of those documents or to be informed of their allusions, or even of their existence.

"This is a fundamental rule of our operations; and to it you will be held strictly responsible.

"Then let us lay hold with a will! Let us not fear to bow the back and pinch the flesh in this calling. Its aims are holy, and the blessing of God will not be wanting if we work in faith." (?) *Conservator*.

Our Brother of the Courier has also given the names of Brethren in New York who have been seduced into this traitorous scheme, and also the names of such of those in the New England States as he has been enabled to obtain. It is, we believe, his intention to complete the list for the different States. He says—

"The Chief Conservator's organ, for May, 1862, claims to have victims to his cupidity in the several States, numbering as follows:—

"Alabama, 53—California, 9—Connecticut, 7—Delaware, 1—England, 1—Florida, 1—Georgia, 1—Illinois, 223—Indiana, 231*—Iowa, 129—Kansas, 26—Kentucky, 70—Louisiana, 5—Maine, 1—Massachusetts, 3—Michigan, 17—Minnesota, 24—

*The Grand Lodge of Indiana at its late meeting repudiated the imposition. We presume very little reliance can be placed upon any of the statements here given. Two of the three names mentioned as belonging to this State are not members of any Lodge in the jurisdiction.

Mississippi, 8—Missouri, 16—Nebraska, 11—New Hampshire, 11—N. Jersey, 99—New Mexico, 1—N. York, 207—North Carolina, 50—Ohio, 12—Pennsylvania, 4—Rhode Island, 2—Scotland, 3—South Carolina, 4—Tennessee, 14—Texas, 19—Vermont, 62—Washington Territory, 2—Wisconsin, 19.”

We shall publish some or all of the names hereafter.

A VOICE FROM THE SOUTH.

NASHVILLE, TENN., JULY 17, 1862.

Dear Sir and Brother—In the July number of the Magazine you suggest the calling of a Masonic Convention, to devise some way by which PEACE may be restored to our unhappy Country. It is on this subject I wish to write, in all fairness, “Brotherly Love and Candor.”

The sooner a Convention is held the better, so that ample time is allowed to select the men having all the qualifications necessary to enable them to deliberate, with hearts open to each other, and with unbiased judgment, upon all questions affecting the cause of Humanity, and if possible, the restoration of the best government which God ever gave to man—a government so just and well beloved, that from the humblest citizen to the man of millions, none felt its weight scarcely more than the weary laborer feels the shadow of the friendly cloud which shields him from the fierce heat of the harvest sun.

But how can the members of the most peaceful Order on earth, hope to reconcile the “Fanatics,” North and South, whose hearts and hands are as ruthlessly engaged in the destruction of Law and Order, as were the Factions of France, during her Reign of Terror? How? By coming from the North and the South—the East and the West—from all points accessible to the place of meeting—divesting themselves of all selfishness and sectional feeling—of all ambition, except that “noble emulation, of who best can work and best agree”—and uniting in one grand, God-like effort to save our nationality from a premature grave, dug by its own heartless Demagogues.

Among our “Great Brotherhood,” surely, there can be a sufficient number assembled to make a Congress, of which the world might be proud—men of pure hearts and unsullied hands—unselfish, as though they came from a distant sphere, to save the inhabitants of a sister planet from the fate of the “lost Pleiade.” Let the effort then be made, in the name of our Divine Master. It seems to me, that if we, as Masons, do not, the world would be justified in pointing with reproachful finger, and asking, “where is the Charity of which you boast?”—that supreme “Love to God, and equal Love to Man,” which your ritual teaches? Your Country, in the agony of her dissolution, beseechingly turned on you her blood-shot eyes, but with averted faces, you replied, “Masonry has nothing to do with Politicks; the Demons who have brought about this ruin, would wreak their vengeance on our Order.” Great God! What a reason for not trying to save thirty millions of people from the horrors of a Civil War, which has no parallel! And to save to the world an example of Human Liberty and Self Government, the loss of which would make Humanity weep, as though God had for-

saken the earth, and Human Progress, stopped mid-way on its march to perfection, had been hurled back into the barbarisms of the Past!

The heartless Ambition, unprincipled Demagogueism and Treachery of our Politicians, North and South, is the cause of all our woes, in part. Confidence is destroyed; pride of American citizenship is lost; every social and religious tie is broken. The "Shekinah has departed from our churches," and our Clergy have turned Demagogues, who instead of preaching the sacred doctrines of Brotherly Love and Charity, have been teaching Sectionalism, with the most bitter intolerance, until the great American Heart is infected with their poisonous doctrines—as though there were no rights worth contending for, except "Southern Rights"—and no Humanity worth the attention of the Philanthropist, except it be of the African Type. *And the End!* Will God, of His infinite goodness and mercy command the Angel of Death to sheath his sword? Has our ingratitude, and most criminal folly, been sufficiently punished? If not, then let us, from this elevation, the last upon which we may be permitted to stand, try to unveil the future, and endeavor to portray the end. The subsoil, pierced by the frosts of the "winter of its own discontent," seeks the light—labor against capital—the poor against the rich—the slave against his master—the high and the low changing places—"the fountains of the great deep" of human society "broken up," and the flow of ignorance, intolerance and anarchy resistlessly sweeping over this once happy country, and bearing away upon its angry wave every "Landmark" set up by the wisdom of our "Patriot Fathers." Upward swells the furious tide, until all the high expectations of our country's future greatness are "covered"—and amid the wreck of a nation's glory, and the world's hope, Philanthropy sees no Ark of Safety, freighted with the seeds of a future, and equally glorious civilization!

My Brother—I like the tone of your suggestion for a Convention. It is Brotherly and kind. Yet you seem to forget, that we of the South, are not the only sinners. The vilest crimes are often those over which the law has no control. We have rebelled against the Government, and are amenable to its laws; but you have only violated the spirit of the Constitution, and of course, in the eye of the written law, are blameless. Then urge upon our Brethren to meet us in perfect *Charity*, that great Masonic platform, upon which Divinity condescends to meet poor Humanity. Let the Christians who have not "bowed the knee to Baal" assist us with their prayers and their counsel. Let the good of the land all unite to promote so glorious a cause, and God will surely crown the effort with success. God bless you.

Fraternally yours,

JNO. McCLELLAND.

However our readers may regard the proposition of a Convention for the purposes above indicated, now or at some more distant and fitting season, they will not fail to appreciate the full-hearted patriotism of our correspondent. If all men were endowed with the same generous impulses and love of country, there would be no difficulty in terminating at once and forever the fratricidal strife in which the nation has been so wickedly and wantonly plunged by fanatics and ambitious demagogues. But unfor-

tunately they are not ; and we must take men as we take facts, as we find them. Fanaticism and demagogueism doubtless lie at the bottom of the rebellion, but it is not an easy matter to deal with either. Fanaticism is a species of insanity, not readily influenced by reason ; and demagogueism, a species of political dishonesty, to be controlled only by force of public opinion. These two powers combined have produced the rebellion, and it is with that we have now to do. How it is to be dealt with is a point about which patriotic men may honestly entertain different views, but all will agree that it must be suppressed, as the only alternative of preserving the nation from dissolution. Beyond this we are content to leave the matter in the hands of the government. To quote our own words, as used on a former occasion—"It is no part of Masonry, or Masons, to attempt to interfere in the political and military direction of these unhappy events. Submission and loyalty to the duly constituted authorities of the land is one of the essential principles of our Order. To these authorities must all the direction and management of these public duties be left." Our work lies in a different direction, and we must be content to abide our time. *That time will certainly come* ; but whether this year or next, can be determined only by the progress of events. We candidly confess that our hopes of an early solution of the question have not been strengthened by occurrences which have taken place since the article in our July number was written. But when it does come—when the rebellion shall have been so far suppressed as to authorize the inauguration of measures of reconciliation—then will be the time for Masonry to act, and the sphere of action will be found ample enough to give exercise to all our energies.

THE CELEBRATION AT PORTLAND.

PORTLAND, AUG. 8, 1862.

Bro. C. W. MOORE—

Dear Sir—I regret that my remarks, as published in your Magazine for August, should contain the same error in regard to Bro. Pierce, as to age, as was made in the Boston Journal. I stated that "seven of the petitioners for the renewal of Charter in 1798, with R. W. Wm. Tyng, and one other Brother, not a petitioner, were present at a meeting of the Lodge, March, 1769."

I learned on the day previous to the Anniversary, that Br. Pierce, the only survivor of the four acting Officers of the Grand Lodge of New Hampshire, who assisted in the Constitution of the Grand Lodge of Maine, in 1820, was in our city, and announced that fact in connection with that date, (1920.) It was not included in the written notes, and hence, probably, the chronological error of the reporter.

The error was corrected in a note published in the Journal, June 28.

Fraternally yours,

MOSES DODGE.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[By a Correspondent.]

THE wide spread dissemination of the Fraternity, the mystery of its origin and primitive development, the variety of forms which it has assumed in different countries, not only in its system, but also in its peculiar usages and ceremonies, together with other accidental circumstances, combine to render the investigation and a sure and reliable delineation of its history extremely difficult. For a long period, veiled in a mysterious gloom, interwoven with idle fables and traditions, often intentionally distorted by deception and falsehood, the history of Freemasonry has only of late years, obtained a sure foundation and scientific basis; the result of the profound and impartial researches of zealous and unprejudiced Brethren. Still, even at the present day, the most confused, absurd and discordant opinions prevail in regard to the origin of the Fraternity. Blinded by vanity and a desire of proving the great antiquity of the Institution, very many Masonic writers oppose the idea of deriving the Fraternity from the operative masons, or suffer themselves to be deceived and led into error, by the ancient symbolic representations and ceremonies of the Lodge, and their resemblance to those of the Ancient Mysteries. Instead of endeavoring to ascertain how and *when* these forms and ceremonies were introduced into Freemasonry, they leap at once to the conclusion, that they are directly derived from the Mysteries of the Ancients. Each fancied resemblance or agreement, with a symbol or alleged custom of these Ancient Mysteries, is regarded as a sure indication of a direct connection; thus frequently involving themselves in matters which have not the slightest bearing on the subject in question.

These opinions concerning the origin of the Fraternity, from the Ancient Mysteries, prevailed for a long time, and do still, in a manner, in Germany,⁽¹⁾ England, America, and more especially in France. In the latter country, they were defended with much erudition by the learned antiquary, ALEXANDER LENOIR, who in his celebrated work on Freemasonry,⁽²⁾ derives its origin from the Indian and Egyptian Mysteries. His theory was adopted by the Masonic writers of France, with the exception of Bro. C. MOREAU, of Marseilles, editor of the "Univers Maçonnique," and of Bro. EMANUEL RIBOLD, who, in his "Histoire générale de la Franc-Maçonnerie, Paris, 1851," adopts the views of Bro. K. C. F. KRAUSE,⁽³⁾ and dates the origin of Freemasonry from the Corporations of Roman Architects and Builders, instituted by Numa, some seven hundred years B. C.

Bro. JAMES ANDERSON, who by command, and with the approval of the Grand Lodge of England, compiled the first "Book of Constitutions,"⁽⁴⁾ begins his work with a history of the Fraternity, evidently gathered from some old manuscripts of the Ancient Constitutions, which is in fact nothing more than a short history of Architecture, and reproduces the ancient traditional "Legend of the Guilds," handed down by the old working-masons. It commences with Adam, who is said to have instructed his sons in Geometry and its application to the various arts, and continues with a review of the progress and development of Architecture, down to the 17th and 18th centuries.

The learned and indefatigable Bro. GEORGE OLIVER⁽⁵⁾ adopts this legend in all seriousness; dates the origin of Freemasonry even prior to the Creation, and traces its germs back to the honey-moon of Paradise, gravely asserting that Moses was Grand Master, Joshua, his Deputy, and Aboliab and Bezaleel, Grand Wardens.

Other Masonic writers fix its origin at a somewhat later date, as for example Bro. J. W. S. MITCHELL,⁽⁶⁾ who, relying wholly upon what he terms "the well-defined traditions of our ritual," attempts to prove that the Institution was founded at the erection of the Solomonian Temple at Jerusalem; or as THOMAS PAYNE,⁽⁷⁾ who pretends that it was in existence among the Druids; or as D'ANSE DE VILLOISON,⁽⁸⁾ who imagines that he has found traces of the Institution among the ruins of Herculaneum; or as many others, who believe that it originated at the period of the Crusades, among the Knights Templars⁽⁹⁾

The first writer on the subject of Masonry, who ventured to hint at the existence of a historical connection between the Fraternity of Freemasons and that of the stone-masons, or operative masons, was the ABBE GRANDIDIER,⁽¹⁰⁾ who while engaged on his "Essai historique et topographique sur la Cathedrale de Strasburg, Strasburg, 1772," had occasion to examine the Archives of the Cathedral and the documents therein contained. According to KLOSS⁽¹¹⁾ he first expressed his peculiar theory in the "Journal de Nancy, 1779," and in the "Journal de Monsieur," as also in a private letter to a lady, dated 24 Nov., 1778. The letter was subsequently published in "De Luchet's Essai sur la secte des Illuminés, Paris, 1789," a translation of which appeared in the "London Freemasons' Magazine for June, 1859, from which we make the following extract:—

"* * * but I hold in my profane hands authentic documents and real records, dating more than three centuries back, which enable us to see that this much boasted Society of Freemasons is but a servile imitation of an ancient and useful fraternity of actual masons whose headquarters were formerly at Strasbourg."

After alluding to the construction of the Cathedrals of Strasburg, Vienna, Cologne, &c., he continues, "The masons of those fabrics and their pupils—spread over the whole of Germany—to distinguish themselves from the common workmen, formed themselves into the fraternity of Masons, to which they gave the German name of *Hutten*, which signifies Lodges, but they all agreed to recognize the authority of the original one at Strasbourg, which was named "*Haupt Hütte*," or Grand Lodge. In the course of time the project was conceived of forming a single society for all Germany, but this plan was not fully developed till twenty years after the construction of the lower Strasbourg. The different Masters of the individual Lodges assembled at Ratisbon, when they drew up, on the 25th of April, 1459, the Act of Fraternity, which established the chief of the Cathedral of Strasbourg and his successors as sole and perpetual Grand Masters of the Fraternity of Freemasons of Germany. The Emperor Maximilian confirmed this proceeding by a diploma given to Strasbourg in 1498; Charles V., Ferdinand, and their successors renewed it from time to time. This society, composed of masters, companions,

and apprentices, formed a particular jurisdiction, and the body of Strasbourg embraced all those of Germany. It held its tribunal in the Lodge, and judged without appeal all causes brought before it, according to the rules and statutes of the Fraternity; these statutes were renewed and printed in 1563. * * * * 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 attributes. 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 sign of words, *das wortzeichen, le salut, der gruss*. The apprentices, companions and masters were received with ceremonies conducted in secret. They took for their motto 'liberty,' and it is said they sometimes refused to acknowledge the legitimate authority of the magistrates.

"You will doubtless recognize, madam, in these particulars, the Freemasons of modern times. In fact, the analogy is plain—the same name, 'Lodges,' signifies 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. They have both particular signs, secret laws, and statutes against the profane; in fact they can say one to the other, 'My Brethren and Companions know me for a Mason.'"

This theory of the Abbé Grandidier was first adopted by VOGEL, in his "Briefen über die Freimaurerei, 1785," and then by Br. ALBRECHT in his "Materialien zu einer Kritischen Geschichte der Freimaurerei, Hamburg, 1792," but without securing the desired result, their opinions being unsupported by the necessary documentary evidence.

The first attempt at a compilation, selection and critical examination of these scattered opinions was made at the beginning of the present century, when a sincere desire of investigating the origin, history and principles of Masonry began to be manifest among German Masons. Prominent among the zealous and impartial Brethren who thus commenced the work, were Bro. SCHNEIDER, of Altenburg, who published the result of his researches in the "Altenburg Constitutionenbuch," and in the "Journal für Freimaurer"; Bro. KRAUSE, who in his voluminous and valuable work, "Die 3 ältesten Kunsturkunden der Freimaurerbruderschaft," first collected and critically examined the authentic documents of the Fraternity to which he had access, elucidating and completing them by arduous historical researches; MOSSDORF, the author of "Mittheilungen an denkende Freimaurer," and of the "Encyclopädie für Freimaurer," published under the *nom de plume* of "Lenning"; HELDMANN, the author of "Die 3 ältesten geschichtlichen Denkmale der teutschen Freimaurerbruderschaft," and SCHRODER, who has left us the result of his studies in the "Materialien zur Geschichte der Freimaurerei," a work, which being published exclusively for the Masonic Historical Societies of Germany, is accessible only to a select few. The only complete and connected history was, however, contained in the manuscript work of J. A. FESSLER, "Versuch einer Kritischen Geschichte der Freimaurerei und der Freimaurerbruderschaft von den ältesten Zeiten bis auf das Jahr, 1812."

Based on these critical works, the task was subsequently continued by others, well-informed and zealous Brethren, among whom Dr. GEORGE KLOSS deserves special mention. Aided by a large and valuable library, and with an unbiassed and impartial mind, he undertook a revisal of the then existing Masonic documents, carefully comparing and criticising them in his work, "Die Freimaurerei in ihrer Wahren Bedeutung aus den alten Urkunden der Steinmetzen, Masonen und Freimaurer nachgewiesen," which logically proves that the Fraternity of Freemasons is the legitimate offspring of the building associations of the Middle Ages, and not derived, as Ramsay's idle fable, invented for political purposes, would have us believe, from any Knightly or Chivalric Order. Bro. Kloss subsequently published the history of Masonry in England, Ireland and Scotland, and in France, two valuable contributions to Masonic literature.⁽¹²⁾

Although Kloss in his first-mentioned work, has only considered the German Steinmetzen, or Stone-masons, and the English Free-stone-masons, from one point of view, as "workmen and fellows of a craft," yet his critical examination of their Guild-Regulations and Statutes, has fully demonstrated that modern Freemasonry is directly derived from the Ancient Guild of Stone-masons and the building craft connected therewith, and that the denominations of *operative* and *speculative* Masonry are merely emanations of Masonic vanity. The question now remained, whether the customs, wages and symbols of the modern Freemasons were likewise derived directly from the mediæval building associations, or whether they had a different origin. This question is fully answered by FR. ALB FALLON, in his "Mysterien der Freimaurer, Leipzig, 1859," and by WINZER, in his "Die deutschen Bruderschaften des Mittelalters, Giesesen, 1850," which clearly show that the German Stone-masons and English Free-masons, were not merely guilds, or crafts, but at the same time *Fraternities*, who practiced a "secret art," or technology. These two works also furnish the proof that modern Freemasons neither invented their liturgy and symbolism, nor received it from any other secret association, but that they *inherited* it from their former parent society; that the English Masons received their customs and mysteries from Germany; and finally, that this system was not an invention of the German Stone-masons, but was, in part, borrowed from other German Guilds, and in part an imitation of ecclesiastical and monastic forms and ceremonies. Moreover they prove that it is only the peculiar symbolism of their ecclesiastical architecture, and of the practice of their art, which can be considered as the exclusive property of the German Stone-masons.

The Institution of Freemasonry, as an organized society or association, is of a comparatively modern date, while on the other hand, the *spirit* of Masonry is, not merely symbolically but in fact, as ancient as the world. The spirit of Masonry is that imperative necessity of the inner man, which attracts men of congenial minds to one another, and conducts them hand in hand towards one common aim or object. The *spirit* of Masonry existed long before it appeared as a visible *art*. We see the *idea* vaguely floating through the mists of antiquity, and clothing itself in forms which oftentimes assumed a very close resemblance to those of the Fraternity of Freemasons. It is this very resemblance which has led many Masonic authors, as LAURIE,⁽¹³⁾ RÖSSLER, SCHANBERG, LENOIR, &c. to the errone-

ous hypothesis, that the Fraternity owes its origin to the Indian, Egyptian or Eleusinian Mysteries; to the mystic schools of Pythagoras, or to the Essenes. All these suppositions must now be cast aside, as being devoid of a historical basis, for there is no proof whatever of any historical connection between Freemasonry and these institutions. Bro. Krause, in alluding to Laurie's theory concerning the origin of Masonry, very justly observes, that "if we chance to find among a certain people, or at any period of time, societies or institutions which bear a general resemblance in form or object to the Fraternity of Masons, yet are we in no wise authorized to assume that any other connection exists, but that which always exists in the identity and fundamental social idea of human nature—so long as we have no historical proof of an actual historical connection."

The idea of a direct connection of Masonry with heathen antiquity in general, is nothing but an idle fancy, for the resemblance or conformity of certain isolated symbols or customs, can certainly be no evidence, and because on the one hand all secret societies in many respects are similar to one another, while on the other it has been proved that many of our symbols and customs were introduced into the Fraternity of Freemasons towards the end of the 17th century and about the middle of the 18th. Thus, for instance, the so-called "sacred numbers" were by no means peculiar to the Ancient Mysteries, but were the common property of all the nations of the ancient world, and were held in especial veneration by the most ancient German tribes.

With the spread of the Christian religion, the Ancient Mysteries rapidly declined and soon became extinct, because those doctrines which had been secretly taught in the latter, were now openly proclaimed in the former. The early Christian teachers had not only broken forever with paganism in general, they also sought by every means in their power to render it hateful and detestable to the people, and endeavored to destroy every vestige of heathen doctrines and emblems. Who, then, could continue and perpetuate these ancient mysteries? The Christian building associations consisted, at first, solely of monks and lay-brethren, and it is well known that the Stone-masons were originally employed altogether in the service of the church. The mysteries of the Ancients were exclusively *national* in their systems, therein differing essentially from Freemasonry—for they admitted no foreigners to their fellowship, and expounded only the mythology of their own land. Masonry, on the other hand, is universal,—cosmopolitan.

The whole course of history controverts the possibility of a continuous perpetuation of these secret doctrines. Let us merely consider the period of time embraced between the 2d and 10th centuries, the period of the decline and fall of the Roman empire, of the migration of nations, of the spread of Islâm, of the prevalence of club-law, &c., those centuries of the most abject ignorance and barbarism, when but very few could read or write, and when almost no one even dared to think.

Antiquarians and hypercritical historians have ever manifested a peculiar desire to turn to account in this direction their stock of erudition, to trace out and lay bare more or less distant allusions and fancied resemblances of the Masons' Society, and to enunciate as universal truths, their own personal opinions, the petted children of their fancy. These attempts

met with the readier encouragement, the loss was known of the true and authentic history of Freemasonry, and the more eager Masons were to attribute the greatest possible antiquity to the Institution; as if this antiquity was necessary for its support, and it was not already in itself sufficiently beautiful, important and venerable. Of late years, however, opinions have everywhere undergone an important change; intelligent and impartial Masons of all countries now place their reliance only on the authenticated records and history of their fraternity, and maintain that nursery tales shall hereafter be confined to the nursery.

With these introductory remarks we will pass at once to the history of Freemasonry, and shall endeavor to show how modern Freemasonry and the Fraternity of Free and Accepted Masons, has been gradually developed as a humanitarian institution, from the sworn-associations of the Middle Ages, and more particularly from the Fraternity of Stone-masons of Germany and England.⁽¹⁴⁾

[To be Continued.]

NOTES.

1. *Der Mystagog, oder vom Ursprung und Entstehung aller Mysterien und Hieroglyphen der Alten.* Osnabruck, 1789. *Die Freimaurerei in ihrem Zusammenhange mit der Alten Aegyptier, &c., von Acerellos.* Leipzig, 1854. Alpina, Mr. Taschenbuch von J. Schanberg. *Symbolik der Freimaurerei, von J. Schanberg.* Schaffhausen, 1861.
2. *La Franc Maçonnerie rendue à sa véritable origine, ou l'antiquité de la F. M. prouivée par l'explication des Mystères Anciens et Modernes.* Paris, 1814.
3. *Die 3 ältesten Kunsturkunden der Fr. Mr. Bruderschaft.* Dresden, 1820.
4. *The Constitutions of the Freemasons, containing the History, Charges, Regulations, &c., by James Anderson.* London, 1723.
5. *The Antiquities of Freemasonry, &c., from the Creation of the World to the Dedication of King Solomon's Temple, by Geo. Oliver.* London, 1823.
6. *The History of Freemasonry and Mas. Digest, by Br. J. W. S. Mitchell.* Marietta, 1859.
7. *De l'Origine de la Franche Maçonnerie, ouvrage posthume de Thomas Payne, trad. par M. Bonneville, (Helopolis.)* Paris, 1812. See also "Heldmann, *Die 3 ältesten geschichtlichen Denkmale der tentschen, F. M. Bruderschaft. Aaran, 1819,*" who contradicts this hypothesis, as well as those of Nicolai and Bode.
8. *D'Anse de Villoison, Epistolae vinarienses.* (Zurich, 1783.)
9. Andr. Mich. Ramsay, "Discours d'un G. M. dans la Gr. Loge assemblée solennement à Paris, en 1740;" first pub. in the "*Almanach des Cocus, à Constantinople, 1741.* Recherches sur les Initiations Anc. et Mod. par l'Abbé R * * *, (Robins) Amsterdam et Paris, 1779. *L'Etoile flamboyante, par le Baron de Tachoudy.* Frankfort, 1766, &c., &c.
10. B. Picart. *Histoire des Cultes et Cérémonies religieux.* Tome X.
11. *Die Freimaurerei in ihrer Wahren Bedeutung.* Berlin, 1855.
12. *Geschichte der Freimaurerei in England, Irland und Schottland.* Leipzig, 1847. *Geschichte der Freimaurerei in Frankreich, ans achten Urkunden dargestellt.* Darmstadt, 1852.
13. *The History of Freemasonry with an Account of the Grand Lodge of Scotland, &c., by Will. Alex. Laurie.* Edinburgh, 1804.
14. *Die deutschen Bruderschaften der Mittelalters, von J. Winzer.* Giessen, 1859. *Geschichte der Freimaurerei, von J. G. Findel.* Leipzig, 1861. *Kurzgefasste Allgemeingeschichte der Freimaurerei, von W. Keller.* Giessen, 1860.

MASONIC JEWELS SAVED.

THE following letter explains itself, and the occasion of it, so fully, that we need not add anything to it, for the information of the reader; and it is perhaps needless to say, that the Jewels will be restored to the Brethren at Newbern at the earliest opportunity practicable:—

Boston, Aug. 8, 1862.

CHAS. W. MOORE, *G. Sec. of the Grand Lodge of Mass.*

Dear Sir and Brother—You will please receive herewith, eight silver Jewels, the property of St. John's Lodge, of Newbern, N. Carolina, which you will please deposit in the Archives of the Grand Lodge, for safe keeping, until an opportunity shall offer to return them to the rightful Masonic owners.

They were obtained from a soldier, who probably obtained them from a negro, as, when the Masonic Hall was desecrated, the negroes carried away many valuables. Captain, now Lt. Col., Andrew Elwell, of the 23d Regiment, a good Mason, and brave and gallant soldier, hearing by chance, that some Masonic Jewels had been seen in the hands of a soldier, one of his own company, caused *strict search* to be made, and finally *found the Jewels*, of which he well knows the use. He now desires me to place them in the Archives of the Grand Lodge of Massachusetts, for safe keeping, so that when peace may again spread her pleasant wings, the grateful duty may remain to us to restore, to whom they belong, "these Jewels," emblems of our Masonic Brotherhood—and I earnestly hope the time may soon come, when they shall remind our misguided Brethren, that we, as Masons, have not, neither will we ever forget our common Brotherhood.

Fraternally,

WM. PARKMAN.

From Capt. Andrew Elwell, of 23d Regt. Mass., a resident of Gloucester, now at Newbern, N. C., where the Lodge Room is now occupied as a barrack.

R. W. CHAS. B. SMITH, P. G. S.

THIS respected Brother died at Portland the last month. His funeral was largely attended, say the Portland papers, by the fraternity at that place, under the direction of Atlantic Lodge, of which he was a member. "The Portland Commandery of Knights Templars, nearly one hundred in number, performed escort duty, led by the Band of the 17th Regiment, U. S. A. The W. Master, Bro. Rufus Stanley, gave a sketch of the deceased. He had joined the Oriental Lodge in Bridgton, more than fifty years ago, was Master of that Lodge for a few years—removed to Portland, became a member of Ancient Landmark Lodge, Mount Vernon Chapter, and Maine Commandery, in all of which he has held chief offices. He was the first G. Commander of the first G. Commandery of Maine, and held the office of G. Sec. of the Grand Lodge of Maine, from which he retired in feeble health in 1855. For several years he held the offices of Town Clerk, Treasurer and Collector, before Portland was a city, resigning his office because of ill health. In all his official duties he secured confidence, and in all relations of life, he was genial and greatly esteemed. His life illustrated the law of kindness, and his end was peace.

At the house the services were by Rev. Dr. Chickering, Bro. Caleb Fuller, of the M. E. Church, one of the Grand Chaplains, assisting.

Ten carriages filled with relatives and friends followed the hearse to the Cemetery, where the burial service was read by the Grand Master, M. W. Josiah H. Drummond, closing with prayer by Rev. C. Pearl, Senior Grand Chaplain, and Pleyels Hymn sung by a choir composed of members, aided by the Band. A large crowd attended the procession, and were deeply interested in the services.

MASONRY IN ITALY.

Letter of the Grand Master Cordova.

The Grand Orient of Italy to the Grand Orient of France.

LIBERTY, EQUALITY, JUSTICE!

M. W. Grand Master! Masonry, even if persecuted and suppressed by weak governments, could never be entirely eradicated from the fruitful (energique) soil of Italy. Some years ago it even revived so far as to reorganize and to create for itself a central body, and I have now the pleasure to inform you that it has definitely constituted its Grand Orient at Turin, and that, in a constituting assembly of the representatives of the Lodges of the peninsula and in Africa, working under its jurisdiction, held on the 1st of March 1862, I have been elected Grand Master of the Order.

Italian Masonry has not forgotten the protection extended to it by the Grand Orient of France, when troubled times broke in upon it, nor the beneficent hospitality with which several of our scattered and banished Brethren were received by it. The cords of Brotherly love thrown around us, in the days of tribulation, will be drawn still closer, in the days of happiness and liberty.

The grand Orient of Italy, after having constituted itself free and independent, the centre of the moral union in Italy, will never cease to consider the Grand Orient of France, the illustrious centre of the Latin races, (a happy Freemasonry that is not even above the distinction of races.)

The triumph of the principle of nationalities is more to Masonry than a matter of justice; it is the first step towards that political confederacy, which is destined some time to unite all the great families of European Society, the mighty group of the universal fraternity, which has ever been one of the most sublime ideals of Masonry. (!?)

I hope, that the Grand Orient of France will recognize the Grand Orient of Italy, and that it will secure the recognition of the same by its subordinate Lodges, by becoming the expounder of its sentiments as they are expressed in this writing.

United in the realization of one idea, they will have it in their power to direct the work of the Lodges towards the same end of improvement and progress, to begin, with the help of the Great Architect of the universe, an epoch of happiness and brotherly love for both nations.

With this conviction I would beg to request you to receive in my name and in the name of Italian Masonry, the expression of regard and fraternal love towards yourself and all the members of the Grand Orient, with which I am

The Grand Master of Italian Masonry,

CORDOVA.

"Orient Turin, March 12, 1862."

DEATH OF WM. H. MILNOR, M. D.

We deeply regret to learn, as we do from the N. Y. Saturday Courier, that this estimable and distinguished Brother died at Savage Station, Va., where he was serving as Surgeon of the 22d regt. Mass. Volunteers, on the 25th July last. The Courier says—

Our deceased friend and M. W. Brother was born in Philadelphia, April 25th, 1807, his father being the revered and respected Rev. Dr. James Milnor, late Rector of St. George's Church in this city, and who at an earlier period of his life was for eight years Grand Master of Masons in Pennsylvania.

Our Brother received his education at Columbia College in this city, and subsequently took his degree as M. D. in the old College of Physicians in Barclay street, and for several years afterwards practiced in this city.

He was initiated into Masonry in the Lodge of Strict Observance, No. 94, on the 18th June, 1846, Crafted on the 2d and raised on the 16th of the succeeding month.

In June, 1849, our Brother was elected Deputy Grand Master of the Grand Lodge of New York, and in June, 1850, succeeded to the Grand Mastership, to which elevated station, he was unanimously re-elected; but in consequence of the critical state of his wife's health demanding a change of climate, was compelled to decline serving.

On the 7th July, 1847, Brother Milnor was exalted in Phoenix R. Arch Chapter, No. 2, in New York.

In 1853 he received the degrees of Royal and Select Master in Adelpic Council, No. 7.

About the period last named he received the Chivalric degrees in Palestine Commandery, No. 18.

In the Ancient and Accepted Rite, our friend traversed the mysterious paths in 1850; was ever true and loyal to the legitimate rulers of Ineffable Masonry in the Northern Jurisdiction; and at the reorganization of Cosmopolitan Sov. Consistory, in this city, in May last,—was appointed 2d Lieut. Commander. His untimely death, has doubtless alone prevented his ultimately arriving at the 33d and last degree.

* * * * *

But he is gone! The places which once knew the attached son, the devoted husband and father, the reliable friend, the genial gentleman, shall know him no more for ever! He has, we conscientiously believe,

——— 'sustained and soothed

By an unflinching trust, approach'd the grave
Like one who wrap't the drapery of his couch
About him, and lay down to pleasant dreams.'

In the death of William Henry Milnor, the Grand Lodge of New York has to deplore the loss of one of its most consistent and reliable members; the Grand Lodge of New Jersey of its Representative; and the Craft at large of a Brother who, when he put on his Apron, forgot not it was emblematic of a lesson taught by God himself. 'And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them that they make them fringes on the borders of their gar-

ments throughout their generations, and that they put upon the fringes of the borders, a riband of blue. And it shall be with you for a fringe, that you may look upon it and remember all the commandments of the Lord and to do them.' ”

Such a man and such a Mason, was Wm. Henry Milnor. Peace to his ashes.

OUR OWN DEAD.

[From the "Trowel," Springfield, Illinois.]

CAPT. FRANK K. HULBARD.

THE subject of this sketch was born at Orwell, N. Y., Aug. 7, 1823; making him nearly thirtynine years of age at the time of his death. From the age of eight years, he lived mostly in Ohio, where he was educated until he came to Illinois. From Franklin, where he was in a bank, he removed to Columbus, and was there in the business of banking six or seven years. After spending a short period in Washington City, our Brother followed the banking business about three years in the city of New York, and thenceforward at Morris, Grundy county, until the breaking out of the present war.

Sept. 3, 1851, Miss C. E. Cleveland, of Worthington, Ohio, united with him in marriage. Of their three children, two survive, and are with their mother in Worthington.

Soon after the commencement of the present war, with true knightly zeal, he stepped forward, soon raised a company, was elected Captain, and assigned to Colonel Mulligan's Regiment, and rendered important service at Lexington, Mo., where he and his men suffered terribly before their surrender. After being exchanged, he at once resolved to raise another company, and at the time of his death (May 5th.) was engaged in guarding prisoners at Camp Douglas.

The circumstances attending his death are singular and touching. Being sick with diphtheria, about five o'clock in the morning he left his room in the hotel where he was stopping in Chicago, went to the clerk and told him he was dying. A physician was instantly called, who placed him in a warm bath, and stepped to the office and sent up a boy to dress him. Upon entering the bath room, life was extinct. The body was sent under military escort to Ohio, for burial.

JOHN F. LIGHTCAP.

A modest, unpretending man was John F. Lightcap, but he was every inch a Mason—a man—one of Nature's noblemen. When the necessity came for men, he asked no question about preferment or place, but stepped into the ranks, and did good service in Company G, Seventeenth Regiment, Col. Ross, until he was killed by a musket ball, on the bloody field of Shiloh. Being told that he must die, and asked if he had any request, he replied, "Yes, save the flag." These were his last words. All patriots have the same ideas in the hour of death. The dying statesman left as a legacy to his sons the following words:—"Tell them to support the Constitution of the United States." The flag represents that Constitution, and the sentiment of the dying soldier was the same as that of the statesman. We presume that he was born and educated in Ohio. At his death he was thirty years of age.

THE TRUE SPIRIT OF MASONRY.

THERE is no truer Mason in the country than our Brother the Grand Secretary of Missouri. Blessed with a warm, genial heart, and willing hands, he is never more happy than when in the discharge of his duty as a good Mason. For a year or two past he has resided at Springfield, (Mo.), and in his official report at the late meeting of his Grand Lodge, he gives the following brief account of his experience there:—

It is known to the members of the Grand Lodge that the section of the country in which I reside has been visited during the past year with the horrors of civil war, and, as may be readily conjectured, many Masons were found in the ranks of the contending armies. It was my misfortune to witness some of the sufferings occasioned by this unnatural strife: and I thank God that it was in my power to do some little good for my wounded and suffering Brethren; and while I regret to state that many claiming to be Masons, hailing from this and other jurisdictions, failed in their duty as such, I found others who clearly comprehended their position and acted accordingly. Of these Brethren, I take pleasure in mentioning the names of Col. Wyman, Capt. Blanchard, and Lieut. Williams, of the 13th Illinois; and Lieut. Buck, of the 36th Illinois; also Col. Mills, of the 24th Missouri, formerly of Hampden Lodge, Springfield, Massachusetts. These Brethren, while they discharged their duties as soldiers, never forgot their covenants as Masons. Many of my Brethren have good reason to be thankful to them for protection in person and in property. May they be gratefully remembered by the fraternity.

 THE BALLOT.

"THE TROWEL," for July, (published at Springfield, Ill.,) has a very capital and sound article on the subject of the Ballot. We had supposed that this matter, than which there are few questions in Masonry of more importance, was well understood by all reading Masons in all parts of the country. If it be not so, then we recommend the article of our Brother Reynolds to such as may need its instructions.

Our Brother concludes his excellent article as follows:—

"These views, and the laws of our Grand Lodge, may seem severe and exacting to our Brethren abroad. We have been accused of making Masons too fast. The Grand Lodge has put on every restraint in its power. The good resulting from it is everywhere visible. No intelligent, well-posted Master in this jurisdiction, would tolerate the idea of conferring a degree upon a candidate in any stage, if serious objection should be made. The Grand Lodge of Illinois, acting upon the experience of the past, has determined to occupy no mean or radical position, but one highly conservative and safe.

"How long she may occupy it, with so many *professed* Masons striving to spread confusion, and create distrust—with so many *boasting of their power*, and almost openly boasting of their determination to overthrow and destroy the glorious usages and safe rules which have raised her to her present proud position, the Almighty alone knoweth. *Treason* has often succeeded; it may succeed again."

REMARKS OF R. W. JOHN H. SHEPPARD,
AT THE CELEBRATION AT PORTLAND, ME, JUNE 24, 1862.

M. W. Grand Master—We have come to visit you in response to your kind invitation, on this anniversary so dear to the fraternity, for hundreds of years, and bringing to ourselves and to you the reminiscences of Ancient Craft Masonry which runs back to scenes in the Holy Land, and to the honored name of that patron St. John, to whom we consecrate this festival. We have come as the Grand Lodge of Massachusetts, from which, one hundred years ago, you received your charter; and we have come from your parent Commonwealth, of which you were once an integral part, until you became a free and independent State, and now rivaling her in commerce and all the arts of life, and more especially in loyalty to the Union in this day of National calamity and most unholy rebellion.

But we come not alone to greet you with All-hail on this Jubilee of Portland Lodge. You behold us accompanied with an escort of Knights Templar, the representatives of those who fought for the rescue of the Holy Sepulchre in the Crusades of such thrilling memory—Crusades which regenerated Europe from the slumber of the Dark Ages.

A centennial celebration like this carries us back to past times and our own early history. Among the visions of other days, we are reminded of that epoch in American Freemasonry, July 30, 1733, when the Grand Lodge of Massachusetts—the earliest institution of the Craft known on this continent, was chartered under the hand and seal of Lord Montacute, Grand Master of Masons in England. The warrant was sent to Henry Price, a merchant of Boston, whom our R. W. Br. Moore happily describes as the “fine old English gentleman”—the Father of Masonry in America. By this warrant he was appointed Provincial G. M. for New England, and the next year he was clothed with larger powers extending over North America. On the 24th of June, 1734, the first Lodge in Pennsylvania was chartered, over which the celebrated Dr. FRANKLIN was empowered as M., and the same day a warrant was issued to the “Lodge of Holy St. John” at Portsmouth, N. H. It was followed by another on the 27th of December following, to the “First Lodge” in South Carolina, at Charleston. According to Mills’ Statistics of South Carolina, in 1826 there were fourteen Lodges, 1500 Brethren and annual charities of \$1500 in that city. I will not burden you with a detail of charters which our Grand Lodge issued to other States.

These facts are interesting, at this time, and worthy of remembrance. We are reminded, too, of the long and prosperous existence of your Fraternity,—“Portland Lodge,” chartered March 20, 1762, a hundred years ago; of “Warren Lodge,” Machias, Sept. 4 1778; and “Lincoln Lodge,” Wiscasset, June the 1st 1792, each of which is now venerable and ancient. You are aware that your Lodge was originally called Falmouth, and afterwards altered to Portland. The first name applied to your locality before it was set off and incorporated as the town of *Portland*, July 4, 1786; a name which excites in every American a train of sorrowful and indignant feelings. For it was here, in the Revolutionary war, that a petty officer in the British navy, Henry Mowatt, with a squadron of four armed vessels, on the 18th day of October, 1755, entered your harbor, laid his ships abreast of the town, and for nearly nine hours discharged their broad-

sides of bombs, balls and grape-shot upon the defenceless place, and laid nearly all the settlement in ashes! The particulars of this unparalleled atrocity, so contrary to the laws of war among civilized nations, as described by our late Mayor, the Hon. William Willis, in his History of Portland, makes the reader shudder at the idea of such cruelty in one born in a Christian land—a land of so many glorious memories. England felt the shame of this black spot in her history, and pretended to disavow the authority; yet she let the perpetrator go to his grave unhung.

But Falmouth rose like a Phoenix from her ashes; and Portland looms up as one of the most beautiful cities on the Atlantic shore. Situated upon and between two hills, from whose summits the white brow of Mt. Washington may be seen in the west, and the boundless arc of sky and ocean in the east—almost entirely an island—with a deep harbor which the *Great Eastern* ought to have visited before all other ports in America, if the managers had not been recreant to their promise—with handsome houses and gardens, wide streets and avenues under shady trees—and with a promenade and ride or *corso*, as the Italians call it, running six miles around the city and along the margin of waters, Portland is justly the delight of strangers, who come from a sultry region to inhale the sea breezes of the North. And why when so many gallant Sir Knights are present, why shall I not speak of the proverbial beauty of your ladies?

No city in the United States has surpassed Portland in enterprize. It has already doubled your wealth and resources, and greatly increased your population. The Grand Trunk Railroad, which owes so much to the influence and liberality of your merchants and citizens, reaching from your shores, along mountains, valleys and winding streams, to the great river St. Lawrence, and then through the gigantic tunnel-bridge to Montreal—a more majestic wonder than its English prototype at Menai Straits—standing as a monument of the public spirit and moral courage of Portland. From such an enterprize your city is already reaping a reward; for with her right arm she stretches her trade into the very heart of one of England's richest provinces: and with her left, through British Steamers, culls the commerce of England herself from her own island home.

I feel proud of Maine, where the larger part of my life was spent, and I admire her noble stand and loyalty to the Union, in this unhappy civil war.

When WASHINGTON, in his Farewell Address, uttered these words:—"Frown indignantly upon the first dawning of any attempt to alienate any portion of our country from the rest," who could dream, that two generations were hardly passed, before we were put upon a trial. Two years ago this was the happy land, prosperous and exalted in privileges beyond any nation on earth. A change has come over us. Who could believe that the meteor flag of rebellion would so soon be seen, flying over seven States, led away and seduced by a conspiracy of evil spirits like Catiline, Cethegus, Lentulus, and thus have fallen from glory? But that memorable day, April the 12th, 1861, when the first gun was fired at Sumter, seemed like a sudden thunder stroke in the heavens; it shook the great heart of the nation; then did the rising people of the North and West "frown indignantly;" while the echo of that gun was passing from mountain to mountain, from the White Hills of New Hampshire to the Sierra Nevada of California, more than 600,000 volunteers stepped forward, and hundreds of millions of treasure

were proffered in defence of the Republic. Honor to Maine for her noble stand in loyalty to the Union. Like Massachusetts she has sent forth the flower of her youth, and the strength of her manhood in this sacred cause, and spared not her treasures. The meteor flag of rebellion already quails before that starry banner which before has led to victory in two wars.

The ancient Romans had an old adage commemorated by one of their poets.

" Dum domus Italiæ Capitoli immobile saxum
Accolet, imperiunique pater Romanus habebit :"

Freely translated, "*While the Sons of Liberty shall retain our Capitol, the Union shall remain indissoluble.*"

Can any one doubt that these remarks are reasonable and in their place, at such an assembly of Masons, and on a festival like this? I trust not. True, the dogmas of politics and the doctrines of religion are not allowed as matters of discussion in the Lodges. But here we stand on no such neutral ground. Loyalty to our country and obedience to her laws, are among the first principles of Freemasonry. The union of these States, is dear to us as the apple of the eye. It shall not, it must not be touched by rebellion; for the smallest mote of treason which afflicts it draws a tear, while we "frown indignantly" at the culprit.

M. W. Grand Master, I congratulate you upon the flourishing condition of Freemasonry in your State. You now number 111 Lodges under the jurisdiction of the Grand Lodge of Maine, which I had the honor of addressing June 24, 1820, after its organization under its first Grand Master, first Gov., Wm. King. Again, June 24, 1844, I addressed your Grand Lodge on the revival of Masonry, after the political persecution, which aimed at the extinction of the Order, had become powerless. Our Lodges in that trying time generally stood firm to their principles, although here and there, a feeble Brother fainted by the way and went no more with us, and a very few proved recreant and joined the adversary. But let bygones be bygones.

With pleasure would I refer to honored names among you; many of whom have gone to their last, and we trust, happy home; but the time forbids.

Allow me before I sit down, to offer my humble testimony in behalf of Freemasonry. An experience of fifty years will excuse my egotism in speaking of myself. Of all human institutions, Freemasonry is the wisest and best. Its motive is benevolence, its endeavor to make good citizens and faithful subjects of government. It supplies one of the great wants of our nature, for we all need friends and sympathy. It is composed of men of all ranks, denominations and parties, and we meet on equality. In England it has a softening influence on the pride of Aristocracy; in America it checks the levelling tendency of Democracy. I have studied its history, and the proof is irrefragable that it has come down to us from a very remote antiquity. I regard it as, in some degree, a religious institution, for it leads to the threshold of Christianity, by teaching a reverence for our Creator and His holy name and word—the immortality of the soul, and that those who by faith, are good men and true, will be happy in the world to come. Some of the best and greatest men who ever lived, have not disdained to wear the white apron, the emblem of innocence and purity. It is a conservative institution, and the only one on earth, where all meet on the level and practically recognize one common Brotherhood.

PHYSICAL DEFORMITY.

R. W. Brother O'Sullivan, G. Sec. of the Grand Lodge of Missouri, in his annual Report on Foreign Correspondence, has the following just and conservative notice of a matter of some interest, contained in the report of the committee of correspondence of the Grand Lodge of Connecticut :—

Bro. Storer, Grand Secretary, presented the Report on Foreign Correspondence. Alluding to our notice of his position, in report of 1860, relative to making Masons of men physically disqualified from "learning or teaching the art," our Bro. says : "That in the jurisdiction of Connecticut, where the Grand Lodge had enacted or adopted no law or regulation on the subject, it was deemed perfectly *legal* to confer the degrees [meaning the Blue Lodge degrees of course,] upon any man of good character, who should receive a clear ballot, without regard to 'external appendages.' This is called 'strange doctrine,' and sundry 'musty old charges' are brought forward to confute it."

It would appear by the foregoing that these "musty old charges," if known, are not recognized as authority by the Grand Lodge of Connecticut, and are, therefore, no landmarks in that jurisdiction. This your Committee will again call "strange," as he has for many years labored under the delusion that they were obligatory in all Grand Lodge jurisdictions, and in this delusion he has been confirmed by such Masonic writers as Oliver, Moore, Mackey and others.

If these six "old charges of the Free and Accepted Masons" are of no force, except when formally adopted by Grand Lodges, why is it that they have been so frequently quoted as containing within themselves certain great principles or landmarks which are, and have been, considered fundamental in their character, and which may not lawfully be set aside or violated by any Grand Lodge or Assembly of Masons?

That your Committee have long entertained this opinion it is scarce necessary for him to say, and he confesses to a feeling of disappointment that one so well versed in the landmarks, laws and regulations of the Order should so utterly ignore their validity. Your Committee deny that our Grand Lodge may violate them because of their never being formally adopted as a part of its legal code. We dissent from the position of our Brother, that any man of good character, who should receive a clear ballot, may legally receive the degrees, without his having the usual complement of legs or arms." We believe that if the candidate have no maim or defect in his body that may render him incapable of learning the art—of learning physically as well as intellectually—of learning and teaching in the peculiar manner in which we learn and teach, then may he be made a Mason. We would not deny the privileges of the Order to a man partially blind—we would to one wholly so. We would not prevent a man partially deaf from admission among us—we would one entirely so. And most certainly we would not countenance the making of a Mason of a man deprived of legs or arms, because by countenancing such making we would be violating a landmark which we believe to be equally binding on Br. Storer as on ourself. We readily acknowledge the necessity of the heart being prepared to receive the moral lessons taught in Masonry ; and we have little respect for the Mason who is only so in name ; but unless we have labored under a delusion for many years, we have

thought that no Lodge would *dare* so far violate what we have belived to be a landmark, as to make a Mason of a man without the usual complement of legs or arms.

SEASONABLE WORDS.

THE following is the beautiful and appropriate conclusion of the excellent Report on Correspondence, by our talented and warm-hearted Brother O'Sullivan, of the Grand Lodge of Missouri:—

We mourn for the unhappy condition of the Country and the amount of human suffering we have witnessed ; and imagination carries us to the many happy homes of our fellow citizens, and we see with the "mind's eye" widows mourning for the loss of their beloved companions ; mothers and fathers, as the seats around the domestic hearth are vacant, lamenting for their young men, the light and life of their declining age : orphans, from tender infancy to unprotected youth, suddenly thrust upon the cold charities of an unfriendly world. The thousands of maimed and emaciated, which are scattered through the land, with constitutions broken, and with no means for future support, fill our soul with agony, and we are ready to exclaim in bitterness of heart—"My God, my God, why hast thou forsaken us?" Why is it, that in this age of the world's history, such fearful calamity should have fallen upon us ?

Are our pretensions to superior civilization, and to a higher morality, but a myth or the effects of an overweening self-esteem ? Are we not now presented to the nations of the world in our naked deformity ? and will they not revile us for assumption of superiority in all that constitutes true greatness, when they see how little we had to sustain such pretensions ? It is good at times for nations to meet with reverses, if the lesson which adversity teaches is read aright. And if we can only comprehend the hard lesson we are being taught, it may result in good. If we will, with a chastened spirit, acknowledge our manifold transgressions, and determine to live more in accordance with the teachings of the Great Light ; if we will so far subdue our passions as to bear and forbear with each other, then will it appear that the troubles now upon us have been sent by a wise and merciful parent for our good. If we, as Masons, exercised in their fullest extent those great lessons of prudence, justice and charity, which have so frequently been taught us, much of the worst features of the present unhappy contest, now waging by members of the same great family, might never have appeared. But, alas, for poor humanity, Masons, in too many instances, have forgotten those lessons, and, by their acts, clearly prove that they entered the Order for far different purposes. Their hearts were never prepared to receive the lessons of Freemasonry ; they never learned to subdue their passions ; and their Masonic lives have been one continual lie. Is it too much to ask of our Brethren everywhere to labor faithfully and patiently to subdue strife and contention, to be ever found on the side of law and Order, and to extend to the Brethren, who, erring, may desire to return to their homes and live in peace, that charity which, next to a belief and trust in God, is the brightest jewel of our Order.

A LITTLE BIT OF PRIVATE HISTORY EXPLAINED.

[From the New York Saturday Evening Courier.]

THROUGH the politeness of some kind friend, we find on our table the Annual Statement of the gentlemen doing business in Boston, under the firm of E. A. Raymond & Co., and though they seem to have a branch in this city, it does not appear to us that their transactions, speculative as they are, or were, have left a large balance to the credit side of their ledger; probably owing to their trading on borrowed capital.

A considerable portion of their business seems to have been 'of a private character,' and one of their unfortunate transactions of that nature, we should not disturb, were it not, that there are others interested in a little arrangement, which, from causes patent no doubt to those attempted to be victimized, utterly failed.

On the 2d of April last, (the day after April fool's day,) it appears there was 'a special communication' of the firm at Boston, at which five of the partners were present, and two of their agents.

At this meeting the pamphlet aforesaid states—"The business transacted was wholly of a *private* character.'

As they did not inform those for whose benefit, they published their Annual Statement, what the business was, we do so, even if in doing it, we prove the truth of the old saw, 'that drowning men catch at straws.'

It appears then from this *private record*, that this business wholly of a *private character*, was as follows:—

'The following Preamble and decree were unanimously adopted—

Whereas, It has been unofficially made known to us, that the Body, over which our Ill. Bro. E. B. Hays presides, is disposed to unite with this Body in *one enlarged Supreme Council*, and

Whereas, This Body is disposed to adopt any legal measures for the promotion of peace and harmony in the A. and A. Rite,

Decreed, That the M. P. E. A. Raymond Esq., Ill. Lucius R. Paige, D. D., and Ill. Geo. M. Randall, D. D., be a Committee, with power to confer with a similar Committee to be appointed by the Body over which our said Ill. Bro. Hays presides, and to arrange, if practicable, such a Union of the two bodies, upon a just and honorable basis and to report such a basis, if arranged, for the final action of this body. Having informed our readers of the exact nature of this *private* business, we will only add that its concoctor and promoter, Bro. Charles S. Westcott, their *special agent* in New York, delivered the same, and to the best of his ability endeavored to consummate the marriage.

Bro Westcott, however, appears not to have been successful as a *negociator* in his efforts to save his friends and patrons from dissolution by the contemplated *union*, and as one of our best poets has well said.

'Hell hat' no fary like a woman scorned,'

he thus endeavored to avenge himself on his intended victims, in his report to his principals, to be found on a subsequent page, under date New York, May 17th 1862:—

"It is my unpleasant duty to report that a few individuals have endeavored to disturb the peace and harmony of this part of the jurisdiction, by an attempt to es-

published a Body purporting to be a continuation of an illegal and unrecognized Council, which the notorious Joseph Cerneau attempted to establish here many years ago. As these are *mostly obscure* and unknown to the Masonic fraternity, and have no authority whatever to give *color of legality* to their organization, other than that derived from the possession of some old documents formerly belonging to Cerneau and his abettors, there is no probability of their doing much injury to our Order. I deem them worthy of no more than this passing notice from me, and of none from the Supreme Council.'

Being entirely disinterested and having no connection with either of the bodies named, but more especially with the Boston firm aforesaid, we leave the beautiful nut, thus placed before our readers, to be cracked by all interested, especially by those who took a ride over to Brooklyn, at the expense of a green back V in 'Westcott's Express,' and who can, from the above *expose*, learn something of the rottenness of the concern which so grossly deceived them, and who were *spurned* by individuals whom their Magog, after his failure to seduce, term '*mostly obscure*' and without color of legality. That's what's the matter.

MASONRY AND THE WAR.

We make the following extract from the Annual Address of the Grand Commander of the Grand Encampment of Kentucky, delivered before that body at Lexington, on the 12th June last:—

'It is to be lamented that our jurisdiction has, during the past year, been the scene of fratricidal war, and witnessed the shedding of fraternal blood. A Mason upon entering the threshold of our institution is charged "To be a quiet and peaceful citizen, true to his government, and just to his country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives;" and these precepts have been strongly enjoined upon us by our last Grand Lodge. As Past Masters, also, we have agreed "to be peaceable citizens, and cheerfully conform to the laws of the country in which we reside;" and have promised: "Not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature." These charges and promises plainly show the duty of every individual Mason and Sir Knight, and the faithfulness with which they should perform it; but, Sir Knights, while you pursue the path of duty with courage undaunted, you should never forget that God-like attribute, *mercy*. When we see our once peaceable, happy, and prosperous country filled with the turmoil, strife, and desolation of a civil war, we can do no less than admonish you of the duties you owe to each other. Remember that "indiscretion in others should not destroy humanity in us." Our duty is to protect the innocent, assist the destitute, relieve the distressed, to bind up the wounds of the afflicted, and to inculcate the sublime principles of charity and hospitality. Let our influence be exerted to a proper and just solution of the difficulties around us, and a speedy restoration of the peace, prosperity, and confidence we have heretofore enjoyed.'

ARTICLES OF THE GRAND LODGES OF GERMANY.

A correspondent in the London Freemasons' Magazine says—"It is very interesting to compare the articles or constitutions of the various Grand Lodges, and as a contribution towards that end I send the following, out from a Masonic periodical now discontinued."

"Some of the articles of the Grand National Lodge of the Freemasons of Germany, may be cited in an abridged form. They are eleven in number, but the first five are common, more or less, to every Lodge. The sixth declares that the most excellent duties of a Mason are as follows:—'A tender love towards all mankind, especially towards a Brother, even be he the remotest stranger; a spotless and honest behavior; a determined warfare against the enemies of virtue; the conscientious endeavor to build up a spiritual Solomon's temple, through the times three; and, the unreserved maintenance of the asserts—Unity is surest tie of the Order, and its throne is built laws, customs, and usages of the Order, for ever. The seventh on uprightness. A Mason's word and assertion must be held more than holy among us, and hitherto they never have been broken. Hence a Mason's word and promise is prized more highly, if that be possible, than the word and promise of an honest man.' The eighth article ought to be assuring to all rulers:—'When a Mason is aware that the evil intentions are harbored towards authorities, it is his duty, as soon as he has proof of the same, to advertise it to the Master of his Lodge, who will acquaint the Grand Master of the country with all the facts, so that he may communicate with the government of the country.' We should highly object to this article, were we not assured 'that a Mason's prudence is equal to his patriotism and honor.' The ninth article, again, would place the power of doing great political and domestic mischief in the hands of all, but a prudent and honest man—'When the Brother cannot communicate with the Grand Master of his Lodge, he must communicate directly with the government, and afterwards inform his Grand Master by words or in writing what he has done.' The tenth article prescribes; 'That Master, Brethren, and Apprentices when they have the opportunity of being alone with their Masters and Brethren, must always occupy themselves with the work brought before them, and so become acquainted with it; it is thus imposed upon them to be prudent and never taken by surprise.' The spirit of the eleventh article is, that an apprentice ought to be well instructed before he takes upon himself to meddle in high matters. We come now to The Grand Lodge 'Royal York,' whose first and highest aim is declared to be to quicken, to nourish and to extend, remote from all political and confessional tendencies, according to fundamental rules of Christianity, and through the means of Masonry, pure religion, noble and high sentiments, internal rectitude, patriotism, veneration, obedience and love, towards rulers, confidence, brotherly love, and every other virtue. The maintenance and spread of Freemasonry is its second object. The Saxony Lodges bind themselves to labor, through common endeavor, for the good of Freemasonry. Hence they make themselves independent of the one-sidedness of systems, as well of all influence of foreign Lodges; put forward, as the guide of Freemasonry, useful truths and regulations, for common acceptance, and advocate one Lodge policy, and one Grand Lodge. The league ordains, by statutes, the greatest possible freedom of opinion, as well to individual Brothers as to individual Lodges. Entire Freemasonry, in the Saxon league, is limited to three degrees of the Craft, Ap-

prentices, Fellows, and Masters. It recognizes no higher degrees as essential or necessary; but it permits them. According to original agreement of the Grand Mother Lodge of the Freemasons 'of the Sun,' the active principle is made to depend on the confidence of Brothers in one another; but the laws determine the rights of individual members, as well as those of the whole society. The Grand Lodge, in order to carry out its beneficent objects, requires certain means, but care is taken against favoritism and profane use of the means. The Masonic League of 'Concord' recognizes as an irrevocable principle, 'the laboring for the elevation of its members, and the happiness of all mankind, remote from every political or confessional tendency, and according to the principles of Christianity, and particularly of Christian morals.' Such are the principles and aims of the German Grand Lodges differing now and then in the latter, but according in spirit and intention and embodying nothing, certainly, which a Mason should hesitate to acknowledge, or which a government should fear to find as the spring of action of any section of its subjects. We are not here making ourselves the apologists of continental Brethren, they are strong enough and sagacious enough to take their own part; but the same time it is well that English Brethren should be aware of their aims and principles."

C O R R E S P O N D E N C E .

Pepperell, July 21st, 1862.

BR. C. W. MOORE.—At a regular meeting of St. Paul's Lodge, held at Mason's Hall, in Groton, June 9, 1862, the following vote was passed, viz. :—

Voted, To celebrate St. John's Day, on Mount Lebanon Hill, in Pepperell, and to extend the invitation to Caleb Butler Lodge, of South Groton.

The two Lodges met at my house, at 10 o'clock, A. M., and rode to the Hill, passing round and through the beautiful grove. We did not appear in our Regalia. Each Brother furnished his own edibles. After gazing an hour or two on the extensive scenery, and holding sweet converse, we were called to order by the Marshall, Brother H. P. Ross. The W. Master, Edmund D. Bancroft, proposed that "Old Hundred" should be sung, and the Hill and Grove resounded with melody. The Rev. Brother Start, of South Groton, offered a prayer of great beauty. After our repast was over the W. Master made a very pertinent speech, which was listened to with great attention. I was then called upon to say a few words. I reminded them that we had assembled to recall to mind the Nativity of that man who was sent by the Almighty Architect, nearly two thousand years ago, "to prepare the way, and make straight the paths," for the coming of our Saviour, Jesus Christ. In celebrating his Nativity, we should never forget to imitate his virtues, and practice, as he practiced, a steady observance of the laws of Heaven. I bid them welcome to gaze on the vast sweep of the horizon—the panorama of mountains—to the place where repose the ashes of the first Grand Master on the Continent of America, the M. W. Henry Price, of Townsend, three miles from where we were!—to the tomb of Col. William Prescott, the hero of Bunker Hill—to the boulders in our fields, and reminded them, that they were left there thousands of years ago by icebergs, when the ocean rolled over our Continent—to a town where the deeds of brave men are recalled to mind and honored, and the loss of brave men mourned.

The place where resides our venerable Brother and Past Master, Dr. John Walton, who is in his ninetysecond year ; he tells us of other generations, and had the day been clear, he would have been with us. He is the only Mason living who witnessed the Consecration of St. Paul's Lodge, in 1787! Long life to our venerable Brother—a happy death, and a blessed immortality! I reminded them, that we lived in an age big with great events; that we had important parts to act as Brother Masons—to God, to humanity, to our country. I pointed to them the “Stars and Stripes,” that waved over our tent, and reminded them that the blood of immortal Warren, and the back-woodsmen of New England, was poured out on Bunker's heights, June 17, 1775, that our flag might wave over the land of the free, from the boundaries of Canada to the Gulf of Mexico, and from the Atlantic to the surging billows of the great Pacific ocean! As a ligament of five hundred thousand of our holy Order in the United States, I hoped that some one of our Order would be empowered by the Almighty Artificer to say to the troubled waves of our country—“Peace, be still”—as that voice spoke to the raging billows on the Sea of Galilee, nearly two thousand years ago! I could not bid them welcome to a feast of “locust and wild honey”—but to a beautiful temple of Nature—to what I had done, with God's help. I hoped that our gathering might be a prelude to many an interesting interview. I reminded them of the “Fathers” and “Mothers”—that Freemasons had no respect for mothers and daughters who require the head of so good a man as St. John the Baptist. I welcomed the sisters as the roses that decked the hill and grove of Mount Lebanon! I reminded them of the unnumbered thousands of our Order who were keeping holy time with us this day throughout the Globe—that when all should come to the knowledge which Freemasons have, the glorious millenium would dawn upon the East! Hail thou blessed day! Thou wilt come, thou wilt not tarry—thy brightness shall break forth like the morning light, and thy darkness become as the noon-tide sun!

Rev. Bro Start was next called upon to speak. He alluded to the happy gathering, the beautiful location, the day that called us together, and the splendid view. His remarks were to the point.

Bro. H. P. Ross was the next speaker. He said it had been his fortune to be with the army for some months past. He witnessed the terrible naval battle between the Merrimack and Cumberland. He described the scene as heart rending. When the Cumberland sunk it was enough to move the stoutest heart—the whizzing of the bombs, rendering the scene one that cannot be described! A shell burst a few feet from where he stood—from which he obtained a fragment for a keep-sake! I remarked, that our Richmond Brethren “would welcome us *there*, to *hospitable graves!*” I would welcome them here, on Mount Lebanon Hill, in Pepperell, to a *feast of reason and a flow of soul!* As it began to rain, we closed, by singing, “*Home, sweet home.*”

Thus closed the celebration of the 24th of June, A. L. 5862, which will never be forgotten by the Brothers and sisters who were present—(numbering between fifty and sixty.) You will learn by this, that I did not celebrate the day on my “*own hook*, or listen to my own oration, or step to the tune of my own music!” Freemasonry and Christianity—twin Brothers in the sacred cause of civilizing and christianizing the world!

Yours, Fraternally,

LUTHER S. BANCROFT.

MASONIC CHIT CHAT.

CAUTION. Diplomas—We have had presented to us for our signature as Grand Secretary, Diplomas which have been purchased of some dealer in such articles, under the impression that they may be used as *substitutes* for those authorized by the Grand Lodge of this State. This is a mistake. They cannot be so used, and are worthless to Brethren made in our Lodges. The Secretaries of Lodges will furnish every Brother with a suitable diploma, who may be entitled to receive one.

THE CONSERVATOR'S BOOK. We perceive by a notice in the New York Saturday Courier, that the proprietor of that paper has published a fac-simile edition of the book, (whatever it may be,) which the "Conservator," as he calls himself, has been selling to his dupes at the rate of \$10 a copy. The reprint is sent *gratuitously* to the subscribers to the above paper. It is a worthless *cheat*, and now that it can be had for the asking, and there is no more money to be made out of it, the author will probably abandon both it and his dupes, and try some new *swindle*, if his invention in this line is not wholly exhausted.

G. G. CHAPTER. Comp. John D. Caldwell, of Cincinnati, Ohio, is the acting Secretary of the G G Chapter and Encampment of the United States. The latter body will assemble at New York city on the 1st instant. The Triennial Meeting of the Grand Chapter is postponed until such time as the G. G. H. Priest may call it together.

HISTORY OF FREEMASONRY. We give place in our pages the present month, to the first part of an essay on the origin and history of Freemasonry, as viewed from the German stand-point. It is by a learned and intelligent Brother; and though we may differ widely from him in some of his arguments, and conclusions therefrom, we most heartily commend his essay to our readers as an able and interesting paper. To the well read Masonic student it will be of special interest and value. It will be concluded in four numbers.

☞ Br RAGON, a French Masonic author of some reputation, but of very little reliance, died at Paris in March last, aged 82 years.

MILITARY EDUCATION. Our Brother, Dr. E. R. HUMPHREYS, of this city, has written and published, in neat pamphlet form, a timely Essay on *Military Education*, showing the great perfection to which this to us, now more than ever, important branch of education has been carried in Europe, and especially in England and France; and pointing out very briefly, but comprehensively, what he conceives to be the defects and necessities of our system. The essay is ably written and in the right spirit, and we recommend it to all persons who feel an interest (and who does not?) in the present and future of the military status of our country. It is for sale at Lee & Shepard's, 149 Washington street, and at the Bookstores generally.

ANCIENT RECORDS. We learn from a notice in the London Freemasons' Magazine, signed by Br. D. Murray Long, P. J. W. of Mother Kilwinning Lodge, Scotland, that there is in the archives of that Lodge, a complete set of the minutes, or records of proceedings, from Dec. 20, 1642, to the present time—probably the oldest *complete* set of Lodge records in existence.

TURKEY. Last St. John's day was celebrated on quite an extensive scale by the Brethren at Constantinople. The assembly was held at the Palace of the English Embassy, where the District Grand Lodge was convened, Br. Hyde Clarke, of Smyrna, Dep. Prov. Grand Master for Turkey, presiding. The Hon. George Porter Brown, Secretary to the United States Legation, was installed Master of a new Lodge named after Sir H. Lytton Bulwer, Prov. Grand Master for Turkey.

☞ The Grand Master in his annual address before the Grand Lodge of Maryland, says—"It is the work of this Order, already begun, here and now, to mitigate, and at least to do away with, the horrors of war—to help the return of peace, and to do offices of peace and friendship, even in the midst of war; and between those who should be Brethren. In these facts we may find cause for comfort, renewed effort and perseverance."

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI.

OCTOBER 1, 1862.

No. 12.

MASONRY THE ALLEVIATOR OF WAR'S
MISERIES.

THE one brief word, WAR, possesses in itself a magical and mighty power to summon up in dread array before the minds' pained eye a long and frightful panorama of misery, suffering, wounds, death and desolation. It is only indeed to the young, inexperienced, and romantic, that the War-god ever appears decked in the gaudy and attractive uniform of "glory" and "honor" and "immortal renown." There is, indeed, in the heart of almost any man more or less of the fighting spirit, which, when once thoroughly aroused, gives a keen zest and terrible and fierce enjoyment to the deadly struggle of the battle-field. We can thoroughly understand this intense excitement and stern joy which cause the warrior's heart to bound and throb in the very midst of danger and death,

" Seeking the bubble reputation,
Even in the cannon's mouth."

And the praise of man, the applauding smile of woman, will of course ever exercise a powerful influence over the feelings of the young and ardent, and cast a halo of attraction around the soldier's life, and the field of battle.

" Medals, rank, ribands, lace, embroidery, scarlet,
Are things immortal to immortal man,
As purple to the Babylonian harlot ;
An uniform to boys is like a fan
To woman ; there is scarce a crimson varlet
But deems himself the first in Glory's van."

There is truth in these lines of a well known stanza, but still more truth is there in the two lines with which the stanza closes—

“ But glory's glory ; and if you would find
What that is—ask the pig who sees the wind !”

To war undertaken for just and righteous causes, there pertains indeed a true glory and majestic grandeur, that must ever command the admiration and respect of the brave, and wise, and good. Cowardly and corrupt indeed must be the heart that fails to sympathize with the heroic deeds and sufferings and self-sacrifice of the patriot warriors of our own and other lands, and in far distant ages, daring danger and defying death in behalf of liberty and defence of Fatherland. Even now, after the lapse of more than two thousand years, does not the eye of each schoolboy-reader flash, and his breast swell with generous and brave emotion, as he reads the lines in which Byron has so touchingly and truthfully embalmed the memory of the old Grecian valor and love of freedom—

“ Pronounce what sea, what shore is this ?
The gulf, the rock of Salamis !
These scenes, their story not unknown,
Arise and make again your own !
Snatch from the ashes of your sires
The embers of their former fires,
And he who in the strife expires
Will add to theirs a name of fear
That Tyranny shall quake to hear,
And leave his sons a hope, a fame,
They too will rather die than shame :
For Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft is ever won !
Bear witness, Greece, thy living page,
Attest it many a deathless age !
While kings in dusty darkness hid
Have left a nameless pyramid,
Thy heroes, though the general doom
Hath swept the column from their tomb,
A mightier monument command,
The mountains of their native land !
There points thy Muse to stranger's eye
The graves of those that cannot die !”

War, when viewed in this light, as waged in defence of liberty and Fatherland, as in ancient Greece, or as it is waged this day by the loyal soldiers of America, in defence of the same great principles, symbolized and represented by the Constitution of the Fathers and the Flag of the Union, is noble and grand and holy ; but yet it is also a dire curse and evil in itself ; at the best a very sad and necessary evil. We have known

in our time not a few veteran soldiers, who had fought and commanded on many a bloody field, and gained rank and renown by their intrepidity as men, and coolness and skill as officers; and we have found these men invariably to take the grave and sober view of war, that must, to every reflective mind, appear the just one. As one reads of the wars, by which the world has been desolated in former ages;—nay, as we read to-day of thousands and tens of thousands of our fellow-countrymen mutilated, maimed and slain by each others' hands along the banks of the Potomac, one is almost led at first to despair of the cause of humanity and civilization. But yet reflection shows that, with all its woe and horror, it is but a bloody baptism, from which, we may trust, the Great Ruler and Arbitrer of War and Peace will bring forth our country and the World's Freedom purified, renewed and reinvigorated. It is painful to dwell on the sufferings and horrors of war, and the mind naturally shrinks from such contemplations, perhaps with even more than usual sensitiveness at a time like this, when so many of our friends and Brethren have either recently fallen victims to War's devouring cruelty, or are, at the present moment, exposed to all its dangers. It is, however, not only right, but an absolute duty, that we, who are as yet permitted to enjoy the safety and blessings of peace in our own homes, should realize these sad truths, in order that we may the better appreciate the value of all ameliorating and alleviating influences, and especially of that which we design to illustrate in this paper—the beneficent influence of MASONRY as “an alleviator of the horrors of war.”

It would be easy—alas! too easy—for us to draw many a terrible illustration of the horrors of the battle-field, from the fierce and heroic struggles that have taken place on our own soil, even within the last few weeks; but obvious reasons lead us to select, in preference, a scene from the great European battle of a former generation, as it has been powerfully depicted by the graphic pen of Victor Hugo.* Many of our reader will thank us for drawing their attention to what is probably the most vivid, spirited, and life-like picture of the Battle of Waterloo, on record. We of course can only select one grand and terrible incident of the great war tragedy, as illustrating the horrors of war on the battle-field. It is the charge of the French Cuirassiers:

“Nothing like it had been seen since the taking of the grand redoubt at La Moscowa by the heavy cavalry: Murat was nor there, but Ney was there. It seemed as if this mass had become a monster, and had but a single mind. Each squadron undulated and swelled like the ring of a polyp. They could be seen through the thick smoke, as it was broken here and there. It was one pell-mell

*Les Miserables Cosette.

of casques, cries, sabres; a furious bounding of horses among the cannon and the flourish of trumpets—a terrible and disciplined tumult; over all the cuirasses, like the scales of a hydra.

“These recitals appear to belong to another age. Something like this vision appeared doubtless in the old Orphic Epics, which tell of Centaurs, antique hippanthropes, those Titans with human faces, and chests like horses, whose gallop scaled Olympus—horrible, invulnerable, sublime—at once gods and beasts!

“An odd numerical coincidence—twentysix battalions were to receive these twentysix squadrons. Behind the crest of the plateau, under cover of the masked battery, the English infantry formed in thirteen squares, two battalions to the square, and upon two lines—seven on the first and six on the second—with musket to the shoulder and eye upon their sights, waiting calm, silent, and immovable. They could not see the Cuirassiers, and the Cuirassiers could not see them. They listened to the rising of this tide of men. They heard the increasing sound of three thousand horses; the alternate and measured striking of their hoofs at full trot; the rattling of the cuirasses, the clicking of the sabres, and a sort of fierce roar of the coming host. There was a moment of fearful silence—then suddenly a long line of raised arms, brandishing sabres, appeared above the crest, with casques, trumpets and standards; and three thousand faces with grey moustaches, crying “Vive l’Empereur!” All this cavalry debouched upon the plateau, and it was like the beginning of an earthquake!

“All at once, tragic to relate, at the left of the English, and on our right, the head of the column of Cuirassiers reared with a frightful clamor. Arrived at the culminating point of the crest, unmanageable, full of fury, and bent upon the extermination of the squares and cannons, *the Cuirassiers saw between themselves and the English a ditch—a grave! It was the sunken road of Ohain!*

“It was a frightful moment! There was the ravine, unlooked for, yawning at the very feet of the horses, two fathoms deep between its double slope. The second rank pushed in the first, the third pushed in the second. The horses reared, threw themselves over, fell upon their backs, and struggled with their feet in the air, piling up and overturning their riders;—no power to retreat!—the whole column was nothing but a projectile. The force, acquired to crush the English, crushed the French. *The inexorable ravine could not yield until it was filled. Riders and horses rolled in together pell-mell, grinding each other, making common flesh in this dreadful gulf; and when the grave was full of living men, the rest marched over them and passed on.* Almost a third of the Debois Brigade sank into this abyss.

“Here the loss of the battle began.

“A local tradition, which evidently exaggerates, says that two thousand horses and fifteen hundred men were buried in the sunken road of Ohain. This undoubtedly comprises all the other bodies thrown into this ravine on the morrow after the battle. Napoleon, before ordering this charge of Milhaud’s Cuirassiers, had examined the ground, but could not see this hollow road, which did not make even a wrinkle on the surface of the plateau. Warned however, and put on his guard by the little white chapel, which marks its junction with the Nivelles road, he had, probably on the contingency of an obstacle, put a question to

the guide Lacoste. The guide had answered 'no.' It may almost be said, that from this shake of a peasants head came the catastrophe of Napoleon."

Though somewhat less to our present purpose, we cannot forbear from adding a part of the continued description of the charge:—

"The Cuirassiers hurled themselves upon the English squares. At full gallop, with free rein, their sabres in their teeth and their pistols in their hands, the attack began.

"There are moments in battle when the soul hardens a man, even by changing the soldier into a statue, and all this flesh becomes granite. The English battalions, desperately assailed, did not yield an inch. Then it was frightful!

"All sides of the English squares were attacked at once. A whirlwind of frenzy enveloped them. This frigid infantry remained impassible. The first rank, with knee on the ground, received the Cuirassiers on their bayonets, the second shot them down; behind the second rank the cannoniers loaded their guns, the front of the square opened, made way for an irruption of grape and closed again. The Cuirassiers answered by rushing upon them with crushing force. Their great horses reared, trampled upon the ranks, leaped over the bayonets, and fell gigantic in the midst of these four living walls. The balls made gaps in the ranks of the Cuirassiers—the Cuirassiers made breaches in the squares. Files of men disappeared, ground down beneath the horses' feet. Bayonets were buried in the bellies of these centaurs. Hence a monstrosity of wounds never, perhaps, seen before. The squares consumed by this furious cavalry, closed up without wavering. Inexhaustible in grape, they kept up an explosion in the midst of their assailants. It was a monstrous sight! These squares were battalions no longer, they were craters—these Cuirassiers were cavalry no longer, they were a tempest! Each square was a volcano attacked by a thundercloud; the lava fought with the lightning.

"The square on the extreme right, the most exposed of all, being in the open field, was almost annihilated at the first shock. It was formed of the 75th regiment of Highlanders. The piper in the centre, while the work of extermination was going on, profoundly oblivious of all about him, casting down his melancholy eye full of the shadows of forests and lakes, seated upon a drum, his bagpipe under his arm, was playing his mountain air. These Scotchmen died, thinking of Ben Lomond, as the Greeks died remembering Argos. The sabre of a Cuirassier, striking down the pibroch and the arm which bore it, caused the strain to cease by killing the player.

"The English army was terribly shaken. There is no doubt, if they had not been crippled in the first shock by the disaster of the sunken road, the Cuirassiers would have overwhelmed the centre, and decided the victory. This wonderful cavalry astounded Clinton, who had seen Talavera Badasos. Wellington, though three-fourths conquered, was struck with heroic admiration. He said in a low voice, 'splendid.'"

This stirring description of one of the most terrific scenes in one of the most sanguinary battles in the world's history, will serve not only to illus-

trate the horrors of war as exhibited on the battle field, but also to recall to memory the other events connected with that great struggle between Napoleon and his adversaries, together with the vast amount of bloodshed, misery, poverty and desolation, spread over Europe by that long series of wars, of which Waterloo formed the stern and sanguinary close. And this mention of Waterloo, and of the French Chasseurs, who enacted so prominent a part in it, naturally suggests a very remarkable and happy illustration of the power of Masonry as "an alleviator of the horrors of war"—an illustration that can never be related too often, displaying as it does so powerfully, the beneficence and efficacy of Masonic principles:—

On the memorable 15th of June, 1815, it is related by Clavel, at the moment when the allied army commenced a retrograde movement, a Scotch field officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived the French patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on the Brethren for aid. Notwithstanding the darkness and the feebleness of his voice in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a Brother, hastened to his aid. His wounds were numerous, and the means of transportation insufficient, but necessity made the professional Brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters—placed him on his own pallet—watched by his side—and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.

It is only by recalling the intense bitterness of hostility that existed between the French and English in that war, that we can fully and properly appreciate the moral beauty and majestic power of the principles of Masonic Brotherhood, that at the very culminating point of that hostility, could produce such a wonderful and lovely result as this.

Here again is another incident, which occurred towards the close of that eventful day, on which the charge of the Chasseurs, already described, was made, and Waterloo was won. About fifty Frenchmen, nearly all of them wounded—the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of that terrible day, surrounded by a considerable force of the enemy. After having performed prodigies of valour, perceiving that it was impossible for them to effect a retreat, they

reluctantly determined to lay down their arms. But the Allies, irritated at the great loss which they had suffered from this handful of brave men, continued to fire on them. The Frenchmen now perceived that their complete destruction was inevitable, unless some miracle should save them. The lieutenant in command was suddenly inspired with the thought, that this miracle might be achieved by MASONRY. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and by a spontaneous impulse they ordered the firing to cease, without the customary etiquette of consulting their commanding officer. Having provided for the safety of the prisoners, they reported themselves to their General for this breach of military discipline. He, however, being also a Freemason, so far from inflicting any punishment, commended them for their generous conduct.

Thus did Masoary interpose to check the revengeful passions of the human heart, when excited to the highest point by an obstinate resistance and thirst for revenge, and thus did it show itself to be a powerful "alleviator of the horrors of war."

It is not, however, on the battle-field alone that these horrors and miseries, resulting from war, are to be found. Often it happens that the wounds or death of the brave soldiers engaged in battle are, in themselves, only minor evils; as compared with the wide-spread misery following in their train—the desolated homes, the widow's sorrow, the orphan's helpless bereavement—these, after all, are even worse sorrows, and evils more widely felt, than the soldier's death on the field of fight. The former involve a long continuance of suffering, the latter brings but little terror to the heart of the brave man, who has learnt to adopt as his appropriate motto

"Militia est potior, Quid enim? concurritur, horæ
Memento aut cetera mors venit, aut victoria læta."

Which we may freely translate—

"The battle-field for me! and why? in one brief hour
We win the victor's wreath, or yield to death's stern power."

All history and biography are full of sad details of the desolation, poverty and misery spread through social and domestic life by the ruthless hand of war: and they are also full, we are proud to say, of the records of the alleviation of those miseries afforded by the prompt and merciful interposition of Masonry. We will cite two simple, but yet touching illustrations, one of which came under the personal knowledge of a friend, and for the other we have undoubted testimony. This latter, as being the more distant, we will mention first, and the rather as it was connected with that fatal and bloody field of Waterloo, to which we have already been referring.

Amongst the many Highlanders who were either shot or cut down in that exposed square described by Hugo, was one, a Mason, who, though serving in the ranks, was a gentleman of ancient family, and who had been married some ten years before to a beautiful young Scottish lady, equally well born and equally poor with himself. She was left by her husband's death a poor and helpless widow, with five young children, and being too proud to solicit help, was soon reduced to an extreme state of destitution and misery. A worthy Scottish Mason, who in his advanced years devoted much of his time to the relief of distress in Edinburgh, accidentally discovered this wretched family, suffering from hunger, cold and want of clothes, in a miserable garret in the "Auld Tune" of Edinburgh. His benevolence would have prompted him to relieve them, on the ground of simple humanity. *This* he did,—but he did, and got others to do, *much more*. Discovering that the slain Highlander had been a worthy Brother, he brought the whole case before leading members of the Order, and the happy result was that the afflicted widow was not only rescued from poverty, but placed in a position of comfort and respectability, and that she lived to see two of her sons rise to be officers in that army, in whose ranks their father had fallen as a private, while the two others attained positions of independence in their native country, and the daughter became the honored wife of one, who held many positions of trust and responsibility. It is but just to add that the British government, or rather the authorities at the Horse Guards, had an important share in part of this work, but the honor of stimulating them thereto rests solely with St. Andrew's Masonic Brotherhood.

The other case we shall cite is of a somewhat similar kind. Serjeant M—— distinguished himself greatly in the late British wars in India, gaining on several occasions the emphatic praise both of Gaugh and Napier; and when he returned, a weak and wound-crippled man, to his native land, in 1854, he wore upon his breast three medals, the public testimonials of his valour and good service. England is not so generous to her soldier sons as she ought to be, nevertheless serjeant M—— did receive such an addition to his pension, as placed himself and wife and two children above want. His country did this for him, but the BROTHERHOOD, of which he had been for twenty years a member, did something more. It assisted in the education of his children, and came to the relief of the widow, when, after three years of suffering, her brave husband was called away; and, through this Masonic benevolence, the evening of the widow's life has been made easy and comfortable, and her children are now in respectable positions—one in a profession, the others in business. Do not such instances as these amply justify us in pointing to Freemasonry, as pre-eminently "the alleviator of war's miseries"?

And now let us, in conclusion, advert to some facts which have occurred quite recently, in the course of the unhappy Civil War, that has spread such misery throughout our land, and which powerfully support and confirm the same position. A large number of similar circumstances have come to our knowledge, but it will suffice to refer to one or two, which have been noticed by us in former numbers of this Magazine.

At the terrible battle of Pittsburg Landing, or Shiloh, (as it was subsequently called,) Capt. G. A. Strong, belonging to one of the Michigan regiments, was fatally wounded on Sunday, the 6th of April. Captain Strong was a Mason—a Knight Templar—and was the Recorder of Monroe Commandery, No. 6, Monroe, Michigan, when he joined the army. When he received the fatal wound and fell on the battle-field, he had on his person a fine gold watch, and wore a Masonic breast-pin, set with brilliants. A Captain of a company of Texas rangers approached him, as he lay on the ground, and discovered the Masonic emblem on his person. Knowing that the wounded officer would be robbed, and perhaps murdered, if left where he had fallen, the Texian had him carried to a tent, where he bound up his wound as well as he could, furnished him with water, and took means to protect him from insult and robbery. The battle was still raging, and was renewed on the next day, Monday, when the National troops succeeded in repulsing the rebel army, and in recovering the ground, tents, &c. they had lost on Sunday. On Tuesday, Capt. Strong was found in the tent where the Texian officer had left him, still alive and fully sensible, and with his valuables safe upon his person. He was able to detail the whole transaction to his friends, and he attributed the protecting kindness of the Texian officer, to the magic influence of the Masonic jewel worn upon his person. It was well observed by one, who gave an account of this occurrence, that “a Mason, though a rebel, and in arms against his government, *could not* do otherwise than protect and aid his wounded, dying opponent, with such a talisman of peace intervening between them.”

If all war be dreadful, how much more so such a civil war as this, which rudely breaks asunder the nearest and dearest public and private ties, and arrays members of the same Brotherhood in hostile arms against each other! It is some consolation then to be thus assured, by practical proofs, that whatever of political disunion may unhappily have crept in, the spirit of Masonic union and mercy is still prompt to alleviate these miseries of war.

Our limits will only admit of our briefly alluding to another incident which has occurred quite recently, and was communicated to us within the last few days. A young Brother, who had only been initiated shortly be-

fore joining the army, became acquainted with a Brother Mason, serving in the same Company. In one of the late battles, which resulted in a temporary success of the rebels, the elder Brother was wounded, and when the retreat came, it was soon but too evident that he could not keep up with his regiment, while if left behind, he would be taken captive, at the best, and exposed to all the combined sufferings of confinement in a Southern prison and of a severe wound. There was but little time for deliberation—no ambulance was at hand for his conveyance, and the enemy were pressing on in fierce and eager pursuit. The young initiate resolved not to leave his Brother to be captured, or, more probably, to perish. He, himself, was vigorous and strong, and believed he could protect and rescue him. Supporting then his wounded companion, he left the ranks; and when, in the course of the next day, the ground became clear of the enemy, he pushed on as well as he was able in the direction of the Federal army, and at last, after an arduous struggle, privation and pain, the true Brother and brave man made his way, almost exhausted, into camp, still supporting the weak and tottering steps of his wounded Brother. The noble actor in this life drama of Masonic Brotherhood exposed himself to a double danger; from the enemy and from his own commanding officer, rather than prove recreant to the duties of Masonic charity; and thus afforded another striking illustration—the last we need quote—of the “alleviation afforded by Masonry to the Miseries of War.” Let us, one and all, strive to imitate this and similar examples, by a conscientious, firm obedience to the commands of *DUTY*—for such charity is to the true Mason nothing more nor less than the highest and most holy *DUTY*—remembering that

“Possessions vanish and opinions change,
 And passions hold a fluctuating seat;
 But by the storms of circumstance unshaken,
 And subject neither to eclipse nor wane,
 Duty exists; immutably survive
 For our support, the measures and the forms
 Which an abstract intelligence supplies,
 Whose kingdom is where Time and Space are not.”

A MASONIC LODGE ROBBED.

THE Masonic Lodge at Fredericksburg, Va., in which Washington was initiated, has been broken into and robbed of its emblems. The Lodge is a very ancient one, dating back to the middle of the last century. Its silver jewels or emblems were made in Scotland, and they were used at the initiation of Washington. They are therefore as sacred as the insignia of his military rank, so carefully preserved as the property of the nation, or any other personal mementoes of that great and good man. It is to be hoped that they may yet be recovered. They were probably stolen by negroes and buried in the earth, for concealment, as much silver ware, and other articles of value, are known to have been.

THE "CONSERVATORS" AND IMPOSTORS.

We have recently said so much in relation to this class of itinerants, who are strolling about the country, practicing their impositions upon the young and more credulous members of the Fraternity, that nothing less than a sense of duty could induce us to trouble our readers so soon again with a subject so uninviting. But we do not feel at liberty to remain silent when the evil of which we complain is audaciously brought home to our own door. There are men so bold in their wickedness, and so inured to shame, that they do not fear to rush in where honest men would not dare to tread. And this is true of the class of speculators to whom reference is here made. It avails nothing that they are turned from the doors of our Lodges and denied the fellowship which is due, and always cheerfully extended, to the worthy Brother; nor does it matter with them that they are denounced, and their conduct officially and publicly condemned by their Brethren, from one end of the country to the other. It is but a few weeks ago since one of their number was denied admission to the Lodges in this city, and those in the country officially notified of his unworthiness, that they might not be deceived by him; and yet, notwithstanding these unmistakeable intimations of the light in which his character and conduct are held in this Commonwealth, we find him writing to the Masters of the Lodges in Worcester, asking permission to exhibit before them the "Masonic rituals now used in England and the *United States*," and to point out the differences between them! It is well for the character of the race that such impudence as this is not often met with among men. Had he been an honest man he would have openly and frankly avowed his purpose to be, to exhibit and endeavor to persuade the Brethren of those Lodges to adopt the *spurious ritual* which his master has invented, and which he is hired to peddle about the country, in *printed form*, at the rate of ten dollars a copy. This was his only object, but he was not man enough to avow it. Of the true English ritual he is probably as ignorant as he is of that which he and his master, the "Chief Conservator," Morris, profess to teach; and that he is most profoundly ignorant of the latter, is proved by the fact, as communicated to a friend by the officer whose duty it was to conduct the examination, that when recently in Maine, on one of his itinerant trading excursions, he applied to a Lodge for admission as a visitor, but on his examination, his Masonry proved to be so very different from that known to the Lodge, and of so questionable a character, that the committee refused to admit him! And yet that Lodge, as do all the Lodges in Maine, unless recently corrupted by these shameless pretenders, practices the ritual, substantially, as taught by Webb and Gleason half a century ago!

Morris says in one of his recent publications:—

"Opposition still continues, and probably will to the close of our labors. A committee of the Grand Lodge of Pennsylvania, (the Grand Lodge of *Philadelphia* would be the most appropriate term,) has taken occasion to go out of its way in a thrust at us. The Grand Master of Massachusetts, has signed his name to an Edict sent to the Lodges of his Jurisdiction, in which he calls us very hard names, and imputes to us many ungenerous purposes. He declares that the Work of Massachusetts, has not been changed for half a century, an assertion most strangely unfounded. It was changed in 1843 from Gleason's to the Baltimore Convention Work,

and since that has been changed to a form well described by an old and zealous correspondent who says: 'Its language is *barbarous* and not an ancient mark of the Craft about it.' *We will endeavor to restore it to Webb, who was the teacher of Gleason.*"

This *pretender* does not know the ritual as taught by "Webb, who was the teacher of Gleason." If, as the ritual is practiced in Massachusetts, the language be *barbarous*, its grammar is at least as correct as that of his "zealous correspondent." What he says of the changes in it, since its adoption by the Grand Lodge of this State, in 1809, directly from Webb and Gleason, is simply untrue. No where in this whole country have the work and lectures been preserved with more fidelity and truthfulness than in Massachusetts. The representations of this "American Cagliostro," as he has been not inaply styled, to the contrary, is an unmitigated slander. But we are wasting words on a very insignificant subject, and gladly leave it to fester in its own unworthiness.

GRAND ENCAMPMENT OF THE U. STATES.

THE Triennial Session of this Body of Knights Templars was held in the city of New York, on Tuesday the 2d ultimo. Representatives of the Grand Encampments of Maine, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, and Indiana, were present, as were also representatives from subordinate Encampments in Baltimore, Md., Washington, D. C., St. Paul, Min., and New Orleans, Lou. Sir Wm. B. Hubbard, of Ohio, was the only past Grand Officer present. Of course there were no delegates from the South, with the single exception named.

There seems not to have been any business of importance transacted, unless it be the partial reconsideration of the order relative to the Regalia, passed at the last session; by which action we understand the Encampments are to be left pretty much to their own taste and notions of propriety, in this particular. The white tunic is dispensed with, and *shoulder straps* ordered. We presume the *cloak* goes with the tunic, though we are not informed how this is.

Sir Knight Pierson, of Minnesota, offered the following Resolution, which was adopted.—

Resolved, That the G. Encampment of the United States of America, has never directly or indirectly authorized the publication of any part of the work, drill or ritual of Templar Masonry, and any such publication is hereby unequivocally condemned.

[This has reference to a *secret ritual*, with a Key, published sometime since by Morris, and sold by him at *ten dollars* a copy.]

Sir Thos. J. Corson, of N. Jersey, from special Committee, made a report, denouncing in strongest terms the un-Knightly conducted of E. H. Gill, G. Commander of Virginia, and upholding the Christian like action of the Grand Master. The following resolutions appended to the report were adopted:—

Resolved, That this G. Encampment fully endorse the patriotic and Christian sentiments contained in the circular of our Grand Master, believing that the Christian charity and Knightly courtesy therein displayed truly reflect the feelings of all who are actuated by the pure principles of Christian Knighthood.

Resolved, That this Grand Encampment condemn in the strongest manner possible the unknighly, discourteous, ungentlemanly and unmasonic letter of Sir E. H. Gill, which deserves the most severe censure and condemnation of this Grand body.'

Resolutions, '*In Memoriam*,' were offered by Sir Knt. Winslow Lewis, on the deaths of Sir Knights Dunlap, Gilman, Tucker, Barker, Risk and Hunt.

The Grand Master presented his annual report, which we are told was an interesting, as it was, doubtless, an able document, and will of course be published with the proceedings.

The officers were elected as follows—Sir Winslow Lewis of Massachusetts having declined a re-election as Generalissimo, on the ground that after a service of three years, or one term, in either of the principal offices of the Body, the occupant, if not promoted, should give way to some other member, that the highest honors of the institution may be more equally shared than they could be if all were to follow the example of the present D. G. M., who has already held a place in the Council for nine consecutive years, and has just entered upon a new term of three years more! The officers are

B. B. French, of Washington, D. C., G. Master; D. S. Goodloe, of Kentucky, D. G. Master; Z. C. Priest, of N. York, G. Gen.; A. T. C. Pierson, of Minnesota, G. C. Gen.; Wm. E. Sanford, of Connecticut, G. S. War.; Sol. D. Bayless, of Indiana, G. J. War.; John W. Simons, of N. York, G. Treas.; John D. Caldwell, of Ohio, G. Recorder; J. Q. A. Fellows, of Louisiana, G. Std. B.; James Stirett, of Maryland, G. Swd. B.; Jeremiah L. Hutchinson, of Pennsylvania, G. Warder.

The officers were then duly installed.

Columbus, Ohio, was recommended as the next place of meeting on the 1st Tuesday of Sept. 1865.

The usual routine of business was then disposed of and the Triennial Conclave was closed in ample form, and with prayer.

GRAND LODGE OF COLORADO.

We have been furnished with a copy of the Proceedings of the Grand Lodge of Colorado, held at Denver, on the 10th of December, 1861. It was the *first* Annual Communication of the Grand Lodge, and *three* Lodges were represented, being the only Lodges working under its authority,—having a total membership of *sixtytwo*. Only *three* of the regular officers of the Grand Lodge were present, to wit, the Grand Master, his Deputy, and the Secretary. The other offices were filled by temporary appointments. These facts are not very flattering, though the absence of the regular officers may, to some extent at least, have been occasioned by the unsettled state of the times. The session continued *three* days, though the Proceedings do not show that much business was transacted.

The Grand Master read a short address, from which we gather that he has granted two Dispensations the past year, to which Charters were subsequently granted by the Grand Lodge, and that a Lodge chartered by the Grand Lodge of Kansas, was also received under the jurisdiction, making the present number in the Territory, six.

M. W. J. M. Chivington was re-elected Grand Master, and O. A. Whittemore G. Secretary.

RITUALISM IN INDIANA.

[From the Masonic Review.]

DEAR BRO. MOORE:—As you were not in attendance upon the late session of Grand Lodge, and knowing you feel a deep interest in whatever pertains to Masonry in this State, I propose to give you (and if you see proper, your numberless readers,) some information relative to the Ritual question, which has so unfortunately agitated the Craft in this jurisdiction for a few years past.

You are fully aware of the agitation of this question, superinduced by Bro. Rob. Morris, of Kentucky, with his so-called Webb Work, *par excellence*, and his system of secret agencies, conservators, keys, etc. This unsolicited interference in our domestic affairs by a Brother from another jurisdiction, has created a good deal of uneasiness, and a considerable acrimony of feeling—for we in Indiana have a reasonable share of the State pride, and the vanity to believe that we are capable of taking care of the Royal Art within our jurisdiction without any “foreign intervention.” Before many of us were aware of the secret efforts and influence at work, however, we are completely in the hands of the Philistines, and our Grand Lodge and Grand Treasury, to some extent, at the mercy of a secret combination, controlled and governed by a resident of Kentucky. We could only “bide our time,” allow this mania to run its course and wait the development of events.

The attempt a year ago to adopt the bantling of Br. Morris by our Grand Lodge failed, chiefly through the efforts of Bros. Bayless, Carter, Schmidlapp, and a few other discreet Brethren; but the Grand Master, being a convert to the “Chief Conservator” in Kentucky, so managed matters that the pretended Webb Work was diligently disseminated during the year, and mostly under the mistaken representation that it was authorized by the Grand Lodge. Young men, queer men, and strange men, were perambulating the State, teaching as by authority what they called Webb Work. What else they did I know not; but our experienced men, fathers in Masonry, who had studied the science and practiced the Rite longer than some of these importations had lived in the world, were ridiculed for their ignorance, and silenced as by the voice of an oracle. It was no wonder, therefore, that some of us looked forward to our late session with a degree of apprehension. But the old adage that

“Vaunting ambition o'erleaps itself,”

seems to have been true in this case, and the mania for new things, even if imported, appears to have exhausted itself, and I think is now tending rapidly to decay. It is earnestly to be hoped that the “sober second thought” of the Brethren will provide a speedy cure for the malady, and that hereafter truth, and no fiction, will be the object of search.

The report of the committee on Uniformity of Work, to which the subject was referred, is in the following words:

“The committee to whom was referred so much of the M. W. Grand Master’s address as relates to a uniformity of work in this jurisdiction, have considered the subject referred to them, and would respectfully report:

“That the subject, in view of the action heretofore taken by the Grand Lodge,

is an important one. Your committee would therefore recommend that so much of the work as agreed upon by the District Dep. Masters, as includes what may be called the *examination* lecture, the ideas and ceremonies therein indicated, and the connection in which they stand, be and the same is hereby recommended to the several Lodges in this jurisdiction to conform their work by as near as possible; and that the Grand officers, as heretofore, furnish to all such Lodges as may desire it some competent Brother of this jurisdiction to impart to such Lodges, when required, the necessary knowledge to enable them to work intelligibly; Provided, that the expense in all cases be paid by the Lodge receiving instruction."

There! what do you think of that report? And it was adopted, I believe, almost or quiet unanimously! The committee say nothing about Webb Work, nor Webb-Preston-work, nor Webb-Preston-Morris Work, nor indeed any work, but simply the "examination lecture;" and even that is only recommended! Lodges may use it or not, as they may see proper; and in this respect the matter stands precisely where it did before the Conservative raid upon our State. We had the "examination lecture" before—all Masons have had it for more than half a hundred years; perhaps not in the precise language agreed upon by our deputies, but substantially the same; it may be, in many cases, not quite so full and complete, but I think quite as accurate. I say all Masons have had it—I mean they may or might have had it, if they had been properly instructed; but it is to be lamented that, through the negligence or want of skill in Masters of Lodges, or from incapacity or inattention of candidates, there have always been many half-made Masons—"skulls that cannot teach or will not learn."

But the adoption of this carefully and judiciously worded report, puts an end to charlatanism and humbuggery. We are now thrown back on first principles; on the work of Masonry—not on the Webb Work, Cross Work, Reed Work, or Morris Work, but Masonic Work. If the lecture agreed on by the committee be genuine, and they think it is, and probably is, in the main, then well.

Another significant and important measure was the discontinuance of the Deputies—they having accomplished the work for which they were appointed, were, on motion of one of their own number discontinued. Thus another difficulty is removed—another "spider out of the broth"—and another cause of uneasiness abandoned. When the Lodges need instruction hereafter, they will apply to the Grand Master, who will appoint some competent Brother to give it, without, I trust, any interference or influence from outside persons. Brother Wm. Hacker, one of the very best Ritualists I know anywhere, and who has studied the whole question of work in all its aspects and bearings, is our Deputy Grand Master. No man in this State is better qualified to impart instruction in the Rituals than he, and it is to be hoped that the Grand Master, Bro. Fravel, will hand the whole subject of "work" over to his keeping and attention. It cannot be in better hands, and if left to his sound discretion, uninfluenced by any one, I feel quite sure we shall have no more difficulty. It is proper to say that I write this without any consultation with him, and without his knowledge; but I write with entire confidence, knowing the man as I do. The whole action of the Grand Lodge on this irritating question seemed to meet the hearty concur-

rence of the controlling minds in that body—Bros. Hazelrigg, Bayless, Hacker, Carter, Schmidlapp, and others; and I think I may now say, peace, and quiet, and unity reign in Indiana.

While I am writing on this subject I ask room to say, that all this noise and twaddle we have heard about Webb Work, is mere badinage. There was a pretense that Morris had the work—the entire work of Thos. Smith Webb. Every man of judgment will know that this was mere pretension. I happen to know that all there was of it was the “examination lecture” referred to by the committee in the above report to our Grand Lodge. But that is not the work—the Ritual of the Lodge room. Whatever work was taught by this self-constituted “Chief Conservator,” was one of his own construction. Webb is not responsible for it any more than Barney or Cross is, or Fielding or Blanchard. The whole story may be summed up thus: The “examination lecture,” which every well instructed Mason in the land is familiar with, was taken as a basis, and a superstructure erected thereon by the inventive genius of Bro. Morris, and then palmed upon the public as the work of Br. Webb! When will the Craft learn wisdom from experience?

MASTER.

Home, Indiana, June, 1862.

SUBSTITUTES FORBIDDEN IN THE R. A. DEGREE.

Among the subjects which have attracted the notice of some of our Grand Royal Arch Chapters, the employment of substitute candidates in the R. A. Degree is not the least important. Their use, it has been claimed, is an *abuse*, and strictly speaking we have no doubt it is. Necessity it is said is the mother of invention, and necessity gave rise to the practice.

The Grand Chapter of Indiana, condemns the practice. Its G. H. Priest in his Address distinctly declared the use of substitutes at Exaltations, a violation of that part of the installation ceremony of a High Priest, where he promises that he will never suffer more or less than three Brethren to be exalted in his Chapter at one and the same time.

The Grand High Priest of Iowa, in emphatic language, condemns the practice of conferring the Royal Arch Degree on one or two Brethren instead of the requisite number. He says the practice is most clearly contrary to the teachings, usages and obligations of Masonry, and should be at once and forever abandoned by every Chapter where the practice has prevailed.

In Ohio, at the last Convocation of the Grand Chapter, the matter was first referred to. The Grand High Priest, while he did not absolutely condemn the exaltation of a less number than three bona fide candidates, earnestly recommended that substitutes be dispensed with.

We believe we were among the first to call the attention of those interested, to the subject, some three years since, and already the fruits are beginning to show themselves. The ball will grow larger as it rolls along.—*N. Y. Courier.*

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 336.]

THE History of Freemasonry, like that of the world, commences with a Legend. That which Bro. ANDERSON has given us, at the beginning of his "Book of Constitutions" as a true history of the institution, is nothing more than the legendary account of Masonry, as related in the Ancient or so called "Gothic Constitutions," the fabulous character of which is plainly apparent. This fable, or legend, probably served the old operative, or working Masons of the Middle Ages, as a substitute for the actual history of Architecture. In the older copies of the "Constitutions" the legend is simple, brief and quaint, seemingly well adapted to the intellectual capacity of the humble workers in stone, but as the latter gradually increased in intelligence and education, we find it correspondingly lengthened and elaborated. There are several transcripts of these Ancient Constitutions in existence, varying somewhat in their construction and phraseology, but in the main agreeing in their general contents. A brief review of these documents may not be uninteresting, and will serve as a guide for the student of Masonic history.

- A. "The Early History of Freemasonry in England, by James Orchard Halliwell. London, 1806." This little work contains the oldest document of the English Masons, published from an ancient parchment manuscript discovered by Halliwell in the British Museum, (Bibl. Reg. 17, A. 1, ff. 32.) The title of the manuscript, which consists of 790 lines of verse, is "Hic incipiunt Constituciones Artis Gemetrie secundem Euclydem." It appears to have been formerly in the possession of Charles Theyer, a well known collector of the 17th century, and is numbered 146 in his collection as described in Bernard's "Catalogus Manuscriptorum Angliæ," p. 209, col. 2. In Casley's Catalogue of the old Royal Library, he entitles it "A Poem of Moral Duties," and although he gives the Latin title correctly, yet the real contents of this document were quite unknown until Halliwell pointed them out in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries during the session of 1838-9. The publication of this document attracted so much attention at the time, among the members of the Fraternity, that in the short space of a year, no less than three translations appeared in Germany.⁽¹⁾ In regard to its antiquity, Halliwell in his introduction states, that "it is taken from a very small quarto MS. on vellum, written not later than the latter part of the 14th century." The Rev. Bro. George Oliver, in an article on the "Old York Constitutions,"⁽²⁾ states, that "these Constitutions possess internal evidence of having been drawn up in the time of Athelstan," and in support of his opinion, compares them with other Charters drawn up by the same monarch. Bro. Mackey⁽³⁾ thinks that "Dr. Oliver has very clearly proved that this ancient MS. published by Mr. Halliwell is the original Constitutions, as adopted in 926 by the general assembly which met in York." Bro. Kloss, however, who has critically examined this document,⁽⁴⁾ has clearly proved, by comparing it with the

English Parliamentary Statutes, that it could not have been composed at any period prior to 1428, and most probably was written at some time between that date and 1445⁽⁵⁾.

- B. "The History and Articles of Masonry, by Matthew Cooke. London, 1861." This is a document now first published from a MS. in the British Museum, numbered 23,198, among the additional MSS. in that national collection. The editor, judging from the character of the handwriting and the form of contractions, thinks it was probably written in the latter portion of the 15th century. It appears to be the same MS. alluded to by Dr. Rawlinson as having been "in the possession of Mr. Baker, a carpenter, in Moorfields," and differs from the other versions of the Constitutions, in the fact that it gives the authorities from which it quotes, as "The Polycronycon," printed by Caxton in 1482, "De Imagine Mundi, et Isidorus," &c.
- C. The "Ancient Constitutions," as published in the "Gentleman's Magazine" for June, 1815, and from thence into the article on "Masonry," by Stephen Jones, in the "Encyclopædia Londinensis," 1815, vol. xiv., page 478. Another copy, with a German translation, is to be found in Krause, "Drei Kunsturkunden," ii., i., p. 130. Stephen Jones, in his remarks, describes it as being "written on a long roll of parchment, in a very clear hand, apparently early in the 17th century, and probably is copied from a manuscript of earlier date."
- D. "The Secret History of Freemasonry, London, Brisco, 1725," p. 1—27, contains a version differing slightly from the above.
- E. "A Book of the Ancient Constitutions of the F. and A. Masons. London. Benj. Cole, 1729. 12 mo." Engraved on copper and dedicated to Lord Kingston, Grand Master of London. Republished London, B. Creeke and B. Cole, 1731. An exact copy of this version is also contained in "The Freemasons' Magazine, London, Feb. 1794, p. 81."
- F. "Hiram, or the Grand Master Key to the Door of both Ancient and Modern Freemasonry." 1 Ed. London, 1764. 2 Ed. 1766.
- G. The "Harleian MS. No. 1942," in the British Museum, published in the "Freemasons' Quarterly Review," London, 1836, p. 288.
- H. The "Harleian MS. No. 2054, No. 7," entitled "The Freemasons' Orders and Constitutions," fol. 33, not published.
- I. The "Lansdowne MS. No. 98," published in the "Freemasons' Magazine," London, 1857, and described by the antiquary, Francis Douce, as "Art. 48. A very foolish legendary account of the original of the Order of Free-Masonry." It is written in what is technically called court hand, and is a clear MS. of the latter half of the 16th century.
- K. "The Free-Masons' Constitutions," an old MS. in the possession of Dr. Rawlinson, and published in the "Freemasons' Magazine," London, 1855, p. 151.
- L. The so-called "Ancient York Constitutions," translated into Latin, from an old MS. preserved in the archives of the old Lodge at York, in 1807; again translated from the Latin into German, in 1808, by Bro. Schneider, of Altenburg, and published by Krause in his "Drei Kunsturkunden," p. 58. This version was for a long time regarded

as the most ancient of all the Constitutions, but Kloss has very clearly demonstrated that it is in fact the most modern of them all.⁽⁶⁾

This old "legend of the guilds" contains, as we have already remarked, a fabulous account of the history and progress of Masonry from the time of Adam to the general assembly at York, and concludes with the "Ancient Charges," or regulations, for the government of Masons. By comparing the legend with the actual history of Architecture, it will be evident that it is based on historical traditions. It is well known that Architecture, the mother of all civilization, was carried to a high degree of perfection among the most modern nations of antiquity, and we may therefore assume that some organized system of association existed among the builders. But that the history of Freemasonry and of the Fraternity of Masons, can be traced back to these early ages has never been satisfactorily shown. On the other hand, it is but natural to presume, that the members of the mediæval building associations should have sought to attach a certain degree of respectability to their fraternity, by ascribing to it a great antiquity; and should therefore have considered the history of their *art* as, at the same time, in a measure, that of their *society*.

Freemasons of the present day, however, must apply a different rule to the history of *their* institution, in which they are but *symbolic* builders, and by them this legend can only be considered as a fabulous tradition. Some Masonic writers lay great stress upon the fact, that the temple of Belus, the ancient Babylonian and Persian edifices, the temple of Solomon, &c., were all constructed in the form of an oblong square; and that the stones of many ancient edifices bear upon them Masons' Marks,⁽⁷⁾ and argue thence that Freemasonry must have existed among their builders. But these facts have in reality not the slightest connection with the history of Freemasonry, all attempts to trace this history further back than the Middle ages having hitherto failed.

If we compare the social organization, customs and doctrines of Freemasonry, with those of the mediæval building associations, we find many indications of a close historical connection between the two institutions. Thus, we find that the Fraternity of Freemasons, and that of the Stonemasons of Germany, both observed the following peculiar customs and usages, viz. :—1. The division or classification of their members, into Masters, Fellow-Crafts and Apprentices; 2. The government of the society by a certain number of officers; 3. The exclusion of the uninitiated from their fellowship; 4. The prerogative of the sons of Masters; 5. The peculiar requisites, or qualifications of membership; 6. The fraternal equality of the fellows of the Craft, or Guild; 7. The obligation of mutual relief and assistance; 8. Their peculiar jurisdiction and the form of tribunal; 9. The form of opening and closing their assemblies; 10. The ritual of initiation, or reception as a member of the fraternity; 11. The customs at the feasts and table-lodges; 12. The examination of strange Brethren, &c.⁽⁸⁾

Taking these points into consideration, and combining with them the results of historical investigation, it will appear beyond a doubt that the society of Freemasons is directly derived from the Masons of the Middle Ages. The history of Freemasonry is therefore closely connected with

that of the building associations, and of mediæval architecture, and it is therefore proper that we should devote a brief space to a review of the history of the Architecture of the Middle Ages.

The troubled period of transition in which new nationalities, with new ideas and institutions, struggled into existence, on the ruins of the Roman empire, is termed the Middle Ages. To that era, once so splendid and promising, succeeded a night, long, hopeless, disastrous. Its hours were counted by contentions, its darkness was deepened by crime. The sun had set upon a mighty empire, regnant upon her seven hills, glorious with conquest, drunken with power: when the day dawned upon the thousandth year of the Christian era, its crumbled arches and moss-grown walls alone testified to the truth of History that had survived the universal destruction.

The ancient barbarian Germans dwelt for a long period in miserable, rudely constructed huts, and in the early days of Christianity worshipped in churches of wood. In the 10th century, when the empire of the Franks had been succeeded by that of the Germans in the primacy of Europe, and Otho the Great had been invested with the imperial dignity of the holy Roman empire, (Germany,) then Roman Craft and Roman Architecture were introduced into Germany. Having no Architecture of their own the German architects artlessly adopted and copied the monuments of ancient Roman civilization which surrounded them. But in the 12th century a new character of building suddenly appeared and spread itself over the greater part of Christendom. This has in latter times been termed the *Gothic* style, out of a silly contempt, though it did not arise until long after the Goths were melted down and lost among the nations of Europe. It is the generally received opinion that the style is of eastern extraction, and that the Crusaders introduced the pointed arch and the first ornaments of the style, which are few and simple; but the richness it gathered in process of time, and the improvements and alterations we observe in it, from its first rise in the 12th, to its extinction in the 15th century, are owing to the munificent encouragement of the Church, and the vast abilities of the Freemasons of the Middle Ages. These scientific workmen have great claim to our admiration from the richness and fertility of their inventive powers; by them this eastern style was transplanted into the west, and under them it was so much altered and amplified, that it assumed almost an entirely new appearance; from which circumstance the confusion and uncertainty which prevail respecting its origin, have, for the most part, arisen.⁽⁹⁾ As concerns the gradual development of civil and political life in Germany, we may remark, that an important influence was exerted upon it by the "Feudal System," that condition of society which prevailed throughout the greater part of Europe during the Middle Ages. The constitution of feuds had its origin in the military policy of the Northern, or Celtic nations, the Goths, the Huns, the Franks, the Vandals, and the Lombards, who, all migrating from the same *officina gentium*,⁽¹⁰⁾ poured themselves in vast quantities into all the regions of Europe, at the declension of the Roman empire. It was brought by them from their own countries, and continued in their respective colonies as the most likely means to secure their new acquisitions; and to that end large districts of land were allotted by the conqueror, to the superior officers of

the army, and by them dealt out again in smaller parcels, or allotments, to the inferior officers and most deserving soldiers. These allotments were called *feoda*, feuds, fiefs, or fees. Every feudatory was bound to serve his immediate benefactor or lord of his feud; such lord was subordinate to his immediate superior, and so upwards to the prince or general himself.⁽¹¹⁾

But while the kingdoms of Europe were rising to a height where to oppress, to torture, to fight, were to seem their sole aim and purpose, an element was developing itself, which was in time to shake the greatest nations with its power; to inflame all Europe with jealousy and cupidity, and to dictate to empires the very terms of their existence. And this element was the inborn propensity of man to assert his right to free social union with his fellow-man. We see the element exhibiting itself first in Monachism, or the ecclesiastical class, next in Chivalry, the fruit of the marriage of the barbaric vigor of the north, with the delicate and infinitely pliable sensuousness of the south, the classic union of strength and desire; and lastly in the Guilds, or associations of artificers and tradesmen, and in the alliances between the cities. It was the Guilds that first introduced the democratic element into society, and in their progress became the bulwarks of the citizens' liberty, and the depositories of much political power. Each man became a prince in his own divine right, and every occupation had its lords and its lore, its "mysteries," and its social rights. Keeping at bay their feudal lords and the ecclesiastical power, the light of intelligence, born of their energy and nurtured by their activity, cast its benignant gleams over the people, and drove from their mountain nooks the owls and bats of tyranny and superstition. On every side we find private Corporations, Companies and Guilds; everywhere we perceive the spirit of individualism in its powerful, cluster-forming, insulating activity. The bold, mysterious struggles of that age found peculiar expression in Architecture. Like the whole civilization of that age, it also emanated from the traditions of ancient Roman art, and after many changes and transformations, finally became the most imposing system known throughout the whole history of Architecture.

At the beginning of the 11th century, the Christians, relieved from their erroneous apprehension that the thousand years of the Apocalypse would be completed at the close of the 10th century, and that the end of the world was at hand, hastened to rebuild and repair their ecclesiastical structures. On all sides new and more stately edifices of religion arose, and the world, according to the expression of a contemporary writer, seeming to cast off its ancient appearance, every where, put on a white mantle of churches.⁽¹²⁾ Two different styles, the Roman and the Gothic, characterize two different epochs.

The Roman style which prevailed from 1000 to 1200, is peculiarly a "Catholic" style, and according to its fundamental character essentially a sacerdotal style. The building of religious edifices originated with the clergy itself. During the dark ages, learning, the arts and sciences, took refuge in the monasteries. From the very beginning, the Benedictine monks devoted themselves to sacred science, and from an early period they also commenced a zealous cultivation of every branch of human learning and the fine arts. With these intellectual pursuits they united

those of agriculture and gardening. For several centuries they were the principal teachers of youth in all the branches of education, from the lowest to the highest, and possessed a vast number of colleges and schools. To their care and laborious copying of manuscripts the world is indebted for the preservation and transmission of the entire body of classical and other ancient learning through the dark ages. The knowledge of the principles of Architecture was exclusively confined to the monks; the architects of these religious fraternities of the Middle Ages, being termed *Cæmentarii*, *Latomi*, and *Massonerii*.⁽¹³⁾ It was especially the Benedictines, and later still the Cistercians, who employed themselves in Architecture. The abbots of the Cistercian Order, who rebuilt the church of Notre Dame des Dunes, in Flanders, were reckoned among the architects of the 13th century; the whole of the edifice being erected by the monks themselves, assisted by the lay-brothers and servants.⁽¹⁴⁾ The Confraternité des Ponts, by whom the Pont Saint Esprit was constructed, is represented as a company of Freemasons who engaged in works of this nature from motives of religion and humanity. The religious associations of artists for such purposes afford at once a proof of the actual barbarism and the increasing civilization of the age. The ancient writers often mention instances of an abbot giving a plan, which his convent assisted in carrying into execution. In succeeding times the most difficult works in mosaic, carving, smelting and painting, were frequently executed by ecclesiastics, and the cloisters became the abode of the arts. St. Ouen, a writer of the 6th century, in describing the monastery of Solognac, near Limoges, says "Est autem congregatio nunc magna, diversis gratiarum floribus ornata; habentur ibi et *artifices plurimi, diversarum artium periti*."⁽¹⁵⁾ In the 9th century *all the arts* were practiced by the monks of the Abbey of St. Gal.⁽¹⁶⁾ Painting, sculpture, working in gold, silver, brass and iron were taught in Glastenbury, in the 10th century, as well as philosophy, divinity and music.⁽¹⁷⁾ In England, the arts flourished so much in Convents to the last, that Gyfford, a visitor employed by Thomas Cromwell, pleads in behalf of the house of Wolstrop, "that there was not one religious person there, but that he could and did use embroidering, writing books in a very fair hand, making their own garments, carving, painting or grafting."⁽¹⁸⁾

Thus we see that in those ages of barbarism, when the lay portion of the community was fully employed in warfare and devastation, when churches and convents were the only retreats of peace and security, they also became the chief foci of productive industry. In different countries the head monasteries of the various Orders, by degrees ramified into many others, even among the nations distantly related; and the monks of each performed frequent journeys for the concerns of their peculiar monastery, or the Order in general. As there existed no inns to receive them, they reposed in the other convents on their road; and at a period of total want of general communication in the departments, the different religious communities were very minutely and rapidly informed of each other's affairs: hence not only the peculiar style of architecture, of the chief edifice of each Order, served as a model to that of others belonging to it, however distant, but any change of taste or fashion in the former, soon made its way to, and was adopted by the others.⁽¹⁹⁾ This was one of the causes

which produced the uniformity of church architecture throughout Europe during the Middle Ages.

[To be Continued.]

NOTES.

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2. American Quarterly Review of Freemasonry, vol. 1, p. 546.
3. American Quarterly Review of Freemasonry, vol. 2, p. 245.
4. Masonic Eclectic, vol. 1, No. 5, p. 245. Kloss, Freimaurerei in ihrer wahren Bedeutung.
5. Masonic Eclectic, vol. 1, p. 245.
6. Kloss Freimaurerei in ihrer wahren Bedeutung, Berlin, 1855.
7. Geschichte der Baukunst bei den Assyrern, Medern, Persern und Indern, von A. Romberg und Fr. Steger. Leipzig, 1844.
8. Fallou, Mysterien der Freimaurer, p. 25.
9. An Historical Survey of the Ecclesiastical Antiquities of France, by Whittington. London, 1811.
10. Crag, De jure feod, 19, 20.
11. Blackstone's Commentaries on the Laws of England, B 2, p. 38.
12. Glaber, Rodulphi Hist., lib. 3, c. 4.
13. Fessler, Krit. Geschichte und Heldmann, p. 156.
14. Felibien, Architecture, lib. iv., 213.
15. Vita S. Elegii, 1, 16.
16. Leboeuf, Etat des Sciences, Rec. 2, 138.
17. Osbern, Vita S. Dunstani, lib. 1.
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19. Thomas Hope, Hist. Essay on Architecture.

M E M B E R S H I P .

THE Report of the Committee of Correspondence of the Grand Lodge of R. Island, adopted at the Annual Communication of that Body in May last, is a well prepared summary of the doings of sister Grand Lodges for the past year. In noticing the action of the Grand Lodge of this State, on an appeal of a member who had been discharged from his Lodge for turbulent conduct, the Committee say—

“ Upon the question under consideration, they are not prepared to deny the right of the subordinate to decide, when a member becomes so obnoxious as to prevent or destroy harmony in the Lodge, that his farther membership with them should cease, especially when it is terminated, after due notice to him and a fair trial, and without depriving him of any of his Masonic privileges. It would seem that farther than to require notice and trial, the Grand Lodge should not interfere, and therefore until some evil not anticipated, shall be discovered your Committee must sustain the action of the Grand Lodge in according to a subordinate the right to exclude from membership an unruly member.”

ESOTERIC AND EXOTERIC MASONRY.

I FREQUENTLY hear of Esoteric and Exoteric Masons. What is the difference between them, and which am I who am a Master Mason, and a Com. of the Royal Arch?—B—E. [The ancient philosophers divided their followers into two schools, termed *ἐξώτερος*, exoteric or exterior, and *ἐνδότερος*, esoteric or interior. The exoteric school was held in public places, and its disciples or pupils were taught the elements of physical and moral science, whilst the esoteric disciples were assembled in the master's dwelling, and there received the benefit of a philosophical training, in which the allegorical meaning was defined, such being supposed to be too abstruse for dissemination *ad populum*. An exoteric Mason is one who is content with such knowledge as he can acquire in his Lodge, or at a Lodge of instruction. When he is initiated he becomes an exterior Mason, because he is a recipient of that which is common to all Masons. After going through his degrees, rising to the highest honors of the Lodge or Chapter, and being an expert Brother, mastering every ceremony, and having every portion of the ritual by heart, he may, and very frequently does, descend to his last resting place an exoteric Mason. But where a Brother has the attainments to unravel the philosophy of Masonry, to grapple with the hidden mysteries, and elucidate the more subtle reasonings that the rituals present, as well as to seek higher light than he can attain to in Lodge or Chapter, then he becomes an esoteric or interior Mason. From our querist's description of himself, we have no hesitation in classing him with the former, who, however lip perfect, are content to remain within the entrance of the Temple, forgetting that in every such place there is an arcana whose mysteries are only open to the diligent student, content to labor in pursuit of truth, and find that Masonry has two entire and distinct aspects—one *ad populum* and the other *ad clerum*, or in other words, one common to all Masons, and Exoteric, and one confined but to few and select, or Esoteric.—*London F. M. Mag.*

ANECDOTE.

THE New York Courier tells the following anecdote, as having occurred at the late celebration at Portland:—

“We have one pretty good anecdote in connection with our celebration. On the morning of the 24th June a large crowd was collected at the P. S. and P. Depot awaiting a train which was to bring a Commandery and other Masons. As usual among the crowd were a lot of Irish boys. They supposed it was a circus that was coming, that being in their view the greatest show. After the train arrived, as the Masons were getting out, the boys made their comments on the different regalias until our friend E. P. B ———, of Saco, got out dressed in the new regulation costume of the Grand Encampment U. S. with a *chapeau* almost covering him up, and his spectacles on. As soon as one of the Irish boys saw him he raised up his hands, and shouted, ‘Come here, Mike, quick, here’s the clown, is’nt he d——d homely!’”

We have since learned that Bro. E. P. B. has enlisted *ad vitam*, which means for three years, or the war!

THE SILVER CORD UNBROKEN.

IN the month of August the M. W. Grand Master granted a dispensation to Mount Lebanon Lodge, of Boston, to confer the degrees in Freemasonry (out of course) on two soldiers, who were to leave for the seat of war in a few days. Two members of the same Lodge had volunteered in the same regiment, (the Massachusetts 14th,) and after the degrees were conferred the W. Master addressed them all, reminding them of the strong tie—the silver cord—by which they were bound together. His words reached good hearts and left their impression there. During the raid on Cattet's Station, the regiment was forced to retreat in haste; during the retreat, and while the Rebel cavalry were in close pursuit, Brother HENRY M. HAWKINS, one of the newly initiated, left the ranks and hastened to a spring to fill his canteen, and there found Bro. Culver, one of the members of Mount Lebanon Lodge, in an exhausted and helpless condition. He at once took charge of him, and removed him to a place of safety, remaining with him. His Captain observing him, ordered him to fall into the ranks; he remonstrated; his Captain persisted. Then pointing to the Masonic button on his shirt, he exclaimed "*I will not leave him,*"—and he did not—though again admonished by his Captain of the close proximity of the Rebels. He remained until he succeeded in placing his disabled Brother in security and then joined his Company. He has since found his Captain to be one of the Craft. So much for the strong tie—may it never be disregarded, in war or in peace. *

FORFEITURE OF DEPOSIT.

THE following decision is in accordance with the general usage of this country, though there is no written law on the subject, of general application:—

The undersigned Committee, appointed at the last Communication of the Grand Lodge (of Maine) "to report to this G. Lodge at its next Annual Communication, some definite rule in accordance with Masonic usages, by which the question may be determined for all time, when a person forfeits his election in a Lodge, and whether a man elected, and entitled to initiation in one Lodge, can be received into another Lodge after the lapse of a reasonable time," beg leave to report that they have examined the "Regulations" of the Grand Lodges of England, Ireland and Scotland, together with the "By-Laws" and "Regulations" of the several Grand Lodges of this country, and find no rule regulating the subject referred to in the above resolution.

Believing that the By-Laws of the subordinate Lodges should regulate such matters, and being desirous of laying down a rule for their future guidance, the following is submitted for adoption by this Grand Lodge:—

Resolved, That should an applicant for the Mysteries of Freemasonry be elected, and fail to come forward for initiation within six months from the date of said election, his fee shall be declared forfeited, and the whole proceedings in his case declared null and void:—*Provided*, that nothing herein contained shall prevent any Lodge having jurisdiction from again receiving his petition.

MASONIC SAYINGS AND DOINGS ABROAD.

A FETE for the benefit of Masonic orphans was held at the lac Saint-Fargeau, Rue de Paris, on the 29th of May (Ascension day.) The programme included military and vocal music aquatic sports, a vaudeville, a grand ball at 9 o'clock concluding with a display of fireworks at midnight.

The Grand Lodge Aux Trois Globes, Berlin, recently solemnized the funeral obsequies of Bro. Schmuckert, member of the Supreme Grand Council, Representative of the Grand Lodge of the Netherlands at the Grand Lodge Aux Trois Globes, and Director-General of the Prussian Post-Office, in the Masonic Temple attached to the Grand Lodge. A large number of Brethren from Berlin and the neighbouring cities attended, and His Majesty the King of Prussia, in person, presided, and pronounced an oration on the lives of Bro. Schmuckert and other Brethren deceased during the last year. His Majesty in very eulogistic terms dwelt on the virtues of the deceased, and was ably followed by the Grand Orator whose speech was extremely eloquent.

Bro. Prince Oscar, of Sweden, on his return from England, visited Nice and was there in the Lodge Philanthropie, Ligurienne, admitted to the Ancient and Accepted Rite.

In the last number of the *Latonia*, a quarterly Masonic review, published in Leipzig, are three articles, which have created quite a sensation amongst our Brethren on the continent, they are on the "Historical age of Masonry," "The Mission of Masonry in actual Society," and "The Principles of Masonry opposed to the Grand Mastership and Patronage of Princes, Kings," &c.

The first anniversary of the Apollo Lodge, at Leipzig, was celebrated in April last, under the Mastership of Bro. Dr. Zille, Editor and Author of many Masonic works.

A centenary anniversary of the Lodge of the Three Compasses, at Stettin, in Prussia, was held on the third and fourth of April. The W. M., in his address on its history, stated that it was originated by certain Brethren who were officers in the Austrian service, and Prisoners at the close of the seven years' war. The ceremonies were very interesting, and the centenary was attended by more than six hundred Prussian Brethren, and two hundred and fiftyfour strangers from sister Grand and subordinate Lodges.

 PREROGATIVES OF THE GRAND MASTER.

"Among these prerogatives are the right to preside over every assembly of the Craft where he may be present; the right to dispense with various laws and usages of Masonry whenever in his judgement, the good of the Order may require it; the right to make Masons at sight, i. e. without any preliminary period of probation; to make visitations at any time to Lodges in his jurisdiction, inspect their work, and correct anything he may find amiss; the right to open a Lodge of emergency, to grant dispensations for forming new Lodges, and finally the power to arrest the charter of a subordinate Lodge; and for the proper exercise of these high powers, he is responsible only to his own conscience and the ballot box of the Grand Lodge."—*G. Lodge of D. C.*

SUPREME COUNCIL NORTHERN JURISDICTION,
U. S. A.

[From the New York Saturday Evening Courier.]

THE Supreme Council of the Northern Jurisdiction, A. and A. Rite, was never in a more prosperous condition than at the present time. While it is to be lamented that some of those whom it formerly was pleased to honor, have, from feelings of personal ambition, or other unworthy motive, endeavored to sow the seeds of discord, tending, as a natural result, to the injury of Ineffable Masonry, yet the conservative element, nowhere more strongly planted than in this Rite, after a brief struggle, overthrew the malcontents and plotters, and the Supreme Council and bodies subordinate to it have come out of the internecine warfare, plotted against them by these Goths and Vandals, like gold purified—thrice purified.

It will be gratifying to all Masons of the A. and A. Rite, under the jurisdiction of the Supreme Council of the Northern Jurisdiction, to learn that the efforts of those who were honored by it, only to betray, have signally failed, which the recent re-acknowledgments of the following foreign Supreme Councils—England, Scotland, Ireland, France, Belgium, Venezuela, New Granada, Mexico, and that for the Southern Jurisdiction, U. S. A., and others—positively attest.

Indeed, the body is now a unit, every regular subordinate body having either made its returns, or renewed its allegiance, and were it not for the illegal action of some of those who have been regularly excluded from its councils, after due trial, who pretended for *nominal sums*, and in violation of the time-honored statutes and Regulations of the Rite and their own covenants, to form a few respectable Brethren (their dupes) into clandestine organizations in this city and Brooklyn, (probably elsewhere in this State of New York), there would not be the least disturbing element.

With the Brethren so deceived, the Supreme Council while it deeply regrets their unfortunate position, deeply sympathizes, and no doubt will, when proper applications be made, do all that they can lawfully do for their relief. In the plenitude of its power it can afford to be magnanimous and generous, and while it can hold no intercourse with the ambitious covenant breakers, may be induced to throw the mantle of charity over the victims to so gross a deception.

The following is a list of the Bodies subordinate to the regular Supreme Council of the Northern Jurisdiction of the U. S. whose Grand East is at Boston, and Sov. G. Commander Ill. Bro. Killian H. Van Rensselaer 33d, the head, as ascertained from the records—none other are regular :—

MAINE.—Dunlap Grand Lodge of Perfection; Dunlap Council; Dunlap Chapter, and Maine Consistory, all at Portland.

NEW HAMPSHIRE.—Ineffable G. Lodge of Perfection, and Portsmouth Council of Princes of Jerusalem, at Portsmouth.

MASSACHUSETTS.—Lodge of Perfection; Council of P. of Jerusalem; Chapter of Rose +, and Grand Consistory 32d, at Boston. Grand Lodge of Perfection; Council; Lowell Chapter, and Massachusetts Consistory, at Lowell.

RHODE ISLAND.—Van Rensselaer G. L. of Perfection; Rhode Island Council; R. Island Chapter, and R. I. Consistory, at Newport. King Solomon's G. Lodge of Perfection, at Providence.

NEW YORK.—G. Lodge of Perfection, re-organized; Council P. of Jerusalem, do.; Chapter Rose +, do., and Cosmopolitan Consistory, do., in New York city.

PENNSYLVANIA.—Philadelphia G. Lodge of Perfection; De Joinville Council; Kilwinning Chapter, and Philadelphia Consistory, at Philadelphia. Gourgas G. L. of Perfection; Pittsburgh Council; Pittsburgh Chapter, and Pittsburgh Consistory, at Pittsburgh.

OHIO.—Giblum G. L. of Perfection; Dalcho Council; Cincinnati Chapter, and Ohio Consistory, at Cincinnati. Eliaded G. L. of Perfection; Baharim Council, and Ariel Chapter, at Cleveland. Cambridge G. L. of Perfection, and Cambridge Council P. of Jerusalem, at Cambridge. G. L. of Perfection, and Council of Pr. of Jerusalem, at Columbus.

ILLINOIS.—Van Rensselaer G. L. of Perfection; Illinois Council; Gourgas Chapter, and Occidental Consistory, at Chicago.

MICHIGAN.—Carson G. L. of Perfection; Carson Council; Mount Olivet Chapter, and Michigan Consistory, at Detroit.

FORGIVING INJURIES.

THERE has been a coolness in our Lodge amongst some of the members. Can you help us to any good counsel, so that we may show it to those who it pains us to see act unbrotherly?—Two M. M.'s of No. —. [A writer on this subject says:—

“One would naturally suppose that among Masons, forgiveness of those who have wronged us, whether in thought, word, or deed, should be one of the first duties of Brethren. And yet how often do we find Brethren harboring within their bosoms unkind, revengeful feelings against others of their own Lodge, perhaps merely for some fancied wrong. True, when those who have wronged us are laid at their final rest, we then forgive them—we speak kindly, tenderly of them, drawing the veil over their faults and foibles, temptations and failures. And why? They have passed from earth for ever—the dust has returned to the dust as it was, and the spirit to God that gave it. This is sufficient, and seems to forbid all but good will and kindly sympathy for the dead. But is this real, true-hearted Masonic forgiveness? No! it is not worthy of the name. Forgive the living—those who mingle with you in the daily walks and avocations of life—who kneel by your side around the same altar, and labor in the same quarries with you; they whose lives you may cheer, beautify, yea, ennoble, if you will. Forgive a light and angry word, let it not rankle in thy bosom till a fire be kindled, which, if nourished, will burn thy inmost soul, unfitting thee to go out among thy fellow-men, lest they imbibe of the angry turbulence of thy spirit—unfitting thee for all high, holy, heaven born aspirations—unfitting thee for life, for death, for immortality. Forgive—though a wound be made causing all thy future in this world to be covered with a heavy pall. Forgive—then shall be gathered in the ‘crown of thy rejoicing’ jewels whose lustre and brilliancy exceed all mortal thought. ‘For if ye forgive men their trespasses, your Heavenly Father will also forgive you.’”]

FEMALE MASONRY.

WHAT is the meaning of the words printed in italics in the following extract cut from a copy of the defunct "Voice of Masonry":—

"Our old friend, Mrs. Louisa Ellamjay is, we observe, taking the tour of Virginia. She has lately issued her 'Censoria Lictoria,' and 'Rising Young Men,' which, in addition to 'Letters and Miscellanies,' published in 1852, form a series of valuable reading. We recommend this excellent but sorely afflicted lady to *her Masonic Brethren* wherever she may go."—A. B.

[Some rubbish about a "Heroine of Jerleho," or Sister of the Seven Stars. American twaddle.]

We copy the above from the London Freemasons' Magazine, of Sept. 13th, last. The time is not very distant when "American Masonry," and American Masons, did command the respect and confidence of our English Brethren. That both are now objects of ridicule, is wholly attributable to the disgraceful *mountebankism* which is daily practised among us by a class of unscrupulous speculators in women degrees and printed rituals—not unappropriately, though cuttingly and scornfully, termed "American twaddle." Until these men are driven out from among us, we cannot hope to occupy again the place in the respect and confidence of intelligent Brethren abroad, which rightfully belongs to us.—*Editor Magazine.*

 ANOTHER OF BURNS' COTEMPORARIES
GONE.

"We're wearin, awa'
To the land o' the leal"

WE have this week to record the demise, at London, of Bro. John Hamilton, at the ripe age of 84 years; formerly factor in the service of the Marquis of Hastings, and also in that of the Duke of Portland.

While the iron hand of death is ever and anon snapping, link by link, the chain connecting our own times with those of Caledonia's Bard, it is but rarely, indeed, that one can discover in the removal of the contemporaries of Burns the breaking of a link in the "bright paternal chain," binding the Craftsmen of the present century to those forming the mystic circle of its immediate predecessor. The name of Hamilton is honorably associated with the personal history of Robert Burns long before the fame of his genius had introduced him to the notice of his countrymen; and the Brother whose death we are now called upon to chronicle was the eldest son of a gentleman and Brother whose memory is still revered on account of the generous patronage which he extended towards the Bard in the early stages of his poetical career. When the horizon of the Bard's prospects was dark and forbidding, in consequence of the failure of his first efforts at husbandry on his own account on the farm of Mossgeil,—when the sensibilities of his soul were moved by the most poignant grief at the prospect of eternal separation from the wife of his bosom,—and when on the eve of becoming a voluntary exile from his native land, it was then that the friendship of Gavin Hamilton for Burns stood out in bold relief in all its native purity; and it was acting on his advice that the bard determined to launch upon the literary world the first edition of his poems, which, as we all know, were dedicated to the same noble-minded benefactor. At that period of Burns' history, our deceased Brother, John Hamilton, was the "wee curlic John" mentioned in the following lines of that dedication:—

" May health and peace with mutual rays,
Shine on the evening of his days,
Till his wee curlie John's ier-oe;
When ebbing life nae mair shall flow,
The last sad mournful rites bestow."

And the breathings of the poet's affection for his open-hearted and open-handed patron, as given expression to in the concluding stanzas of the same piece, are so redolent of the spirit of Masonry as to justify their being here quoted :—

" But if (which powers above prevent)
That iron-hearted carl, want,
Attended in his grim advances,
By sad mistakes and black mischances,
While hopes and joys, and pleasures fly him,
Make you as poor a dog as I am,
Your humble servant then no more;
For who would humbly serve the poor,
But a poor man's hopes in heaven!
While recollection's power is given,
If in the vale of humble life,
The victim sad of fortune's strife,
I thro' the tender gushing tear,
Should recognize my master dear,
If friendless, low, we meet together,
Then Sir, your hand, my friend and Brother!"

Nor did the poet's muse content itself with singing the virtues of Gavin Hamilton, but must needs pay homage to the charms of another member of the same family. Charlotte Hamilton (Gavin's eldest sister), was the theme of the beautiful song, "On the banks of the Devon," and we think none of our Brethren will find fault with our asking the insertion of that "lyrical lime twig" which the Poet set for one of whom, in connection with another, he thus speaks, "Charlotte and you are just two resting-places for my soul in her wanderings through the weary, thorny, wilderness of this world" :—

" How pleasant the banks of the clear winding Devon
With green spreading bushes, and flowers blooming fair,
But the bonniest flower on the banks of the Devon,
Was once a sweet bud on the braes of the Ayr.
Mild be the sun on this sweet blushing flower,
In the gay rosy morn, as it bathes in the dew;
And gentle the fall of the soft vernal shower,
That steals on the evrning each leaf to renew.

O spare the dear blossom, ye orient breezes,
With chill hoary wing, as ye usher the dawn;
And far be thou distant, thou reptile that seizes
The verdure and pride of the garden and lawn.
Let Bourbon exalt in his gilded lilies,
And England, triumphant, display her proud rose;
A fairer than either adorns the green valleys,
Where Devon, sweet Devon, meandering flows."

But besides the Hamiltons immortal association with Robert Burns, the same family have contributed no mean quota to swell the ranks of the craft, and one of their number for several years adorned the principal chair of one of our most permanent

Lodges—renowned from the immortality accorded to it through the “Heart-warm, Fond Adieu” which the poet addressed to it, and which is, no doubt familiar to every reader of the Magazine. As shown by the minutes of the Lodge St. Mungo, Mauchline, No. 179 (kindly referred to by Brother Matheson, the Secretary). Burns’ early patron and his three sons were “initiated” as follows :—

Gavin Hamilton, who was the second candidate for Masonic light under the charter of St. Mungo, was initiated 23rd September, 1791.

John Hamilton, his eldest son, was entered 25th Oct., 1797.

Alexander Hamilton, his second son, entered 4th December, 1805, and held the chair of his mother Lodge in 1808.

Dr. Dugald Stewart Hamilton, his youngest son, was initiated 11th June, 1808, and elevated to the Mastership in 1809.

Obituary.

COMPANION OZRO MILLER.

At a Special Convocation of Franklin Royal Arch Chapter, at Masonic Hall, in Greenfield, Sept. 12, 1862, the following Resolves were unanimously adopted :—

Resolved, That we will hold in faithful and reverent recollection the memory of our Companion OZRO MILLER, whose brief career as a soldier, found its sad but glorious termination on the fields of Virginia. We remember the modesty, the truthfulness, the fidelity to the obligations of duty, which drew our hearts closely to him; and we think with mingled pride and grief of the heroic qualities, which, when occasion came, made him the trusted leader of the brave, kindling all souls, and nerving all arms with the glow of his dauntless spirit.

Resolved, That these Resolves be communicated to the family of our departed Companion; and also that they be entered upon the Records of this Chapter, in perpetual remembrance of his merits, and of our bereavement.

A true copy—Attest,

E. P. GRAVES, *Sec.*

BROTHER CHARLES C. RUGGLES.

At a Stated Communication of Morning Star Lodge, No. 37, at Poultney, Vt., holden Sept. 2d, A. L. 5862, the following Resolutions were adopted relative to the death of Br. C. C. RUGGLES, a Captain in the 7th regiment of Vermont Volunteers :—

Whereas, in the death of Capt. Charles C. Ruggles, this Lodge is called to mourn the loss of a respected Brother, who obeyed the call and sealed his devotion to our country, by sacrificing his life in defence of its honor and its flag, Therefore

Resolved, That as Brothers we reverence his memory and honor his name for the many qualities of his heart, which drew around him a large circle of friends, and as a Mason, ever tried; exhibiting in his life the benign influence which he had learned to love and cherish.

Resolved, That we tender to his parents and relatives our deepest sympathy, and assure them that we most sincerely mourn with them in this hour of their affliction.

Resolved, That as a tribute to his memory, the jewels and furniture of this Lodge be draped in mourning for the term of six months.

Resolved, That a copy of these Resolutions be sent to his parents and relatives, and also to the Freemasons’ Magazine for publication.

L. D. ROSS, *Sec.*

N. RANSOM, *W. M.*

MASONIC CHIT CHAT.

ANCIENT AND ACCEPTED RITE IN ENGLAND. The Supreme Grand Council of the 33d degree for England and Wales and the Dependencies of the British Crown, held their usual quarterly meeting at their Grand East, London, on the 9th of July, presided over by M. P. Sov. G. Commander, Dr. H. B. Leeson, when the Ill. Br. Col. Cholmely Deering and Dr. B. A. Kent, 32d, were elected to fill two vacant seats in the Council. A Consistory of S. P. R. S. 32d, was afterwards held, when the Ill. Bros. John Parker and William Macefield, 31st, were admitted. A Sovereign Grand Tribunal of the 31st was also held, and Capt. Boyle and Wm. Courtenay Cruttenden, 30th, were admitted to the rank of Grand Inquisitor Commanders. An emergency Council of the 30th, was also held for the purpose of granting the degree of Pr. elected K—H. to Br. Dr. Hamilton, the Prov. G. M. of Jamaica. The members of the Supreme Council are now Dr. Leeson, M. P., Sov. G. Com.; Col. H. A. Bowyer, Lt. G. Com.; G. H. Vernon, Treas.; Sir John De La Pole, Bart., and Dr. B. A. Kent. The other vacancy will be filled in October.

THE CONSPIRATORS. The Grand Secretary of Missouri, writes as follows:—

"I trust Br. Tisdall will continue to expose the wickedness of those 'Conspirators' who seek to control Grand Lodges through their secret organization. I am anxious to learn the names of the sixteen in Missouri. I have not heard of the slightest attempt at introducing any other work and lectures than those which I have taught for several years, and which I rehearse annually before the Grand Lodge."

The probability is, that half the names published by the Chief of those Conspirators, as his associates, are used without authority.

MAJ. GEN. GEORGE B. M'CLELLAN. This brave and distinguished Officer, who has not only by his devotion to the cause of the Union, but as Commander-in-chief of the armies, earned unfading laurels, is a Free and Accepted Mason. He was initiated, passed and raised in Willamette Lodge, Oregon.

HON. BENJ. F. HALLETT. We regret to learn of the death of this gentleman, which happened in this city on the 30th ult., in the 64th year of his age. He was eminent in his profession as a lawyer, but perhaps more extensively known as a leading democratic politician. He was distinguished for his talents and acquirements and generally beloved in his social relations. In antimasonic times he was the editor of the leading antimasonic paper in this city; but we have reason to think that in after years he looked upon his connection with that corrupt faction as the great misfortune and mistake of his life. His oldest son is an honored member of the Institution.

WORK IN ILLINOIS. We are informed the "Conservators" are making great efforts to get control of Illinois, and thus bring confusion and discord among the Craft in that State. We have too much confidence in the present Grand Master, Bro. Blair, to believe they will succeed. Experience shows that wherever that miserable *ism* gains the ascendancy, divisions and discords follow; and he will not be regarded as a true friend to Masonry who aids or abets it.

The revolution had its Arnold; Masonry had its Morgan; and the country just now is cursed with traitors to its flag. The Order expects every member to be true to itself—especially at the present juncture.—*Cin. Review.*

NINTH DISTRICT. We learn that R. W. Bro. WM. S. SHURTLEFF, Esq., of Springfield, District Deputy Grand Master for the 9th Masonic District, has, in consequence of absence from the State, resigned his commission, and that the duties of the appointment will be performed for the present year by the Grand Master in person.

SAN FRANCISCO. Br. H. B. Congdon, No. 32 Montgomery street, San Francisco, Cal., is an authorized Agent for this Magazine in that city and vicinity.

The attention of our readers is invited to the history of Masonry, the second part of which is given in our pages the present month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXII.

BOSTON:
PRINTED BY HUGH H. TUTTLE.
1863.



TO

MY FRIEND AND BROTHER,

R. W. WILLIAM SUTTON, Esq.,

Deputy Grand Master

FOR

THE SECOND MASONIC DISTRICT

OF

Massachusetts:

IN TOKEN OF

MY RESPECT FOR HIS CHARACTER

AS

An Honest Man:—A Faithful Mason:

THE GENEROUS

Friend and Benefactor of the Poor:

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

RESPECTFULLY DEDICATED.



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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXII.

NOVEMBER 1, 1862.

No. 1.

OUR NEW VOLUME.

WHAT to others, as well as to ourselves "personal," the first of January will be, this first of November is to us "editorial," for to-day "we"—the Monthly Masonic Magazine—enter upon our twentysecond year,—a long life for a periodical, though how short, compared with our life personal, a modest reserve forbids our revealing! Most deeply do we feel, however, our indebtedness to that GREAT POWER whose goodness has thus granted continued life and vigor to us both—to the Magazine, that has been so long and widely honored by the support of our Brethren, and to its editor.

It has generally been our custom, on the commencement of each new Magazine-year, to take a brief review of the last twelvemonths, or to offer some words of advice in regard to the new era of existence upon which we were entering; and on no former occasion was this course ever more pointedly called for than now, at least as regards a serious retrospect of the past year—serious, but, though mixed with much alloy of sorrow, yet, on the whole, illumined by an earnest spirit of joy and thankfulness.

The year that closed yesterday has indeed been a solemn and most eventful one, not to the Masonic Brotherhood alone, but to America, yes, and to the whole world, for what part of that world, we would ask, can separate its sympathies from the startling events that have been happening here? Or even, putting aside all questions of voluntary sympathy, is not the cause of liberty and civilization itself so intimately identified with the struggle in which our country has been, and is, alas! engaged, that each enlightened and civilized member of the great world-family of na-

tions *must* feel its own most vital interests to be virtually staked on the issue of the still undecided combat ?

While carefully avoiding the discussion of topics that might appear more suitable for a political periodical—and on this New-Year's Day of our Magazine we would especially shun everything calculated to excite controversy, so that we may commence the year "*cum bonis omnibus*"—how can we look back over the last twelve months, without being alternately agitated, and that to the heart's lowest depths, by proud and throbbing exultation for the many, almost countless, deeds of heroism, self-sacrifice and purest patriotism, by our country's noble sons—of whom Masonic Brethren may, with a just and rightful pride exclaim, "*quorum pars magna fui*"—and by heavy, soul-oppressing sorrow for the many loved ones lost to us on earth forever—the many brave ones, whom but yesterday, as it were, we saw before us in the full flush of their manly youth and vigor, but of whom now it may be all too truly said—

" Last noon beheld them full of lusty life,
 Last eve in Beauty's circle proudly gay,
 The midnight brought the signal sound of strife,
 The morn the marshalling in arms—the day
 Battle's magnificently stern array !
 The thunder-clouds close o'er it, which when rent
 The earth is covered thick with other clay
 Which her own clay shall cover, heaped and pent,
 Rider and horse,—friend, foe,—in one red burial blent !"

Nor is it on the battle-field alone that Anguish and Death have, during the by-gone year, been exhibiting their mighty and fearful power, for though, thank God ! it cannot be said that

" Desolation reaped the famished land,"

yet desolation,—and that direst and most distressing,—desolation of the heart and the home,—has indeed been marching with a ruthless stride through every portion of the country ! The tale of each of the many bloody battles that have been fought almost daily, either on the banks of the Potomac, or on the plains of Kentucky, or upon the heights of Corinth, has, when read aright, revealed to the reader's eye the harrowing view of hearts and homes forever darkened by the loss of that which "lent to life its chiefest charm"—the late so happy wife transformed into a lovely, sorrow-stricken widow—the late so bright and blooming maiden, who, inspired by a heroine's patriotism, had but yesterday cheered on her betrothed upon his path of duty, now, with pale cheek and weeping eyes, lamenting in vain the loss of her soldier-lover ! Nor are these and such like sorrows the only ones with which the cup of the past year has been running over. There have been others of even darker character, because

associated with no lofty sentiments and proud memories to redeem and relieve them. Worse, far worse, than death of brother on the battle-field—worse than the sorrow of maiden for her lover, of widow for the husband of her youth—is, or ought to be, the grief of the patriot, who, during the past year, has so often been forced to witness, on the one hand, the wretched spectacle of fanatic folly riding rampant over just and sober counsels, and, on the other, that of a base selfishness, making merchandize out of the blood of our country's heroic defenders, and erecting the lofty column of its own foul fortunes—an insulting trophy—above the fields drenched with their blood and covered with their mutilated bodies.

Such are some of the sad—most sad—recollections recalled by a glance over the by-gone year, and, as we reflect upon them, the retrospect would, at first, appear almost entirely dark. But ungrateful indeed would be our hearts were they to cherish that impression beyond the passing moment. While we mourn for our Brethren taken from us, must we not feel that the loss is ours rather than theirs, and that we might well envy them their good fortune in having realized Solon's test of a happy life, as detailed by Herodotus in that touching story of Tellus, the Athenian:—"When a favorable opportunity offered," says the 'Father of History,' "Cræsus questioned Solon as follows:—"O! Athenian guest, seeing that much report hath reached us concerning thee, both in regard to thy wisdom and thy wanderings, how that, led by a love of knowledge, thou hast visited much of the world, for the purpose of inspecting it—now therefore a desire hath come upon me to inquire of thee, who is the most fortunate of all the men thou hast hitherto seen?" Now he made this inquiry, thinking himself to be the most fortunate of men. Solon, however, not flattering him, but speaking plainly and truthfully, replies:—"O king, Tellus, the Athenian." Then Cræsus, surprized at what was said, took him up shortly with the question: "On what sort of grounds dost thou judge Tellus to be the most fortunate?" Then he answered: "To Tellus, in the first place, whilst his country was still prosperous, there were sons both brave and beautiful, and he lived to see children born and spared to them all: and, in the second, to him, being well supplied with the comforts of life, as fortunes go with us, an end of life the most glorious of all happened; for, a battle taking place between the Athenians and their neighbors in Eleusis, he, having gone to the help of his countrymen and put the enemy to flight, fell most nobly, fighting: and the Athenians both buried him at the public expense on the spot where he fell, and awarded high honors to his memory."

Yes! even those of us whose blood courses less swiftly through our veins by reason of advancing years, or who, even on rational and humane

grounds, are averse to war, except as a matter of absolute necessity, even we cannot but feel the force of Solon's reasoning, and acknowledge, that death met upon the battle-field, while defending fatherland and freedom, is indeed most glorious to the dying warrior, and bequeaths a heritage of glory to his surviving kindred : and this thought will prove a powerful consoler to the hearts of those kindred who will thus be led to associate with the memory of the lost husband, brother, son, such thoughts as were those of the elder Kørner for his warrior-poet son, so beautifully embodied in verse by Mrs. Hemans :—

A song for the death-day of the brave !
 A song of pride—
 The youth went down to a hero's grave,
 With the sword his bride.
 He went with his noble heart unworn
 And pure and high—
 An eagle stooping from clouds of morn
 Only to die !
 * * * * *
 He hath left a voice in his trumpet-lays
 To turn the flight—
And a guiding spirit for after days
Like a watchfire's light !

Are not these lines as applicable to-day to the memory, among countless others, of the young hero Theodore Winthrop, as they were to that of Kørner ?

But neither is it from associations such as these, that we, at least, as Masons, would derive all our comfort amid the dread sorrows of the battle-field. As we look over the past year, even amid those dark and terrific scenes, there rises up before the eye of memory, many a bright and benignant vision of the Spirit of Masonry, passing gently over the blood-stained plain and its mingled, mutilated burden of dead and dying friends and foes, and shedding upon them her blessed influence,

“Dropping, like the gentle dew from heaven
 Upon the place beneath.”

Many, very many, we rejoice to say, have been the instances, whose record has reached us, in which this blessed and blessing spirit has brought help at the hands of Brethren to the wounded and the suffering, consolation to the dying, and respect to the dead, whose corpses have been again and again sought by loving Brothers amid the heaps of carnage, at the double risk of death from the enemy's guns and from the miasma of corruption, and brought away for honorable burial.

And in all the other scenes of misery with which war has overspread the land, the same Spirit of Love and Charity has been actively at work,

bringing consolation to the afflicted, and kindling the light of hope once more in the darkened and desolated home. It is with no invidious or rival feeling towards that general Charity which our people have shown every willingness to exert in behalf of those left more or less destitute by the war, that we refer with sincere gratification to the intelligence which has reached us from various quarters of the strenuous and effective labors of Masonry in this direction. Those labors have during the past year been extensively directed to the relief and support of the widow and the orphan. And if we are asked what consolation we can find for those darker sorrows, sprung from a baser source, to which we have referred, as tending so greatly to deepen the gloom of the year's retrospect, we answer promptly that, as Masons, we derive an immense consolation from the fact that, in no one instance of any serious character, that has come to our knowledge, has a Brother of our Order been proved to be guilty of those acts of fanaticism, selfishness, speculation, and self-aggrandizement, at the country's cost, by which our public service has unhappily been, to so great an extent, stained and disgraced. We boldly and proudly point to this fact, as an unquestionable testimony to the purity and goodness of the principles inculcated by Masonry. It cannot be too often repeated, that to be a true Mason is to be a true citizen, a true patriot, a true MAN,—and the last term comprehends all the rest, for

"A wit 's a feather and a chief a rod—
But an honest MAN 's the noblest work of God."

And now, taking another point of retrospection, it is with unmitigated pleasure we refer to the great, though steady and well regulated progress which Masonry has made since our last Magazine-Birthday. To the care with which that progress has been guided, we advert with especial satisfaction, because, as we have time after time demonstrated in these pages, the success and welfare of Masonry do not depend upon the "quantity" but the "quality" of its material. It is of comparatively little consequence whether its members be few or many, provided only they be *good* and *true*; nor is anything more calculated to inflict injury upon our Order, than the indiscriminate zeal of those who, in their eagerness to increase its numbers, would admit for initiation men of whose character and qualifications no proper examination had been made. In this respect then we rejoice to learn, that during the past year a wise and wholesome discretion has been very generally exercised, and that, notwithstanding this caution, the ranks of Masonry have been largely increased. This fact speaks well for Masonry, and for the tone of society at large. And immediately in this connection the mind at once adverts to the creation and rapid increase of the Lodges in the Army, which are, we are glad to know

from many trustworthy sources, exercising a beneficial influence in several directions, but are more especially valuable as a means of sustaining in full vitality, that Masonic spirit which has always done so much to alleviate the sufferings and horrors of war, and from which we yet confidently hope for even greater results.

Lastly, it is in no vain-glorious spirit that we would review the course of this Magazine since November, 1861, but with that frankness which we feel to be perfectly consistent with true modesty and true manliness. We believe, and know, that during the past, as in previous years, the Magazine has been guided by a sincere, conscientious desire to promote, to the best of our power, the best interests of our Order. We care not now to do more than allude to the fact that, for the last two years, this motive alone has induced us to continue its publication, when self-interest would have dictated an opposite course. But we refer with confidence to every number and every page of our last volume for proof, that we have continued to advocate with earnestness the great principles of Masonry—Virtue, Charity, Good Will to Man, Honor to God. While standing firmly by the cause of loyalty to the Constitution, it has been one of our chief aims to urge our Brethren in the Army to distinguish between the foe in arms, and the Brother fallen—to meet the one boldly and unflinchingly, to raise up the other lovingly and fraternally. We have sought to demonstrate, as we would now again urge, the great power and adaptability of Masonry for alleviating the horrors of war, while the virulence of the contest remains unabated, and for acting as a reconciler and restorer of union, when repentance begins to take the place of passion! None have been more prompt or resolute than we in advocating the free use of all lawful means for upholding the Constitution of the Fathers and the honor of the National Flag, even though we knew not a few Brethren to be in the Rebel ranks; but when once, as soon it will be, the victory shall be won, then, far from every just and loyal heart,—above all, far from every Mason, be thoughts of revenge, that basest and meanest of passions, of which the Roman Satirist so truly says—in Gifford's beautiful paraphrase—

"Divine Philosophy! by whose pure light
We first distinguish, then pursue the right,
Thy power the breast from every error frees,
And weeds out all its vices by degrees:
Illumined by thy beams REVENGE, we find
The abject pleasure of an abject mind."

Would that these words of the *heathen* poet, Juvenal, could be brought home to the heart and conscience of many a pretentious and pharisaic Christian of the present day, and shame him, by the humiliating contrast, into some outward recognition at least, if not inward adoption, of the true

spirit of gentle, loving Christianity, and of HIM, its Great and Divine Head, who left behind him the command to forgive our brother "until seventy times seven."

We still retain, unimpaired, our belief in the adaptation and efficacy of Masonry to act as a powerful healing and reconciling medium, when the proper time for its application arrives: and meanwhile we would urge upon our Brethren, whether those at home, or those engaged directly in the war, while bold and firm and true in their loyal support of the Union and Constitution, still, also, to be no less true, on every rightful occasion, to their duty as Masons, promptly affording relief to the distressed, succor to the helpless, mercy to the fallen.

We have cast a hurried retrospect over the Old Year, and now a word or two for the New One, upon which we are entering—a momentous one most probably to us all, and certainly one to whose issues, with regard to our beloved country, we cannot look forward without the most solemn, soul-thrilling anxiety. We enter upon it, resolved, with the blessing of the Great Architect of the Universe, guider of all national as well as individual destinies, to do our duty faithfully and fearlessly, as a loyal citizen and true Mason; and we ask of our Brethren now, even more than in less trying times, their encouragement, approval and co-operation, so long as we shall thus be seen to be true to our Country and our Order. But chiefly would we urge upon them to join us, not in any political or party spirit, but strictly within the limits of our Constitution, in endeavoring to ward off, if possible, or else to ameliorate and lighten, the evils from which our beloved country is already beginning to suffer in no light degree. Each in his sphere may do much—very much—towards the attainment of this noble object, and our Brotherhood, consisting, as it does, of so many thousands of intelligent and influential men, spread through every district of every State, can effect an incalculable amount of good in this direction, if each individual Mason be true to his vows and to the spirit of Masonry; and that this will not be so—that in this trying hour of our country's fortunes, even one Mason shall be found so insensible to the call of patriotism, so wanting in every principle of manhood, as to prove false to that duty and those vows, we cannot believe. Rather, amid the depression of the great anxiety with which we acknowledge to look forward to the course of events during the ensuing year, do we derive an assuring and supporting encouragement from the confidential anticipation that our Fraternity, loyal to the Constitution of the country, and loyal to its own Constitutions, which keep it apart from faction and fanatic folly, in one direction or another, will prove, under the Divine Blessing, a mighty means at once of restoring union from without, and of preserving peace

and order *within*. Our thoughts still dwell anxiously, thoughtfully and prayerfully, upon our country, with a fond and earnest hope of living to see that country once more united and at peace; for, in spite of all that has past—of all the suffering brought upon us by the infatuation and wickedness of one part of our countrymen, we cannot think of that country with any other feelings than those of Grimké, as contained in the memorable words: “And what is *our country*? It is not the EAST, with her hills and her valleys, with her countless sails and the rocky ramparts of her shores. It is not the NORTH, with her thousand villages and her harvest home, with her frontiers of the Lake and the Ocean. It is not the WEST, with her forest-sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn—with her beautiful Ohio, and her verdant Missouri. Nor is it the SOUTH, opulent in the mimic show of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-fields. *What are these but the sister families of ONE greater, better, holier family, OUR COUNTRY?*” May it please the God of our Fathers to restore that *unity* speedily to our country, that once more we may be a people and a Brotherhood at peace among ourselves! Such, we feel sure, will be the prayer of every Masonic heart throughout our land, cherished in the heart’s sanctuary until the happy day of its accomplishment arrives; and, as prayer without action is a mockery, such will be the glorious object for which every Masonic hand will labor unflinchingly, remembering that

“Speech without action is a moral death,
And to advance the world is little worth:
Let us think much, say little, and much do,
If to ourselves and God we would be true!”

PRESENTATION.

THE members of Essex Lodge, Salem, Oct. 7th presented their W. Master, Col. GEORGE H. PIERSON, with a gold Past Master’s Jewel, in token of their appreciation of his services, and esteem for his character as a man and Mason. Bro. Pierson has served the Lodge for the last seven years as its Master, and given unqualified satisfaction to his Brethren by his promptness, energy, accuracy and gentlemanly deportment. He now leaves them to take command of the 5th Massachusetts regiment in the service of his country. The presentation was made by R. W. Brother Winslow Lewis, P. G. M., in the presence of rising a hundred Brethren. We have been politely favored with a copy of the presentation address, and take pleasure in laying it before our readers:—

W. MASTER—I have been honored with the privilege of addressing you in behalf of the members of this Lodge, on the occasion of your leaving them and your old State of Massachusetts, to battle for the cause of our country, to sustain those laws, which as citizens we have sworn to defend, and which as Masons are hallowed in our hands.

Essex Lodge has ever maintained a high position among the Fraternity, and has numbered among its members many of the best and truest of the Order. It has for me a peculiar, heartfelt interest, for when I had the honor to preside over the Institution of this State, my very first appointment was the selection of your present Deputy Grand Master. The first among his equals in deeds of charity and pure benevolence. You all know him; all of you have felt the influence of his generous hospitality. But it is not this Lodge, this city, or any circumscribed limits which bound his good deeds. His heart and hand are wherever heart and hand are needed, and the widow and the orphan, the poor and suffering rise up and call him blessed. The "Man of Ross." God bless him. Amen.

You, my Brother, have left your impress on the character and respectability of this Lodge. Your zeal and excellence as its presiding officer for so long a period, have manifested your interest as a Mason; and your Brethren, by their repeated re-elections, have evinced their appreciation of your worth, and confidence in your Masonic skill and sagacity. They have crowned you with chaplets of honors, and now you have laid them down, untarnished. Therefore in behalf of Freemasonry, in behalf of the Grand Lodge of Massachusetts, in behalf of all your Brethren of Essex Lodge, I most earnestly and sincerely thank you for all you have done, and so well done.

Your fellow-citizens have this day donated to you tangible evidences of their regard towards you as a soldier, and a loved friend. Those gifts are to arm the combatant for the strife and struggle of battle, for the din of war, and the honors of an unnatural combat, but now we present you with a testimonial which breathes of peace and good will to all; the badge of a Mason, and of one who has won his honors, its highest deserts. Its teachings, while in a Lodge, you well know and have ever exemplified. But these teachings will go with you abroad, in the spirit-moving, in the awful commingling of man with man. It will tend to temper justice with mercy, to remember that having subdued your enemy to your power, he is no longer such to the death, but to extend to him that most God-like attribute, mercy.

You may find in your fallen enemy a Brother. Pity and forgive him. Shield him with the ægis of fraternal ties. I have not lost my confidence either in Freemasonry or its benign influences to quell the disturbed passions. I feel still that in the metropolis of the secessional government, ay, in Richmond itself, that many a Brother's heart beats responsive to its Masonic obligations, and sorrows for the dismemberment of their fraternal connexions. May you conquer their bodies by the physical force of manly power, and be the greater conqueror of their hearts by mercy "thrice blest, blessing him who gives, and him who receives."

May God have you in his Holy keeping; preserve you in safety and return you to the hearts of the loved, and to the enjoyments of that friendly communion which has so long been vouchsafed you. But if otherwise ordered, it is cheering to feel, that if you fall in a just and virtuous cause, that the memory of the good patriot is forever blessed. Our united aspirations are—God be with you.

GRAND LODGE OF NEW HAMPSHIRE.

THE above M. W. Grand Lodge held its Annual Communication at Concord, on the 11th day of June last. The session was well attended by the Grand Officers, Permanent Members, and Representatives of Lodges, there being forty-three of the latter in attendance—fiftyone constituting the whole number in the State.

The address of the M. W. Grand Master, Brother AARON P. HUENZA, is an able and interesting paper, equally commendable for its general good sense and high conservative tone. It discusses some questions of a practical character, and though the discussion may not present any new points, it will be useful to the Lodges for whose benefit it is more especially designed. We extract as follows:—

“WHO CAN PRESIDE?”

Is a question that has been very considerably discussed in this jurisdiction, and the conclusions have been somewhat conflicting. The Senior Warden, in the absence of the Master, is to preside; and in the absence of both, it is the right and duty of the Junior Warden to preside. A Past Master cannot open and preside in a Lodge in the absence of the Master, neither can a Past Master congregate a Lodge in the absence of the Wardens. This right is to be exercised by the Wardens, and in the absence of the Master and Wardens, in this jurisdiction, it is to be done by the three oldest Master Masons of the Lodge;* otherwise by the Grand Master or his Deputy. If, in the absence of the Master, the Senior Warden declines, from any cause, it is the duty of the Junior Warden to take the gavel and preside as Master of the Lodge. A Warden in this jurisdiction cannot confer the degrees unless a Past Master is present.† A Past Master, for this purpose, must have been regularly elected a Master of a Subordinate Lodge, have been duly installed, and passed through his term of office. The custom now, in a majority of the States, is that a Warden “may congregate a Lodge, preside and confer the degrees, and do all things pertaining to the office of Master,”—in which I concur.‡

WHILE UNDER CHARGES.

A Brother under charges is not necessarily deprived of his Masonic rights or privileges, and may exercise them and vote upon all questions, except upon his own guilt or innocence. But he cannot be demitted during the pendency of the charges, nor can he, if he takes an appeal, be demitted while that is pending. But he may file counter charges or other charges against his accuser or any other Brother. If he should move out of the Jurisdiction of the Lodge while charges are pending, that does not abate the charges or affect the jurisdiction of the Lodge over his case. A diploma cannot be given a Brother while charges are pending against him, nor after he has been found guilty. A Brother should not be allowed to resign his membership while under charges.

*There is no warrant in Masonic law or usage for a provision of this kind.

†This was, in the early days of the Order in this country, held to be essential, but there was never any law for it, and it is now almost universally given up.

‡There is no authority for this. The rule is correctly stated in the first sentence of the paragraph.

"THE HIGH DEGREES."

I understand very well the inclination to press forward, and to arrive at a higher eminence in the Order by taking a great number of degrees. I have known Masons to take the first three degrees in Masonry, and then eagerly press their claims for higher degrees, without stopping to consider those they had already taken, apparently regarding them nearly if not entirely worthless. No greater mistake could possibly be made. One might as well undertake to get an education without learning the alphabet, as to be a good, bright Mason, without familiarizing himself with the work and lectures of the first three degrees. If one is attracted more by outside show than by the intrinsic value of a thing, then he may make himself conspicuous in the upper degrees, and neglect the first three. But, to stand well in the upper degrees, one should be a good "Blue Mason." I do not mean to say a word against those degrees, or reflect in the least upon them; for there are many good and beautiful things in them, and they, as well as the symbolic degrees, teach many valuable and useful lessons. There is a germ in Masonry; it is found only in the symbolic degrees. The first three only are symbolized, and, for a long time, were the only degrees. The others are of comparatively modern date. I speak from experience on this subject; and if there is a Brother present who desires to be a bright and shining light in the Order, let him perfect himself in the work and lectures in the first three degrees, and he will always find himself a welcome visitor wherever he may go, and friends that will stand by him in time of need.

"ADOPTIVE MASONRY!"

One of the patent humbugs of the day. It does not take well in *our soil*. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is "Frenchy." It originated and grew in troublesome times. It is a relic of the "French Revolution," when anarchy and infidelity were rampant. It is to be classed with the trash that "itinerant Masons"* have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it unless she is deceived.

THE COUNTRY.

It would be useless for me to suggest that these are trying times, and that the country is passing through an ordeal that was little expected, a few months ago, by the great mass of the people. A revolution is no new thing. We look back through the history of the world, and find that it has fallen to the lot of other nations to be tried by this fearful ordeal. But we look in vain into the history of nations to find a parallel. A government instituted by the people, and in the hands of the people, its rulers accountable to the great body of the people, and not to the few; a nation enjoying more freedom than any now, or that has ever existed; more education and intelligence; wealth more equal; more enterprise; more industry; more comfort and happiness, with entire religious freedom; possessing a greater variety of soil and climate; more rivers; more lakes; and better facilities for doing business than any other nation upon the face of the globe.

*We notice as present, when this was read in the Grand Lodge, the name of one of those "itinerant" traders in woman degrees, printed rituals and other "humbugs," to whom it must have been particularly interesting.

The question now is, shall this government, with all its attendant blessings, be destroyed? I cannot doubt that there is any difference among all true men. I know there is but one sentiment among Masons, and that is, the "Constitution as it is, and the Union as it was," must and shall be preserved, cost what it may.

THE TRESTLE-BOARD.

I am very glad to learn that the "Trestle-Board" is very generally used in the Subordinate Lodges; and so long as it is directed to be used by this Grand Body, it must be complied with. And any Subordinate Lodge that neglects to comply with the Order of this Grand Lodge, makes itself liable to be dealt with. It is necessary that it should be done, in order to have uniformity of the work and lectures.

We notice nothing in the proceedings of particular interest. The Reports of the District Deputy Grand Masters are interesting and valuable, in a local point of view, but possess very little interest for the general reader.

The Report of the Committee on Foreign Correspondence is by the G. Secretary, R. W. Brother Horace Chase, and presents a short general summary of the principal points in the proceedings the past year of some twenty Grand Lodges. We notice nothing very striking or original in the report, and have only to express the hope that our Brother has examined the proceedings of other Grand Lodges with more care than he seems to have bestowed on those of Canada and Massachusetts, for when he says, "the proceedings of the Grand Lodges of Canada and Massachusetts do not show the evidence of either Grand Master or Grand Secretary," he furnishes the evidence of his great carelessness in the performance of an official duty. Had he turned to page 22 of the proceedings of the latter, he would have found the name and residence of the Grand Master, and of all the other principal officers of the Grand Lodge in full; and had he then turned to page 54, he would have found the following entry—"G. Secretary's Address: Chas. W. Moore, Freemasons' Hall, Tremont street, Boston, Mass." That would seem to be plain and full enough for ordinary comprehension. It is not our business to answer for the Grand Lodge of Canada, but on the first page of the printed proceedings of that body for 1861 and also for 1862, we find the following—"T. Douglas Harrington, Quebec, Grand Master.—Thomas Bird Harris, Hamilton, Grand Secretary." If we did not know our Brother's great experience, we might be led to infer that there is a "screw loose" somewhere in his method of "taking notes." We took occasion a year ago to notice an error in his record, not from any disposition to find fault, but because it placed our own Grand Lodge in a false position. We cannot suppose, however, that that circumstance had any thing to do with the present unfortunate criticism. The former was doubtless the result of false information, and the latter an oversight.

We like, on the whole, the conservative tone of the Report, and most cordially agree with our Brother in saying of candidates for the degrees—"Let every man bide his time. We firmly believe it would be better for the Order and vastly better for the candidate to require good proficiency in one degree before suffered to advance to another. We could wish the term emergency were never introduced into the Masonic vocabulary."

Our Brother is not particularly well pleased with the "Conservators," if we may judge from the following:—

We would not boast of our Masonic ability or progress as a Grand Lodge, nor would we claim any especial credit for our attachment and strict conformity to what we deem the ancient Landmarks of the Order, but we do claim that no Grand Lodge has been more successful in producing a uniformity of work, or more strongly and successfully resisted all attempts at innovation. Yet we are sorry to be compelled to say that we have seen, and recently too, a very great departure from this principal, and what is still more remarkable, in a Lodge, which, but a few years since might be called almost a model Lodge for its strict conformity to the established forms. And of this Lodge and its officers it is but justice to say, that great departure from the work, as established by this Grand Lodge, was by the Master alone. He had picked up from some foreign organization, and committed, parrot-like, a rigmarole of big, high-sounding words and rhetorical flourishes, which he let off with the force of a steam engine, and pomposity and consequence of a French dancing master, which in truth had nothing to do with Masonry, and was just about as appropriate to the occasion as a jewel would be to a hog's snout. This, by some, may be thought severe criticism. To such we could wish, for once only, they might enjoy the mortification we then *suffered*.

BOSTON ENCAMPMENT.

A most interesting and pleasant visitation took place at this Encampment on their regular communication, 15th October last, on the occasion of conferring the Order of the Red Cross. Sir Knights ROBERT LASH and JOHN B. HAMMATT again honored the Encampment with their presence; more than eight years having elapsed since they were present together on the occasion of commemorating their semi-centennial admission to this Order. This occasion was doubly interesting to those who participated in the welcome which was extended to them at that time, in the eloquent address of Sir Knight Winslow Lewis and the M. E. G. C. Daniel Harwood. It was a most beautiful sight to see these two Past Commanders of the Boston Encampment, now respectively 83 and 84 years of age, apparently as hale and hearty as when eight years ago they received the congratulation of the Sir Knights on the occasion above alluded to, at the *Old Masonic Temple*.

M. E. Grand Com. John K. Hall introduced them to the Sir Knights, and alluded to the meeting at the Old Temple, and the number that had been added to their ranks since that memorable occasion, of which they had heard but had not seen, he therefore thought he could not confer a greater favor upon the Sir Knights of the Boston Encampment than to present before them these two beloved and worthy Past Grand Commanders of "Auld Lang Syne."

Sir Knights Kent, Ball and F. A. Hall, then sung, in their usual pleasing and spirited manner, "Auld Lang Syne," and the Commander turning to Sir Knights Lash and Hammatt presented them with two beautiful bouquets in the following lines:—

"In Eastern lands they talk in Flowers,
And tell in a garland their loves and cares ;"
Accept, dear friends, in these gifts of ours
The Knightly regard which each heart here bears.

GRAND LODGE OF LOUISIANA.

May your bark for the future as calmly glide
 ' Neath a sky as serene as the past has crown'd ;
 And your stream of life at its ebbing tide,
 With Flowers and Friends such as these abound.

Sir Knights Lash and Hammatt both feelingly responded to the welcome extended to them by the Sir Knights. Past Com. Daniel Harwood, was then introduced, and referred to the occasion of the semi-centennial celebration, in a very pleasing and interesting manner. Remarks were also made by Sir Knight Marshall P. Wilder, Sir Knight Rev. Wm. R. Alger, and others, and thus terminated a most interesting and pleasant occasion, which it may not be vouchsafed to us to again witness.

GRAND LODGE OF LOUISIANA.

THE last Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans in February of the present year. Most of the Grand Officers were present, and there was a very good representation from the Lodges, though the number of delegates was not so large as in more prosperous times. The M. W. J. Q. A. Fellows presided, and read his annual address at the opening of the Body, from which we make the following extracts:—

THE ABSENT.

[The following is well and Masonically said. We wish we could say as much of the Report from the "Relief Lodge," given a few pages further on. Besides the bad taste and temper in which it is written, it reveals the discreditable fact, that relief was refused poor Brethren, who were desirous to return home to the North, on the breaking out of the rebellion, in order that, being unable to get away, they might be driven by their desitute condition to enlist in the rebel army! Such a spirit is fiendish, not Masonic. The Address of the Grand Master is in better taste.] He says:—

"It is with a feeling of sadness that I notice the absence of many a face which I have had the pleasure to greet here during the last ten years. Many who have heretofore come up to this annual assembly and assisted us with their counsels, have at the call of their country, left friends and home to serve its behests on the tended field and in the deadly strife of battle. A Mason's duty is to his country next after that to his God, and then to his neighbor before himself. This is the order of a Mason's duties, and the true Mason knows how best to fulfill them. May we who remain behind remember them in our prayers; may their success be in proportion to the justness of their cause: and may they be permitted to return in God's own time, to rejoice with us in our country's deliverance and to receive the welcome of their friends and Brethren."

* * * * *

"I have called upon each Lodge to preserve a record of all who have gone to the war, and to state the fact in their returns, as an interesting matter for future reference. In the present time of trouble, it behoves our elder Brethren to return again to their active duties in the Lodge, and by their exertions keep the Order

alive and provide for the wants of the families of the younger Brethren now absent in the service of their country. As has been said of old, Masonry best flourishes in times of peace; yet, as we love the Order, our exertions to preserve it will be in proportion to the present necessities. Let us meet like men and Masons the greater calls upon us, and also remember, in this our time of peril, that the charity of Freemasonry is universal, and is even to be extended, so far as safety will allow, to a fallen foe."

LODGES IN THE ARMY.

"I have granted but one Dispensation for a new Lodge during the past year, and that was to Brother A. S. Heron and others, for a Lodge to be called Pelican Lodge, and attached to the Seventh Regiment of Louisiana Volunteers, and of which Brother Harry T. Hays is the Colonel, and with instructions to receive no materials for Work outside of that Regiment. Several applications have been made to me for similar dispensations, and which I professed my willingness to grant on a proper showing, but the near approach of this session has prevented further action. I would grant one to proper parties in each regiment of Louisiana Volunteers, on proper application, with the view that the tedium of camp life might be lessened by the practice of our rites on suitable occasions.

"I have been informed that the Grand Master of Virginia has granted a dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we cannot approve; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Brother Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted Army Warrants, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction."

DISPENSATIONS.

"The greatest call upon me has been for dispensations of time, etc., in conferring the degrees upon candidates called to the service of their country. *Where the Work had been begun and a proper showing made*, I invariably granted the request, and in a few instances dispensed with a portion of the time required in new cases, all other formalities being complied with. In one instance I conferred the three degrees in one night, in Perkins Lodge, on the captain of a company of artillery suddenly called into active service."

DEATH OF THE GRAND SECRETARY.

"*Resolved*, That in the death of our beloved Brother, SAMUEL G. RISK, Grand Secretary of this Grand Lodge for eight successive years, not only has this Grand Lodge and the Fraternity throughout the State and country, but society at large and especially the benevolent institutions of this city, lost a most valuable ornament and useful member—one ever ready to devote his time, means and life, if necessary, in the service of his neighbor and his country."

ROB. MORRIS'S VOICE OF MASONRY.

IN 'The Leipzig Bauhutte,' of August 30th, we find the following criticism on Rob Morris's 'Voice of Masonry,' says the New York Courier :—

'The second number of the first volume of this lately revived Masonic Journal is before us. We cannot forbear expressing our regret, not only at the scantiness and worthlessness of its contents, but more particularly at the barrenness and failure of its aim. Bro. Morris has, as it seems, taken a backward step. Instead of thinning out the primitive forest and sowing with corn the cleared land, planting it with fruit-trees and flowers, he now begins to cultivate thorns and thistles, and to plant wild briars and weeds. 'Universal uniformity of Ritual' is his watchword, and in this uniformity of mere forms, he perceives the greatest undertaking since the institution of Freemasonry! And by it, he means not merely a unity of mode of work in the main points and essentials, but a strict agreement in words and syllables. Like starving philologists and captious critics he rides about on single words and finds the only safety of the Royal Art in saying *hours* of refreshment, not *hour*, *compass* not *compasses*, *conceal* not *conceive*, &c.

"Thus to make his chief employment of such a miserable retailing of words, is a melancholy aberration of the mind, doubly melancholy, because the restoration of a perfect uniformity and unity of ritual is an impossibility aside from the fact that Bro. Morris is not in a position to accomplish anything good in this field, because he lacks genius and deeper knowledge. If the whole volume is as distasteful, tedious and uninteresting as the second No., we pity the American Brethren with all our hearts, who hunger for Masonic food and must feed on stubble, weeds and thistles. We nevertheless hope that Bro. Morris may strike out on a new road, seek and find a fruitful field for his Masonic labors, raise the new Journal to a higher position, more worthy of the subject and then he may work profitably.'

RAPID INITIATIONS.

THE subject relating to candidates hurrying through all the degrees of our Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement, ought to be taken into consideration by this Grand Lodge. Candidates passing through the usual formalities in this hurried manner, notwithstanding, consider themselves entitled to rank as masters of the art, they solicit and accept offices, and even assume the government of a Lodge, equally unacquainted with the rules of the Institution they engage to support, or the solemn trust they engage to perform; and the consequence is, many irregularities and improprieties are introduced into our ceremonies, and the substance is lost in the shadow. If candidates were required to pass satisfactory examination before a suitable Committee, or in open Lodge, before advancement, in my humble opinion, a general reformation would speedily take place, and the Brethren would be constrained to acknowledge that our honors were deservedly bestowed. I am of the opinion that it is doing injustice to a candidate to confer upon him more than one degree at the same communication, and I would therefore recommend the alteration of the 21st section of the By-Laws of the Grand Lodge, which leaves it discretionary with the Lodge to confer more than one degree at the same communication.—G. M. VI.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 375, vol. 21.]

THE Abbots, or ecclesiastical superiors of the monasteries, designed the plans of their churches and other religious edifices, and superintended their construction. Alliances were established between the different convents, and in the course of time, the Craftsmen who dwelt within the circle of these monastic institutions, and aided the monks in erecting their religious houses, likewise formed societies and associations of their own. From the latter sprang the *Lodges*, or "*Bauhütten*," of the German Stone-masons.

The erection of these immense buildings necessarily employed a very large number of artists and workmen, who were thus frequently for many years, closely associated in their social life and mutual labor. The permanence of their association, the maintenance of good order among the workmen, and the final realization of their object, could only be secured by strict subordination to a certain form of government. A peculiar social form was thus soon given to the association, the model of which was furnished by the *Confraternities* instituted by the monasteries in various lands, and which offered to their individual members many privileges which otherwise they could not readily have obtained.

When in the course of time the *Lay-brethren* had acquired a theoretical and practical knowledge of Architecture, when their own self-reliance and the rising power of the cities had begun to impart a new form to civil life, the German spirit awoke in full and vigorous strength, and boldly essayed to surpass all former creations in magnificence. Unfettered by the shackles of arbitrary foreign laws and forms, supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the first time, in its *own* language—and the *German* (Gothic) style of Architecture, made its appearance. The Christian architects adhered to the pointed and perpendicular style of Architecture, which in its perfected state is explained by the creative spirit emanating from the depth of German nature, bringing into the most beautiful harmony the various forms of building, and ever following one and the same fundamental plan, from the colossal mass down to the smallest ornament. Their art-creations are, as it were, an invocation to the Deity, from whom emanated the genius of their art. The German style of Architecture is, in one word—elegant in its details—grand and imposing, as a whole—ingenious and fraught with deep meaning in all its parts.⁽¹⁾ The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns, holding up, as it were in sport, the traceried roof, so easy, yet so confident; the problem which requires the maximum of strength, with the minimum of materials, everywhere so admirably solved; all bespeak an advancement in civilization, equal at the least, to that of which we boast, even at this period. How great then, must be the astonishment of every inquirer, when he finds that at this very time, ignorance, with superstition her eldest born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar; and the knowledge of

a few elementary principles in physics, often proved but a passport to the stake⁽²⁾

The rules and principles of the German style of Architecture were sacredly preserved by the German Architects within their secret guilds, the *Bauhütten*, or Lodges; the peculiar organization of which embraced in a mutual bond of fellowship, the workmen of all the more important towns. The versatile novelty-seeking and strongly Germanized inhabitants of northern France, are generally considered as the creators of the Gothic style in its first inception, and we find traces of this style among them as early as 1160. From thence it passed over to England, and then to Germany and the north of Europe, while the more southern portions of the continent were the last to adopt it. The further development of the Gothic, and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught in the Lodges of the German Stone-masons, and were handed down by them as the secret of their art.

These Lodges,—(*Bauhütten*,—huts of planks, erected near the building in process of construction) were to be found wherever any extensive edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these, as the building often required many years for its completion, arose colonies and convents. The actual founder of the German Lodges, is said to have been the Abbot William of Hirschau, Palatine of Scheuren (A. D. 1090—1091,) who had previously been Master of the Lodge of St. Emmeran, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together workmen of all kinds, connected them with his convent as *Lay-brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes; and the preservation of *fraternal peace and harmony* was impressed upon them by the Abbot as their fundamental law.⁽³⁾

The Lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which period the ecclesiastics began to abandon their taste for architecture, and the architects originally trained and educated by them, gradually withdrew from the monastic community. As early as the 13th century there existed several Lodges which were entirely independent of the convents, and these in the course of time formed a general union of all the German Stone-masons. They had peculiar tokens of recognition, and were bound together by certain guild-regulations, or statutes, (*Ordnungen*,) to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As to the nature and organization of these Lodges, and more particularly as concerns their knowledge and doctrines, there have been a variety of opinions. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a peculiar degree of order and discipline was maintained; others see in them the depositories of great and hidden mysteries. But in truth, the mediæval Masonic Lodge was as little the rendezvous of penetrative adepts as of mere ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journey-men's signs and tokens, we have the surest evidence, in that

spiritual unity displayed in all the external diversity of the works of these Lodges,⁽⁴⁾ and in the incomparable monuments erected by them, which like wonder-trees growing through long centuries, in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages the art of writing was but little known outside of the convents and monasteries. In its stead the Masons have left us their history in chronicles of stone,—the old cathedrals and other works of art which still exist at the present day. In order, therefore, to acquire a just idea of the subject, we must consider not only those documents which relate to the nature and organization of the Lodges, (very few of which are of earlier date than the 15th century,) but also their ancient monuments and the whole social life of the Middle Ages. All the existing statutes of the Stone-masons assert that practical religiousness, morality and honesty constituted the pillars of the Lodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at a very early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within, especially the great landed proprietors, who were becoming overbearing and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen and the development of trade and commerce, similar sworn fraternities, or guilds, were formed also within the town walls. The existence of these protective guilds in the 13th century, in almost all the German cities, is proven, not only by the accounts of reliable historians,⁽⁵⁾ but also by many of their ancient statutes, which have been preserved and transmitted to us. At the head of these guilds was a president, (Alderman, Meister, Maître, Master); new members were required to be vouched for by some Brother of the fraternity; all matters relating to the affairs of their trade or occupation were concerted and regulated at their regular assemblies; the sons of members were peculiarly privileged as concerned their admission, &c. There were general rules common to all the guilds. In the course of time the city guilds became more exclusive, and the ordinary workmen who were debarred from their association, then formed similar societies among themselves. Although we have no documentary evidence of the existence of these associations prior to the 12th century, yet this fact should not mislead us, for as Winger very justly observes, they may have existed for a long time before they had *written* Constitutions. It was only when after having obtained the recognition of the State, they desired to retain some privilege previously accorded them, that they felt the necessity of making use of a written Constitution as a basis for confirmation. In this society none were received, who were not free-born, of unblemished reputation, and well skilled in the knowledge of their craft. The members all enjoyed equal rights; were obligated to mutual duties, and regarded one another as Brothers.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, prepared in accordance with the rules of art, as furnished by the plans of the master workman, and afterwards placed in the building. It is self-evident that only skillful artizans could

be employed for this purpose, and these were the *Steinmetzen*, or Stone-masons.

As we have already mentioned, the German, or Gothic style, first made its appearance in the Isle of France, Paris and its environs. From thence in the course of the century it passed into England, (Cathedral of Canterbury, 1174—1185,) and soon after into Germany. The first Gothic buildings in the latter country were the church of St. Gereon, at Cologne, (1212—1227); the Cathedral of Magdeburg, (1211); the Lady Chapel, at Treves, (1227); the Church of St. Elizabeth, at Marburg, (1235,) and above all the Cathedral of Cologne, (1248)⁽⁶⁾ The erection of these buildings brought together a large number of artizans and masons, and more especially of Stone-masons. This close association, their mutual employment in the practice of the same art, the unity of the plan, and the combination of their artistic faculties, tended to unite them still more closely, and from this union gradually sprang the Fraternity of German "Steinmetzen." According to an old tradition, long preserved among the German Masons, the guild, that is, in its character as a *fraternity*, was first instituted in Germany at the building of the Cathedral of Magdeburg, which was commenced in the year 1211. We may therefore presume that this is the date when the Freemasons' Fraternity was first instituted,⁽⁷⁾ although the earliest authentic document we possess, dates only from 1459⁽⁸⁾ This document, however, was framed only after disorders had began to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practised in good faith by the seniors and patrons of the craft in *ancient times*. But that we may continue to abide therein in a true and peaceful way, have we * * * * *renewed and revised* these ancient usages."

There is another tradition which refers to the Cathedral of Cologne, and more particularly to the renowned Albertus Argentinus, a Benedictine monk, more generally known as Albertus Magnus, who dwelt at Cologne, in 1249, and is supposed to have been the actual projector of the German (Gothic) style of Architecture. He was of a noble Swabian family and studied at Padua, and afterwards entered the Dominican Order. In 1249 he was tutor of the school at Cologne; in 1254 provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marvelling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"Albertus," says Heideloff,⁽⁹⁾ "awoke the long-slumbering symbolic language of the Ancients again to life, and adapted it to the forms of Architecture, in which by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service, the more so as the building associations were not permitted to put down in writing the fundamental principles of Albertine Architecture, which were always kept profoundly secret, in order that they might not be profaned.

This symbolic language, on account of its efficiency, was held in the greatest esteem, and among the workmen it was deemed a point of honor to understand it thoroughly. The symbols served as a rule and guide for

the practice of their art ; they facilitated the labor of those who understood their meaning, and who could thus comprehend the object and intention of the work on which they were engaged. In accordance with this Art-language, the various buildings were constructed. The spirit of this secret doctrine had necessarily a beneficial effect upon the Lodges ; for no apprentice was received who was not gifted with good common sense, and some education. To such, alone, could this symbolic language be imparted. The respect and esteem in which they were universally held ; the self-reliance thus created, deterred them from communicating the sacred language to the profane ; it also served them as a means of communication, for the art of writing was then but little known, and the Masons had but little time, means, or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older Brethren."

Albertus Magnus is said to have designed the plan of the Cologne Cathedral, and also to have renewed and revised the Constitutions of the Fraternity. This, however, has never been historically proven, and it is a question whether he merely gave the impulse to Gothic symbolism, or whether he actually created it. Bro. Winzer remarks, that what is of more importance to us is this, "that in the full realization of the Gothic style as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what Science meant at that period, what a mystic bent had been imparted by the Crusades to the whole life of the Middle Ages, and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament, constituted the highest regions of philosophy, we may then be able to judge in what these rules and this system of Architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

The masons, favored by the rage for building which prevailed during the 13th and 14th centuries, found ready employment everywhere, and were frequently sent for by Architects in foreign countries. Thus in the course of time many magnificent buildings were erected by German hands in Italy, France and England. It was more particularly in Germany, that their association flourished and extended. As early as the 13th century Stone-mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing state of German Architecture did not last long, and with its decline, also declined the Lodges, and disorders and irregularities began. In order to put a check to this state of affairs, in the year 1459, the Masters of nineteen Lodges of southern and middle Germany, assembled together "in the manner of a Chapter," and on the 25th of April, at Regensburg, drew up a revised code of laws (Ordnungen.) These statutes were subsequently again revised and were confirmed by the Emperor Maximilian I. and his successors.

The members of this association (composed of Masters, Parliors and Fellows) acknowledged as their superiors, the Work-Masters of the "Haupt-Hütten" of Strasburg, Vienna, Cologne and Berne (and later of Zurich.) The Master of the Lodge at the Cathedral of Strasburg was the supreme head of the fraternity; before whom all appeals were carried, and by whom all weighty matters of controversy between members of the Fraternity were finally adjusted. The Lodges of Lower Saxony, of which there were many in Magdeburg, Halberstadt, Hildesheim and other cities, were not represented at this Congress of Masons held at Regensburg. Some time afterwards a copy of the new Regulations was sent to them, with the request to join the association. Instead of doing so, they met together on the 24th of August and 29th of September, 1462, at Torgau, and drew up a separate code of Statutes, which, however, never received the imperial sanction. The Lodge at the Strasburg Cathedral, was the first in Germany to assume the title of *Free-masons*, probably for the reason that in important and doubtful cases, even Vienna and Zurich were accustomed to appeal to the mother-lodge at Strasburg.⁽¹⁰⁾ The earlier Lodges of Masons, which were under the guidance of the monks, were termed fraternities of some Saint, thus, prior to 1440, the parent society of Masons at Strasburg, bore the name of "Brothers of St. John, (Johannisbruder.)"

[To be Continued.]

NOTES.

1. F. W. Mogk, Die Aegidien-Kirche in Oschatz.
2. Geo. Godwin, on the Institution of Freemasonry, (from the "Builder.")
3. Fallow, *Mysterien*, p. 198. Findel, *Gesch. d. Freimaurerei*, p. 66.
4. A. Reichensperger, *Die Bauhütten des Mittelalters*. Kölner Domblatt, 1851, and the *Freimaurer Zeitung*, 1853, No. 28.
5. Winzer, *Die deutschen Bruderschaften des Mittelalters*. Giessen, 1859, page 29, and Note 19.
6. Lubke, *Vorschule zur Gesch. der Kirchenbaukunst*. Leipzig, 1859.
7. Winzer, *Die deutschen Bruderschaften &c.*, p. 51.
8. *The Constitutions of the Masons of Strasburg*, 1459.
9. Heideloff, *die Bauhütte des Mittelalters*. Nürnberg, 1844, page 16.
10. Schöpflin, *Alsatia illustrata*.

THE MASONIC REVIVAL OF 1717.

Who were the principal Masons that took part in the Masonic revival of 1717? —H. H.—[Bro. De-aguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were—Sayre, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Varden, King, Morrice, Calvert, Ware, Lumley, and Malden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rimmer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.]—*Lon. F. M. Mag.*

SOUTH AFRICA.

KNYSNA.—*Inauguration of the Union Lodge* (No. 1185)—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this Lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the Brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The Lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P. M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, *M. L. A.*, representing the Hope Lodge, acting as S. W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J. W. This interesting ceremony being concluded, Br. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W. M., he having been previously unanimously elected to that office by the Brethren. The M. W. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Br. McPherson, S. W.; Br. Laing, J. W.; Br. De Graaf, Sec.; Bro. J. Kennedy, S. D.; and Bro. Graham, as I. G. After which the Brethren adjourned to a sumptuous banquet provided by the W. M. at his private residence.

HONOR TO WHOM HONOR IS DUE.

We clip from one of our New York exchanges the following notice of a beautiful and costly presentation to one of our townsmen for the learning, ability and fidelity with which he has discharged the duties of various offices in the Grand Lodge of Masons of this State, from Junior Grand Warden, to which office he was elected in 1852, to the Grand Mastership of the Fraternity of New York, from which he retired in June last:—

At the Annual Communication of the Grand Lodge of Free and Accepted Masons, of the State of New York, held in this city in June last, R. W. Brothers Waring, Simond, and Lewis were appointed a committee to devise and present, in the name of that Grand Body, to the then retiring Grand Master, M. W. Finlay M. King, some fitting token of fraternal esteem.

The committee have just performed their duty. The testimonial consisted of a gold hunting lever watch, with a chronometer balance, accompanied by a chain, seal, and key; and a lady's chain bracelet (very superb) for Mrs. King.

The articles were all of the finest quality, style and finish. Upon one side of the watch was very handsomely engraved an appropriate Masonic device—the jewel of a Grand Master; and on the other the inscription: “Presented to M. W. Finlay M. King, P. G. M., by the G. L. of F. A. M., of the State of New York, A. D. 1862.” The bracelet was also inscribed neatly and appropriately. The gifts were procured of Mr. Hammond, in William street, and were of his best. The cost of the whole was about \$500.

The ceremonies attending were of the most pleasant and soul-satisfying nature, and the entire matter one of those cheerful occurrences of which this sterile planet is occasionally the scene.—*Syracuse, N. Y. pap.*

MASONRY A MONUMENT OF THE PAST.

"The Chalden came with his starry lore,
That built upon Babylon's crown and creed,
And bricks were stamped on the Tigris's shore,
With signs which our sages scarce can read."

In the year 1012 before Christ, how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative Brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundations of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanc-tum Sandorum* unprofaned; but the Mosque of Omar stands where the master-piece of our ancient Brethren stood, and Tyre and her sister cities exist but in name. Babylon, Memphis, Ninevah, Thebes, Palmyra, and all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. Then the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the West. The priests swung their censors and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But now Mt. Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlook Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the Muzzein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places, "the heathen have come into the inheritance of the Lord, the holy Temple have they defiled; and they have laid Jerusalem in heaps," and the "chosen people of God" are scattered to the ends of the earth.

The only tangible record of the glory of the first Temple is our beloved Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.—*Anon.*

INNOVATIONS.

"FROM the examination of some of the proceedings of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agencies for evil. They are speculative instructions, tending to weaken and destroy the landmarks. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, 'Who goes there?' Unless the answer comes in the traditionary tongue of Ancient York Freemasonry, 'A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,' we must challenge the stranger.

If may be a most disagreeable duty but it is a duty. This nerves us to action, justifies it, sanctions it, enobles it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistent care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the temple. Above all, let us have the highest virtue of true men,—courage to speak,—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings."—*G. L. Penn.*

CONSERVATORS OF SYMBOLIC MASONRY.

SOME portions of the Masonic Fraternity have been invited to unite in a new movement which may properly command a passing notice. M. W. Grand Master Pierson brought the subject prominently before the Grand Lodge of Minnesota in October last. He says:—

"In August last, I issued a circular to the Lodges, warning them against a new secret organization, sought to be foisted upon the fraternity, called 'Conservators of Symbolic Masonry.'

"I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several Brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated." * * * * "After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand Lodges, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnificent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand Lodges, and thus make himself the head or lawgiver of the whole fraternity."

To justify this opinion he gives a synopsis of the private circulars. No. 1 was

marked "Masonically confidential," to be returned in ten days to Rob. Morris, La Grange, Kentucky. This gave intimations of the proposed scheme which Br. Pierson deemed "extremely Quixotic."

No. 2 is sent to those who returned No. 1, marked "approved"—was marked "strictly confidential"—"to be *positively* returned in ten days to the chief Conservator at La Grange, Kentucky." In this number are "seven features" of the system. The whole matter was to be within the breasts of the Conservators chosen by those in the secret, and pledged to fidelity by peculiar engagements—the Craft at large to know nothing of the association, its members, or its plans.

A journal—the *Conservator*—was to be published for members only, with rules and regulations for their guidance—this was to give the true work—to correct work and lectures in the various Grand Lodges. It was to reach the strictest minutiae—to official matters—to set up the old Landmarks long thrown down.

There was to be a conservator's degree—means of recognition—its members in covenant by binding and appropriate ties.

Its "seventh feature" was a remittance of ten dollars as a contribution. There was to be a Deputy Chief Conservator in each congressional district, and a Conservator and two Deputies in each Lodge, under the control of the chief conservator. According to Bro. Pierson's calculation, if half the Lodges should respond to the call, it would give the chief \$75,000. He believes that a scheme so detrimental to Masonry, so subversive of its interests and principles—needs only to be exposed "to be rejected, as would any other contaminating thing."—*Report of Cor. Com. G. L. of Maine.*

THE EARL OF KILMARNOCK.

THE memory of a noble Brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marnock prior to the middle of last century. The relic, which is probably no less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of Kilmarnock St. John's Kilwinning Lodge, No. 22, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant.

Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two

years held the chair of that Lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother Lodge the following entry:—"Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected G. Master for Scotland was necessarily absent at Edinburgh; on that account it was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed and acknowledged accordingly." This, the tenth Earl of Eglinton, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, "His Lordship of Eglinton paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the Lodge." His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1759, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglinton Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the Brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. F. H. J. Crauford, M. P., belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Crauford of Craufordland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettingen and Fontenoy.

THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the veils, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to them as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope and Charity, and our whole course and progress, are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign or signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained brotherhood, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principal of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our garden

of Eden into a theatre of war, of treasons, of stratagems, ay, of rank rebellion, against the laws of nature, and the commands of the Most High.

Every piece of furniture in one of our Lodges, every implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where Masonry has established its beneficent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, which with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth; that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity, that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, 'in the sweat of thy face shalt thou eat bread until thou return unto the ground.' And the rites, mysteries, ceremonies and observances of Freemasonry recognize this stern command. The very pillars of a Lodge represent wisdom to devise, strength to support, and beauty to adorn—*N. Y. Sat. Cour.*

BROTHER ROBERT BURNS RETURNING THANKS.

In William Pearson's edition, 1835, of Lockhart's Burns, at page 258, we find a letter from Burns to John Ballantine, under date Edinburg, January 14, 1787, in which the following passage occurs:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charters, and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard—Bro. Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright

thunder-struck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."

NON-AFFILIATED MASONS.

"IN relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to establish a rule or regulation requiring every non-affiliated Masons to join or become a member of a Lodge, seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance of a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule* that a Mason shall join the Lodge or become a member—by the same rule (to be just) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your Committee, you can do neither, because, by the *axiomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be left *free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law which declares 'that no Mason shall be admitted a member of a Lodge without the unanimous consent of the Brethren,' hence the one you must leave to the choice of the individual *himself*, in accordance with the axiomatic principle, and the other to the determination of the Lodge in accordance with the ancient law."—*G. L. of Iowa.*

THE MASONS OF PORTLAND IN 1762.

BY SIR KT. DAVID BARKER.

EACH thought I think, each word that I may utter,
To this vast throng, may seem
Like thoughts and words which madmen think and mutter
In some dread nightmare dream.

But tell me, Brethren, you who make this "*rumpus*,"
This pageantry—this show—
Where are the craft who worked with square and compass
One hundred years ago?

Say not that they are dead and gone forever,
Talk not to me of gloom,
Tell not of Jordan's cold and cheerless river,
And brood not o'er the tomb.

They all are here, and God has not bereft us,
Then every grief assuage;
They have not gone far off, but only left us
Like actors on the stage,

And stepped aside behind a sable curtain,
Which briefly drops between
Themselves and us, and busied now in dressing
Just for another scene.

I hear their footfalls tinkling all around us,
I hear their shadowy forms now fitting by,
I feel the pressure of the tie that bound us,
I breathe their teachings of philosophy.

When Time's old clock shall tick us out another
Full century to come,
I'll meet you here, each true and worthy Brother.
With level, square and plumb.

Portland, June 24, 1862.—*P. Press.*

Obituary.

CAPT. LEVI P. THOMPSON.

Capt. LEVI P. THOMPSON, late of Company D. in the 17th Massachusetts regiment, died at Newbern, N. C. on the 20th of September, aged 34 years. He was loved and respected by his brother officers, and by the men under his command. As a member of the Masonic Fraternity he was an active and efficient one. He was a member of the Boston Encampment of Knights Templars, at a meeting of which body, Oct. 15, the M. E. Grand Commander announced the death of Sir Kt. Thompson, and followed the announcement by Resolutions. The remarks and resolutions were as follow :—

Sir Knights, it becomes my duty to announce to you, officially another "vacancy in the lines of our Encampment;" one to whom we paid the last and tribute of respect on Sunday the 5th inst., (Oct.) Sir Knight Levi P. Thompson, who, though with us but a short time, was, to those who knew him, a warm and true hearted Brother, and ardently attached to the Encampment.

Soon after his admission to the Encampment, which was in Sept., 1860, his patriotic heart, with true Knightly valor, beating warmly in response to the call of his country, he left his family to go where duty and honor called him. During his absence, a devoted wife was taken from him, and he could not be spared from his post of duty to be with her in her last moments, to receive her dying blessing. His strict and close attentions to his duty brought on a fever, which resulted in his death, at Newbern, N. C., in the 34th year of his age. Taken thus in the prime of life, and in the midst of a noble career of honorable service, which led once to his promotion, and which would have placed his name still higher upon the roll of Fame, he has entered that Asylum where the Pilgrim Warrior finds rest from his labor. In view of the estimation in which he was held by the Sir Knights of the Boston Encampment, I submit the following Resolutions :—

Resolved, That in sorrow we receive the sad intelligence of the death of Sir Kt. Levi P. Thompson, whose patriotic feelings, and whose ardent love of country, called him like a true Knight, to draw his sword in her defence, and to fall under the glorious Beauseant of the Stars and Stripes.

Resolved, That while we mingle our sorrows and sympathies with the family of

our deceased Companion, we feel the assurance which was so earnestly expressed by a young lady while listening to the sermon on the occasion of his funeral, "That Capt. Thompson has certainly gone to heaven, for he died in the service of his country,"

And has gone to that distant happy land,
Where the sorrows of life are unknown,
To enlist in that heavenly *Union band*
Which surrounds his Father's throne.

With a Knightly zeal, at his country's call,
He buckled his armor on ;
With a firm resolve in her cause to fall,
Or return with the wreath he had won.

Then leave him to rest in his narrow bed,
Where friendship has hallowed the sod ;
For now in that holy army above,
He obeys the commands of his God.

Resolved, That these Resolutions be placed upon our Records, enclosed in black marginal lines, and that our Banners and Swords bear the usual badge of mourning.

BROTHERS BENJAMIN F. RIDDELL AND HORACE P. COFFIN.

Nantucket, Oct. 15, 1862.

At a meeting of Union Lodge of Free and Accepted Masons, held on Monday evening, 13th inst., the following preamble and resolutions, offered by Brothers A. B. Robinson and Geo. W. Macy, were unanimously adopted, and ordered to be entered upon the Records of the Lodge :—

To the Worshipful Master, Wardens and Brethren of Union Lodge—

Death has been among us. That dread messenger to whose fatal summons we must all, sooner or later, yield submission each in their turn as the period arrives, against which the inexorable finger of destiny has written, "thou shalt surely die!"

From among the little band of Brethren who have been accustomed to assemble around this altar, it has pleased the Grand Master of the Universe to remove two most worthy and esteemed members, Brothers BENJAMIN F. RIDDELL and HORACE P. COFFIN. Be it therefore

Resolved, That bowing in humble obedience to this afflictive dispensation of an All-wise Providence, we none the less deeply feel and appreciate the loss of these our Brethren, whose sterling integrity and probity as men ; whose tried fidelity as friends ; whose exemplary lives as citizens, and whose zeal and diligence as Masons, had won for them such universal respect and esteem.

Resolved, That we beg leave to tender to the widow and families of our deceased Brothers our warmest sympathies in this their sad hour of trial and bereavement ; and while mourning with them in their irreparable loss, we would earnestly commend them to the watchful care and protection of Him who alone is able to bind up their broken hearts—the orphan's Father, the widow's God.

Resolved, That the Lodge room be draped in mourning for the space of three months, in respect to the memory of our departed Brothers Riddell and Coffin.

Resolved, That a copy of these Resolutions be sent to the families of the deceased, and also to the Freemasons' Monthly Magazine, in Boston, for publication.

CHARLES P. SWAIN, *Secretary Union Lodge, Nantucket, Mass.*

MASONIC CHIT CHAT.

"The Freemasons' Monthly Magazine."—The number for the present month of this high-toned conservative, and really valuable Masonic Magazine, reminds us that with it closes the twenty-first volume. While we congratulate our respected contemporary, upon the uniform regularity with which his excellent journal has during so long a period been issued; as well as upon the valuable additions it has made to the Masonic literature of our age and country, we shall, in wishing him from the bottom of our heart, continual and increasing success, do that for him which too many others, in season and out of season, do for themselves; call on every Craftman who has \$2,00 to spare, to subscribe for the Freemasons' Monthly, and enclose the same to Chas. W. Moore, Esq., Editor, Boston, Mass. Our word for it, they will not regret doing so."

[We are indebted to the kindness of our excellent Brother of the New York Saturday Courier, for the above.]

☞ We regret to learn that our Brother Maj. Ozro Miller, Master of Mountain Lodge, Shelburne Falls, in this State, died at Richmond, Va., in August last.

"The Ancient and Accepted Rite."—We have lately heard of some steps being taken by which this important branch of Masonry in the United States, shall be placed under one head,—made into one consolidation"—says the New York Despatch. We know nothing of the movement referred to, but every true friend to the Rite would rejoice at the success of any "steps," having for their object a result so important and desirable.

☞ Brother *Krumpholtz*, the principal of the Institution for the Education of Daughters of Masons at Dresden, Germany, recently died at that place. His death is a severe loss to the school.

☞ The commencement of a new volume affords a favorable opportunity to subscribe for this Magazine, of which we shall be pleased to have all Brethren so disposed, to avail themselves.

☞ The Grand Master of this State has just granted a Di-pensation for a Lodge to be held in the 43d regiment, Col. Holbrook, to be called the "McClellan Lodge." We understand that there are at least a hundred Masons in this regiment, including most of the officers.

☞ A new German Lodge, under the Grand Lodge of Hamburg, was opened at Constantinople, the last month, for the benefit of the German Brethren residing there. It is called the "Golden Horn."

☞ The Order in India seems to have attained to a Degree of popularity and prosperity, since the great rebellion there, which it had never before enjoyed. The Lodges at Calcutta, Howrah, Lucknow, &c., are all at work, and look forward to a successful season the coming winter.

☞ *The Lady's Book* for Nov. is beautifully illustrated, and should be in the hands of every lady who can afford three dollars a year for a first class Magazine, especially devoted to the improvement and edification of her sex. The frontispiece is a charming engraving, entitled "Heavenly Consolation," and this is followed by one of the taking "Fashion Plates," for which Godey has become famous. There are some thirty other embellishments and illustrations, all in keeping with the high literary character of the work. L. A. Godey, Philadelphia, is the publisher, and the talented Mrs. Sarah J. Hale the lady-editor.

A Mason must be a "peaceable subject to the civil powers, wherever he resides or works."

He must never be concerned in plots and conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must consult his health by not continuing too long from home after Lodge hours.

He must relieve a Brother, if he can, when he is in want.

He is to avoid all wrangling and quarrelling all back-biting and slander.

W. A. W. R. 1862

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

DECEMBER 1, 1862.

No. 2.

CHARITY.—CHRISTMAS.

BEFORE the appearance of our next number the good old Festival of Christmas will have come and gone. Looking forward to that holy and festive season, we have been led to think that a few words on the virtue, which of all others is the most rightly and naturally associated with "merrie Christmas," and which moreover is the leading and pervading principle of Masonry, might not be inappropriate to-day. To how few, even of the well-informed, does this word "CHARITY," convey its full and proper meaning. Most persons, on hearing or seeing the expression, not pausing to reflect, associate it at once with ideas of pecuniary relief given to the mendicant, or subscriptions handed in to the Church offertory, or to some "charitable" fund. These indeed are parts, and very good and necessary parts, of the fruits of Charity, but yet how small and insignificant are they when compared with the full, Christian meaning of the word! When the authorized Version of the Bible appeared, "Charity" was the correct and familiar representative of the Greek word, in translating which it was used, but in this, as in many other instances, time and circumstance have wrought a change in the usage of the term.

These changes in the usage of words, let us say in passing, would form a very interesting, as well as instructive subject of study. Many words, it will be found, have risen from a lower to a higher, from a more gross and material to a purer and more spiritual meaning, while others again have experienced just the opposite fate, having sunk from the elevation of a good and innocent meaning to the degradation of a bad or base one. As a familiar instance of deterioration of language, we may cite the word *Knave*, which originally was precisely the same as the German *Knabè* is

to-day, signifying boy. Then, like the Latin *puer* and French *garçon*, it was applied to a *servant-boy*, a lackey; and when this class of domestics came to be notorious, pretty early in the seventeenth century, for cunning, craft, and dishonesty, the word settled down into that low and unfavorable meaning, which we now associate with the title "Knave." Another familiar instance of a like deterioration appears in the word *villain*, which originally, derived as it was from the Latin *villa*, a country-house, meant a rustic or farm-servant. There is some dispute as to the exact way in which this word came to be degraded to so evil a meaning, but we believe it originated in the feudal pride of the Norman conquerors of England, who thus expressed their contempt for the Saxon peasants of the conquered land.

The opposite process of elevation from a lower to a higher and purer meaning has also, as we have said, been by no means inactive or inoperative in our language, but has advanced simultaneously with the progress of Christianity. As this diffusion of the Christian Faith has raised men from a lower and more earthly morality to a higher and heavenly goodness, so has the corresponding change in language exalted and purified a large number of words, causing those, which once expressed only an earthly good, to indicate a heavenly blessing. As examples of what we mean, we may adduce the word *humility*, or rather the Greek word in the original, which it was used to translate. That word conveyed to the mind of the Greek the idea of "abject meanness of spirit;" but He who, by his great and holy example, stamped the impress of honor upon the Christian grace of "Humility," at the same time raised the term which expressed it, from its low position to one of elevated dignity. The word "Angel," now always associated with thoughts of holiness and Heaven, originally meant simply a "messenger." "Paradise" was a word to be found, with some slight variation of form, in most of the Eastern or Semitic Languages, but was used to designate a "royal park" or "garden of delights," till, for the Hebrew, it was exalted in the ancient Scriptures to signify the wondrous abode of our first parents; and, for the Christian, it was raised yet higher, when the Blessed Saviour used it to express the blissful abode of faithful departed souls, in the memorable words "Verily I say unto thee, this day shalt thou be with me in Paradise." Of a like character was the change that took place in the meaning of the word *Regeneration*, a term quite familiar to the ancient Greeks, but used by them in a far lower and less spiritual sense, than that which it afterwards acquired. To the mind of the æsthetic and cultivated Greek, the idea of the "regeneration" of the Earth, under the restoring and revivifying influence of the Spring, was a familiar thing: nor less so the defining of recol-

lection, especially with the philosophers of the Pythagorean and Platonic schools, as the "regeneration" of knowledge. The Hebrew historian also, in describing the return of his countrymen from the Babylonian captivity and re-settlement in their own land under the command of Cyrus, speaks of that event as the "regeneration" of the Jewish State. But it was reserved for Christianity to give it a loftier and more spiritual meaning, utterly unknown to Jew or Gentile, Greek or Barbarian, and to designate by it a great and mysterious blessing of the Christian Faith.

To return from this digression,—which however we shall not regret having made, if it should tend to draw attention to this very instructive study of words,—*Agapè*, the Greek word for "Charity," meant, not the mere giving of alms, but "love," "good will to man," "brotherly affection." The term was familiarly and constantly used to express that close and endearing bond of affection, which united near relatives, as mother and child, brother and sister, together. What a flood of light does this fact throw upon the significance of the word, especially when combined with the expressive comment of the Apostle in those beautiful words, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. * * * And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." Not only the good old customs of our forefathers, handed down through successive generations, but also the very origin of the Festival itself, has inseparably associated the idea and practice of "Charity" with the time of Christmas. And surely the anniversary of the day when Christ came, in the exercise of his own and his Father's divinest "Charity," to bring redemption to man—the day when the Angel of the Lord uttered those words of momentous power, "Fear not; for behold! I bring you tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Surely the anniversary of that day of the Saviour's Charity—love—good-will, to fallen and disobedient man, may well waken up feelings of Charity in the heart of man towards his fellow. And with such feelings do we desire most earnestly to see this coming Christmas welcomed, for the time calls for the exercise of Charity, in all its forms, with a voice of more than ordinary

intensity and eagerness of supplication. Looking at the physical condition and wants of our Brethren—not those of our own Order alone, but of the Brotherhood of humanity in this country and community—this winter has already become to many a season of great trial and suffering. All the necessaries of life, and especially coal, so important a necessary in a New England winter, are very dear, and the means of many of the humbler classes for procuring those necessaries, are much diminished. In this direction we would urge all, who have the power, and above all our Brethren, to whom the claims of charity appeal with a peculiar force, to do what they can to relieve the distress of their less fortunate fellow-citizens, and thus enable them to enjoy something of the happiness of a “Merrie Christmas.”

For CHARITY'S sake, to the poor of the land
Your generous blessing extend,—
While need and affliction with suppliant hand
Solicit your help as a friend :
Remember the Master of these, as of us,
On earth was a brother in need,
And all that ye give to the desolate thus,
To Him do you give it indeed !

Then hasten, ye wealthy ! to bless and be blest,
By giving to God of His own :
He asks you to help the diseased and distress,
He pleads in the pang and the moan !
In vain ?—Can it be ?—Shall the Saviour in vain
Petition His pensioners thus ?
O no ! with all gladness we give Him again
What He giveth gladly to us !

There are many and very important directions in which we are called to exercise *agapè*—love—charity, to our fellow-men. In every social circle, in every family, however cultivated and refined in its tastes, and Christian in its principles, there will at times throughout each year, arise some bickering, misunderstandings, coolnesses, jealousies. It is an “*ower true tale*” that the human heart is naturally inclined to selfishness, rather than to Charity. Too truly says the poet—

How little and how lightly,
We care for one another !
How seldom and how slightly
Consider each a brother !
For all the World is every man
To his *own self* alone,
And all besides no better than
A thing he does not own !

Now Christmas, with its voice of holy joyousness, calls us to amend all

this—to come out from that dark and gloomy cavern, where sin and selfishness, like demon-gods, are keeping watch and ward over their prey, the human heart, into the bright and glorious light and freedom of Charity—Brotherly Love—Good will to Man. During the year now swiftly drawing to its close, political passions and rivalries have tended not a little throughout our land to increase and embitter the “inhumanity of man to man.” Let the coming Christmas, the Birthday Festival of the Prince of Peace, bring peace to our political as well as our social circles. Let us continue more firmly and fondly than ever to love and cherish our common country, and defend her Constitution, but let us cease from this time forth to hate one another, because we cannot agree upon exactly the same path to the equally desired end. The loftiest and truest patriotism is ever associated with the broadest and most expansive generosity, and the most complete abnegation of self and selfish narrowness of view. “Charity,” says the Apostle, “is not easily provoked, *thinketh no evil.*” There is a deep and powerful lesson in these words, warning us not to be too ready to place an evil construction on our brother’s words or acts, but rather generously and charitably to give him credit for good intentions, so long as there is no absolute proof to the contrary.

America, lately so peaceful, prosperous and happy, stands in direful need—torn and distracted as she is to-day by civil war, party strife and political division—of the healing balm of that most Christian of all Christian Graces, which, no less than Mercy,

“Droppeth, as the gentle rain from Heaven,
Upon the place beneath—which ‘is twice blessed,’
Which blesseth him that gives and him that takes.”

May He, the Great and Mighty Ruler of the Nations and the Universe, look down with a pitying eye upon our beloved country in this her hour of danger and suffering, and may He send forth his angel *Charity*, to restore peace and brotherly love to our borders, and so may Christmas dawn upon us, as it first dawned on the Eastern Shepherds keeping watch by night over their flocks, bright and joyous with the heavenly light of “Peace on Earth, good will to Men”!

FRENCH LODGE OFFICIALS.

Is there any peculiarity with respect to the officers in French Lodges?—A TRAVELLER. [Yes: both Wardens are placed in the West, according to the old English custom. There are no Deacons, but in place of them two Masters of Ceremonies who wear a scarf around the left arm. One year must elapse between each degree being taken, unless special permission is received from the Supreme Council.]

THE MASONIC (?) COLLEGE OF KENTUCKY.

EVERY Institution which has for its object the legitimate promotion of education and sound learning, whatever may be its status, from the humblest primary School to the highest and most thoroughly furnished University, has, and always has had, our hearty good wishes. Sound learning is the best friend of all virtue, and therefore justly and naturally claims, as its right, the cordial support of every true Mason. But exactly in proportion to our respect for sound learning, and for all legitimate instrumentalities for its promotion, is our contempt for, and repudiation of, educational empirics, and especially of empirical institutions, whether so innately, or made so by perversion to the advancement of the mercenary and ambitious designs of their managers. Our notice has recently been attracted to an instance of the latter kind, against which we feel that we have a special right to protest, with even more than ordinary emphasis, because it is calculated to reflect upon Masonry in the eyes of the public, as well as to bring ridicule and contempt upon the higher educational establishments of the country. Some ten years ago an effort was made by the Grand Lodge of Kentucky to develop and extend the Grammar School founded by the bequest of the late Brother Funk, (we think he was a Mason), and named after him, so as to raise it to the rank and general usefulness of a University. The attempt was a commendable one, and for a time, through the energetic exertions of the Brethren, seemed likely to become successful; but eventually the hope prove illusive, and, in brief, the whole undertaking, to use a familiar and expressive phrase, "fell through," and the Institution relapsed into its normal position of a Grammar School: a very useful and honorable position, if its requirements were faithfully and fully performed, but by no means sufficiently elevated, it would seem, to satisfy the lofty aspirations of its ambitious President, Dr. (?) "Rob Morris"! This gentleman seems to have conceived a new idea of a University, and of the Degrees which *Universities* alone are entitled to bestow. Judging from some letters and notices in the public papers which have recently fallen under our eye, this enterprising conductor of the "Lagrange College" of Kentucky, considers that the Degrees of Bachelor and Master of Arts, and Doctor of Laws, which hitherto have been granted only by regularly organized Universities, either as the result of severe examinations, or as the reward of generally acknowledged public services to the cause of literature and learning, can be just as effectually, and more easily *manufactured*, conferred, and *mailed* by himself and his assistant, the Principal of the Grammar School! Many instances have been made known to us in which the highest of these Degrees has been forwarded by post to gentlemen in this city and elsewhere, whose sur-

prize may be better imagined than described, when on opening a letter, they have been greeted with the startling intelligence from the President—*Doctor Morris*—“*I have made you an LL. D.*”! In his prospectus this one-man-University-power styles his Degree-manufactory the “Masonic” College, and on this ground alone, if there were none others, we should feel imperatively called upon to protest most decidedly against what is so eminently calculated to reflect disgrace upon the word “Masonic,” in its connection with respectable educational institutions elsewhere. Masonry does not countenance empiricism, charlatany, or any species of false pretence. Truth and honesty, no less than benevolence, are the fundamental principles of our Brotherhood, and any thing inconsistent with these principles is not Masonic, but strictly anti-masonic. So far as concerns the foundation of this Kentucky school, by the bequest of Brother Funk, it may have been Masonic in its origin; but that, as well as the other sound and honest elements in its constitution, has been lost, or completely submerged beneath a superstructure of empirical pretence and impudent assumption. We protest against such a prostitution and abuse of the honored term “Masonic;” and in behalf of the Universities and the cause of sound learning and its just rewards, we also protest, no less strongly, against this wholesale manufacture of University Degrees, and post-office conferring of them, by a second or third rate Grammar School, under the direction of a person who seems not to understand either the usages or the proprieties of a University.

In commenting on this subject the New York Saturday Courier has the following :—

“We know that some, like Br. Rohr, editor of the Triangle, (published at Brooklyn, New York,) felt on receiving an unexpected mark of distinction, as if ‘struck by lightning,’ and declined the intended honor, while others, from an excess of modesty have refused the distinguished *post-fiz.* We are also aware that others, more wise (in their own conceit) have gratefully accepted it.”

The Courier also gives the following translation from “The Bauhütte,” the organ of Masonry in Germany, for Oct. 11, 1862. We reprint it as indicating the light in which this ridiculous farce is viewed by our Brethren abroad, and as showing that the whole tendency of the thing is to bring the Order in this country into disrepute, and to expose it to the charge of being the patron and sustainer of empiricism and humbuggery, in whatever shape they may be made to assume :—

“The Faculty of the Masonic University of Kentucky,” so states the Freemasons’ (London,) Magazine, on the 5th of Aug. last “conferred, the honorary degree of A. M. on Bro. Murray Lyon, of Scotland. The letter of the President, of this University, who is no one else but the well known Rob Morris, is also published in the Freemasons’ Magazine, and states, that the above mentioned institution has ex-

isted since 1844. As is well known, Bro. Morris also grants patents for *Female Masonry*, and for a new Order of the Strict Observance. Our Brothers in England and Scotland, are in ecstasies over this *Humbug*."

VISION OF JOSEPH HOAG.

We print below a brief account of what must appear, even to the most matter of fact, or skeptical mind, a very curious and remarkable foresight of the future. Similar visions—beheld after the events foreshadowed or foreseen have taken place—are, we know, all too frequent in this spiritual age. But this of Joseph Hoag, whatever else may be thought of it, comes under no such suspicion. We have been at some pains to inquire both into the character of the man, and the time and circumstances under which publicity was first given to this vision. As regards the first, there is no doubt that he was a man of upright character, of much intelligence, and not generally prone to indulgence in flights of imagination or dreamy enthusiasm. And, as to the second and perhaps more material point, there appears to be trustworthy evidence that the "Vision" was made known by him to an extensive circle of friends and acquaintance very soon after the time named by him as the period of its occurrence. Now we are not about to enter upon any lengthened or abstruse discussion of the theory of such moral phenomena, however naturally it may be suggested by such a subject as this. We prefer presenting the facts as they stand, and leaving each reader to examine and elucidate them as he best can. Putting aside prophecy proper, as recorded in the Scriptures, few persons, who have studied history carefully and impartially, will, we think, be inclined to doubt or deny, that there have been many occasions, ancient and modern, in which, even in heathen nations, such glances into the Future have been permitted to individuals. These may doubtless, in many instances, be accounted for from the peculiar idiosyncrasy of the seer's mind, in which will generally have been found to have existed a strong vein of imagination, united—strange as that union may seem—with a more than ordinary power of deducing consequences from causes.

At the time when Hoag had this Vision there were no symptoms, visible to an ordinary eye, of any of those changes and divisions which were therein foreshadowed or predicted. There may however have been "straws upon the stream" sufficient to give some dim and vague intimations of them to a mind peculiarly constituted, or perhaps at the time in an excited or abnormal condition. Not only were there no signs of the approach of the great and terrible political convulsion and separation,

which is now spreading misery, bloodshed and death throughout our late happy and peaceful land,—nothing to indicate the memorable and bitter excitement about the “Lodges of the Freemasons,” which in 1826, “broke out in appearance like a volcano,” and “set the country in an uproar for a time,”—but, so far as we remember, the churches were at peace, nor did there appear, on the surface at least, and to the ordinary observer, any reason to anticipate that division of the Methodist, the Baptist, the Presbyterian, or, lastly, the Episcopalian churches, which has taken place within the last few years—one indeed only within the last few months—some of which doubtless tended very greatly to hasten on the political division which culminated in the cannon’s roar at Fort Sumter, and others to embitter the contest thus begun.

In this connection we would incidentally observe, that any one who will take the trouble to mark the dates of these religious disruptions, and the number of members belonging to each denomination in the South at the time, will be better able to estimate their important bearing upon the Secession movement. Here again we simply refer to facts, without entering into religious or political discussions, which would be quite foreign to the character of this Magazine. Two of the religious bodies we have named had, and have, a very large number of members, and of eloquent and able ministers in the South : and when these determined, after mature thought and protracted deliberation, to sever their connection with the sister churches of the North—as they did some years before the breaking out of the Rebellion—it requires but little knowledge of human nature, or of the mighty influence which religious enthusiasm exercises over the hearts and passions of men, to understand how powerful an impulse such a division would give to the onward and downward course of Secession sentiment in the South. We have not seen in any of the articles or works that have appeared in reference to the Rebellion, more than a mere passing notice given to this subject ; and yet it is, we believe, an exceedingly important one : nor will any history of this unhappy Civil War, and its causes, be at all complete which shall fail to make a careful analysis of this religious element of the quarrel.

To return to Joseph Hoag and his “Vision,” it will be seen that in this trance, or whatever condition it may be deemed, he certainly did foresee—however it might be “as through a glass darkly,”—those divisions and troubles in Church and State, with the realities of which our own time has become so sadly familiar. The subject is at least a strange and striking one ; and, though our limits prevent us from analyzing the mental or psychological phenomena, the simple details of the facts will be sufficient to stimulate the minds of our readers to the examination of them :—

THE VISION.

[Joseph Hoag's parents were Presbyterians, who endeavored to educate their children in accordance with their tenets; but he early became a Member of the Religious Society of Friends, and, in process of time, an acknowledged Minister, in which capacity he travelled extensively. He and his wife (Huldah, who was also a Minister,) were the parents of a large family, all of whom became Ministers. Joseph was born in the year 1762, and resided, in early life, in the wilderness part of N. York, where he experienced many hardships: he afterwards removed to Vermont, and there died in 1846. Though the following vision was not much known until recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.]

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from Heaven, saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the People of the Forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine: it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Freemasons: it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses: I saw them take property from Friends.* I was amazed at beholding all this; and I heard a voice proclaiming: "This power shall not always stand; but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa: the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years,—until it became such a burden that, for my own relief, I have written it.

*These predictions are improbable enough, to say the least of them.

GRAND LODGE OF ILLINOIS AND THE
"CONSERVATORS."

The Grand Lodge of Illinois held its last Annual Communication at Springfield, on the 7th October last. The attendance was unusually large, there being present, besides the Grand Officers, and Permanent Members, (43,) 233 Masters, 42 Senior Wardens, 21 Junior Wardens, and 58 Proxies. Seven Past Grand Masters were present. "Members of the Legislature, farmers, sheriffs, and clerks, doctors, lawyers, preachers, surgeons, county judges, post-masters, schoolmen, and men of note in every quarter of the State, mingled in the vast throng," says our Brother Reynolds, the Grand Secretary, in his excellent little "Trowel," to which paper we are indebted for the following brief summary of the proceedings:—

From the Address of the Grand Master it appears that Dispensations have been granted during the past year for new Lodges at Galesburg, Ash Grove, Chambersburg, Shabbona, Secor, Dwight, Aroma, and Belleville; the two latter hold over; the others, together with Middleton Lodge, received Charters.

Military Dispensations were granted as follows:—

In the 9th regt., to Dick Oglesby Lodge, W. D. Craig, Master.

In the 6th Cavalry regt., to Gov. Yates Lodge, Maj. John N. Niglas, Master.

In the 2d Artillery regt., to Halleck Lodge, Lt. E. H. Smith, Master.

In the 40th regt., to Egyptian Lodge, Capt. A. F. Taylor, Master.

In the 60th regt., to Douglas Lodge, Col. S. C. Toler, Master.

The Dispensations will remain in force during the war.

The Report on Masonic Correspondence is from the ready and polished pen of Past Grand Master Hibberd. We shall publish extracts from it hereafter. *It repudiates the course taken by the Chief Conservator, and was unanimously adopted.*

Br. Sylvester Stevens, from the Committee on Chartered Lodges, presented the most complete and carefully arranged tabular statement ever presented to the Grand Lodge. It embraced the Returns of 313 Lodges, so arranged as to show the amount of dues paid, the condition of the membership, the gain and loss, and the state of the work. The Report embraces in round numbers 12,800 members. Seven Lodges since returned, show a membership of 230, and fifteen Lodges not returned have at least three hundred more. The Lodges U. D. have 122 members, making a sum total of 13,442, and an increase of 307 members.

The Report on Chartered Lodges also shows nearly 1,200 initiations, and that of the Committee on Lodges U. D., 65. The other 22 Lodges will probably make the number equal to 1,300, being a small increase over the initiations of last year.

A series of resolutions were then introduced by Past Grand Master Buck, in relation to Conservatism, Keys, Work, and the duty of the Grand Lodge in relation thereto.*

The resolutions were seconded by our first Past Grand Master Jonas, in a speech of great length, power, humor and argument, carrying conviction to every

*The Morris Conservators.

unbiassed mind. The veteran Grand Master of Kentucky and Illinois, stands as in by-gone days, the first among his equals.

He was followed by Dr. Cook, of Chicago, in opposition to the resolutions and in defence of the Conservators.

Bro. Hay, of Carmi, revealed the doings of the Chief Conservator, and confirmed all that had been stated in the Trowel.

He was followed by Bro. H. P. H. Bromwell, in a candid and eloquent speech, appealing to the Conservators, in which he brought them direct to the bar of conscience. It was a powerful argument and a splendid appeal.

Dr. Foster, of Loda, made a strong, clear speech, showing how unequal and unfair the whole thing was, which met a hearty response from the Brethren.

The Conservators were present in force. They had the advantage of official position, and the committees were framed to favor them. But to meet this, there was present an array of Past Grand and Dep. G. Masters, of talent, scholarship, and Masonic fidelity, never before equalled in Illinois.

Bro. Luckey presented a paper signed by several members of the Conservator's association, withdrawing from the same, which was placed in the hands of the G. Master for the purpose of receiving the signatures of such as were not present, to be published with the proceedings of the Grand Lodge.

Past G. M. Buck then withdrew his resolution, and offered the following, which was unanimously adopted:—

Resolved, That the Grand Lodge has never directly or indirectly authorized the publication of any part of the Work of Masonry, or pretended key to the same, and that the publication or dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore, is contrary to our obligations as Masons.

With a very few exceptions, the settlement of the questions which have disturbed the Craft in Illinois for a year past, was most heartily concurred in, and not a few wept tears of joy, while hand clasped hand, and every Masonic heart beat in unison. The storm-cloud had burst, the sunlight of peace shone upon the Grand Lodge, and Brotherly love once again prevailed.

Now let loyalty prevail and discord cease; adhere to the good old ways of the founders and builders of our Grand Lodge, and love and live as Brethren.

At the afternoon session, the following elections took place:—

F. M. Blair, of Paris, Grand Master; John C. Baker, D. G. M.; J. R. Gorin, S. G. W.; Jas. C. Luckey, J. G. W.; J. R. Mack, G. Treas.; H. G. Reynolds, of Springfield, G. Sec.; Rev. N. E. Cobleigh, G. Chap.; H. P. H. Bromwell, G. Orator; A. R. Robinson, G. Tyler.

We congratulate our respected contemporary, Grand Secretary Reynolds, on the ample success of his efforts against the most extraordinary combination to overthrow the authority of the Grand Lodges and revolutionize the government and ritual of the Order in this country, to be found in the history of Masonry. So far as his own State is concerned, his triumph is complete, and the "Conservators," as they have been inappropriately called, will doubtless return to their allegiance, and be careful how they again allow themselves to be misled by mountebanks and empirics.

GRAND LODGE OF WISCONSIN.

THE above Grand Lodge held an Annual Communication at Milwaukee, in June last. The attendance was not large, though a constitutional number of Lodges were represented. The business of the session was opened by the Grand Master, in a practical and well prepared Address, presenting an interesting summary of his official acts during the past year, from which we extract the following items:—

SUSPENSION OF A LODGE.

This was for an abuse of its privileges and a misapplication of its funds, connected with a manifest determination to break up the Lodge, without complying with the requirements of the Grand Lodge. The Grand Master says—

Believing that the conduct of these Brethren was so grossly unmasonic, that I had, as Grand Master, no other course to pursue, I proceeded, after plainly stating to them my unqualified disapprobation of their conduct, to arrest the Charter of said Lodge, and suspended the W. M., Wardens, and all the members of the Lodge, until the matter could be duly considered and proper action taken in the premises, by this Grand Lodge.

DISPENSATIONS.

I have received numerous applications from different Lodges, during the past year, for Dispensations to enable them forthwith to ballot for, and, if elected, to confer the several degrees in Masonry upon those of our patriotic fellow-citizens who had enrolled themselves in the army of our country. However ungracious the refusal may seem, I have been compelled, from a sense of duty, to refuse all such applications.

The fact that such applicants had neglected to make their applications until they were about to be placed in positions of unusual danger, did not furnish conclusive evidence to my mind, that they were uninfluenced by unworthy motives in offering themselves as candidates for Masonry.

The applicants having neglected to take the proper steps to become Masons prior to their enlistment, are alone chargeable with such neglect, and have no right to complain because the necessary safe-guards which we have deemed proper to throw around our Institution, were not set aside for their benefit.

It is true, that there may be isolated cases, in which this rigid rule might be relaxed; but at this time, to favor some and reject others, would be considered at least invidious.

When the first degree has been conferred upon a candidate, I have not hesitated to grant a Dispensation, authorizing the Lodge to ballot for the advancement of the Brother at special meetings of the Lodge, and if a favorable ballot should result, to forthwith confer the succeeding degree, provided the Brother is able creditably to comply with Sec. 24 of Art. 18 of the Constitution, but not otherwise.

The following are my reasons for insisting upon a strict compliance with the Constitution to which I refer.

When a person applies for admission into our Order, he does so with the expectation of receiving all the rights and benefits appertaining thereto; and in case he is admitted, is justly entitled to the same.

But unless he becomes thoroughly conversant with the lectures of the several degrees, he would be unable to make himself known as a Mason, and consequently, would be deprived of those very benefits which he sought to secure. The Lodge, in consenting to confer the degrees upon him, enters upon an engagement to afford him this information, and for so doing, receives the Constitutional fee, and unless the necessary instruction is imparted, the Lodge has failed to do its duty, and the candidate is deprived of that to which he is justly entitled.

The proceedings of the Body were wholly of a local nature, and indicate a good degree of prosperity in the Lodges under the jurisdiction, numbering about one hundred and twenty.

GENERAL GRAND CHAPTER.

THE following official notice was intended to have been issued some months since, but was entrusted for publication to a "paroled prisoner, an officer captured at James' Island, S. C., and also a Brother. Instead however of forwarding it immediately to its address on his arrival North, the person to whom it was entrusted carried it with him to Illinois, where he belonged, and only a few days since forwarded it to its destination. The proclamation is as follows, and the G. G. H. Priest requests the Masonic Press should publish it.

GENERAL GRAND CHAPTER OF THE UNITED STATES.

*Office of the General Grand High Priest,
Charleston, S. C., 10th August, 1862. }*

Whereas, in consequence of the condition of the country, it is in my opinion impossible that the Triennial meeting of the General Grand Chapter, which was appointed to have been holden on the 10th Sept. 1862, at the city of Memphis, can be holden at that time and place; therefore by virtue of the powers in me vested by the first section of the first paragraph of the General Grand Constitution, I do hereby 'change the said time of Meeting to some subsequent time,' of which subsequent time due notice shall be given to the officers and members.

ALBERT G. MACKAY,
G. Grand High Priest."

A CHINESE VISITOR.

FREEMASONRY is an expansive institution. At the meeting of the Grand Lodge in Trenton, a travelling card was handed in inscribed with the name of the visiting Brother. The officers scanned it up and down, down and up, crosswise and obliquely, but no intelligible revelation would it make of the patronymic of its bearer. The surmise was that a chicken had stepped into an ink pot and tracked the paper. It happened that a Brother who was learned in Oriental Calligraphy, detected "celestial marks" upon it, and it turned out that a John Chinaman was at the door desiring to work his way in. This he readily effected, and exemplified the comprehensiveness of the fraternal embrace of the Order, greatly to the satisfaction of the members—*Jersey City Sentinel.*

ROMA—AMOR.

THE following exquisite piece of mental imagery is from the pen of a German Brother Seydel, and conveys a world of reflection to the Freemasons of the present day. In the earlier and purer days of the church of Rome, the society of Freemasons, not only as builders, but worshippers of the true God, received the protection and encouragement of the Romanist Christians; and to their skill and knowledge of architecture, and the arts, are to be credited most of the proudest structures which now adorn Europe. But while Masonry maintained its purity and faltered not in the faith of its founders, the church of Rome became corrupt, and fearing the influences of the pure and liberal teachings of the former, became its most powerful opponent, and even went so far as to inflict the tortures of the Inquisition on those of the Fraternity who continued to practice their rites and ceremonies, occasionally endeavoring to prevent the spread of Masonic principles by issuing Bulls of excommunication against such members of the Romish church as should enter our Lodges, and there behold the true light of revealed religion. Masonry, however, has not been crushed, while Rome is tottering. Hear our German Brother:—'In centuries long past, a mighty nation essayed to unite the world under its single and powerful sway, and ROMA, the mistress of the world, sat triumphant on the Seven hills of her Eternal City. Again, at a later period, the nations of Europe, poured forth their countless thousands to redeem the sacred shrine from Paynim hands, and again it was the proud name of ROMA which assisted them in their efforts. All these have passed away: but now in the nineteenth century, behold again a mighty army united in labor and love; joyously and confidently bearing aloft the same old banner of Unity, but now by favoring-gales reversed, so that the whole world may read and understand that the name of that which now unites us, is AMOR; that to it, the Master of gods and men, do we look for guidance on our way to the conquest of that holy sepulchre from which that better part of man which must survive the grave, shall be raised to new and eternal life, and enter into his banqueting-house whose banner over us is Love.'—*N. Y. Courier.*

THE REBELLION.

WHILE we have been peaceably pursuing our labor in our respective Lodges, many of our Brethren during the last eight months have left their homes to engage in the bloody conflict of sustaining the Union and our National Flag against the deadly enemies of our country. They have been exposed to the hardships and trials of a camp life, and have met the enemy face to face. Notwithstanding, our armies and fleets have poured showers of iron hail into the ranks of our enemies and into their forts, and although God was pleased to give us victory over them—for whoever sides with God, is sure to be victorious—yet it becomes us to offer fervent prayer to the King of Kings, the God of armies, that wars may cease, peace be restored, and we become again a happy nation, "that people whose God is the Lord."—*Ad. of G. M. of Vt.*

THE MASONIC TROWEL.

We are gratified to learn that this excellent Masonic periodical, published at Springfield, Ill., by R. W. Brother H. G. Reynolds, Grand Secretary, is meeting with the success and encouragement to which the ability and zeal of its estimable editor eminently entitle it. We rejoice at this the more, and mainly, for the reason that the paper is entirely conservative in its character, and well calculated to improve and strengthen the minds of the Brethren among whom it may circulate, in their reverence for the established laws, usages and customs of Masonry, as they have come down to us from all time; and on the preservation of which, free from innovation and alteration, the distinctive character and perpetuity of the Order depend. Our Brother gives the following notice in his last number:—

Henceforth we shall edit our Judicial Department ourself. As we intend to double the size of our paper at the commencement of the next volume, we shall pay close attention to matters of law, usage, and regulations.

The Brethren and Lodges are invited to write us freely, and we shall answer them freely, considerately and carefully in these columns.

The six most noted Masonic jurists in America, are Brothers Moore of Boston, English of Arkansas, Hubbard of Columbus, Dove of Virginia, Lewis of New York, and Mackey of South Carolina. Three of these are Grand Secretaries, and three are Past Grand Masters and eminent Lawyers.

Of these, Bro. Moore of Boston, a Grand Secretary, is the safest. We have been active in all the workings of Masonry for fifteen years and think we can advise for the good of the Craft without the intervention of authority, even though we are but an humble officer. So Brethren, do as you did—write freely, and freely will we answer. For our answers, none will be responsible but ourself.

MASONIC HALL AT RIO JANEIRO.

THE Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal, in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand milreis, was advanced by two wealthy members of the craft, while the superintendence of the undertaking was entrusted to Bro. John Clemento Pereira, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of fifty milreis each. These shares could only be owned by members of the Grand Orient, or their inferior Lodges, and in the case of the death of a shareholder, the heirs or creditors received an equivalent for their portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French Rite, also one for a Master's Lodge, a Banquet Hall, Audience and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary, with his clerks.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 22.]

LET us now turn to the actual organization and system of the Fraternity of Stone-masons, as it existed during the Middle Ages. In every place where the Master was engaged in the construction of a building, a large number of workmen were gathered together, and these sworn brother-masons constituted a "*confraternitas*," to which amateurs were likewise admitted, provided they complied with the necessary obligations, and submitted to the general regulations of the craft. Among the privileges of these amateurs, was the right of participating in the administration of justice, (according to ancient usage,) in the choice of the officers, at the banquets and feasts, and in good works. At the head of the Fraternity there was, in accordance with ancient custom, a presiding Master, annually elected by the craft, who settled all disputes "according to the usage of the craft and law of the stone-work," (*nach Handwerks-brauch und Steinwerks-recht.*) The great body of the craft, the brethren, were on terms of perfect equality. The Fellow-craft was bound to instruct his younger brethren in the art, without pay or compensation; to impart to them all that he had himself acquired, and this knowledge was only imparted to those who had been received and acknowledged as Brethren. Once a month an assembly was held, at which the affairs of the Fraternity were discussed; those who had offended against the rules and regulations were tried and punished, and the proceedings concluded with a feast or banquet. The principal feasts of the Stone-masons, were held on the days of St. John the Baptist, and of the "four crowned martyrs," the special patron Saints of the association. When the apprentice had finished his time of service, had duly performed his tour of travel, and had been regularly announced to the Lodge, as being of good report, he was then received, after paying the usual fee and contracting an obligation of obedience and secrecy. Besides these monthly meetings, each Haupt-Hütte held at least one special assembly every year, which was termed *Haupt-Gedinge*, or *hohe Morgensprache*.⁽¹⁾

In later years, when the Masters had begun to exclude the Fellow-crafts from their meetings, they held four "*Hauptquartale*," or quarterly assemblies every year, a custom which afterwards passed over into England; and was the origin of the "Quarterly Communications" of the Grand Lodge of England. The Fellow-crafts continued to hold their monthly meetings, at which, and also at their receptions of members, they retained a portion of the ancient usages and ceremonies of the original Fraternity.

The assemblies were invariably opened and closed with a catechism or dialogue, between the Master and his assistants. This was a peculiarly German custom and is to be found not only among the various crafts, but also in the ceremonies of the Courts of Justice, the *Vehme Gerichte*, &c. As long as the Lodges continued in a flourishing condition, it was customary to impart the secret doctrine to the new Brother, only when he had been duly received into the Fraternity, that is, after he had served his apprenticeship, and duly performed his travels. He was then instructed in the symbolism and allegories of ecclesiastical architecture, and in the

secre meaning of the architectonical embellishments. He then also learnt how to construct plans for himself, in accordance with the rules of their art, in order to qualify himself as a Master.

The German style of architecture, with its ancient symbolism, maintained its position in the old German Lodges until the period of the Reformation. At this time, however, it had already commenced to decay, and the assemblies had less in view the progress and improvement of their art, than the mere maintenance of their peculiar ceremonies and customs, and the adjustment of affairs over which they still possessed exclusive jurisdiction. What they had already learned was indeed preserved, but they made no progress, and this, in itself, was a step backwards. After the Reformation, when church-building ceased almost entirely, and the meaning of the symbolism was less generally understood, the Stone-masons gradually degenerated to the level of ordinary workmen. So, also, in the course of time, the ceremonial, now no longer understood, gradually assumed the form of that of the other trades, and lost its peculiar significance, the more so, as in many places the Stone-masons joined the guilds of ordinary Masons. This was not so much the case in England as in Germany; in the former country, although they also gradually degenerated, and became ordinary guilds, or companies, yet they always retained their ancient ceremonies, so that at the period of the establishment of our present system of Freemasonry, *these [were still practised, and only required a different explanation.*

The German Stone-masons, on their separation from the cloisters, very naturally retained the peculiar ceremonial which had been the custom of the monastic lodges; and thus we find that their ritual of reception was a close imitation of the initiation formerly practised in the Order of Benedictines.⁽²⁾ The Fellow-Craft who had served his proper time as an Apprentice, and had been declared free, if desirous of being admitted into the Fraternity, was required, as in other guilds and companies, to furnish proofs of his honorable and legitimate birth, and good character. It must be borne in mind, that there were certain classes whose occupation was considered dishonorable, and their children were ineligible as members of a guild. The Statutes expressly required that the candidate should be free-born, of unblemished reputation, and sound both of body and mind. The Fellow-Craft at once received a distinctive *mark*, which he was obliged to place on all his work. The Brother who proposed him for membership was at the same time required to vouch for him.

On the appointed day the candidate repaired to the house or inn, where the assemblies of the craft were held, and where the guild-chamber had been prepared for his reception. The Brethren having laid aside their arms, the Lodge room being a place dedicated to peace, were then admitted, and the Master proceeded to open the assembly with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a Brother to prepare him in due and ancient form, for the ceremony. The candidate, in accordance with the custom of ancient pagan times, assumed the character and appearance of a suppliant, he was divested of his weapons and other metallic substances, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door

of the chamber, which was opened to him on his applying in the prescribed manner. The Warden, or *Parlirer*, conducted him to the Master, who caused him to kneel, and repeated a prayer, after which he was led around the chamber and back again to the door, where being placed with his feet at right angles, he was taught to advance to the Master by regular steps. On a table before the Master was placed the open Bible, on which, the candidate swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the craft. The bandage was then removed from his eyes, the three great Lights were explained to him, he was invested with a new apron, and the pass-word was communicated to him. The salute, (*Gruss*,) and the token (*Handschenk*,) he had already received at the time when he sat out upon his travels, after having duly served as an Apprentice. His proper place in the guild-chamber, or Lodge, was then assigned to him.

If a Fellow-Craft, during his travels, desired to visit a Lodge for assistance or employment, he first applied with the customary knocks, and on being admitted, at once advanced to the Master, or, in his absence, the *Parlirer*, (whose duty it was to accost all strange Brethren,) with the three regular steps. During the examination of the stranger, which was conducted in the form of a catechism, or lecture, the other Fellow-Crafts stood by, their feet forming the angle of a square. After having asked whether any one present had anything to say, the Master closed the examination with the usual Stone-mason's knocks.⁽³⁾

At the banquet, which invariably succeeded the initiation and which was opened and closed with prayer, the Master drank a toast in honor of the new Brother, out of the drinking-cup of the Fraternity, (the *Willkommen*,) to which he replied by drinking prosperity to the Brotherhood. This toast was always, and still is, performed among the German guilds, in three cadences or motions,—the cup being first grasped, using a glove or handkerchief,—then the lid or cover was raised,—and lastly it was carried to the lips; the cup was emptied by three separate draughts,—and with three motions it was replaced on the table.

Besides these ancient customs which we have described, the Stone-masons received from the monastic lodges, a secret architectural doctrine and mystic science of numbers, which they constantly employed in their art of building, and subsequently developed to a further extent. The numbers 3, 5, 7, and 9, were deemed particularly sacred,—so, also, were the colors of gold, blue and white, the two former having a symbolic reference to their art, and the latter to their secret association. A favorite symbol of the Fraternity, was the "interlaced cord," frequently represented as an ornament over the portals of religious edifices. Their most expressive and peculiar symbols, however, were the compasses, square, stone-hammer or gavel, and rule, all of which had a moral signification in their Lodges. As in the church, the priest had his station in the East,—so in the Lodge the Master was placed in the East; the Wardens stood in the West, their faces turned towards the East. These three officers symbolically represented the three pillars of the Lodge, (*Wisdom, Strength, and Beauty*,) and were the representatives of the Fraternity.⁽⁴⁾

As far as concerns the symbolization of Masonic working tools,—this

custom proceeded not merely from the character of the age, but was also suggested by previous example, for the Stone-masons were by no means the first to symbolize the implements of the craft. But the Masons, more than any other guild, had a peculiar motive for attaching a higher value to their tools and implements, and to the technical language and materials of their art, with which they combined the idea of a spiritual building, because they had devoted themselves to a high and holy vocation. By the erection of magnificent houses of God, the Master Stone-mason, not only immortalized his own name, but also contributed to the glorification of the Most High, to the dissemination of Christian knowledge, and to the vivification of Christian virtue and piety.

Numerous indications of their secret confraternity and of their peculiar symbolism, as well as of their religious views, which were at all times opposed to the prevailing corruption of morals of the clergy, and not unfrequently to the orthodox ecclesiastical doctrines, are to be found on almost all the ancient German works of Architecture. Thus, in the church of St. Sebaldus, at Nurnberg, is a carving in stone, representing a nun in the embrace of a monk. In one of the upper corridors of the Strasburg Cathedral, fronting the chancel, is a sculptured representation of a procession; first comes a bear, supporting the cross, then follows a hog and a goat, bearing a sleeping fox as a holy relic. Behind the bear is a bitch, and a wolf carrying a burning taper. An ass engaged in reading mass, at an altar, completes the caricature. In the Cathedral of Wurzburg, are the two celebrated pillars, B. and J., in imitation of those which stood in the porch of the Solomonian Temple, and which are over four hundred years old. In the church at Doberan, in Mecklenburg, we find several double triangles placed in conspicuous positions, three vine leaves interlaced with a twisted cord, and many allusions to the mystic numbers. Here also is an altar-piece, in a good state of preservation, which gives a curious idea of the religious views of the architect. In the foreground are represented several priests turning a mill, in which the dogmas of the church are being prepared. Above them is the Virgin and infant Jesus with the Blazing Star. Below is the Last Supper, at which the Apostles are represented in positions familiar to all Freemasons. In another gothic edifice is a satirical caricature of the immaculate conception. In the cathedral of Brandenburg, is to be seen a fox in priestly robes, preaching to a flock of geese, and in the Munster, at Berne, is a painting of the Last Judgment, with a Pope prominently figuring among the damned. These satirical representations are termed the "*Wahrzeichen*" of the German Stone-masons.

The Corporation of Builders existed during the most flourishing period of the Orthodox church, and at a time when the Papacy was apparently in the zenith of its power. The latter, however, at this time had to contend with a widely spread enlightenment and against the efforts of many so-called heretical, gnostic-manichæan sects, who based their opinions partly on the primitive ideas of Christianity. Such were the Catharists, Albigenses, Waldenses, &c. The initiated and adherents of these sects travelled through all Europe, formed new communities and made many proselytes, not only among the nobles, freemen, burghers and tradesmen, but even among the monks, abbots and bishops of the church. At this

time too, reason was silently and secretly preparing to assert its sway and to maintain the light of truth in the midst of surrounding darkness. Ban, interdict and stake, were alike ineffectual in preventing its progress. The German Masons were certainly no strangers to these reformatory efforts, and there is scarcely a doubt that some, at least secretly, participated in the movement; the "Wahrzeichen" we have described furnishing ample testimony of the fact. The Masons, by reason of the nature of their art, were continually brought into contact with all classes and conditions of men; they had a personal knowledge of the nature of the Church, and well knew the degeneracy of the Clergy. They far surpassed their contemporaries in general knowledge and education; and in their travels, not confined to Europe alone, but frequently extending to the far East, they became acquainted with widely differing religious views, and gained a clearer conception of the idea of Christianity. Furthermore, they had learnt to practise toleration, and their Lodges became a sure refuge for those who were persecuted for opinion's sake, by a religious fanaticism. All who were good and true, and well learned in the art, were received among them, and were protected from the persecutions of the Church.⁽⁵⁾

The progress of the Reformation dealt a severe blow to the Fraternity of German Stone-masons.⁽⁶⁾ As it spread, fewer churches were erected, and the builders were thrown out of employment. Then came the thirty years' War, during which time all building was at a stand. In 1691, Strasburg fell into the hands of the French, and the German Princes, who had been so often deceived by the intrigues of Louis XIV., jealous of his power, sought, by every possible means, to circumscribe his influence in Germany. Their attention must necessarily have been attracted to a community like that of the Masons, the members of which dispersed throughout all Germany, and bound to one another by the closest ties, still owed obedience to the mother Lodge of Strasburg, now under French Jurisdiction. By a decree of the Imperial Diet, March 16th, 1707, all connection of the German Stone-masons with the Haupt-Hütte of Strasburg was formally interdicted. The establishment of a National Haupt-Hütte, for Germany, was never brought about, and dissensions arose among the separate Lodges of the country. In consequence of these difficulties, as well as of numerous complaints concerning abuses which had gradually crept into the Craft, the Imperial Edict of Aug. 16th, 1731, abolished all Haupt-Hütten, as such, and did away with all distinction between Grand and Subordinate Lodges; transferring to the government alone the adjudication of all disputes between the guilds, or crafts. It was also ordained that all distinction between the Salute-masons, (Grussmaurer,) and the Letter-masons, (Briefmaurer,) should thenceforth be dropped, and that for the future no new Master should be sworn to conceal the secrets of the Craft. Nevertheless, the association was still secretly continued, and retained the old distinction between the Gruss and Brief-maurer, their own administration of justice and their subordination to the Haupt-Hütten.

In France, the Building Associations flourished for a time, but gradually declined, and in the beginning of the 16th century, united with the city Guilds or Corporations. They were finally abolished by Francis I. in 1539.⁽⁷⁾ The last legislative assembly of the German Stone-masons took place in the year 1568. Much light has been thrown upon the old tradi-

tions, during the last few years. Reichensperger lately discovered at Treves, the Guild-chest of the Stone-masons' Guild, which contained many valuable manuscripts, one of which dates back to the 30th Oct., 1397. In the city library of Treves is still preserved the record book of the Stone-masons' Court, embracing a period of years from 1670 to 1721, and containing much interesting information concerning the inner life of the craft.

At the present day there are no authentic documents in existence which refer to the organization of the German Stone-masons' Fraternity during its most flourishing period. It was only when the ancient forms had already begun to decay, when the taste for forming leagues and confederacies was on the wane, and when the understanding of the ancient rituals and the old discipline had begun to die away, that the Masons felt the necessity of preventing still further decay, by re-establishing the ancient land-marks, by excluding all foreign elements from the craft, and by compelling the Stone-masons to belong to the Guild. For this purpose, they assembled together in the year 1459, and resolved to renew and revise their ancient Constitutions and Statutes.

These Statutes, which are undoubtedly based on the ancient customs of the craft, were discussed and agreed on at two assemblies of Masters and Fellows, held "in the manner of a Chapter," (in *Kapitelsweise*); the first at Regensburg, on Easter-day, 1459, and the second, some time afterwards at Strasburg, when the new Regulations were definitively settled and adopted. They breathe throughout the spirit of the German Imperial Constitution, and are evidently a renewal of the ancient laws of the Fraternity.

The expression "*in Kapitelsweise*," which is used by no other Guild, is derived from the Convent meetings of the Benedictine monks, which were termed "*Capitula*," or Chapters. We find, also, in the old English Constitutions, and in the Act of Parliament of Henry VI., the meetings of the Masons termed "Chapters, Congregations, Assemblies, and Chambers."

All the precepts of these Statutes, which were kept secret from strangers, and which were read in the Lodges, at least once a year, refer to the moral obligations of the Brethren among one another and towards strangers, and breathe throughout a spirit of brotherly love, strict integrity and morality.

This important document was first published from a certified manuscript of the Haupt-Hütte, of Strasburg, in Heldmann's "*Drei ältesten geschichtlichen Denkmalen der deutschen Freimaurer-Bruderschaft, Aaran, 1819*," then in Krause's "*Drei Kunsturkunden*," and in Heideloff's "*Bauhütte des Mittelalters, Nurnberg, 1844*." Kloss also published them in his "*Freimaurerei in ihrer Wahren Bedeutung*," in which he has carefully collated and compared them with the English Constitutions. Fallon and Keller have also given us copious extracts from them. An English translation, by the "Latomia Society," will be found in the "*Masonic Eclectic*," vol. 1, No. 1.

These Statutes were repeatedly confirmed by the German Emperors, (*) first by Maximilian I., in 1498, and subsequently by his successors. It is worthy of note, that this document bears a date but little later than that of the "Ancient Poem," of Halliwell, and that both contain almost precisely the same regulations, although somewhat differently arranged.

The "Revised Statutes of 1463," contain a repetition of those of 1459, with a few necessary additional regulations. The religious instruction, and the allusion to the "four crowned martyrs," (*quatuor coronati*),(⁹) contained in the latter, are omitted in the Statutes of 1463.

A comparison of the Strasburg Constitutions of 1459, with the Ancient Constitutions of the English Masons, will convince the most sceptical, that the German "Steinmetzen" and the English Freemasons were members of one and the same fraternity; having the same laws, customs and usages, and springing from the same source. If further proof is wanted, it will be found in the concluding portion of Halliwell's "Ancient Poem," entitled "*Ars quatuor coronatorum*." What are these "holy martyres fowre," but the "*hieligen vier gekronten*," (the four holy crowned martyrs),—the patron Saints of the German Stone-masons? Kloss gives us a German translation of this legend, which is to be found in the *Breviarum Romanum*, 1474; the *Breviarum Spirense*, 1478; the *Breviarum Ord. Hierosol.*, 1495, and the *Brev. Ultrajectense Venet.*, 1497.

[To be Continued.]

NOTES.

1. Heldmann's *Drei gesch. Denkmalen*, &c.
2. Fallon, *Mysterien der Freimaurer*.
3. Fallon, *Mysterien*, &c. Findel, *Geschichte der Freimaurerei*.
4. Winzer, *Die Bruderschaften des Mittelalters*.
5. Findel, *Gesch. d. Freimaurerei*.
6. Heldmann, *Drei gesch. Denkmal*. p. 337.
7. Rébold, *Historie gen*. p. 76.
8. See Heideloff, Fallon and Kloss, who give copies of the confirmations.
9. Kloss, *Freimaurerei in ihrer Wahren Bedeutung*, p. 257.

RELIQUES OF WASHINGTON.

"IN the Masonic Hall in the city of Alexandria, State of Virginia, preserved with more than religious veneration and care, are to be found the following articles, the property of Alexandria Washington Lodge, No. 22.

"A charter granted by Edmund Randolph, 'Governor of Virginia and Grand Master of Masons,' to our well-beloved Brother, George Washington, &c. A. Master's apron, a present from Madame Lafayette by the hand of her husband, the Marquis, to General Washington. This was shown to General Lafayette, and also the box which contained it (now in the Lodge), on his last visit to this country. The recollections of the man, the husband, the Mason, overcame the soldier, and tears flowed down his furrowed cheeks.

"A piece of cloth from the coat worn by General Braddock at his death. The pocket compass carried by General Washington on his visit to Fort Pitt. The boot strap worn by Gen. Washington at Braddock's defeat. Washington's spurs. A button from his coat. A piece of Washington's coffin, and cloth that covered the same. A part of the tent that he used on the field. A pocket-knife, presented to him by his mother when he was twelve years of age and which was in his possession fifty-six years. His wedding gloves, and one that he wore when mourning the death of his mother. Two manuscript letters, one of which proves his attachment to Masonry. Various medals. The arm chair in which he sat as Master of the Lodge."

"BY THEIR FRUITS YE SHALL KNOW
THEM."

MASONRY like every other Institution, should be judged of by its actual fruits. For this we have a divine warrant. The Saviour himself has laid down the unerring test, "By their fruits ye shall know them." "A good tree bringeth forth good fruit, and a corrupt tree evil fruit." Now what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles of civil and religious and constitutional liberty? Have they not with others freely sacrificed their treasure and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in the various religious denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners, and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for his infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry approximates the practical operation of our holy religion, for "pure religion and undefiled before God is this; to visit the widow and fatherless in affliction and to keep yourself unspotted from the world."

A WORD OF CAUTION.

CRAFT Masonry in my opinion, never stood so high in the estimation of thinking men, as it does this day. Our Lodges are fast filling up with eminent young men, who will do honor to the Order. Even men in middle life have recently manifested an ardent desire to be known and acknowledged among the fraternity of Free and Accepted Masons.

Notwithstanding so many are seeking to gain admission into our Order, yet it becomes all our Lodges to be exceedingly cautious whom they admit.

We cannot be too careful in investigating the characters of those who apply for admission. It is far better for a Lodge to reject two worthy applicants than to admit one who will do dishonor to the Craft.

Then Brethren let us strictly adhere to the principles taught us by our beloved fathers, steadily pursuing the path they trod, following the excellent examples they left us, looking unto the Supreme Architect of the Universe, for help and assistance, so that when we shall be called from labor on earth, we may be prepared to partake of divine refreshments on high.—*G. M. Vermont.*

DEATH OF THE SON OF BURNS'S "SOUTER JOHNNY."

Not many weeks have elapsed since we chronicled the death of the "wee Curlie John" of the dedication addressed by Burns to his early benefactor, Bro. Gavin Hamilton, of Mauchline. We are now called upon to record the removal of another "old-time Freemason," himself a contemporary of Burns, and the son of one of the principal characters depicted in that inimitable "Tale" in which the poet has immortalized "Kirk Alloway" and other places passed by

"* * * * honest Tam o' Shanter,
As he frae Ayr ae nicht did canter."

Bro. John Lauchlan, who died at Ayr on the evening of the 16th inst., had many titles to the respect of the community, and as a Mason, was held in the highest esteem by his Brethren. As we have set out by introducing our departed Brother in his relationship to Souter Johnny, we cannot do better than to follow up the allusion to his father by giving an extract from an unpublished glossary of the songs and poems of Robert Burns, in which the identity of the immortal Souter is thus advocated:—"Souter Johnny was the late John Lauchlan, shoemaker in Ayr. He and the poet were born in the parish of Alloway, and there brought up in boyhood together. The future Souter removed with his parents from Alloway to Ayr where he was bound as an apprentice to a shoemaker. His intercourse with the poet was thus somewhat interrupted; but their regard for one another was not lessened, for the Poet was scarcely ever in Ayr, but the Souter (for so he was designated by the Poet before the celebrated poem had being) was sent for to Luckie Shearer's, a favourite howf in the Townhead of Ayr (now the Tam o' Shanter Inn), to have a tankard and a chat over the reminiscences of their early days. The Souter's son had quiet good recollection of their meetings and at more than one of these there can be little doubt they were joined by the redoubted Tam o' Shanter, for the howf was a famed Hostelry, at which he and many of the Carrick farmers put up, and Tam was well known to Burns and the Souter, and on that "ae market nicht" of their festivities, when Tam parted from his jolly companions to take his solitary journey homewards past "Alloway's auld haunted Kirk" it is very possible the Poet first conceived the idea of his wonderful tale. It has been alledged that a John Davidson, a shoemaker in Kirkoswald, was the Souter Johnnie, on the ground that he and Tam were frequently boon cronies in Kirkoswald—Tam's farm of Shanter being in that neighborhood, where both possibly may have met the poet during the sojourn there; but it may naturally be asked, what was Davidson doing in Ayr so late, and so far from home? and even if there, is it possible to believe that Tam would have left him in Ayr and journeyed home by himself. In short, it is impossible to suppose that the poet when composing the poem had any other individual in view than his own boy Companion, and boon comrade in early manhood. At all events the late John Lauchlan was recognized by all and sundry in and about Ayr, as the Souter Johnnie of the poem from the day of its publication; and much to his chagrin, he retained the sobriquet to his dying day.

The Souter was a member of Ayr St. Paul's Lodge, and at his death his re-

mains were interred with Masonic honors. His son was a Craftsman of sixty-five years' standing. Ayr St. James (No. 165) was his mother Lodge, and in it he received also the degrees of Royal Arch and Knight Templar. He was one of the original members of Ayr St. Paul's, a Lodge raised by Freemasons serving in the Ayrshire Militia in 1799; and was delegated by his brethren-in-arms to proceed to Edinburgh to receive from the Grand Lodge of Scotland the charter of the new-formed Lodge. That document Brother Lauchlan carried in his knapsack to Stirling, where the militia then lay, and in the Court Hall of that town was the oil of Consecration poured out upon the altar of Ayr and Renfrew Militia St. Paul, early in the year 1800, by the office-bearers of the Lodge "Ancient Stirling." Br. Lauchlan was called to the chair of St. Paul's in 1805, and at various other periods of its history was the same honor conferred upon him. So highly were his services appreciated by his Brethren, that in 1808 he was presented with a handsome silver medal in the name of the Lodge, "as a tribute of esteem and mark of respect towards him for his laudable conduct while Master, for his attention to its interests and prosperity, and for his spirited exertions in supporting its dignity and maintaining its independence." As showing the zeal with which he entered into Masonic matters, it is worthy of mention that during the first 50 years of this century only twice was he found to be absent from his place in the Lodge at its annual meeting. And in later years, although bending under the infirmities of old age, whenever anything of more than usual importance appeared upon the business card of the Lodge over which he had so often and so worthily presided, he was sure to be present, aiding with his counsels those who could not lay claim to the experience in Lodge affairs which he possessed. The last Masonic meeting which our deceased venerable Brother attended was at that of the Ayr Priory, in March last, when he seconded the nomination of a successor to Sir Knight Major Thornton, who had resigned the command of that Encampment in consequence of his removal to Derby. On that occasion he was in high spirits, and entertained the Sir Knights with a graphic sketch of the state of Knight Templary in his early days, when the whole steps from E. A. to K. T. were given in every Craft Lodge throughout Scotland. From our boyhood we have known Br. Lauchlan as one of our most respected citizens, and since, being drawn down closer to him in the bonds of Brotherhood, we have ever found him to be a Mason of high intelligence and unsullied reputation. Although now removed from our society, he will long live in the remembrance of those who knew him best. We understand he has bequeathed his diplomas and other Masonic papers, to his Masonic son and most intimate friend, Bro. Andrew Glass, a Past Master of Ayr St. Paul's. These relics of Souter Johnny's soon will form a valuable addition to those already preserved by Bro. Glass, under the roof-tree of the far-famed Tam o' Shanter Inn, of which he is the respected lessee. Though not like his father, the Souter, buried with Masonic honors, the remains of Bro. Lauchlan were followed to the grave by the Provost and magistrates of Ayr, and a large concourse of the general community, as well as by the representatives of the various Masonic bodies of the town in which he lived. Peace to his ashes!—*London F. M. Mag.*

THE LAW OF PROGRESS.*

If we would appreciate the age in which we live, we must mark the impress of mind upon the masses, and upon the institutions by which they are surrounded; we must also note the influences which that impress has from time to time exerted in moulding the aggregate character. There are no means of illustration, perhaps, more simple and vivid than that afforded by contrast. If, therefore, as citizens of this Republic, we feel that love of country is ever welling up from the full fountains of our hearts, we must bear in mind that this just conception of our true position is supplied by the instructive contrast which other nations, other governments and other people present, whose social and political condition alongside of our own serve to strengthen our patriotism, and to stimulate our hopes and wishes for the spread of liberal ideas.

If this contrast indicates a higher and more refined civilization as the inseparable accompaniment of the civil and domestic institutions of our land; if the rule of reason and the noble impulses of humanity are laid side by side with the reign of violence and cruelty, and the soothing influences of a chastened Christianity succeed to theories of crude morals, and subtle philosophy, and serve to awaken more close fraternal relations among free men; if the cultivation of science is of easy access, and the diffusion of knowledge, freely and without price, to the millions, tends to supply an ample veneration for religion, and inspire a love for the truth; if liberty, under proper constitutional and divinely imposed restraints, combines to invite the intellect of all men to its highest efforts, and the age in which we live has become distinguished for "triumphs of mind, which have carried genius into paths never before trodden;" if these, with other countless blessings, are but a tittle of the secret springs of the progress of our country, of the prosperity of our people, then may we understand the permanency of Masonry, and what have been the agencies which have guided her counsels here, and wrought out so effectually her mission of benevolence among men. The causes which have perfected government and which especially prevailed in the formation of that well-balanced political system, under which we dwell and which, if the cautious and far-seeing wisdom of its founders had been heeded in time, would never have been disturbed and might have lasted forever, are the same in truth as the influences which moulded our Order, have advanced its usefulness, and are now leading it onward to the fulfillment of its destiny. That cause is now known and designated as the law of progress—not what the world calls progress, consisting in the overthrow of all the good conserved by the wisdom of the past,—but the same in principle which has for ages been silently, yet effectively, combatting error, in theories of government, in the abstraction of morals and in the devices of philosophy. The struggle has been earnest and persevering. And as men naturally cling with fondness to institutions and opinions hallowed by time, as they linger with concern around the excellencies of ancient systems, warring firmly for the preservation of cherished forms, and slow in yielding to useless innovations, so against a mass of opposition has Masonry continuously advanced, carrying her torch of truth from age to age high above the din of peoples and the swelling storms of sentiment and passion, successfully contended for her principles with the progression of things, and adapted them to the pursuits and happiness of men.

*From a very excellent Oration delivered before St. John's Lodge, No. 1, at Newark, N. J., by Brother Rev. G. Musgrave Giger.

Our Order was originated by earnest, thoughtful, working men; men of profound sagacity and with hearts filled with generous sympathies, and prompted by the noblest impulses. As the ancient pioneers in a great work of philanthropy, their early efforts commend them to our profoundest gratitude; and whilst the *morale* which pervades the system, has been essentially the fruit of progress, the broad principles which lie at the foundation of the institution as laid by their wisdom remain fixed and unchanged. If we would, however, understand the secret of our success in the mission in which we are engaged, we must refer the countless blessings, which Masonry has scattered in its pathway, to the enlightenment which has so thoroughly controlled its counsels, awakening a constantly enlarging humanity, refining the nature, and mollifying the hearts of its votaries. Its ministrations are world-wide in their extent. A benign progression, acting upon its internal discipline, and stimulating its latent energies, has greatly enlarged the field of its benefactions, comprehending within its function moral agencies, affecting society at large, as well as its membership. It claims a supervision over the private character of the constituent; watches his conduct as a citizen, a parent, husband and friend; imposes upon him a strict obedience to the laws, and holds him to prompt accountability if he offends. It listens to "the still, small voice" which runs along the whole line of being, stretching its spiritual telegraph into every heart, that it may link them all with God. Well may we pause when we consider the distinctive principles of Masonry, to exclaim in the sentiment of the Roman matron—these, these are the precious jewels of our Order.

THE CONSERVATORS IN ILLINOIS.

[From the Masonic Trowel, edited by E. W. Bro. H. G. Reynolds, Grand Secretary of the Grand Lodge of Illinois. We invite the special attention of the reader to the last paragraph.]—

One year ago, the Conservators, acting in concert, endeavored to gain possession of the Grand Lodge by electing Masters who were in their interest. Several old and tried Masters were displaced, and Conservators elected in their places.

Others, under the soporific influence of the wily Vice chief Conservator, and another prominent traveling Grand Officer, all in direct and known disobedience of the edict of Grand Master Buck, were coaxed and wheedled into the Conservator's Association, until, considering their numbers, unity and influence, they had well nigh, without the knowledge of the Craft, attained complete control.

Indeed, we believe today, that if it had not been for our appeal to the Wardens who came up manfully, and for the double-breasted wall of past Grand Officers, the Conservators would be tyrannizing now over the loyal men in Illinois to the top of their bent. And rough work they would make of it, too. We want to say to all loyal Brethren, who know in their own hearts that they are loyal to their government and their Grand Lodge, *without distinction of party*, see to it, that your Masters, Wardens, and Secretaries are truly loyal in all these things. Have nothing to do with Brethren for these places, who are running after every new thing. Require them to say, upon their Masonic honor, that they either have not been, and have no desire to be, followers of that invader, Rob. Morris, or that they have forsaken him and all his work in good faith. Let there be no half-way work about it.

Furthermore, require them to disgorge and destroy all printed or written notes and keys without reservation; and also, that they neither teach or learn Masonry, except from mouth to ear.

Brethren! Be firm and determined in this matter. If you do your duty at the coming election, this thing will die out; if you do not, the scene at the last Grand Lodge meeting will be child's play in comparison with what will take place at the next.

Let the loyal Brethren remember, that "an ounce of prevention is worth a pound of cure!" and that vigilance is the price of safety,

The political elections are over. Lay aside politics until after your Lodge elections, Brethren, and unite together, for we do earnestly assure you, that if our Grand Lodge can be made the prey of rebels and traitors in Masonry, then there is no safety for our distracted country; for, as we believe in God, the Maker and Governor of the world, so do we as sincerely believe that but for Masonry and its benign influences, this country would go to destruction. Our only safety as a people, at this time, lies with Him in whom we trust, and the Masonic fraternity. We must keep out all rebellion and treachery; keep the Craft one, or we shall soon be upon an ocean without a bottom or a shore.

MASONIC LITERATURE.

'We notice that several of the Grand Lodges have manifested watchful guardianship over the use of the insignia and emblems of the Order, and have prohibited their desecration by being used to attract attention to notices, advertisements, sign-boards, and other species of empiricism. With this we do not interfere, as we do not know that it violates any "ancient land-mark." But we are somewhat surprised that their efforts at reform stopped short of the full measure of relief against any species of charlatanism with which the Order is cursed. There is an extensive quackery practised upon the Fraternity much more disgraceful in its character and injurious in its consequences, than "square and compass" on sign-boards or affixed to advertisements. We are overrun with Prospectuses of U. M. Records—Alphabetical Lists of the names of every Mason in the U. S.—Masonic Almanacks—and others of like character, many of them bearing the imprimature of Masons high in authority and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions solely for the reason, that they are issued or highly recommended by Brethren who have rank and position, but soon discover that they have been "spending their money for that which is naught," and are led to the conclusion that Masonic literature is but trash. Why were not these made the subjects of the supervision of the watchful Brethren, and the Craft advised against this more disgraceful charlatanism than the wearing of pins and rings and seals, or the use of Masonic emblems in advertisements?

The advanced state of Masonry has greatly increased the demand for light and information. The number of reading Masons has been multiplied. Empyrics taking advantage of this, are multiplying their productions, with attractive titles, (and too often under the prestige of Brethren of rank,) professing to impart in-

struction essential to the "Art," or to guard against deception or imposition, but containing only uninteresting and unimportant information. These, we think, should not have escaped the notice of these watchful Brethren. They are certainly much more obnoxious to rebuke and denunciation than the things of which they complain. The valuable standard Publications endorsed and recommended by Grand Lodges—that have maintained character and position for years—and the productions of Brethren of wisdom and intelligence, well qualified to impart useful instructions, are neglected for these *ephemera*, whose only excellence is their deceptive titles—whose only effects is to "put money in the purse" and lessen the character of the pure literature of Masonry.—*Grand Lodge of Georgia.*

T H R E E B A L L O T I N G S .

"Or what earthly use, we ask, are committees of investigation into the character of candidates, if three ballotings are necessary to determine his qualification for Masonry? Must one, initiated into the mysteries of Masonry, be stayed in his advancement until further inquiry can be made as to his 'former character,' traits and habits of temper and life?" Why were not these diligently and thoroughly investigated by the Committee? Before a man can be made a Mason, in *any well regulated* Lodge, he must have resided sufficiently long within its jurisdiction for a full development of "his traits and habits of temper and life;" and if these are not known to the Committee, they have nothing upon which to base a favorable report. A separate ballot for each degree can only be rendered necessary upon the assumption that three investigations must be made before the qualification of the candidate can be known."—*G. L. Georgia.*

T H E O L D E N T I M E S .

We have been favored with a copy of a sketch of the history of St. John's Lodge, at Newark, N. Jersey, from which we select a few sentences, which may amuse the reader. The Lodge was established in 1761, by a Dispensation from the then Provincial Grand Master of New York. With occasional interruptions the Lodge continued to meet at the houses of the members until 1772. In January of that year, to April 1788, "and during the darkness of the American Revolution, the lights were extinguished, the sound of the gavel was no longer heard in the East, and all within the Lodge was silent as the grave," says the historian. He also tells us that the furniture of the Lodge was loaned to a "Camp Lodge," in the army, and adds—"At one of these Camp Lodges, it is said the immortal Father of his Country presided, and during his Mastership conferred the sublime degree of a Master Mason upon his illustrious friend, the Marquis de Lafayette;" which statement is the merest moonshine, and only calculated to elicit contempt. Washington at that time had more important business to attend to than conferring degrees—a thing that he never did in his life. Such silly tales are discreditable to Masonic history.

In 1804 a member was put on trial for misdemeanor. On his conviction "the doors were thrown open, and he was expelled from the Brotherhood."

"At a meeting held in the following December, it was ordered that candlesticks and desks be provided for the Secretary and Treasurer, and a *cocked hat* for the Master."

In Dec., 1805, it was proposed to celebrate St. John's day by having a dinner, but the "proposition was abandoned upon ascertaining that none of the innkeepers in the town were willing to undertake so difficult a task," as serving up the dinner in the Lodge room! The members however got their dinners at Brother Tuttle's private house.

"In November, 1806, a donation was made to the widow Thiboe, which consisted of one cord or hickory wood, one hundred pounds of superfine wheat flour, one hundred pounds of buckwheat, and *four bottles of good Madeira wine*."

LEAVING THE LODGE.

A PRACTICE too common in many Masonic Lodges, that of members taking part in the business of the Lodge, and then leaving as soon as preparation for the degrees is announced, is severely and justly condemned by Bro. McJilton. He says:—"The practice is a bad one and ought to be discontinued. It nevertheless seems oppressive upon the Brethren to prevent them when they have a desire to return to their homes; and the rule, if rigidly enforced, may prevent their attendance. Brethren should cultivate a love for the work of the Order, which may be readily done when the desire is entertained to learn the process by which men are brought from the outer darkness to the true Masonic Light. Every Master Mason should become familiar with the important principles involved in the labors of the Craft, in the work of the several degrees. Masters of Lodges should use their discretion in allowing Brethren to leave their Lodges under the circumstances complained of. They have charge of the workmen during labor, &c., and can regulate matters so as to prevent improprieties in the premises, without being oppressive upon their Brethren."—*Com. Cor. G. L. Ver.*

Obituary.

HON. ITHAMAR CONKEY.

THE following Resolutions were adopted by Pacific Lodge, Amherst, in commemoration of the death of their distinguished Brother, Hon. Ithamar Conkey.

Whereas, it has pleased the Great Master of the Universe to remove by death a beloved and esteemed member of Pacific Lodge of Free and Accepted Masons, Hon.

ITHAMAR CONKEY, therefore

Resolved, That in his death we recognize the hand of that All Wise Disposer of events, who doeth all things well, and while we mourn his departure we also feel that what is our loss is his gain.

Resolved, That in him we have lost a faithful friend, a wise counsellor and esteemed companion; one whose presence was always a source of pleasure and profit.

Resolved, That in his death the community have also lost a useful member of society; one who was willing to forget self in his efforts to promote the well being of his fellow citizens, and who has done much by his counsels and labors to advance the interests of the community at large.

Resolved, That we tender to the afflicted family of the deceased, our sincere and hearty sympathy for their bereavement, and that the Secretary of the Lodge be instructed to transmit a copy of these resolutions to the widow of the deceased; and that as a further token the Lodge be draped in mourning for the period of thirty days.

MASONIC CHIT CHAT.

ARMY LODGES. The Grand Master of this State issued his Dispensation for the holding of a Lodge in the 42d Regt. Mass. Volunteers, on the 21st ult., on the petition of Maj. F. G. Styles and others. We understand that there are rising forty Masons in this regiment, of whom a considerable number are from Morning Star Lodge, at Worcester.

☞ The Grand Lodge of Minnesota at its Communication in 1861, declared that any connection with the unmasonic cabal known as "Conservators," is "sufficient cause for the exercise of Masonic discipline."

☞ The Grand Lodge of Colorado held an Annual Communication at Central City, in Nov. last, and elected Brother Allyn Weston, formerly of this State, Grand Master, and O. A. Whittemore, of Colorado City, G. Sec.

☞ The Grand Lodge of Illinois at its late Annual Communication adopted a Resolution granting leave to confer the second or third degree upon candidates who have become maimed since their initiation.

☞ We learn that St. Andrew's Lodge, in his city, disbursed in charity the past year the very liberal sum of *one thousand and seventy-eight dollars.*

Lodge Agreement with "mine host" ninety years ago. "I, ———, agree to provide a dinner for the Brethren of this Lodge, upon St. John's Day, for two shillings sterling for each Brother that sits at table. I furnishing them with dinner and ale and one bottle of good punch, and the musicians' dinner gratis; and shall furnish the Lodge with what punch they may want, more than one bottle, at six-pence sterling per bottle. And I shall provide candles, tables and cloths, knives and forks, and plates and mugs. You furnishing glasses yourselves."

This very liberal offer, it is needless to say, was accepted by one hundred and thirteen of the Brethren sitting to dinner, but no record is kept of how many preferred glasses to mugs, from which they might quaff the "good punch" so liberally provided for them.
—London F. Mag.

☞ Lodges in the army have been multiplied to a very great extent within the last six or eight months. We have no means of ascertaining the precise number now in existence, but think they cannot be much less than a hundred; and we are gratified to know that they are generally well conducted and contribute much to the enjoyment and improvement, doubtless, of the Brethren connected with them, and by whom they are highly prized.

☞ The Grand Chapter of New Jersey at its late Annual Meeting, resolved that "it is the bounden duty of every Mason to be true and loyal to the government of his country, and condemn treason and rebellion as Masonic crimes."

GODEY'S LADY'S BOOK, for December, has been upon our table for some days, and is a magnificent number,—a fine specimen of the first and most popular lady's magazine in the world. The three principal plates in the present number are worth the entire subscription price for the year. "Found in the Snow" is an exquisite piece of art-work, and "Christmas" is not a whit behind it. The "Fashion Plate" is rich and beautiful as ever. The present No. concludes the 65th volume, and affords a good opportunity for ladies wishing this excellent periodical to forward their names to L. A. Godey, Philadelphia.

COWAN. This old Masonic word is defined in the record-book of "Mother Kilwinning" Lodge, Scotland, of 1705, as follows:—"The same day, by consent of the meeting, it was agreed that no mason shall employ no Cowan, which is to say, *without the word*, to work if there be one mason to be found within 15 miles—he is not to employ one Cowan under the pain of 4^l shillings Scots."

Never solicit any man to become a Mason.

Never recommend an applicant unless you know him to be a *good man*, and who will conform to the precepts of the institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

JANUARY 1, 1863.

No. 3.

FRIENDSHIP.—NEW-YEAR.

"Ego vos hortari tantum possum, at amicitiam omnibus rebus humanis antepositis; nihil est enim tam nature aptum, tam conveniens ad res vel secundas, vel adversas."—*Cicero*.

"A HAPPY NEW-YEAR!"—*Jewish Salutation*.

FIRST, let us wish our Brethren and readers, one and all, "A HAPPY NEW-YEAR," while they and we will unite in an earnest, heart-felt prayer to the Great God and Governor of all, in whose hand are the issues of War and Peace, and of all happiness or misery, national as well as individual, that this NEW-YEAR may bring back PEACE and UNION to our beloved country! O how fervently must every patriotic heart desire that on this, the opening day of a New-Year, the light may once more begin to pierce through the dense clouds of rebellion and of blood-shed, coming as the harbinger of a calm, clear, lengthened day of peace about to dawn again upon America's horizon! That the year on which we are entering must be a most eventful one to our country, is plain to the dullest apprehension, for it is born in the midst of the most momentous series of events that ever marked the history, not of America merely, but of any people, ancient or modern. May heaven grant that it may be eventful only for good, and not be fraught with yet further and greater trials to our country and our Brethren! Writing as we do in anticipation of this New-Year's birth, the following lines of Frederick Tennyson occur to our mind with peculiar force:—

"Now Life and Death armed in his presence wait:
Genii with lamps are standing at the door;
Oh! he shall sing sweet songs, he shall relate
Wonder and glory, and hopes untold before.
Where is the sword to gird upon his thigh?"

FRIENDSHIP.

Where are his armor and his laurel-crown ?
 For he shall be a conqueror 'ere he die,
 And win him kingdoms wider than his own ;
 Like the earthquake he shall shake
 Cities down, and waste like fire ;
 Then build them stronger, pile them higher,
 When he shall awake !

His manhood shall be blissful and sublime,
 With stormy sorrows and severest pleasures,
 And his crowned age upon the top of Time
 Shall throne him great in glories, rich in treasures.
 The sun is up, the day is breaking,
 Sing ye sweetly, draw anear,
 Immortal be the new-born year,
 And blessed be his waking !"

So mote it be!

And, secondly, we turn from these thoughts, naturally suggested by the season at which we write, to a subject very intimately connected with the most essential and fundamental principles of our Order. "FRIENDSHIP" is only another name for that tie of Brotherhood which unites together in its firm, yet gentle and loving bond, the World-wide Family of Masonry. Masonry is in fact one vast system of Friendship, constructed on the purest, soundest, and most generous principles ; and we cannot but think that our Brethren, bearing in mind the exact nature of these principles, as exhibited in our Ancient Constitutions and in the lessons of our Ritual, will welcome the extracts which we propose to give them to-day from an ancient Heathen Author, the greatest of all the Orators of antiquity, except one ; for they will at once recognize in these passages a *most remarkable agreement* with the leading principles of Masonry, more especially in regard to the necessity of virtue as the foundation of Brotherhood and Friendship, and to the generosity and lofty usefulness which must ever characterize the *true Friend*, as they must the *true Mason*. In these days of translations the English scholar may easily enjoy the pleasure to be derived—and he will not find it small—from a perusal of Cicero's Treatise on Friendship : but, as some differences will probably be observed between those versions, of which one of the best is Melmoth's, we would simply observe that we give faithfully what we believe to be the sense of the original. Our double object in drawing attention to this celebrated work is, first, to show by a similarity of sentiment, how strongly founded Masonry is upon the noblest, most generous, and eternal principles of virtue and Truth, and secondly, to incite our Brethren to a closer cultivation of those principles, by the lessons thus derived from the great Statesman and Orator of ancient Rome. The passage we commence with is that from which our motto is taken :—

FRIENDSHIP.

“For my part (says Cicero, speaking in the character of Lælius,) I candidly recommend you to value Friendship above all earthly objects, for there is nothing so congenial to our nature, so well adapted either to prosperity or to adversity. But, in the first place, I am of this opinion, *that Friendship cannot exist except between the good.* * * * They who so comport themselves, so live, that their honor, their liberality are approved of; and that there is not discoverable in them *any covetousness, or licentiousness, or boldness*; and who are characterized by great consistency, let us conclude that these are entitled to the appellation of ‘good,’ because they follow Nature, the best guide of a virtuous life. For I fancy myself to have a clear perception of this, that we have been constituted by Nature in such a way, that there should be a *sort of social communication among all*, and the greater, according as each approximates most closely to another. Therefore fellow-citizens are preferable to foreigners, and relations to strangers, for with those Nature has spontaneously produced Friendship, but it has not sufficient solidity: for in this respect Friendship (substitute Masonic Brotherhood and the statement is equally true) is superior to *relationship*, namely, *that benevolence or kindly feeling can be separated from relationship, but cannot from Friendship*; for, if we take away benevolence, the very name of friendship is taken away, but that of relationship remains.”

We have italicised the parts of this passage which bear more directly upon our present object. Where shall we find a more eloquent, and at the same time more truthful definition and summary of Friendship, than is contained in the following sentences?—

“Now, Friendship is nothing else than a perfect concurrence on all subjects, divine and human, accompanied by a feeling of kindness and attachment; and I am not sure that any better boon than this, Wisdom alone excepted, could be conferred on man by the immortal gods. * * * How can life be worth living for, as Ennius says, to one who does not repose on the reciprocated kindness of a friend?—what more delightful than to have one to whom you can confide every thing as to a second self? What so great enjoyment would there be in prosperity, if you had not one, who would rejoice in it equally with yourself? And as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters which are objects of men’s pursuit, are severally adapted to particular purposes, as riches for you to spend, power that you may be courted, official honors that you may be praised, pleasures that you may rejoice in them, health, that you may be exempted from pain and discharge with comfort the functions of the body. Friendship, on the other hand, comprises the greatest variety of ob

In whatever direction you turn it is at hand—from no position is it excluded—it is never unseasonable, never unknown, insomuch that, as they say, we do not use water or fire on more occasions than friendship; nor am I now speaking of ordinary or mediocre friendship, though even that is both delightful and profitable, but of real and perfect friendship, such as sheds additional lustre on prosperity, and renders adversity more supportable by dividing and communicating it. And not only does Friendship comprise very many and signal advantages, but in this she unquestionably transcends every thing, that she projects the light of a brilliant prospect of hope over the future, and never suffers the spirits to be unnerved or to droop. For he, who has a true friend to look to, beholds as it were, a sort of reflection of himself. Wherefore, as regards them both, when absent they are present, and when in poverty are rich, and though weak they are in health, and, a still less intelligible fact, when dead, they are alive; to such a degree does the honor, the recollection, the regret of friends accompany them; and, from this consideration, the death of the one appears to be happy, and the life of the other to be praiseworthy. But if you should remove from the Universe the *harmony of benevolence*, neither a single family nor city would be able to stand, and even agriculture could not be maintained; and though it may be imperfectly understood how great is the force of friendship and concord, yet it can be estimated from quarrels and dissensions—for, what family is there so well established, or what community so firmly based, as that it could not be utterly subverted by dissension and discords? From this fact an opinion can be formed of the great advantage that there is in Friendship. It is recorded that a certain learned Agrigentine proclaimed in Greek verses, this principle, that ‘Whatever cohesions of matter, and whatever motions of bodies exist in the system of Nature, were produced by a principle of friendship, or of discord;’ and this is a principle, which all men both understand and illustrate by their conduct. If, therefore, any exercise of friendship has ever been exhibited in undergoing or sharing dangers, who is there that does not extol the act with the highest encomiums?

“What cheers were raised throughout the entire pit on the exhibition of the new play lately by our guest and friend Marcus Pacuvius, when, on the King’s expressing his ignorance as to which of them was Orestes, Pylades said that he was Orestes, that he might undergo execution instead of his friend, and Orestes maintained, as was really the case, that he was Orestes! If the people thus rose up and applauded in the case of a fiction, what must we suppose they would have done in a like case of real life? Nature easily and promptly demonstrated her power, when men adjudged that to be rightly done in the case of another, which they could not have done themselves.”

The allusion made above to the memorable friendship of Orestes and Pylades naturally recalls the very similar and no less illustrious example of Damon and Pythias, familiar to most of us even from our school-boy reading. We are all, however, too apt, we fear, to regard the narrative of that most remarkable exhibition of disinterested friendship rather as the fictitious creature of Fenelon's imagination, than as a fact of history; but yet it was a well-attested fact, and one that should be accepted and cherished by every generous and especially every Masonic heart, as one of the most impressive and valuable lessons for the inculcation of those great and lofty principles which form the very essence of Masonry. The vivid and graphic dialogue-form, into which the story was so beautifully thrown by the genius of the good and eloquent Fenelon, is such as to commend it strongly to the mind of every reader capable of appreciating the power of genius in illustrating virtue; but the simple facts, divested of every ornament, are all-sufficient in themselves to excite the sympathy of every heart in which good and generous emotions are not utterly blunted or destroyed. Damon was a Pythagorean philosopher, condemned to death by Dionysius, the tyrant of Sicily, about four hundred years before Christ. Having requested permission to go home and settle his affairs before suffering his appointed doom, the request was granted, on condition that his friend Pythias should become hostage in his stead, and suffer the death destined for Damon, if the latter should not return promptly at the time fixed for his execution. Pythias at once took upon himself the fearful responsibility of becoming security for his friend. Damon departed to his home; and to the tyrant's surprise, faithfully returned before the expiration of the time appointed, and surrendered himself for execution. It is but just to the memory of Dionysius to observe, that the very fact of his being led by this exhibition of true Friendship to pardon the condemned Damon, was a proof of his own susceptibility to generous emotions.

From this digression let us return for a little while to Cicero: and first let us remark how often is Friendship—and, *we must in all candor add, Masonic Brotherhood*,—made the pretext for asking favors and services, which no friend or Brother ought to ask of another. On this subject we find some most valuable remarks in the treatise we are examining:—

“Let this then be established as a *fundamental law of friendship*, to expect from our friend only *what is honorable*, and for our friend's sake, to do what is honorable; not even to wait until we are asked, but to have our zeal ready, our reluctance distant;—to delight in giving honest, ingenuous advice; for in friendship the influence of friends, when they offer sound advice, should have the greatest weight, and this should be applied to admonish not only candidly, but even sharply, should the case re-

quire it ; and we are bound to act in accordance with it, when so applied. For as to certain philosophers of Greece, I think they had some curious ideas, but there is nothing that they do not follow up with too much refinement ; as among the rest, their opinion that excessive friendships should be avoided, so that it may not be necessary for *one* to feel anxious for *many*—that every one has enough, and more than enough to regulate, of his own concerns—that to be needlessly involved in the concerns of others is troublesome—that it was most expedient to keep the reins of friendship loose, so that you could either tighten or relax them at pleasure, for these philosophers contend that the chief requisite for a happy life is exemption from care, which the mind cannot enjoy, if one man be, as it were, on the rack for others. Moreover, they are said to avow a still more heartless principle, that friendships are to be sought after for the sake of protection and assistance, and not for the sake of kindness or affection, and therefore the less firmness of character and resources a man possesses, the more earnestly should he seek for friendships : hence it is, that women seek the protection of friendship, more than men, and the poor more than the rich, and persons in distress more than those who are considered fortunate in their circumstances. Oh ! Glorious Philosophy ! for surely they seem to take the sun from the Universe, who exclude friendship from life ; for we receive no gift from the immortal gods more valuable or more gratifying than this !

“ And what is this exemption from care that they speak of, winning indeed in exterior, but in many cases deserving in its essential nature to be rejected and discarded ? Nor is it consistent with reason to refuse to undertake any reputable measure or proceeding, to save yourself from being tormented with anxiety, or to abandon it, when once undertaken. For if we turn our backs on care, we must turn our backs also on virtue, for it is impossible that she can without some amount of distress, entertain disdain and abhorrence for opposite qualities, as kindness for malice, temperance for licentiousness, and courage for cowardice : hence it is that you may see the just to be most deeply indignant at unjust actions, the brave with cowards, the virtuous with the abandoned. And therefore this is the essential characteristic of a well regulated mind, to be delighted with what is good, and to be afflicted by what is contrary. So, then, if disquietude of mind befall a wise man (as unquestionably it does, unless we suppose all human sensibility to be rooted out of his heart,) what reason is there why we should banish friendship utterly from life, lest on its account we should expose ourselves to some annoyances ? ”

Surely it must be allowed that the above passage is pregnant with the profoundest truth and the soundest moral teaching, and that its lessons are

deserving of the deepest attention on the part of every Brother of the Order. Perhaps those lessons may impress us the more strongly when we remember that they came from the pen of one who, all-illustrious as he was, in his day and generation, as an Orator and a Statesman, was nevertheless a heathen, removed back by an interval of nineteen centuries from this, our day, of modern, Christian civilization and enlightenment. How nobly do the sentiments of this generous and elevated heathen mind contrast with the narrow and selfish philosophy of one whose maxims are virtually adopted, if not openly accepted and avowed by a large portion of mankind, even in our Christian country, in this enlightened age. We allude to Rochefaucauld, and particularly to that detestable and cold-blooded maxim, or definition of Friendship, which has been often quoted, and probably almost as often acted upon,—a definition that deserves the contempt and abhorrence of every true Mason:—"Ce que les hommes ont nommé amitié, n'est qu'une société qu'un menagement réciproque d'intérêt, et qu'un échange de bons offices; ce n'est enfin qu'un commerce, ou l'amour propre se propose toujours quelque chose à gagner."

The commencement of a New-Year has seemed to us a peculiarly appropriate time to dwell upon the loveliness and the value of this Friendship-element of Masonry,—an element which indeed embraces all the others, as the whole must contain all its parts, and yet one which is not, we fear, understood, appreciated and acted upon so fully and so faithfully as it ought to be. In Scotland and other Celtic countries, every one is anxious both to have a "lucky first-foot" visitor, and to "begin the New-Year well," in the belief that "a good beginning makes a good ending;" and even if there be a shade of superstition in the idea, it leans in a good direction. What a happy world would this not be—nay, to come down to a sphere more limited in number, though not in extent, for Masonry is co-extensive with the world—how happy, useful, and united would our Order be, if all its members were to act upon the noble and generous principles enunciated by the Roman Orator! Let us then, at all events, make a good commencement of the New-Year, by resolving to study and to act upon them to the best of our ability, both in our dealings with the Brotherhood of mankind in general, and still more with that of OUR ORDER in particular, convinced that by so doing we shall not only be performing our duty as Masons, but, *a matter of most vital consequence at the present time*, rendering our Body more powerful and effective, by means of its thorough union and harmony, for the accomplishment of those high and beneficial objects, upon which we have dwelt more than once in our last year's numbers. And as gentle and kindly feelings are essentially those with which we would desire to enter on the NEW-YEAR, so would we de-

rive an additional argument, both for the forgetting and forgiving of every injury or offence the OLD-YEAR may have brought us, and for the cherishing and cultivating of every flower of Friendship that may bud forth in the garden of the NEW-YEAR, from the brevity of life, which makes the longest enjoyment of FRIENDSHIP, and all other earthly pleasures, but brief at least, for

“So brief our existence, a glimpse, at the most,
Is all we can have of the few we hold dear;
And oft even joy is unheeded and lost,
For want of some heart, that could echo it, near.
Ah! well may we hope, when this short life is gone,
To meet in some world of more permanent bliss,
For a smile or a grasp of the hand hastening on,
Is all we enjoy of each other in this.”

MONUMENT TO THE MEMORY OF BROTHER DR. WILLIAM N. LANE.

THE members of Henry Price Lodge of Freemasons, in Charlestown, have just erected at Pepperell, in Middlesex county, a handsome monument to the memory of their late Brother and Past Master, Dr. William N. Lane. On Tuesday, December 2, the officers and a goodly number of the Brethren, proceeded in the cars of the Fitchburg and Nashua and Worcester railroads to Pepperell, for the purpose of consecrating the structure in Masonic form. The ceremonies of consecration were performed by P. D. G. M. G. Washington Warren, assisted by the officers of Henry Price Lodge, several Brethren from Groton, and others.

The monument was prepared under the direction of a committee of the Lodge composed of the following, viz: Bros. F. W. Hurd, Horatio Wellington, J. B. Wilson, John S. Joy, Henry Doane and G. W. Warren. The monument is a broken column of Italian marble, placed on a base of Quincy granite, and was wrought at the establishment of Bowker, Torrey & Co. of Boston. The column is about nine feet in height, and bears an oak leaf wreath, wrought in marble, on the top. On the base is the square and compasses, emblematic of the fraternity, and the following inscription—“Erected to their Past Master by the Members of Henry Price Lodge, Charlestown, Mass. William N. Lane, M. D. Born July 16, 1810. Died March 23, 1862.”

There were about forty Brethren present on the occasion, dressed in the regalia of the Order, and including the officers of the Lodge, as follows:—George A. Lounsbury, M.; Thomas B. Harris, S. W.; Samuel M. Nesmith, J. W.; Abel E. Bridge, Treas. pro tem; E. S. Wait, Secretary; Rev. T. R. Lambert, Chaplain; E. T. Woodward and Chas. A. Winslow, Deacons; Chas. A. Sawyer and John S. Joy, Stewards; H. G. Waldron, Marshal; Rowland Hill, T.

The Brethren marched in procession to the grave, accompanied by the Boston Brigade Band. The W. Master, Lounsbury, made a few brief remarks, and R.

W. Bro. Lambert, P. G. C., made a prayer; Bro. F. W. Hurd, P. Master of the Lodge, as Chairman of the Committee, made the following Address:—

Worshipful Master—In the month of March last, the members of Henry Price Lodge were called upon, for the first time, to mourn the death of one of their members; and one who had held the highest office in the power of the Lodge to bestow. He was one of the original founders of the Lodge, and contributed largely to its establishment and success. He was the first to fill the important office of Junior Warden, whence he was advanced in regular gradation to that station which you, sir, now adorn. He performed the duties of all the positions he filled, with faithfulness, dignity and punctuality.

A little more than a year ago he left us, and embarked as surgeon on board one of the national gun-boats attached to the Gulf Squadron, intending to devote his professional skill to relieve the suffering, and soothe the agony, of those wounded and dying in their country's cause. But alas! the symptoms of an insidious disease betrayed that he was already marked as its victim; and that change of scene, climate and occupation which we had all hoped would restore to him the bloom of health and vigor of manhood, failed of their desired effect. Increasing weakness and waning health admonished him that he must return; and it was among his last and most earnest wishes that he might be permitted again to revisit his home, and die surrounded by his friends; but this too was forbidden, and he breathed his last, a stranger among strangers. His mortal remains lie beneath the sod on which we stand, and we are gathered here to perpetuate, in an appropriate manner, our respect for his immortal part.

The Lodge, sir, bearing in mind the respect due to one who had rendered it such distinguished services; bearing in mind the cause he served at the time of his decease; and more than all, and above all, bearing in mind the love and respect they bore an honored, upright, moral and devoted friend, unanimously voted to erect a monument to his memory. A committee appointed to carry that vote into effect have attended to the duty assigned them, and in their behalf, I now surrender to you a broken column, which they have deemed a fitting emblem to commemorate the untimely death of one cut off in the midst of his usefulness, and to perpetuate the sweet remembrance of those many virtues which shall endure till time shall be no more.

The Master, on behalf of the Lodge, accepted the report of the Committee, and then requested P. D. G. Master G. Washington Warren, to perform the services of Consecration. After these were performed R. W. Br. Warren, who preceded the deceased as Master of the Lodge, delivered the following Address:—

Worshipful Master and Brethren—By these simple and traditional ceremonies we consecrate this monumental work. In dedicating public buildings and monuments in public squares, it is customary also to pour out offerings of corn, wine and oil, emblematical of plenty, prosperity and peace. But in this sacred retreat, where repose the mortal remains of the departed, all that is required for us to do, is to ascertain that the operative part of *Freemasonry* has been properly performed. We have done this. We are satisfied that this work of the craft has been so well executed and so well placed that it will bide the ravages of time; and we

feel equally assured that no 'barbarous force,' no unholy hand, will here venture to desecrate or destroy it.

It is good, my Brethren, that we have made this pilgrimage. It is well that we have come here to see the place where the dearest of the kin have placed in its final bed of congenial earth the body of our beloved Past Master. A little more than a year ago, he presided in our Lodge and held this emblem of authority. How easy now it is for us to recall his voice, remarkable for its moderate and kindly tone, and that countenance and form which bespoke a gentle and generous nature! But that voice is hushed in the silence of the grave. That form, so near to us now, is hidden from our view. That hand, which could so skillfully dress a wound or set a fractured limb, or could carefully mark the pulse of the languishing patient, or in the Lodge room could so well use the common gavel, or raise the initiated Brother, will never more outstretch itself again to give a friendly grasp. We realize now that he has departed. We remember the years that we have known him. We think of his first coming to Charlestown, of his untiring energy and perseverance in his chosen vocation, of his high professional success, of the gradual and persistent manner in which he won his way to the favor of the community, of his uprightness and purity of character, of his valuable services to the public as a member of the School Committee, of his tried fidelity in various associations and especially in our own, of his heroic courage in baffling in his own person with physical weakness and insidious disease, the noble conflict of a vigorous mind with a body destined to premature decay; of his service to his country in a distant scene, continued till his weak frame could hold out no more; of his return homeward to die; of his death in an inn, in a strange city, by the side of two Masonic Brothers. He was the first to go from our Lodge to that bourne from which no traveller returns. We unite here in the grief of his friends, and especially of his surviving parent. We set up therefore this monument of a broken column, betokening a life of early promise and assured success cut short in the midst of its career of usefulness and honor.

To us who hoped to enjoy his society, his friendship and his labors for many years to come, the form of this monument is a true and significant symbol. And it is to the living only that monuments in honor of the departed speak. But in the spirit-world, for him who has gone, this might not be so appropriate an emblem. In the eye of Supreme Intelligence a thousand years are but as a day. The Blessed Redeemer has declared that the Kingdom of Heaven is of such as are children. A life on earth—the longest or the shortest is but an equal span compared with the boundlessness of Eternity. It may well be typified by the Sun in his daily course, who rises in the East, after a few hours passes the meridian, and at night sinks out of human view. But man, when departed, like the sun shall rise again. His soul is superior to the sun, for we are assured it has immortal life, and it will survive when suns and moons shall be no more.

We therefore cheerfully resign ourselves to that inexorable decree which has summoned our beloved Brother to depart before us. We see now that his continued existence here would be but a prolongation of that unequal struggle between his immortal spirit and its frail tabernacle of clay. By the side of his grave we behold death swallowed up in victory. And looking forward to the

great hereafter, forgetting the things about us, the broken column disappears from our vision, and in its stead we behold with the eye of faith, as typical of his earthly career transformed to the life beyond the grave, the *perfect Ashler*, forming a part of that spiritual edifice, that building not made with hands, eternal in the Heavens.

THE NEW CITY HALL.

THE Corner-Stone of the new City Hall, in this city, was laid with Masonic and civic ceremonies on Monday, the 22d December, being the anniversary of the landing of the Pilgrims at Plymouth in 1620. The Grand Lodge assembled at 11 o'clock, in a room provided for them by the Mayor in the City Hall, and soon after joined the city government and invited guests and proceeded to the platform erected at the east end of the proposed building. After music by the Brigade Band, the Chairman of the Building Committee, Mr. Alderman F. Richards, briefly addressed the Mayor and requested that the Corner-Stone might be laid with such ceremonies as he should deem proper for the occasion. The address of the Mayor followed. It was given in full in the secular papers of the following day, and though a paper of great ability, and of peculiar local and historical interest, it would not probably be so to the great majority of our readers. At the conclusion of his address, His Honor the Mayor addressed the M. W. Grand Master Coolidge as follows:—

Most Worshipful Grand Master—I herewith present to you a metallic box containing an engraved plate, historical documents and other appropriate articles, to be deposited by you in this corner-stone, according to the usages of your ancient Order.

The Masonic ceremonies were then proceeded with in the usual form, the G. Master giving the necessary preliminary directions, and the proper Grand Officers applying the working-tools and pouring out the consecration elements. The R. W. Deputy Grand Master, Hon. Marshall P. Wilder, poured corn upon the stone from a golden cornucopia, saying, "May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors." Senior Grand Warden Dr. Winslow Lewis next poured wine from a silver vase upon the stone saying, "May plenty be showered down upon this people, and may the blessing of the bounteous Giver of all good rest upon this place." The Junior Grand Warden Peter C. Jones, followed by pouring oil upon the stone with a similar benediction. The Grand Master then said: "May corn, wine and oil and all the necessaries of life abound among this people, and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the latest ages, and may it promote the object for which it is designed." The audience then joined in singing Old Hundred, after which the Grand Master addressed the Mayor and City Government as follows:—

Mr. Mayor and Gentlemen of the City Council—In compliance with your invitation, and in conformity to ancient Masonic usage, we have now laid the corner-stone of this new City Hall, and I have pronounced the foundation stone well laid, true

and trusty. Under your special care, and that of your successors, let this edifice arise in all its magnificent proportions to be an ornament to the city and a copresence to the members of its government, and the pride and honor of her citizens.

On the 22d day of December our minds naturally go back to the time when our fore-fathers landed at Plymouth. This beautiful structure is an evidence of the improvement in art, science and refinement since that day. Let it rise as an evidence of the consummate skill and ability of our architects and builders. Let it rise in its architectural beauty to be in the sight of this people a joy forever.

The Mayor then said—

Most Worshipful Grand Master—I thank you and the M. W. officers of the Grand Lodge of Masons, for the valuable and interesting services you have performed on this occasion. The invitation you so kindly accepted was tendered from a profound respect for your ancient and honored institution and I trust that hereafter when this building shall be completed and become the pride of our city, your participation in the laying of this corner-stone will be regarded by you with pleasure and satisfaction.

We have omitted to state, in its proper place, that the consecrating prayer was made by the Grand Chaplain, the Rev. T. J. Greenwood, of Malden, and it is but faint praise to say that it was one of the most eloquent and appropriate prayers we have ever heard on any similar occasion.

The ceremonies passed off, we believe, to the satisfaction of all parties. The new building is to be one of imposing architectural dimensions and beauty, and will probably cost about two hundred and twenty-five thousand dollars, when completed and furnished. The location is not favorable, and the regret will probably hereafter be that a more sitely, airy and convenient spot had not been chosen.

“WHAT IS FREEMASONRY?”

At a first view, this would seem to be a simple question, and yet how various have been the answers given, not only by the uninitiated, but also by those who have been superficially instructed in its mysteries. Some have considered it to be an institution framed for the purposes of benevolence merely; others judging from its implements and symbols, suppose it to be connected in some way with artisans and operative stone-masons, while others again take it for a mere convivial society. Numerous and various have been the definitions of Freemasonry by Masonic authors in different ages. In an ancient manuscript supposed to have been written in the time of Henry VI., we read that “it beeth the skylle of nature, the understandinge of the myghte that ys hereynne, and its sundrye workynges.” Bro. Anderson claims that “the end, the moral and purport of Masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote charity, good fellowship, good nature and humanity.” Another definition, by a writer of the middle of the 18th century, is peculiarly cosmopolitical: “Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever art flourishes there it flourishes also, as a universal language, uniting by its obligations, men of the most

different nations to kind and friendly offices." Again, Freemasonry is said to be "a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science amongst all ranks and descriptions of men." Others define it to be "the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others;" and finally, "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."

From all these definitions we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity. They need no comment; the reference which they contain to universality, to the application of Masonry, by men of all countries, sects and opinions, are too evident to be denied and too plain to admit of dubitation or dispute. Yet none of these definitions are sufficiently explicit, nor do they fully and distinctly express the true nature, object and intention of Freemasonry, as it now exists over all the earth, and as it was designed to be by those who revived the ancient customs and reorganised the society in the early part of the 18th century.

If we take a survey of mankind, we find men, in their efforts to improve their condition and thereby to secure their terrestrial happiness, uniting together and forming separate stations and communities. These separate and distinct states will have different climates and consequently different requirements, different manners and customs, different ideas and doctrines of morality, and finally different religions. Each individual member or citizen of these separate states, has naturally at least, the immediate interest of his own particular state or nation, by which his own interest can be secured; and hence arises that political egotism, from which springs unjust views and opinions concerning other states, partisan conceptions of the world's history, leading to the love of war, the ambition and covetousness of the conqueror, and estranging and separating state from state, nation from nation, *man* from *man*. This is one of the inevitable evils of all civil communities, but without which no civil community can exist. If we go further, we see that even within each separate state or community this dividing, separating power, is continued to infinity, erecting barriers between the different classes, the high and the low, the rich and the poor, classes which must necessarily exist in all communities. Thus we see that the blessings and advantages of civil union cannot be obtained without the accompanying disadvantages to which we have alluded, and that no form of civil society or government can be exempt from these necessary evils. But because these divisions, these necessary evils, do exist and must, from their very nature continue to exist, is that any reason why we should deem them good and desirable? And would not any means, which might tend to render these evils as harmless as possible in their efforts, without diminishing the advantages to be derived from the union of men in states or communities; would not such means be consequently good and desirable? If therefore, we can imagine a society, composed of men of every country, state and nation, men who are above their national prejudices—who know precisely where patriotism ceases to be a virtue—who yield not to the prejudices of their own religion—who are not blinded by their civil rank or station, nor disgusted by their

civil insignificance—who, bound together by the closest ties, and strengthened by their union, can make it a part of their vocation to draw together again as closely as possible those separations, those divisions, which have rendered men so strange, so cold, so distrustful of one another—such a society would indeed be a beneficial, a noble, a God-like one. And such a society does exist; and this is the aim, the object, the mission of Freemasonry. Masonry is but another name for that Brotherly love which should unite all men under God's heavens, who are all children of the same Almighty parent, wheresoever dispersed; and this love will teach men, *first of all*, to desire the welfare of mankind—of *all mankind*—and to promote that welfare by thought, word, and deed. By and through this love alone can the citizen acquire *true* patriotism, the religious man *true* religion. Masonry can and will educate man to the *higher* morality of a *citizen of the world*, which indeed includes the *lower* morality of a *citizen of a state*, but in its perfected and ennobled form, purified from the prejudices, the disadvantages to which we have alluded. It can and will educate the religious man to that *higher* religion—to that “religion in which all men agree,” which indeed embraces the lower religion of creeds and sects, but divested of all intolerant, uncharitable views and prejudices. Such is the mission of Masonry, “the grand and universal science, which includes all others”—teaching the relative and social duties of man, on the broad and extensive basis of general philanthropy; and he who does not find his heart warmed with love toward *all mankind* should *never* strive to be made a Freemason, for he *cannot* exercise Brotherly love.—*Anon.*

OUR COUNTRY AND OUR ORDER.

WE have arrived at a time in the history of our country when it may be expected that the Masonic Fraternity of this great and flourishing State shall, in Grand Lodge capacity, express their sentiments in relation to our duties as citizens, and our duties to each other as members of the Mystic Brotherhood. Our duties as citizens are clear, plain and distinctly defined. Every Mason, as a citizen, is under peculiar obligations to be a peaceful citizen; to be subject to the laws of the country in which he lives, and at all times to pay due deference to the government under whose protection he enjoys his high privileges as a citizen and Mason. Our duties as Masons, aside from our civil requirements, are as clearly defined.

The great object of our Order is to make men wiser, better, and consequently happier. The cardinal principles of Brotherly Love, Relief, and Truth are to be at all times remembered and enforced, and the result arising therefrom extended to every worthy Brother. Although War, with its ten thousand calamities, may surround us; revolution and rebellion may be rife throughout the land; and the worst passions of the human heart may be engaged in the great strife; yet we as Masons have a duty to perform which we are not at liberty to lay aside or repudiate. In discharging the duty we owe to each other, as Masons, we are not permitted at any time to disregard the duty we owe to our government.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection.

To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. These duties no true Mason can set aside.

Charity—the best attribute of the GREAT I AM—we are at all times to extend to an erring Brother. In fact, whenever a worthy Brother calls, that call should be heeded and such aid afforded as the circumstances may seem to require. Yet in all our actions we should do nothing which would in any manner violate our obligation as true and loyal citizens of this noble and glorious Republic.

Our duties as citizens and Masons are clearly presented in all the teachings which we have received, from the time of our first entrance upon the ground floor to our admission within the most sacred place. And while we are guided by the unerring principle of Divine Truth, as laid down in the book of Revelations, and follow the teachings of the Symbolism of Masonry, we cannot materially err.—*Address of G. M. of Illinois.*

LODGES IN THE ARMY.

THE following is extracted from a speech delivered by R. W. James Burnes, K. H., Prov. G. M. of Bombay, India, on his visit to the Prov. Grand Lodge in Calcutta :—

“ The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the Master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren. And it was only last night that Col. Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote, which will interest you. A whole battalion of the 4th Foot had been taken prisoners, and the officers stripped of everything. Several of them were bemoaning their lot in a dreary abode, when to their surprise they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple. Having been discovered to be a Mason, his uniform and baggage had been immediately restored to him, and he was then going by special invitation to dine with the French Field Marshal! Some of you may have heard the revered Bro. Blaquiere, whose Masonic reminiscences, communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges among them. It is needless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer, and I would but ask those who represent our Order as a musty relic of bygone

times, altogether incompatible with the golden age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that, until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society, to which the enforcement of the obligation of Brotherly love, relief, and truth can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential than at the present moment."

MASONIC JOTTINGS FROM ABROAD.

GRAND ORIENT OF ITALY.—Bro. Hayman, of the Supreme Grand Council of France, has been nominated and received as the representative of the Grand Orient of Italy to the Grand Orient of France.

GRAND ORIENT OF CONSTANTINE, ALGERIA.—A new Lodge, which was working under dispensation, has been formally consecrated in Algeria. This Lodge, named *Les Hospitaliers de Constantine*, is No. 163 on the roll of the Supreme Grand Council of the 33d *Ecosais* of France, and bids fair to be of great service amongst the French colonists and the Arab tribes, by which they are surrounded.

THE MASONIC FLAG OF FRANCE.—The Supreme Council of France, some years since, originated a decree by which Masonic sailors should be more readily able to ask assistance, in time of need, from other ships, manned or commanded by Brethren of the Order. This very useful suggestion consists in hoisting a flag bearing a square and circle on a blue ground. To change this sign of recognition into one of distress, the method is to reverse it similarly to the mode adopted in the French Navy with the national flag under the like circumstances.

MASONIC FESTIVAL FOR ORPHANS.—The eleventh *fete* for the benefit of Masonic Orphans, took place at the *Lac-Saint Fargeau*, Paris, on the 25th ult. It comprised a concert, dinner, a second concert, ball, fireworks, waterworks, and amusements of every kind. This new institution has been very successful, and is one of the principal resources of the charity in question; so much so, that the authorities will be enabled to extend its benefits to six more children at once, with a prospect of further increasing the number.

TWO OLD MASONS.—The Lodge of "The Happy Ferdinand," at Maglebourg, celebrated the 60th anniversary of the reception of one of its most distinguished Brethren, Bro. Kapherr, the father of the Lodge, an old town councillor, of eighty-nine years of age. After sixty years' membership he is still a constant attendant at his mother Lodge. The Lodge *Hermine*, of Buckbourn, celebrated the fiftieth anniversary of its Master, Bro. Funk, with great rejoicing, and, after a banquet, presented their *W. M.* with an elegant candelabra.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Concluded from page 55.]

HAVING now reviewed the history and organization of the German Stone-masons, we will turn our attention to the English branch of the Fraternity, and endeavor to trace it from its first establishment, until its final transformation into a universal humanitarian institution, whose sole future aim was to be the erection of a temple based on the broad foundation of brotherly love, relief and truth.

When in the 5th century, Britain became the spoil of northern warriors, all progress was nipped in the bud. The various works erected by the Romans were destroyed. Civilization became stationary, or rather, retrograded, as in other decaying Roman provinces. The demi-savage conquerors, the Angles and Saxons, like all other nations in their infancy, destroyed whatever they knew not how to prize, until finally, with the increasing spread of Christianity, manners became more gentle, and more humane views began to prevail. The people began to improve their public and private buildings, and to repair and rebuild what had been destroyed by the ravages of time and war. Alfred the Great, the founder of the University of Oxford, (872—900,) and a patron of Art and Science, also gave his attention to Architecture, employing for this purpose such Architects as he could find. During the reign of Athelstan, many skillful Architects came from foreign lands, especially from the neighboring countries of France and Germany, where the art of building had already made important progress. At this time the construction of all religious edifices in England, was under the supervision of the clergy. Among those monks who were especially noted for their architectural skill, we may mention Dunstan, a Benedictine, Archbishop of Canterbury, (946,) Oswald, Bishop of Worcester, and Ethelbald, Bishop of Winchester.

From the 6th to the 9th century, many British monks travelled to Germany, in order to propagate the Christian religion, and here they also erected churches and monasteries. Towards the end of the 13th century and at the beginning of the 14th, we find that German architects and workmen were invited to come to England and Scotland, in order to assist in the construction of religious edifices. We thus see that there was at a very early day a constant and reciprocal communication between these countries. The German element had already been introduced among the English masons, when the Normans became masters of the land, and the Danes and Saxons had usurped all crafts and trades. This was still more the case, when the Gothic style, which was the peculiar secret of the German Stone-masons, began to be adopted in England. There is scarcely any doubt that German workmen were employed in the erection of the Gothic edifices of England, constructed during the 14th century, and it is not improbable that most of the architects of that period were Germans. In the absence of details concerning the history of mediæval English architecture, this fact can not be shown with certainty, yet many well known names of architects, such as Schaw, J. Swalwe, Stephen Lotc, &c., seem to furnish testimony that such was actually the case. The rolls of the workmen employed in the erection of the old English Cathedrals, also

contain a large proportion of German names. When we take into consideration the number of immense buildings, erected in England and Scotland during the 14th and 15th centuries, and which required a countless host of workmen and a long series of years for their completion, we must be convinced that the native artizans could not possibly have sufficed. The English historians all admit this. Laurie⁽¹⁾ says, "In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the 12th century, for religious structures, and consequently for operative masons, * * * and there was no kingdom in Europe, where the zeal of the inhabitants for Popery was more ardent,—the kings and nobles more liberal to the clergy,—or the church more richly endowed than in Scotland. The demand, therefore, for elegant Cathedrals, and ingenious artists, must have been proportionally greater here than in other countries, *and that demand could be supplied only from the trading associations on the Continent.* When we consider in addition to these facts, that this society monopolized the building of all the religious edifices of Christendom, we are authorized to conclude that the numerous and elegant ruins which still adorn various parts of Scotland, were erected by *foreign Masons, who introduced into this island the customs of their Order.*"

Preston,⁽²⁾ in alluding to the state of Masonry under the patronage of Austin, the Benedictine monk, says that "many foreigners came into England, *who introduced the Gothic style of building.*"

It appears, therefore, certain that German builders did travel to England, and that they brought with them and introduced among the English Masons, the peculiar usages and customs of their Lodges. It must be remembered also, that these same usages and customs, which we find reproduced almost literally in the old laws and rituals of the English Masons, are essentially *German* in their character; that they are based on usages and customs of the greatest antiquity, many of which existed in the earliest ages among the ancient German barbaric tribes, and have been handed down to the present day.

Like the German Stone-masons, the English Masons also formed fraternities, or associations, the members of which recognized one another by secret signs. But the latter was not as free and independent as the former, and were always more or less under the surveillance of the government, possessing merely the right to assemble, levy contributions from their members, choose their Master and Wardens, and hold their meetings and feasts. Wherever a building was being erected, their Lodges were to be found; and their meetings were usually held in the morning, before sunrise. The Master stood in the East and the Brethren formed a half circle about him. After a prayer, each Craftsman's daily work was pointed out to him, and he was instructed how to execute it. In the evening they again assembled after labor, for prayer, and their daily wages were paid to them. In stormy weather they assembled in a Convent-hall, or some other roomy place. In fair weather they met generally under the open heavens, on the top of a hill, where no one could listen to their proceedings, and these meetings they termed *Lodges.*⁽³⁾ Before opening the Lodge, guards were stationed to keep off inquisitive strangers, and to prevent the uninitiated from approaching. The expression "*il raine,*"

used to denote the approach of a cowan or eavesdropper, is derived from the punishment inflicted on a listener, when caught, namely, "to be placed under the eaves of the house in rainy weather, until the water ran in at his shoulders and out at his shoes."

The first known document in which the name *Free-mason*, *Free-stone-mason*, (one who works in *free-stone*, a stone-cutter, as distinguished from *Rough-mason*, an ordinary mason,) is used to denote the Stone-masons of England, is an Act of Parliament of the year 1350, (25 Edward I.) In this, as well as in many following Statutes, down to the 17th century, they are treated like other Crafts, or Guilds; their rate of wages ordained, and in some of the earlier Acts they are forbidden to leave their place of residence without the permission of the authorities, or that of the landed proprietors; thus it is evident that they were considered as bondsmen of the soil. Previous to this time, they travelled with the monks of the various Convents to which they were attached, but this custom afterwards ceased. As early as 1360, "Congregations, Chapters, Regulations and Oaths," were forbidden among them; an ordinance which in after centuries was often renewed and stringently enforced. From these Statutes we perceive that the Masons were not the proteges of the kings and nobility, whom Masonic historians are so anxious to represent as Grand Masters.

These numerous Acts and Ordinances seem also to hint at the fact, that the object of their assemblies was in opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages. In 1389, it was enacted, that in case of resistance, the Justices of the Peace might call in the assistance of the Sheriffs and other officers. An old MS. mentioned by Preston, says "That when the Masters and Wardens met in a Lodge, the Sheriff of the county, or the Mayor of the city, or the Alderman of the town in which the Congregation is held, should be made fellow and sociate to the Master, in the help of him against rebels, and for upbearing the rights of the realm." Anderson, as usual, attempts to turn this circumstance into an honor for the fraternity, and pretends that these officers were present at the assemblies as initiated Brethren. But we can hardly believe that at this time, amateurs could have been present as *accepted Masons*, or honorary members. At an earlier and later period, it is possible that the patrons appointed by the King to supervise the work, may have been present at their assemblies, but they assuredly had no knowledge of the secret customs and usages of the Craft. In 1495, all artisans and workmen were again forbidden to use "liveries, signs and tokens." In 1548, all the building craft were permitted to practise their art freely, in the whole kingdom of England; but this permission was again revoked the following year, except so far as concerned the city of London. It is evident, therefore, that the Freemasons were considered as a mere guild, and were subject to the laws relating to guilds, like any other trade or company.

That the English Freemasons and German Stone-masons were one and the same corporation can now scarcely be doubted. This being the case, we can no longer wonder at the striking resemblance which exists between the old English Constitutions and the Regulations of the German Stone-masons. The principal point in which they differ, is the difference between the English and German terms of apprenticeship, the former requir-

ing *seven* and the latter *five* years of service. In Germany, the Fellow-Craft was also required to travel for two or more years, before he was qualified to become a Master; while in England, the Apprentice, having faithfully served his time could at once become a Fellow and then Master, without further probation. The German Masons were in a great measure free and independent, while the English were always under the supervision of the government.

The German (Gothic) was the prevailing style of Architecture in England and throughout the northern part of Europe, down to the 16th century. In Italy, however, about the beginning of the 15th century, the Augustan style was restored and subsequently was transplanted to England. Several English gentlemen who had returned from their travels in Italy, brought home fragments of old columns, curious drawings and books of architecture. Sir Thomas Sackville, at that time (1560) patron of the Freemasons, and an enthusiastic amateur of architecture, devoted much attention to the subject and invited other men of means and taste to make similar journeys. Among the number was the celebrated Inigo Jones, a talented young painter, who made the tour of Italy in company with William Herbert, Earl of Pembroke. On his return to England, he laid aside his pencil, and confining his study to Architecture, soon introduced the Augustan style, which gave the death-blow to the ancient Gothic. In 1607, he was appointed general surveyor to King James I., and was also at the same time appointed by the King as patron of the Freemasons, which position he held until 1618. The Lodges at this time were instituted after the model of the Italian schools, and it is said that many eminent, wealthy and learned men were initiated into the Fraternity.⁽⁴⁾ It was about this period that the general assemblies of the craft, which had hitherto been held annually, were now held quarterly. It also began to be customary to hold the Lodges in the various taverns, where the meetings generally concluded with a banquet.

A complete change had now come over English Architecture, and in place of the former Gothic style, the modern imitation of the ancient Roman, was universally adopted. A like change took place in the composition of the Lodges; which were abandoned by many of the members, who joined the incorporated company of Masons. The ancient symbolism of church architecture, which constituted the chief element in the secret doctrine of the former Lodges, had now lost its practical value. At this period also, philosophy, nurtured by the study of the ancient classical authors, had taken a new flight, the art of printing had made education more general, universities and colleges contributed to the general enlightenment, and through the Reformation, clearer views had been diffused, not only on religion, but on all branches of science. Mankind had distanced the quiet efforts of the Stone-masons. The liberal religious opinions of the latter, concerning the dogmas and ordinances of the church, the tyranny of the Romish see, and the immorality of the priests and monks, which hitherto they had only ventured to express in those sarcastic caricatures of which we have already spoken, could now be unreservedly proclaimed aloud;—they no longer possessed any secrets or mysteries. Their peculiar symbolism of church architecture, all that still remained to them,—was out of date and of no further practical utility. It is not strange, therefore, that

the bond of fraternity gradually grew weaker and weaker. Yet in the meantime, circumstances had occurred which were of great importance for the future,—which were the preparation of the present institution and the beginning of a new epoch for the Society.

Hitherto the Masons, with the exception of the ecclesiastical and secular patrons of the craft, were composed wholly of actual workmen, masons, stone-cutters and carpenters. Towards the close of the 16th and beginning of the 17th century, persons who were not operatives began to unite with the Freemasons. The oldest records of St. Mary's Lodge, at Edinburgh, which is acknowledged as the oldest Lodge in Scotland, inform us that Thomas Boswell, Esq. of Auchinleck, was chosen as Warden of the Lodge in the year 1600, and that Robert Moray, Quarter Master General of the Scottish army, was made a Master Mason in 1611. It also appears from the Diary of the learned antiquary, Elias Ashmole, that he was made a Mason in a Lodge at Warrington, Lancashire on the 16th Oct., 1646. These are the three oldest authentic names of non-operative members of the Fraternity. Subsequently many learned, wealthy and eminent men were admitted to the Society, they were distinguished from the working masons by the appellation of "*accepted Masons*," and as might have been expected contributed not a little in giving an entirely new character to the fraternity. Their influence was sensibly felt, their wealth, education, social position and political influence contributed much towards the final reorganization of the institution. In consequence of the Revolution, Masonry continued in a declining state for many years and was so much reduced in the south of England, that no more than seven Lodges met in London and the suburbs, and a few other Lodges only occasionally met in different places.⁽⁵⁾

The whole spirit of the English nation had at this period taken a new direction, preparing itself as it were, to cast aside the ancient superstitions and to cultivate the fruitful domain of natural philosophy. This resolution to cast off every burdensome yoke, initiated by Bacon in philosophy, and by Cromwell in politics, soon pervaded the entire generation.⁽⁶⁾ The universal desire to submit their old ideas to a new and thorough investigation, spread rapidly under the reign of Charles II., and was manifested in everything. At the very time when the sceptical chemist Boyle was engaged in his philosophical researches, Charles II. founded the Royal Society, with the avowed object of aiding science by actual experiments of natural, in opposition to supernatural knowledge.

As a necessary result of the bold, investigating and reformatory spirit, which had thus seized upon the three great domains of theology and politics, were initiated those great legislative reforms, which have rendered the reign of Charles II. ever memorable. The censorship of the press was abolished, personal liberty assured, and finally the Act of Toleration was passed, (1689.)

This whole intellectual movement must necessarily have exerted an important influence on the Fraternity of Masons, and there is scarcely a doubt it contributed essentially to its final transformation into a universal humanitarian society; while on the other hand it had the effect of introducing into that society, much that was originally foreign to the institution and which was derived from kindred societies of an earlier period. To this circum-

stance we may trace the origin of many symbols and ceremonies which have no connection whatever with the old fraternity of operative Masons.

At this time also, Bacon had just published his "New Atlantis", a romance, the allusions in which have misled some Masonic writers in their opinions concerning the origin of Freemasonry (7)—Alchemy still continued to be practised,—Dupuy's celebrated work on the "Templars" had created intense sensation and attracted general attention to this once famous Order,—English Deism,(8) had already taken deep root among all classes of the people. At such a time, an institution then verging to decay, must have been peculiarly susceptible of external influences, and much that was new may at that time have been introduced, gradually, and without attracting attention.

The commingling of the "accepted" with the working masons, must also have had a very important influence on the Fraternity by reason of the superior education, the wealth and the social position of the former. These "accepted" Masons now brought forth from the guild-chests the mouldering Records of the Lodges, and revived the old Masonic traditions. On the 27th December, 1663, a general assembly of the Masons was held, at which Henry Jermyn, Earl of St. Albans, was chosen Grand Master. At this assembly several additional regulations were made for the better government of the Lodges. These regulations(9) plainly show that the Fraternity was already beginning to assume a new character.

Plot, in his "Natural History of Staffordshire, Oxford, 1686," gives an interesting account of the Freemasons, and states, that "persons of the most eminent quality did not disdain to be of this fellowship."

In 1666, when Thomas Savage, Earl of Rivers, was patron of the Masons, the few Lodges then existing, partially revived, in consequence of the Great fire of London, which destroyed one hundred churches and thirteen thousand houses. Sir Christopher Wren, surveyor general of the royal buildings, and a celebrated architect, not only drew up the plan for rebuilding the city, but superintended the same from 1667 to 1675. According to Anderson, Wren was Grand Master in 1685; this, however, is impossible, as he was only made a Mason in 1691.(10) During the building, the old Lodge of St. Paul's (afterwards the Lodge of Antiquity) met regularly with some other Lodges, but during the reign of James II. the fraternity were much neglected. In 1688 James II. fled, and William of Orange ascended the throne. During his reign the communications of the Lodges were continued, but after his death, in 1702, the Lodges again decreased, and the annual festivals were entirely neglected. Wren's age and infirmities drew off his attention from the duties of his office, and the numbers of the Brethren had become so reduced, that in order to increase them, a proposition was made and afterwards agreed to, that "the privileges of Masonry should no longer be restricted to Operative Masons but extend to men of various professions, provided they were regularly approved and initiated into the Order."

Here, then, we are at the end of the history of Ancient Masonry. By this resolution the operative mason who had for a long time past been gradually decreasing, now acknowledged that it was out of their power any longer to continue their Fraternity;—they had fulfilled their mission, by carefully preserving their ancient laws and usages, and transmitting

them as an heritage to the first Grand Lodge of England. Henceforth the central point must be sought for within the circle of the Accepted Masons.

The long contemplated separation of the Freemasons from the operative guilds was now quickly carried into effect, and the institution strode forward to its complete and perfect transformation. From the materials, slowly and regularly prepared, deep in the mediæval twilight of the Middle Ages, and handed down by the old building associations, arose a new and beautiful creation. Modern Freemasonry was now taught as a spiritualized art, and the fraternity of operative masons was exalted to a Brotherhood of symbolic builders, who in place of visible, perishable temples, are engaged in the erection of that one invisible, eternal temple of the heart and mind, ever to be conducted in wisdom, supported in strength, and adorned by beauty. It was *not* the mysteries of ancient paganism which have been thus transmitted to us—not the doctrines of primitive Christianity or Christian gnosticism—nor the inanimate shadows of a downfallen chivalric Order, which are now conjured up,—but the pure and gentle spirit of Brotherly Love, Relief and Truth which has descended upon us. May it rest upon and abide with us evermore.

NOTES.

1. Laurie, History of Freemasonry, ed. 1859, p. 46.
2. Preston, Illustrations of Freemasonry. London, 1804, p. 146.
3. Biograph. Britann. X., p. 490, Biog. of Wren. Ch. M. Jeder, Allotrien. Berlin, 1824, p. 139.
4. Preston, Illustrations, &c., p. 182.
5. Preston, Illustrations, &c. Findel, Gesch. d. Freimaurerei. ,
6. H. T. Buckle. History of Civilization in England.
7. Fried. Nicolai, Einige Bemerkungen über den Ursprung und die Geschichte der Rosenkreuzer und Freimaurer. Berlin, 1806.
8. Der Englische Deismus und die Fr. Mr. Bruderschaft von Dr. Merzdorf, in der Bauhütte, 1860, p. 338.
9. Preston's Illustrations, p. 186. Harleian MS., No. 1942, undoubtedly contains the correct version.
10. Halliwell's Early History of Freemasonry. Freemasons' Magazine, June, 1859, p. 1025.

WEST.

In the early ages of the world, the wisdom of men was concentrated in the easternmost parts of the earth; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plains of Shinar, were obliged to return towards the East, in search of the knowledge of their forefathers. The West was then a place of darkness, and who sought light, was obliged to leave it and travel to the East. In astronomy there is the same peculiarity in relation to the course of light. The earth revolves upon its axis from west to east. But the sun rises in the latter point, and while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness; until, by the diurnal revolution of the earth, they are brought towards the East, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science; and they know that he who, being in the darkness of the West, would seek true light, must travel to the East.

ORGANIZATION

OF THE

M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1863.

M. W.	William Parkman, of Boston, Grand Master.	
R. W.	Charles C. Dams, of Newburyport, Deputy Grand Master.	
"	William C. Martin, of Boston, Senior Grand Warden.	
"	Daniel Reynolds, of Springfield, Junior Grand Warden.	
"	John McFellan, of Boston, Grand Treasurer.	
"	Charles W. Moore, of Boston, Recording Grand Secretary.	
"	Charles L. Woodbury, of Boston, Corresponding Grand Secretary.	
W.	Rev. William R. Alger, of Boston,	} G. Chaplains.
"	Rev. William S. Studley, of New Bedford,	
"	William D. Stratton, of Melrose, Grand Marshal.	
"	Samuel P. Oliver, of Boston, Senior Grand Deacon.	
"	Henry Mullen, of Waltham, Junior Grand Deacon.	
"	William F. Salmon, of Lowell,	} Grand Stewards.
"	J. H. Upham, of Dorchester,	
"	S. A. Tripp, of New Bedford,	
"	Solon Thornton, of Boston,	
"	James A. Dupes, of Boston, Grand Sword Bearer.	
"	F. J. Foss, of Malden,	} Grand Pursuivants.
"	Henry L. Dalton, of Boston,	
"	E. D. Bancroft, of Groton,	} Grand Lecturers.
"	L. H. Gamwell, of Pittsfield,	
"	Ivory H. Pope, of Boston,	
"	William H. Keut, of Boston, Grand Chorister.	
"	Irving I. Harwood, of Boston, Grand Organist.	
"	Eben F. Gay, of Boston, Grand Tyler.	

DISTRICT DEPUTY GRAND MASTERS.

R. W.	Benjamin Dean, of Boston,	District No	1.
"	William Sutton, of Salem,	"	2.
"	William S. Gardner, of Lowell,	"	3.
"	Chester L. Chamberlain, of Milford,	"	4.
"	S. B. Thaxter, of Abington,	"	5.
"	Rev. J. W. Dadman, of Worcester,	"	6.
"	James M. Cook, of Taunton,	"	7.
"	Rev. R. S. Pope, of Hysonie,	"	8.
"	Henry Chickering, of Pittsfield,	"	9.
"	E. P. Graves, of Greenfield,	"	10.
"	Rev. T. J. Greenwood, of Malden,	"	11.
"	William W. Baker, of Boston,	"	12.
"	George H. Kendall, Deputy for Chili, South America,	"	13.

BOARD OF DIRECTORS.

William Parkman, William C. Martin, Daniel Reynolds, Charles W. Moore, *ex-officio*—John T. Heard, Winslow Lewis, William North, G. Washington Warren, William D. Coolidge.

AUDITING COMMITTEE.

S. D. Nickerson, C. J. F. Sherman, and Sylvester Trull.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, J. H. Sheppard, A. T. Lowe.

COMMITTEE ON CHARITY.

S. H. Gregory, William Read, E. F. Gay, L. L. Tarbell, Edward Stearns.

MOUNT LEBANON LODGE FESTIVAL.

The Lodge was opened in Corinthian Hall, at 7 o'clock, Dec. 19th, 1862, for the purpose of Installing its Officers, and after transacting some business necessary to be done in Lodge, the doors were thrown open, and the ladies who had gathered in Ionic Hall, to the number of two hundred, were invited to enter the Lodge room, where they were briefly welcomed by the Master as follows :—

Friends, Welcome! In the name of Mount Lebanon Lodge, I bid you a hearty welcome. Welcome, Ladies, too seldom seen within our Lodge room; welcome here to night to participate in the festivities of the evening; to witness our ceremony of Installation, and spend with us a few hours in social intercourse. To you Masonry may indeed have seemed exclusive in its forms; this is not really so: we meet here at stated periods to perform our mystic rites, and discharge the duties devolving on us as a Fraternity; we also gather here, from time to time, to greet our friends as we do you to night. But little more than a twelvemonth since we gathered here our Fathers in Freemasonry; these seats were filled with them, their heads were white and blossomed for the grave; men of three, ay, even four score years and upwards, were here; we welcomed them gallantly, and gave them the full measure of love due their advanced age, and their many virtues. The scene now changes, you are here, and

"Virtue alone, with lasting grace
Embalms the beauties of the face,"

yet we can but feel, that by honoring them, our Fathers, and you, our Wives, Daughters and Lady friends, we do but honor ourselves. Again, I bid you a cordial Welcome.

The Marshal then introduced Miss Josephine O. Paine, daughter of Br. J. P. Paine, of this Lodge, who addressed the Lodge as follows :—

Worshipful Master and Brothers—

The wives and daughters of the members of Mount Lebanon Lodge, aware that they are excluded from the secret benefits of your venerable Order, cheerfully submit to this exclusion, with no desire to pry into any affairs, which you in your wisdom think best to conceal from them. But we claim the privilege of sharing many of the indirect blessings of your noble Institution, because we believe its tenets and ceremonies are calculated to make you better men, better husbands and fathers, more just and generous, more tender and true in every relation of life. We are glad to have been admitted this night so far across your mystic threshold, to see what we have seen, to hear what we have heard, and to join you in the festivities that yet remain. In the mean time, I have been deputed to advance before you, and place upon your altar, this hallowed gift, with a word of explanation.

We have heard that Solomon once governed your Fraternity, and that his memory is glorious in your traditions to the present day. Now Solomon says, that "no secret is safe, for a bird of the air shall carry the voice, and that which hath wings shall convey the matter." Some little bird not long since whispered abroad the fact, that your copy of that great Light of Masonry, the Bible, had, by constant use, become so defaced and dilapidated, as to be unworthy the setting of other lights around it. Whereupon, with a spirit not unworthy we trust, the close relationship we bear, although not quite permitted to be Masons ourselves, we deter-

mined to replace your dimmed light with a newly burnished one, which might shed its beams upon all around it. Accordingly, in the name and behalf of the givers, I place beside your sacred square and compasses this copy of the Holy Bible. Upon one side it bears the inscription, "Mount Lebanon Lodge, from the Wives and Daughters of the Members, Dec., 1862." On the other side, "Mount Lebanon Lodge, Instituted June 8th, A. L. 5801."

No book in the world has so vast a circulation as this: no book in the world contains such precious instructions as this; no book in the world gathers around itself such associations of sanctity and authority, and reveals to the soul of man such divine truths and eternal hopes as this; no book can rival this in the veneration of good men, especially good Masons. Accept it, Worshipful Master and Brothers, in the spirit with which we give it. And as long as the altar of Mount Lebanon Lodge shall stand, and united Brethren crowd around it; as often as this Bible shall be seen, may the sight of it, while stimulating the best purposes of every member, sometimes bring back the pleasant memory of that hour when the Craft were called from labor to refreshment, and their wives and daughters gave the hallowed gift.

To which Worshipful Master Stevenson replied—

Miss Paine and Lady Friends—

The Holy offering you thus opportunely lay on our altar is indeed welcome and appropriate. Welcome! yes, doubly welcome, for while from its sacred pages there radiates those holy truths which should pervade every human heart, it shall also ever remind us of the fair donors, and of that other altar erected within our hearts, whose incense arises sacred to the love we bear Wife, Mother, Daughter and Sister. Appropriate, because it is the very corner-stone of Freemasonry, and without it no Lodge can properly exist. In the name of Mount Lebanon Lodge I thank you and your associates for it; I thank you personally for the beautiful and impressive manner in which you have presented it; there, open on our Altar let it lie; there, where the rising Sun of the East, with dewy lips, may kiss its open pages—where the full noonday Sun of the South light up its beauties, and the setting Sun of the West shed its glimmering rays upon it.

The Lodge then proceeded to the Installation of Officers; Past Master W. H. Sampson installing the Worshipful Master, and the W. Master in turn installing the other Officers. Brother Thomas Waterman was, for the *thirtyfirst* time, installed as Secretary, the W. Master truly remarking, as he placed the collar on his devoted neck, "that it represented the united arms of his Brethren entwined around his neck to shield him from the rough blasts of the world."

Worshipful Br. William Parkman, Grand Master elect, then briefly addressed the officers and members, in his usual happy style; admonishing them of their duties, and cheering them on in well doing; he greeted the presence of the Ladies as a good omen, and hoped they would oftener come among us.

The Installation being concluded, Brother James R. Elliott addressed W. Br. Waterman, in behalf of the members, as follows:—

Worshipful Brother Waterman—

It is with supreme pleasure that I, as the representative of more than *eighty* of your Brethren of Mount Lebanon Lodge, now address these few words to you and accompany them with a slight token of the regard with which you are held by

the Lodge, being a spontaneous tribute to your many virtues and arduous duties as a Brother Mason and Christian man.

Your long and able services in this Lodge are too well known to the members now present to require recapitulation at my hands ; I will, therefore, only mention a few of the most prominent of those services.

By referring to the Records of the Lodge, I find you were elected a member July 26th, 1819. Served the Lodge as Junior Warden during the years 1826 and 1827 ; Senior Warden 1828 and 1829, was elected Worshipful Master in 1829, and presided with dignity and honor over the Lodge during the years 1830 and 1831. Before the close of the latter year you were elected its Secretary, which office you have now filled for *thirtyone years*, with equal honor to yourself, and profit to the Lodge. Again, on the evening of April 11th, 1859, we did ourselves the pleasurable honor of electing you an Honorary member, as a slight appreciation of your many meritorious services.

And now, without encroaching too long upon the time of our friends present, allow me to present you this beautiful Cane, bearing upon its golden head the following inscription :—

“ Presented to Worshipful Brother Thos. Waterman, by his Fraternal Brothers of Mount Lebanon Lodge. Boston, Dec. 19th, 1862.”

Accept it then, dear Brother ; not for its intrinsic value alone, but that the remembrance of this happy hour may be laid up in the archives of your memory, that here you were made the recipient of a *symbol* of our Brotherly love towards you. And if, with increasing years, you may find this a support to your failing steps, then may you call, with confidence, upon the stout hands and willing hearts of its donors, for that support and assistance which it will ever be our privilege to extend to so worthy a Brother Mason.

And may your days be lengthened and your steps be strengthened by the remembrance of this happy hour ; and when the ties of Earth are sundered, may your pure spirit mount, with glad wings, to that Celestial Lodge above where the Supreme Architect of the Universe presides.

To which Brother Waterman, vainly struggling to keep back the rising tears, replied—

Worshipful Master and Brethren of Mount Lebanon Lodge

It becomes me on this interesting occasion to present you, and the officers and members of Mount Lebanon Lodge, my thanks, cordial, warm and sincere, for the oft repeated expression of your kindness and good will, which have been extended to me for many years past. It is now more than fortythree years since I first became a member of this Lodge. To me there are many, very many, pleasant associations in connection with my membership in this body. My old associates and fellow-laborers in this consecrated hall, have all (save a very few,) passed away, and their places have been filled with the younger members of the fraternity, whose warm hearts and genial smiles always greet me with a cordial welcome whenever I enter these walls. As it is well known, I have for many years been the recording officer of this Lodge ; that I have so often been elected to this responsible office, is owing more to the partiality and good will of my Brethren, than to any merit or qualifications of my own. The confidence which they continue to repose in me demands my gratitude and thanks.

Brethren of Mount Lebanon Lodge—for this beautiful token of your friendship

and esteem, I thank you, and beg you to believe me when I say, that I shall ever cherish for you all the fraternal regard of a Brother.

At the conclusion of Br. Waterman's reply the choir, under Br. Ball's leading, struck up "Auld Lang Syne," the audience joining, with fine effect.

During the evening a beautiful Square and Compasses were laid on the Bible, presented by Br. A. W. Pollard.

The ceremonies in the Lodge room being closed with prayer, by Rev. Brother Alger, the company repaired to the Banqueting Hall, where the worthy host of the Winthrop House, Br. Silsby, had spread a bounteous collation, and two hours were pleasantly spent in refreshment and social harmony. Addresses were made by W. Brother Parkman, Rev. Bros. Dadmun and Alger, and others, interspersed with glees from the quartette, composed of Bro. S. B. Ball, Mrs. Little, Miss Smart and Mr. Ryder.

The officers of the Lodge are, John L. Stevenson, Master; John F. Abbot, S. W.; I. D. Davenport, J. W.; F. H. Sprague, Treas.; Thomas Waterman, Sec.; W. J. Ellis, S. D.; H. E. Lang, J. D.; Rev. W. R. Alger and John W. Dadmun, Chaplains; W. W. Elliott, Marshal; G. D. Moore, S. S.; James A. Merrill, J. S.; Edwin Reed, I. S.; S. B. Ball, Chorister; H. Daum, Organist; L. L. Tarbell, Tyler.

THE BALLOT.*

We have heretofore given our views upon the ballot. They have been endorsed by Bro. MOORE of Boston.

We have learned with great pain, that in some of our Lodges where the Morris system of work is used, that but little regard is paid to the character of candidates. We do not charge this to be general or even common. Of our own knowledge, we do not know it to be so anywhere; but we believe such to be the fact in several Lodges.

The following are among the duties and privileges of Master Masons:—

1. It is the privilege of every M. M. to determine who shall be his associates in the Lodge. This he is entitled to do for himself, upon the common principle, that no gentleman has a right to introduce one man to another with whom he cannot associate. Hence, the trial by single ballot.

2. It is the duty of every M. M. to keep entire silence in regard to his vote. He may neither say how he will vote, or how he has voted. There is no subject where the "silent tongue" is so necessary as in this. In case of a rejection, every Brother is supposed to have cast a negative vote, that all may share the responsibility alike. Nor may any one be permitted to express dissatisfaction or dissent. Better far, that no Mason be made at all, than that the independence and purity of the ballot-box be assailed.

3. It is the duty of every M. M. to vote on the admission of candidates, to vote conscientiously, and for the "good of Masonry." Here is the potency of the single ballot. Every Master Mason is here held to a solemn accountability. His

*From "The Masonic Trowel."

own breast is a "reflection chamber." In silence he communes with his own heart. He asks the question, will this man make a good Mason?—is he a man of good character?—of good disposition? Can I associate with him? Will I be ashamed to introduce him to my family? Conscience says this man wrongs the poor, does not keep his word, is dissolute and intemperate in his habits, is unkind to his wife, neglectful of his family, slothful and inattentive in his business, profane and immoral in his habits, a meddler in other peoples' affairs, cruel to his animals, and prone to contention. Let conscience do its office work in all such cases, moderated by the heavenly influence of charity. The Master who *fails* to protect the ballot-box, is guilty of an offence against Masonry for which a thousand good deeds can never atone.

MASONRY AND ITS INFLUENCES.

It is an unquestionable fact that Freemasonry directs the mind to the past. All the ceremonies and symbols of the society speak of the olden time, of the wisdom of an earlier and almost forgotten age. Memory being retrospective, exercises a conservative influence on society. It is a check on the anarchical and disorganizing tendencies of the present, a protest against that wild and lawless spirit of innovation, which under the name of progress and reform, is threatening to overturn all that the experience and wisdom of centuries deem true and valuable.

In an age marked by an ignorant contempt for anything having the stamp of antiquity, when the eyes of all are directed with eager gaze to a glowing future, painted in such fairy hues by visionaries in their dreams, when on every hand seers, prophets and would be regenerators of the human race, are rising up, professing to be illumined by wisdom from on high, professing to be able not only to understand, but even control the laws of the universe, pointing to 'the good time coming' when even the institutions of marriage and property, as well as all human laws are to be abolished: sin, disease, and suffering, banished from the earth: when spirits are to be called from not only the vasty deep, but to come at our call, sit around the table and converse with us, as in the day when we were in the flesh. In an age of such insane desire for the novel, the marvellous, and the supernatural, it is well to look at least occasionally on the past in its mellow serenity, and its ripe results.

Masonry carries back the mind from its glowing anticipations of the future to a sober contemplation of the past. It exerts this influence first by reason of its antiquity. However difficult it may be to give the exact date of the origin of the Society, it is undoubtedly the oldest of all human institutions. We shall not attempt the display of any antiquarian learning by endeavoring to prove that Freemasonry existed in the earliest ages of the world, ere the foundations of mighty Rome were laid; ere the statue of Memnon was wrought, or the brazen gates of Thebes were hung; or attempt to trace back its source to the period when history and legend are lost in the twilight of myth and fable.

Like a mighty river in the heart of a sandy continent which we see rolling along in beauty and majesty, creating a belt of verdure wherever it turns on its

way, but whose birth place is in the skies, and its source in the distant unknown mountains; so we may be unable to trace the origin of Masonry in the distant unknown past, but its fertilizing pathway over the earth is marked by a flood of light. In the meanwhile the waves of black night swept over the world. Empires have risen, flourished and fallen: Assyria, Greece, Rome, Carthage, what are they? Their decay has dried up realms to deserts.

The names too, of great conquerors who planted their blood dripping standards over whole continents have gone down to oblivion. In the meanwhile the theory of the philosopher, the ritual of the priest, the poet's song have fallen to the ground: the earth echoes not back their voice. But amid all these mutations, Freemasonry exists still in all the beauty of unassuming youth, like the light of a star not spent by its journey through time and through space. Not a stone has fallen from her illustrious altars, not a light burning on her ancient and honored shrine has been extinguished. She inculcates the same truths, teaches the same lessons and performs the same rights now as she did when the Jews worshipped at the Holy Temple in Jerusalem—the Greek listened to the divine philosophy of Plato, and the burning eloquence of Demosthenes, or when the kingly and triumphant Roman lorded it over the world. A comparison of her past history with the present proves her stability, and inspires us with feelings of reverence for the wisdom of hoary antiquity.—*N. Y. Courier.*

Obituary.

REV. SAMUEL OSGOOD, D. D.

At a Special Communication of Hampden Lodge, (Springfield,) of Free and Accepted Masons, held Dec. 13, 1862, the following Preamble and Resolutions were adopted:—

Whereas, by the decree of Divine Providence the Masonic Fraternity has been deprived of one of its estimable members, and society of one of its most valuable citizens, in the death of our most excellent Brother, Companion and Sir Knight, SAMUEL OSGOOD, who departed this life Dec. 8th, 1862, at his residence in this city, in the 79th year of his age, thereby depriving the Fraternity of a true and trusty member—therefore, be it

Resolved, That in the sudden and sad dispensation of Providence, we have been deprived of a worthy and beloved Brother, whose many virtues, goodness of heart, and genial character, endeared him by more than ordinary ties to all of those to whom he was known. "None knew him but to love, or named him but to praise."

Resolved, That in his death society has lost a most valued citizen; the Masonic Fraternity an estimable and worthy member; the Church a warm and devoted Christian, and we all, an affectionate and sincere friend. As a Mason, he was pure, generous and faithful; as a Christian, humble, zealous and exemplary; as a Friend, always true, frank, kind and affectionate, and as a Citizen, prompt and efficient in the discharge of his duty.

Resolved, That while many virtues and good qualities endear his memory to us, and should serve as bright examples for our imitation, we are reminded by his departure that "in the midst of life we are in death."

Resolved, That we tender to the relatives of our deceased Brother, and to his numerous friends, the assurance of our heartfelt sympathy and sorrow in our common loss, and that while we deplore the dispensation which has removed from our midst a faithful Brother and warm hearted friend, we sincerely believe and trust that he

has found a place in that celestial Lodge above, "that house not made with hands, eternal in the heavens," where we hope at last to arrive, by a firm reliance on Divine Providence, our own endeavors and the blessing of God.

Resolved, That as a mark of our esteem for the deceased, the jewels of the Lodge be draped in mourning for the space of three months.

Resolved, That the Secretary furnish the family of our deceased Brother with a copy of these Resolutions, and that they be offered to the Springfield Republican, and the Freemasons' Monthly Magazine, for publication.

H. A. BOWDOIN, *Sec.*

CAUTION.

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting:—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and Boston, Mass., with authority to confer the Ineffable, Sublime, Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of New York, New Jersey and Boston, Mass. are within the Jurisdiction of our Northern Supreme Council 33d Degree A.° and A.° Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, for half a century past, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the Southern Jurisdiction of the U. S. A., located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deluded into joining any pretended Lodge, Council, Chapter or Consistory of the A.° and A.° Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into, any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the United States, or elsewhere, but must be held to be illegal and clandestine Masons.

Witness our hands, and the Seal of our Supreme Council affixed, this 1st day of November, 1862.



K. H. VAN RENSSELAER, 33°,
M. P. Sov. Grand Com.
Sup. Council 33d for
Northern Juris.

WINSLOW LEWIS, *Grand Sec. Gen. H. E.*

MASONIC CHIT CHAT.

☞ A correspondent, writing from a town in Iowa, says—"The Lodge in this place does miserable work. It takes up all the Rob. Morris whims, and is completely fooled by him and his work." Our correspondent is a member of one of our Boston Lodges, and is fully competent to judge of the correctness of the work of which he speaks, as compared with the work practised in Massachusetts for the last half century.

ZERUBBABEL. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, King of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as Knight of the Red Cross, Knight of the East, and Prince of Jerusalem.

To the Masonic Editor.—Brooklyn, E. D., Dec. 5th, 1862.—**DEAR SIR:** Please oblige by answering the following question: Suppose that a Brother belonging to another Lodge applied to my Lodge for admission, he having traduced my character falsely, can I object to his admission, or if objected, can the W. M. overrule my refusal to sit with him. By answering this you will oblige two Brothers who differ in opinion.

Yours, fraternally,

A BROTHER.

Ans.—You have an absolute right to object to his admission without stating your reasons, and it is the duty of a Master to forbid his entrance into the Lodge. The Master has the *physical* power to admit the Brother objected to, but it would be a gross violation of your rights, for which charges could be preferred against him. You can refuse to sit should the

Brother be admitted, and should retire.—*N. Y. Desp.*

THE A. AND A. RITE IN NEW YORK. On Monday last, Dec. 22d, we had the pleasure of welcoming as affiliates of Cosmopolitan Sov. Consistory S. P. R. S. 32d, degree, Ill. Bros. Joseph H. Hough, Grand Secy. Grand Lodge of New Jersey; Wm. R. Clapp, G. Treas. G. Council R. & S. M. of New Jersey; and Wm. T. Nicholson, all of Trenton.

These Ill. Brethren participated in the interesting ceremonies, and expressed themselves highly gratified at the cordial reception extended to them, and will no doubt prove safe depositories of Ineffable Masonry. Ill. Bro. C. R. Starkweather 33d, of Chicago, Ill. G. Minister of State, of the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is at Boston, Mass. was also present.—*N. Y. Cour.*

PLENTY. The ear of corn, is the Masonic symbol of plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountfaucon, ears of corn always accompanied the image of the goddess, Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Skiboleth*, signifies an ear of corn.

Officers of Republican Lodge, Greenfield.
—David Lyne, W. M.; Geo. A. Kimball, S. W.; S. Russell, J. W.; L. L. Lucy, Treas.; E. P. Green, Sec; Joshua Thomesby, S. D.; C. E. Fisk, J. D.; Rev. S. R. Jones, Chap.; James Chapman, S. S.; Ephraim Rugg, J. S.; Joel Wilson, Tyler.

Officers of Franklin Royal Arch Chapter, Greenfield.—Chas. Mattoon, H. P; Matthew Chapinan, K.; W. E. Robinson, S.; David Lyne, C. H.; E. P. Graves, P. S.; Charles L. Fisk, R. A. C.; N. E. Babbit, M: 3d V.; E. J. Rice, M. 2d V.; H. B. Stevens, M. 1st V.; Rufus Howland, Treas.; Geo. H. Hovey, Sec.; Joel Wilson, Tyler.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

FEBRUARY 1, 1863.

No. 4.

MASONIC SYMBOLS—THE "RIGHT HAND."

WE like to turn back occasionally to old and familiar subjects, in preference to seeking always in the Present and the Future for new topics. We not only *like* to do so, but know it to be strictly in the path of duty; more especially in an age like this, whose most striking characteristics are love of the new and strange, and contempt for the antiquated and old. It is to be feared that even our venerable Order has not altogether escaped the intrusion and assaults of this spirit of innovation, for which, probably, no better name can be found than the expressive one of "Young Americanism." We are not so wedded to the memories of the past, nor so blind to the merits and advantages of sound and healthy progress, as to love and honor men and manners, simply because they are old, or to decry them solely because they are new. But, to all that is *really good in its own nature*, the lapse of years does unquestionably add a greater power of appeal to our respect and admiration. And justly so, even on the very principle which "Young America" so ostentatiously parades as the grounds of its claims to superiority. We, of this 19th century, enjoy the vast collective benefit of the experience, sufferings, labors, knowledge, inventions, of the many generations that have gone before us, and if we are not wiser and better than our forefathers—and can we justly say we are?—our culpability is proportionally the deeper. The further back we wander into the darkness of antiquity, the less right have we to expect such enlightenment as prevails to-day; and, consequently, if we do find in that "dim and distant past," incontrovertible evidence of the existence of this, and of much more that we are apt so vainly and arrogantly to claim as our own, we are naturally surprized; and, if our feelings are not warped by prejudice or wounded self-love—shall we not admire the great

or good thus unexpectedly discovered, all the more on this very account? It is not difficult for a flippant and superficial sciolism to sneer at all that is venerable and ancient, and at the feelings of reverence with which minds of the calmer and more thoughtful order still regard the hallowed stamp of time, when affixed, whether in the mental world or material world, to the "beautiful," the "good," and the "holy;" but it would be found far more difficult for that false and spurious philosophy to prove that this feeling of reverence is not founded on the best principles of sound science and true religion.

As the traveller, amid the arid sands of Egypt, gazes upon those vast monuments of human labor, which have been, for more than four thousand years, one of the greatest wonders, must he feel, forsooth, ashamed of the sensations of admiration, wonder and awe that will insensibly, but rapidly, spread over and penetrate his mind? Must he feel bound to look upon them merely with the cold and calculating eye of utilitarianism, and to repel, as unlawful intruders, the many grand associations and historic memories that will come thronging through his brain and heart?—memories of the far off time, when Egypt was the metropolis of the world's knowledge and civilization, and when not even Greece—afterwards destined to be the educator of mankind—had begun to shake off the dark and heavier burden of ignorance and barbarism! On the contrary, if we admire and are justly proud of the great works and great achievements of science and labor in this, our own day of discovery and progress, must we not view with reverential respect and astonishment, the evidences, countless and incontrovertible in character, of works and achievements no less great and grand, accomplished by that wonderful people thousands of years before gas, and steam, and the electric telegraph, and the printing press, had arisen to change the whole aspect of the world's civilization?

It is assuredly from this venerable Past that we may best and most readily derive lessons of which we stand in very urgent need—lessons of *modesty*, the virtue least familiar, it is to be feared, to the nineteenth century! Not alone in those wondrous Pyramids, but in the gigantic ruins of Diospolis, Heliopolis, and the other cities of the Nile—in the lofty obelisks and stately temple-columns of Luxor, and in many another ruin—record of the ante-historic Past, we not only behold the substantial proofs of a progress in Mechanic Art in those olden times, that may well make us less vain of our modern inventions and attainments; but we may also read, impressed upon enduring tablets of stone, warnings against those feelings of arrogance and presumption to which we are so prone to yield. The mighty fragments of those vast and mighty cities, that flourished

from three to four thousand years ago, warn us, in unmistakable language, that the cities and monuments, and works of art of which *we* are so proud to-day, are also hastening onward to their day of doom ; that, as the victor-hand of Time has laid low the rich and royal cities of ancient Egypt, so will the same inexorable conqueror, sooner or later, subdue and devastate the now prosperous and populous cities of Boston and New York, of Paris and of London ! When that day comes, will these, our cherished and vaunted cities of the nineteenth century, leave as durable and splendid monuments to attest their ancient greatness, as still survive amid the ruins of the cities of the Nile ?

Or, to change the scene and illustration, let us pass from hoary Egypt to imperial Rome, and standing in the ruinous amphitheatre of the Coliseum, shall we think only of the scenes of cruelty once enacted in that blood-stained arena ? Will the majestic ruins of that grandest of natural theatres awaken no memories—call up no associations—inculcate in our hearts no lessons—but those of the gladiator, slaying or dying to gratify the bloody and perverted taste of Roman lords and ladies ? Shall we presume to look backward and downward, from our lofty elevation of Christian civilization and enlightenment, upon the darkness and crime, and sensuality, of the once “ mighty Mistress of the World ? ” Cold and callous, indeed, must be the heart in which the ruins of the Coliseum shall awaken only such thoughts as these—in which, rather, profound veneration for the “ great ” and “ good,” even of Heathen Rome, shall not mingle with the feelings of melancholy and mourning excited by the scene around him, causing him to reëcho the poet’s lament—

Oh ! Rome, my country ! city of the soul !
 The orphans of the heart must turn to thee,
 Lone mother of dead Empires ! and control
 In their shirt breasts their petty misery.
 What are *our* woes and sufferance ? Come and see
 The cypress—hear the owl—and plod your way
 O’er steps of broken thrones and temples—ye !
 Whose agonies are evils of a day—
 A world is at our feet, as fragile as our clay !

The Niobe of Nations ! there she stands,
 Childless and crownless in her voiceless woe,
 An empty urn within her withered hands,
 Whose holy dust was scattered long ago :
 The Scipios’ tomb contains no ashes now, -
 The very sepulchres lie tenantless
 Of their heroic dwellers : dost thou flow
 Old Tiber ! through a marble wilderness ?
 Rise with thy yellow waves, and mantle her distress . .

Alas! the lofty city! and alas!
 The trebly-hundred triumphs! and the day
 When Brutus made the dagger's edge surpass,
 The conqueror's sword in bearing fame away!
 Alas! for Tully's voice, and Virgil's lay,
 And Livy's pictured page!—but these shall be
 Her resurrection! all beside decay;
 Alas, for earth, for never shall we see
 That brightness in her eye she bore when Rome was free!

And, if the ruins of the old world's greatness thus not only sadden and solemnize our hearts by awakening reflections upon the frailness and mutability of all things earthly, but also most justly and naturally, stimulate and strengthen our esteem and veneration for the power, progress and energy of which they are the mute, but no less expressive, memorials; it must certainly be allowed that this feeling of reverential respect is still more justly due to the memories of mental and moral worth and greatness in which the history of the two illustrious nations of Classical Antiquity so richly abounds! The very fact that, unlike us, they had only the dim light of nature for their guide—that, while *our* path is clearly illumined with the Titian-like light of Christianity, *they* were obliged to grope their way along the "*chiaro-oscuro*" tracks of heathenism, invests such exemplars of virtue and nobility of soul, as we find amongst them, with a broader and brighter halo of glory! What better proof of this can be required than the circumstance that in every age, from the era of the Saviour downwards, the most earnest and eloquent advocates of the Christian faith have continued to draw many of their most powerful illustrations—their exemplar-stimuli to self-sacrifice, virtue, temperance, purity, from the historic records of ancient Greece and Rome? Nor do we hesitate for a moment to assert that Christian America and Christian Europe would do well to study anew and imitate to-day, in many matters of no small importance, the manners and morality of the countries that gave birth to Codrus and Leonidas, the patriot king-martyrs; to Socrates, the almost Christian heathen; to Plato, the Divine, father and founder, next to Pythagoras, of those *Ancient Mysteries*, with which the origin of Freemasonry is so intimately connected,—to Homer and Sophocles, princes of poetry, and Herodotus and Thucydides, and Xenophon, the fathers of History, and to Demosthenes, the patriot Orator; or of that other country, the memory of whose world-conquering genius is everlastingly entwined with that of so many heroes, patriots, warriors, statesmen, from the days of the elder Brutus, the stern upholder of freedom, and Decius, the voluntary victim of the purest, most unselfish patriotism, to those of Scipio, the Conquerer, not of Rome's enemies alone—

but—a more difficult and brilliant achievement!—of his own passions: and, later still, of Cicero, the Orator, whose eloquence was second only to that love of country which won for him the honored title of “Pater Patriæ.” Not one word would we say in depreciation of the many and momentous evidences of improvement and progress afforded in almost every department of life in the present age—nor is it in any ungrateful or unappreciative spirit towards the many comforts and blessings around us, that we utter, with heartfelt sincerity, the prayer that Providence would speedily raise up amongst us the much needed supply of such patriotism, and virtue, and valor, and statesmanship, as wove so bright a wreath of glory for ancient Greece, and so long enabled mighty Rome to withstand the assaults alike of barbarian foes without, and rebellious sons within!

With both these celebrated nations of antiquity, the RIGHT HAND, that prominent symbol of Freemasonry, held a high place as the *symbolic representative of FIDELITY*: nor with them alone; for among the Jews and other ancient Asiatic nations, we find that the grasp of the *Right Hand* was the acknowledged pledge of FRIENDSHIP and FIDELITY.* “*Jungere dextras,*” was to the Roman an inviolable pledge of mutual fidelity, nor was any fouler reproach known to his vocabulary than “*fallere dextram,*” “to violate the Right Hand pledge of faith.” Every page of the works of the Greek and Latin writers abound with illustrations of this fact, and no less interesting are those to be found in the Scriptures, both Old and New. Of the latter we may adduce the passage in the 2d chapter of the Epistle to the Galatians, where St. Paul says—“When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *Right Hand of Fellowship*, that we should go unto the Heathen and they unto the Circumcision.” In the former, we observe that the custom of *lifting up the Right Hand* was the customary mode of taking the oath, even as far back as the time of Abraham, whom we find saying to the king of Sodom, “I have lifted up my hand unto the Lord, the most High God, the possessor of Heaven and Earth, that I will not take anything that is thine.” Among the Heathen nations of antiquity it was usual for the person taking the oath to place his Right Hand upon the “horns of the altar” or upon the hand

*The Romans had a goddess whose name was *Fides*, or Fidelity—a goddess of “*Faith and Honesty*,” to whom Numa was the first to pay divine honors. Her only dress was a white veil, expressive of frankness, candor and modesty; and her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, as a token of their intention to adhere to the compact; and this custom is in more general use even among ourselves, at the present day, than would at first thought be realized.

of him to whom he swore. For this, has been substituted by Christian usage, the custom of resting the Right Hand upon the HOLY SCRIPTURES, a custom which, it may not be uninteresting to note, we know to be at least as ancient as the beginning of the fifth century, for it is distinctly referred to in the Code of the Emperor Theodosius, in the year 438 A. D.

Did our limits permit, we could adduce many interesting illustrations of this use of the *Right Hand* as a solemn pledge of fidelity; but we must conclude with the remark, firstly, that the *antiquity as well as universality of the principles and practices of our ancient and honorable Order, derive an additional confirmation even from what has been here said of the Right Hand, as a solemn and sacred symbol*; and, secondly, if not only amongst the more civilized and cultivated people of ancient Greece and Rome, but even with the rude and rugged Parthians, the wild Arab of the Eastern desert, the savage warrior of the German Forest, and the fierce Sea-rover of the Scandinavian Seas, the violation of the "pledged Right Hand" involved the deepest and darkest infamy, and caused the transgressor, in the expressive language of our Saxon forefathers, to be branded with the contemptuous title of "nedderling"—"nothing worth"—surely it will well become us, Christian men and Masons, of these later and enlightened days, to be ever on our guard against the slightest violation—not in act alone—but *in word or thought even*—of the obligations to which our RIGHT HAND—the sacred symbol of our fidelity—has been pledged! We might indeed well be grateful to the literature of ancient Rome, if we had derived from it no other lesson than this most manly, most Masonic one—"NE DEXTRAM FALLAS!" *Break not the pledge of thy RIGHT HAND!*

THOUGHTS FOR THE HOUR.

The Grand Master of the Grand Council of R. and S. Masters of Vermont, thus beautifully and appropriately refers to the sad condition of our country:—

"It is with sad heart and mournful mein that we turn from these peaceful walks and green retreats to contemplate the dark and terrible misfortune which overhangs and enshrouds like a pall, the land which we have all been proud to call "our own." War, grim and black and ghoul-like at the best, but fratricidal and intestine war, most fearful and most lamentable of all, stretches its desolating and importunate hand across the continent, and death and disaster and ruin greet us on every side. It is not our province here to speculate upon its original causes or its probable results. God grant, at least, that it may find a speedy and desirable solution, and that when the white banners of peace shall again be seen, it may be found that our Brethren of the mystic tie have not, in any portion of our country, been foremost in bringing this great calamity upon us.

"It is not alone upon the battle-field and amid the shock and concussion of armies, that death hath come to us. In the quiet village, nestling by the waterfall, and in the rural hamlet where the stranger rarely enters, he has stolen with slow and stealthy step and stricken down those we loved and cherished well."

ANNUAL ADDRESS

OF M. W. WILLIAM D. COOLIDGE, BEFORE THE GRAND LODGE OF MASSACHUSETTS, DEC. 30, 1862.

Brethren of the M. W. Grand Lodge—

Again, Brethren, in the kind providence of God, we are permitted to assemble in peace, while many are surrounded by the stormy scenes of war and the tumult of the people. We have been carried through the past year, which to all has been a year of trial and discipline, with a hopeful trust in the guiding wisdom of a Heavenly Parent; and though "men can as yet see no bright light in the cloud," that same trust teaches us to believe "that it hath a silver lining," and that this discipline will be instrumental of good to those who will listen to its teachings; who will humbly and deeply acknowledge their dependence, and still seek lovingly and trustingly for that light and guidance from above, which can only come from the fountain of all love and wisdom. In view of all the mercies by which we are surrounded, let gratitude be the prevailing sentiment of our hearts.

Notwithstanding the trying times through which we have past, the Lodges in this jurisdiction have been quite as much occupied with Masonic work as could reasonably have been expected or desired, the number of initiates being about nine hundred. Though not quite so large as usual, it is no indication that growth, true Masonic growth and culture, are not quite as vigorous as in any former year. I believe it to be more so, and that more leisure has afforded opportunities to learn better and more fully the true meaning of our institution; the Brethren have become more and better acquainted with each other, and the scenes through which we have passed, though they have lessened our work, have developed in us a more true Masonic character, and have been instrumental in connecting us nearer and closer to each other than in any former period. If this shall be the fruit of this great trial, the teaching will not surely have been lost upon us.

"The hours of pain have yielded good
Which prosperous days refused,
As herbs, though scentless when entire,
Spread fragrance when they 're bruised."

A season of relaxation from labor, too, has afforded opportunity for the study of the work and lectures; and at no former period, in my recollection, have the Brethren of this Grand Lodge ever evinced such deep interest as the past year has shown. It is a matter of congratulation, that during the past year you have established so firmly what the work and lectures shall be; and we are truly fortunate in having such devoted hearts, and such intelligent minds in our Grand Lecturers, who have delighted us to day by the evidences of their deep study and practice, so that in future they may be looked up to as oracles, and their decisions final and binding. But it is not enough, Brethren, that you are perfect in the ritual, and that no word is wanting to clothe our beautiful ceremonies in language equally beautiful. Your own character, also, must give weight to your instructions; your example and true Masonic spirit will ever speak louder, and more forcibly, than your words or ceremonies, and show by your example, both

in and out of the Lodge, that the true spirit of our Institution fills your hearts. Let no vaunting ambition swerve you from this course, but let your only aim be that of usefulness to your Brethren—and let it be bounded by that. Whenever it exceeds this healthy limit, radicalism and party spirit, and the practice of electioneering creeps in, and we bring into this ancient conservative Institution the worst elements of a popular political campaign, which will be sure to work the ruin of that peace and harmony which is the ground-work of our happiness, and the end we all wish to reach. In your individual and associated relations may your acts ever conduce to the advancement of Masonry as an institution, and more especially to the advancement and dignity of the Grand Lodge of Massachusetts and its subordinates. Let careful, discreet and calm deliberation characterize your proceedings, and all generous and charitable conclusions fill your breasts—that charity that thinketh no evil, that hopeth all things.

Principles are eternal—individuals are nothing. Harmony, brotherly love, and all charitable and Masonic graces, every thing. No where on the face of the earth should we be able to look with more certainty and greater confidence for the realization of these hopes than in the bosom of the parent Institution of Massachusetts. If I know my own heart, and God is looking upon it, and in his sight I say, it beats with the one single wish and prayer, that those manly and Masonic virtues which have ever been the characteristics of this Grand Lodge, may be held in perpetuity by every Brother who is privileged to hold a seat here, temporary though it be. Let this spirit ever prevail in the parent Institution and its genial influence will descend and bless our Lodges, and keep our harmony and cheerfulness unimpaired, and we may look hopefully for their growth among those whom we serve and love.

I desire, Brethren, to call your attention to one of the Amendments of the Constitution, passed Dec. 12, 1860, viz : Art. 3, Sect 5, which reads

“Applications for initiation shall be made to the Lodge in the town or city where the petitioner resides, if there be a Lodge therein ; but if there be none, then he shall apply to the Lodge most convenient to his residence.”

This Section has received such a latitude of construction as to lead to much difficulty between Lodges as to jurisdiction, and I recommend the subject as entitled to your serious consideration, that it may be more fully defined what is meant by the term “most convenient.”

Since the new organization as a Corporation, in my opinion the present edition of the Constitutions of the Grand Lodge of Massachusetts needs an entire revision, and a new edition provided under the care of wise and discreet Brethren, which shall be worthy of this Grand Lodge, many of the most important amendments being now on fly leaves, and many of the Lodges even without these ; our new relations as a Grand Lodge and as a Corporation, seem to me imperatively to require a new edition of the Constitutions, and our means are adequate to any thing we may desire of this kind.

In relation to the financial condition of the Grand Lodge, the retiring Grand Master is made most happy that he is able to leave his position with the knowledge that the entire floating debt of the Grand Lodge is paid ; that during his administration the mortgage on the Winthrop House has been lessened, and that

all claims on the charities of the Institution, coming within our rules, have been met, liberally and effectively, the weary have been rested and refreshed; the widow and the orphan cheered, and the coming Grand Master will have it in his power during the next year to accomplish what I know has been the desire of his heart, an increase in the charities of the Grand Lodge, perfectly consistent with meeting promptly every just requirement.

Since our last Annual Communication I have, on the 30th Dec., 1861, constituted and consecrated Aberdour Lodge, Boston; March 18, constituted and consecrated Orient Lodge, at South Dedham, and dedicated their new Hall, and on March 18 granted a Dispensation for Day-Spring Lodge, at Monson.

I have granted five Dispensations the past year, to worthy and experienced Brethren, to form Lodges in the Army. These Lodges are now in operation as follow:—

Bay State Army Lodge,	No. 1,	in 3d regt.
Massachusetts do.	" 2,	in 16th do.
United Brethren do.	" 3,	in 17th do.
Fraternal do.	" 4,	in 25th do.
Bunker Hill do.	" 5,	in 2d do.
McClellan do.	" 6,	in 43d do.
Berkshire Camp do.	" 7,	in 49th do.
Putnam do.	" 8,	in 39th do.
Olive Branch do.	" 9,	in 42d do.
Warren do.	" 10,	in 32d do.

December 22, laid the Corner-Stone of the New City Hall, Boston.

Next to the approval of our own conscience and the approbation of our Maker, is the gratification of knowing that we have the love and confidence of those whom we serve and love ourselves. Our District Deputy Grand Masters, by their fidelity and zeal have entitled themselves to all these—and now, beloved Brethren, after a close union with you of five years, let me say, that some of the most valuable friendships of my life have been formed with you; and though I retire from official connexion with you I shall ever hold you in kindest remembrance.

The year that has past has been characterized by the introduction of the two most important and most excitable subjects which can occupy the minds of the Brethren, viz:—the establishment of the Ritual, now fixed, I trust, permanently, and the subject of Dispensations. Add to these the important matters growing out of this most unusual state of civil war, and you will agree with me, I think, that quite as much of excitement as is wholesome for us, has been crowded into our thoughts for the year now closed. All this has necessarily added to the cares and anxieties of the Chair, but I have been surrounded by wise and able counsellors, and in my decisions I have nothing to alter or regret.

If there is any one part of a building requiring the greatest care, it is the foundation. Whatever else we neglect, let this be secured. It has been my aim to preserve the ancient landmarks of the Order, and that which the wisdom of the founders of our Institution vested in the Grand Master as his prerogatives, I have

not dared to delegate to others. And I have the satisfaction of knowing that my decisions in this respect have met the approval of those whose approbation I value highest.

For this state of war there is no precedent, nor is there precedent for such a sudden influx into the Institution from the Army, of those, who, from the circumstances of the case, must be made "at sight," the prerogative alone of the Grand Master, as I am taught by a strict examination of the ancient landmarks, and the best council of the wise and prudent, whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me, and bare their breasts to the bullet aimed at the nation's heart, and I could not find it in my own to refuse any aid, comfort or protection which I might be instrumental in throwing around them. I have been strengthened in this by the careful and earnest assurances from you, W. Masters of fortyone of our Lodges who have applied to me, that in granting to you Dispensations for this purpose, for the hasty admission of one hundred and thirteen candidates, dispensing with all the requirements of the Constitution, receiving an application, balloting on the same, and conferring the degrees, all within five consecutive hours! I have been strengthened, I say, by your assurances of care, and the confidence I have felt in the prudence and sagacity of the Brethren. In the midst of these scenes of war and bloodshed I see not how we could have done less, and in the retrospect I have not a single instance to regret. Of the one hundred and thirteen, nearly all are officers; this indeed is the fact among the six hundred of our Brethren who are doing battle for us in the Army of the United States. May God's shield be over them; may He nerve their arms and strengthen their hearts for the performance of duty; never wavering even in the presence of a rebel Brother, till he has surrendered, or is prostrate at their feet.

War is not the rule, it is the exception, and when these days of discipline and trial are over; when we shall have met them in a spirit of humble submission, and learned the lessons of humility they seem designed to teach; when this whole land shall feel as one man, that it is not solely his own right arm that hath gotten him all this, but when all hearts bow in humility and patience, then may we hope to be delivered.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease,
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say—Peace."

Alas! how many have fallen! No, not fallen, but gone up in chariots of fire, to join the martyrs of all ages, above.

At their own, or at family request, I have been called on to bury with Masonic honors the distinguished dead; to twine for them the laurel with the cypress, and to speak words of consolation to the mourner. I have been called to cheer on the gallant heart, bursting almost with youthful enthusiasm, to join in the conflict for distinction and bravery. I have brought from the battle-field the remains of one of our number; the sweet remembrance of whose virtues will last till time shall be no more. I have, with Masonic honors, laid him away in that

quiet garden of graves, at Newton, so near the scene of his usefulness and true Masonic influence.

The old year has past. All these various scenes crowded into so small a space as a passing year, have not been without their influence, on my mind and heart, and with you I can truly say,

“ All gracious God, what e'er our lot
In future times may be,
We 'll welcome still the heaviest grief
That brings us near to thee.”

The duties of watching the interests of two of the Districts, together with the close attention which under our present organization must be given to the financial affairs of the Corporation, all together have been quite enough to reconcile me to the retirement I shall now enjoy; and quite enough, to my own mind that having fulfilled them all, with the purest motives and intentions, I feel that it has fallen to my lot in the two exciting years of my administration to have fulfilled as much of duty as usually falls to the lot of him who passes through an entire constitutional period. At any rate, the devotion of the past five years as District Deputy and as Grand-Master, has evinced, I trust, a singleness of purpose on my part. It has fully satisfied all my ambition for any distinction which I have ever sought; an ambition limited by the boundary of duty and usefulness. The new year is full of mystery. I now close my official connection with you, my Brethren, with my sincere thanks for every act of kindness, with the same warm wishes, and with the same word upon my lips with which I entered it—may we all, from the youngest Entered Apprentice that stands in the north east corner of the Lodge, to him who presides in the East, may one and all finally meet in that upper temple, and in that city that hath foundations, whose builder and maker is—God.

M. W. BROTHER PARKMAN'S INAUGURAL ADDRESS, DEC. 30, 1882.

BRETHREN—The arduous duties of the day having been accomplished, and the new officers duly installed this evening, upon assuming the head of this Grand Body allow me to express to you my profound thanks for the confidence you have reposed in me, in selecting me to this high position. Be assured I come profoundly impressed with my own responsibilities to the Institution and to you. When I cast my eyes over the Portraits around this Hall, I see the pleasant faces of those distinguished men who have preceded me, and when I reflect that they were men of learning, intellect, high social position, and great Masonic skill, a feeling of fear overshadows my joy! But when I look farther, and see the faces of those who live, and are still with us, and look around upon these dear, friendly, Brotherly companions, with whom I am so intimate, and behold the encouraging smiles of all about me, I feel I cannot fail, but that all the duties of my position will be fulfilled. My heart is filled with gratitude while I think of the many blessings of our beloved Institution, for the last fifteen years. Our prosperity has been without check, and unexampled—unwavering success has crowned our every effort. Rapid growth, great influence in popular esteem, and the addition to our numbers, mostly from those in the higher and best social positions—all these things have been so fully laid before you by the retiring Grand

Master, that further reference to them is unnecessary, and I will only express the hope that our prosperity may long continue.

From year to year words of caution have been addressed to you from this place, and never, my Brethren, were they more needed than now. Applicants too easily find admission at our portals, merely on *negative* recommendations. This ought not to be! Every applicant should have a character unspotted; a clean reputation; a respectable position in society, and means to obtain a living. If he has not these qualifications, you should not hesitate to reject him, for negative good men only swell number without increasing strength or usefulness.

Again, my Brethren, I would caution you against an increasing and dangerous evil—a disposition to alter our old and established ritual, and interpolate with new phrases that which we have received in its purity, from our predecessors. I respectfully call attention of the Masters of Lodges to their declaration upon installation, that it is not in the power of any man or body of men to change the platform of our Institution, and I earnestly exhort all to discourage attempts at change, and enjoin the strictest pertinacity to the ancient land-marks of both work and ritual, as taught by, and exhibited in, Grand Lodge, this day.

I would cheerfully commend to the fraternity the cultivation of Music in the Lodges, and the formation of choirs, whenever convenient, that the opening, initiation, and closing ceremonies, may have the aid of good music; its effect is pleasant upon the Lodge, and while it adds much to the impressive dignity of our ceremonial, it is also a great help to promote social harmony among the members.

From various causes, this Grand Lodge has been, for the last four years, many times before the public, in full regalia, and these displays have occasioned much comment among our older Brethren. My own impression is against public parades; and I most respectfully suggest that we should only appear in public upon great and important occasions of general public interest. Frequent public displays tend to provoke comments from the curious and uninformed. We never ask or seek to proselyte. We ask the public to esteem us only as good citizens.

A word for our Charities and I have done. For many years I have had intimate knowledge and connection with all the charities of our Institution, and although the different Orders have given with liberal hands and warm and sympathetic hearts, and done great good, this branch of our Institution has hardly given commensurate with our success. For the purpose of meeting promptly this want, I have added two new members to the Charity Committee, and will, from time to time, call their attention to larger and renewed charities; and I doubt not this Grand Body will cheerfully contribute in the liberal spirit provided by our Constitution upon the subject.

With these few cautions and suggestions, allow me, my Brethren, to ask of you, one and all, a renewed confidence in our beloved Institution, and in each other. Let the most patriotic purposes warm your hearts, and Charity, the central idea of Freemasonry, warm and stimulate us to help the poor and distressed, and comfort the widow and the orphan; and may the All-wise Giver of all good, plenteously endow us with the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—Amen and Amen.

MASONIC ANECDOTE.

At the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to disembaras himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a Brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honorably received and kindly treated, till the cartel arrived and he was exchanged.

REMINISCENCES OF ANTIMASONIC TIMES.*

I AM aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Antimasonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry, its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard-bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. I have thought, and repeatedly said, that I

*Address of Rev. Dr. Giger, Newark, N. J.

considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes, "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one.

They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 288 electoral votes, Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt seven,—these seven being the votes of the State of Vermont. Thus the fanatical spirit, which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration, was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' muaket, which missed the mark it aimed at,

" And, though well aimed at duck or plover,
Recoil'd and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power, and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression, where by touching the ground, she touched also the giant spring of that power in which she rose and now triumphantly reigns.

SLANDERING A BROTHER UNMASONIC.

ONE of the besetting sins among the Craft which has worked and is working most disastrous and unmasonic results, in the opinion of your correspondent, is that of slandering a Brother. There is, I regret to say, too great a fondness for catching at any implication against a Brother and re-echoing it, without a moment's inquiry as to the authority or truthfulness of the implication; and often when that implication has been disproved, there are those who seem to delight in giving currency to the denunciatory implication rather than to the fact of its having been disproved.

Does not this propensity prove the lack of a proper qualification for membership in the fraternity, and to those who are in, and the propensity manifests itself, shall we not administer a gentle rebuke in love, not in anger, reminding them of their duty and obligations as Brethren of the fraternity, bound by reciprocal ties and privileges.

The Mason who indulges in this propensity should be led to reflect upon the principles which animate the institution, giving it vitality and efficiency.

If we look into the past, we find the most bitter state of feeling engendered by it; and although time has "smoothed the rugged front," and reason subdued the virulence of the denunciator, yet is the fair page of history marred by it, and feelings which were engendered at the time are transmitted to posterity; and although they are held in subjection, they are not the less ready to be revived on the least provocation.

Nor is the effect less objectionable when confined within a more limited sphere. The estrangement of Brethren from one another, through the agency of the sin alluded to, is destructive of that mutual confidence among the Craft, which all good Masons must deplore, and which all good men must deplore, and which every good Mason ought to frown upon and check as far as the power so to do within him lieth.

Estrangement between individuals, when once engendered through the agency of the slanderer's tongue, soon extends to the friends and associates of the parties, and thus results are attained calculated to wound the sensibilities of every well meaning and calm reflecting Brother of the Fraternity.

GRAND LODGE OF KENTUCKY.

We have received a copy of the proceedings of this Grand Lodge, at its annual communication, at Louisville, in October last. The opening address of the Grand Master is a business paper, and as such, of much interest to the Lodges in the jurisdiction. He says:—

“This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization, in the year 1800, there were but five Masonic Lodges at work in all the region west of the Allegheny Mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of a little more than half a century of Mason-work, while every village has its coterie of banded Craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war.”

The Grand Master does not believe in granting dispensations for making Masons. Thus—

“Many applications for dispensations to confer degrees “out of time,” as well as to elect officers were made to me, as my correspondence will show, and were all declined for want of authority.”

He notices the death of Past Grand Master THOMAS WARZ, who was killed at the battle of Cynthiana, on the 7th of July.

He speaks of Cross as the “favorite pupil” of Webb. Cross never had the confidence of Webb, and was the first to pervert, mutilate and corrupt his lectures.

The death of Past Grand Master HENRY WINGATE, the oldest Masonic officer of that rank, was suitably noticed by the Grand Lodge.

A committee was appointed to investigate the Order of “Conservators,” and report.

INSTALLATION AT FAIRHAVEN, VT.

MR. EDITOR—SIR—It seems rather late to record the events of the Old Year, when we have so many attractions in the present; yet some are too good to be lost, and come better late than never. I propose to give you a short notice of an installation of Masonic Officers of Lee Lodge, which came off publicly at Adams & Allen's Hall, in this place on Wednesday evening, Dec. 10, 1862.

Beside the installation of an excellent board of officers—among them, Simon Allen, Esq., of Hydeville, as W. Master of the Lodge—the main feature of the evening was an address delivered by Henry Clark, Esq., of Poultney, W. M., Grand Secretary of the Grand Lodge of Vermont.

The address was one of Mr. Clark's finest productions. The subject was, "The Spirit of the Age, considered in relation to the Institution of Masonry." It was treated in his characteristic style, and delivered in his usual animating and enthusiastic manner. It was a noble and manly production, breathing a high and elevating spirit, and gives him a high rank among the Masonic orators of the State. All through it was filled with a fervent spirit of brotherhood and philanthropy, and a noble patriotic sentiment.

After the address, Postmaster Hopson presented Mr. Clark with a Masonic keyboard, of marbled slate. It was a complete surprise, but Mr. Clark replied with some appropriate and very interesting remarks, also noticing his connection with the Lodge and the characters of some of its deceased members.

On the whole, the evening passed off to the gratification of all present, and closed with an oyster supper at the Adams House. us*

Fairhaven, Vt., Jan. 17, 1863.

THE MASONIC CIPHER.

ROYAL Arch Masons in this country are no doubt familiar with the secret cipher and Key, which they are told, appertains to the degree. Originally, however, this cipher belonged to the symbolic degrees, and was transferred by Thos. Smith Webb, into his arrangement of the Royal Arch. It does not appear to have ever been much used in England, but on the continent we find it constantly employed, not only in the Blue degrees, but also in several of the so called Scottish or higher degrees. It was used, in various combinations, in the Strict Observance, and Swedish Rites, and in the Order of African Architects.

The "Key" to this secret cipher is undoubtedly very ancient. It was the basis on which were constructed the monogrammatic "Marks" of the Mediæval German Masons, and those of the Byzantine Architects. In the various secret societies of the German, French and Italian Theosophists, Alchemists and Astrologists, from the commencement of the 14th to the 16th centuries it was the favorite cipher. They derived it, direct, from the Hebrew Cabalists, whose secret doctrines were closely allied to those of Zoroaster and the Alexandrian Gnostics. In an ancient MS. of the time of the celebrated Pic de la Mirandole, it is said of this cipher that "in ancient times it was considered a great secret," and that "it derived its origin from the so-called "Celestial Alphabet" used by Moses and the Prophets in their writings."

The famous "Charter of Cologne," about which so much has been written, and authenticity of which is still a matter of dispute, is written in this cipher.

The same cipher has also been discovered in an inscription on an ancient tomb at Herculaneum.—*N. Y. Courier.*

THE THREE GREAT LIGHTS OF MASONRY.

We are told, as Masons, that the 'three great lights of Masoury' are the Holy Bible, square and compass. The Bible we are taught to take as the rule and guide of our faith and practise, the square to square our actions, and the compass to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons.

Unlike many other symbols which have, from time to time, been introduced into the Institution, the 'three great lights' bear the stamp of great antiquity, and it is an interesting task to trace them back through their various interpretation to their origin in the Lodges of the operative Masons of by-gone ages.

The first point which strikes us in considering these symbols, is the idea of *light*. Light, among all nations and in all ages, has ever been an emblem of knowledge. The religious ideas of all ancient nations clearly attest this fact. Eternal truth was always represented under the symbol of light. Truth is to the discerning mind what light is to the bodily senses. As light is ever present, rapid and active in nature, so are the comtemplative thoughts in the sanctuary of the mind. Light is as inseparably connected with heat as true knowledge is with human sensibility. Light and heat thus bear the same relation to the creative powers of nature as knowledge and sensibility do to the vigorous life of the mind. It was therefore appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might well be termed a *great* light. In this precise sense the term 'light' is employed by all Eastern nations, especially in the scientific doctrines of the Hindoo Vedas, and in the light religion of the Zendavesta. We also find it, in a lesser degree, used in the star worship of the Sabceans and among the ancient Egyptians. From them this symbolism of light, as typifying an active, practical knowledge, was transmitted to the Greeks and Romans. From Persia and India it passed over among the northern European nations, and into the mystic groves and temples of the Druids. It was a favorite symbol of the early Christian teachers, and many allusions to it are to be found in the Gospel of St. John. In short, we continually meet with this symbol of light in all those religions and mythologies which are derived from the East.

The actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediæval Lodge (in German, *Bauhutte*) was a frame building, constructed of planks, and erected close to the spot, where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one on the South. There was none in the North, because the Lodge was always built on the southern side of the church and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the north would have been useless. These windows were termed by the craft, the 'three great lights,' the words *lichter*, *light* and *windows*, being synonymous. We find in Vitruvius and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter, they are termed 'fixed lights,' their uses being 'to light the mèn to, at, and from their work;'

and, in a note, it is expressly stated that 'these fixed lights are three windows, supposed to be in every room where a Lodge is held.' At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being 'to keep off all cowans and eaves-droppers.' This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, square and compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also as a sign or mark of the Fraternity. The craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task.

As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon*, or *gnomon tou nomou*, and *norma legis*; and the compass were an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or candle light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed 'the lesser lights,' and the idea of the Sun, Moon and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as 'three large candles placed on high candlesticks;' they represented the 'Sun, Moon, and Master Mason.' When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary houses, the three great windows disappeared, but the three candles were retained. The *oblong square*, formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary house, and its place was supplied by the 'drawing upon the floor,' consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in 'The Three Distinct Knocks,' &c. Subsequently, this custom was again changed and the places of the officers and caudles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the 'oblong square' was

painted on a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.—*Anon.*

THE OLD LODGE AT YORK.

THERE is a tradition among Masons, preserved in the "Ancient Constitutions" of the Fraternity, that in the reign of king Athelstane "the King himself caused a general Assembly of all Masons in the Realm at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to Keepe."

Anderson, in his second edition of the Book of Constitutions, 1738, quotes from the Ancient Constitutions; "That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926." He then makes no further mention of Masonry at York, until the reign of Elizabeth, when that Queen, "hearing the Masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. (This Tradition was firmly believed by all the old English Masons)."

The next allusion to York, is as follows:—

"Accordingly when G. Master Sackville demitted, A. D. 1567, Francis Russell, Earl of Bedford, was chosen in the North; and in the South, Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then Geo. Hastings, Earl of Huntington, till the Queen died, unmarried, on the 24th March, 1603; when the crowns of England and Scotland (though not yet the kingdoms) were united in her successor."

This is the last and only allusion made by Anderson, to Grand Masters, or, more correctly speaking, to Patrons, in the North of England. It is possible that Anderson may not have been sufficiently informed on this subject; but it is singular that no subsequent Masonic historians have given us any further details, with the exception of Preston, in his "Illustrations of Masonry."

In the edition of 1781, the first in which he gives any particulars, we find the following account of Masonry at York:—

"While Masonry was spreading its influence over the southern part of the Kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity were held at different times in that city, and the Grand Feast during his membership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Mas-

ter, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great eclat. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master, and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq., Charles Bathurst, Esq., Edward Thomson, Esq., M. P., John Johnson, M. D., and John Marsden, Esq., all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, *which is authenticated by the books of the Grand Lodge in York*, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North, nor did this event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after as the Mother Lodge of the whole Kingdom.

"For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the Kingdom, under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz: *The Grand Lodge of all England, Totius Angliæ*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline.

"Till within these few years, (1781) however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the Kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea, that York was the place where Masonry was first established by charter, the Masons of England have received tribute from the first States in Europe.

"It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South, are now (1781) in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the Lodges in Scotland nor Ireland court its correspondence.

"To the introduction of a few modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which *now* subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York, having on some trivial occasion seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Without inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge, to be restored to favor, these Brethren were encouraged to revolt, and in open defiance of an established authority permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of Ancient Masonry gave the highest offence to the Grand Lodge at York, and occasioned a breach which time and a proper attention to the rules of the Order only can repair."

We may here remark, that up to this day, no documents or records emanating directly from this old Lodge at York, and which could throw any light upon its

history, have ever been discovered, with one exception, to which we shall presently allude. This is the more surprising, as frequent opportunities were afforded by the so-called "Ancient Masons," and during the disputes between the Lodge of Antiquity and the Grand Lodge in London, for the Lodge at York to come forward and either defend or set right those who avowedly and openly raised and contended for its banner. But through all this period it maintained a continued silence. For this reason we deem it proper to notice all that Preston has given us in relation to the Lodge at York; bearing in mind, however, that this author, in his later editions, has essentially modified the account, as given in the edition of 1781, from which we quote.

"The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercer's Hall, on the 30th of March, 1734. * * * The Earl of Crawford seems to have made the *first* encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, appointing one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York, at that time highly resented, and ever after seems to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London."

Preston here (Ed. of 1781) speaks of this occurrence as being the *first* encroachment on the Lodge at York; but in the editions of 1795, 1801, 1829, &c., he states that "The Earl of Crawford seems to have made *another* encroachment on the jurisdiction of the Grand Lodge in the city of York," &c.

"The Marquis of Carnarvon succeeded Lord Darnley, on the 27th of April, 1738. * * * Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands and the other for the West Riding of Yorkshire. The latter appointment was considered as *another* encroachment on the jurisdiction of the Grand Lodge in York, and considerably widened the breach between the Brethren in the North and the South of England, so that since that circumstance all correspondence between the two Grand Lodges has ceased."

In the later editions of Preston, before-mentioned, this occurrence is designated as the *third* encroachment. It is proper also to notice that neither in Anderson nor in Preston can we find any intimation that a correspondence or intercourse existed at any time between the two Grand Lodges. A still greater motive for complaint on the part of the Grand Lodge in York, than those above assigned, would seem to be contained in the following paragraph, from the Book of Constitutions, 1738, especially when we consider that the publishers, Ward and Chandler, on the title page of that book, advertise it as being for sale "*at their shops, in Concy street, York, and at Scarborough Spaw.*"

"All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodge at York city, and the Lodges of Scotland, Ireland, France and Italy, *affecting independency*, are under their own Grand Masters, though they have their own Constitutions, Charges, Regulations, &c., *for substance*, with their Brethren of England, and are equally zealous for the Augustan style and the secrets of their ancient and honorable Fraternity."

In alluding to the schism of 1739, Preston says, (Ed. of 1781) that,

"A civil rebellion ensued, and under the feigned name of the *Antient York Constitution*, these Lodges daily increased, and many gentlemen of reputation

were introduced among them. Without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular Brethren formed committees, held communications, appointed annual feasts, and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons," &c.

This passage was written by Preston, at the very time when the Lodge of Antiquity, his own Lodge, had assumed a position of open hostility to the Grand Lodge at London, and had united with the Lodge in York. His Lodge appointed committees to examine records, and published a manifesto in its vindication, declaring that it "avowed an alliance with the Grand Lodge of all England, held in the city of York, and every Lodge and Mason who wished to act in conformity to the original Constitution." The old Lodge at York, thus appears to have still existed in an isolated position in 1778, but it has been historically proven that it never had any connection whatever with the so-called "Ancient Masons."

Preston, in his first account of the old Lodge at York, states that his account "is authenticated by the books" of that Grand Lodge. He names its Grand Masters from 1714 to 1725, but nowhere says that it granted warrants of Constitution to Lodges out of York city. The title of *Grand Master*, must not lead us to false conclusions, for this designation was very frequently applied to the Masters of subordinate Lodges, even as late as the year 1780. We may ask why, if Preston had access to the archives of the old Lodge at York, he has not given us the names of its Grand Masters from 1725 to 1781, a period of more than half a century, more particularly as it would seem to have been a matter of considerable importance to him, in his actual position, to have been enabled to trace accurately the unbroken succession of Grand Masters in York, from 1705 to his day?

Preston's partiality and prejudice are shown by his statement, that "to be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established," for, exclusive of the *tradition* concerning the General Assembly at York in 926, there is no trace of *York Masonry*, or of its prior claims to antiquity in any authentic documents whatever, and all foreign Lodges which received their warrants of Constitution from England, received them from one or the other of the Grand Lodges in London, well knowing that there genuine and ancient Masonry was practised.

It would seem to be fairly shown, as regards all these claims and pretensions to York, that when the taste of the English nation had been diverted from the mediæval style of architecture, and had adopted the Italian, so-called Augustan style, introduced by Inigo Jones, subsequent to 1600, Ancient Masonry would have become extinct and completely forgotten by the commencement of the 18th century, had it not been for the intervention of the four old Lodges at London. The speculative or spiritualized tendency imparted by Desaguliers and his co-adjutors to Ancient Masonry, rescued the Society from total oblivion, and the spirit of emulation engendered by the example of the re-organized Fraternity in London, among their Brethren in York, awoke again the slumbering faculties, which, without the lead of London, would long since have fallen into complete decay.

As to the Lodges of Scotland, they first formed themselves into an independent Grand Lodge, on the 30th of November, 1736, prior to which time they

existed under a condition of hereditary patronage. The idle fables concerning Scotland, as being the Cradle of Freemasonry, and the Scottish Masons as constituting a secret society, the depository of illustrious and ineffable mysteries, are based on the so-called *Historia Ordinis*, and can have no place in a true and reliable history of the Fraternity.

In the "DEFENCE OF FREEMASONRY, &c., in which is contained a Refutation of Mr. DERMOTT'S absurd and ridiculous *Account of Freemasonry*, in his book entitled *Ahiman Rzeon, &c.* London, 1765," are several passages which have a special bearing on our present subject.

"From hence it appears that the CRAFT was not in that State of Inactivity (in 1717) as this pretended *Ancient Mason* (Dermott) would insinuate; neither is it to be supposed that MASONRY was so much forgotten as to render it necessary to substitute any thing new in its stead, as the *London Lodges* (which were never reduced to a less number than four) still continued their meetings, and though they were a little Time, without an acting GRAND MASTER, I suppose they were as capable of preserving the ancient *Traditions, &c.*, of the CRAFT as the Brethren at York,* whose numbers were certainly excelled by those at London, as the building of such a noble *Edifice* as *St. Paul's*, and other great WORKS carrying on at the same Time, brought MASONs not only from most Parts of *England*, but from several foreign countries.

"With regard to the Ancient or York Masons, we have no Regulations of theirs in print but what Mr. Dermott has produced and calls by that name, and those of no longer standing than the year 1751, which was about the Time that those very Ancient Masons began to be much talked of. From hence it appears that the Masons at York approved of the London Masons printing the Constitution-Book from the ancient Records of the Fraternity, in the year 1723, by their not printing one in opposition to it; and they doubtless approved of their choice of Mr. Sayer, as Grand Master, in the year 1717, in the room of Sir Christopher Wren, or they would certainly have chosen one themselves."

"And because they know the English Grand Lodge will not authorize their illicit and ignorant Proceedings, and that the Grand Master of Ireland will not countenance them here, they have, with the assistance of some Honest Yorkshire men, who have come to London on the same account, trump up what they call Ancient, or York Masonry," &c.

We will now proceed to quote from a very scarce book, entitled—

"A speech Deliver'd to the Worshipful and Antient Society of *Free and Accepted Masons*, at a GRAND LODGE, held at *Merchants' Hall*, in the City of York, on *St. John's Day*, December 27, 1726. THE RIGHT WORSHIPFUL CHARLES BATHURST, Esq., GRAND MASTER. By the Junior Grand Warden. *Olim meminisse Juvabit.* York: Printed by *Thomas Gent*, for the Benefit of the Lodge."

"And tho' Old *Verulam*, since called *St. Albans*, may justly claim Precedency as the first built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England, was held in this city where *Edwin*, the first Christian King of the Northumbers, about the Six Hundredth Year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as aught of that kind ought to be among so amicable a Fraternity, we are con-

* "I should like to know how many Lodges there were then at York." "And it is certain that the Lodges at York approved the conduct of those of London, in the choice of a Grand Master, &c. since we have no account of their choosing one, neither have we heard of their having a Grand Master of their own, till of late years, when some Brethren of Ireland, who affect Singularity, being refused the countenance of their own Grand Master, and for other reasons too well known, were glad to assume the Title of Ancient York Masons," &c.

tent they enjoy the Title of Grand Master of England, but the *Totius Angliæ* we claim as our undoubted Right."

It is remarkable that the Junior Grand Warden here dates the General Assembly at York, in the year 600.

"And here I have a fair Opportunity to enlarge upon the encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and his Great Munificence shown to the Society, can never be forgotten. *Mamat alta Mente Repostum*. We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur. But His Command prevents me from proceeding in this.

"A Word of Advice or two and I have done. To you, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

"To you that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus, &c. * * * As well henceforwards as this Solemn Day, let each salute his Brother with a cheerful countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After *which*, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Euemies without the Lodge, nor in *Perils amongst False Brethren within*.

"And now, Gentlemen, (the Academicians) I have reserved my last Admonitions for you. * * * 'Tis true, by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but you are at liberty to exceed them, as far as a superior Genius and education will conduct you. I am credibly inform'd, that in most Lodges in London and several other parts of the Kingdom, a Lecture on some Point of Geometry or Architecture is given at every meeting; and why the *Mother Lodge* of them all should so far forget her own Institutions cannot be accounted for but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy sons, I must tell you that she expects that every Gentleman, who is called a Freemason, should not be startled at a Problem in Geometry, a Proposition in Euclid, or at least be wanting in the History and Just Distinction of the five Orders of Architecture."

From this Speech, the official character of which cannot be doubted, we see that Bro. Bathurst, Grand Master, is pointed at as one who by his munificence and energy had *reviv'd* the Lodge; for he is therein designated as "the Foundation-Stone of its Present and Growing Grandeur."

This confirms the hint dropped by Anderson, that the old Lodge at York had been inactive, or of but little consequence, between the years 1714 and 1725. The expressions of the orator, that the old *Mother Lodge* had forgotten "her own institutions, which cannot be accounted for but from her extreme old age," and again that "being now sufficiently awaken'd and reviv'd, &c.," are also confirmatory of Anderson's statement, that the old Lodge had begun "gradually to Decline." The continued use of the predicate Grand Master, *Totius Angliæ*, shows that they intended to remain independent, and what is of importance, to continue on fraternal terms with the Grand Lodge at London. Preston must have known this speech, as some of the expressions made use of by him attest; but he has paid no attention to the implications it contains. Preston also intimates that there were subordinate Lodges working under the jurisdiction of

the Grand Lodge in York, but he has not specified any; a strange oversight for one who was writing in behalf of *his party*, and who could thus have furnished a convincing proof of the correctness of his assertions. We are consequently authorized to doubt the existence of such subordinate Lodges.

Preston alleges as one of the principal reasons for the breach between the Grand Lodges of York and London, that the latter had granted warrants for Lodges within the jurisdiction of the former, and had even appointed Prov. Grand Masters. He names but three counties, although Cumberland and Westmoreland are likewise situated in the Northern part of England. On referring to the official "Lists of Lodges" of the Grand Lodge of England, we find the following Lodges in the three counties named:—Feb. 2, 1724, Stockton upon Tees, Durham, still existing in 1798; Aug. 29, 1729, Scaresborough, Yorkshire, erased in 1754; Feb. 22, 1731, Leigh, in Lancashire, still existing in 1756; Nov. 9, 1732, Bolton le Moors, Lancashire, still existing in 1798; June 26, 1733, Bury, Lancashire, still existing in 1798—1734, Swalwell, Durham, still existing in 1798; March 8, 1736, Gateshead, Durham, erased in 1760; June 24, 1735, Newcastle upon Tyne, Northumberland, still existing in 1776; Aug. 1, 1738, Halifax, Yorkshire, still existing in 1788.

In 1735, the Earl of Crawford appointed three Prov. Gr. Masters for these three counties, in which Lodges had already for several years existed. In 1738, the Marquis of Carnarvon appointed a P. G. M. for the West Riding of York, after whose death, in 1740, another was appointed. In 1742, Lord Ward appointed another Prov. G. Master for Lancashire. From the 20th Dec., 1753 to the 31st July, 1763, there were constituted, five Lodges in Lancashire, seven in Durham, five in Northumberland, and nine in Yorkshire. On the 12th of January, 1761, a Lodge was instituted in the city of York itself, which was erased from the list on the 27th of January, 1768. The Apollo Lodge, on the 31st July, 1773, in the city of York, is evidently the one to which Preston alludes more particularly. It certainly must strike us as singular, that the Junior Grand Warden, in his speech, 1726, expresses no dissatisfaction concerning the institution in 1724, of the Lodge at Stockton upon Tees, of the existence of which he must have been well aware. Nor do we find that the old Lodge at York uttered any complaint at the establishment of the Lodge at Scaresborough, in its own county, in 1729; or at the gradual institution of new Lodges in each of the three counties above-named. From this view of the matter, it would seem that the old Lodge at York was content to exist independently, and to consider itself as the Cradle of Freemasonry in England, without making any pretence to the right of jurisdiction over the North, or of contributing new Lodges.

Preston, who states that his account "is authenticated by the Books of the Grand Lodge at York," ought consequently to have been, not only able, but bound, to show by them the remonstrances and dissatisfaction of the Grand Lodge at York at the above encroachments, all of which he has neglected to do—probably for the reason that no such dissatisfaction was ever expressed. From 1738 to 1753, no new Lodges were constituted in the North by the Grand Lodge at London, probably on account of the general decline of Masonry during that period, which will be readily seen by an examination of the Lists of Lodges.

From 1753 to 1778, twentyeight Charters were granted for new Lodges in the three counties of Durham, Yorkshire and Lancashire, a proceeding which Preston, strangely overlooking the existence of the Lodge in the city of York itself, from 1761 to 1768, strongly censures; but which is readily explained by the fact that during this period the Grand Lodge of London was engaged in its war against the Ancient Masons, who had raised the banner of York Masonry as a pretext for their revolt. As a measure of retaliation, the Grand Lodge of London resolved to erect her own banner in the city of York itself, and this accounts for the establishment by it, of so many Lodges in the North of England.

Noorthouck, in his Book of Constitutions, 1784, referring to the schism of 1739, makes the following statement:—

“Under a fictitious sanction of the Antient York Constitutions, which was dropped at the revival of the Grand Lodge, in 1717, they (the Ancient Masons) presumed to claim the right of constituting Lodges. Some Brethren at York continued indeed to act under their original Constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The Antient York Masons were confined to *one* Lodge, which is still extant (1784) but consists of very few members, and will probably be soon altogether annihilated.”

Even if we consider Noorthouck as a partisan writer, wholly in the interests of the Grand Lodge of London, yet his statement as above, is confirmed by E. F. Rivinus, in his “Historical and Statistical Description of Northern England. Leipzig, 1824,” viz:

“About the year 1787, the regular communications of the Brethren were discontinued, and the only member still remaining is a Mr. Blanchard, who had long been a Mason, and finally Grand Secretary, and who has all the books and papers which belonged to the Lodge, in his possession.”

Rivinus probably derived his information from the History and Description of the Ancient City of York, comprising all the most interesting information already published in Drake's Eboracum, &c., by Wm. Hargrove. York: 1818,” from which we give the following extracts:

“The Grand Lodge of All England, thus instituted at York, acknowledged no superior, paid homage to none, except in its own right, and granted Constitutions, certificates, &c. (Note. The ‘Grand Lodge of England,’ held at the Queen's Head Tavern, Holborn, in London, had its Constitution granted by this Grand Lodge, in 1799, being only for that part of England which lies South of Trent. This Lodge also granted Constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotherham, &c.) The seal of this Lodge affixed to its Constitution and certificates, was as represented below. The obverse of the seal, which is of an oval form, represents a shield charged with three coronets, above which is the date, A. D. 926. The inscription is—SIGILL: FRAT: EBOR: PER EDWIN: COLL: The reverse of the seal displays the usual ‘Masonic Arms,’ adopted by the Grand Lodge of ‘Ancient Masons’ at London, after the introduction of the Royal Arch.

“This Lodge, which had flourished more than 40 years in the 18th century, was, from causes which are not at present known, discontinued for a length of time, but on the 17th of March, 1761, it was renewed by six surviving members, viz: Bro. Francis Drake, F. R. S., author of Eboracum, G. M., Bro. George Reynoldson, D. G. M., Bros. G. Coates and Thomas Mason, G. W.'s, Bros. Christopher Coulton and Martin Croft. Among the parchments belonging to the

Lodge, is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle, in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770 at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than 120 Brethren went from the Grand Lodge room, in the York Tavern, to St. John's Church, Micklegate: and as a further proof of the importance of this Lodge, we find it recorded that, on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a Lodge in the third degree was opened; and Bro. Wm. Giddall, Esq., at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master of all England, and was then saluted, homaged and acknowledged.

"About 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member many years, and, being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

Thus we see that the old Lodge at York became extinct about the year 1787. The assertion contained in the above, that this Lodge granted the Constitution for the Grand Lodge of Ancient Masons in 1799, has been proved to be historically false. In regard to the books and papers of the old Lodge, we find a passage in the Freemason's Quar. Review, 1842, p. 390, which alludes to them. In speaking of the original York Constitution, a copy of which was said to be in the Archives of the Grand Lodge of York, and which is mentioned by the Junior Warden in his Speech, 1726, the editor remarks, that "all the papers which were left by the Grand Lodge of York, were transferred to the United Grand Lodge, but we doubt the present existence of this interesting document."

Krause, in his "Drei Kunsturkunden," gives a German translation of a Latin copy of what purports to be the original York Constitution, and which was sent to him by a Bro. Stonehouse, at York. Kloss, however, has proved beyond a doubt that this document is in reality no older than the year 1738.

The F. M. Quar. Review, 1844, p. 148, contains a notice that "The Board of General Purposes of the Grand Lodge at London, purchased in 1839, for 25 pounds, a parchment copy of the Ancient Constitution described by us, five inches broad and about nine feet long. It bears date 25 Dec. 1183. Dr. Oliver, to whom Dr. Crucefix showed the document, thinks that the court character dates from the time of Queen Elizabeth, and is, in this respect, of a different opinion from the writer of this article. The Dr. probably judges correctly, as his intimate acquaintance with the handwriting of the different countries cannot be questioned."

Thus have we collected and reviewed all the accounts we have at the present day concerning the old Lodge at York. In conclusion, we must express our regret that Stephen Jones and Dr. Oliver, in their later editions of Preston's Illustrations, have neglected to notice the wide differences and discrepancies between Preston's own editions of his work, and which are calculated to convey erroneous impressions to the mind of the superficial reader.

THE LODGE MILITANT.*

SOME outsiders, from a consideration that many thousands of *Brethren* swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, *Craftsmen* are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of UNIVERSAL BROTHERHOOD AND PEACE. While as *Masons*, we can have nothing to do with war, except it be to try to ameliorate its horrors, the Order has contained some of the most distinguished warriors of modern times. Washington and Wellington, Nelson and Napier, Moore and Moira, with other commanders of lesser note, were members of the Craft, and their brilliant achievements in the service of their country continue to be remembered with pride and gratitude by every patriotic Craftsman, both here and in America. As *Masons* we are ever ready to offer the olive branch for the acceptance of Brethren of every clime; but when, as citizens of our respective countries, we unfurl the war banner in a righteous cause, we do not compromise any principle of Masonry. But it is far from our intention to enter upon a disquisition affecting the propriety or impropriety of members of the Order engaging in the profession of arms; rather it is our object to afford to Brethren the opportunity of contrasting with that of the present day the enthusiasm in the Volunteer cause which animated the Brethren of a former generation. There are many now living who remember how, when the First Napoleon threatened the invasion of this country, some 400,000 volunteers sprang up as one man for the defence of home and fatherland. That the Craft furnished their quota to that army of reserve is beyond a doubt, for occasionally even yet we meet upon the chequered floor with old Brethren who have served in it. But few, very few—none almost—now journey on the level of time, who can have any recollection of the spirit of devotion to their country which, long anterior to the advent of Napoleon, beat so high in the heart of the Craftsmen of Scotland as to call down upon them a public rebuke from their supreme head in Masonic matters, or even that such was the case is known to comparatively few of those now taking an active part in the business of the Order.

History tells us that in 1777, with America in open rebellion against her Sovereignty, and menaced by more than one of the Continental Powers thirsting for her humiliation, Britain called for an extraordinary levy of men, wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many Lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large bounties to Volunteers, but offered the right of initiation free to all who chose to join the regular army. Bro. Sir Wm. Forbes, Bart., was then Grand Master of Scotland, and in order to put a stop to, and mark their displeasure at, such unma^sonic conduct, the Grand Lodge of Scotland addressed to all their subordinate Lodges the following circular, copies of which may still be found engrossed in the minute books of some of our Scottish Lodges :—

*By a Scottish correspondent of the London Freemason's Magazine.

“Edinburgh, Feb. 12, 1778.

“R. W. Brother :—At a Quarterly Communication of the Grand Lodge of Scotland, held here the 2nd instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen with concern, advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may choose to take as individuals in aiding those levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge consider it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other, as subjects of contending countries.

“The Grand Lodge therefore strictly enjoin that the practice may be forthwith discontinued.

“By order of the Grand Lodge of Scotland.

“WILL. MASON, G. Sec.

The Lodge among whose minutes we found the above letter, unanimously agreed to Grand Lodge's request, and ordered an answer to be immediately returned, expressly mentioning that the Brethren “had no intention by any means of interfering in the new levies,” and that they were “extremely happy to find that Grand Lodge's sentiments correspond with their own.”

FORGIVENESS OF INJURIES.

In this country, most of the members of the Masonic Fraternity, profess to be guided by, or at least, to respect and believe in, the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, “forgive us our trespasses as we forgive those who trespass against us.” Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven.

We are furthermore instructed not to bring an offering to the altar, if we have aught against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. “To render good for evil is God-like.”

It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a law suit was the consequence.

The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him, and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff remarked that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit, they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled, and they agreed to live together in the true spirit of Masonic charity. About this there was no mawkish sentimentality; two common sense former Masons knew what was right, and acted accordingly.

We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous and God-like principle in all his dealings and intercourse with all men.

"Whatsoever ye would that men should do unto you, do ye even so unto them."

We hope we have forgiven all, as we hope to be forgiven.—*Masonic Trowel.*

Obituary.

DOCTOR JOHN WALTON.

Pepperell, Jan. 15, 1863.

Br. C. W. MOORE—The rapid wheel of Time has struck from the roll of the living, our venerable Brother and Past Master of St. Paul's Lodge, Dr. JOHN WALTON, of Pepperell, in his ninetythird year. On Sunday, Dec. 21st, at the going down of the sun, he "gave up the ghost (like Abraham of old) and died in a good old age, an old man, and full of years; and was gathered to his people." "Our fathers! where are they? And do the prophets live forever?" Nearly *seventy years a Freemason!*—and probably the oldest in the United States at the time of his death. He graduated at Harvard College in 1791. The last of his class has now passed to the ocean of eternity! He has been absent from Commencement but twice since he graduated! For a number of years a member of the Massachusetts Medical Society; a skillful and scientific physician; one who took a great interest in the cause of education. A good singer, and did much to promote vocal music. In a municipal capacity, he held different offices in the town for a number of years, giving satisfaction to the citizens. A magistrate. A deacon of the Christian Church over thirty years.

As a Freemason, he was the devoted friend of the Masonic Institution. Present at the Consecration of St. Paul's Lodge, in Groton, in 1797—the last of our Order who witnessed that solemn scene, has passed to the Lodge of Immortality. He had held the various offices of the Lodge, as Secretary, &c. up to W. Master, with honor. In the days of antimasonry, which threatened to sweep all who belonged to the Institution, both from Church and State, like the samiel of the desert, he stood like a tower of strength in defence of an Institution which breathes "Glory to God in the highest—on earth peace, good will to man." The place that knew him once in St. Paul's Lodge, will know him no more forever—only in memory. It is over a year since he met with us in the Lodge. How happy we were to take our venerable Brother by the hand and conduct him to the Oriental Chair. He could tell us of other generations; of scenes that occurred in the days of the Amer-

ican Revolution. He remembered seeing the British soldiers pass by his father's (Dea. John Walton, of Cambridge) on the 19th of April, 1775, on their way to Lexington and Concord. On their retreat he was taken by his mother into the fields to avoid assassination, while his father was pursuing the enemy. These are thrilling incidents. His name will remain enrolled on the tablet of memory, while Freemasonry exists in St. Paul's Lodge.

At a Regular meeting of St. Paul's Lodge, in Groton, Dec. 29th, 1862, the following Resolutions were adopted :—

Resolved, That we thank the Almighty Architect, in the name of his blessed Son, Jesus Christ, that he has spared the life of our venerable Brother thus far in the terrestrial Lodge.

Resolved, That our furniture and jewels be clothed in mourning for three months.

Resolved, That we tender our heart-felt thanks to the citizens of Pepperell for the respect they shew to the venerable dead, when his remains were deposited with their kindred dust.

Resolved, That the foregoing Resolutions be placed on our Records, and a copy sent for publication in the Freemasons' Magazine.

STILLMAN LAWRENCE, Sec.

SILAS NUTTING, W. M.

Yours, fraternally,

LUTHER S. BANCROFT.

The death of Rev. SAMUEL OSGOOD, D. D., late Grand Chaplain, and of R. W. ISAAC P. SEAVEY, late one of the District Deputy Grand Masters, was appropriately noticed in Grand Lodge on the 30th of December, and the following resolutions, offered by Rev. Dr. Randall, were unanimously adopted :—

It having pleased the All-wise Ruler of the Universe to remove from this world, since the last annual Communication of Grand Lodge, the Rev. Samuel Osgood, D. D., late Grand Chaplain, and our Bro. I. P. Seavy, late Grand Lecturer,

Resolved, That in the death of our late Brother, Rev. Samuel Osgood, D. D., the Masonic Fraternity has lost one of its firmest friends and brightest lights.

Resolved, That this Grand Lodge feels a melancholly satisfaction in recording its testimony to the fearless fidelity which marked his Masonic course in times of trial ; to his intelligent attachment to the Order, and to his devotion to its interests at all seasons.

Resolved, That we cherish in Fraternal remembrance the many religious, Masonic and social virtues, which enobled the life of our departed Brother as a consistent Christian, an upright man, and a patriotic citizen.

Resolved, That a copy of these resolutions be sent to the family of our deceased Brother, and be published in the Freemasons' Magazine.

Resolved, That this Grand Lodge have heard with deep sorrow of the death of our late highly esteemed Brother, Isaac P. Seavey, who has filled with great acceptance the responsible offices of Grand Lecturer, and District Deputy Grand Master in this jurisdiction.

Resolved, That in the death of Bro. Seavey the Masonic Fraternity has lost a useful member, whose zealous labors have largely contributed to the promotion of its interests in this Commonwealth.

Resolved, That this Grand Lodge, in token of its appreciation of the character and services of Bro. Seavey, place upon its records these resolutions as an abiding testimonial, and direct that a copy of the same be forwarded to the family of the deceased, and be published in the Freemasons' Magazine.

MASONIC CHIT CHAT.

ST. ANDREW'S LODGE, BOSTON. We understand that this Lodge at its last meeting made a second donation of *two hundred dollars* in aid of the funds of the Sanitary Commission. Such acts of disinterested liberality are highly creditable, not only to the Lodge in which they originate, but to the whole Fraternity, and go far to stultify the charge of selfishness and exclusiveness, which has been so often applied to Masonic charities, by the enemies of our Institution, and others, ignorant of the works of Masonry.

HON. JOSIAH H. DRUMMOND, G. MASTER OF MAINE. It will be exceedingly gratifying to the hosts of friends of this distinguished and Ill. Brother, to learn that on the 9th ult. he was again, by an overwhelming majority, re-elected Attorney General of the State of Maine.

A. AND A. RITE IN PROVIDENCE, R. I.
Newport, Jan. 16, 1863.

BRO. MOORE—Having received a Dispensation for the purpose from Sov. G. Com. Van Rensselaer, I went to Providence on Monday last and organized a Council of Princes of Jerusalem, and appointed the following officers, viz:—Rev. Charles A. Titus, (G. Chap. G. Lodge,) M. P. S. G. M.; Cyrus B. Manchester, (P. G. H. P. G. Chap.,) Deputy; Lyman Klapp, (G. H. P. G. Chap.,) S. G. W.; George W. French, (G. Lec. G. Lodge,) J. G. W.; R. N. Denison, G. K. S.; J. Shepley, G. Treas.; J. M. Cook, G. M. Cer.; and having passed the day very pleasantly in work, we closed at half-past nine o'clock.

Fraternally yours, N. H. GOULD, 33°.

☐ Among the most recent affiliates of Co-mopolitan Sov. Consistory in this city, (says the N. York Sat. Courier,) has been the Hon. Judge Naar, of Trenton, N. J. That distinguished Brother some twentyfive years ago or more, was a prominent and leading member of the Grand Lodge of New York.

Judge Naar had also been an active and efficient member of the Body known as the "Gerneau" Supreme Council, whose headquarters were in this city; and withdrew therefrom only on its final dissolution in 1846.

GRAND LECTURERS. The Grand Lecturers of Massachusetts for the present year are, E. D. Bancroft, Groton Junction, L. H. Gamwell, Pittsfield, and I. H. Pope, Boston.

SOLD OUT. The New York Sunday Dispatch of Jan. 4th, has the following:—On Saturday evening, December 27th, 1862, at a meeting of the Lodge of Perfection, "under the jurisdiction of the so-called Sup. Council of the 33°, of which Edward A. Raymond is the Sov. Grand Commander," held at No. 145 Grand street, Williamsburg, it was resolved on the report of the committee appointed to ascertain the legality of the Body, "That we the members of Williamsburgh Lodge of Perfection, being satisfied that we are an illegal and spurious Body of the A. and A. Rite, do now disband and dispose of our jewels and paraphernalia to the highest bidder;" which was carried unanimously and immediately acted upon. After the Lodge had disbanded the jewels and regalia were bought in by one of the Brothers.

N. YORK SATURDAY COURIER. We take pleasure in recommending this most excellent and ably conducted paper to the favor and patronage of our Brethren. It is published weekly at 15 Spruce street, New York, and has a Masonic department, which, in point of ability and interest, is equal at least to that of any similar periodical in the country. This is under the special control of W. Brother F. G. TINDALL, Esq., who, as an experienced and well informed Mason, and public writer, has but few equals among his contemporaries of the periodical press. Besides this, the paper commends itself by the ability and good taste which mark its literary and news departments. In fine, it is an excellent family paper, eminently worthy of the patronage of members of the Fraternity.

GODBY'S LADY'S BOOK for February was received just as we were going to press. It is beautifully illustrated, as usual, and its pages are filled with excellent matter.

Never speak of Lodge matters in unseemly or improper places.

THE

FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

MARCH 1, 1863.

No. 5.

GREAT PRINCIPLES SUPERIOR TO MINOR
DETAILS.

MANY things that have come under our notice the past year, have induced us to believe that a few general remarks on the distinction to be observed by us all, in the above matters, may be useful.

We shall preface our observations by a few quotations from certain articles in Mackey's *Lexicon*, the connection of which with our present subject, will be obvious to the great body of our Brethren.

And first, from the article on "Landmarks," we cite a brief passage:—
"The *Universal Language*, and the *Universal Laws* of Masonry, are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove those sacred landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

"There are, however, certain forms and regulations, which, although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity, that they should be guarded by every good Mason, with religious care, from alteration. It is not in the power of any body of men to make innovations upon Masonry."

Secondly, we quote from the article on The "Laws of Masonry."

"The Laws of Masonry are of two kinds, local and universal. The local laws are those enacted by the Grand and Subordinate Lodges for the government of their members. These of course may be altered or amended at the pleasure of those who originally framed them. The Universal Laws, are those handed down by universal consent, from time im-

memorial. These are irrevocable, for they constitute a part of the Ancient Landmarks. We will give an example of each kind. The rule regulating the amount of the fee to be paid on the admission of candidates, is a local law, and varies in every country. But the law which declares that no woman can be admitted, is universal, and controls every Lodge on the face of the globe."

Lastly, some brief, but very important extracts from the article on "Lecture."

"Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degrees are set forth. This arrangement is called a "Lecture." Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same. * * * There does not seem to have been any established system of lectures, such as now exists, previous to the revival of Masonry in the beginning of the eighteenth century. In 1720, Desaguliers and Anderson, the compilers of the Book of Constitutions, arranged the lectures, for the first time, in a catechetical form, from the Old Charges, and other Masonic Documents, that were extant. Of this system, Dr. Oliver informs us that "the first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called the Master's part, contained only seven questions, besides the explanations, and examinations." The imperfection of these lectures loudly called for a revision of them, which was accordingly accomplished in 1732, by Brother Martin Clare, a man of talent, and afterwards Deputy Grand Master. After describing this and the subsequent revision, by Thomas Dunckerley, Hutchinson, (1763,) and Preston, (1772,) and Dr. Hemming, (1813,) the article thus continues: "The lectures of Preston were early introduced into this country, having been, however, much modified by T. S. Webb, whose system has been the basis of all those taught since his day in the Lodges of the United States.

"These constitute the simple text of Masonry, while the extended illustrations, which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of Scripture, of History, of the Manuscript Lectures, of the philosophical degrees, and lastly, of the published works of learned Masonic writers, constitute the commentary, without which the simple text would be comparatively barren and uninteresting. These commentaries are the philosophy of Masonry, and, without an adequate knowledge of them, no Brother can be entitled to claim our technical title of "a bright Mason." In relation to this subject,

the following extract from the *Freemason's Quarterly Review*, published at London, deserves preservation: "Our Masonic Society has to this day retained many interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who, by dint merely of a good memory, and some assurance, intrude themselves on a well-informed assembly of Brethren, by giving a lecture not composed by themselves, but taught them verbatim."

We have given these extracts, partly for the value of the information contained in them—information that cannot be rendered too familiar to all our Brethren—and partly from their having a practical bearing upon certain points, to which, though without too minute particularization, our own remarks are about to be directed.

It has not unfrequently been our duty to address a timely word of remonstrance and caution to our younger Brethren, when too impatient a desire of advancing and improving their Lodge, or their Order, was leading them into more or less of innovation. Such remarks were always taken in the kind and Brotherly spirit by which they were dictated. We have now to offer a word of like friendly caution to an opposite class. In all organizations, whether Religious, Masonic, or Political, it would seem that, at all events, after they have existed for some considerable time, there will arise "parties," to use a political word we would gladly avoid in regard to Masonry, or anything Masonic. But even in Masonry, or rather in its legislative and executive action, there will and do arise what we can only define as an extreme Conservative, and an extreme Reform Party; and, as we believe very fully in the Latin maxim—

"In medio tutissimus ibis,"

So do we trust there will always be a powerful and numerous middle and moderate party to come between those two extremes. And indeed had not this been the case—had not, in other words, the great majority of Masons for a long time past taken this same view and directed their practice by it, Masonry would, at the present time, we have every reason to believe, be in a different position to that which it does occupy. Had either an extreme and bigoted adherence to everything old—however secondary and comparatively unessential its character—merely for the sake of its antiquity: or, on the other hand, had a too hasty and headstrong desire of progress, hesitating at no obstacle, ready to transgress even the Ancient Landmarks in its eagerness for "improvement,—had either of these extreme principles commanded a majority in the Councils of our Order, can any reflecting Brother believe that the Order would ever have arrived at its present high position in point of numbers, influence and honor?

In regard both to points more or less borne upon by our initial extracts, and to others, there has been of late somewhat too great a tendency to this extreme adherence to everything old, merely for its age. Now, in all the great essentials of Masonry, we will yield to none in a firm and strict adherence to the old historic principles of our Order. We would be again, as we have often been before, the determined opponent of any violation of the Ancient Landmarks, our Universal Laws, Universal Language, or whatever else can lay claim to be considered an essential principle, or practice of Masonry. But, at the same time, we would no less carefully draw a strong line of distinction between things of this solemn and primary character, and those of a secondary nature. We would say at once, let no change be made, even in the smallest matter, unless good cause can be shown for its being made. For instance, it may possibly occur that in some of our Ancient Lectures, or Manuscript Documents, a breach of Grammar may be observed, or a word may be found which reads very strangely now, although it was quite proper when first used, because that word has, in the course of time, undergone a change. Let it be observed, we are here simply putting *hypothetical cases*, to illustrate our meaning, as we desire to make our remarks as general as possible, consistently with the object in view. Now, there are some, we believe, who would maintain the correction of this breach of Grammar, or substitution of the correct word for the incorrect one, to be a violation of Masonic principle. We freely avow ourselves to be of a contrary opinion : and here comes in our practical distinction between essentials and non-essentials, or, in other terms, the superiority, in Masonry, as in all else, of Great Principles to Minor Details. The latter, it is true, are important in their proper place and degree, and by no means to be neglected, or slightly dealt with. There is a pithy old Scottish proverb which says—

“ Many a little makes a mickle :”

and if the “littles” of Masonry were to be overlooked, or even dealt too hastily with, it would not be so “mickle” a thing as it is to-day.

To return to our illustrations however.—Supposing we were to find in some of our Documents, or traditional teachings, some such violent breach of Grammar as this, should we hesitate to correct it, even though the author is Sterne :

“ But at the close of such a folio as this, wrote for their sakes.”

Or this from Gibbon—

“ The camp was almost immediately broke up.”

We could easily adduce many other worse examples, even from such modern and distinguished authors as Blair, the writer on Rhetoric and

Taste, and Macauley, 'The Great Historion. Or, take another illustration, would any of us tolerate to-day such spelling as that of Queen Elizabeth and Lady Jane Grey, as we see it in their extant letters ; and yet these were two of the most learned ladies of their age. Neither antiquity nor high authority can be allowed to breaches of Grammar, or use of obsolete expressions. It cannot be replied that Masonry, as such, defends matters of this minor kind, confessedly of a secondary nature. The force of the argument must rest solely on "antiquity ;" and, if that is to afford it any support, then we, the people of America, are bound forthwith to alter back the orthography of our language to the model of that of Chaucer, or Spenser, or to that of an older English style, still. We should be rather surprised on opening, some Sunday, a newly published Prayer Book, to find the Lord's Prayer, printed thus :

" Our Fadir, that art in hevyns,
Halewid be thi name,
Thy Kingdum come to,
Be thi wil in erthe, as in hevene.
Give to us this day our breed ovir other substance.
And forgive to us our dettis, as we forgive our dettouris,
And lede us not into temptacioun,
But delyvere us from yvel. Amen."

Spencer is not so very ancient, as he flourished in the latter half of the 16th century ; and all persons of literary taste concur in admiring the manifold beauties of his "Faerie Queene ;" yet they would, we imagine, demur to show their respect for this antiquity-model-plea, by imitating his exact form of language, of which here is a brief specimen :

" No daintie flowre or herbe that growes on grownd,
No arboreth with painted blossoms drest,
And smelling sweete, but there it might be fownd,
To bud out faire and throwe her sweete smels al arownd."

And now a word on the other point, namely, the hypothetical idea that in some of our Ancient Documents, or *Traditionary Teachings*, a term had been used in a different sense to that borne by it now. Are we to alter it, or not ? To us it seems evident that we ought to do so, if the change of meaning should be found to be great, and calculated to mislead : and that many words do undergo very great changes in the lapse of time, could easily be shown by hundreds of examples. "Tribulation," originally meant "the threshing out of wheat with a kind of harrow"—"Pagan," "an inhabitant of the Italian Villages,"—"Knave" was used by Wickliffe to signify "a boy," and by Gower, of a later age, to mean "a man-servant." Now, should any change of meaning of this, or even of a less serious character be discovered, we should say, adhere to the *spirit* rather than the *letter* of the original, and substitute the proper word. And

this is the true rule to observe in all things, and especially in Masonry; let us endeavor to get at the *exact spirit* and *meaning* of our Ancient Laws and Constitutions, and carry out *that* faithfully, and loyally.

Much of the teaching of Masonry is of necessity *traditional*—handed down orally from Brother to Brother, to succeeding generations. Here then, in spite of every wish to be exact and faithful, some little differences in words, style, and purport, will inevitably creep in—a fact which naturally gives rise to discussions, and disputes. In any such case, *moderation*, with *common sense*—that best of all panaceas for so many of earth's evils and woes—will be the best solver of the difficulty. A true Masonic spirit presupposes the existence of those qualities, and will ever shrink from any unreasonable extreme:—it will endeavor to follow faithfully the straight middle path, the path of the Ancient Fathers of our Order, which neither knew, nor knows, any turning to right or left.

The sum then of what we suggest is this, that in all matters of minor detail, we should allow common sense to be the arbiter, and she will certainly prescribe, in regard to correctness of language, such a rule as we have laid down. But that as regards all the higher, holier, and more essential points of our Laws, we should endeavor ever and always faithfully to act on the principle already enunciated in a quotation—“*To attempt to alter, or remove those Ancient Landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.*”

MASONIC SPEECH OF AN INDIAN.

At a Masonic banquet given in Chicago, Ill., in September, 1859, Bro. Ely S. Parker, a Chief of the Six Nations, and a practising lawyer of Galena, Ill., delivered a speech which was thus spoken of at the time:—the occasion of the triennial meeting of the Grand Chapter, and Encampment of the United States.

“One speech of the evening, as also an incident attending it, deserves more particular mention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor of the Six Nations. He is a full-blooded chief, but highly educated, and an eloquent speaker. I shall not attempt even an outline of his speech, for, if reproduced, it should be with its charms of action and utterance, which very few white men can equal. He spoke of himself as almost a lone remnant of what was once a noble race; of his struggles in coming to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus wasting away, he asked himself, ‘Where shall I find home and sympathy when our last council-fire is extinguished?’

“I said, I will knock at the door of Masonry, and see if the white race will recognize me, as they had my ancestors, when we were strong and the white man

weak. I knelt at the door of the Blue Lodge, and found brotherhood around its altar. I knelt before the great light in the Chapter, and found companionship beneath the royal arch. I entered the encampment and found valiant sir knights willing to shield me here without regard to race or nation. I went further. I knelt at the cross of my Saviour, and found Christian brotherhood the crowning charity of the Masonic tie. I am most happy to meet you in the grand councils of the gathering and sit with you at this festive board, to share these greetings and hospitalities. I feel assured that when my glass is run out, and shall follow the footsteps of my departed race, Masonic sympathies will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting. If my race shall disappear from the continent, I have consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

Few eyes could withhold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down, when he arose and said:—"I have in my possession a memento which I highly prize; I wear it near my heart. It came from my ancestors to me as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy. You will be glad to see and handle it, and I should do wrong not to give you the opportunity." As he spoke thus he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal were engraved, in full length, the figures of two chiefs—Red Jacket, in costume, presenting the pipe of peace, and Washington, with right hand extended as in the act of receiving it. On the other side were the Masonic emblems, with the date, 1792, if our memory is correct.

GRAND LODGE OF SCOTLAND.

ST. ANDREW'S DAY—St. Andrew being the patron Saint of the Scottish Craft—falling on Sunday Nov. 30th, the election for officers of Grand Lodge of Scotland took place on Dec. 1st with the following result:—

His Grace the Duke of Athole, K. T. Grand Master; His Grace the Duke of Hamilton and Brandon, P. G. Master; John White Melville Esq., Deputy G. Master; Lord Loughborough, Substitute G. Master; Sir P. A. Halket, Bar't, S. G. Warden; Geo. Home Drummond, Esq., J. G. Warden; Samuel Hay, Esq., G. Treas., Wm. A. Laurie, Esq., G. Sec'y, Alex. J. Stewart, Esq., G. Clerk, Rev. David Arnot, D. D., Rev. A. B. Bonar, Joint G. Chaplains; Sir Alex. P. Gordon Cumming, Bar't, S. G. Deacon; Chas. W. R. Ramsey, Esq., J. G. Deacon; David Bryce, G. Architect; Chas. Mackey, Esq., G. Jeweller; John Deuchar, Esq., G. Bible Bearer; Capt. P. Deuchar, Chas. S. Laws, Joint G. Directors of Ceremonies; James Ballantine, G. Bard; Col. H. D. Griffith, C. B., G. Sword Bearer; Chas. W. M. Muller, G. Director of Music; John Coggill, Chief G. Marshal; John Laurie G. Marshal; W. M. Brice G. Tyler.

Subsequently the Officers and the Craft proceeded to the Grand banquetting room,

five hundred Brethren being present, and partook of a banquet of the richest description, much enjoyed by all present. 'By its luxuriance, dyspeptics were tempted to forget their infirmity, and partake of dishes to which their palates had for long been involuntary strangers.'

Bro. James Ballantine, the G. Bard, Composed the following song, which 'he had made in honor of the coming of age of the Prince of Wales.' It was sung to the air of 'Bonny Jean.'

When bleak November chills the earth
 And sullen blasts sweep muir and lee :
 When withering wants, and nithering dearth,
 Mak cauld the hame o' penury ;
 To whipe the tear frae poortith's e'e ;
 To banish woe and want away,
 Is aye the aim of Masonry
 On couthie auld St. Andrew's Day.

Our Scottish hearts, the good Saint knew
 Glowed warmly—though our clime was drear :
 And like a father, fond and true,
 He taught us we were Brothers dear,—
 He made us mutual friendship swear,
 He lit our hearts wi' Love's pure ray ;
 And his bright badge a' Scotsmen wear,
 To honor dear St. Andrew's Day.

And thus Love's glorious plummet line
 Keeps Masons' lives aye on the square,
 While Charity—that flower divine—
 Blooms brightly nursed wi' Masons' care ;
 And aye the mair we freely spare
 To Brethren who may little hae,
 We aye hae a' the mair to share
 Wi' cronies on St. Andrew's Day.

O gin dear Rothsay's Duke should deign
 His fair young Princess here to bring,
 Leal Athole will resign his reign
 In honor o' our future King.
 And blythely shall we dance and sing
 Wi' canty wives and lasses gay,
 And loudy shall the welkin ring
 Wi' joy on Edward Albert's Day.

Then blessed be dear Scotland's hills,
 Her lads and lasses, wives and men,
 May love flow down her braes like rills,
 And knowledge spread through ilka glen ;
 And' neath the universal ken
 Of Him wha's hest we all obey,
 Each year new life and power shall len'
 To Masons on St. Andrew's Day.

“ TO THE MASONIC FRATERNITY.”

For the first time in the history of Masonry in this Commonwealth, has a spurious body in New York, claiming to be a Supreme Council, established its subordinates in this city, and is endeavoring to build them up by deceiving and leading astray uninformed Brethren.

The pretended Council in New York is not known as a legal body of Masons, nor is it recognized as such by any lawful Masonic body in the United States, but is unauthorized and spurious. Should it succeed in this State, it would involve the Masonic Fraternity in the same difficulties, and produce in it confusion similar to that which has existed in the Grand Lodge and Fraternity of New York for many years, but from which it has, happily, measurably recovered.

The M. P. Grand Commander of the Supreme Council 33d, Northern Jurisdiction U. S. A., has issued the following letter of caution to the Brotherhood, that they may not be deceived by the spurious body, and led astray from their allegiance:

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction, U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting :—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and in Boston, Mass., with authority to confer the Ineffable, Sublime, and Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of N. York, N. Jersey, and Massachusetts, are within the Jurisdiction of our Northern Supreme Council 33d Degree A. . and A. . Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, for half a century past, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the Southern Jurisdiction of the U. S. A., located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deluded into joining any pretended Lodge, Council, Chapter or Consistory of the A. . and A. . Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the U. States, or elsewhere, but must be held to be illegal and clandestine Masons.

Witness our hands, and the seal of our Supreme Council affixed at Boston, this 1st day of November, 1862.

H. K. VAN RENSSELAER, 33°,

M. P. Sov. Grand Com. Sup. Council 33d for Northern Juris.

WINSLOW LEWIS, Grand Sec. Gen. H. E.

The foregoing Circular has been issued to the Fraternity of this Commonwealth, by the lawful authorities of the Supreme Council for the

Northern Jurisdiction. The purpose of it is sufficiently explained by its own terms. We need, therefore, only add, that a branch of the illegal Council of New York, to which reference is made, has been organized in this city, and is located at Nassau Hall. Who its supporters are we are not fully informed. It is, however, generally understood that Mr. E. A. Raymond, the *déposed* Commander of the legitimate Council for this jurisdiction, and his associates, have recklessly thrown themselves into its fellowship, as a last resort, having nowhere else to go, and none so debased in spirit as to acknowledge their authority.* This being the state of the case, we have thought that the republication of the following official document, issued under the signature of Mr. Raymond, in 1851, might not be either inappropriate or uninteresting at the present time. The successor of *Cross*, who is named in the document as the head of the body, was the notorious *Henry C. Atwood*,—the agitator and general disturber of the Order in New York,—and *his* successor is *Edmund B. Hays*, the present Commander. The body has under its authority two Lodges of Perfection in the city of New York, two on Long Island, and the Consistory in this city. It has also recently made an attempt to establish a Consistory in N. Jersey, but with what success the reader will infer from the following extract of a letter to Dr. Lewis, Secretary of the Northern Council, from one of the parties who had been deceived into countenancing the movement :—" Having," says the writer, under date Trenton, Dec. 31, " purged ourselves of the foul Masonic company we had innocently fallen in with, and joined that of truer and more honorable men, we are very grateful for the privilege, and submit with cheerfulness to the Constitutions, decrees, &c. Our purpose of writing at this time, is to ask for Certificates of membership, that we may visit some of the Philadelphia bodies, to the end that we may see the work, and get up a Lodge in this city." The writer of this note is one of several Brethren who had been misled by the spurious Council in New York, and is one of the most distinguished Masons in New Jersey, having held high official place in the Grand Lodge of that State, for many years past. It would seem, therefore, that whatever their expectations may have been, their prospect of success in New Jersey, is not very encouraging. Nor does the condition of their affairs in other locations indicate any very formidable array of opposition to the regularly constituted bodies of the Rite. The principal source of regret is that any number of Brethren, however small, should be found who are willing to become parties to the ambitious

*The position of Mr. Raymond in the *quasi* Council, we understand to be that of Past Commander under Mr. Hays! The \$2000 belonging to the treasury of the Northern Council, we are also told, go as a *bonus* to the Hays' party.

or revengeful purposes of those whom their Brethren have rejected as unworthy of confidence.

We regret the course of the Brethren in this city, who have identified themselves with the New York body, because it is calculated to create schism and disorder throughout the entire jurisdiction ; which has heretofore been kept free, from the disputes and quarrels and revilings, we have all had too frequent occasion to deplore in other parts of the country. And, because, aside from the question of the illegality of the new organization, it inaugurates a principle which, if admitted, would authorize the establishment of Lodges in this city, by any foreign Grand Lodge. Massachusetts has been occupied by the Supreme Council of the Northern Jurisdiction, *for half a century*, or since 1813 ; and its exclusive right to its undivided occupancy, is therefore as fully established by Masonic law, as that of the Grand Chapter, Grand Encampment, or Grand Lodge of the State. And the violation of this fundamental principle of jurisdiction in the present case is, in its logical consequences, a blow struck at the supremacy of all the others. We commend this point to the careful consideration of our Brethren of this jurisdiction, and invite their attention to the following official document, issued as above stated, in 1851, by the Northern Council, in vindication of its legal rights, and in exposition of the fraudulent purposes of the body which has now assumed to exercise an authority in this city, and with which Mr. Raymond and friends have connected themselves.

Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.

DEUS MEUMQUE JUS. *Ordo ab Chao.*

FROM the East of the Supreme Grand Council of the Most Puissant Sovereigns, Grand Inspectors General of the 33d and last degree, “ *Ancient and Accepted Rite*,” duly and legally established, constituted and organized, for the Northern Masonic district and Jurisdiction of the United States of America, held on the 30th day of the 3d Lunar month called Sivan, An'o Heb'm 5611—Res. 2387—A. Ord. 733—A. M'm. 537, and of the Christian Era the 30th day of June, 1851, at their Grand East, New York City.

It was unanimously resolved, decreed and ordered, that the following OFFICIAL MANIFESTO be published, and sent forth to all the various Masonic Grand bodies over the two hemispheres :

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended “ *Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-three degrees*, of, and for the State of New York,” has since the last stated session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of 7th February, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit : H. C. Atwood, John W. Timpson, John W. Simons, *Edmund B. Hays*, Daniel Sickles, George E. Mar-

shall, Thomas Hyatt, A. Colo Veloni and David Cochrane: all of which was also republished in the *American Keystone* of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations, and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well known and well established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient, Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous imposture, and conspiracy against our Most Illustrious Order in general, and this Supreme Grand Council in particular.

And whereas, said conspiracy and imposture have been further developed in a second publication in the *New York Herald* of the 20th instant, and in the *New York Express* of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a new champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his *Grand Master of Ceremonies*, and William H. Jones and William H. Ellis, of New Haven, Conn., John S. Darcy, of Newark, N. J., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "under an American Organization," being an amalgamation of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a hybrid arrangement, tending to the breaking up of every Ancient Masonic Landmark, and totally at war with all Constitutional Masonic laws, as well as common sense.

Now therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals, have *usurped* the right to degrees, into which they have *never been lawfully initiated*; that they have been, and are practising a gross and palpable *imposition* on the Masonic fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, with which they are not invested, and to which they have no lawful claim; that they are *dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order, and as such should receive the condemnation of all "good and true Masons."*

Resolved, That our Masonic brethren throughout the United States, and the world, be, and they are hereby cautioned against the aforementioned individuals, as *impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety, and *pecuniary profit*.

Ordered that all intercourse with them on the part of the Brethren acknowledging the Northern Supreme Grand Council of the 33d and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic Law.

DEUS MEUMQUE JUS.

(Signed.)

J. J. J. GOURGAS, M. P. Sov. Grand Commander, 33d, *ad vitam*.
EDWARD A. RAYMOND, III. Treasurer General of the H. E.

CHARLES W. MOORE, III. Secretary General of the H. E.
 KILLIAN H. VAN RENSSELAER, III. Master of Ceremonies.
 ARCHIBALD BULL, Sov. Grand Inspector General, 33d.
 JOHN CHRISTIE, III. Captain of the Life Guards.
 FRANCOIS TURNER, Sov. Grand Inspector General, 33d.
 GILES F. YATES, S. G. I. G. 33d, M. III. Insp. Lieut. Gr. Commander.

The origin of the two lawful Supreme Councils in this country, is briefly as follows: We quote from an official Document issued by authority of the Southern Council sitting at Charleston, S. C., in 1845:—“ On the 17th of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia.” * * * “ Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, S. C., on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors, was in the course of the year, completed.” The body so organized continued to exercise exclusive jurisdiction over the whole of the United States, until the 5th of August, 1813, when, “ as appears from authenticated Documents in the possession of this (the Southern) Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of New York, by Emanuel De La Motta, as the Representative, and under the sanction and authority of the Council at Charleston.” “ The Masonic Jurisdiction,” continues the official record from which we are quoting, “ of the New York Council, is distributed over the northern, northwestern and northeastern parts of the United States. Both bodies are now (1845) in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the Grand Consistory held at Paris, in 1761.”

Such, very briefly, is the origin of the lawful Supreme Councils 33d degree in this country. They have been co-operating together in peace and harmony for fifty years, in advancing the interests and maintaining the integrity of the branch of Free Masonry they cultivate. The Jurisdiction of the Northern Council includes all the northern, northeastern and northwestern States; and that Body has, at the present time, subordinate Bodies, acknowledging its authority, as follows: Maine, 4; New Hampshire, 2; Mass., 8; Rhode Island, 6; New York, 4; Pennsylvania, 8; Ohio, 11; Illinois, 4; Michigan, 4. Its Grand Commander is Ill. Bro. K. H. Van Rensselaer, of Ohio, and its Grand Secretary Gen. is Ill. Bro. Winslow Lewis, M. D., of Boston. *It is the only lawful Coun-*

cil that does or can exist in the Northern States. All others, under whatever name, or show of authority, are necessarily irregular and illegal, for the same reason, admitting all other things to be lawful and right, that the establishment of one Supreme Body within the Jurisdiction of another of the same grade, would be irregular and Masonically unlawful. The Northern Council has held entire and exclusive Jurisdiction over the Scottish Rite in Massachusetts since the year 1813, or for a period of *fty years*. This is not, nor can it be, denied. It is a fact patent to every Brother at all acquainted with the history of Masonry in the Commonwealth. And this, by Masonic law, usage, and equity, is an effectual and perfect bar to the admission of any foreign body of the same grade within the territory so held and occupied.

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. BR. JOHN FITZGERY TOWNSEND, LL. D., Dep. Grand Master of Ireland :

LECTURE I.

BEFORE any man can be initiated in a regular Masonic Lodge his name must be submitted to the consideration of its members. This is but the universal rule of all Societies. A new member should be approved *before* he is received. In this country the name of the candidate must be proposed, *viva voce*, by one member of the Lodge, and seconded, in like manner, by another, *and that in open Lodge*. *It cannot be done in any other way*. The name need only be proposed ; it is not absolutely necessary, (however it may be usual,) that any recommendation of the candidate should be given. Nor is it necessary that the meeting at which the proposal is made should be a stated periodical meeting of the Lodge ; it is a constant practice, and one perfectly legal, to propose a candidate at a special "Emergency" meeting.* It is not advisable to hold Emergency meetings for any ordinary business which may be done as well at a regular meeting ; but I am now speaking of the strict Masonic rule, and undoubtedly it permits us to propose a candidate at a special meeting. The object of the proposal is that the members should have sufficient opportunity of examining into his qualifications, position, and character. For that purpose reasonable notice must be given them. The shortest length of that notice is fixed by our 98th rule ; which requires that at least seven days shall elapse between the meeting at which the Candidate is proposed, and that at which the ballot for his admission takes place, in order, as the rule justly observes, "to afford time to make enquiry into his reputation and capacity ;" which enquiry is, by another rule, made obligatory whenever a person is proposed for membership who is not a resident in the neighbourhood of the place where the Lodge is held ; a rule obviously merely directory, and intended

* This is not the practice in this country, nor in England, and is a dangerous one, as the author subsequently admits.—*Ed. Mag.*

to impress on us the paramount necessity of making due enquiry respecting strangers, but by no means exonerating us from doing so with respect to neighbours, although it may be presumed that the character of a man is tolerably well known in the vicinity where he lives. And it is the particular duty of a Special Committee of the Grand Lodge to make such enquiry in this metropolis; and no man can be initiated in a Dublin Lodge, excepting only in the Grand Master's Lodge, until his name has been submitted to and approved by the Committee of Inspection. But the Grand Master's Lodge enjoys a peculiar exemption in that respect; the names of Candidates for admission to it being submitted only to the Deputy Grand Master. But to return—this verbal proposal is to be made in open Lodge, because the members are all presumed to be then present; but it is very certain that the proposal, if confined to the verbal statements in Lodge, would seldom, if ever, reach all the Members who are to decide about it. It is now, therefore, the usual practice (which ought to be universal), to send a written notice to each Member of the Lodge, specifying the name, residence, and calling or position in life of the Candidate, with the names also of his Proposer and Seconder.

These remarks may seem trite and superfluous to many; but I pray you to remember that I do not profess to teach experienced Brethren whose knowledge is superior to my own, but to instruct those who, as yet unacquainted with the peculiar practices of our Society, and the reasons of them, come here to learn them. If there be present here any Members of Country Lodges, they must have had occasion to know that it is not always usual to give these written notifications to each member. And I will venture to add that many who hear me can remember instances in which, from want of such preliminary notice, men have found access to a Lodge, whose admission has been regretted when regret was too late; and who, if the members had been apprized of the intention, would never have been allowed to enter the porch. I think I could point to instances where the same thing has happened, even in this city; but I do not speak of irregularities; I am discussing only the acknowledged and authorized practice; and I do not hesitate to say that, as our Society is now constituted, the giving of a preliminary notification to every member of the Lodge, of the foregoing particulars respecting a candidate, should be a universal and inflexible rule amongst us.

In a well regulated Lodge it is more usual to attend to a fair objection made to a candidate, and accordingly to withdraw his name, than to risk the disagreeable alternative of having him rejected on the ballot. But unless the By-laws of the Lodge make provision for such a case, the proposer need not attend to any objection conveyed in that manner from an absent member; he may insist on the ballot proceeding; and, if there be no black-bean, the candidate must be admitted. Such a case would, of course, result in angry feeling, jealousy, distrust, dissension,—dissolution of the Lodge. And I think it would be a great improvement on our present system, and one very easy to be effected by the By-laws of a Lodge:—1st. That no name should ever be submitted to ballot unless first approved by a Committee of the Lodge. 2nd. That no ballot should ever be permitted at an *Emergency* meeting. Emergency meetings are generally inconvenient to many. They disgust and weary the diligent and conscientious attendant

—they are never frequented by the remiss. Men of busy occupations can seldom spare time to attend, even if ever so much disposed to do so. And if that be so in town, how must it be in the country, when the members often have to travel many miles to the place of meeting? I believe the system of procuring admission to Lodges, in an underhand way, has caused more dissension in the Order, not to say more discredit and disgrace to it, than almost any other cause.

When a proposal has been made and seconded in open Lodge, it is then for the members to determine whether the name proposed shall be placed upon their books for ballot. I have heard the Master of a Lodge, without putting any question, direct the Secretary to record the name for ballot; but in my opinion the question is one which the *Lodge* is to decide, and which the Master should therefore put from the chair, to be determined by the majority of votes.

Various Lodges refer the names of all candidates proposed among them, whether for initiation or for membership, to a Committee of the Lodge; and I think that plan, to which I have already alluded in a passing way, is worthy of being universally adopted. It then becomes at once our special business to make due enquiry, and if the report be unfavorable, no odium is cast on any individual concerned; and the feeling that the Committee must investigate the matter will often prevent rash and indiscriminate proposals. But, after all, our real security consists in our individual sense of our responsibility. If we propose men merely to add to our funds—to enlarge our numbers—to gain the accession of some jovial companion who can sing a good song, enjoy a good dinner, or the like; and disregard the weightier matters of honor, truthfulness, temperance, candour, intelligence, and benevolence, of course our Institution will be a mockery, and that of the worst kind—a hypocritical and sanctimonious mockery. The more select we are in the choice of our associates, the more ready such men will be to seek admission as we most should wish to admit. We must not rely on committees, ballot-boxes, and such like winnowing-machines; we must manfully do our own duty, and I regard the giving of a vote on the admission of a candidate, as one of the most serious points of it. Our Institution is capable of working very great and very useful results. We have no right to prostitute it, any more than we have a moral right to reject a man on malevolent motives. Though man cannot call us to account there is One that seeth and judgeth. We meet together in His name, and whether we like the idea or not, He is here in the midst of us, new and whenever or however we may meet, and whatever we are saying or doing. And as there is not a single act of our lives which may not be productive of results too great for us to conceive, I would implore all who hear me to remember that whatever people may think of the unimportance of allowing a man to join a Freemason's Lodge, or of rejecting him from it, it is, seriously considered, a matter which requires very delicate attention, both on his part and on ours.

'A thing is great or little only to a mortal's thinking,
But, abstracted from the body, all things are alike important,
The Ancient of Days noteth in his book the idle converse of a creature,
And happy and wise is the man to whose thought existeth not a trifle.'

THE GORMOGONS.

A HISTORICAL SKETCH.

SHORTLY after the revival, or reorganization of the Masonic Fraternity, in England, in 1717, a Society sprang into existence under the title of "Gormogons," which appears to have been composed of Seceders from Masonry, and other persons, and against which, some of the edicts of the Grand Lodge, issued prior to 1725, appear to have been especially aimed.

Pope, in the concluding book of his *Dunciad*, makes mention of the Orders of Gregorians and Gormogons, which his commentator in a note, defines to be "a sort of Lay-brothers; slips from the root of Freemasons."

In Harry Carey's *Poems*, 1729, 3rd edition, is the following :

"THE MODERATOR BETWEEN THE FREEMASONS AND GORMOGONS."

"The Masons and the Gormogons,
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a potter?"

"They bait their hook for simple gulls,
And truth with bam they smother;
But when they've taken in their culls,
Why then 'tis — Welcome Brother!"

In regard to this so-called Order of Gormogons, we can find only three accounts in English authors; in the *Grand Mystery*, 2 Ed. 1725; in *Prichard's Masonry Dissected*, 1730; and in *Euclid's Letter to Anderson*, 1738, which is appended to the 2nd Ed. of the *Book of Constitutions*.

In the "*Grand Mystery of the Free Masons Discovered*," 1725. p. 7-20. That portion referring to the Gormogons, is entitled as follows :

"TWO LETTERS TO A FRIEND, The First concerning The Society of FREE-MASONS. The Second giving an account of The Most Ancient Order of GORMOGONS, In Its Original, Institution, Excellency, and Design: Its Rules and Orders and the manner of Introduction into Great Britain. With an entire Collection of all that has been made Publick on that occasion. Together with the supposed Reason of their excluding the Free-Masons, without they previously undergo the Form of Degradation, &c. Now first set forth for the Satisfaction and Emolument of the Publick. — Nullo penetrabilis astro, Lucus erat — Virg. London: Printed by A. Moore, near St. Paul's. MDCCXXV."

The first letter, which is subscribed "VERUS COMMODUS, without date, is entirely devoted to an attack on the Freemasons, who are ridiculed in the most whimsical manner. It also contains some curious allusions, viz: "Especially prominent, is a recreant Papiet, who some time since wrote a Farrago of Nonsense on the plague, and who would have the world believe that he is about to undertake the Translation of a certain Classic." This is probably an allusion to John Beal, M. D., who was Dep. Gr. Master in 1721 and 1722. "I had like to have forgotten one Man, who makes a most Il-Lustrious Figure amongst 'em, and styles himself R. S. S., and L. L. D." Evidently an allusion to Desaguliers. In speaking of the Guostics, the author informs us that "they amus'd and puzzled the hair-brain'd, unwary crowd, that follow'd 'em, with *Superstitious Interpreta-*

tions of extravagant Talismanic Characters and abstruse Significations of Uncommon Kabalistical Words which exactly agrees with the Proceedings of our Modern Free-Masons." In a P. S., he remarks that "he has seen a little Tract call'd *The Grand Mystery of the Free-Masons Discover'd.*" (This is the first edition, London, 1724.) The second letter of VERUS COMMODUS begins with a statement that "Since my last, the Venerable Order of GORMOGONS having been brought into England by a Chinese Mandarin," &c., and then follows a fantastical account of the institution of the Order, many thousand years before Adam, by the first Emperor of China, CHIN-QUAW-KY-PO, as a reward of merit, and for the encouragement of science. The Gormogons aim to establish their Order on the merit of their members, and it bids fair to eclipse the other Society, (the FREEMASONS.) "This Order it seems, as well as the other, has a SECRET, and as I am inform'd it is of a very extraordinary Nature, but what, I am well assur'd, is neither shocking to Humanity, or to Morals."—"And this leads me to tell you, That the only Point of Conversation which is expressly prohibited is that of the Politicks of their own Country." "After the Qualifications of the Person, are examin'd into, (which I am told is extremely strict) and approv'd, the Terms of Entrance are very easy: Instead of Three, Four, or Five Guineas, which the Masons require for Admission, they only deposite such a Sum as they shall thin' proper above so many Rupees. (Note in orig. Rupee is a Chinese Coin about the value of 2s 6d. Sterling.)"—The Officer who presides in Chief over the whole Body or Order, must be a Man of Quality and Learning, and is call'd I am told *Sub-Ecumenical, Volgee*. He is represented by another Great Officer styl'd *Deputy Volgee* who under him, governs the Society. There is a Third Great Officer who acts as *Presee*, over each particular *Chapter*, and governs all affairs therein, conformable to the *General Statutes* of the Order, but the name of this Officer, for 'tis not made a Secret, I have forgot, only that it is, as all the rest, of Chinese Extraction."—"By this knowledge, which I have been able to come at, tho' I have not the honour to be a Gormogon, you will observe Sir, the Excellency of the Order, and that they are not *asham'd* to let People Know in some Measure the laudable *Ends and Purposes* of their Institution. I say, *In some Measure*, because it must be confess'd, they are very Tenacious of the Great and Important SECRET of their Society, into which it is morally impossible that any-body but a thoroughly—graduated GORMOGON can penetrate. You will also have the greater opinion of their SECRET, tho' 'tis past the Comprehension of the *Vulgar World*, inasmuch as you will observe that they put on no affected Grimaces in order to palm upon the Publick, the most *Insignificant Trifles*, for the *profoundest mysteries*, nor do they treat *real Venerable Mysteries* as *Trifles*."

The author then proceeds to quote the several pieces relating to the Society which had been published in the newspapers of the day, the first of which from the "*Daily Post*" of Sept. 3, 1724, he prefaces as follows:

"I am inform'd, that this Order was begun in England long before, and several Worthy Gentlemen had form'd themselves into a Body, under the *Auspices* of the Mandarin HANG-CHI; and did not intend to make Publick their Institution. But it seems some *over-busy* Persons having got a Knowledge of a few Particulars, which were made no Secret of, and that the Assembly was held at the *Castle*

Tavern in Fleet Street, they, being minded to rally the Free-Masons at the same time, published the following advertisement." Here follows the advertisement in the Daily Post :

" Whereas, the truly Ancient and Noble Order of the GORMOGONS, Instituted by CHIN-QUAW-KR-PO, the first Emperor of *China* (according to their account) many Thousand Years before *Adam*, of which Order, the great Philosopher CONFUCIUS, was Ecumenical Volgee, has lately been brought into *England* by a *Mandarin*, and he having admitted several Gentlemen of Honour into the Mystery of that most illustrious Order, they have determin'd to hold a Chapter at the *Castle Tavern in Fleet Street*, at the particular Request of several Persons of Quality. This is to inform the Publick, that there will be *no drawn Sword at the Door*, nor *Ladder in a Dark Room*, nor will any Mason be received as a Member, till he has renounced his *Novel Order* and been *properly degraded*. N. B. The *Great Mogul*, the *Czar of Muscovy* and *Prince Tochnus* are enter'd into this Honorable Society, but it has been refus'd to the Rebel *Meriwey*, to his great Mortification. The *Mandarin* will shortly set out for *Rome*, having a particular Commission to make a Present of this Ancient Order to his *Holiness*; and it is believed the whole *College of Cardinals* will commence GORMOGONS. Notice will be given in the Publick Papers the Day the Chapter will be held."

The author then informs us that several Gentlemen came to the *Castle Tavern* to ascertain the fact, among whom was the editor of the "*Plain-Dealer*," a paper published every Monday and Friday. The latter having conversed with the *Mandarin's* Secretary and Interpreter, and being pleased with the institution, desired to become a Member, but happening to be a Freemason, he could not be admitted without being *solemnly degraded*, and renouncing that Society. "That Gentleman was much mortified hereupon, not being able to persuade himself to be the *first* to give the Example of *Degradation*." The illustrious HANG-CHI, being pleased with his Secretary's description of the Gentleman, wrote him a letter, persuading him to be degraded, and offering him the honours of the Order. At the same time he also sent him a letter from another great *Mandarin* SHIN-SHAW, at *Rome*,—addressed to himself.

These two letters, with the *Plain-Dealer's* reply, together with the "*pathetick Expostulations of the Plain-Dealer to his Guilty Brethren*" (the Free-Masons) as he calls them, were published in that paper, (14 Sept. 1724.) From the "*Expostulation*" we give the following extracts :

" I will not be so partial to my own *Brotherhood*, I mean the Worshipful Society of FREE and ACCEPTED MASONS, as to forbear rebuking them on this Occasion, for the unaccountable Pother and Noise, they have lately made in the World. What Stories have been told to amuse, delude and engage the *Credulous*? And how many have been drawn into the *Fraternity*, that have no business there, to the manifest Detriment, of their own affairs, and Disadvantage of the Publick? What Reflections, what Reproach, have we brought upon Ourselves, and upon our Ancient Order, by making so many Proselytes in so cheap and prostituted a manner?"—" 'Tis my opinion that the late Prostitution of our *Order*, is next to the betraying of it. The weak head of *Vintners, Drawers, Wigmakers, Weavers, &c.*, admitted into our *Fraternity* have not only brought Contempt upon the Insti-

tution, but do very much endanger it."—"But I must leave Folke," (Martin Folkes, a well-known antiquarian, was Dep. Gr. Master in 1724,) "that know no better, to their *Wonder*, and proceed to assure my guilty *Brethren*, that they have promoted *Superstition* and *Babbling*, contrary to the Peace of our Sovereign Lord the King, by their late Practices and Condescensions. Alarming Reports and Stories of WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror. Trade and Business and *Family Duty*, have been shamefully neglected; and if the Government does not put the laws against us in Execution, it will be an extraordinary Favour or *Oversight*. For my own Part, I am so faithful a Subject, and have the Weal of the good People of England, and of our *Ancient Order* so much at heart, that I have resolv'd never to Countenance a Lodge again, unless the *Grand Master* puts a stop to these Proceedings, by a speedy and peremptory Charge to all the *Brotherhood*. I do not say, I will utterly forsake, far less divulge the Tremendous *Secrets* of our *Society*: But I wish I could honourably enter into *Another*, that seems to be better establish'd and regulated: And now that I have hinted at *Another Society*, or *Order*, I must entertain my Readers, with Two Letters: the first is addressed to myself, and the last written from Rome, to the Author of the first."

Here follows the letter of HANG-CHI to the British PLAIN-DEALER, from which we make the following extracts:

"The *Laws* and *Constitutions* of the most ancient and illustrious *Order* of GORMOGONS, oblige us to be very *cautious* and *frugal* in admitting *New Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station or Condition of Life, intitles a Person to be of our *Fraternity*. We know no *Prejudice* nor *Partiality* in conferring this Honour; and all the *Interest* in the World to procure it would be fruitless without Merit. My Residence here will be but short: It cannot therefore be expected that I should invite many *Worthy Persons* to enter into our Order, nor dare I render it cheap and contemptible by admitting every Pretender."—"I shall consider it as an Honour and Ornament to our most *ancient* and illustrious *Order*, which is the Ornament of all its Members, if you, *Sage Sir*, will be pleas'd to accept the Privileges, that I am empower'd to bestow on the *Deserving*. I confess you must be DEGRADED, as our *Laws* require, and renounce and abandon the Society of *Masons*, in the first Place; But as your great Judgment must distinguish the Excellence of our *Order*, above *that other*, I hope you will prefer being a *Fellow* with *Us*. Nothing wou'd more sensibly concern me, when I leave *London*, than not to be able to transmit your Name in the List that I must send to the ŒCUMENICAL VOLGEE in *China*. I am, *Sage Sir*, Your affectionate Friend. HANG-CHI."

The second letter, from SHIN-SHAW in Rome, to HANG-CHI in London, is as follows:

"*Health. Most Illustrious Brother and Friend*. I congratulate you on the speedy Progress you have made from the Court of the *Young Sophy* in Persia, and your safe Arrival in the Isle of *Britain*. Your Presence is earnestly expected at *Rome*. His *Holiness* is very fond of our *Order*, and the Cardinals have an Emulation to be first distinguish'd. Our Excellent Brother GORMOGON and Brother *Mandarin*, CHAN FUE is well and salutes you. Since my last Letter I have re-

ceived News from *Pekin*, which confirms the previous Reports, that our Emperor is an open Enemy of the *Jesuit Missionaries*. Nevertheless I hope, that the Disgrace attending them there in *China* will not cause the *Europeans* to do us harm. Take Care of your Health. Farewell. SHIN-SHAW."

The Plain-Dealer, closes his communication with the declaration, that though he cannot prevail on himself to be degraded, yet he proposes "the good Conduct and Regularity of the GORMOGONS, as a Pattern to the *Free*, and *Accepted Mason* for the Future."

Verus Commodus, then continues; "I cannot guess why so excellent and laudable a Society as this of the GORMOGONS should think it worth their while to make it an Article to exclude the *Free-Masons*, or that they should condescend to take so much Notice of them: Except there be any Truth in what I have heard reported, and to which I cannot give intire Credit, having never heard it from a *Graduated Gormogon*. The report is, that the *Mandarin* has declared, that many years since, Two unhappy busy Persons, who were *Masons*" (Desaguliers and Anderson?) "having obruded their idle Notions among the *Vulgar Chinese*, of *Adam*, and *Solomon*, and *Hiram*, and I can't tell who besides, &c."—"But however this may be; the good Order and Regulations of the Society of GORMOGONS, have so much alarm'd the *Masons*, and convinced them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertisement, suppos'd to be publish'd by them, in the *Daily Journal*, on which I shall leave it to you, Sir, to make what Remarks you think fit."

"On *Michaelmas Day*, being the 29th of this Instant, *September*, a *New Lodge* will be opened, at the *St. Alban's Tavern* in *St. Alban's Street*, for regulating the *Modern Abuses* which have crept into the *Ancient Fraternity of Free Masons*; where 'tis desired, that all the *old real Masons* will be present, to accompany their Founders, viz., *Jabel*, *Jubel*, *Tubal Cain*, and their Sister *Nahama*, also *Nineveh*, *Marchus*, *Gracchus*, *Euclid*, *Hierom*, *Charles Martin*, *Athe'stone*, and their good friend *St. Alban*, who loved *Masoury* well. 'Tis desired, that all *Fathers*, *Masters* and *Wardens of Lodges*, who have discover'd no *Secrets* but to the *Brotherhood*, will be present. None under *Seven* will be admitted, and such as come, are to enter the *Lodge*, on the *bare Hand* and *Knee*, as usual."

"Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few REMARKS on that empty Book called, *The Constitutions, &c., of the Free-Masons*, written as I am told, by a *Presbyterian Teacher*" (Anderson) "and pompously recommended by a certain *Orthodox*, tho' *Mathematical Divine*" (Desaguliers,) "In the mean time I remain, SIR, Your very humble Servant, VERUS COMMODUS." Following this letter, is a P. S., which gives the derivation of the word Gormogon, as follows: "It is, it seems a *Compound Word* in the *Chinese Tongue*, signifying a Person made illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*."—"In short, Sir, I am so pleas'd with this Excellent Society, that I shall only wait for your Return from the Country, not doubting but you will join your Interest with me, that we may be recommended as Members, (however otherwise unworthy I may be) of this Ancient Order." This conclu-

sion reminds us forcibly of a similar paragraph in the pretended letter of John Locke, May 6th, 1696, relating to the Questions and Answers concerning the Mystery of Masonry, written by Henry VI.

The threatened "Remarks" of Verus Commodus on the Book of Constitutions, a most absurd production, were published in 1725, and reprinted in "The Secrets of Masonry, London, 1737," under the title of "Observations and Critical Remarks on the new Constitutions of the Free-Masons, written by James Anderson," &c.

We should be tempted to believe that the whole of this story of the Gormogons was merely an ingenious piece of wit on the part of the editor of the Plain-Dealer, and that as such it had no connection with the history of Masonry, were it not for the fact that we find other allusions to them.

In "*Prichard's Masonry Dissected, 1730*," we find the following :

"From the accepted Masons sprang the real Masons, and from both sprang the Gormogons, whose Grand Master, the Volgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis, of the Pre-Adamites, and consequently must be more antique than Masonry. The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business and promoting mutual friendship, without compulsion or restriction."

"*Brother Euclid's Letter to the Author, against unjust Cavils*," a paper appended to the Book of Constitutions of 1732, and dated from "our old Lodge, the Horn, in New Palace Yard, Westminster, 9th Nov. 1732," sufficiently establishes the fact of the actual existence of the Society of Gormogons; as it remarks that "it is well known that the antiquity, and decorum of our worshipful Fraternity, have been envied by many, who very lately have coalesced into Societies, in imitation of the Freemasons, and some in opposition to them, though in vain; as the Gormogons, who have disappeared, and others are going."

The letter of Brother Euclid (Erasmus King?) is itself a reply to the "Critical Remarks" of Verus Commodus, as it takes up and refutes his imputations, point by point.

From the foregoing we learn that the Order of Gormogons originated about the year 1724, or shortly before that date, that it was still in existence in 1730, but that in 1738, it had already become extinct. We have seen that in 1724, they had a Chapter at the Castle Tavern in Fleet Street, and it is not improbable that this circumstance was the immediate cause of the stringent regulations adopted by the Grand Lodge, in regard to "stated lodges." (See particularly the *New Regulation VIII*, 19th February, and 21st Nov. 1724.)

It is not so easy to determine, what was the real nature and design of this singular Society, or Order, but that it had some connection with the Fraternity of Free-Masons there seems to be no doubt. These portions of the extracts we have quoted, which refer especially to the Free-Masons, are interesting, as showing the opinions entertained of that institution by a portion of the public at that early day. They also prove that many abuses had already crept into the Fraternity.

Kloss, in his admirable History of F. M. in England, has devoted some space to this subject, and advances two theories in regard to the object and intention of

the institution of Gormogons. The first is, that it was an attempt on the part of the Jesuits, to regain a portion of their influence in England, under the cloak of a Masonic Society. The sarcastic allusion of Verus Commodus to John Beal, M. D., as a "recreant Papist," the allusions to the Pope, the Cardinals, the Jesuit Missionaries in China, and the statement that the seat of the (Ecumenical Volgee or presiding officer was in China ; (Rome ?) appear to support this theory.

The second hypothesis of Kloss, is that under the title of Ecumenical Volgi, is intended the celebrated Chevalier Ramsay, the originator of the so-called higher degrees. It is a matter of history that at the very date (1724) when we first hear of the Gormogons, Ramsay was actually in Rome, as private tutor to Charles Edward, son of the Pretender James III, and zealously devoted to his service. The connection existing between the Pretender, Ramsay, and the Jesuits, render it probable that the theories of Kloss are in reality correct.—We can hardly believe that the Order of Gormogons was an attempt to introduce any higher Masonic degrees into England, although we read of "graduated" and "thoroughly graduated" Gormogons ; because it is historically proven that the higher degrees were only invented subsequent to 1740, while the Gormogons had ceased to exist in 1738. On the other hand, it is said, by what authority we know not, that Ramsay endeavored to introduce his system of Masonic degrees into England, but without success, *before* he introduced them in France. If this be true, there is probably some connection between these higher degrees, and the Order of Gormogons.

The advertisement in the Daily Journal, inviting all the "*old real Masons*" to be present, confirms the statement of Anderson, that there were many "*old Masons*" in London, who did not unite with the Fraternity in the establishment of the Grand Lodge in 1717 ; and shows that the dissatisfaction of these old Brethren, with the "*novel institution*" (the Grand Lodge) and with the substitution of Anderson's Constitution for the "*Ancient Constitutions*," which finally culminated in the famous schism of the "*Ancient Masons*" in 1739, had already begun.

In conclusion, we must not omit to state that about 1740-42, Wm. Hogarth, who had been one of the Grand Stewards, ridiculed both Societies in a humorous plate, which will be found in the edition of his works published by Nichols and Stevens, London, 1810, quarto, vol. 3., p. 159, where it is thus described :

"The Mystery of Masonry brought to Light, by the Gormogons."—"The references are to :—A. Chin-Quaw-Kypo, 1st Emperor of China ; B. The Sage Confucius ; C. In-Chin, present Ecumenical Volgi ; D. The Mandarin Hang-chi, Done from ye Original. Painted at Pekin, by Matt. Chauter, Grav'd by Hoge, and sold by ye Printsellers of Loudon, Paris, and Rome. Hogarth inv. et sculp."

Underneath, these verses :

" From Eastern climes, transplanted to our coasts,
Two oldest Orders that Creation boasts,
Here meet in miniature, expos'd to view,
That by their conduct men may judge their due.

" The Gormogons, a venerable race,
Appear distinguish'd with peculiar grace :

What honour! wisdom! truth! and social love!
 Sure such an order had its birth above.

“But mark, Free-Masons! what a farce is this?
 How wild their mystery! what a Bun they Kiss?
 Who would not laugh, who such occasions had?
 Who should not weep to think the world so mad?”

IT SAVED HIS LIFE.

It is refreshing to record such instances as the following, wherein Masonry exerts its benign influence, even in the bitterness of the present civil war, to save life and pour oil upon the troubled waters. Just previous to the battle of Shiloh, last spring, the 3d Ohio cavalry, commanded at the time by Lt. Col. Murray, took possession of Lawrenceburgh, Tenn. The people of the place were understood to be all Secessionists, and the Lt. Col. ordered his men to search all the houses, arrest all the men, and take possession of all guns and other arms—being careful to protect the women and children from all harm and insult. While this was going on, Col. Murray rode down the street, and, while in front of the Masonic Hall, noticed that some of his men had been in the Lodge-room and taken possession of some articles belonging to the Lodge. He immediately ordered them to return every article to its place, and then placed a guard at the door to protect the hall from future violation. His proceeding, unknown to him, was observed by a Mason—a rebel soldier disguised in citizen's dress.

As the troops were to bivouac in town during the night, Lt. Col. Murray proceeded to post his pickets a mile or two from the town, and accompanied them himself, to see that all was properly done. This accomplished, he rode back to the town alone, unconscious of any danger.

A few days after occurred the battle of Shiloh, and among the captures made by the 3d Ohio Cavalry, was a rebel surgeon—a Mason. Bro. Murray took his parole in the evening, until morning, allowing him to remain and sleep with him in an out house. During the evening Col. Murray and the rebel surgeon were made conscious of each other's Masonic character, and the conversation became free. The surgeon inquired if he was not in command at the taking of Lawrenceburgh? On being answered in the affirmative, the surgeon told him that he was there also; that while he (Col. Murray) was engaged stationing his pickets, a squad of rebel soldiers stationed themselves in ambush on the road by which he would return, determined to shoot him as he passed. As he approached the spot, the rebel soldier (first alluded to above) in command of the squad recognized him as the officer who had protected the Lodge-room, and stationed a guard at the door for its protection. He immediately ordered his men not to fire, but let him pass in safety, naturally and truthfully concluding that he was a Mason. By this sudden interposition the lieutenant-colonel escaped with his life, although he himself was at the time totally unconscious of danger.

The above facts are well attested, and we have them from the lips of a member of the regiment. So much for the good deeds of Masonry, in war.—*Review.*

MASONIC CALENDAR.

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it *Anno Lucis*, (A. L.) "in the year of Light."

SCOTCH RITE, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi*, (A. M.) "in the year of the World."

ROYAL ARCH MASONS date from the year the second temple was commenced by ZERUBBABEL, *Anno Inventionis*, (A. Inv.) "in the year of the Discovery."

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionis*, (A. Dep.) "in the year of the Deposit."

KNIGHTS TEMPLARS commence their era with the organization of their Order, *Anno Ordinis*, (A. O.) "in the year of the Order."

RULES FOR MASONIC DATES.

1. ANCIENT CRAFT—Add 4000 years to the common time. Thus: 1862 and 4000=5862.
2. SCOTCH RITE—Add 3760 to the common era. Thus: 1862 and 3760=5622. After September add another year.
3. ROYAL ARCH—Add 530 years to the vulgar year. Thus: 1862 and 530=2392.
4. ROYAL AND SELECT MASTERS—Add 1000 to the common time. Thus: 1862 and 1000=2862.
5. KNIGHT TEMPLAR—From the Christian era take 1118. Thus: 1118 from 1862=744.

THE PRESENT.

Year of the Lord, A. D.	1862—Christian, era.
Year of the Light, A. L.	5862—Ancient Craft.
Year of the World, A. M.	5622—Scotch Rite.
Year of the Discovery, A. Inv.	2392—Royal Arch.
Year of the Deposit, A. Dep.	2862—Royal and Select Masters.
Year of the Order, A. O.	744—Knights Templars.

COMPLIMENTARY.

[From the "Masonic Trowel," published at Springfield, Ill., by R. W. HARMAN G. KEYNOLDS, Secretary of the Grand Lodge of that State.]

R. W. BRO. C. W. MOORE, Grand Secretary of Massachusetts. This distinguished Mason has just entered upon his thirtieth year of service as Grand Secretary of the Grand Lodge of Massachusetts.

He is now publishing the twenty-second volume of the *Freemasons' Magazine*—a work which has no Masonic equal. A complete set of his Magazine would now quickly command from \$8 to \$10 per volume.

The great characteristics which distinguish Bro. Moore are, steadiness, firmness, logic, a legal mind, clearness of expression, and a terse, classic style.

His knowledge of Masonic ritual, laws, usages and history as a whole, probably exceeds, that of any other living man. Hence, his decisions, on this continent, and perhaps we may say in Great Britain, are regarded as law.

The first election of Bro. Moore reaches back to the dark days of Antimasonic terrorism, and several years prior to the commencement of his Magazine. Verily, he has exemplified the truth of the maxim, "Time, patience, and perseverance accomplish all things." From a very desponding condition, he has at length been enabled to see his Grand Lodge standing at the head of the Fraternity in the United States, free from all internal strife, and quietly traveling in the good old paths of "Friendship, Morality, and Brotherly Love."

THE FREEMASONS' MAGAZINE.—Elsewhere we have alluded to the Masonic service of R. W. Bro. C. W. Moore, of Boston, as Grand Secretary. That service, eminent and useful as it may have been, bears no comparison with his fame and usefulness as Editor of the Periodical named above. He commenced its publication in Nov., 1841, and it has traveled in every direction from that time forward, the harbinger of good, the herald of truth, law, and sound Masonic decisions. The literary articles, poetry and sketches which adorn its pages are models of good story telling without license, putridity or mock modesty; such as any person, who would read, *might* read with profit and real pleasure.

The decisions upon Masonic law contained in the Freemasons' Magazine, in so far as they do not affect local Grand Lodge Regulations, are justly regarded as Masonic law, as much so as the decisions of our highest courts of Judicature are considered the law of the land.

We (Grand Secretary of Illinois,) have all the volumes complete in our Grand Lodge Library, except the first, which was in the possession of P. G. M. Hobbs at the time of his death, and cannot, we fear, be found.

We have all the volumes complete in our own Library, and gold could not buy them.

A full set of the work would now quickly command ten dollars per volume. They commanded seven dollars nine years ago.—*Masonic Trowel*.

IMPORTANT FROM THE SUPREME COUNCIL, NEW GRENADA.

In our last we stated that important official documents had been received from the Supreme Council 33d of New Granada, by its Representative near the Supreme Council 33d for the Northern Jurisdiction U. S., Boston, Mass. Ill. Bro. Andrea Cassard. As an act of justice to Ill. Bro. Cassard we have had the following portions translated. A perusal of them will be gratifying to his many friends, and cannot fail to heap coals of fire on the ignorant heads of all those who some two years since attempted to persecute him, with a spirit of fiendish malignity. While his triumph and vindication are complete, his adversaries have been made to suffer the punishment due to transgressors.

[The New York Saturday Courier, from which the above is taken, contains a translation of the proceedings referred to, but for which we have not room in our pages. The result at which the body arrived is embraced in the following]:—

“The G. College of Rites of the G. Orient of New Granada, Declares:—That the work published in New York by the Ill. Bro. Cassard 33d, is in nothing prejudicial to the Masonic Order, and that there is no reason whatever to proscribe its circulation in this G. Orient, and therefore it is *permitted* and *authorized*.

“It likewise declares; That said Bro. Cassard by publishing said work in Spanish, has rendered an important service to Spanish Masons, and particularly to those of this G. Orient which has made him worthy of the esteem of all New Granadian Masons; consequently the M. Ser. G. Master is requested to procure from the M. S. G. Masonic Senate, at its next meeting, the forwarding of a legislative act, declaring Ill. Bro. Cassard an HONORARY MEMBER of said Most Serene Corporation in testimony of their High appreciation and gratitude. Let these resolutions and report be published and communicated to Ill. Bro. Cassard for his own satisfaction.”

A SUGGESTIVE LEAF

FROM THE HISTORY OF MASONRY IN NEW YORK.*

On the 3d inst. we gave the action of the Grand Lodge of New York in 1853, based upon the report of Bro. Lewis, in reference to the establishment of *Symbolic Lodges* by the *Atwood* so-called *Council* of the Scottish rite; and alluded to the persistence of that deceased chieftain and his associates, in their illegal usurpations, despite the mandates of the Grand Lodge of the State, as late as 1859.

We will now go back a little further, and call our Brother's attention to the following facts. In 1837, H. C. Atwood and others, were *expelled* from the Grand Lodge of New York, and in that year formed an illegal association which was known as the St. John's Grand Lodge. In 1846, the "*Cerneau*" *Supreme Council*, known at that period as the "*Supreme Council 33d* for the Western Hemisphere," was *dissolved by mutual consent, and never revived by any of its original members*. In December, 1850, Atwood and his associates were restored as *Masons*. Up to that period he was universally held as an expelled Mason, and no regular body of Masons recognized him. At the time of his expulsion, more than one of the old *Cerneau Council*, as members of the Grand Stewards Lodge, were his *triers*, and yet this usurping Council of New York, *founded by Atwood*, now claim to be the continuation since 1846, of a body of men, who never knew him, (Atwood) as an *Ineffable Mason*, but who, up to his restoration in December 1850, regarded him as an—*alien*, even to *Symbolic Masonry*.

* * * * *

The restless spirit of Atwood could not long brook the control of the Grand Lodge and despite its authority, and in violation of its laws, he again commenced his unholy work, for we find by the proceedings of the Council he founded, the following, which we extract :

"March 8, 1853. The following petitions were received and laid before the Council by the Grand Secretary, viz :

"From T. Ill. Bro. Robert B. Folger and others, for constituting and establishing a Lodge of St. John, No. 1, by the distinctive title of 'John, the Forerunner,' of the Ancient Free and Accepted *Scottish Rite*. Ritual in the English Language. Granted."

In June, 1853, or three months later, the election of Chancellor Walworth to the Grand Mastership, was seized as good and sufficient reason for many of the followers of Atwood remaining in the Grand Lodge, to revolt. On the 13th June, 1853, a meeting of the revolters was held at Tollerton Hall in this city. The Chairman of the meeting was W. Bro. *Edmund B. Hays*, then Master of *Keystone Lodge*, and now the so-called *Sov. G. Commander of the Atwood Council*. The avowed object of the meeting was the formation of a *new Grand Lodge*, and a Committee of three, Robt. B. Folger, Chas. W. Willetts and R. M. Van Tassel, was appointed to prepare a plan. On the 20th the Committee reported the *St. John's Grand Lodge revived*, and H. Thompson, John B. Ewing, R. E. Ro-

*From the New York Saturday Courier of Jan. 24, 1863.

berts, James G. Kent and Andrew J. Fisher, all members of the *Hays Council*, were elected Grand Officers; and on the 24th installed by H. C. Atwood.

* * * * *

A few months previous to the disbandment of these illegal organizations, fostered by, and composed of, the members of this so-called Supreme Council, a pamphlet was issued by the latter, over the signatures of H. C. Atwood, E. B. Hays, Geo. L. Osborn and Chas. W. Atwood, as officers, in which they styled themselves "The Supreme Council in and for the Sovereign and Independent State of New York,"—less pretensions than now, when they claim jurisdiction over the "United States, its Territories and Dependencies," and declared that the Ancient Accepted Scottish Rite was formed for the social, *political* and *religious* emancipation of Nations!! that the Rite was an indissoluble totality, commencing with the degree of *Entered Apprentice*, and ending with that of S. G. I. G. 33d, and also "that the Grand Lodge of New York commits a monstrous error, and endeavors to usurp powers in arrogating to herself the administration and government of the three *first* degrees," meaning, we suppose, the first three degrees.

* * * * *

What order loving, law abiding, conservative Masons with such a record as this before them, will pledge their Masonic honors, lives and fortunes in support of such a "will o' the wisp?" How many after perusing it will not endeavor to escape from the clutches of Pluto? How many of those who from want of proper information have been entrapped, will consent to remain? How will the Masonic historian of New York (Lewis) treat the subject? Surely, surely from the sublime to the ridiculous is but a step. "The descent to Avernus is easy."

GRAND LODGE OF MICHIGAN.

THE above body held its annual communication at Detroit, in January last, with an unusually large attendance. The address of the Grand Master is chiefly devoted to the work and lectures. The action of the Grand Lodge on this subject is embodied in the following order, which would seem to effectually exclude the "conservators" and all other innovators and itinerant lecturers from the jurisdiction:—

Resolved, That all Lodges within this jurisdiction are enjoined and prohibited from encouraging, promoting, or permitting the delivery or teaching any Masonic lectures or work which have not been sanctioned and authorized by this Grand Lodge; and all Brothers within this jurisdiction, are prohibited from delivering or teaching such lectures to Lodges in this State unless hereafter authorized so to do by this Grand Lodge.

BRETHREN IN THE ARMY.

The following resolution should be strictly complied with, for the information it is designed to elicit, will be of much interest half a century hence. We have been trying to effect a similar result in this State, but do not, we are sorry to say,

meet with so ready a response from our Brother Secretaries as we could desire :—

Resolved, That each subordinate Lodge in this jurisdiction be instructed to prepare a list of such of its members who have entered into the military service of their country, the respective capacity in which they have served, those who have been wounded, or killed in the service, etc. That the respective Lodges report such lists to the Grand Lodge, at its next annual communication, to be preserved among the archives of this Grand Lodge.

MASONIC ANECDOTES.

ABOUT the year 1740, a French mariner, who was a Mason, having accumulated some money in his numerous voyages resolved to try his fortune at privateering, and accordingly fitted out a fine vessel for that purpose, well armed and manned. Having made several cruises with varying success, he was at length so unfortunate as to be shipwrecked off the coast of an island belonging to a hostile power. Although, by swimming, he managed to save his life, the whole of his crew appear to have been drowned, and his ship, with all he had in the world, was totally lost. Naked and destitute, the unfortunate sailor had to appear and give an account of himself to the governor of the island which had afforded him such a questionable refuge; his nation could not be concealed, and he had little mercy to expect; he was confused, terrified, and unable to speak. The Governor, however, was a man of truly benevolent feelings; perceiving the hesitation of the prisoner, and doubtless surmising its cause, he, to the Frenchman's great astonishment, made him a sign. It may easily be imagined with what joy this was responded to; and the mariner found that he had indeed found a friend in the hour of his need. The governor, sensibly touched with the Frenchman's misfortunes, treated him with fraternal kindness, and with the utmost hospitality. Though compelled to detain him a nominal prisoner on the island until peace should release him, the governor considered that the loss of his ship and fortune was sufficiently heavy without further aggravation. During the period of his sojourn on the island, he received from his benefactor every assistance that could conduce to his comfort, and even pleasure; and on the happy day at length arriving when cessation of hostilities enabled him to return to his native land, the governor loaded him with presents and furnished him with money and necessaries for his voyage. The Frenchman, penetrated with gratitude for the generosity shown him by this genuine Mason, did not, nevertheless, neglect the first opportunity of returning to France. The author adds, that it was from the privateer's own lips that he derived his information.

In the commencement of the eighteenth century, towns in France as well as in England, were isolated, the roads insecure, and travellers ran such risks from robbers, that a journey of any extent was a legitimate source of anxiety, and frequently of danger. An English gentleman on his way to Paris was so unlucky as to fall into the hands of one of the numerous bands of thieves which infested the roads, notwithstanding all the efforts of the *gendarmerie* of the period. Our traveler considered himself fortunate in escaping with his life; he was, however,

stripped of his property and papers, and had to make the best of his way to the capital without a louis in his pocket. Arrived in Paris a total stranger, and without any means of proving his respectability or establishing his credit, our countryman found himself in a peculiarly disagreeable predicament. In this situation it occurred to him to make trial of a Masonic sign, which to his great delight was duly recognized; friends soon came around him; the sum of which he had been plundered was contributed by the Brethren; and after a prolonged visit of great enjoyment, heightened by the hospitality with which he was treated, the Englishman returned to his native country. Our author adds, that he did not forget to remit the sum to his French Brethren, with many expressions of gratitude, immediately on his arrival in London.

THE RELIGION OF MASONRY.

Among the proselyting religious sects there is a tendency to exclusiveness, and sectarianism is built up and fostered to an extent truly deplorable, and has at various periods been carried to such a pitch in some countries, that life, liberty and property were constantly in jeopardy—nor is that spirit entirely inactive in our day or in our own country; nor is it likely to become extinct among the masses so long as man's selfish nature remains unchanged.

The great importance which all sects attach to their religious faith, causes them to look upon all others, whose faith and practice militates against their own, with hatred and disgust; and it will be found, upon a fair inquiry, that the more the individual's imagination prevails over his judgment, the more violent is that hatred and disgust, so that whenever the *Church* succeeds in controlling the civil power by being blended with it, proscription and persecution are sure to manifest themselves.

Thus, as a natural consequence, men become estranged from each other. A man's nearest neighbor becomes, by the workings of his own imagination, his bitterest foe, because that neighbor does not subscribe to the peculiar tenets in regard to religious belief that he does.

Now, Masonry seeks to break down these barriers which divide and weaken human society, by inducing good men to forego those points of difference which keep them asunder, and having laid them aside, enables them to meet upon the level of equality, by the exercise of that Golden Rule which teaches them "to do unto others as they would that others should do to them." But then it must be observed that good men, such as all true Masons are, do not admit the "foolish Atheist" into membership; and while the Christian, Mahometan, and Jew can meet upon terms of equality, in perfect safety, there is no such guarantee for the Atheist. So strongly guarded on this point is the institution of Masonry, that it is a fundamental landmark. No irreligious libertine or foolish Atheist can be made a Mason.

Thus, while the institution of Masonry seeks to draw within the rule of brotherhood all good men of every sect and opinion, it is compelled to exclude all those who deny the existence of a Divine Intelligent Supreme Being, the Creator and Preserver of the Universe; thus, while each, as Masons, voluntarily lay

aside their peculiar forms of worship—their peculiar notions and conceptions of God's attribute—his dispensations and requirements—they have provided a platform on which they can meet in mutual confidence, and hail each other as Brothers in whom they can with confidence rely.

The laying aside as Masons, of their peculiar notions in regard to the doctrines contained in God's Revelations to man, is only operative while in Masonic intercourse together, and each one is free to hold such opinions as his conscience may approve—he is only restricted in this particular, to not obtrude them within the pale of Masonry, as discord and confusion would inevitably follow, were it permitted.

The security from discord in the Lodge is not the only advantage derived from this spirit of toleration : men are thereby taught to keep their passions within due bounds, to subdue prejudice and allow their hearts to expand with charity and love for all mankind—thus drawing men of every nation, sect and opinion, into one indissoluble bond of brotherhood, for mutual aid and protection wheresoever dispersed around the globe.

GRAND LODGE OF NEW JERSEY.

We are indebted to the politeness of R. W. Brother Joseph H. Hough, Grand Secretary, for advanced sheets of the printed proceedings of the Grand Lodge of New Jersey, at its annual communication in January. There was a full representation of the Lodges. The opening address of the Grand Master is a brief well written paper, from which we extract, as follows:—

MASONIC HARMONY.

“I take the liberty of saying that, considering the peculiar condition of our countrymen and the state of affairs in our country, it is a matter of serious and grave importance, and should be firmly impressed upon the mind of every Mason, that the cultivation and promotion of harmony and good feeling among our people is essentially necessary in carrying out the teachings of Masonry. However different our views as to sectarian or political matters may be, still the principles of Masonry require that we should all meet with and act toward each other as if all were equal, and no matter what considerations may cause differences of opinion, yet allowing for the infirmities of human nature, all are required to give due allowance to such infirmities and endeavor to promote that peace and harmony so essentially necessary to keep us united as a band of brethren.”

THE “CONSERVATIVES.”

“I have received a complaint from an officer, during the past year, of one of the Lodges, complaining of the introduction of a certain kind of work, and the use of that work by officers of Lodges coming from a *foreign jurisdiction*, contrary to a resolution in force adopted by this Grand Lodge. Upon such complaint being made I caused such action to be taken that led to the promise on the part of the W. M., that the objectionable work should be discontinued; and from the fact that no further or other complaint has been made, I am induced to believe that the difficulty has been obviated.”

MASONIC CHIT CHAT.

☞ "We understand the M. E. G. Master of Knights Templars, Sir S. B. French, has, very recently issued his dispensation to twenty Knights Templars, to open and hold a Commandery in Washington, D. C., called Columbia Commandery. Sir Ben. Perley Poore is E. Commander, Sir Ezra Lincoln Stevens, Generalissimo, and Sir Jas. Steele, Capt. General.

"The first meeting of this new Commandery was held at the Asylum of Washington Commandery No. 1, on Friday evening, Jan. 18th, a full attendance of the members of the new Commandery, and several Knights of Washington Commandery, being present.

The Grand Master was in attendance, and upon organization of the new Commandery, advised and counseled the Sir Knights in some feeling and appropriate remarks."

MASONRY ON THE BATTLE FIELD.—The G. High Priest of the Grand Chapter of New York, in his address before that body at its Annual Meeting dwelt with considerable emphasis on the happy influences which Masonry exercises during the civil war now pending, where, 'after the battle had ceased, instances have been known where the dying soldier has expired with his head on the lap of his Masonic Brother, and that Brother one who had fought with equal bravery on the opposing side.'

GDENY FOR MARCH.—The No. for March of this best and most popular of Lady's Magazines, comes to us, as usual, laden with rich flowers for the parlor table. We have so often spoken of the illustrations, which are always hardly less useful than beautiful, that we need say nothing more of those which enrich the present number, than that they are worthy of the high character of the work. "The expected Letter" is a perfect gem. The "Fashion Plate" is rich as usual. Among the contributions we notice another of the popular and pleasing "Letters from Aunt Betsey Broomcorn"—a good story entitled "The Wrong House"—a continuation of "Husks," &c. The No. is an excellent one in all respects. §

St. Louis, Mo—A correspondent at St. Louis, under date Feb. 9, writes as follows:—

"We last night met in Commandery, conferred the Red Cross degree on two and had a large attendance, the best since the organization of the body. Our prospects are brightening, and we look for yet more auspicious days for the Fraternity here. Our Lodges are all doing well, without any exception, and the Chapters have all the work they can do. The material brought up for the temple is such as is required for a durable and finished superstructure. I feel confident we can turn out as many respectable Masons as any other city in the great West.

"Our venerable Brother Joseph Foster is well, though in full bloom for the end of all the living. We cannot hope to enjoy the happiness of having him with us many years more." §

OUT OF THE FRYING PAN INTO THE FIRE.—We learn from what we conceive to be good authority, that the so called Raymond Council at Boston, which consisted of those who were excluded the Supreme Council 33d for the Northern Jurisdiction of the United States, aided by a few elevated by the heads of that association after their exclusion, have from inability to sustain themselves, dissolved their so called Council, and united their fortunes with the so called Council formed by the late H. C. Atwood. Truly this is jumping from the frying pan into the fire; but a Supreme Council without subordinates was as badly off, as a Church without a people. Heigh ho!

It is not more than a mannikin marriage; not half so exciting as that between Tom Thumb and Lavinia Warren, the redoubtable dwarfs, and will probably be as fruitful in results. Heigh ho.—*N. Y. Courier.*

MASONIC RULES. Never fail to exercise your rights as a member of your Lodge, and vote upon every application.

Never let it be known, either directly or indirectly, how you vote upon an application for the mysteries of the Order.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXII.

APRIL 1, 1863.

No. 6.

GOOD MASON—GOOD SOLDIER.

“As a military man, (writes the well known Lord Combermere,) I can say, and I speak from experience, that I have known many soldiers who were Masons; and I never knew a good Mason who was a bad soldier.” Such testimony as this is very valuable, when the source from which it emanates is considered. Lord Combermere was no carpet-soldier, but won his way upward in the British service in the Peninsular war, until he attained the elevated rank of Field-Marshal in that army, of which Wellington was Commander-in-Chief; and, after a life of active and honorable service, was rewarded with the gift of two of the most responsible military offices in the gift of the Crown—offices which had been previously held by his illustrious Chief—namely, the Colonelship of the First Life-Guards, and the Constablership of the Tower of London. Lord Combermere has been no less distinguished as an upright and generous man and good Mason, than as a brave and accomplished soldier. Many instances of his benevolence and generosity have been made public, and when it is said that, for a period of many years, he proved himself the friend of the widows and orphans of Military and Masonic Brethren, we feel that no higher testimony can be borne to his character, except this be added as a corollary, that he was never known to break his word: a promise once given by him, directly, or by implication, was ever most sacredly kept. His position, both as a Mason and as a Military Commander, afforded him unusual facilities for forming a correct judgment on the subject, on which the opinion quoted by us was expressed, and therefore we repeat, that in every point of view, that opinion deserves the most respectful consideration. It is, however, only the confirmation from practical observa-

tion of what *a priori* reasoning would lead any candid and impartial mind to expect: and were candor and impartiality the rule, rather than the exception, in this jarring, jealous world of ours, there would be little need for us to enlarge upon the subject. But alas! that happy condition of affairs is not yet to be found on this side of Eutopia, or of—Heaven. Misrepresentation and malice will still, as of old, endeavor to darken and deface the brightest and most beautiful of human characters, and human institutions. So much so, indeed, that, as a general rule, the purer, better, and more elevated a man, or a cause may be, the more fiercely assailed is it sure to be by the envenomed shafts of envy and detraction; thus verifying the proverbial metaphor of the Roman poet—

“*Scipius ventis agitatur ingens
Pinus; et celsæ graviore casu
Decidunt turres; feriuntque summos
Fulgura montes.*”

“The huge pine is shaken, by the winds more frequently (than lowlier trees); and lofty structures fall to the ground with a heavier ruin; and the lightnings strike the highest mountains.”

It is only indeed the last part of the passage that properly applies to the case before us, for, however fierce and long-continued may be the attacks of evil upon “the good” and “the true,” whether as embodied in an individual, or an institution, the “lofty structure” will not fall, but will be as that house that was built upon a rock, “and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.”

What, let us ask, are some of the most essential and vital requisites to the character of a “good Mason”? Are they not virtue, honor, truth, and, in a word, strict obedience to the calls of duty? And are not these also the characteristics of a “good Soldier”? Assuredly no one ever justly won for himself that honorable title, who was devoid of those qualities, or who failed constantly to exhibit proofs of their possession in his daily life and conduct. There is indeed one quality of prominent importance to the Mason, which might seem, at first sight, to be even incompatible with the profession of the Soldier. We refer, of course, to that Charity, or Brotherly Love, which forms the very corner-stone of the arch of Masonry. To the superficial observer it might seem almost absurd and paradoxical to expect the cultivation and exercise of this peaceful and divine virtue from the man whose very profession calls him to slay his fellow-man. And so it might be, were we to accept the great dramatist’s description of a soldier as truthfully complete—

“And then, a Soldier,
Full of strange oaths and bearded like the pard,

Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth."

The spirit of honorable ambition indicated, while exaggerated, in the two last lines, must indeed be present, for no man ever rose to distinction in any profession or path of life, whose heart was unstirred by that stimulus to all human exertion. But to the well-trained and rightly-thinking mind, the word "Soldier" calls up far other and higher associations. It is only another term for defender of Fatherland, guardian of liberty, protector of the weak and helpless, self-sacrificing exemplar of the noble and exalted principle of DUTY. History (so called) indeed portrays in gaudy and attractive colors, as life-pictures of illustrious Soldiers, the career of an Alexander, conquering nation after nation, and at last oppressed with grief because no more were left for him to conquer,—of a Tamerlane, whose creed and guide of conduct were comprised in the haughty and emphatic words—"The earth ought to have but one Master, as there is only one God in Heaven: and what is the earth, with all its inhabitants, for the ambition of a great Prince?" and whose career was marked out by a terrible array of cities taken and destroyed; of thousands and tens of thousands of his fellow-beings slaughtered for the gratification of his ambition, and, most dreadful of all monuments of victory, of lofty pyramids formed of the grim and ghastly skulls of the victims of his sword! The model-soldier of world-conquering Rome was he, the best index to whose whole character and career may be found in these words, apparently of mild significance, so often uttered by him in warning to his Gallic foes—"in hostium numero se habiturum"—"that he would reckon them in the number of public enemies"—if they refused to submit. A terrible explanation of the full meaning of these words was more than once given, when, after continued resistance, all the inhabitants of a besieged city were ruthlessly put to the sword. On one occasion more than sixty thousand persons were thus put to death by Julius Cæsar, and recent investigations in France have discovered, on the sites of those ancient cities, buried heaps of human bones as vast as the skull-pyramids of Tamerlane! Or to descend to later times, many will doubtless select as the beau-ideal of the Soldier, the great Corsican General, Consul, Emperor of France, whose meteoric career imparted a lurid glare to the whole atmosphere of Europe for a quarter of a century. "Every inch a soldier" Napoleon indeed showed himself to be in all the requisites for gaining victory. The proofs were given by him, with convincing power, in his first great achievement of rescuing the Directory from the attack of the insurgents in Paris in 1795—in the measures taken by him on assuming command of the

army of Italy, which he found in the most miserable condition, perched on the shining summits of the Maritime Alps, without discipline, without food, almost in want of every thing. His proclamation to this disorganized army could have emanated from none other than a Soldier—"Famine, cold and misery are the school of great soldiers. Here, on the plains of Italy, you will conquer *them*, and then you will find comfort, and riches, and glory." And how well he fulfilled his promise, by sweeping in one resistless course of victory, over the rich and fertile plains of Italy,—Milan, Mantua, the Bridge of Lodi, the Pass of Tagliamento, forming, as it were, *then* in great achievement, and to all after times, in historic records, the great mile-stones of his march of conquest—all this, as well as his subsequent career, is too well known to need recapitulation. Napoleon Buonaparte was not only a great soldier, but in one sense, pre-eminently *the* Soldier—conqueror of modern times. And yet we have no hesitation in denying to him the title of "*good* Soldier." It was *not* duty, it was *not* patriotism, it was *not* love of liberty and hatred of oppression, that unsheathed his sword, and nerved his arm, and stimulated his intellect to the attainment of victory: but a selfish, and therefore wicked, ambition. The title of "*good*" can never be associated with the "*glory*" won in such a cause, or from such motives.

And here we are naturally led to consider briefly what we may term the justification of the profession of arms. There are many worthy and amiable persons in the world, besides the society of Friends, who hold all war to be no less wicked than foolish, and, as a necessary corollary, regard the soldier as little different from a hired assassin. The Peace Congress, at which certain Deputies from this country, whose names have been very prominent in our recent political history, were present, was the culmination of the Universal-Peace-Arbitration Theory, that was to banish wicked war from this afflicted world of ours, and restore the reign of justice, peace and virtue upon earth. At Paris first, and then at London, in 1849—afterwards at Frankfort-on-the-Maine, and then at Birmingham, Manchester, and Edinburgh, in 1853—it was incontrovertibly proved that war was very wicked and quite useless, and the enthusiastic members of the Congress separated in the happy belief that their labors had helped to bring back the world's golden-age—a veritable millenium of Politics: "Peace on earth, good will to man"! But alas! how short the dream, and how frightfully dispelled, let the buried bones of the tens of thousands that lie rotting beneath the plain of Alma, and the pass of Balaclava, and the field of Inkerman—and of the still vaster numbers mown down in mutual destruction, more recently by French and Austrian cannon, in that fierce struggle, which ended with the wholesale slaughter of Solferino—

and, (most mournful of all, to us!) of the myriads of our own Brothers and fellow countrymen, that have already fallen in the unnatural Rebellion, by which our own beloved country, is even now consumed and cursed—in mighty tones attest! Humanity is full of strange phenomena, which poor, weak, human reason tries in vain, and has tried in vain, through revolving ages, from the time of Pythagoras, and Plato, and Aristotle, and Confucius, down to those of Locke and Hobbes, and Rousseau, and Hegel and Kant and Liebnitz, to fathom and explain. "Among the many wonderful phenomena (observes an able living writer) of human history, war holds a prominent, if not the most prominent place. In the web of human destiny, it has marked itself; by a deep and continuous strain of red: it has directed every national development, it has called forth every human emotion, it has entered into the composition of every language. It is withal a phenomenon, whose meaning is extremely difficult to read, and of which, we must make bold to say, the readings have been extremely unsatisfactory."

"To discern that War is essentially an evil, demands no singular amount, and no extraordinary exercise, of penetration. The fair Earth, that smiles daily to the Sun, decked in flowery garlands by the hand of Summer, might surely serve a nobler end than to be the dwelling place of self-exterminating beings. The lordly rivers, wandering through stately campaigns, and, like beneficent Queens, scattering rich bounties around them, were surely not designed to be reddened and thickened by the gore of brother-men! The mountains, that rise so grandly to meet the glance of morn, were surely not set there to flash back that glance from the bristling line of steel. The soft, luxuriant plains of Ceres and Flora, were surely destined finally to some higher object, than to be the battle-fields of Bellona and Mars. War, it must be allowed, is a relic of Chaos and old Night. But let us not imagine that this is the *whole* truth concerning it. Its source leads us back to the unfathomable mysteries, but its history is not wholly inexplicable, and its actings are not by any means simply malign. *Let it be granted that human history (the Italics are our own) bears unquestionably evidence of some fearful taint, of some fatal curse; let it be recognized that the path of the generation has been over a burning marl, that would not become the pavement of Heaven, and War becomes explicable.* It has not been all in vain that the generations have ever marched to battle-music. The Car of *Civilization* has dripped with blood—those throes and throbings, which mark every new birth of society, have been Wars." And, in reference to the Wars of the great French Revolution, the same writer has these apposite remarks, which may not be devoid of significance and warning to us at the present time, for too many among

us, we fear, fail to recognize the Divine Power and Agency in the dread ordeal through which our Country and its glorious institutions—glorious, if left pure and unsullied by the folly and wickedness of man—are now passing.

“The great event, which has given tone and color to the history of our time, and without a knowledge of which it is impossible to understand the nineteenth century, is the first French Revolution. It was the great awakening of the European Intellect, and, as every other such awakening, it was followed by wars!”

For all the past of Time reveals
A bridal dawn of thunder-peals,
Wherever Thought hath wedded Fact.”

We venture the assertion that the character of these wars has been very widely misconceived. Mr. Carlyle, alluding to them, and to Pitt, as one of their chief movers, exclaims:—“The result of all which, what was it? Elderly men can remember the tar-barrels burnt for success and thrice immortal victory in the business, and yet what result had we? The French Revolution, a fact decreed in the Eternal Councils, could not be put down so.” We shall not stay to ask how it came that the “Eternal Councils” ceased to act when Pitt came upon the stage, and allowed that singular puppet to cut the threads of Destiny, and play his part in independence of them. We shall merely remark that, to our thinking, the Eternal Councils, or, as we shall prefer saying, the hand of the Christian God was as manifest in the Wars, as in the Revolution. The time was not yet come for Democracy in France; it was destined that the fire, which threatened to gird the world, should, for the time, be quenched, and Nature did not grudge a deep deluge of blood for the purpose. Were there no other end attained by these wars than to prove, in the groans and thunder of battle, that it was not the doctrine of Voltaire that was to renovate the world—that the light, in which the nations were to rejoice, was not to shine from the saloons of philosophism—it were enough to demonstrate their supervision and direction by the Eye of Providence. To use a figure suggested by Shakespeare, the tree of humanity had to be lanced, and lanced fearfully, at least once more, “ere it reached its final glory and beauty.”

The Bible alone, and not any system of human philosophy and speculation, affords the true clue to this sad mystery of humanity, and at the same time shows how the career of the “good soldier” is perfectly reconcilable with the character of the good man, “good Mason,” and good Christian. So long as *evil* prevails on earth and uses War as its instrument for assaulting *good*, so must all good patriots and good men be pre-

pared to resist it even to the death, and so long will the profession of the "good soldier" be an honorable and a glorious one. War, unsanctified by these higher and holier motives, must ever be regarded as

"Toil and trouble,
Honor, but an empty bubble,
Never ending, still beginning,
Fighting still, and still destroying."

We have only to turn our eyes from those famous soldiers of Ambition, who trod their blood-stained path to victory across the desolated fields and cannon-crushed cities, and mangled, mutilated corpse-mounds of Europe and of Asia, to one, whose bright and pure example should *now, more than ever, be steadily kept in view by every loyal American*—in the words of the memorable Resolutions of 1799—"To the memory of the Man, first in war, first in peace," and first in the hearts of his fellow-citizens—of the Man, let us add, who was pre-eminently a "good Soldier" and a "good Mason"—to understand how easily and entirely the two characters are not only reconcilable and compatible, but are calculated to reflect reciprocal light and illustration upon each other.

To our Brethren in the Army—to all our Brethren—sons of our common country—to all our fellow-citizens, of every age and class, we would earnestly commend the thoughts suggested by Lord Combermere's remark, and even more powerfully, by the great life example of *him*, the *Father of American Freedom*, who was no less illustrious as a "good Soldier" than as a "good Mason."

THE SACRED NUMBER "THREE."

THE late Bro. John Henry Bernhard Draseke, Protestant Bishop of Madgeburg, and Master of the Lodge "Olive Branch," at Bremen, in one of his addresses, thus alludes to the sacred number Three: "In the whole of Nature, in all the manifestations of its vitality, in all the wonders of its glory and majesty, in every portion of its vast laboratory, presides and governs and reigns, pre-eminent in its power, the mysterious 'three.' It is the mistress of all the harmonies of the universe. It is expressive of the relation of the Almighty Architect to His creation. It dwells in the existence of man, ever and incessantly repeating itself, as Body, Soul, Spirit; as Thought, Perception, Will; as the Past, Present, Future; as Faith, Hope, Love. As a Mason also, man is ever surrounded by its irresistible magic, and the sacred number meets his view at every step of his progress. Does he consider what is pre-supposed by the building on which he is engaged? He will perceive it in the Power, the Plan, the Execution. Does he ask what will be the appearance of the edifice? He beholds it conducted by Wisdom, supported in Strength, and adorned by Beauty. Does he reflect on the object for which this spiritual temple is erected on earth? The mystic triad again greets him—Peace of Mind, Welfare of Mankind, Glory to God."

PRELIMINARIES TO INITIATION.

From Lectures delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Dr. JOHN FITZHENRY TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE II.

We have seen that, according to our usage in this country, a candidate for Masonry is to be proposed, verbally, in open Lodge; the same is the rule in England; but the English Constitutions are more stringent than ours; for they require, as a matter of necessity, what I suggested to you in my last lecture as a matter of expediency, and declare, "that no person shall be made a Mason without a regular proposition at one Lodge, and a ballot at the next regular Lodge; which shall not take place unless his name, addition or profession, and place of abode, shall have been sent to all the members, in the summons." In addition to this, it is required that the candidate shall sign a declaration; that he offers himself freely and voluntarily; but that may be done at any time prior to his initiation, as I shall hereafter more particularly notice, and is not necessarily done before he is proposed.

In the United States of America a verbal proposition, is deemed insufficient. There (at least in some States, for I do not profess to know the peculiar practice of each) the candidate is not merely proposed and seconded; but he must first apply to the Lodge nearest his residence by a Petition, in writing, signed by himself, stating his name, residence, age, and occupation, and recommended by two members of the Lodge, who subscribe their names to it accordingly. The petition, together with the initiation fee, (which is returned if the petition be rejected), is then lodged with the Secretary, to be, by him laid, before the Lodge at the next regular meeting. Nearly all the Grand Lodges of America have incorporated in their Constitutions a regulation to the foregoing effect.

The Petition can be read to the Lodge only at a regular meeting; and it is held that when once presented, or, at all events, when once read, it becomes the property of the Lodge, and cannot be withdrawn. This seems rather severe; but such is the rule; for they hold that the Lodge is then bound to proceed to a decision on the fitness or unfitness of the candidate; and, to use the Masonic phrase, to ascertain "whether the material is to be accepted or rejected." When read, the Petition is referred to a Committee of three members of the Lodge, who enquire about it and make their report to the next regular meeting of the Lodge.

* * * * *

I think we may draw some useful suggestions from this practice. It is sometimes thought that in our Society, as in some others, a man should not be informed of his being proposed until he has been admitted; and such is the rule in the high grades of Masonry.* But it is flatly contrary to the spirit and principle of the Institution, in the Blue degrees, to propose any man except at his own request. The old formularies of the ritual, which, though often overlooked, contain the forms of our distinctive peculiarities, are conclusive upon that head. Every man, be he prince or peasant, who seeks admission amongst us is suppos-

*Not so in this country.—Ed. Mag.

ed to seek it as a favor, and professes his doing so to be his own spontaneous act. We have, plainly, no right to propose any one, save with his own assent, nor to solicit that assent in any way whatever. If I propose my friend without his knowledge, and then ask him to join my Lodge after he has been accepted, a feeling of delicacy, or shame,—and what motives can be more cogent in honorable and sensitive natures?—may induce him to come forward against his inclination; and yet his doing so is incompatible with that freedom which is the very essence of our social compact—which is, in fact, incorporated with the very name of our society. And, (to consider the question in a serious light,) how is such a state of things compatible with that solemn profession each of us must make, that his becoming a Mason is his own deliberate act? If I induce another thus to enter a Lodge with a lie in his right hand, is not the guilt rather mine than his?

And, as none should be coerced by force or importunity to enter into our solemn engagements, so none should be courted to do so. Our pretensions to the respect of intelligent men rest on far deeper foundation than the rank and social position of those who please to join us. We do not want to make Masonry the plaything of the higher classes. We do not want patrons, but pupils. Independence of spirit is the natural result of our principles. Servility is one of the failings our teaching, if listened to, would cure and remove. Of these principles, and of that teaching we make no secret; therefore each man can judge for himself, whether he will adopt them or not.

Now it is plain that where a petition must be presented in the first instance, and verified by the actual signature of the candidate, he cannot be surprised or cajoled into joining our society, nor come among us fancying that it is not himself, but the Lodge which receives a favor. Another advantage of the American plan is, that it provides for the payment of the fees without the necessity of demanding them from the candidate immediately after his initiation;—a practice which not only causes a disagreeable change in the solemn impressions that the ceremony is calculated to produce, but gives rather a mercenary air to the transaction in its sequel. And (although the remark may savour a little of professional experience), I will venture to add, that the payment of the fees beforehand entirely removes any possibility of difficulty in collecting them afterward.

The regulations of the Grand Lodge of England require that every candidate must, before his initiation, subscribe his name at full length to a declaration that he, being a free man, and of the full age of twentyone years, declares, that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; that he is prompted by a favorable opinion conceived of the Institution, and by a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Craft. As this must be signed by the applicant, any person who cannot write is ineligible to be admitted. A rule to the same effect is to be found in the old edition of our Book of Constitutions, and has been continued in the present edition; though it may be thought incredible that, in these days, any one should be proposed who had not attained that humble degree of literary proficiency. The ancient charges are silent on the subject. One of your best conducted and most flour-

ishing Lodges in this city, No. 143, has adopted the English rule, and requires a similar declaration from each candidate before his initiation. These declarations are printed, and the candidate signs one in a book, where they all remain recorded. He is also required to sign the declaration of his willingness to conform to and observe the rules of the Lodge. Although all that is, so far, right, I do not think it has all the merit or advantage of the American system; for the candidate is not, in general, required to sign until he has been balloted for and admitted, and has actually attended for initiation; which may, in some cases, be rather too late.

But although I should, for my part, be glad to see the American custom introduced among us, and although I think the practice adopted by Lodge 143 ought to be universal, I do not desire that the Grand Lodge should interpose, at present, to enforce the observance of either. We have had so much legislating for the Order of late—all well meant, and some of it very well directed—that our Constitution Book bids fair to become much more than a collection of plain intelligible rules; and the construction of it will soon, I fear, be work for the Jurist rather than the Mason. If we go on adding one arbitrary rule to another, making new laws to construe old ones, and newer to construe the construction, we shall not only find the result to be an endless complication, but we shall, I fear, find that our code will become too oppressive and vexatious. Besides, we may rest assured that no rule would be generally observed which had not its foundation in the requirements of the society. I believe that is the true philosophy of legislation, as applicable to a Lodge as to an Empire, whatever difficulty may be in its practical application.

Many rules have been introduced in order to teach ignorant Masons their duty, and the proper practice of Masonry. But whatever the Lodge of Instruction may effect in that way, and I hope it will effect a great deal, Constitution Books can do very little. There is, said the old philosopher, no royal road to mathematical learning; and I assure you there is none to Masonic knowledge. The path to it is only accessible to intelligence, labor and perseverance, things which cannot be hooked upon a man's coat like a medal, or tied round his middle with a string. We have a copious source of sound principles in the Ancient Charges, and the more we leave to the discretion of our Brethren in carrying them into practice the better, when once we have laid down the rules which the change of times and the present condition of the society have rendered necessary to be added to that simple and comprehensive code, of which I intend to speak more fully on a future occasion.

I hope this disquisition on the preliminary part of my subject may not be altogether unprofitable. It would be of little use to be great proficient in the ritual of the Order, which many can gabble by rote with facility enough, and to neglect the examination of its defects as well as of its merits—of the means of purifying it from ignorance and vice, and rendering it, what I think it might be made, a source of real utility to ourselves and our fellow men. Therefore, in asking you to accompany me through these Lectures, I do not invite you to hurry along, as travellers in a strange country strive to reach their journey's end; I rather invite you to stroll leisurely through a well known neighborhood, recognising what

is familiar, observing what is remarkable, admiring what is good, yet noting what affords room for improvement. Here may be a pleasant prospect—there a picturesque spot—here a historic monument or venerable ruin—there a disfiguring waste or unhealthy swamp. But it is not only the great objects of Nature, or chief works of Art, that afford matter for pleasant and useful observation; nor is it necessary to travel far or fast for a little healthful recreation; the very fields and hedges—the common and the quarry, abound with objects to please and to instruct the observing eye and intelligent mind. And in these humble rambles, in which I am favored with your company and attention, I trust we shall ultimately find that we have not thus communed together quite in vain, even should our conversation flag a little, as familiar conversation is apt to do.

THE PILLARS OF SOLOMON'S TEMPLE.

At the entrance of the Temple of Solomon stood, as we learn from 1 Kings vii. 13—22, two pillars, of which one bore the name Jachin, the other Boaz. Unfortunately we know nothing positive about these pillars.

In the first place, the commentators on the Bible do not even agree as to where they stood. It is not known whether they were attached to the outside of the facade of the porch of the temple with their upper end free, or whether they served to support a part of the roof of the porch with their capitals. We also know nothing certain as to the form and construction of these pillars.

Dr. Thenius, of Dresden, is of the opinion that these pillars, which we know were of molten metal and internally hollow, were cast in several pieces, the number of which cannot well be ascertained, but was possibly three.

Other commentators believe them to have been cast entire.

These pillars were hollow, 18 cubits high, and measured in circumference probably where widest, 12 cubits; so that they were not quite 4 cubits in diameter, and their sides were similar to the molten sea, a handbreadth in thickness. They were most probably smooth, but bore, according to Thenius, on their upper part, in cuneiform or arrow-headed characters, and in relief, on the right hand pillar, *Jachin*, on the left, *Boaz*.

We must bear in mind that that was the right pillar which was on the right-hand side of the person entering the porch, the left pillar that on his left hand. According to the custom of the Hebrews, who read from right to left, these were also connected, and were read *Jachin Boaz*.

The meaning of the word *Jakin* (according to the old pronunciation), or *Jachin*, as it is now read, is as follows:—According to the usual system of interpretation, we must add mentally, *Jehovah*,—*the Lord*. The word itself is the third person of the futurum of the so-called *hiphil* form of the Hebrew root *coun*, to stand upright. The *hiphil*, which characterizes the act of causing or letting, signifies, therefore, “*He (the Lord) shall cause to stand upright, shall establish.*” The sense of the word is twofold. Either we may read “*The Lord shall or may cause to stand upright these pillars, and with them the temple*”—consequently a wish for

the building itself ;—or figuratively, we may read the wish and comforting hope that “as these pillars shall or may stand upright and be established, so the Lord establish thee, O people Israel.”

Subsequently the word *Jachin* became a personal name.

Almost greater difficulties accompany the interpretation of the word on the left pillar, *Boas*.

Some interpret the word as if it were composed of Hebrew words, meaning *in eo robur, firmitas*.

The two words read in conjunction would therefore mean, “The Lord will establish ; the power to do so is in Him.” We find *Boas* applied as a personal name in *Ruth*.

Fuerst, on the other hand, and we think rightly, deduces the word from the se-golative form of the Arabic root *Baas*. This root does not signify, primarily, *moveability*, as Baer asserts, but first of all *to split, to divide, to separate* ; and further, *to be bold, to be brave*. The word *Boas* would therefore indicate a property or attribute, as *Courage, Strength, Victory*. Fuerst applies it to *Jehovah*, and thinks we must read, “*Jehovah will establish, Jehovah is Victory, Strength, Power.*”*

I cannot pretend to bring forward any important opinion in opposition to that of the commentators, but still I think that another reading is possible. It is not necessary to apply the second word *Power, Courage, Strength*, especially to *Jehovah*, but simply both the words in conjunction ; thus, the first as a word of hope and promise, the second as a word of advice or warning addressed to the people. Thus we could read—“*Jehovah shall establish, will let you, my people and the temple stand upright—Courage, strength, my people.*”

A similar obscurity exists also as to the chapters (*Kotharoth*, also *Zebeth*) of the pillars.

Thenius believes, and we think correctly, that these chapters were globular, as the word *Sabib* (round about) is added to them. They measured five cubits in length. According to Thenius, they were cast in two pieces ; the *Gullah*, a turban-shaped, bulging base, and the crown, also specially called *Kotharoth*, and both these pieces were joined to each other, as well as the lower edge of the *Gullah* to the upper edge of the pillar, by two rows of one hundred pomegranates (*Rimonim*) each, which pomegranates were nothing else but the caps, or coverings to conceal the pins or nails which united the different parts.

On the lower part of the *Gullah*, in addition to the *Rimonim*, were various other ornaments, such as the *Sebakin*, *Sebakoth*, or *Sharsheroth*, generally interpreted as *wreaths of chainwork and nets of checkwork*. The most probable nature of these is, that they covered other points of attachment, which ran diagonally from the upper to the lower row of *Rimonim*, and again from the lower to the upper row, and thus formed festoons, or chains, which, hanging from top to bottom, formed sharp acute angles. As to the uppermost part of the chapter (the *Kotha-*

* That *as* is correctly interpreted *Strength* is proved by Exodus xv. 2. “The Lord (*Jah*) is my *strength* and song, and He is become my salvation.” Therefore *Boas* equals “In Him is strength or power.”

roth especially so-called), nothing is known, except that it bore the *Skushan*,* which evidently represented the sacred flower of the Hebrews. Thenius himself considers that the whole chapter—the *Gullak* and the *Kotharoth* together—was a representation of this sacred flower.

BROTHERS IN UNITY—RE-UNION.

AIR—"Sparkling and Bright."

MINGLE we here, old Brothers dear,
The true—the happy hearted,
To dream of the prime of that early time,
When we were yet unparted.

CHORUS: Then Brothers shout the chorus out
In glad and grateful greeting.

Bis. As we used to do when the bright hours flew,
And we heeded not their fleeting.

Richer than gold are those memories old,
That thrill our souls with pleasure,
For rust nor stealth can waste the wealth
Of love's eternal treasure.

CHORUS.—*Bis.*

A nod and a smile for a little while,
As friends we give to others,
But the quivering lip and the good old grip
Proclaim that we are BROTHERS.

CHORUS.—*Bis.*

Full many a name well known to fame,
Were Brothers here before us,
And the blue old flag which our fathers had,
Still floats in triumph o'er us.

CHORUS.—*Bis.*

Now side by side, in joy and pride,
As Brothers tried and truthful,
Around the shrine of 'auld lang syne.'
Once more let all be youthful.

CHORUS.—*Bis.*

And when life's ray shall fade away,
To evening's gentle warning,
'Twill still point back on manhood's track,
To a spot where all was morning.

CHORUS.—*Bis.*—*Anon.*

*What is the flower designated by the word *Skushan*? Three distinct opinions have obtained among commentators. The first translate it *Lilies*,—others take it to be the *Lotus*—the last consider it to be the *Rose*. The latter is probably the true translation.

"C O W A N S."

THE etymology and definition of the term "Cowan" have long been a subject of discussion among Masonic authors. In Prichard's *Masonry dissected*, the word is used as signifying an eavesdropper, a listener, one who is not a Mason. Another interpretation is, that it is a slang term used among Freemasons, meaning any one who is opposed to them, and is said to be derived from the word "*Chowan*," a French term applied to the Royalists during the French revolution, and according to Alex. Dumas, derived from the word *chat-huant* (a screech owl). But the Masonic appellation *Cowan*, has existed for a much longer period than that alluded to, the French revolution only breaking out in 1792.

Mackey derives the term from the Greek *kuon*, a dog,—the unbaptized profane, in the early ages of the Christian church being called "*dogs*," a term probably suggested by such passages of Scripture as Matt. 7, 6—"Give not that which is holy unto the *dogs*;" and Philip. 3, 2, "Beware of *dogs*, etc.," and hence he supposes that the term was borrowed by the Freemasons, and in the course of time corrupted into *Cowan*. Dr. Oliver says that "From the affair of Jephtha, an Ephraimite was termed a *Cowan*. In Egypt, *Cohen* was the title of a priest or prince and a term of honor. Bryant, speaking of the Harpies, says they were priests of the sun; and as *Cohen* was the name of a dog, as well as a priest, they are termed by Apollonius, 'the dogs of love.'"

The word *Cowan* is not to be found in any of the Encyclopedias, nor in the Dictionaries of Ash, Bailey, Bayle, Barclay, Boag, Halliwell, Lemon, Nares, Ogilvie, Richardson, Sheridan, Todd, Johnson, Webster, or Wright, but in the "Dictionary of modern slang, London, 1859" we find:

"*COWAN*, a sneak, an inquisitive or prying person. Masonic term. Greek, *kuon*, a dog.

The word appears, however, to have been used in a Masonic sense, at a very early day, for in the "*Statutis and Ordinancers, to obseruit be all the Maister Maistounis*" in Scotland, prepared by William Schaw "Maister of wark" in 1568, as quoted by Laurie, the following passage occurs:

"Item. That na Maister or Fallow-of-Craft ressave ony *Cowanis* to wirk in his societie or cumpanye nor send nane of his servants to wirk with *Cowanis* under the paine of twentie pundis so often as any persone offendis heirintill."

In the ancient constitutions (Lansdowne MS.) is the following article:

"Thirteenthly, also that a Master or Fellow make not a moule stone square nor rule to no *Lowen* nor sett no *Lowen* work within the Lodge nor without to no moule stone." (This, no doubt, is an error, and should be *Cowan*.)

And in the Fifth Ancient Charge, (Constitutions of 1738) we find:

"But Free and Accepted Masons shall not allow *Cowans* to work with them, nor shall they be employed by *Cowans*, without an urgent necessity: and even in that case they must not teach *Cowans* but must have a separate communication. No laborer shall be employed in the proper wark of Freemasons."

It will readily be perceived that these extracts positively refer to an *operative*

class called *Cowans*, and as many other matters connected with the handicraft of Masons, have been symbolized by us, so we have evidently treated the *Cowans*.

The original meaning of the word will be found by a reference to John Jamieson's "Etymological Dictionary of the Scottish Language, 2 vols, folio, Edinburgh, 1808," where we find :

"*COWAN*, *s. l.* A term of contempt applied to one who does the work of a Mason, but has not been regularly bred. (Scottish.)

2. Also used to denote one who builds dry walls, otherwise denominated a dry-diker. (Scottish.)"

P. Morven, in his "Argyleshire Statistical Account, vol. x., p. 297," has the following :

"A boat carpenter, joiner, *Cowan*, (a builder of stone without mortar,) gets 1s. at the minimum and good maintenance;" and.

P. Halkirk, in his "Caithness-shire Statistical Account, vol. xix., p. 24," uses the expression "*Cowans*, Masons who build dry stone dykes or walls." Jamieson says that the term is evidently Gothic, that it was imported by the Franks, and is derived from *kyfwa*, to keep secret, to suppress, to insult, to taunt, etc.

The meaning of the Scottish word *Cowan* is here evident, and the stringent law ordering no Master or fellow to work in company with, or teach cowans, was made for the purpose of guarding their art, from the ordinary rough-masons, or uninitiated; the Stone-masons or Freemasons always considering their art as far superior to that of the former class.

Sir Walter Scott, in Rob Roy, puts the word into the mouth of a Gael, when he makes Allan Inverach say : "She does not value a Cawmil, (Campbell), mair as a *Cowan*, and you may tell McCallum More, (the Duke of Argyle,) that Allan Inverach said sae." And as explaining the sense of "*Cowan*," he makes Major Galbraith reply : "There ne'er was *treason* in Scotland but a Cawmil was at the bottom of it." This sense of the word *Cowan* is not at all inconsistent with its use by the Ancient Freemasons of Scotland, apart from the definition of Jamieson.

In some parts of Scotland, even at this day, *Cowan* is a term of ridicule and reproach used toward a man who does not quite understand his business, especially among working masons, when any of their number has not served an apprenticeship to the trade.

In the Book of Constitutions of 1738 we meet with the following passage : "Assembly and feast on Monday, 24 June, 1723. The Committee appointed to keep out *Cowans* came early, and the Stewards to receive the tickets and direct the servants;" and in the

"8th New Regulation of 25 April, 1723. Every Brother concerned in making Masons clandestinely shall not be allowed to visit any Lodge till he has made due submission, even though the Brothers so made may be allowed."

There are other similar Regulations affecting Clandestine Masons, pretenders; and extraneous Brethren.

In the 5th Ancient Charge, (1738) above quoted, the word *Cowan* occurs

three times; but in the corresponding charge of the 1st Edition of 1723 the word is rendered "*unaccepted Mason.*"

From all these foregoing extracts it would appear that the true Masonic signification of the word *Cowan* is a clandestine Mason—"one who does the work of a Mason, but has not been *regularly bred.*"—*Anon.*

LEGEND OF STRASBURG CATHEDRAL.

THERE is a quaint old tradition, which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past. On the borders of Alsatia, there lies a great city, dating its foundation far back, to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

"Quaint offspring of centurial years, the town of Strasburg stands:
 Rich in the lore of a mighty past, in legend and in story.
 Rich in high hearted, honest sons, a country's truest glory.
 Rich in its old Cathedral Church, with clustering ivy spread,
 The Santa Croce of the land, where sleep her noble dead."

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old Cathedral tower, that the spirits of the stone masons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white-gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like, night-wandering shadows. Glad in their quaint old medieval costume, the Masters with their compasses and rules, the Craftsmen with their plumbs, and squares and levels, the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time honored saluts and token as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch and dying away amid the frozen music of the tracied roof,—forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself, leading the way, while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery fairy-like spire the image of the Queen of Heaven stands, there floats a cold, white-robed, female form, the fair Sabina, old Erwin's well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she fits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn, the vision fades, the phantom shapes dissolve and the old Masons return to their epulchres, there to rest until the next St. John's eve shall summon them to earth.

“ARS QUATUOR CORONATORUM.”

THIS is entitled the concluding portion of the “Ancient Poem” discovered by James Orchard Hallwell, in the British Museum, and published by him under the title of “The Early History of Freemasonry in England.” The critical examination of this interesting document by Bro. George Kloss, has demonstrated the fact, that it dates from the early part of the 15th century, and that it is, beyond dispute, the most ancient English Masonic document yet discovered. That portion of the Poem to which we would now call especial attention, is as follows:—

“Pray we now to God almyght,
 And to hys swete moder Mary bryght,
 That we mowe keepe these artyculus here.
 And these poyntes wel al y-fers,¹
 As dede these *holy martyres fowre*,
 That yn thys craft were of gret honoure ;
 They were as gode masonus as on erthe schul go.
 Gravers and ymage-makers they were also,
 For they were werkemen of the beste.
 The emperour hade to hem gret luste ;²
 He wylned³ of hem a ymage to make.
 That mowth be worsched for hys sake ;
 Suche marometys⁴ he hade yn hys dawes,⁵
 To turne the pepul from Crystus lawe,
 But they were stedefast yn Crystes lay,⁶
 And to here craft, withouten nay ;
 They loved wel God, and alle hys lore,
 And weren yn hys serves ever more.
 Trwe men they were yn that dawes,
 And lyved wel y Goddus lawe ;
 They thought no mawmetys for to make,
 For no good that they mygth take,
 To levyn on that mawmetys for here God,
 They nolde⁷ do so, thãwg he were wod ;⁸
 For they nolde not forsake here trw fay,⁹
 An byleve on hys falsse lay,
 The emperour let take hem sone anone,
 And putte hem ynto a dep presone ;
 The sarre¹⁰ he penest¹¹ hem yn that place,
 The more yoye wes to hem of Cristus grace,
 Thenne when he sye¹² no nother won,
 To dethe he lette hem, thenne gon ;
 Whose wol of here lyf yet more knowe,
 By the bok he may hyt schowe,
 In the *legend of sanctorum*,
 The names of *quatuor coronatorum* ;
 Here fest¹³ wol be, withoute nay,
 After Alla Halwen¹⁴ the eyght day.”

1. Together. 2. Liking. 3. Willed. 4. Idola. 5. Day. 6. Law. 7. Would not. 8. Mad.
 9. Faith. 10. Soror. 11. punished, pained. 12. Saw. 13. Feast. 14. All-Hallows.

The allusion here to the "quatuor coronatorum," or "holy martyres fowre," is one of the most conclusive proofs of the connection which existed between the Freemasons of England and the "*Steinmetzen*," or Stone-cutters of Germany; and shows that they both formed part of the same Fraternity, and sprang from one common source. In England, as well as Germany, the four holy crowned martyrs were esteemed as patron saints of the Fraternity of Masons.

Heideloff, the German architect, tells us in his "*Bauhütte des Mittelalters*," that many of the altars erected by the Mediæval Masons, were dedicated to their patron saints, the four holy crowned martyrs, (Die heiligen Vier Gekrönten,) whose names were Severus, Severianus, Carpophorus, and Victorinus,—all of whom were Christian Masons and Martyrs, who having refused to build a pagan temple, were, by command of the emperor Diocletian, or, as some say, Tiberius, cast into the river Tiber, where they perished.

Several of the Stone-Masons' Regulations of Germany, conclude with the words, "All these articles have been framed from the text of the ancient Constitutions which were made by the holy crowned martyrs, named Claudius, Christerius, and Significanus, to the praise and glory of the Holy Trinity and of Mary, the Queen of Heaven."

The names and number of the holy martyrs vary much in different documents; sometimes, as above, but three are mentioned; at other times we find four, and even five individuals alluded to, but always as the "Vier Gekrönten."

The Statutes of the Stone-masons of Strasburg, of 1459, commence with the following formula: "In the name of the Father, Son and Holy Ghost, and of the worthy mother Mary, and to the everlasting memory of her blessed servants the holy four crowned martyrs," &c.

The Regulations of 1462, begin as follows: "In the name of the Father, Son and Holy Ghost, in the name of the blessed Virgin Mary, and to the honor of the four crowned martyrs; we, masters of the work of the Stone-masons," &c.

In Wattenbach's "*Passio Sanctorum quatuor Coronatorum*," Vienna, 1853, which is taken from a MS. in the Ducal Library at Coburg, it is related that these four Christian sculptors, preferred to suffer martyrdom rather than defile their mallets and chisels by carving a statue of Asclepius, the heathen Lord and Saviour, (*κρυπτός ἢ σωτήρ*.)

At Antwerp there formerly existed a "*Society of the Four Crowned Martyrs*," (Claudius, Nycostratus, Symphorianus, and Castorius,) which consisted of Masons, slate-quarriers, paviors, and stuccoers or plasterers, an account of which will be found in the "*Aurea Legenda*," ed Grasse, p. 739, and in the "*Archives Philol.*" Louvain, vol. 1, p. 351, and vol. 2, p. 63.

Merzdorf, in his valuable work on "*The Medals of the Freemasons*," mentions a copper medal, which probably emanated from the above Society. The obverse represents a hammer over two chisels crossed, and the inscription "DE. VIER. GHECROONDE. 1546. CASOTRIUM.," with a hand, the Mint-mark of Antwerp. On the reverse is a hammer, trowel and mould-board, with the inscription, "CLAVDIV. NYCOSTRATVN. SIMPHORIANVN. *."

Schauberg in his late work on the "*Symbolism of Freemasonry*," states that "*Meister-tafel*," (Master's table,) at Basle, has on each of its sides, a re

presentation of one of the four crowned martyrs, with a brief and pithy inscription, alluding to the symbolic meaning of the Compass, Square, Rule, and Level, as follows :—

1. “Cirkels Kunst und Gerechtigkeit
Den on Gott niemand usleit.”
2. “Das Winkelmas hat Kunst genug,
Wenn man es brucht on Ortes Fug.”
3. “Der Masstab hat Kunst mannigfalt,
Wirt auch gebrucht von jung und alt.”
4. “Die Wog ist gar hoch zu loben
Sie zeigt an den rechten Kloben.”

In the various Missals of the 15th century, no explanation is to be found of the Legend, although a special litany is laid down for the feast-day of the four martyrs, (8 November,) and this is especially the case in the “*Misale Coloniense*, 1480.” In the Breviaries, however, the Legend of the “Vier Gekrönten” is given with more or less detail. It is impossible at this day to decide with certainty which of these Breviaries is the original source from which this Legend has been taken by the others; but it is a remarkable fact, that the amplest details are always to be found in the Breviaries of those bishoprics, where at the time, great cathedrals were in process of erection, as at Spires, 1477, Utrecht, 1497, Wurzburg, 1480,—while in those of Basle and Constance, 1480, Salzburg, 1482, Lüttich, 1492, and Erfurt, 1495, no mention is made of the Legend further than the mere allusion to the memory of the four martyrs.

Although in the Breviaries above mentioned the four martyrs are spoken of as *sculptors*, yet the continual recurrence of the expression “ars quadrataria, quadrataria, or quadraria,” signifying of, or belonging to, a stone-cutter, has a direct reference to architecture, and to the Stone-masons’ art, and designates them as in reality Masons, “Steinmetzen,” or Stone-cutters.

This reminds us of a passage in Anderson’s Book of Constitutions, 1723, viz : “Nor should it be forgot, that painters also, and *statuaries*, were always reckoned good Masons, as much as builders, stone-cutters, brick-layers, carpenters, joiners, upholders, or tent-makers, and a vast many other craftsmen that could be named, who perform according to Geometry and the rules of building,” &c.

In the “Lives of the Saints, Nurnberg, 1475 and 1488,” it is said of these Masons, that “the five understood well how to carve, paint, and mould images;” and in the “Passional, Zwoll, 1490,”—“These martyrs possessed all the arts of carving images.” So also in the ancient Poem we have quoted—

“They were as gode masonns as on erthe schul go
Gravers and ymage-makers they were also.”

The Legend as contained in the “*Breviarum secundum usum Romanum*, Senet, 1477,” is as follows :—

“*In sanctorum martyrum quatuor coronatorum.*

ORATIO. *Præsta quos.* Grant, Oh God, that the glorious martyrs Claudius, Nichostratus, Symphorianus, Castorius and Simplicius, whom we acknowledge as steadfast in their faith, may intercede for us with thee.

LECTIO I. *Cum perexisset.* It came to pass, that when the emperor Diocletian journeyed to Pannonia, in order that in his presence metals might be taken from the rocks, that when he had assembled together all the masters in metals, he found among them men endowed with great experience in the art; Claudius, Castorius, Symphorianus, and Nicostratus, who were marvellously learned in the art of cutting stone, (in arte quadrataria, quadratacia, 1518.) These men were secretly Christians, who observed the commands of God, and did all things which as sculptors they executed, in the name of the Lord Jesus Christ.

LECTIO II. *Ventum est autem, etc.* It came to pass, however, that one day, by command of the emperor Diocletian, the artificers were preparing to make a statue of the Sun-god, with his four horses, and all things thereunto belonging, the chariot and the horses, out of the Thasian stone.* At the same time, when all the artificers and philosophers were meditating thereupon, the former began to speak in dissenting terms.

LECTIO III. *Et cum incidissent, etc.* And when they had found a great block of Thasian stone, they did not think it fit for the statue, according as the emperor Diocletian had commanded, and for many days thereafter a great contention arose between the artificers and the philosophers, (Masters of the work and native Masters, 1518.) However, on a certain day all the artificers, (six hundred and twentytwo in number,) and the five philosophers, assembled together in order to examine the structure of the stone and the veins thereof, and there arose a prodigious contention between the artificers and the philosophers.

LECTIO IV. *Tunc ceperunt.* Then began the philosophers to dispute with Claudius, Symphorianus, and Simplicius, and said—Wherefore obey ye not, with your skill, the commands of the most devout emperor Diocletian, and fulfill not his desire? Claudius answered and said—Because we may not blaspheme our Creator and sin against him, because we may not be found guilty in his sight. Then said unto them the philosophers—Hence it seemeth that ye are Christians; and Castorius answered and said—Verily we are Christians.

LECTIO V. *Tunc philosophi.* Then the philosophers chose other artificers and stone-cutters, (artifices quadratarios,) and caused them to make a statue of Asclepius out of the Proconnesian stone, which was brought unto the philosophers after thirtyone days. Thereupon the philosophers informed the emperor Diocletian that the statue of Asclepius was finished, and he straightways commanded that it should be brought before him that he might look upon it. When he beheld the statue, he marvelled much and said, Verily this is a testimony of the skill of those who have our approbation in the art of sculpture.

LECTIO VI. *Philosophi dixerunt.* Then the philosophers said—Most sacred emperor, know that those whom your majesty has declared to be the most learned in the art of cutting stone, (arte quadrataria,) Claudius, Symphorianus, Nicostratus, Simplicius, and Castorius, are Christians, and by their magic words subject the human race. Diocletian said unto them—If they may not obey the

*Marble from the island of Thasos, near the mouth of the Danube; at that time highly prized for statuary, &c.

commands of the law, and if the charges of your accusation be true, then may they suffer the penalty of offending against the gods, (sacrilegii.)

LECTIO VII. *Tunc Diocletianus.* Then Diocletian, in consideration of their skill, commanded the tribune Lampadius, and said: If they will not offer sacrifices to the Sun-god, then take them and scourge them with stripes and scorpions. But if they will consent, then lead them to submission (duc eos ad mansuetudinem.) Five days afterwards Lampadius sat in judgment in that place, and commanded the herald to summon them before him, and showed them terrible things, and all sorts of instruments of martyrdom. When they had entered, he turned to them and said: Hearken unto me and avoid martyrdom, and be submissive and friendly (cari et amici) to the noble prince, and sacrifice to the Sun-god, for hereafter I may not speak unto you in gentle words.

LECTIO VIII. *Respondit Claudius.* Claudius and his fellows answered with great confidence—This may the emperor Diocletian know, that verily we are Christians, and turn not aside from the worship of our God. Exasperated at this reply the tribune Lampadius commanded them to be stripped naked and scourged with scorpions, while the herald proclaimed, ‘Ye shall not contemn the commands of the prince.’ In that same hour, Lampadius was seized with an evil spirit; he was rent asunder with cramps, and died in his chair of judgment.

LECTIO IX. *Hoc audiens uxor.* When his wife and household heard these things they ran to the philosophers with a great outcry, so that it came to the ears of Diocletian. And when he heard of the occurrence he said, ‘Make leaden coffins, put them alive into the same, and cast them into the river!’ Thereupon Nicetius, a Senator, (togatus,) the coadjutor of Lampadius, did that which Diocletian had commanded. He caused leaden coffins to be made, put them alive therein, and ordered them to be cast into the river.”

Here ends the Legend in the *Breviarum Romanum*, 1477. The edition of 1474 agrees exactly with the above in Lectio I. to III., but varies slightly in the concluding portion. The translations of the Romish German Breviary, by Jacob Woz, Venice, 1518, likewise agrees with the above version, with the exception of the passages noted in our text, and concludes with the following additional paragraph:—

“When, however, the holy Cyril heard these things, being in prison, he was filled with grief because of the death of these saints, and departed thus from this world to the Lord.”

The Legend, as contained in the “*Breviarum Spirense*, 1478,” is as follows:—

“LECTIO IV. Claudius, Castorius, Nicestratus and Simphorianus, ingenious artists in the art of cutting stone and sculpture, (mirifici quadrandi et sculpendi artifices,) being secretly Christians, obeyed the commands of God, and made all their work in the name of Christ. A certain Simplicius, who was also experienced in the same art, marvelled much at their skill and works, for they surpassed all the architects of the emperor, who were six hundred and twentytwo in number. He was himself still a pagan, and when he worked with them, his

work succeeded not, but his iron tools broke daily. Therefore he said unto Claudius, I pray thee, sharpen my tools, so that they break not. Claudius took the tools into his hands and said, In the name of our Lord Jesus Christ, be this iron strong and proper for the work. From that hour, Simplicius finished everything that belonged to the *ars quadrataria*, with his iron tools, as did the others, and brought it to completion.

LECTIO V. He then asked Symphorianus in what manner he had sharpened them, for the edge of his tools never broke, as had previously been the case. Symphorianus and Castorius answered and said, God who is the Creator and Lord of all things, has made his creation strong. Simplicius asked, Has not god Zeus done all this? Then answered Claudius and said, Repent, my brother, for you have blasphemed God who has created all things, and whom we acknowledge; but we do not acknowledge as God, him whom our hands have made. With these and words like unto them, they converted Simplicius to the faith of Christ; so that he, despising all the images of the gods, went with them to the bishop Cyril, of Antioch, who was then lying bound in prison, because of the name of Christ, and had for three years been tortured by many blows, in order to be baptized by him. When they were returned, and he had again resumed his work, they all worked together and made the sign of the cross in the name of Christ, while they worked. They were, however, accused by the philosophers of being Christians, because they would not make a statue of Asclepius, of marble, as the emperor had commanded. Whereupon, Diocletian, filled with rage, spoke, Make leaden coffins, and shut them up alive therein, and cast them into the river. But Nicodemus, a Christian, after fortytwo days raised the chests and the bodies and brought them to his house.

LECTIO VI. The four crowned martyrs were so called, because their names were not known. For when Diocletian commanded that all should sacrifice to Asclepius, who was called the god of health, because he had been a good physician, these four refused, whereupon they were scourged to death with leaden scourges and their bodies cast into the streets to be devoured by dogs. So they laid five days and were then buried by St. Sebastian and the bishop Melchisedes. Their names were afterwards revealed as follows—Severus, Severianus, Carphorus, Victorianus; before which time, however, the holy Melchisedes ordained that the anniversary of their martyrdom, should be kept on the same day with that of the holy Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius, who were cast into the river in leaden coffins."

According to the "*Breviarum secundum consuetudinem domus Hospitalis Hierosolymitanus Sancti Johannis, Spire, 1495,*" the bodies were raised, after five days and secretly interred in the *Via Laviniana*, by St. Sebastian.

In the "*Breviarum Ultrajectense, Venet. 1497,*" we find the Legend much the same as in the *Brev. Romanum*, but considerably more briefly narrated. Lampadius executes the five martyrs and dies suddenly. Forty days afterwards, Nicodemus raises the coffins and buries them in his house. Then follows:—

"LECTIO II. Eleven months afterwards Diocletian ordered a temple to be erected to Asclepius, in the Thermis Trajani, and a statue of the god, to be made

of Proconnesian stone. As all the people were commanded to sacrifice, there were present several tribunes (cornicularii.) When their opposition was made known to the emperor Diocletian, he ordered them to be slain with leaden scourges, before the statue of the god. After they had been scourged for a long time, they gave up the ghost."

The third and last LECTIO, agrees with the 6th of the Brev. Spirensis.

According to the "*Legenda Sanctorum Jacobi de Voragine*, 1470," Severus, Severianus, Carpophorus and Victorianus, were scourged to death, but their offence is not stated. Two years afterwards, (so also in the Brev. Ord. Hierosol. 1495,) about the year 287, the five other Christians were executed because they would not consent to sacrifice to the gods. The leaden coffins were thrown into the sea, and not again recovered. The pope Melchiodorus ordered that they should be designated as the four crowned martyrs, their names not being then known, and although subsequently revealed, yet the custom was retained of denoting the five personages, as the "Vier Gekrönten, or "quatuor coronati."

The precise date of their martyrdom is specified in the "*Modus orandi secundum ecclesiam Herbipolensem*, 1450," which states, that "These holy martyrs suffered for the name of God, in the year 287, on the 8 November, (sexto ydus Novembris.)"

The reader will observe, that there is much confusion in the Breviaries concerning this Legend, two separate groups of personages, and two distinct occurrences, being curiously confounded. It is probable that there actually was a historical basis for the original Legend, and that this Legend was subsequently elaborated, and perhaps confounded with others.

REMINISCENCE OF OLDEN TIMES.

THE following document, for the original of which we are indebted to a correspondent at Charleston, S. C., bears date 1777, and is a programme of the table ceremonies at the celebration of the anniversary of St. John the Evangelist at Charleston in that year. The toasts are, with slight alterations, to adapt them to the changed political condition of the country, such as were at that time in general use among the Fraternity in Great Britain and the Colonies. We give the paper as a pleasant reminiscence of the "olden time":—

ST. JOHN, EVANGELIST, DECEMBER 27, 5777.

1. The States and the Craft.
 2. The Grand Masters of Europe.
 3. The Grand Masters of the United States of America.
- I. MASTER'S SONG, by Brother Weyman.
4. The Grand Lodges of America regularly constituted.
 5. The Grand Master's Health, by the D. G. M.
 6. All Emperors, Kings, Princes and Nobles who have patronized the Craft in different Parts of the World.

II. FELLOW CRAFT'S SONG, by Brother Troup.

7. The Deputy Grand Master, Grand Wardens, and Officers of the Grand Lodge of South Carolina. (3 times 3.)
8. Masters and Wardens of all regular constituted Lodges, under the jurisdiction of the Grand Lodge of South Carolina.
9. Success to Masonry all the world over.

III. APPRENTICE'S SONG, by ————.

10. Our worthy Brother, the Hon. the President of the Continental Congress.
11. Our worthy Brother, the Hon. Benjamin Franklin, Esq, our Ambassador at the Court of France.
12. All Brethren engaged in the service of their Country and in defence of Liberty—May success crown their glorious toils.

IV. GRANT ME, KIND HEAVEN.

13. All Masons, wheresoever they be,
Distrest and dispersed by land or by sea—
We drink their healths in three times three.
14. The heart that conceals, and the tongue that never reveals.
15. All who cultivate the social virtues.

V. BY MASON'S ART, by Brother Troup.

19. Hail the crafty Sisters three,
The Dame that blows the fire, and she
That weaves the fine embroidery,
But chief of all, hail Masonry.
17. The Pen, the Pencil and the Trowel—Success to the Arts and Sciences—may they never be without wise, able and munificent patrons.
18. All Masons blessed with the true spirit of Charity.

VI. A MASON'S DAUGHTER, by Brother Harper.

19. Masons' wives and Masons' bairns,
And all the pretty girls that lie, or wish to lie, in Mason's arms.
20. Visiting Brethren, not members of any of the regular constituted Lodges under the jurisdiction of this Grand Lodge.
21. A Cup of Thanks to the Stewards for their genteel entertainment, and hope they will either continue, or present successors as able as themselves.

[Here the Stewards present their successors.]

VII. YE THRICE HAPPY FEW, by Brother Weefman.

Happy met, happy part,
And happy meet again.

Sundry other good Songs may be sung in the intervals, by such other Brethren as the G. M. may direct.

Brother McCall.
Brother Hatfield.
Brother Simons.
Brother Barrows.
Brother Lethgow.
Brother Bousdeanx.

XII.

Pursue with fire the yielding maid,
 The soldier ne'er should be afraid.
 In vain you Delia's steps pursue,
 She ne'er was meant, dear swain, for you.
 Damon, of Daphney's charms beware ;
 Seek the brisk bowl and shun the fair.
 In mirth and wine your hours employ,
 For love was meant but to destroy.
 Persist sweet youth your suit to press,
 For Cloe's coyness is finesse.
 This night you'r king o'er all the rest,
 So choose the Fair you like the best.
 Pray neighbor Colin tell me why
 You talk so soft and look so sly.
 If you've a mind to look quite big
 Cut off your locks and wear a wig.
 Let love and mirth be all your care ;
 The brave were made to serve the fair.
 The Fair were formed for love and joy ;
 She that is fair should ne'er be coy.
 May joy and gladness crown the day
 When Delia gives her hand away.
 Corinna's matchless face imparts
 Soft anguish to a thousand hearts.
 When love and prudence both unite,
 Youth is the season of delight.
 Ah tell me, lovely maiden, why
 You Damon's tender suit deny ?

ORIGIN OF THE SUPREME COUNCILS 33° IN
 THE UNITED STATES.

THE following official manifesto from the parent Supreme Council at Charleston, S. C., furnishes a reliable and authentic account of the origin of the only two lawful Supreme Councils that do, or can, legally, exist in the United States. These two Bodies are now, as they ever have been, in union and harmony and fraternal correspondence with each other. They are now, as they ever have been, unitedly opposed to all impostors and impositions :—

UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.

DEUS MEMQUE JUS.—ORDO AB CHAO.

From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith, answering to 32° 45' north latitude.

To our Illustrious, Most Valiant and Suplime Princes of the Royal Secret, Knights of K—H—, Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres :

To all to whom these Presents shall come :

HEALTH, STABILITY AND POWER.

Know ye, That, at a special session of the Most Puissant and Supreme Council of Sovereign Grand Inspectors General of the 33d degree, duly and legally estab-

lished, constituted and organized for the Southern District and Jurisdiction of the United States of North America, held on the 28th day of the month Thammuz, A. M. 5605, corresponding to the 2nd of August in the Christian Era 1845, and sitting at their Grand East of Charleston, near the B. B. and under the C. C. of the Zenith, answering to 32° 45', North Latitude, it was resolved that the following Manifesto be published and made known.

The Supreme Council of the 33rd degree, whose Grand East is established at Charleston, reduces its Masonic powers into the very highest authority. It is known to all who have devoted themselves to the attainment of pure Masonic light, that Frederick of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, was acknowledged during his lifetime as the supreme head of the Sublime and Ineffable degrees of Masonry throughout the two hemispheres. Under his authority, at a Grand Consistory of Princes of the Royal Secret convened in Paris in 1761, and at which Chaillon de Joinville presided as the King of Prussia's Deputy, Stephen Morin was appointed Inspector General over all Lodges, Councils, etc., in the New World, and in the succeeding year a certified copy of the Secret Constitutions was transmitted to him.

Brother Morin, upon his arrival in St. Domingo, appointed agreeably to the authority vested in him, Br. M. M. Hayes, as Deputy Inspector General for North America, with the power of appointing others. Br. Hayes accordingly appointed Isaac Da Costa, Deputy Inspector General for the State of South Carolina, who, in 1783, established the Sublime Grand Lodge of Perfection in Charleston. After the death of Da Costa, Joseph Myers was appointed his successor by Br. Hayes.

On the 1st of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia, and the high powers of that body were ordered to be conferred on nine Brethren in each nation, who were to enjoy all the prerogatives in their own districts that were possessed by his Majesty, in his individual capacity, and who thenceforth became "Sovereigns of Masonry." It was at the same time established as an unalterable rule, that there should be one Sovereign and Supreme Council only, for each kingdom of Europe, *two for the United States of America*, one for the English and one for the French West India Islands, all of which is fully set forth in the Secret Constitutions deposited in the archives of this Council.

Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors Gen. was in the course of the year completed.

Since that period the Supreme Council has continued to hold its sessions in this City, and to exercise the powers and prerogatives delegated to it by the Secret Constitutions of the 33d degree. An interruption to its active operation occurred during the disastrous period when the dark spirit of anti-masonry was moving like an incubus over our unhappy land. But its constitutional powers were never surrendered, and its authority has always been acknowledged by the possessors of the sublime and ineffable degrees. Vacancies having occurred by the deaths of members, these vacancies were duly and constitutionally supplied, by the appointment of competent Brethren as S. G. I. G. and the Council, now completed, consists of the following members:—

ALEXANDER McDONALD, Most Puissant Sovereign Grand Commander.
 JOHN H. HONOUR, Most Illustrious Lieutenant Grand Commander.
 JAMES C. NORRIS, Illustrious Treasurer General of the H. E.
 ALBERT G. MACKAY, M. D., Illustrious Secretary General of the H. E.
 CHARLES M. FURMAN, Illustrious Master of Ceremonies.
 JAMES S. BURGESS, Illustrious Captain of the Life Guards.
 C. C. SEBRING, Sovereign Grand Inspector General, 33d.
 JOSEPH McCOSH, Sovereign Grand Inspector General, 33d.
 ALBERT CASE, Sovereign Grand Inspector General, 33d.

The Supreme Council thus organized claims Masonic jurisdiction over all the southern and south western district of the United States, as the Supreme tribunal for the sublime and ineffable degrees of the Scotch rite. In deference to the Constitutions of the York rite, practised in this country, it waives its rights and privileges, so far as they relate to the degrees of Ancient Craft Masonry, which, long before the establishment of a Supreme Council in this hemisphere, were under the control of a Symbolic Grand Lodge. But this Council does claim the exclusive

right to confer the following degrees, which now are, and always have been communicated by Grand Inspectors, or by bodies deriving their authority from a Supreme Council of the 33rd degree.

4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Provost and Judge. 8. Intendant of the Building. 9. Elected Knights of 9. 10. Illustrious Elected of 15. 11. Sublime Knight Elected. 12. Grand Master Architect. 13. Royal Arch of Solomon. 14. Sublime and Perfect Mason. 15. Knight of the East. 16. Prince of Jerusalem. 17. Knight of the East and West. 18. Sovereign Prince of Rose Croix de Heroden. 19. Grand Pontiff. 20. Grand Master of Symbolic Lodges. 21. Patriarch Noachite. 22. Prince of Libanus. 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Prince of Mercy. 26. Knight of the Brazen Serpent. 27. Commander of the Temple. 28. Knight of the Sun. 29. Grand Elect Knight K—H—. 30. 31. 32. Sublime Prince of the Royal Secret, Prince of Masons. 33. Sovereign Grand Inspectors General.

On the 5th day of Aug., 1813, as appears from authenticated documents in the possession of this Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of N. York, by Emanuel De La Motta, as the Representative and under the sanction and authority of the Council at Charleston. The Masonic jurisdiction of the N. York (Boston) Council is distributed over the northern, northwestern and northeastern parts of the U. S. And this, with the Council at Charleston, are the only recognized Councils which exist or can exist, according to the Secret Constitutions, in the U. States. Both bodies are now in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the G. Consistory held at Paris, in 1761. Their succession of officers and members has been regularly and duly continued, and the Great Light of Sublime Masonry, which has been confided to their keeping, like the sacred fire of the Vestals has been preserved unextinguished on their altars.

The object of the Supreme Council is not to interfere with the rights of any other Masonic bodies, but simply to preserve from decay or innovation, those sublime truths and ineffable mysteries, which, while they throw a brighter light upon the pure system of Ancient Craft Masonry, can be attained only by those who, with constancy unwavering, with fidelity unshaken, with courage unflinching, and perseverance unabated, have travelled rough and rugged roads, and sought for light in the deepest recesses of the Masonic temple. They ask, therefore, as the legal guardians of these invaluable treasures, the sympathy and fraternal kindness of their Brethren, to whom they take this occasion of offering the right hand of brotherly love and affection.

Lastly, this Supreme Council, in common with its thrice illustrious sister of New York, does most emphatically protest against the false and scandalous statements made by J. F. B. Clavel in his "Histoire Pittoresque de la Franc Maconnerie"—statements which exhibit, on the part of their author, either a deplorable ignorance of the true history of our Order, or a wanton violation of the grand characteristics of Freemasons—*TRUTH*; and which must, in this latter case, be attributed to interested motives of the most unworthy description. Our respective Councils rest their claims to the powers they exercise, on documents of undoubted authenticity in their possession—on their acknowledgment, at various times, by the Supreme Masonic bodies of Berlin, Paris, and other parts of the world—on the respectability of the names which have been enrolled among their members—and on the unbroken succession of their officers; and they appeal, in the words of their ancient motto, to "God and their right," against every attack of the envious, the malicious, or the ignorant.

At the same session it was resolved, that all authority heretofore granted to Deputy Inspectors be revoked, and all persons having in their possession, documents or other property belonging to this Supreme Grand Council, were directed to return the same forthwith to the Secretary General, at Charleston, S. C.

ALEXANDER McDONALD, Most Puissant Sovereign Grand Commander.

JOHN H. HONOUR, Most Illustrious Lieutenant Grand Commander.

JAMES C. NORRIS, Illustrious Treasurer General of the H. E.

ALBERT G. MACKAY, M. D. Illustrious Secretary General of the H. E.

C. M. FURMAN, Illustrious Master of Ceremonies.

JAMES S. BURGESS, Illustrious Captain of Life Guards.

NOTES—KEYS—THE ISSUE.

"The sin of Judah is written with the pen of iron and with the point of a diamond."

"How is the gold become dim! How is the most fine gold become changed! The stones of the sanctuary are poured out on the top of every street."

"Keep back the servants also from presumptuous sins; let them not have dominion over me."

At the late meeting of the Grand Lodge, on the second day, after the Conservators presented their renunciation, and after the adoption of Past G. M. Jonas' resolution in regard to the same, Bro. Buck withdrew his preamble and resolution offered the day before, and which had been considered in Committee of the Whole Grand Lodge and recommended for adoption, and offered in lieu thereof the following resolution, which was unanimously adopted:

"Resolved, That this Grand Lodge has never, either directly or indirectly, authorized the publication of any part of the work of Masonry, or pretended Key to the same, and that the publication and dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore is contrary to our obligations as Masons."

Here we take our stand. The whole system of teaching as inculcated, encouraged and urged by Bro. Morris, deserves the severest reprehension.

In this matter his influence has been of the most baleful kind. He has set Brother at war with Brother, where before all was harmony, good will and peace. He has entered a jurisdiction where lately prosperity, virtue and happiness were triumphant, and set up his standard of innovation, and persevered with stubbornness, until our Grand Lodge has nearly become a reproach, and good, wise, learned men are preparing to retire, ere our proud temple becomes a heap of ruins, a scoffing and a by-word.

To prevent such a catastrophe all good and loyal Masons should unite and labor, not only for the good of Masonry, but to preserve all that is pure and lovely in society. Notes, keys and cypher are all alike unlawful. They simply mislead, confuse and demoralize the user, the work, and the memory, and are a gross and unwarrantable violation of the holiest and purest covenant ever framed by human genius.

The above resolution clearly enunciates the law. It is the duty of the Grand Master to enforce it. He should see to it, and without delay, and demand of every Master of a Lodge, upon his Masonic honor, to surrender to the Grand Master *at once*, every note, key, cypher or character, not contained in our Monitors, relating to Masonry.

He should also require every Master to make the same demand of every Mason, affiliated or non-affiliated within his jurisdiction, and upon like surrender, to send the unlawful matter obtained at once to the Grand Master. There need be no disturbance over this matter. Every good Mason will at once comply. Those who will not, are no longer worthy of confidence. And in the name and on behalf of nine Past Grand Masters;—several other past and present Grand Officers;—on behalf of those loyal old men in our fraternity who have borne the "burden and heat of the day;"—on behalf of those Brethren now in the meridian of life—who despise treason every where,—on behalf of the noble young men now in the Order who are anxious to learn the right way, and be true and loyal Masons, we demand in all seriousness and emphasis that the law be enforced, without delay. And in like manner do we demand that each Brother who has been engaged in sowing the seed furnished by the greatest enemy to Masonry that has ever appeared in America, be refused all liberty or right to teach Masonry, until he shall take his place upon the stand of Truth, and cease to deceive his Brethren. The disciples of this invader should not only renounce their illegal order, but they should renounce and abandon its founder, and adhere strictly and honestly to their Grand Lodge.

And we further invite all Brethren to give us information of all who use notes,

keys, cyphers or characters in symbolic Masonry after the 15th day of February next, and we will publish the names of those who use them to the world.

We have accumulated a vast amount of proof, and if this matter is not soon set at rest—if the clear and manifest will of the Grand Lodge is to be set aside, and the teachings of an irresponsible clique are to be taken in lieu thereof, we shall lay those proofs before the world. Having been encouraged by several old, excellent men, to take the aggressive, we now call upon all good and loyal Masons in Illinois, without reference to party or creed to sustain us. Let those at meridian, stay up our hands. Let the young men be patient and zealous to learn and maintain the truth.—*Trowel, Springfield.*

"THE MASONIC UNIVERSITY (?) OF KENTUCKY."

SUCH is the heading of an article in the Cagliostro "Voice of Masonry" for January, in which charges of malevolence and "mendacity" are very freely made against us, because, in the interest of Masonry, of Learning, and of Truth, we had entered our protest against the assumption, pretence, and empiricism of which this "faineant" Grammar-School University (!) is a standing monument.

The organ that defends it may well be named "Cagliostro's Voice," but to add to that title the words "of Masonry," is an insult to the whole Brotherhood. Truth, Honor, and Integrity are the essential attributes of all Masonry that is not a perversion and prostitution of the name: and Count Cagliostro—or, to give him his original name—Joseph Balsamo—was a Charlatan, than whom the latter half of the 18th century produced no greater or more barefaced.

The truth and justice of the remarks made by us in our December number in reference to the assumption of the rank and powers of a University, and the conferring of *honorary*—but by no means honorable—degrees, by this Kentucky school-master and his employers—have met with the approval of many of the best informed and most distinguished Brethren, even in Kentucky itself, who regard the course of this mendacious empiric as a reproach on the character of the Order in their State.

The charge of malevolence brought against us by Dr. "Rob Morris," we can well afford to treat with the contempt which it deserves, merely observing, that no such aspersions or attacks will ever prevent us from exposing and reproving men or measures that are calculated to bring ridicule, if not contempt, upon the sacred causes of sound Masonry and sound Learning.

As the President of this would be Kentucky Manufactory of Degrees is so anxious to establish a reputation for learning, we trust he will not find it too difficult a task to understand and *appropriate* these words of the Roman Satirist—

"Ede, quid illum,
Esse putes? quem vis hominem, secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus, omnia novil.
Grœculus esuriens in cœlum, jusseris, ibit."

The purport of which is thus tersely given by Dr. Madan—

"He is a Jack of all trades; nothing comes amiss to him; he is such a universal genius!"

"Nothing comes amiss to him," indeed—not even the improvising of a University, or the wholesale manufacture of "Brummagem" Degrees of Art—or, of Masonry.

ANCIENT AND ACCEPTED RITE IN BOSTON.

OFFICERS OF THE BOSTON GRAND LODGE OF PERFECTION, 14°.

A. F. Chapman, T. P. G. M.; Marlborough Williams, H. T. D. G. M.; John L. Stevenson, S. G. W.; J. F. Lotts, J. G. W.; Charles K. Darling, Treasurer; F. A. Pierce, Secretary; Solon Thornton, G. O.; Geo. T. Ambrose, M. of Cer.; Samuel H. Gregory, H. B.; Charles W. Romney, Capt. Guard.

OFFICERS OF THE BOSTON COUNCIL OF PRINCES OF JERUSALEM, 16°.

Sereno D. Nickerson, M. E. S. G. M.; Rev. J. W. Dadman, G. H. P.; A. G. Smith, S. G. W.; Richard A. Newell, J. G. W.; Henry L. Dalton, G. K. of S.; Percival L. Everett, V. G. Treas.; Charles H. Allen, V. G. M. of Ceremonies; Theodore H. Dugan, V. G. M. of Entrances.

OFFICERS OF THE BOSTON CHAPTER OF SOVEREIGN PRIN. ROSE CROIX H. R. D. M., 18°.

Winslow Lewis, M. D., M. W. and P. M.; Samuel H. Gregory, S. W.; Wm. D. Stratton, J. W.; Wm. P. Anderson, Treasurer; Henry Jordan, M. D., Sec.; Benj. F. Brown, Master of Ceremonies; Thomas Sprague, Capt. of Guard; Rev. E. M. P. Wells, D. D., Chaplain.

OFFICERS OF THE BOSTON CONSISTORY S. P. R. S., 32°

Newell A. Thompson, Sov. Com. in Chief; Charles C. Dame, Lieut. Com.; Benjamin Dean, 2d Lieut. Com.; William Parkman, Minister of State; William Sutton, Grand Chancellor; Nath'l B. Shurtleff, G. Sec. and Keeper of the Seals; John McClellan, G. Treas.; C. A. Walker, G. Master Architect; Charles A. Davis, G. Capt. of the Guard; F. C. Raymond, Standard Bearer; Eben F. Gay, Sentinel and Guard.

Obituary.

R. W. JOSEPH ROBINSON, GRAND SEC. G. LODGE OF MARYLAND.

Whereas, it having pleased our Great Father in Heaven to remove from our midst our well tried, true and faithful R. W. Brother General JOSEPH ROBINSON, who for more than twenty years served the Grand Lodge of Maryland as its Grand Secretary; in the responsible and laborious duties of which office, as well as in other important relations he performed his appointed service with remarkable fidelity and judgment, rendering highest service to the Masonic Institution and endearing his Brethren to him, personally, in bonds of the strongest and most tender affiliation. Therefore

Resolved, by the Grand Lodge of Free and Accepted Masons of Maryland, That the loss of our distinguished and faithful Brother, General Joseph Robinson, is most deeply felt and deplored by his Brethren of the Grand Lodge, and that in testimony of their respect for his memory, the Hall of the Grand Lodge be draped in mourning for the next succeeding twelve months.

Resolved, That the Grand Lodge heartily sympathize with the family and friends of the deceased and the community, of which he was an active, honorable and respected member, in the dispensation of a Wise and Merciful Providence, which has deprived the family of its head, the friendly circle of one its most esteemed associates, and the community of an eminently worthy and valuable member.

Resolved, That the officers and members generally of the Grand Lodge will attend the funeral of the deceased, and that the Members of subordinate Lodges, and all Masons in good standing, be invited and requested to unite in this testimonial of respect for his memory.

Resolved, That a Committee of five Members of the Grand Lodge be appointed to prepare a suitable testimonial of respect for our departed friend and Brother, and that the said Committee report to a future Communication of the Grand Lodge.

Resolved, That a Committee of three Members be appointed to make suitable arrangements for the funeral of our deceased Brother.

Resolved, That a copy of these Resolutions be sent to the family of the deceased, and also a copy to Brother Charles W. Moore, R. W. Grand Sec. of the Grand Lodge of Massachusetts, for publication in the Freemasons' Magazine.

J. SUMMERFIELD BERRY, }
 JOHN COATS, } *Committee.*
 EDWARD T. OWENS, }

BROTHER ANDREW J. HOSMER.

At a stated meeting of Clay Lodge, No. 153, A. F. & A. M., held at their Lodge room in the town of Ashley, Ten., on Monday evening, January 26th, A. D. 1863, A. L. 5863, the death of Bro. Capt. ANDREW J. HOSMER, who fell at the head of his command at the recent battle of Murfreesboro, was officially announced by the Worshipful Master: Whereupon,

Bro. E. M. VANCE, after pronouncing a brief and appropriate Eulogium upon the life and character of the deceased, submitted the following preamble and resolutions, which, upon motion, were unanimously adopted, to wit:

WHEREAS, it has pleased the All-Wise and beneficent Grand Master of the Universe, in the dispensation of His Providence, to cut down, in the prime of manhood and in the very midst of promised usefulness—to call from labor to refreshment—from life unto death—our worthy and esteemed Bro. Capt. ANDREW J. HOSMER, who fell beneath Treason's stroke, on the sanguinary battle-field at Murfreesboro, on the 31st day of December last, while gallantly leading his patriot band of Union soldiers on to the charge and to victory, in defence of our country, her liberty and her laws; and whereas we feel—most deeply feel—the irreparable loss which we, as a Lodge and as individual Masons, have sustained by reason of the death of our Brother, whose virtues and ripening talents gave promise of a future of honor, alike to himself and the Masonic Fraternity, to which he was devotedly attached: Therefore be it

Resolved, That, while we bow in humble submission to the Divine will, we earnestly deplore the casualty which so rudely deprives us of the genial society, the commendable example, and the benevolent deeds of a worthy Brother, an esteemed friend and a respected member of society.

Resolved, That, while reviving the memory and cherishing the virtues of our deceased Brother, we will strive to emulate his kind impulses, his generous acts and his charitable words, whilst his faults, whatever they may have been, we will as generously strive to forget, or as charitably consign to the tomb with his earthly remains, earnestly hoping that in like manner will the Grand Master of the Grand Lodge on high charitably forgive our own short comings.

Resolved, That we deeply sympathize with the widow and relatives of our deceased Brother, in their bereavement. We cannot heal the wound that death has made, and can only express our earnest desires that they may find in the holy influences of Divine Revelation, and the deep justice of the sacred cause in defence of which he lost his life, some consolation for their irreparable loss.

Resolved, That, as a token of our respect for the memory of our departed Brother, the Charter and Insignia of this Lodge be draped in deep mourning, and that the members thereof wear the usual badge of mourning for the usual length of time.

Resolved, That the Secretary be directed to record the foregoing preamble and resolution among the records of the Lodge, and that he furnish a certified copy of the same to the widow of our deceased Brother, and also one each to the Editors of the "Jacksonian," and "Journal," with a request that they be published.

Attest: A. M. CUNDIFF, W. M.
 LEX. H. BROWN, Sec. pro tem.

MASONIC CHIT CHAT.

EXTRAORDINARY PROCEEDINGS. At the late meeting of the Legislature of Illinois, a most extraordinary bill was introduced incorporating certain persons as "Conservators" of the Grand Lodge of the State; in effect, placing that Body under guardianship. We have not room for the Bill in our pages. We do not hesitate, however, to declare it an extraordinary, unwise, and unjustifiable measure.

MASONRY IN EGYPT. At Alexandria, in Egypt, there are three Lodges, viz., "Pompeia," "Izedeia," and "Caius Gracchus," working under the jurisdiction of the Grand Lodge of Italy; and one, "St. John's Lodge, No. 221," hailing from the Grand Lodge of Scotland. At Cairo, there are two Lodges, both under the Grand Lodge of Italy, viz.—"Heliopolis," and "Alliance des Peuples."

THE TROWELL. The 3d No. of the 2d volume of this excellent and ably conducted Masonic journal was promptly received the last month, and is filled with well written and interesting articles. Among them is an excellent Oration by Brother Hon. H. P. H. Bromwell, from which we shall give an extract in our next; and an able editorial on the Duties of Masons in the present crisis. We again recommend the work as worthy of extensive circulation.

THE CONSPIRATORS IN MICHIGAN. We take the following notice of proceedings had at Detroit, Michigan, in reference to Rob Morris and his co-conspirators, on the 16th March last. We should judge this man Morris had nearly reached the "end of his rope":—

At a convention held at Masonic Hall, in this city, Friday evening last, the Hall was filled to overflowing at an early hour with members of the craft.

On motion of O. Bourke, Esq., P. G. M. H. T. Backus was called to the chair, and William Walker appointed Secretary. The Chairman stated the object of the convention to be to listen to an address from James Fenton, Esq., Grand Secretary of the Grand Lodge of this State, which he had prepared by request of a number of prominent Masons, upon the authenticity and antiquity of the lecture as used in this jurisdiction, and these credit and persistent efforts to create a schism

in Masonry, by the organization of a secret association to overshadow and overthrow all legitimate authority. The Secretary then read the invitation, when Mr. Fenton proceeded to deliver the address he had prepared for the occasion. It was listened to with breathless attention by an attentive audience for nearly two hours. After the address was delivered, a vote of thanks was unanimously passed to Mr. Fenton, and it was unanimously resolved that he be requested to furnish a copy for publication, leaving out all esoteric portions thereof, whereupon D. Anderson, of Zion. E. A. Elliott, of Detroit, T. W. Cooper, of Union of S. O., R. Bullman, of Ashlar, and J. D. Wier, of Charity, were appointed a committee to receive subscriptions, who in a few minutes reported that a large proportion of the needed amount was subscribed and paid at once. It was then resolved that each subscriber be entitled to a *pro rata* number of the pamphlets when printed, according to the amount subscribed.

DEATH OF R. W. JOS. ROBINSON. We give in a preceding page the Resolutions of the Grand Lodge of Maryland, announcing the decease of their beloved and faithful Grand Secretary. He was one of the oldest, as he was among the most respectable, Masons in the country, and his death will be universally lamented by the Fraternity. His funeral was attended by the Grand Lodge and by Concordia Lodge, of which he was a member, and every proper respect was paid to his memory. We shall look to some of our Baltimore Brethren for a suitable memoir of him.

☞ A correspondent has furnished us with the following "descriptive roll" of the New York branch of the *Hays-Raymond-Atwood* Council so called:—"E. B. Hays, bar-room keeper; H. Thompson, chair-maker and varnisher; B. C. Leveridge, lawyer, respectable; H. C. Banks, lawyer, —, [this word is unintelligible]; Daniel Sickles, regalia-maker, formerly of the Atwood Grand Lodge; Robt. E. Roberts, newspaper carrier; Hy. J. Seymour, costumer and play-actor; John Innes, porter in a clothes store; Wm. H. Jarvis, stone-mason."

☞ **LADY'S BOOK** for April—rich and beautiful as usual.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXII.

MAY 1, 1863.

No. 7.

A M E R I C A T H E H O M E O F M A S O N R Y .

WE have had more than one occasion, within the last few years, to refer, not without feelings of gratification, to the marked and wide-spread progress of Masonry in these United States. There has also been the pleasing fact associated with this progress, that it has been altogether in a healthy and right direction, without any admixture or alloy of foreign and unma-sonic elements. At one period, not far distant, Masonry was said to be diffusing itself widely and powerfully over the Continent of Europe, and especially throughout Italy : but that was a progress rather adverse, than advantageous to the cause of true Masonry, for it was really a perverting and prostituting of Masonic organizations and institutions to political purposes, which, even if good and honest in themselves, can never be lawfully intruded within the sacred precincts of the Masonic Temple, into which no true worshipper can enter without " putting off from his feet" the shoes soiled with the dust of party-passion and political or religious strife. The whole history of the Carbonari and other secret Societies of Europe, which attained such a dangerous and evil notoriety about forty or fifty years ago, must ever remain as a lofty beacon of warning to keep away all true Masons from that fatal and forbidden coast. On this American Continent, and especially in these free, United States, the progress of Masonry has been rapid and great, as it has been straightforward, legitimate, and, in one word, Masonic.

In reflecting upon the causes and controlling influences which have helped to bring about this favorable position of our Order in these States, we have been led more clearly to discern the natural adaptability and

sympathy, that evidently exist between the political Institutions of our country, and the fundamental principles of Masonry.

However the organs of absolutism and irresponsible power in Europe may dwell with malicious delight on the terrible trials through which the government of these States is now passing, and which they affect to regard as a conclusive demonstration of the failure of the great problem of free popular government, none of them—at least of the more enlightened and influential class—has the hardihood to deny, that our system of government,—that is, a sound, well conceived federal self-government of the people, by the people—is, in the abstract, the best, highest, most humane, and most philosophical of all forms of political Constitutions. The best of all arguments in its support is derived from the fact, that its feasibility and durability are found to be in an exact ratio to the virtue, patriotism and intelligence of the people. A nation of slaves and sensualists, of the degraded and the ignorant, are not only unworthy of free institutions, but incapable either of appreciating or enjoying them. Ignorance and vice form the natural dominion of oppression and tyranny. Even supposing for a moment that this unnatural Rebellion should inaugurate the overthrow of our glorious Constitution—a supposition which we believe to have no shadow of foundation, except in the addled brains or envious hearts of the foes of freedom—still we should hold that the success which has attended our great governmental experiment through the long period of three generations of men, has been more than sufficient to demonstrate, not alone the feasibility of the problem itself, but also the truth of the assertion that no other form of government is so beneficial to all the highest interests of the governed.

Where in all the pages of ancient or modern History shall we find results that can bear comparison for one moment, with those exhibited by the history even of these Northern States, or of any one of them, during the last seventy years? We are not of the number of those who would unduly exaggerate our national advantages, or who would ignore our national or individual shortcomings: but a just recognition of the former is due no less to self-respect, than to that gratitude to the Giver of all Good, from whom alone Nations, no less than individuals, derive all prosperity, progress and power. Whether we look then to the *criteria* of agricultural and commercial prosperity, to the social comfort of the masses, and the good order of the community combined, with so large a share of personal liberty, or to the higher standards of intellectual cultivation and refinement, it is an undoubted fact, that this free, Republican New England ranks to day, as regards the people and country at large, in advance of even the most progressive and refined of the European nations. If we

compare the condition of our people, as regards social comfort and intellectual culture with the people—not some favored *class*, but the *whole people*—of France, or England, or Germany, we unquestionably have the advantage, and that to an extent that can only be understood and appreciated from a personal examination of social life in the old world and the new. The older countries of Europe of course are in advance of us in many of the higher walks of scholarship and learning, to whose mature development the ease and wealth of old and settled communities have been more favorable, than the stirring, practical, busy life of a young nation; but in the education of the masses—in the spread of general intelligence—in the cultivation, so to speak, of the intellect of the people, New England stands to day unrivalled. Now, if our Democratic Institutions had produced no other result than this, such a fact would, in itself, be sufficient to prove that there existed in those institutions some mighty and most beneficent power, not existing, or not equally developed, in other forms of government. Time and space would fail us, were we to attempt to show the superiority of this to other political systems, but it is unnecessary to enter upon the discussion, which has long since been successfully treated by far abler pens than ours. Rather, taking it for granted that the free federal form of government, justly constituted, and efficiently administered, is the very highest political system known to civilization, or capable of being conceived by man, we will endeavor to trace some of the sympathies and congenialities existing between it and Freemasonry. If these be found very largely to exist, as we believe to be the case, then it follows as a corollary that America—the scene of the most advanced, extensive and liberal form of Federal government, must be pre-eminently the HOME of FREEMASONRY.

Looking rather to the practical bearing of a free, federal Republic, than to its special constitution and enactments, one of its most fundamental principles is, that of the equality and brotherhood of all its members. It recognizes no favored classes or individuals: the only patent of nobility acknowledged by it is the nobility of *manhood*—of the good, the virtuous and the true! It opens the path to political honor, and to private enterprise, to all who have the energy and perseverance to pursue it. And have we not even more than the counterpart of all this, and that too in a higher and more refined degree, in Masonry? Our Brotherhood opens its welcoming arms to men of every rank, of every creed, of every party, and of every profession; and, if they are good men and true, admits them into the circle of brotherly equality and affection. And upon this great, world-wide band of Brothers, it enjoins the divine precept, that among them “no contention should ever exist, except that noble contention, or

rather emulation, of who best can work and best agree," enjoining also upon each and every one to consider-himself a partner in the great joint-stock company of Humanity, of the burdens and responsibilities of which he is bound to bear his share.

Again—or rather as the complement of the first great principle—Democratic government is based upon the recognition of the dignity of *man as man*. In the monarchical governments, whether absolute or limited, of the old world, power and dignity and honor are haughtily usurped and monopolized by a few leading families, to whom the body of the people are little better than "hewers of wood and drawers of water." Even in the celebrated Republics of antiquity, there was an utter failure to recognize this worth and dignity of *MAN*. With them the glory of the State, and more especially its aggrandizement by conquest, was the all-important end to which every other right and interest was sternly sacrificed. It was not as a *MAN*, but as a member of the *Respublica*—the proud Commonwealth of Rome, that the Roman citizen could claim any importance or independence. This gave him a claim to respect abroad, but at home he felt himself to be but an insignificant unit in the vast world-conquering Roman State; Republican in name, but military, grasping and selfish in its whole system and organization and spirit. It was a glory reserved for the Fathers of American Freedom to assert the true rights of manhood, in the Declaration of Independence. In declaring all men to be essentially free, they came forward as the champions of Humanity, the representatives of the common rights of mankind, and they enunciated the true and everlasting principles of civilization, liberty and progress. And of all this we find the exact counterpart, or we should rather say, prototype and exemplar, in Masonry, for long ages before Democratic government was thought of, Masonry *was*. Its humanity—its deep and intimate sympathy with *man as man*, is one of the strongly marked characteristics of Masonry, which is ever as sensible of the individual perils, temptations and sufferings of its children, as it is watchful over their personal rights and moral virtues. In fact, instead of regarding man as a mere part of a great organization or machine, it places the character, virtue, and happiness of each individual member in the very front rank of its aims and objects. Its earliest lessons are directed to teaching him to keep his passions in subjection, to cultivate the higher charities and virtues of the soul, and thus to elevate himself morally, intellectually, and spiritually in the scale of Humanity, remembering that with this "Human" the "Divine" is intimately and inseparably united—that "this mortal is yet to put on immortality," and that "as we have borne the image of the Earthly, we shall also bear the image of the Heavenly."

“Humanity, Fraternity, Equality,” in a far higher, purer, and nobler sense than those terms were used in the days of the French Revolution, have, from the earliest ages, formed the triangular Keystone of our Masonic Arch. The spirit of true Manhood, and of true Masonry, is one and the same, and is well represented in the words of one who is a good Mason as well as an illustrious poet:—

O! mighty Perseverance!
 O Courage, stern and stout!
 That wills and works a clearance
 Of every rabble rout!—
 That cannot brook denial,
 And scarce allows delay,
 But wins from every trial
 More strength for every day—
 Antagonistic Power!—
 I praise—for praise I can—
 The God, the place, the hour,
 That makes a MAN'a MAN!
 * * * * *
 Not selfish, not hard hearted,
 Not vain, nor deaf, nor blind,
 From wisdom not departed,
 But in humbleness of mind,
 Still shall mine independence
 Stand manfully alone,
 Nor dance a dull attendance
 At any mortal throne:
 Disciples of no Teacher
 Except the ONE in HEAVEN,
 And yielding to no creature
 The reason He hath given!
 No hindrance, nor misfortune,
 No man's neglect, nor ill,
 Shall bend me to importune
 One weak indulgence still.
 But with my God to nerve me
 My soul shall overwhelm
 All circumstance to serve me
 In my Spiritual Realm.”

With all reverence be it said, the fundamental principles of Christianity, Freemasonry, and true Democracy, are in some essential points, identical. Each of the three demands virtue, truth, abnegation of *lower self*, and cultivation of the *higher self*, the intellectual and the heavenly, on the part of each and all of its members. Each of them has regard for *man*, not alone in his collective, but in his individual character and capacity; and each of them, while promoting the progress and happiness of the na-

tion and the race, directs its efforts also to elevate, enlighten, comfort, and sustain the individual man. A passage in an oration of a distinguished Brother, to which we adverted in terms of well-deserved commendation at the time of its delivery, some fourteen years ago, will tend very happily to illustrate and enforce our argument. "A point within a circle, denoting an individual Brother. The circle, the boundary line of his duty, embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, and, upon the top resting the Holy Scriptures," is precisely the point of view, in which Freemasonry regards individual man, and aims to inspire him with indomitable zeal and resolution to fulfill his Heaven-allotted mission. She would have him full orb'd and globed in this sphere of light, among all the luminaries in the sky of duty, shining by his own radiance, and thus helping to increase the effulgence of the whole canopy of Humanity. She looks through the exterior vestment to the inward man, and regards personal worth, and not outward wealth, as a claim to her esteem and a passport to her honors. She does not estimate moral excellence by the extent of field in which it moves, the elevation on which it stands, or the splendor with which it is arrayed; but by its simplicity and purity, attracting the admiration of its companions, and leading them by its celestial light, fast and far in that upward path, which opens and shines brighter and brighter to the perfect day. In her standard of character, usefulness is the measure of greatness. She perceives that the burning and shining lights of the world, like the humble Baptist, whom Jesus called *great* among men,—come, not from King's palaces, nor from luxurious homes; that in early hardships and privations may be traced the beginning of almost all of those characters which have originated great reforms, accomplished wide works of love, and spoken with commanding voices to the hearts and souls of men: as it is said the ocean-like voice of a mighty instrument makes in the small harp near it notes that ring clearly in answer to every sound of its own. "Can you explain to me," said William Howitt to a Scotch peasant, "what it is that makes Burns such a favorite with you all in Scotland?" "I can tell you," was the reply, "Robert Burns had the heart of a MAN in him—he was all heart—all man—and there is nothing in a man's experience, either bitter or sweet, which can happen to him—but a line of Burns springs into his mouth, and gives him courage and comfort, if he needs it. It is like a second Bible." This is moral power. This is the light of a good heart, which stamps the impress of immortality upon the fame of Burns, and, though fervor and feeling and sympathy were his only credentials, give him a name and a praise before which thousands bow down in grateful remembrance, and the land of his nativity will remember them to the

sunset of her latest day. He, whose heart is in its right place, throbbing in unison with the great heart of humanity, is the true, moral MAN, the consecrated High Priest of God, who being touched, like the blessed Saviour, with the infirmities of others, can lead them to the living fountains, at which he has drunk and found rest to his soul."

We have shown, however imperfectly and briefly, that, in some of the most important of their fundamental principles, there is the most intimate sympathy and cordial congeniality between Freemasonry and Democratic or Federal Free Government, and hence, without any knowledge of events, we should judge *a priori* that the one would powerfully, however indirectly, tend to cherish and promote the other. The testimony of facts confirms, to the fullest extent, this *a priori* inference and anticipation, for in no part of the world has Masonry progressed and prospered more, within an equal space of time, than in these Northern United States, where the principles of popular self-government have been most fully and fairly carried out: and, let us in justice add, while Masonry has thus grown and thriven upon the soil of freedom, neither has she failed to make a grateful and liberal return to her kind fostermother, for no truer patriots, or more loyal citizens, have ever been known to any age or land, than those whom the Masonic Brotherhood has supplied, and is *at this hour supplying*, for the service and salvation of the great and glorious Constitution of AMERICAN INDEPENDENCE—the maintenance and honor of THE UNION—which may the Great Architect of the Universe still preserve firm and uninjured, the grand refuge and defence of Humanity, Fraternity, Equality and Civilization!

DEATH OF R. W. WILLIAM C. MARTIN.

It has become our painful duty to announce the death of the beloved Brother whose name we have placed at the head of this notice. He died at his residence in this city, on the 3d of April, aged 71 years. He had been failing for the last two or three years, and finally died of anæmia, suffering little and retaining his faculties to the last moment of his life. He was one of the oldest and most active Brethren of this jurisdiction, and he has left behind him none more generally respected.

Br. Martin was born in Cambridge, Mass. on the 28th June, 1792, and was initiated into Masonry in Mount Lebanon Lodge, Boston, Aug. 28, 1826. In 1833 he was appointed Tyler of the Lodge, which office he held for nearly thirty years. He had previously served other Masonic bodies in the same capacity, and he continued to hold that official relation to

most of the Lodges and other Masonic institutions in the city, to near the close of his active life.

He received the degrees of R. A. Masonry in St. Andrew's Chapter, Boston, and was admitted to membership, in 1828, and in 1852 he was elected its High Priest, which office he held for one year.

In 1830 he received the Orders of Knighthood in the Boston Encampment, and in the same year he was admitted to the Council of Royal and Select Masters. In 1854 he received the degrees conferred in the Consistory 32° of the Scottish Rite.

In 1839 he was admitted to membership in Columbian Lodge, which connection he continued to hold until 1851, when he withdrew and affiliated himself with St. John's Lodge, of which he was soon after elected Master, and served three years.

In 1849 he was commissioned as one of the Grand Lecturers of the Grand Lodge, which office he sustained for ten or twelve consecutive years, with singular fidelity and intelligence. As a lecturer he had but few equals, and his readiness to assist and instruct individual Brethren, and to qualify young officers of Lodges for a proper discharge of their duties, will long be remembered by the recipients with gratitude; and by many, in the words of another, "his little office under the stairway of the Temple, will be remembered as the seminary where they have received from the 'old man' lessons full of knowledge and understanding."

In June, 1830, Brother Martin was appointed Superintendent of the Masonic Apartments, then at Washington Hall, and he continued to fill this responsible place at the Temple, Nassau Hall, and Freemasons' Hall, until about a year ago, when, owing to advanced age, and the declining condition of his health, he was compelled to resign and retire from active business life.

In December last, in view of his long and faithful services, and integrity of character, his Brethren of the Grand Lodge paid him the high compliment of elevating him to the rank of Senior Grand Warden.

Such is a very brief and imperfect sketch of the Masonic life and services of the deceased. He was universally respected by his Brethren for his faithfulness and intelligence, and his memory will long continue to be fondly cherished by them as the memory of a loved Brother who has left behind him the fragrance of a good name.

He was buried by the Grand Lodge on the Sunday following his decease, from the Church of the Messiah; the Rev. Dr. Randall reading the services of the Episcopal church. The attendance of Brethren was very large, though there was no public display. The body was taken to Forest Hill Cemetery, as its final resting place. The deceased has left a widow and one son.

THE ANCIENT REGULATIONS OF THE MASONS OF PARIS.

In the year 1258, Louis IX., King of France, appointed Stephen Boileau, Provost of the Corporations of Paris; which office he held until 1268 or 1269. During this period he summoned before him the Masters and *Prudhommes* of the various guilds and companies, questioned them concerning the ancient statutes, usages and customs of their several arts and trades, and compiled the results in a book. In 1837, G. B. Depping, at Paris, republished this book in his "*Collection de documents inédits sur l'histoire de France*," under the head of "*Règlements sur les arts et métiers de Paris, rédigés au 13me siècle et connus sous le nom de livre des métiers d'Etienne Boileau*." This work is interesting, not only as exhibiting the peculiar usages and customs of the age referred to, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Stone-masons of Germany and England.

Title XLVIII. treats of the Masons, Stone-cutters, Plasterers and Mortar-makers, (*Des Maçons, des Truilleurs de pierre, des Plâtriers et des Morteliers*) and contains the following Code of Laws, or Regulations:—

I. Any one may be a *Mason* at Paris, provided that he understands the *misterie*, and that he works according to the ancient usages and customs of the *misterie*.

Here the term *Mason*, is used in a general sense, as the title of the Corporation, including masons, stone-cutters, plasterers and mortar-makers. The word *Mestier* in the original, is equivalent to the Ital. *mestiere*; Fr. *métier*; Eng. *mistry*, *mistry*, *mestere*, or *mistere*; derived, according to Du Fresne, Du Cange, and others, from the Lat. *ministerium*, and must not be confounded with the English word *mystery*.

II. No one can have in his *misterie*, but *one* apprentice, and if he has an apprentice, he can not take him for less than vi. years' service; but he can take him for a longer period, and for pay, if he will. And if he take him for less than vi. years, he must pay XX. *sols paris* fine, to be paid to the chapel of monseigneur Saint Blasius, unless it happen to be his son, born of honest marriage.

No master could have more than one apprentice at a time, who was to be apprenticed for six years at least, unless in the case of his own son. The Statutes of the Carpenters contained a similar clause, "unless it be his son or his nephew, or that of his wife born in honest marriage." These relatives were not counted as apprentices. In case of non-compliance with this regulation, the master was fined twenty *sols paris*, to be paid to the chapel of Saint Blasius, who was the patron saint of the French masons and carpenters. The *sou paris* was equal to 15 deniers; 20 *sols paris* = to 25 *sols tournois*.

III. A mason may take one other apprentice, as soon as the other has accomplished five years, it matters not for how long a term he took the first apprentice.

The first apprentice having served five years, the master was allowed to take another; the former not requiring much further instruction.

IV. The present King, (Louis IX.,) to whom may God grant long life, has given the mastership (*mestrise*) of the masons, to Master William de Saint Patu, during his pleasure. The said Master William having sworn at Paris, within the precincts of the palace, (*es loges du Palès,*) that he would well and loyally keep the misterie aforesaid, to the best of his power, for the poor as well as for the rich, and the weak as well as for the strong, as long as it shall please the King, that he should keep the misterie aforesaid. And afterwards the said Master William took the form of oath aforesaid, before the Provost of Paris, at the Châtelet.

Châtelet was the ancient term for the tribunal at Paris, where civil and criminal causes were disposed of.

During the Middle Ages, the guilds, companies or trades, which were principally carried on by bondmen or serfs, depended entirely from the lord of the manor, or from the King, who regarded the trades as a royal prerogative, and source of revenue. The right to carry on or practice a trade, or occupation, had to be obtained or purchased. Thus the *Lex Burgundionum* ordains, § 1, Tit. xxi., de servorum contractibus: "Quicumque vero servum suum aurificem, argentarium, ferrarium, fabrum ærarium, sartorem vel autorem, in publico, attributum artificium exercere permiserit, et id quod ad facienda opera a quocunque suscepit, fortasse everterit, dominus ejus aut pro eodem satisfaciat aut servi ipsius si maluerit faciet cessionem."—(Walter Corp. Juris Germ. ant. i., p. 315.) The trades in Burgundy were thus exercised by Roman serfs or villeins, for the profit and advantage of their lords. Charlemagne, in his *Capitulare de villis vel curtis Imperatoris*, cap. 45, issued prior to his coronation as emperor, ordains "Ut unusquisque judex in suo ministerio bonos habeat artifices, i. e. fabros ferrarios, et aurifices vel argentarios, autores, tornatores, carpentarios, scutarios, piscatores, aucipites, i. e. aucellatores, saponarios, ficeratores, i. e. et qui cervisam, vel pomatium sive piratum, vel aliud quodcumque liquamen ad opus nostrum faciant, retiatores, qui retia facere bene sciant tam ad venandum, quam ad priscandum, sive ad aves capiendum, necnon et reliquos ministeriales quos ad numerandum longum est."—(Walter ii., page 137.) The relation of the Burgundians and Franks, or at least of the Frankish princes, towards the Roman crafts and trades which existed before them in Gaul, was therefore the same; they made use of them, without themselves learning or practicing them, even down to the time of Charlemagne, and regarded them as a legitimate source of income and revenue. The King gave, sold, or farmed out, to his courtiers or favorites, one or more trades, for a longer or shorter term; that is to say, he conferred on them the mastership (*la mestrise, maîtrise, magisterium*) of such trade or corporation as a permanent source of revenue. The craftsmen were therefore obliged again to purchase their rights or privileges. Thus by a deed of 1160, subsequently confirmed by Philip the Hardy in 1276, Louis VII. granted to a certain lady of Yves Lacohe, (uxori Yvoni Lacohe,) for herself and her heirs,—totum jus magisterii of the five companies of the white-leather-dressers, pouch or purse-makers, sword-cutlers, cobblers, and shoemakers; and a century later, in 1287, by royal patent and parliamentary decree the mastership of the same companies was secured to a certain lady Marion, as her sole property. In like manner Master William de

Saint Patu was invested with the mastership of the masons, by Louis IX., and was obliged to make oath before the Provost of Paris, that he would impartially execute and discharge the duties of his office. In one of the MSS. of these ancient regulations, the marginal note is added, "the Mastership of the Masons, to his Master Mason, who swore before the Provost of Paris, or he who was for this purpose appointed," &c. Depping translates "es loges du Palès" by "dans l'enclos du palais," (within the precinct of the palace,) because the tribunal of the masons (la juridiction de la maçonnerie) was always held at the city hall, and appertained to the chief royal architects, (maîtres généraux des bâtimens du Roi,) until the end of the 18th century. The guild statutes of the French masons were never altered at any time.

V. The mortar-makers and the plasterers are subject to the same conditions and are of the same institution as the masons, in all things.

VI. The Masters who keep the misterie of masons, of the mortar-makers and of the plasterers, of Paris, by order of the King, may have two apprentices only in the manner aforesaid; and if they have more apprentices they are fined in the manner aforesaid.

VII. The masons, the mortar-makers, and the plasterers may have as many assistants, (aydes,) and servants, (vallés,) in their misterie, as they please, provided that they show no point of their misterie, to any of them.

Thus it seems that a Master might have as many assistants as he pleased, provided that he did not communicate to them any of the *essential secrets* of the craft, for in this limited sense, must we take the sentence, "no point of their misterie." If we are to understand it literally, then it seems difficult to imagine how the "aydes et vallés" could help learning the "points of the misterie."

VIII. All the masons, mortar-makers, and plasterers must swear by the Saints, (seur sains,) that they will keep the misterie aforesaid, and will conduct themselves well and loyally, each one to the other, and if they know that any one transgresses in anything, or that he does not act according to the usages and customs of the misterie aforesaid, that they will inform the Master every time that they know it, as they are bound to do by their oath.

IX. The Master, whose apprentice has finished and accomplished his time, must come before the Master of the misterie, and testify that his apprentice has finished his term well and loyally; and then the Master who keeps the misterie must cause the apprentice to swear by the Saints that he will conform to the usages and customs of the misterie, well and loyally.

The Master having furnished the chief master with the necessary proof, the apprentice who had finished his time, was technically declared *free*, and was then obligated to obey the ancient customs and usages of the craft, after which he was admitted a member of the fraternity. It thus appears that at this time there was no intermediate class of Fellow-Crafts or companions. This would explain the article in regard to "aydes et vallés," who were evidently such as would not, or could not, be admitted to learn the art *regularly* and *in due form*. It also agrees with Article 10 of the Ancient York Constitutions, quoted by Kranse:—"Furthermore, no Master shall take an apprentice unless for the term

of seven years, and then only shall he make him a Mason, with the consent and advice of his Brethren."

- X. No one shall work in the misterie aforesaid, after *None* (3 o'clock, P. M.) has rung at Notre Dame, during meat-time (*charnage*); or on Saturdays during Lent, after vespers are chanted at Notre Dame; unless it be to close an arch or a stair-case, or to make a door-frame closing a layer of stones on the street, (*ou a une huisserie faire fermant assise seur rue.*) And if any one shall work after the hours aforesaid, unless at the works aforesaid, or in any case of urgency, he shall pay iv. deniers fine to the Master who keeps the misterie, and the master may take away the tools from him who is derelict.
- XI. The mortar-makers and the plasterers belong to the jurisdiction of the Master who keeps the misterie aforesaid, by order of the King.
- XII. If any plasterer sends plaster to put into the work, to any man, the mason who works for him, to whom the plaster is sent, must have a care, on his oath, that the measure of plaster is good and loyal, and if he has any doubt of the measure, he must measure the plaster, or cause it to be measured before him. And if he finds that the measure is not good, the plasterer must pay v. sols fine; that is to say, ii. sols to the Chapel of St. Blasius aforesaid, ii. sols to the Master who keeps the misterie, and xii. den. to him who measured the plaster. And he to whom the plaster has been furnished shall abate for each aune (*asnée*, measure of length) that he shall have had in this work, as much as was found short in that which was measured; but one sack only need not be measured.
- XIII. No one can be a plasterer, at Paris, unless he pays v. sols parisais to the Master who keeps the misterie, by order of the King; and when he has paid the v. sols he must swear by the Saints that he will put nothing in the plaster but plaster, and that he will furnish good and honest measure.
- XIV. If a plasterer puts into his plaster anything he ought not to, he is to be fined v. sols, to be paid to the Master every time that he is found derelict. And if the plasterer makes a custom of doing so, nor will not amend or change, the Master may forbid him the misterie, and if the plasterer will not quit the misterie for the Master, the Master must inform the Provost of Paris, and the Provost must make the plasterer quit the misterie aforesaid.
- XV. The mortar-makers must swear before the Master of the misterie, and before the other *prudeshomes* of the misterie, that he will make no mortar but of good *liois*, and if he makes it of any other stone he must pay to the Master a fine of iv. den.
- Liais*, or *liois*, was, according to Depping, a sort of limestone found in the neighborhood of Paris, very suitable for making lime. *Prudeshommes* (*prudentes homines*) here mentioned for the first time, were the old and experienced workmen to whom the Master applied for council and advice, in doubtful cases.
- XVI. The mortar-makers cannot take their apprentices for less than vi. year's service, and 100 sols de Paris for teaching them.
- XVII. The Master of the misterie has the subordinate jurisdiction and the

fines of the plasterers and mortar-makers and of their assistants and of their apprentices, as long as it shall so please the King; and the decision of all offences against the misterie, and of those who fight without shedding blood, (*bateurs sans sanc,*) and of all demands, (*clameurs,*) excepting demands concerning property.

XVIII. If any one of the misteries aforesaid is adjourned before the Master who keeps the misterie, if he be in default, he must pay *iv. den.* fine to the Master; and if he appears on the day and pleads guilty he must pay, and if he does not pay before night, he must pay *iv. den.* more to the Master; and if he denies, and is in the wrong, he must pay *iv. den.* to the Master.

XIX. The Master who keeps the misterie, can only levy one fine for each quarrel; and if he who is fined is so angry, (*si eroides,*) and so foolish as not to obey the command of the Master, or pay the fine, the Master may forbid him the misterie.

XX. If any one of the misterie aforesaid to whom the Master has forbade the misterie, works after the Master has so forbade him, the Master may take away his tools, and hold them until he is paid the fine, and if he resist, the Master must inform the Provost of Paris, and the Provost of Paris must compel him.

XXI. The masons and the plasterers are subject to do watch duty, and pay taxes and render the other services that the other citizens of Paris owe to the King.

XXII. The mortar-makers are exempt from watch duty, (*le quiet,*) and every stone-cutter since the time of Charles Martel, as the *prudoms* have heard it said, from father to son.

This corroborates the old tradition contained in all the ancient English Constitutions, and alluded to by Anderson and Preston, namely, that Charles Martel, when King of France, served greatly Masonry, and learned the science and became of the fraternity, and that he sent masons to England to assist the Saxons in building, and invested them with certain privileges and immunities.

XXIII. The Master who keeps the misterie by order of the King, is exempt from watch duty, by reason of the service he renders in keeping his misterie.

XXIV. He who is over *LX.* years of age, or he whose wife is in her confinement, is exempt from watch duty, but he must inform him who keeps the watch by order of the King, thereof.

A BEAUTIFUL DEFINITION.

MASONRY is the holy spring where faded beauty reformed her image, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompense of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her gen-

ius ; what the fire of passion has embraced too hotly, she shall cool with her mildness ; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man, and tears away the golden garment that covers the soulless body. She arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize ; she teaches us to value the tree for its fruit, not for the soil on which it grows, nor for the hand which planted it ; she protects fortune against the arrows of malicious chance, seizes the rudder in the storms of life, and brings the leaky ship into a safe harbor.—*Dr. Boerne.*

CANDIDATES FOR INITIATION AND JOINING.

THE periodical influx of members being beneficial to lodges in a pecuniary, as well as in a social point of view, it behoves us all to exercise the greatest circumspection and forbearance in our recommendations and approvals, lest by an indiscreet haste or partiality we become instrumental, or acquiescing, in the election of unworthy candidates. Proselytism being wisely eschewed by our predecessors in the Craft, we profess and are supposed to discountenance the practice. Indirect, equally with direct, advice, is at variance with our Masonic obligations ; relations, intimate friends, and persons on whose probity and honor may be placed the firmest reliance, are informed we cannot advise, but leave the question of initiation to their own choice and their minds totally unbiassed by imprudent persuasion ; everything connected with the history or customs of the Order that may be revealed to non-masons is, however, freely communicated, and inquirers are given to understand that, in the event of regretting admission into the Craft, *attendance at subsequent meetings and continued membership of a lodge, are acts purely voluntary.**

How preferable this system to an indiscriminate beating up for recruits ; the latter may be a good remedy for empty coffers, but, in the long run, will assuredly redound to the discredit of the lodge that sanctions such a course of procedure.

Assuming, however, that candidates have presented themselves of their own free will and accord, lodges have yet most important and responsible duties to perform, viz., to ascertain and determine the fitness for membership. To commence with persons proposed for initiation, the lodge in which an initiate sees the light, is responsible to the entire Craft for the introduction of the new Brother. Under the constitution of England the initiation fee is generally of sufficient amount to deter candidates from offering themselves when actuated solely by motives of curiosity, the minimum being fixed at Three Guineas (exclusively of the registering fee) though there are few lodges, comparatively, where the fee is as low. The vast spread of Masonry in America may be chiefly attributed to the non-existence of a similar restriction, admittance with the Craft in that country

*This is undoubtedly true, though some of the Grand Lodges in this country have adopted a different policy.—*Ed. Mag.*

being obtainable on the payment of a very few dollars.* Naturally where the fees are low a greater number of candidates is required to support the existence of lodges and those provident asylums, which Masons of every clime delight to establish for the relief of their distressed and aged Brethren. We can afford looking upon the matter in a pecuniary light only, to exercise much greater circumspection than our transatlantic fellow-laborers; our lodges can exist, and our charities flourish, without the indiscriminate acceptance of aspiring candidates. A good old rule, alas! too seldom enforced of late years, was the necessity of a month's delay after application, before the petitioner could be admitted and that under ordinary circumstances proper inquiries relative to the candidate's fitness could be instituted, even though his place of abode was far distant; the revival of this custom is suggested, to be evaded only in cases of great emergency. An objectionable practice prevails pretty extensively, which is to invite candidates to attend the lodge on the evening they are balloted for, when, should rejection befall them, the slight is harder to be borne, happening publicly, than were the intelligence imparted at a more opportune moment.—*London Mag.*

THE PRINCIPLES OF MASONRY.

We take pleasure in transferring to our pages, the following brief but spirited address delivered by Sir R. P. Douglas, Lieut. Governor of the Island of Jersey, (British Admiral) at the laying of the corner-stone of a new Masonic Hall, at St. Helier, on the 17th Dec. last:—

Right Worshipful Grand Master, Brother Wardens, and Officers of this lodge, —Mr. Lieut. Bailiff and the Jurats of the Royal Court, and all other functionaries in your presence, and the brethren of the Craft here present,—That period in the ceremonies of the day is now arrived when I have to perform a duty assigned to me, and which I believe I shall be able to perform in but a very indifferent manner. The part allotted to me in this interesting ceremony is that of delivering an address bearing upon the moral, social, and religious influences of Freemasonry. Now I will make bold at once to assert, that unless I believed from the bottom of my heart that Freemasonry was calculated to exercise a moral, beneficial, social and religious influence upon society, I would not have lent my presence to the ceremony in which we are now taking part. Sir and Brethren I believe that in taking a part in this day's proceedings, it will be found that as Lieut. Governor of the Island I am not mistaken in my mission here. I find that in the different public ceremonies connected with Freemasonry the nearest relations of our most gracious Majesty have joined, and have indeed taken part in everything calculated to promote the welfare of the Craft. I think I cannot be found fault with if I, in my humble way, am found following in the near footsteps of our gracious Sovereign. I have still greater pleasure in taking this active part, because I am a Mason myself. If in the hearts of Masons here and elsewhere our system be really something more than a mere matter of form, and the principles of our Craft are carried out, they are in a great degree calculated

*This is not so. The average minimum fee in this country, is higher than in England, and we know of no case where it is lower.

to exercise a beneficial influence not only in our hearts as individuals, and in the hearts of our Brethren at large, but also for the good of Society in general, and this in a sound, pure, and Christian spirit, as well as in a Masonic spirit. In my experience of Freemasons, and Freemasonry; from the good I have seen that it has effected, and the high moral and excellent principles that I have ever heard advocated in its Lodges, and from what I know of it in its essential requirements, must give my willing testimony to this—I believe that we cannot find any where expressed, the true principles of the Craft, or a description of the line in which we ought to walk anywhere portrayed, but in that which ever accompanies us in all our public proceedings—the Holy Bible—that book, from the first Chapter of Genesis to the end of the book of Revelations, is the Freemason's guide and text-book. Their principles are embodied there. I proclaim in the presence of this assemblage that Freemasonry in the United Kingdom—whatever it may be in other parts of the world where the glorious truths of Christianity have not yet been received—I proclaim, I say, that in Christian lands Masonry is essentially, and cannot exist without being practically, a Christian society. From the Bible alone do we get our beautiful rules and regulations, and learn our duty as Masons. It is true we have special obligations to each other, but they only add to the obligations by which we are bound, teaching us to be true and faithful in all our dealings with our neighbours. Masonry teaches us that "true religion and undefiled before God and the Father is this—to visit the widows and the fatherless in their afflictions, and to keep ourselves unspotted from the world." These are the convictions of my heart and conscience; and if we, as Brother Masons, will only act up to our religious duties, depend upon it the moral and social influences of Masonry will be daily and adequately carried out.

O B E D I E N C E .

Submission to the constituted authorities, both in the State and in the Craft, is a quality inculcated upon all Masons. With respect to the State, a Mason is charged to be "a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And with respect to the Craft, he is directed "to pay due reverence to his Master, Wardens and Fellows, and to them do worship." And another part of the same regulation directs that "the rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, with all humility, reverence, love and alacrity."

Oliver, commenting on the emblematical allusion of the Master to the sun and moon says: Hence we find that the Master's authority in the Lodge is despotic as the sun in the firmament, which was placed there by the Creator never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and the Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the Order. Thus is a due degree of subordination kept up, and the institution preserved in its pristine purity.

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZHENRY TOWNSEND, LL. D., Dep. Grand Master of Ireland :

LECTURE III.

WE are now to inquire what are the qualifications which our rules demand in candidates for admission to our ancient Society. We must not limit our inquiry to the Book of Constitutions, for it does not contain the whole Masonic law, any more than the collection of statutes contains the whole law of England. Like the great social community of which we form a part, we have our written and unwritten law, exactly analogous to the statute law and common law of the realm : the former promulgated by the Legislature in Acts of Parliament, recorded in the Parliament rolls ; the latter not originally written—not deriving the force of law from being found in this or that book or record, but from custom—from long, uninterrupted usage, and universal reception. The written law of Masonry is contained in a small compass ; it is comprised in the Ahiman Rezon, published and sanctioned by the Grand Lodge. It may not be uninteresting to observe, that “ Ahiman Rezon ” is the name applied to the Book of Constitutions which was used by the ancient division of Freemasonry which separated in 1739 from the Grand Lodge of England, to which it has since been reunited. The word is derived, as Doctor Mackey’s Lexicon informs us, from three Hebrew terms : *ahim*, brothers ; *manah*, to choose, or appoint ; and *ratzon*, the will, or law ; the whole signifying—“ The law of the Chosen Brethren.” Some Grand Lodges, our own included, have since retained this title for their Books of Constitutions. But our unwritten law is of much greater extent, and far more widely dispersed. It is found in the universal customs and landmarks of the Order ; in the particular Masonic usages of this country ; in the decisions of various Grand Lodges, and in the writings of Masonic Authors of established authority. Most of all, it is to be found in the ancient Masonic Regulations, which, in one form or another, have come down to us from century to century. The substance of the most important of these is now contained in the Ancient Charges, printed at the end of our Book of Constitutions. These Charges were collected by Dr. Anderson and Dr. Desaguliers from more ancient documents, and were approved by the Grand Lodge of England on the 25th of March, 1722. They are deservedly held in the highest veneration, and are really as necessary to be known by the expert Mason as is the Ahiman Rezon itself. They prescribe—“ that the men made Masons must be *free born*, or no bondsmen ; of mature age and of good repute ; hale and sound, not deformed or dismembered at the time of their admission ; but no woman, no eunuch, can be admitted.” In this respect, as in others, the Ancient Charges only repeat Masonic principles of far earlier date. The celebrated “ York Constitutions,” which are said to have been collected in 926, when Prince Edwin, the son of King Athelstan and great grandson of King Alfred, summoned the Masons of England to a General Assembly at York, were to the same effect.

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The rule of the Ancient Charges requires, as you will observe, that to be a Mason a man must be *free born* : he must not be a slave, nor the son of a slave.

Probably this exclusion of persons of a servile condition was derived from the famous mysteries of the Greeks and Romans, in which no person could be initiated, unless free-born. For in those nations the offspring of the slave were slaves like the parent; and the slave was the absolute property of his owner, just like any other domesticated animal: slaves, (to use the words of a justly popular writer,) "were fed and bought and sold like beasts; not able to call their lives or their bodies their own; forced to endure any shame or sin which their tyrants required of them, and liable at any moment to be beaten, tortured, or crucified at the pleasure of their cruel and foul masters and mistresses." The northern tribes which invaded the western empire also had their slaves, chiefly Slavonian captives. Even the Anglo Saxons, to whom we are apt to look with veneration as the origin of our free institutions, had slaves. Who does not remember "Gurth, the son of Beowulf, the born thrall of Cedric of Rotherwood?" Gurth was the property of his master, and accordingly wore his master's collar on his neck. Nor had the vivid picture its prototype only in the imagination of the great romancer of the North. The slaves of Saxon times were, as the historian Hume informs us, the most numerous rank in the community: they were the property of their lords, and incapable themselves of possessing any property; nay, the nation was peculiarly prone to a slave trade of its own; and even after the Norman conquest the practice was prohibited by the Canons of a Council held at London in 1102. So that it is no wonder the York Constitutions should prohibit the admission of slaves. The villeins, or farm bondsmen, of the feudal ages were little higher in the social scale. And so, for eight centuries at least, the ancient rule has been preserved, partly by the spirit of the Institution, always tenacious of old practices—partly by the anxiety it has always evinced to prevent the exercise of any coercion upon those who join it. It was reserved for Christianity to teach men their common humanity and its consequent duties, and to break down the tremendous barrier between the bondman and the free—a barrier which, in these times, and in this country, we can scarcely appreciate. If any object that the distinction should no longer exist, I can only reply that it has existed—and still exists. We may not like it, but we cannot abolish it, for it is a landmark of the Order. Happily in these countries it is of little moment; but it may arise, and it has arisen, beyond the Atlantic. Would that it were the sole difficulty to which the system of slavery has given rise there! Would that all could be as conclusively, and peacefully, decided! It has been attempted to confine this prohibition to an *actual* slave, and the Grand Lodge of England seems to have inclined that way, for it only requires that the candidate shall be "a free man." But the Ancient Charges expressly state that he must be *free-born*; and I need not waste time on an interpretation of the rule as repugnant to the ancient landmark as to historical experience.

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And the candidate must be a *man*. No woman can be admitted. Yet we have it on undoubted authority that a lady of high position was once, in this country, initiated into Masonry. I mean Mrs. Aldworth, of Newcastle, near Cloyne, in the County of Cork. The place still belongs to that highly respected family. It seems that on some occasion the lady's curiosity outstripped her good breed-

ing; for she contrived, somehow, to witness the ceremony of an initiation; but having been discovered, the Brethren (I presume as a last resource,) admitted her to participate in it. She often, I have been told, appeared in public with the Freemasons, decorated with the leather apron. And it should not be forgotten that she was a faithful depository of the confidence of her Brethren, and a very active and energetic laborer in the work of benevolence and charity.

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We see also that the candidate is required to be a *perfect* man, without blemish; and to have the proper use of his limbs at the time of his admission. The requirement is as old as the York Constitutions themselves. But in modern times there seems to be a tendency to mitigate the rigor of the ancient rule. Masonry originated in ruder ages when bodily strength was more essential than intellectual vigor, and for centuries the Freemasons were an association united for the prosecution of actual, physical, handicraft labor, though their mutual ties were also fraternal and social. They were therefore careful to exclude all who were less likely to be useful than burdensome to the society. But now that the association is no longer operative, the reason for requiring bodily perfection in candidates does not exist; and although many eminent Masons still adhere, on principle, to the rigid rule of our predecessors, our own Grand Lodge has adopted a more relaxed practice; for it has declared by the law, now re-enacted at page 65 of Ahiman Rezon, that the Grand Lodge, the Grand Master, or the Deputy Grand Master may, on due memorial made, wherein the defect shall be clearly specified, grant a dispensation for any such personal imperfection. I presume the object of specifying the defect is, that it may be seen, before issuing the dispensation, whether the defect is such as to prevent the candidate from doing the work even of Speculative Masonry. It can hardly be contended that a dispensation should be granted to a deaf, dumb, or blind man. I once, not long since, refused a dispensation to a person whom I conceived to be disqualified (by the loss of a limb), for even Speculative Masonry, and I referred the question to the Grand Lodge, which thought proper to grant the dispensation; but I do not know for what reason, or whether any reason was alleged. It is not for me to review the decision; but I humbly conceive that the principle on which I acted is correct, although I did not, in this individual case, apply it correctly.* If we were to dispense with all the distinctive peculiarities of our Craft it would soon cease to be Masonry at all.

It is plain, as I conceive, that as no dispensation could authorise the admission of a woman to a Masonic Lodge, so no Masonic authority could give a valid dispensation in case of the particular sort of mutilation to which the Ancient Charges refer. This is partly derived, I suppose, from the Levitical Law, partly from the abhorrence entertained in the Western world of those victims of Oriental jealousy and despotism, often made the instrument of vices of which it is not right that I should speak, or you hear. "The aversion and contempt which

*In a later case the Grand Lodge recognized the principle and acted on it, refusing a dispensation (by a small majority, however,) to a gentleman so afflicted with paralysis as to be incapable of moving without assistance.

mankind has so universally entertained for that imperfect species, appears to have degraded their character, and to have rendered them almost as incapable as they were supposed to be of conceiving any generous sentiment, or performing any worthy action." The Ancient Freemasons appear to have adopted that popular notion. And yet Gibbon, whose words I have just quoted, reminds us that particular instances have occurred of persons of that class distinguished by their valor, fidelity, and abilities. At all events that rule is express, and is deemed of universal obligation amongst us: of which some traces, to which I do not choose to allude more distinctly, may probably still be found in different parts of the country.

It is also required that the candidate should be of "mature age." No precise period is fixed; but the general practice is, to consider that age as sufficiently mature which is fixed by the law of the country as the termination of childhood. With us, in Great Britain, the age of twentyone has been immemorially so considered, according to the old Saxon constitutions on the continent; but in different kingdoms of Europe this period has been fixed at different times. The age of twentyone must be considered, for Masonic purposes, "mature age" amongst us, as it is in America. And although dispensation are very frequently given to persons under age, yet, as I think they ought not to be refused out of mere tenacity of the arbitrary rule, so I think they should not, without sufficient reason, be asked for; and all who have had experience of the matter will, I think, concur with me in the opinion that boyish impatience of a mere youth to take upon him the obligations of a society like ours is no reason for infringing the very reasonable rule of the Order in such cases, or asking for a permission to infringe it, which permission, as very little can be known of the matter beforehand, it would in general be unreasonable to refuse.*

It is almost superfluous to add that the candidate should be of mature understanding as well as of mature age; and as children cannot be admitted, so we are bound to exclude idiots, insane persons, and dotards,—all for the same reason: that is, because they are all destitute of that free will which is the very essence of our engagements.

Having now disposed of the physical qualifications of the candidate, I shall next proceed to consider his moral qualifications—a still more important subject than the former.

But let us not conclude without humbly acknowledging that Divine goodness which has bestowed upon us all here present those physical qualifications we have been discussing:—right reason and clear faculties, the full enjoyment of bodily health and vigor, and the means of working our way through life by honorable exertion in our several callings. Nor is it a trifling privilege to enjoy a free social condition—to live in a land where freedom is the birthright of every man, and each may enjoy at liberty the earnings of his own industry or the property he has derived from those of whose industry he is permitted to reap the fruits—a country in which (to use the words of the celebrated commentator on its laws,) "political liberty is the direct end of the Constitution. The man

*No such dispensations can be granted in this country.—*Ed. Mag.*

who does not deem all this a fit subject of thanksgiving cannot have a spark of gratitude in his composition.

Let us therefore offer ours to Him who sends every good gift and every perfect gift from above, and pray that we may use those which he has vouchsafed to us, to His glory and the benefit of our fellow men.

THE FURNITURE OF A LODGE.*

"Bible, compass, and square
As our ensigns we wear,—
The bright symbols of wisdom profound;
And, while these are our guide,
Every mystery beside

As a toil to our heart will be found"—*Masonic Song.*

"May every Brother steer his course through the world by the three great lights of Masonry."—*Sectional Charge.*

WHEN a person builds a house for his own residence, the first consideration after it is finished is, how it may be furnished to the best advantage. For this purpose he takes counsel with himself, and exercises due deliberation on a matter of such vital importance. It is not the work of a moment. Plans are formed and laid aside. Others succeed and prove equally unsatisfactory. Time passes on and the final decision still looms in the distance. He calls in the assistance of his friends with little profit. Each has some favourite crotchet of his own, and their opinions do not coalesce. At length he does what any sensible man would have done in the first instance. He applies to his upholsterer, and placing the matter in his hands, with a *carte blanche*, the difficulty ceases, and the house is speedily fit for the residence of its owner.

How different from all this is the furnishing of a Mason's Lodge. It needs no personal anxiety—no consultations with friends—no professional aid. All the furniture technically required is the same in every Lodge in the universe, and consists of a triad of articles simple in themselves but containing an abundance of moral references to the faith and practice of a virtuous man during his preparation for another and better world. And on that account we term this important triad the Great Emblematical Lights of Masonry which point the way to heaven. It will not, therefore, excite any wonder that this triad is highly prized by the fraternity as an unalterable landmark. However opinions may vary respecting some other parts of the system, as men differ in their interpretation of certain passages of Scripture, the furniture of the Lodge admits of no diversity of exposition. Its object and design are so cleverly defined as to be incapable of mistake or perversion. It may always be seen in the East, the seat of wisdom, placed on an altar as a significant representative of the Shekinah in the temple of Solomon in Jerusalem. Here the candidate seeks the light and finds ; and its first bright rays rest on these glorious emblems of mental illumination which he is taught to venerate as the embodiment of all that is great and good. Does he want instruction to guide his path through the devious wilder-

*From Dr. Oliver's new work, *The Freemasons' Treasury.*

ness of the world, it is abundantly supplied by the furniture of a Mason's Lodge? Does he seek for faith, hope, and charity,—does he lack wisdom, strength, or beauty—does he long after the practice of temperance, fortitude, prudence and justice—they are to be found there if anywhere. They will enlighten his dark mind, supply him with rules of practice adapted to all states of existence, and furnish those helps which every step in the progress of life demands. In a word, as was expressed in the Prestonian Lecture, they give real and intrinsic excellency to man, and render him fit for the duties of society. They strengthen his mind against the storms of life, pave the way to peace, and promote domestic happiness. They meliorate the temper and improve the understanding; are company in solitude, and give vivacity, variety, and energy to social conversation. In youth they govern the passions and employ usefully our most active faculties; and in age, when sickness, imbecility and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, they yield an ample fund of comfort and satisfaction. And hence, whoever cultivates this science and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

The first great light contributes its aid to make the Lodge *just*, because it is the primary and supreme grand archive of Masonry, from the threefold nature of its contents; viz., law—prophets—gospel, including that divine history which was transmitted by Moses, the traditionary Grand Master of the Lodge of Israel in the wilderness. The writings of the prophets and apostles there recorded direct us in the way of holiness, by exhibiting the eminent virtues of holy men of old, as shining examples to ourselves; and show the necessity of loving and fearing God as the beneficent author of all wisdom and goodness, and of doing to our Brethren as we would have them do to us. In a word, this holy volume inspires us with spiritual discernment, and enables us to obtain the blessing of a quiet conscience in this transitory life, with a hopeful assurance of celestial bliss in the world to come.

The square and compasses when united are intended to regulate our lives and actions, as the volume of the sacred law regulates our faith. The compasses, being the chief instrument, made use of in the formation of all architectural plans and designs, are appropriated to the Grand Master as the chief ruler and governor of the Craft, under whose patronage our laws are judicially enforced and implicitly obeyed by the fraternity. The square is appropriated to the whole Craft, because as every initiated Brother was obligated within it so is he exhorted to consider himself for ever bound to act thereon.

These great lights bear a reference to the three moral duties; for the Bible is the grand depository of faith in God: the square directs us in our duties to our neighbors, and the compasses refer to ourselves. The three degrees are also pointed out by the same triad, the first being a system of morals contained in the Holy Bible. The square is the instrument by which the Fellow Craft is proved, and the third degree is denoted by the compasses, that being the only instrument which describes a perfect figure with a circumference equidistant in all its parts

from the common centre. This minute method of examining a symbol or series of symbols may appear to the indiscriminating Brother a refinement of interpretation that the circumstances scarcely warrant. But the doctrine of progress speaks a different language, and not only justifies, but absolutely commands such an analysis as may exhibit a full and particular view of every point, part, and secret, and briefly, though rationally, illustrate them by such apposite explanation as may afford a clear and unobjectionable solution of the mystery. Hence it becomes the duty of every Masonic expositor to scan his subjects with the eye of a critic. He must look at them from every point of view. A bald and disjointed elucidation is unsatisfactory, and worse than none. Either do the work well, or omit it altogether. What support could Freemasonry expect to obtain in these enlightened times, if it continued to be the namby-pamby thing which presented itself to the public eye towards the close of the seventeenth century? It would not be tolerated; and, therefore, improvements out of number have been suggested, many of which have received the sanction and concurrence of the authorities and now form part of the system.

MASONRY PRACTICALLY ILLUSTRATED.

Gloucester, Mass., March 23, 1863.

BR. MOORE—Brother De Vries was shipwrecked on the coast of West Australia, in the Summer of last year, and as a slight appreciation of our gratitude toward the Brethren of Lodge of St. John, No. 712, of Perth, West Australia, the following Resolutions were forwarded, and answer received. By a vote of Tyrian Lodge I am requested to forward them to you for publication in your Magazine.

Yours, Fraternaly,

FRANCIS PROCTOR, *Sec.*

We, the undersigned, a Committee appointed by Tyrian Lodge of A. F. and A. Masons, at a meeting held at Gloucester, State of Massachusetts, U. S. A., on Tuesday evening, Aug. 15th, 1862, for the purpose of expressing the grateful appreciation of this Lodge for the important services rendered by the Master, Wardens and Brethren of Lodge of St. John, No. 712, West Australia, to our Brother Jacob De Vries, at the time of his shipwreck on a foreign shore, be it therefore

Resolved, That the thanks of this Lodge be, and are hereby tendered to the Master, Wardens and Brethren of the Lodge of St. John, No. 712, West Australia, for the charitable disposition and warm hearted benevolence bestowed on Brother Jacob Vries, immediately after being shipwrecked (some months since) on the coast of Australia.

Resolved, That the excellent qualities which adorn the Officers and Brethren of the Lodge of St. John, as men and as Masons, they are endeared to us, and we shall ever hold them in grateful remembrance.

Resolved, That a copy of these Resolutions, signed by the Master and Wardens, under the seal of this Lodge, be transmitted to the Officers and Brethren of the Lodge of St. John, No. 712, of West Australia.

Signed,

JOHN S. WEBBER, }
 S. S. DAY, }
 JOSEPH DANN, } *Committee.*

The foregoing Resolutions, signed by A. J. Center, W. M., John Loyd, S. W., Joseph Dann, J. W., and signed under seal by Francis Proctor, Secretary of Tyrian Lodge, were duly forwarded to Lodge of St. John, Perth, W. Australia, and the following acknowledgment of them has been received:—

PERTH, WEST AUSTRALIA,
24th Nov., A. L. 5862. }

To the Worshipful Master, Officers and Brethren of Tyrian Lodge, Gloucester, State of Mass., United States of America—

W. MASTER AND BRETHREN—I am directed by the Worshipful Master, Officers and Brethren of the Lodge of St. John, No. 712, to acknowledge the receipt of the Resolutions adopted by Tyrian Lodge on the 18th of August last, conveying the thanks of the Lodge for the assistance rendered to Brother De Vries on the occasion of his being shipwrecked on our coast last year.

It is with feelings of pleasure, that our Lodge and our Masonic Brethren in the Colony notice your appreciation of those services rendered to Bro. De Vries, and we thank you for the expressions of your remembrance of our assistance to our Brother, conveyed in those Resolutions.

Although we deeply sympathized with the misfortunes of Bro. De Vries, we were but too happy in exemplifying the distinguishing characteristics of a Freemason's heart, "Charity to the poor and penniless," and it will ever be to us a source of grateful remembrance, that we, in a slight measure, contributed to the relief of a distressed Brother.

Your Resolutions have been duly recorded on our books, and wishing your Lodge, and yourselves individually, every prosperity, believe me,

Yours, Fraternally,

I. F. STONE, *Sec. of Lodge of St. John, No. 712.*

MASONIC TOLERATION.

God commands us to love one another, to love our neighbor as ourself; and we dispute, and wrangle, and hate and slay each other, because we cannot be of one opinion as to the essence of His nature as to his attributes; whether he became man born of a woman and was crucified; whether the Holy Ghost is of the same substance with the Father or only of a similar substance; whether a feeble old man is God's vicegerent; whether some are elected from all eternity to be saved, and others to be condemned and punished; whether punishment of the wicked after death is to be eternal; whether this doctrine or the other be heresy or truth;—drenching the world with blood, depopulating realms, and turning fertile land into deserts; until for religious war, persecution and bloodshed, the earth for many a century has rolled round the sun, a charnel-house steaming and reeking with human gore, the blood of Brother slain by Brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the universe.

And if men were all Masons, and obeyed with all their heart her mild teachings, that world would be a paradise: while intolerance and persecution make of it a hell. For this is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice: Hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the universe; and be Charitable, as God is towards the unfaith, the errors, the follies and the faults of men; for all make one great brotherhood. Have Faith in God, Hope in immortality, and Charity to all mankind.

MASONIC FUNERAL IN BALTIMORE.

THE burial of Brother General JOSEPH ROBINSON, R. W. Grand Secretary of the Grand Lodge of Maryland, which took place on Friday morning, March 20, 1863, was one of the most solemn and expressive Masonic scenes that was ever witnessed in Baltimore. Br. Robinson had endeared himself to his Brethren by a long, laborious and faithful service, and was greatly respected and beloved by them. In his earlier years he was one of the most active and enterprising of the citizens of Maryland. His associations were of the first order, and he was always ready for the performance of any service his fellow-citizens required of him. He was prominent in the Battle of Baltimore, which was fought at North Point, near the city, in the war with England of 1812. He did efficient service on that eventful occasion.

Brother Robinson died on Tuesday morning, March 17th, and at a Special Communication of the Grand Lodge, held on the evening of the same day, Committees were appointed to provide for his burial, and to prepare a testimonial of respect for his memory. The Committee to provide for the funeral, reported on Thursday night.

On Friday morning, at 9 o'clock, the G. Lodge resumed labor, having been called off until this hour on the previous night, after the Report of the Committee had been received, and all the necessary preparations made. After the call of the Grand Lodge to labor by the Grand Master, the part of the Burial Service, appropriate to the Lodge room, was performed, the Deputy Grand Chaplain, Rev. Bro. Robert Piggot, D. D., leading, and the Brethren responding in the ceremonies. The service selected for the occasion was from Webb's Monitor. It was performed in a most solemn and impressive manner, affording evidence of the profound respect of the Brethren for the services of religion. The responses were distinct and clear, and the Brethren engaged in them with an earnestness that was expressive of their interest in the truly Masonic and religious sentiments they were uttering.

After the service in the Hall, the procession was formed by the R. W. Grand Marshal Br. Wm. McClymont. The Brethren were all clothed in black, with white gloves and aprons. Under the direction of Grand Marshal, the Grand Lodge, in company with Concordia Lodge, No. 13, of which the deceased was a member, proceeded to the residence of the deceased, on Holladay street. The body was taken in charge by the Brethren, who proceeded with it to St. Paul's Church, where the services of the church were performed. The procession then moved to Greenmount Cemetery, the Grand Lodge and Concordia Lodge in front, on foot, followed by the family and friends of the deceased in carriages. Eight pall bearers, consisting of the oldest members of the Fraternity in Baltimore, performed all the necessary service in the removal of the body. They walked four on each side of the hearse to the cemetery. The pall bearers were Past Grand Masters Gen. Benjamin C. Howard, Charles Webb, and Charles Goodwin, Past Deputy Grand Master John Coates, Past Grand Treasurer Samson Cariss, and Past Masters Bros. L. Langston, S. Child, and R. A. Holmes.

At the grave the Grand Lodge and Concordia Lodge formed a hollow square, enclosing the family and friends of our deceased Brother. The services of the

Church were performed by Rev. Bro. Libertas Van Bokellen and Robert Piggot, and the Masonic services by Rev. Bro. Dr. James D. McCabe, Grand Chaplain of the Grand Lodge. At the point in the services at which the Grand honors are given and the evergreen deposited in the grave, there was a momentary pause, eloquently expressive of awe and solemnity. The Grand Master then approached the side of the grave, and holding up the roll which was invested with crape, said, "This roll, which I now deposit in the grave of our departed Brother, is inscribed with his name and age and official rank." Then holding up the evergreen, he said, "This evergreen, which we place in the grave with our Brother, is the Masonic emblem of immortality. It reminds us, that although we commit the body of our Brother to the dust, his spirit has returned to God who gave it, and that on the morning of the resurrection both body and spirit shall come forth from the place of their rest, and in their reunion pass to their inheritance of never fading glory." The Brethren then passed round the grave, each depositing his sprig of evergreen and giving the grand honors, repeating with each motion, "The will of God is accomplished. So mote it be." The services were then concluded by the Grand Chaplain.

The services at the grave were performed with great regularity, and the Brethren were duly impressed with their importance. The entire ceremonial was appropriate, heartfelt and impressive, and there is no doubt that it was effective for good upon the minds and hearts of the Brethren in attendance. With subdued and solemn feelings the Brethren returned to the Masonic Hall, where the services of the occasion were concluded by closing the Grand Lodge. M.

MR. E. A. RAYMOND'S OPINION

Of the Body and Persons with whom he is now associated as a Supreme Council.

Deus Meumque Jus.

ORDO AB CHAO.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree "Ancient and Accepted Rite," under the C. C. of the Zenith, near the B. B., answering to 40° 42' 40" N. Lat., and 2° 51' E. Long., meridian of Washington City.

To our Illustrious, most valiant and Sublime Princes of the Royal Secret, Knights of K—H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres :

TO ALL TO WHOM THESE LETTERS SHALL COME, GREETING :

HEALTH—STABILITY—POWER.

Know ye, That at a Stated Session of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree—"Ancient and Accepted Rite," duly and legally established, constituted and organized for the Northern Masonic District and Jurisdiction of the United States of North America, held on the 30th day of the 3d lunar month, called Sivan, Ano. Hebm. 5611, Rese. 2367, Ordo. 733, et Mm. 537, and of the Christian Era, the 30th day of June, 1851, at their GRAND EAST—New York City :

It was unanimously resolved, decreed and ordered, that the following official MANIFESTO be published, and sent forth to all the various Masonic Grand Bodies over the two Hemispheres.

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirtythree Degrees, of and for the State of New York," has, since the last Stated Session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of the 7th of April, 1851, with two counterfeited stamps, and the following names appended thereto, to wit:—HENRY C. ATWOOD, JNO. W. TIMSON, JNO. W. SIMONS, EDMUND B. HAYES,* DANIEL SICKLES,† GEORGE E. MARSHALL, THOMAS HYATT, A. COLO VELONI, and DAVID COCHRANE—all of which was also re-published in the "American Keystone" of the 22d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well-known and well-established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous Imposture and Conspiracy against our most Illustrious Order in general, and this Supreme Grand Council in particular.

And Whereas, said Conspiracy and Imposture have been further developed in a second publication in the New York Herald of the 20th inst., and in the New York Express of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a new champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his Grand Master of Ceremonies, and WILLIAM H. ELLIS, WILLIAM H. JONES, of New Haven, Conn., JOHN S. DARCY, of Newark, N. J., and ROBERT B. FOLGER and JOHN W. SIMONS, of New York. Said pretended body is declared to be formed "under an American organization," being an amalgamation of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a HYBRID arrangement, tending to the wholesale breaking up of every ancient Masonic landmark, and totally at war with all constitutional Masonic law, as well as common sense.

Now, therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals have usurped the right to degrees into which they have never been lawfully initiated; that they have been and are practising a gross and palpable Imposition on the Masonic fraternity of the United States, in shamelessly assuming to confer degrees and exercise powers with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators and disturbers of the peace, harmony and good government of the Ma-

*Grand Commander of the Council, so-called.

†Grand Secretary of the same.

sonic Order; and, as such, should receive the condemnation of all "good and true" Masons.

Resolved, That our Masonic Brethren throughout the United States and the world, be, and they are hereby cautioned against the aforementioned individuals, as *Impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety and pecuniary profit.

Ordered, That all intercourse with them, on the part of Brethren acknowledging the authority of this Northern Supreme Grand Council, of the thirtythird and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic law.

DEUS MEOMQUE'JUS.

J. J. J. GOURGAS,

M. P. Sov. Gr. Commander 33d ad viatam.

EDWARD A. RAYMOND,
Ills. Treasurer General of the H. E.

KILLIAN H. VAN RENSSLAER,
Ills. G. Master of Ceremonies.

JOHN CHRISTIE,
Ills. Captain of the L. G.

CHARLES W. MOORE,
Ills. Secretary General of the H. E.

ARCHIBALD BULL,
Sov. Gr. Inspector General 33d.

FRANCOIS TURNER,
Sov. Gr. Inspector General 33d.

GILES F. YATES,

Mo. Ill. Insp. Lieut. Gr. Commander 33d.

THE ATWOOD-HAYS COUNCIL.

THE first Supreme Council of the 33° A. and A. Rite was established at Charleston, S. C., May 31st, 1801. By the secret statutes of the Order, which provides for two Supreme Councils in America, the second one was established at New York, Aug. 5th 1813, (a Consistory of S. P. R. S. 32d degree having been organized in Aug. 1806) by the body at Charleston. The first assumed the title of the Supreme Council for the Southern Jurisdiction of the U. S. The latter, that of the Supreme Council for the Northern Jurisdiction of the United States.

The territory of the latter thus lawfully acquired, was invaded in October 1807, by Joseph Cerneau, who then formed a Consistory. In 1815, he proclaimed a Council established, which was designated as the "Supreme Council for the United States, their Territories and Dependencies." After undergoing various vicissitudes, it was finally, and by mutual consent, *dissolved* in 1846.

In 1832, one of its Subordinate Chapters of Rose Croix, revolted. Among its members was the late H. C. Atwood. It never was in communion with its founder again; or afterwards acknowledged by it.

In 1837, Atwood and others were expelled by the Grand Lodge of New York. Among those who tried him and his associates, were several members of the Cerneau Council, then officers of the Grand Lodge, and of the G. Steward's Lodge.

Atwood, and his associates were not restored until Dec. 27th, 1851, and during the whole of that period his and their Masonic Acts were unlawful.

On the 7th of April, 1851, he proclaimed the establishment of a "Supreme

Grand Council of the 33 degrees of and for the State of New York." This contemptible effort failed, and on the 20th June, 1851, it was reorganized, with Jeremy L. Cross as its head, under the title (unheard of previously) of the "Supreme G. Council for the Northern Hemisphere:" where that was, we never discovered in any geographical work. This Association was denounced by both the Southern and Northern Supreme Councils, as an imposture and fraud, and Cross, who claimed to have derived his authority from the Supreme Council for the Southern Jurisdiction, was by that body published as an impostor. It existed until July, 1852, when it was again reorganized by one Foulhouse, (afterwards expelled by the G. Orient of France Feb. 4th, 1859,) with H. C. Atwood, as its Chief again.

In 1853 Atwood was expelled once more by the G. Lodge, and he and others outlawed with him, again revived the old spurious St. Johns' Grand Lodge. In June, 1859, E. B. Hays, and others, his associates in this bogus body, were restored as symbolic Masons, having dissolved the Spurious St. Johns' G. Lodge. Two months previously, these men, H. C. Atwood, E. B. Hays, Geo. L. Osborne, and Chas. W. Atwood proclaimed themselves to be "The Supreme Council of Ill. S. G. I. G. of the Ancient and Scottish Rite of Freemasonry, in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Masonic Jurisdiction of the Western Hemisphere, where no Supreme G. Council is established."

In Sept. 1860, H. C. Atwood (still under expulsion) died, and E. B. Hays proclaimed himself his successor and Sov. G. Commander of this body.

In 1861, a reorganization again took place. It then claimed to be the succession of the *old dissolved and never revived Cerneau Council*, and assumed the style of the "Supreme Council 33d Ancient and Accepted Scottish Rite for the *United States of America*, its Territories and Dependencies."

In March 1863, it received into its embrace the Brethren expelled by the Northern Supreme Council in May 1862, thus making itself a Masonic Botany Bay, and preserves, we believe, the title it last assumed.

Thus within ten years this organization has had no less than four different appellations; each one offensive to genuine Scottish Masonry. How long they will be enabled to preserve the present one, time will determine; but we should not be surprised, when they assume another name, if they claim rule over the whole of the universe, including the Northern Hemisphere, its Territories and Dependencies! and rival in fame the "Scald Miserables" of old.—*N. Y. Sat. Cour.*

FREEMASONRY IN THE LEVANT.

From the travels of Alexander Drummond, Esq., Consul at Aleppo, written at Smyrna, in the year 1745. Passing a bookseller's shop I observed an old volume of the *Imperial Magazine*, 1730, open at an engraved plate of the sword of Gustavus Adolphus, as presented to the Grand Lodge of England, in 1730, by the Duke of Norfolk. Here are one or two scraps, worthy of preservation in "Masonic Notes and Queries."

"At this carnival season, they have an assembly here, to which Mr. Consul Crawley did me the honor to introduce me; and, as I had formed a Lodge of Free-

masons in the place, the ladies had conceived a strange notion of my character ; for I had been represented to them by some priest, as a conjuror of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity ; and when I entered the room they surveyed me with truly female attention. After they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance that one of the number was hardy enough to desire me to dance with her ; and as she escaped without danger, I was afterwards challenged by a pretty little blooming creature with whom I walked seven minuets during the course of the evening.

"As I have mentioned the Lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy Brethren in this place, and of forming the only Lodge that is in the Levant.

"For ages past, a savage race,
O'er spread these Asian plains,
All nature wore a gloomy face,
And pensive moved the swains.

"And now Britannia's gen'rous sons,
A glorious Lodge have raised,
Near the fame'd banks where Meles runs,
And Homer's cattle graz'd.

"The bri'ry wilds to groves are changed
With orange trees around,
And fragrant lemons fairly rang'd
O'ershade the blissful ground.

"Approving Phœbus shines more bright,
The flowers appear more gay ;
New objects rise to please the sight
With each revolving day.

"While safe within the sacred walls,
Where heavenly friendship reigns,
The jovial Masons hear the calls
Of all the needy swains.

"Their gen'rous aid, with cheerful soul,
They grant to those who sue ;
And while the sparkling glasses roll,
Their smiling joys renew."

Obituary.

BROTHER SIMON T. DRAKE.

Resolutions adopted by Rising Star Lodge, Stoughton, Mass. April 2, 1936 :
Whereas, it hath pleased Divine Providence sorely to bereave Rising Star Lodge, in the death of one of its most esteemed and dearly beloved members, Brother SIMON P. DRAKE, therefore

Resolved, That while we recognize all that God doeth among us, as ever wise and good, and bow with profound submission to his holy providence, we realize most deeply, in the death of Br. Drake, the loss of a long tried, most faithful friend and companion ; one who has long been a chief pillar of Masonry in this community ; who embracing it in its early and unpopular days, stood firmly by it in times of adversity, and continued, even unto the hour when death took him from our midst, to

give to the institution he so much loved, his labor and his means, and above all, the support of a most upright and worthy character.

Resolved, That we shall cherish in sacred recollection the virtues of our departed Brother, long keeping in mind the obligations we all owe him, in the distinguished services he has rendered us, as he has led us, step by step in the knowledge of the mystic rites of our Order, and instructed us in its great principles; and as henceforth we look upon the seat he has so long and honorably filled, sad indeed will be our hearts, for that we shall see his face and hear his voice no more.

Resolved, That we most deeply sympathize with the widow of our departed Brother, in her very great affliction, which leaves her the last surviving member of the beloved household, assuring her, that in her loneliness, our remembrance of her shall not fail; praying that she will find rest in the Divine Comforter, and be supported by His sanctifying grace in this and all her trials.

JAMES SWAN, }
 J. W. DENNIS, } *Committee.*
 ENOS TALBOT, }

Stoughton, April 2, 1863.

BROTHER GERSHOM WHITTEMORE.

The following preamble and resolutions, in reference to the death of Br. GERSHOM WHITTEMORE, were adopted by Hiram Lodge, West Cambridge, Mass., March 5, 1863:—

It has fallen to us as Members of Hiram Lodge, at brief intervals during the last few months, to render the final Masonic rites and honors to Brethren who have laid down their lives in the service of their Country, and we are now reminded by a sudden event, that into the abode the most peaceful and remote from danger, the Angel of death may enter. Our beloved friend and Brother, Past Master Gershom Whittemore, Tyler of Hiram Lodge, having been called to his eternal rest, we, his Brethren, bowing humbly to the will of a beneficent Providence, do sincerely and deeply deplore the unwarned and unexpected decease of our associate. That our testimony of respect and affection may assume a definite expression, we have therefore

Resolved, That we can dwell upon the character of our late Brother in his Masonic relations, with unmixed pleasure and gratitude. His Masonic life covering the entire term of his manhood, from the beginning to the end, passed within our own Lodge; his devotion to the Institution through good and evil report; his dignified occupancy of the highest office; his unobtrusive and faithful discharge of an humbler duty; his affectionate interest in his Brethren; his gentleness of manner and kindness of speech, always influencing to harmony and peace, will never leave the memories of those who can appreciate the qualities which make an upright, honest, faithful and devoted Mason.

Resolved, That we who have known our Brother in the common walks of life, have ever found him to be a man of genuine simplicity of character; unassuming in demeanor; truthful; unselfish; incapable of even a thought of injustice toward another. That his amiability was made constant by a life filled with generous impulses and kind acts, and was never disturbed by trial, nor changed by misfortune.

Resolved, That we tender our sincere and Brotherly sympathy to the widow and children of our deceased Brother, and would assure them of our abiding interest in their welfare.

MASONIC CHIT CHAT.

RITE OF MEMPHIS. This rite was established at Paris in 1839, by J. A. Marconis and E. N. Mouttet. It was composed of ninety-one degrees, and was a modification of the rite of Misraim. Its existence has been ephemeral, but it is now extinct.—*Mackey*. We understand it has recently been revived in New York, from whence a branch has been transferred to this city. It is estimated that there are about *fifteen hundred degrees*, (so called,) which at various times, have been cultivated on the continent of Europe, under the much abused name of *Masonry*!

WARREN ARMY LODGE, No. 10. Under the dispensation granted by W. D. Cooledge, Esq., late M. W. Grand Master of the Grand Lodge of Massachusetts, the Warren Army Lodge, No. 10, has been organized as follows:—

W. Master, Lt. Col. Luther Stephenson, Jr., 32d Mass.; Sen. Warden, Capt. B. F. Messervey, 18th Mass.; Jun. Warden, Asst. Surg. Isaac H. Stearns, 22d Mass.; Secretary, Lt. Josiah F. Hoyt, 32d Mass.; Treasurer, Surg. Marshall E. Simmons, 22d Mass.; Sen. Deacon, Asst. Surg. W. L. Faxon, 32d Mass.; Jun. Dea., Maj. Mason W. Burt, 22d Mass.; Sen. Steward, Lt. Lucius H. Warren, 32d Mass.; J. Steward, Capt. James D. Orne, 18th Mass.; Tyler, Private A. Langley, 32d Mass.

This Lodge is now a working one in the army of the Potomac. It is intended for the benefit of the Brethren (or those who may wish to become Masons) among the Massachusetts troops in Gen. Griffin's Division, 5th Army Corps, namely, the 9th 19th, 22d, and 32d Massachusetts Regiments. One of the Charlestown Companies, (Co. I,) belongs to the 32d, and we gladly welcome the new Lodge with its honored name.

LODGES IN BRAZIL. There are sixtyfive blue Lodges in the Empire of Brazil, and they are all represented to be in a flourishing condition. Their only enemy is the Church of Rome, whose influence is not of sufficient weight to seriously affect the prosperity of the Lodges. One half of them are in Rio de Janeiro.

PERSONALITIES. We never indulge in personalities, but from unavoidable necessity; nor allow our correspondents to do so, except for the same reason; but when the Ass is dressed up in the Lion's skin, and put forward by his keepers for purposes of deception, we shall not be deterred from exposing him, by any fear of being charged with indulging in "personalities."

☞ We are requested by R. W. Brother A. O'Sullivan, Grand Secretary, to say that his office has been removed from Springfield to St. Louis, and that communications for him personally, or as Grand Secretary of the G. Lodge of Missouri, should be addressed to him at the latter city.

AGENTS IN CALIFORNIA. Br. H. B. Congdon, 32 Montgomery Block, San Francisco, is an authorized agent for this Magazine, and Bro. Richard Dale, of Sacramento, is agent for the Magazine and Treatise-Board, at that place, and neighboring towns.

☞ Officers of Baltimore Commandery, Baltimore, Md., for 1863:—

James Sterrit, E. Commander; M. Miller, Generalissimo; J. W. Adams, Capt. Gen.; Geo. R. Coffroth, Prelate; C. H. Mann, Senior Warden; John M. Miller, Junior Warden; J. Berger, Treasurer; H. Levely, Recorder; G. R. Price, St. Bearer; H. Herdtwalcker, Sword Bearer; W. H. Emerick, Warder.

☞ A Grand Lodge of Perfection was established at Trenton, N. J. on the 21st ult. by Dispensation from Ill. Bro. K. H. Van Rensselaer, G. C. Northern Jurisdiction.

EXPULSION. *Silas Piper* was expelled from Masonry by Thomas Lodge, at Palmër, and the expulsion was confirmed by the Grand Lodge of this State in December last.

RESURRECTION. A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner by a symbolic ceremony of great impressiveness, the same sublime truths are made to constitute the end and object of Freemasonry in the third degree, or as it has been called by Hutchinson, "the Master's Order."

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

JUNE 1, 1863.

No. 8.

THE DUTIES OF THE HOUR.

EVERY reader of the Masonic Monthly is well aware how carefully and constantly we abstain from discussing political subjects, unless impelled to do so on broad, patriotic, and legitimate grounds, by what seems to us an imperative call of duty. As we look abroad over the field of public affairs at the present moment, such a call echoes, in clear and commanding tones, through our ears; and we hesitate not to obey the summons. While, on the one hand, the political horizon of our beloved country is somewhat brighter and more promising than it was when we last wrote on the subject of the UNION, yet, on the other, there are still many heavy storm-clouds hanging over and around us, while another, less observed, and indeed "small as a man's hand," *but pregnant with danger and disaster*, is gradually rising above the edge of the horizon.

We have, in no measured terms, denounced the unholy rebellion that has come as a curse upon this hitherto fair and free and happy land, although we have also been ever careful to dwell upon the Masonic duty of charity and mercy in the midst of the horrors of war; and we have, in more than one article, endeavored to show how applicable and how powerful the agency of Masonry may and *ought* to become, in healing the wounds of this most mournful internecine strife; and in bringing back peace, reconciliation, and union to our now distracted and war-torn land. As we have, in strict consistency with the highest and truest Masonic teaching, sought to unite and inspire our Brethren in the holy cause of loyalty to Country and to Constitution, as against this wicked Rebel-

lion, so would we now, on precisely the same grounds and with the same feelings, bid them watch carefully and guard strictly, against the storm indicated by that "little cloud," which is steadily rising and rapidly advancing to join those other "nimbi," that still hang suspended and ready to burst over our heads.

As the weak point of a free, popular government, in times of foreign or domestic war, is its *deficiency of executive strength*—of *concentration and oneness of power*—so, the *great danger* brought by such seasons of trial upon the cause of popular freedom, arises from the natural desire felt by all, even the best and most patriotic men, to *remedy or supply this deficiency, at all costs*. Hence it has often happened that the very desire of upholding and sustaining the National Cause has become the means of overthrowing it, or, more correctly, of overthrowing that of the National Liberty. In their dread of the triumph of rebels and traitors, even the most purely patriotic of men have been blindly led to surrender the safeguards of their freedom, and thus, while seeking to sustain the Constitution against one foe, to expose it unarmed and defenceless to the assaults of another, no less determined and deadly. History abounds with illustrations of the truth of these remarks. It is about twenty-six hundred years ago since the Medes, as we learn from Herodotus, wearied with the anarchy and disorder resulting from the rivalries and jealousies of their leading men, changed the form of their government to a monarchy, and elected as their King Dejoces, who had indeed, by his great executive and administrative abilities, by his impartiality as a judge, and the integrity of his character as a man, proved his worthiness and fitness for the position;—nor, during his lifetime, had the people cause to repent their choice. But ere long men of a different stamp ascended the throne as his successors, and the power of the Median monarchs became one of the most absolute and arbitrary in the world, while the liberties of the people were simply crushed into nothingness.

In less than two centuries after this affair of the Median Dejoces, in free, republican Athens—in that land whose name, associated as it is with so many grand, heroic, refined and classic memories, and which is more especially fraught with spirit-stirring thoughts to every true American heart, that, throbbing with the pulse of freedom, feels, beyond all others, the force of those noble lines of Byron—

"Where'er we tread, tis haunted, holy ground :
 No earth of thine is lost in vulgar mould,
 But one vast realm of wonder spreads around,
 And all the Muses' tales seem truly told,
 Till the sense aches with gazing to behold

The scenes our earliest dreams have dwelt upon—
 Each hill and dale, each deepening glen and wold
 Defies the power, which crushed thy temple gone :
 Age shakes Athena's tower, but spares gray Marathon !

The sun, the soil, but not the slave, the same ;
 Unchanged in all except its foreign lord,—
 Preserve alike its bounds and boundless fame—
 The battle-field, where Persia's victim horde
 First bowed beneath the brunt of Hellas' sword,
 As on the morn, to distant glory dear,
 When Marathon became a magic word ;
 Which uttered, to the hearer's eye appear
 The camp, the host, the fight, the conqueror's career !

The flying Mede, his shaftless, broken bow—
 The fiery Greek, his red pursuing spear :
 Mountains above, earth's, ocean's plain below :
 Death in the front, Destruction in the rear :
 Such was the scene—What now remaineth here ?
 What sacred trophy marks the hallowed ground,
 Recording Freedom's smile and Asia's tear ?
 The rifled urn, the violated mound,
 The dust, thy courser's hoof, rude stranger ! spurns around.

Yet to the remnants of thy splendor past
 Shall pilgrims pensive, but unwearied, throng :
 Long shall the voyager, with th' Ionian blast
 Hail the bright clime of battle and of song !
 Long shall thine annals and immortal tongue
 Fill with thy fame the youth of many a shore ;
 Boast of the aged ! Lesson of the young !
 While sages venerate and bards adore,
 As Pallas and the Muse unveil their awful lore."

In this classic land of liberty and learning, of philosophy, art, science and song—a land that was to the old world of southern Europe and Asia, what America has been now for nearly a century, on yet a grander scale, to all the peoples of the earth, the metropolis of freedom and great representative of progress and civilization—the suicidal hands of her own misguided; though well-meaning citizens, became the means of overthrowing the fair fabric of Constitutional liberty, and of enthroning a despotic Pisis-tratus above the ruins of the People's power. Passing over many another historic lesson of the same tendency, we have but to look to the history of our own forefathers' land, at the period of the great struggle against the encroaching tyranny of the Stuarts, and to observe how even such true and staunch patriots as Pym, and Hampden, and Hutchinson and Vane, *cum multis aliis*, unconsciously combined, while endeavoring to give

greater and more concentrated force to the military power of the PEOPLE, eventually to place that People and the whole cause of Constitutional Liberty in helpless slavery beneath the iron heel of a military dictator! And again, coming down to a yet later period, and another land, we behold a like lesson and scene enacted in the Revolution of France. The Girondists and other champions of the popular cause, looking only to the present and pressing necessity of strengthening the executive power, and blinded to the ultimate consequences of their measures, went on, step by step, undermining the safeguards of legal and constitutional liberty, and adding force and concentration to the military arm, until, instead of the bright dream of Popular Self-Government which had been so constantly present to their admiring imagination, there arose before their view, or rather before that of their successors, after the guillotine had drunk *their* blood, the stern and terrible reality of a MILITARY DESPOTISM, embodied in the first NAPOLEON. And, once again, even in our own day, we have beheld the same drama re-performed on the same stage, and France once more handed over, bound hand and foot, and voice and pen, to the arbitrary and absolute dominion of a ruler, who now, no longer content with crushing liberty in his own country, is attempting to bring beneath his grasping military sway, one of the free peoples of the American Continent!

In all these instances, and in many others, that could readily be adduced, it requires no lengthy argument to show that the overthrow of liberty has mainly resulted from a forgetfulness and neglect of liberty's constitutional safeguards. The patriots, who, in each instance, became, however unintentionally, *participes criminis*, or accomplices in the dark crime of subjecting their countrymen to despotic power, lost sight of that maxim, which is as true in politics as in all other matters—"Ce n'est pas que le premier pas qui coûte"—"The first step is the most essential one,"—and this once taken, the others, especially on any downward course, rapidly become easier and more fatal;—until at length, in another form, though not altogether by unlike means, the words of Livy in reference to the downfall of the Roman Republic, became applicable to their country—*"Labente deinde paulatim disciplinâ, velut dissidentes primo mores sequatur animo: deinde ut magis magisque lapei sint: tum ire cæperint præcipites: donac ad hæc tempora, quibus nec vitia nostra, nec remedia pati possumus, perventum est."* Which we may fairly *paraphrase* thus: "Then as regard for the law and constitution was gradually lost sight of, how the people began to follow in spirit this moral decay: afterwards how they fell more and more rapidly; then to rush down headlong, until we have arrived at these times of ours, in which we are no longer able to endure our vicious follies, nor the remedies required to cure them."

Our voice was one of the first and loudest, even at the risk of giving offence to some of our Brethren by appearing to transgress the proper limits of a Masonic Journal, to inculcate the duty of standing firmly and unflinchingly by the Flag of the Union, assailed by its rebel children, and in demonstrating that loyalty to country and constitution was an essential part of the duty of every true Mason. And now, influenced by exactly the same motives, inspired by the same desire of maintaining inviolate the glorious gift of Freedom handed down to us by Washington and the other Fathers of American Freedom, we would urge our Brethren, one and all, as true patriots and true Masons, while not relaxing one iota in their efforts to maintain the Union cause against armed foes in the field, to be no less vigilant and determined in guarding it against dangers from within, similar to those which wrought the overthrow of liberty in so many countries of ancient and modern times. Let us, one and all, sinking or rather spurning, all weakening and distracting divisions of party politics, continue to render in every possible way, by money, voice, pen and blood, support to our constitutionally-elected government in its arduous struggle against armed rebellion: but *let us also see to it*, as we value those blessings of freedom and self-government, from which we have ourselves derived so much of prosperity and happiness, and which it is our most solemn duty to hand down unimpaired to our posterity,—*that we do not permit or sanction any deviation from the principles and enactments of our Constitution.* Already, in more than one direction, an inclination has been evinced—and probably from motives no less pure and patriotic than those which enticed the patriots of England and of France to enter upon that downward path, that ended, for a time at least, in utter loss of liberty—to break down the barriers and safeguards of the LAWS and CONSTITUTION. “The first step” is, we repeat, the most fatal, and the most resolutely to be guarded against. The Constitution of America is the Palladium and sacred citadel of all our rights and liberties. Not only its walls and towers, but even its very environs should be watched and guarded with a vigilant and jealous eye. All praise and gratitude are due to the brave soldiers who are daily exposing their lives, and pouring forth their blood, in defence of the glorious banner of the UNION. But sad indeed would that day be for America—sad too for the sacred cause of mankind’s liberty, which is indissolubly bound up with *ours*—when the military power should, under any pretext whatever, be given prominence and precedency over the authority of the LAW and the CIVIL CONSTITUTION! Let us never be led away by any specious plea of expediency, or even by any apparent pressure of necessity, to deviate *by one step* from the straightforward and safe constitutional path marked out

for us by the wisdom of the Fathers of our independence. Rather let us constantly and closely cherish the memory of those great and good men, and resolve, whatever may betide, to hand down, undimmed in purity and undiminished in intensity, the bright heir-loom of CONSTITUTIONAL, LAW-GOVERNED FREEDOM, won for us by them, as a MORE than Princely—as a PEOPLE'S HERITAGE to our children's children !

ANNUAL MEETING SUPREME COUNCIL 33°.

THE Annual Meeting of the Supreme Grand Council, Northern Jurisdiction, U. S. A., was opened on Wednesday the 20th ult. and continued in session until Saturday noon. There was a large attendance of Sov. Grand Ins. General 33d, and the Sov. Grand Consistory was very fully attended. Representatives from all the Northern States except Vermont, were present, and an immense number of Sub. P. R. S., as interested spectators.

The following Sovereign Grand Inspectors General were present :—

Major K. H. Van Rensselaer, Ohio, M. P. Grand Commander.
 Hon. Josiah H. Drummond, Maine, P. Lieut. Grand Commander.
 Winslow Lewis, M. D., Grand Sec. Gen. H. E.
 Rev. Albert Case, Asst. Grand Sec. Gen. H. E.
 William Parkman, Grand Treas. Gen. H. E.
 Charles R. Starkweather, Ill. Grand Minister of State.
 Hon. Newell A. Thompson, as Grand Master of Ceremonies.
 Hon. Benjamin Dean, Grand Captain of the Guard.
 William S. Gardner, as Grand Marshal.
 Charles W. Moore, Grand Standard Bearer.

DEPUTIES.

Ill. Gen. A. B. Thompson, Deputy for Maine.
 Ill. Wm. S. Gardner, Deputy for Massachusetts.
 Ill. Rev. D. B. Tracy, Deputy for Michigan.

Ammi B. Young, Washington, D. C. Sovereign Grand Inspector General 33d.
 Hon. Newell A. Thompson, Boston, " " " " "
 Nath'l. B. Shurtleff, M. D., " " " " "
 John McClellan, " " " " "
 William P. Preble, Portland, Me., " " " " "
 Edward P. Burnham, Saco, Me., " " " " "
 Major Gen. Wm. Sutton, Salem, Mass., " " " " "
 Joel Spalding, M. D., Lowell, Mass., " " " " "
 Joseph D. Evans, New York, " " " " "
 Andres Cassard, " " " " "
 Fitzgerald Tisdall, " " " " "
 Heman Ely, Ohio, " " " " "
 Theodore Ross, Ohio, " " " " "

On the third day of the session the following named Sub. Princes of the R. S.

32d were elected, and elevated to the degree of Sov. G. Ins. General 33d, the highest degree known in Masonry, viz :—

Hon. Marshall P. Wilder, of Boston.

Charles C. Dame, Deputy G. Master, of G. Lodge of Mass., of Newburyport.

Wendell T. Davis, of Greenfield.

C. Levi Woodbury, of Boston.

Hon. Chas. B. Hall, of Boston.

Hon. and Rev. Robert B. Hall, of Plymouth.

J. T. Spaulding, M. D. of Lowell.

S. K. Hutchinson, of Lowell.

Charles L. Church, of New York.

Joseph W. Hough, of New Jersey.

Moses Dodge, of Maine.

Rev. F. A. Beades, of Michigan.

Rev. J. M. Arnold, of Michigan.

F. Darrow, P. G. M. of Michigan.

R. W. Landon, of Michigan.

On Wednesday, the Supreme Council was opened in ample form, with the high honors of the grade. Major Killian H. Van Rensselaer, M. P. Sov. Grand Com. presiding.

After prayer by the Ill. E. B. Tracy, of Michigan, the unfinished business of the last Annual Session was disposed of.

Letters were read from some of the abgent Sov. Grand Ins. General.

The M. P. Sov. Grand Commander reported that Ill. Br. Hon. Wm. B. Hubbard, of Ohio, was unable, from sickness and a severe affection of the eyes, whereby he has lost the sight of one, was unable to be present with the Council at this Annual Convocation, but requested the Sov. G. Commander to tender, in his name and behalf, to the Supreme Council, the assurance of his continued good feeling and fraternal regards. He is now, and has been, with this Supreme Grand Council, and with the true legitimate Ins. General of the 33d of the Northern Jurisdiction, and will aid them and this Supreme Council in all their efforts to sustain their rights in the jurisdiction.

A letter was received and read from the Ill. Ins. Gen. E. T. Carson, of Cincinnati, Ohio, Deputy for Ohio and Indiana, accompanied by returns and dues of the bodies in Cincinnati. In consequence of his engagements in the government service, he was unable to attend. He sent his fraternal greeting to all our illustrious Brethren of the Council, and hoped the meeting would be a pleasant and profitable one.

A letter was received from Ill. John Christie, Deputy for New Hampshire, with returns and dues of the Portsmouth bodies. He intended to be present before the close of the session.

The M. P. Grand Commander informed the Council that on his way to Boston he visited the M. P. Past G. Com. J. J. J. Gourgas, and that the venerable Ins. General, who was a member at the organization of the Sup. Council, and had presided over it for many years, still retained his love for it, and cherished

the fond hope that it would continue to prosper, as it was the only legitimate Supreme Council 33d in the Northern Jurisdiction U. S. A.

The several Deputies present made satisfactory reports, which will appear in the minutes of the proceedings.

Ins. Gen. Joseph D. Evans and Fitzgerald Tisdall, of New York city, were unanimously elected active members of this Council for that State, and Deputy Enoch T. Carson was elected an active member for the State of Ohio.

On Thursday morning, May 21st the M. P. Andres Cassard, Rep. of the Supreme Councils of Cuba, New Grenada and Venezuela, was received in his official capacity, and took his seat at the right of the M. P. Grand Commander in the East.

A Committee, consisting of Ill. N. A. Thompson, G. Sec. Gen. Winslow Lewis, and Dep. William S. Gardner, was appointed to report at the next Annual Meeting, on the Ritual of the Sublime and Ineffable degrees.

A Committee on applications for Charters was appointed, consisting of William S. Gardner, Fitzgerald Tisdall, and C. R. Starkweather, and all petitions for Charters were referred.

On Friday, Ill. G. Sec. Lewis paid a very flattering tribute to Ill. Bro. William B. Hubbard, and presented complimentary Resolves, which were adopted.

The election of officers was proceeded with, and the following was the result:—

- Ill. and Hon. Josiah H. Drummond, of Maine, P. Lient. G. Com.
- Ill. Winslow Lewis, M. D., (P. G. M.,) Boston, G. Sec. Gen. H. E.
- Ill. William Parkman, (G. M.,) Boston, G. Treas. Gen. H. E.
- Ill. John Christie, (P. G. M.,) New Hampshire, G. Master of Ceremonies.
- Ill. and Hon. Benj. Dean, (D. D. G. M.,) Boston, G. Capt. of Guard.
- Ill. and Hon. Archibald Bull, New York, G. Marshal.
- Ill. Chas. W. Moore, Boston, G. Standard Bearer.

Ill. Brothers Gardner, Moore, and Shurtleff were appointed a Committee on Printing.

Ill. Bro. Fitzgerald Tisdall was elected Deputy for New York.

The M. P. G. Com. was requested to appoint at each session of the Council a Chaplain.

The Chair announced the appointment of Rev. D. B. Tracy, of Michigan, as Chaplain for the present session.

The Committee on Mileage, through its Chairman, Gen. A. B. Thompson, of Me., made its report, which was adopted.

Several amendments to the Constitution were offered, and referred to a Committee on that subject.

The proceedings of an extra session of the Council in August last, were approved and confirmed.

The subject matters of the Michigan affairs was referred to the Committee on Finance, with full powers.

The G. Sec. Gen. was requested to prepare an index of the papers, books, documents, &c. of the Council, previous to the next Annual Meeting, and to obtain a suitable and safe place for them.

Ill. Bro. N. A. Thompson, Chairman of the Committee of Finance, made a report, which was adopted.

The record of the proceedings of the Sov. G. Consistory was read and approved.

No further business appearing, the Supreme Council proceeded to close.

The duties having been performed by the different officers, and thanksgivings and prayer offered by Ill. Bro. Allen Mease, the M. P. Sov. G. Commander declared the Supreme Council for the Northern Jurisdiction U. S. A., closed, to meet in Annual Convocation on the 3d Wednesday in May, 1864.

CONSISTORY.

The Sov. Grand Consistory, appendant to the Supreme Council, convened in Annual Session at the Grand East, Freemasons' Hall, Boston, on Wednesday, May 20th, and was opened in ample form at 12 o'clock, M., the hour prescribed by the Constitution.

The Ill. and Rev. C. H. Titus invoked the Divine blessing. There were present the following officers:—

Gen. A. B. Thompson, President, G. Commander.

Joseph D. Evans, 1st Lieut. G. Commander.

Heman Ely, as 2d Lieut. G. Commander.

Hon. Benj. Dean, as G. Minister of State.

Col. Newell A. Thompson, G. Chancellor.

Rev. C. H. Titus, as G. Master of Ceremonies.

Wm. S. Gardner, G. Capt. of the Guards.

Fitzgerald Tisdall, G. Hospitaller.

Wm. Parkman, *ex-officio*, G. Treasurer Gen.

Winslow Lewis, M. D., *ex-officio*, G. Keeper of Seals and Archives.

Rev. Albert Case, *ex-officio*, Asst. G. Keeper of Seals and Archives.

And Representatives of the following subordinate bodies:—

GRAND LODGES OF PERFECTION.

Yates, Portland, Me.—Ineffable, Portsmouth, N. H.—Winslow Lewis, Manchester, N. H.—Lowell, Lowell, Mass.—Boston, Boston, Mass.—Worcester, Worcester, Mass.—Salem, Salem, Mass.—Charles W. Moore, New Bedford, Mass.—Van Rensselaer, Newport, R. I.—King Solomon's, Providence, R. I.—Stonington, Stonington, Conn.—New York, New York city—Mercer, Trenton, N. J.—Philadelphia, Philadelphia, Penn.—Gourgas, Pittsburg, Penn.—Giblum, Cincinnati, Ohio—Eliadah, Cleveland, Ohio—Adoniram, Columbus, Ohio—Cambridge, Cambridge, Ohio—Carson, Detroit, Michigan—Van Rensselaer, Chicago, Illinois.

COUNCILS OF PRINCES OF JERUSALEM.

Portland, Portland, Me.—Portsmouth, Portsmouth, N. H.—Lowell, Lowell, Mass.—Boston, Boston, Mass.—Rhode Island, Newport, R. Island—Providence, Providence, R. I.—New York, New York city—Pittsburgh, Pittsburg, Penn.—De Joinville, Philadelphia, Penn.—Dalcho, Cincinnati, Ohio—Buhurim, Cleveland, Ohio—Cambridge, Cambridge, Ohio—Columbus, Columbus, Ohio—Illinois, Chicago, Ill.—Carson, Detroit, Michigan.

CHAPTERS OF ROSE CROIX.

Dunlap, Portland, Me.—Mount Calvary, Lowell, Ma.—Boston, Boston, Ma.—Rhode Island, Newport, R. I.—Providence, Providence, R. I.—Zeal and Constancy, N. York city—Kilwinning, Philadelphia, Penn.—Pittsburgh, Pittsburgh, Penn.—Cincinnati, Ohio—Ariel, Cleveland, Ohio—Gourgaa, Chicago, Illinois—Mount Olivet, Detroit, Michigan.

GRAND CONSISTORIES OF S. P. R. S.

Maine, Portland, Me.—Massachusetts, Lowell, Mass.—Boston, Boston, Ma.—Cosmopolitan, New York city—Philadelphia, Philadelphia, Penn.—Pittsburgh, Pittsburgh, Penn.—Ohio, Cincinnati, Ohio—Occidental, Chicago, Ill.—Michigan, Detroit, Michigan—Rhode Island, Newport, R. I.—Providence, Providence, R. I.

There were also in attendance hundreds of S. P. R. S. 32d; all more or less interested in the business of the subordinate bodies assembled.

The several Standing Committees were appointed.

A letter was received from Ill. Br. Gould, explaining his absence, and after the transaction of various other business the Consistory was called off unil 3, P. M., at which hour it resumed labor.

The following S. P. R. S. were elected officers for the current year:—

Joseph D. Evans, (P. G. M.) New York city, President, Grand Commander.

Rev. D. B. Tracy, Detroit, Michigan, 1st Lieut. G. Commander.

Joseph H. Hough, New Jersey, 2d Lieut. G. Commander.

Hon. N. A. Thompson, Boston, G. Minister of State.

E. J. Carson, Cincinnati, G. Chancellor.

S. K. Hutchinson, Lowell, G. Master of Ceremonies.

Herman Ely, Ohio, G. Expert Introducer.

R. H. Foss, Chicago, G. Standard Bearer.

Moses Dodge, Portland, G. Capt. Guards.

R. A. Dennison, Rhode Island, G. Hospitaller.

Eben F. Gay, Boston, G. Steward and Sentinel.

The Ill. President, Grand Com., Gen. A. B. Thompson, made a brief grateful address, and the Ill. P. Lieut. G. Com. of the Council, Josiah H. Drummond, installed the newly elected President, G. Commander.

On taking the Chair, the Ill. Joseph D. Evans, President, G. Com. addressed the Sov. G. Consistory; after which he installed the officers elect.

Ill. W. S. Gardner, from the Committee on Rules and By-Laws, reported progress, and asked for further time. The Committee consists of Ill. Bros. William S. Gardner, and N. A. Thompson, of Mass., and F. Tisdall, of New York. It was, on motion, voted that the Committee report at the next Annual Session.

A Committee was appointed to procure Regalia for the officers of the Sov. G. Consistory. It consists of Ill. Bros. C. W. Moore, W. S. Gardner, and W. D. Stratton.

Ill. Br. Tisdall, Rep. of New York Consistory, announced the decease of Ill. William H. Milnor, M. D., of that city, and paid a beautiful tribute to his memory.

Ill. Br. Winslow Lewis, G. Sec. Gen., in a very feeling manner, announced the decease of the late Charles A. Davis, M. D., and Hon. Benj. Dean, that of Ill. Br. Wm. C. Martin, and the several announcements were referred to a Committee, consisting of Ill. Bros. Lewis, Moore and Tisdall.

A Committee, consisting of Ill. Heman Ely, of Ohio, E. P. Burnham, of Me., and Benj. Dean, of Mass., was appointed to notify the Supreme Grand Council that the Sov. Grand Consistory was open, and ready to receive a visit, or communication from that body. Called off till 10 o'clock, Thursday morning, when it resumed labor—the Ill. Joseph D. Evans presiding. The officers in their several stations as on Wednesday.

Ill. Bro. Dean, from the Committee appointed to notify the Council, reported that the Council was in session and ready to visit the Sov. G. Consistory; whereupon the Supreme Grand Council was received in imposing form, and welcomed by President, G. Commander Evans, in the following address:—

Most Puissant Sov. Grand Commander and Ill. Brethren of the S. G. Council—

The pleasing duty devolves upon me, as the representative of the Sovereign G. Consistory, to receive and welcome you to our Sacred Assylum. We greet you, cordially greet you, with a holy kiss of deferential honor and respect. While, in this manner, we express the homage so eminently due so august a body, we, at the same time, desire to evince our unlimited confidence in your beneficence and sound judgment. To your Council we look, and not in vain, for wisdom strength and guidance, and cheerfully yield a hearty obedience to your salutary rules and councils.

The Ill. Princes of the R. S. by whom you are surrounded, are true and loyal subjects of your dominion. They are living evidences of that faithfulness and zeal which characterize the Masons of this old Commonwealth, and a triumph of virtue and truth over envy, revenge and error. You will find, that as they multiply numerically—and really they seem to present themselves in hosts to day—they will increase in virtue, knowledge and in every manly art, as well as in devotion to our noble cause.

Again I desire to express to you the honor we feel in this visitation of the Sup. Grand Council. Into your hands, M. P. Sov. Grand Commander, in whom we all have the utmost confidence and esteem, I temporarily, but cheerfully, resign the emblem of my authority.

M. P. Sov. G. Com. Van Rensselaer replied, briefly, and resumed the Chair—the officers of the Consistory vacated theirs, which were at once filled by the officers of the Council.

In Convention of the two Sublime bodies, the Ill. Winslow Lewis, from the Committee on the decease of Bros. Davis, Milnor and Martin, reported as follows, and the report was adopted:—

In all the social relations of life; whether of individual friendships, of family ties, or the wider, the more extended fraternizations of combined institutions, how death steals among us with inaudible foot, and snatches away the loved ones—the companions of our earthly pilgrimage!

Thus by that fiat which decrees, that dust must return to dust—that this mortal must put on immortality—we are called on to make up our Report on the Necrology of the past year, and to record our last tribute to those who have past, as we humbly trust, to happier skies. And as of those who have thus passed away, we

have no frailties to draw from their dread abode, but those which belong to them in common with every humanity, the solemn duty is cheered with the assurance, that after life's fitful fever, they rest in peace, in the bosom of their Father and their God.

If duties well performed in the varied relations of life; if the virtues of honesty, truth, kindness, and a desire to do all that conscience teaches should be done, have been thus done, then we can safely trust the memories of our past Ill. Brothers Milnor, Davis and Martin to the loving hearts of all who knew them.

Two of these Ill. Brethren were gentlemen of education, and of high social position, fulfilling the requirements of a learned profession. The third was born in a humble walk, but this was dignified by such energy of purpose, such devotions to duty, to honesty, to the fulfillment of all the dictates of an acute conscience, that he rose to the high estimation of being respected and honored as one of the noblest works of God—"an honest man."

An Ill. Brother has given us a memorial of our departed Bro., the late Dr. Milnor. The bodies of the A. and A. Rite, at Lowell, will honor the memory of the Past Presiding officer of their Chapter of Rose Croix, by holding a Lodge of Sorrow. Tributes have been paid in various Masonic organizations, showing the respect and regard of all, to their valued associate, Bro. Wm. C. Martin. Your Committee have only to add their sense of these bereavements, by the passage of the following Resolve:—

Resolved, That death having swept from our body, three of the most respected and loved members of our Order, and that the memories of Ill. Bros. Wm. H. Milnor, Charles A. Davis, and Wm. C. Martin shall be ever preserved in our hearts, to stimulate us by their examples, to the performance of every high and holy duty; so that finally we may reunite with them hereafter in that land where there shall be no parting and the chain of happiness ever unbroken.

The M. P. Grand Commander then delivered his Annual Address, which was, on motion, referred to a Committee, consisting of Ill. Wm. P. Preble, of Maine, Benj. Dean, of Boston, and Heman Ely, of Ohio.

The Supreme Council then retired, and the Sov. G. Consistory called off until 2 o'clock, P. M.

Resumed labor at the hour appointed. A very large number of S. P. R. S. 32d were present.

The President, Grand Commander, announced that it was the intention of the Grand Lodge of Perfection, Council of Princes of Jerusalem, and Chapter of Rose Croix, of Boston, to exemplify the work in their several bodies, and that the Sov. G. Consistory would be called off till Friday morning, at 11 o'clock, but would remain in order and repair to the main Hall, to witness the exemplification of the Work in the several degrees. The call to repair to the Hall of labor was made, and the Consistory moved there in procession.

On Friday morning, May 23, the Sov. G. Consistory was called to labor at 11 o'clock. The President, G. Commander Evans, presiding—the officers in their respective stations.

The minutes of the preceding days were read and approved.

Ill. Nath'l. B. Shurtleff, from the Committee on Returns, presented his Report, which was accepted and ordered on record.

Called off till 5, P. M.

The Consistory was called to labor at 5 o'clock, P. M.

Ill. Br. Dean, from the Committee on the M. P. Grand Commander's Address, presented the following Report, which was adopted, and ordered to be entered on the minutes in full :—

To the Sov. G. Consistory 32°, Northern Jurisdiction U. S. A.—

The Committee to whom was referred the address of the M. P. Sov. G. Commander, have given to it all the attention possible since the departure of their first Chairman, our Ill. Br. Preble, whose business engagements compelled his sudden return to his home in the State of Maine.

The Committee have read and considered the Address with great satisfaction, and though there are subjects in it they might with propriety enlarge upon, there is nothing which really demands legislation that has not already attracted the notice of, and been acted upon, by the Supreme Grand Council, thereby rendering any action of the Grand Council unnecessary.

There is one subject, however, to which we desire briefly to allude.

There is no State in our confederacy, in fact, no country in the world, where Masonry of the York Rite, has met with more signal success than in Massachusetts. Not success in numbers alone, but in the high character of its members, for mental, social and moral worth. The excellent precepts of this Rite have been industriously and fervently taught to willing minds and hearts. Massachusetts is also the chosen seat and the Grand East of the Supreme Grand Council. Yet it seems that this great, this apparently most healthy success has not been without its evils. The large field for labor and influence thus opened, has had its attractions. And some even of our much valued Brethren were tempted, by the ripeness of the harvest and the allurements of the wicked and their own ambition, to invade this chosen land with unauthorized and spurious claims of Masonic Jurisdiction.

They have been stayed by no scruples. The unquestionable legality of our Supreme Grand Council did not stay them. The illegal, circuitous and serpentine channel through which their pretended claims were derived, did not stay them. The long and peaceful occupation of exercised jurisdiction, without interruption, of our Supreme Grand Council, did not stay them. Nor were they appalled by the evil consequences their conduct threatened.

So far from that, they have looked forward to a divided Brotherhood ; to a disruption of all that peaceful and blessed harmony which is the peculiar strength of Freemasonry ; to divisions in the Grand and Subordinate Lodges of the York Rite, whose teachings and precepts they were thus outraging, not merely without fear and trembling, but with openly expressed satisfaction. For all this there was no cause, except those already expressed.

Your Committee have alluded to this subject, to draw from it this lesson : That we should not be content alone with having the rightful Jurisdiction—that right may be easily invaded ; we should not be satisfied with a mere occupation of the territory—that territory may be disputed by the unscrupulous. We must, on the contrary, increase our strength every where throughout our jurisdiction. The good and true should be received into our Lodges, Chapters, Councils and Consistories, in such numbers, that spurious claims cannot flourish for a moment—otherwise its end is not yet. It has already begun to rear its head in Rhode Island. If we are deficient in energy it will show itself all over our jurisdiction. While we are flattering ourselves that it has been struck almost dead in Massachusetts, it is searching out other fields of labor.

Receive, then, from your Committee, the caution to increased watchfulness,

zeal and energy, in increasing the strength and power of this, the only legal Council over the length and breadth of our jurisdiction.

BENJ. DEAN.
A. B. THOMPSON.
HERMAN ELY.

Ill. and Hon. Newell A. Thompson, from the Committee on Finance, made a Report, which was adopted.

The Ill. Sec. Gen. was directed to report the proceedings of the Consistory to the Sup. G. Council for its consideration and approval.

After prayer by the Ill. and Rev. Robert B. Hall, the President, G. Com. declared the Sov. G. Consistory closed, and to stand closed until 12 o'clock, M. on the third Wednesday in May, 1864.

INCIDENTS OF THE SESSION.

The officers and members of the Boston bodies were much praised for the very correct manner in which they exemplified the work of the several Degrees. The Inspectors and Princes present were surprised at the excellence of the arrangements, the neatness of the dresses and regalia, and the admirable precision of the work.

Col. Newell A. Thompson, Ill. Sov. Commander in Chief of the Boston Consistory, gave a reception to the officers and members of the Supreme Council, the Sov. G. Consistory, and the Sub. Princes, at his residence, on Wednesday evening. It was a brilliant affair. The Colonel's welcome was hearty; his guests filled his apartments; the tables were loaded with such things as Princes delight to partake of; the converse was social and sprightly, and the re-union was such as Masons delight in.

A Grand Feast was given to the Supreme Council and the officers of the Sov. G. Consistory, on Thursday evening, in the Masonic banquet apartments. It was provided by Bro. Silsby, of the Winthrop House. The tables were loaded with the substantials and delicacies of the season, and adorned with elegant bouquets of flowers. A large company sat down at 8 o'clock. Col. N. A. Thompson presided. A blessing was invoked by Ill. Br. Rev. John Greenwood, P. G. Chaplain, and the multitude satisfied themselves with the prepared feast.

Col. Thompson then, in a brief, lively speech, welcomed the M. P. Grand Commander of the Council, the officers, delegates, and the Sub. P. R. S. The M. P. Grand Commander, K. H. Van Rensselaer, replied. After which speeches were made by Dep. Grand Com. Drummond, Gen. A. B. Thompson, Joseph D. Evans, Pres., G. Com. of the Sov. G. Consistory, Ills. Bros. C. R. Starkweather, C. Levi Woodbury, Marshall P. Wilder, Winslow Lewis, William Parkman, F. Tisdall, and others. It was a season of enjoyment to every one present.

On Saturday, after the close of the Council, the Grand Commander and Inspectors General, by invitation of Maj. Gen. Wm. Sutton, repaired to his Masonic Head Quarters, and enjoyed a "feast of reason and flow of soul," for an hour, with that large hearted man and active Mason. This was the closing interview of the Annual Session, and will not escape the memory of any one present.

SPURIOUS LODGES IN NEW ORLEANS.

MANY of our readers will remember that there has been for some years past a body in active operation in New Orleans, calling itself a Supreme Council, and exercising authority over all the Degrees from the Entered Apprentice to S. P. R. S. 32°, at the head of which is Mr. JAMES FOULHOUSE, whose name has before appeared in our pages. This body, like the Cerneau Council, so called, has been repeatedly proclaimed and denounced as a spurious and illegal organization by the lawful Councils of this country and Europe. It nevertheless, we understand, continues in its mischievous and fraudulent course, to the personal wrong of innocent parties, deceived by it, and to the detriment of the whole Fraternity. It is the foster parent of the Hays Council in New York; the latter having been organized in 1852, with H. C. Atwood as its chief officer, by the James Foulhouse above named, in virtue of his assumed powers as Commander of the spurious New Orleans Council. They are *par nobile fratrum*—having a common origin, and working together for a common end. The latter holds the same relation to the lawful Supreme Council of the Southern, that the former holds to the lawful Supreme Council of the Northern Jurisdiction. That our readers may the more fully understand the practical effects of the proceedings of these illegal bodies, and as a caution to our Brethren against having any thing to do with them, we give place in our pages to the following authentic narrative, by one who has been deceived and imposed upon by the Southern body:—

TO ALL FREEMASONS.

I, the undersigned, a sea captain, sailing in the foreign trade, think that duty requires me to make the public acquainted with the shameful traffic carried on in New Orleans under the pretence of Freemasonry. Certain individuals who assume the title of Masons, have organized in this city a body to which they have given the pompous name of "Supreme Council of 33° for the Sovereign and Independent State of Louisiana"! Mr. James Foulhouse is at the head of this body, and Mr. Louis Defou is its Secretary.

My malignant star led me into a Lodge established by that self-styled Supreme Council. It is called Lodge Osiris, No. 8. There I was received a Mason in April, 1858. I was not long in finding out that I had taken the wrong track. In fact, being at Gibraltar in Sept., 1858, an occasion offered to avail myself of the titles and parchment that I held from the Supreme Council of Foulhouse. My mate was to be made a Mason, and I went with him. My Diploma not particularly noticed was *visé*, but when afterwards I wished to use it to gain admission at subsequent meetings, the Master of the Lodge informed me, in very intelligible Spanish, that I was nothing but an irregular Mason. In Oct., 1858, I was at Marseilles. I presented myself at four different Lodges, and was told at each that my Diploma was worthless, and emanated from persons who were under the ban of Masonry throughout the whole world, and I could not by its means gain admission. I sailed for England. On that voyage I had the misfortune to lose my ship, about sixty miles from Marseilles. I returned, a cripple, to the latter port. I had received a very severe injury on the arm, which was likely to have to be amputated. I was advised to go to London. I set out by railroad to do so, but on reaching Harfleur I was obliged to stop. From that place I wrote to

Prince Murat, Grand Master of the Masonic Order in France. I explained to him my position, and the name and jurisdiction of my Lodge. I soon received the following response:—

"19th FEBRUARY, 1859.

"VERY DEAR BRO.—His Royal Highness, the Prince Lucien Murat, Grand Master of the Masonic Order in France, in reply to your letter, directs me to express his regrets, that he cannot in any way comply with what you wish, because you do not belong to a *regular* Lodge."
Signed, &c. &c.

I therefore continued my journey to England, and reached there in May, 1859. On the 16th of the same month, invited by some friends who were regular Masons, I applied to visit Benevolent Lodge, at London. There, in the presence of more than fifty Masters, the Deputy Grand Master told me that my Diploma had issued from *an impure source*, and that I was an irregular Mason. The Secretary of the American Consulate, after examining the signatures, told me I had been deceived and entrapped by fictitious Masons.

I was rejected every where at the very time when I most needed that some one should feel an interest in me. Fortunately one of my friends, a regular Mason, loaned me £30 sterling to enable me to return to the United States. Without that I do not know what would have become of me. For the rest I am grateful for the kindness shown me *out of the Lodge* by the members of *Benevolent* Lodge, and the Senior and Junior Wardens of the Lodge of United Mariners, No. 33.

When I reached New York I applied to visit Doric Lodge, No. 280. My Diploma was hardly glanced at, when the Master politely came to tell me that he could not open the Lodge in my presence, because I was one of the Masons manufactured by Mr. Foulhouze and as irregular as himself. Dissatisfied with all that happened to me, I visited the Grand Lodge of New York, where the D. Grand Master told me that my Diploma was like a counterfeit bank note, and that the signatures of Foulhouze and Defou made the parchment worthless.

* * * * *

In travelling I have several times endeavored to be *healed*, but could never succeed—I was told that I could be at New Orleans. Now I am here, but I can be affiliated nowhere—I *must submit to a new initiation*, and yet I have paid Foulhouze for Masonry \$40, and have only insult to show for it. This is hard, and still I can blame only those who deceived me, and who still may deceive poor ignoramuses like myself, who went trustingly to them, never dreaming there were persons in the world so base.

My calling, as sea captain, in the foreign trade, compels me to sail to all parts of the world. Masonry may be of great advantage to me. So my friends gave me to understand before I was initiated, and so I perfectly well understand today. But to those who desire to be made Masons, and who are persuaded to become so, I shall say, "Take care! Find out the name of the body into which they wish you to go, and if it is the *Supreme Council of the Sovereign and Independent State of Louisiana*, stop short, and go no farther; for you will be duped."
* * * * * I am applying to be initiated a second time. I hope I may succeed; for this time I apply to a *regular Scottish* Lodge, and not as I did the first time, to a *bastard* Lodge.

New Orleans, 2d February, 1863.

LOUIS J. B. BRUNETT.

SYMBOLISM AND FREEMASONRY.

"As a speculative order, Freemasonry is pre-eminently distinguished for the cultivation which it has given to the science of symbolism, a science which once pervaded the ancient world and was closely connected with all the religion and poetry of antiquity. Whatever may be the contending opinions on the subject of the historical origin of Freemasonry, no one, who has attentively investigated the subject, can, for a moment, doubt that it is indebted for its peculiar mode of inculcating its principles to the same spirit of symbolic science which gave rise to the sacred language of the Egyptian priests, and the sublime initiations of the Pagan philosophers. For all the mysteries of the ancient world, whether they were the Druidical rites of Britain, or the Cabric worship of Samotracea, whether celebrated on the banks of the Ganges or the Nile, and contained so much of the internal spirit and the outward form of pure and speculative Masonry as to demonstrate the certainty of a common origin to all.

"This science of symbolism, once so universally diffused as to have pervaded all these ancient religions, and even still extensively controlling, almost without our recognition, the everyday business of life, has, as a science, been only preserved in the Masonic institution; and hence, to this fact are we indebted for much of the facility with which we are enabled to understand, and the certainty with which we are beginning to interpret the esoteric philosophy of the ancients. Egypt, for instance, has been to all of us as a sealed volume, but now that its pages are beginning to be unrolled by the industrious researches of our archæologists, none so well as a Mason can appreciate the hieroglyphic and symbolic teachings which are inscribed on its obelisks, its temples, and its sarcophagi.

"It was, indeed, there, among that ancient priesthood of the East and of Egypt, that this beautiful science of symbolism was first invented, by which sensible objects being presented to the eye, conveyed through its principles lessons of profound, yet hidden wisdom, to the neophyte. Divine truth was thus communicated by the priests in the most impressive forms by means of poetic images, and the philosophers, borrowing the same system, instructed their disciples by myths and allegories. But the ancient priests and the old philosophers have passed away, and their method of concealing wisdom under the veil of tropes and figures would have been almost irretrievably lost, had not Freemasonry perpetuated the system and preserved the science, while cultivating the same hallowed object by the same beautiful method of referring all material things to an intellectual sense; so that its most expressive definition has always been that it is a science of morality, veiled in allegory and illustrated by symbols.

"Performing, then, its mission of preserving and perpetuating the science of symbolism, it is evident that, as a scientific institution, it must embrace within the intensive grasp of its study, a vast range amid the divisions of human knowledge. The archæology of all the ancient religions, their origin, their connections with, and their deviation from, the true faith as taught to Noah and the patriarchs who preceded him, the ingenious, though sometimes fanciful cabalistic learning of the Jewish doctors, the Pythagorean science of numbers, the mystical and sublime philosophy of Plato and other sages of Greece, and the rites and ceremonies of all the ancient world, with their just interpretation, constitute

legitimate subjects of discussion and inquiry for the Masonic student, and I do not hesitate to say, that the scholar who should devote himself to the perusal and study of the numerous works on Freemasonry alone, which have issued from the English, the French, and German press, the Americans would, by such an intellectual discipline, acquire a more extensive and more varied mass of historical, scientific, and philosophical knowledge, than the cultivation of any other single science or department of learning could supply. Viewing then, Masonry in this, its great intellectual mission, may I not be permitted for a moment to pause in my inquiry, and to invite the Brethren who surround me to partake of the mental feast which has been prepared for them, and in which, as its disciples, they alone are permitted to share. There stands the majestic tree before you, its ancient roots penetrating deeply into the soil of time, and its leaves and branches covering with their mighty shadow, all the pure and good of every clime and country who will come beneath them. Will you ingloriously recline beneath that wide spread shade, or helplessly lean for support upon its massive and venerable trunk, nor make one effort to pluck the luscious and life-giving fruit which hang in tempting clusters from its boughs?

THE TROUBLE IN ILLINOIS.

There never probably was a Masonic jurisdiction in the United States, where until the past two years, the Fraternity shewed a more united front than did the Craft in Illinois. Undivided at home, they were respected abroad; their prosperity was only commensurate with their devotion to the pure teachings of our Society. Now, how changed is the picture! Troubles, turmoils, and dissensions beset their counsels, and the Craft in this and other jurisdictions should learn a lesson from the causes which produced them, and act accordingly.

What are the facts of the case? Within the past two years, that great Masonic speculator Rob. Morris, for the better carrying out of his infamous plans, cloaked though they were under the garb of especial sanctity, as "the chosen of God," to promulgate, not the principles of Masonry which he has so sadly abused, but the parrot like repetition of the lectures of the three degrees, invaded the jurisdictions, and by the aid of those he had hoodwinked into the belief, claimed that only by the help of his secret and dark lantern organization of Conservators, could the genuine ritualistic work of Masonry be restored. These new converts to the most impudent fraud on the Fraternity since the days of "Cagliostro," set secretly to work, and under solemn obligations to the man Morris, commenced to make converts; introduce a ritual different from that sanctioned by the Grand Lodge; and as midnight conspirators, having in view the ultimate control of the Grand Lodge and its finances, met in secret caucus to depose all those old and faithful Brethren who would not consent to pay tribute to Morris, and in doing so upturn all that the best and wisest had done from the organization of the Grand Lodge of Illinois to elevate it among its sister jurisdictions.

[The above is from the N. York Saturday Courier, and is the introduction of a very able exposition of the origin and progress of the difficulties referred to, but for which we cannot spare room in our pages. The probability is that the Fraternity in the State have been so thoroughly aroused to a proper sense of the

danger which threatens them, that at the next communication of their Grand Lodge, they will be enabled to adopt the measures necessary for their protection.]

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZGERY TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE IV.

HAVING discussed the physical requisites for admission to the Masonic Order, we are now to turn our view towards those moral qualifications without which no man should be accepted amongst us. And here we must again refer to the Ancient Charges. The very first passage in them runs thus:—"A Mason is bound to obey the moral law; and if he rightly understands the Craft, he will never be a stupid atheist or an irreligious libertine, nor act against conscience." The sentence is helplessly clumsy and lumbering, but it plainly has a meaning under its awkward exterior.

By the moral law, in general, we mean the rule of Good and Evil, or of Right and Wrong. But where are we to find it? It must be imparted, in some way, by God to men; for as the Will of God is the rule of right, and all departure from that Will must therefore be wrong, we cannot know right from wrong save by some communication of the Divine Will. Frequently, I believe, the terms "moral law" are applied to the Ten Commandments revealed by God to Moses; or to that summary of our moral obligations propounded in the New Testament—"Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." But those who prescribed the first principles of our Society appear to have assumed the existence of an instinctive perception of right and wrong written on men's consciences, altogether independent of the revelation made to the Jewish people. Now, there have been many who have asserted, that either there are no such instinctive perceptions, or else that they are not to be distinguished from the prejudices of early education and the habits of early thought and action. This metaphysical question we may leave to those who are fond of metaphysical subjects, since—so far as we are concerned—it is one of mere curiosity; for whether there be a moral law independent of actual revelation or not, the word of revelation in the Holy Scriptures has, at all events, promulgated a rule which we all have acknowledged to be right, and which we all are bound to obey; and as there cannot be two different rules of right proceeding from the same source, and as any intuitive perceptions of right (if there be such) in men's minds and consciences must proceed from the same Almighty Creator, who is the Author of nature as well as of revelation, there cannot be any rule of moral conduct different from that which is comprised in the Commandment. It is therefore quite idle for us to treat of morals without reference to revelation. It is enough for our purpose to understand by the words "moral law" the rules of conduct prescribed in the Decalogue. And no man, who does not acknowledge his obligation to observe that rule of conduct, is admissible to our society. He may not feel bound to observe it merely because it is in the

Decalogue—a Mahomedan would not feel himself so bound—but he must acknowledge that the rule is binding on his conscience, as being, in some way or other, the rule of right. How far that rule could have been discovered by the unassisted efforts of the human mind, I do not pretend to investigate. It is enough for us here to know that the principles of Christian morality are so interwoven with our opinions and ideas, that we cannot disentangle them from what we consider the principles of mere reason; though reason can demonstrate their exact accordance with the Divine character, as revealed to us in the Scriptures, and the order and relations of the universe which the Divine Power has created, and the Divine Wisdom sustains.

And so no Atheist can be admitted to be a Mason; for as the moral law would not bind him, he would not fulfil the very first requisite for admission. A belief in a Supreme God is one of our landmarks which no regulations can confirm, and with which no authority can dispense. It is the profession of faith required from all who seek to enter our portals. In these days Atheism is rarely openly professed; but at the close of the last century there were many of that dismal school—men, too, whose names are well known to science. The powerful sarcasm of Voltaire was directed against them as pointedly as against the priesthood itself. The fearful doctrines which ascribe the work of creation to the operation of the laws of matter, and deem the moral universe ruled by mere necessity, must extinguish all feeling of moral responsibility and all motives to self control; and lead us, as Robespierre said, to regard human society as a game of chance, and the world as the patrimony of the most dexterous of scoundrels. But it appears to me that the belief required is not that of a Creator, who, having made the universe and set it a-going, as a workman might construct a piece of mechanism, then sits by unconcerned to let it run on, or run down: the Mason must believe that there is a Moral Governor and Ruler of the Universe, to whom we are responsible, and who will punish disobedience to the rules of conduct he has presented to us. And it follows thence of necessity, that he who would become a Mason must believe also in a future existence of rewards and punishments depending on men's conduct in this present life. But on all other points men are left to their own opinions; the spirit of toleration which enjoins me to respect those of another enjoins him also to respect mine; and although no man is bound to forego his own views, he must not make them a subject of contention. And this is enjoined by the Ancient Charges as well as by our own Constitutions, the 115th rule of which prohibits the introduction of polemical or political discussions, on any pretence whatever, into a Masonic Lodge.

And as the true Mason cannot be an Atheist, so, says the Ancient Charges in its old-fashioned phrase, he cannot be “an irreligious libertine.” Whether we understand the term “libertine” in its older sense of a free thinker, who rejects all moral accountability, or in the modern acceptance of a mere profligate, it is manifest that such a character is entirely at variance with the profession of subjection to the moral law.

Whatever may be a man's belief it is a useless belief unless it influences his conduct. What is it to me that a man should profess to put his trust in God, though he do it in ever so solemn a manner, if he then act as if God did not un-

derstand him, or did not care for what he said—if after professing what, if true, would make the angels rejoice and the devils despair, a man goes on acting as if God were a being like himself—idle, capricious, and changeable, saying what he did not mean and not doing what he had said? What trust can any man have in God while he sets God's law at defiance as much as he can, and would never care for it at all but that the law will go on in spite of him, and punish him by the inevitable result of his own transgression of it? It appears then, as the fair exposition of the Ancient Charges alluded to in the beginning of this Lecture, that the Candidate for Masonry must believe in one God, the Moral Ruler as well as Creator of the Universe; he must believe also in a future existence, and he must admit his own obligation to observe those rules of moral conduct which are promulgated to us in the Ten Commandments.

I have been the more careful to lay down this Masonic landmark as fully and clearly as I could, because it is one of our greatest and most comprehensive principles: far greater and more comprehensive than we might, at first sight, be disposed to think. And I will venture to add my own opinion, and I do not hesitate to announce it, that a *deadness of moral principle* should, in the estimation of every conscientious Brother, be sufficient reason for rejecting any one from the fraternity. I do not suppose that any man will be found perfect. The moral law serves best to show how short we all fall of its requirements; but it is not enough to recommend a man, to say, that we have never heard anything against him. That is a poor qualification. If something good and praiseworthy cannot be said of him, his name need not be proposed for my approbation—nor, I hope, for yours. It is not enough that a man has never been known to have done any thing worthy of the whipping post, the hulks, or the halter. We have a right to expect that the “tongue of good report” shall be in his favor; that he shall have a cultivable, if not a cultivated, intellect; a decent share of education, and manners at least inoffensive and conciliating. And we must look also to his moral qualities. If a jovial disposition be sufficient recommendations, let us by all means open a “free and easy” club, and admit all sorts of idlers and sots; covetous, grinding, hardhearted oppressors; drunkards, gamblers, adulterers, and sensualists; all, in short, who choose to forget that this world belongs to the God who has made it.

“Gorgonius sits abdominous and wan
Like a fat squab upon a Chinese fan;
He snuffs far off th’ anticipated joy,
Turtle and venison all his thoughts employ.”

And if Gorgonius is to be our model it is natural that we should hail the accession of men of his stamp. But it is Gorgonius and his herd who have made our institution a disgrace instead of an honor; a sham instead of a glorious and enduring bond; and I, for one, will hold such at arm's length while I may. Not in a proud pharisaical spirit, like the Heathen Philosophers, who boasted of their own self-restraining virtues and despised the multitude as profane and hateful to the Almighty. No: God forbid! God forbid that we should feel any thing but pity and anxiety for our fellow sinners, who, perhaps, have greater excuses than ourselves for their sensual, selfish, lives; whose sins, though more open than ours, may not be more hateful to the pure and all-seeing Searcher of the

heart. But just as I would not bring a man such as I have described into my house, to give a pestilent example to my family, and perhaps to ruin its peace and disgrace its good name, so I will not bring him into a Masonic Lodge, which is my family likewise; for all of us are Brethren there, having a common interest to support, a common honor to maintain; all of us members, one of another.

These are subjects often overlooked—little dwelt upon; and yet who will say they are not necessary to be considered? If we neglect these considerations and such as these, of what use will practical expertness in our rites prove, except to help us to introduce amid our ranks those whom we must expect to disgrace our professions and to degrade us by their evil communication?

And now, supposing our candidate to have been proposed and seconded, and duly qualified as already mentioned, he must undergo the scrutiny of the ballot, except in one case only; and that is, where a person is nominated by the Grand Master for initiation in the Grand Master's Lodge. This right of nomination is the personal privilege and prerogative of the Grand Master, and *cannot be exercised even by his Deputy*. In all other cases, even in the Grand Master's Lodge, the candidate must be balloted for. In some Lodges the ballot is but a mere form; it being understood amongst the members that if any objection is signified by any of the Brethren, the name objected to is not sent forward for ballot; and the same is the system in the higher grades of Masonry. But in those the candidate is not apprised that he is proposed; whereas, as I have endeavored to show, the candidate for initiation ought not to be proposed but at his own request, and he cannot fairly shrink from a scrutiny which he has invited. And, undoubtedly, the ballot is the true, ancient, and Masonic mode of taking the opinion of the Lodge; its forms should be always strictly observed; and there is not one of our rights of which we are, or ought to be, more tenacious than this right of ballot. It is a subject on which every Mason should be well informed, because, whether as an individual member or as an Officer of a Lodge, he must sometimes be called upon to decide upon questions arising from the ballot, and as such questions generally involve the character of others and the feeling of our Brethren, we should be prepared to act, not only conscientiously and fearlessly, but uprightly and honorably, in accordance with the Masonic Law, which must ultimately decide the matter.

The custom amongst us is, that when a ballot is to take place, the officers first, and then the Brethren, without any strict observance as to order, walk over to the ballot-box, which is placed in a corner of the room, and deposit their votes. The box is then taken by the Secretary to the Master, who opens it, and if he finds the votes to be all in the candidate's favor, announces that Mr. ——— has been duly admitted. This is all well enough, if there be no likelihood of a dissentient vote. But I much rather approve of the solemn and ceremonious proceedings of our Brethren in America, who in this, as in many other matters of discipline, set us an example well worthy of imitation, in their rigorous adherence to the ancient forms of Masonry, which we, deeming the forms to be mere tediousness, and the entertainment to be the real substance of the matter—are, I fear, very prone to neglect. There the Senior Deacon takes the ballot-box, first to the Junior Warden, who examines the compartment intended to receive the

votes in order to ascertain that it is empty. Having satisfied himself about it, he sends the box on to the Senior Warden, who does likewise, and sends it to the Master, who finally examines and then locks it. It is then deposited, not in a corner, but on the pedestal or table which stands before the Master, on which the sacred volume is always placed, and a black and a white bean are given to each member present, or else laid before the box in a proper position so as to preserve the secrecy of the proceedings. The Secretary then calls the roll, beginning with the Master, and each member as his name is called steps forward and deposits his vote; salutes (in testimony of his sense of obligatory duty), and resumes his seat. Every member is obliged to vote. The ballot being over, the Master delivers the key of the box to the Senior Deacon, who, without opening it, hands it, with the box, to the Junior Warden, who opens the box and examines the votes. If there is no dissentient, he pronounces the ballot "clear in the South." If there be a black bean, he announces the ballot "foul in the South," without any further remark in either case. He then re-locks the box, and the Deacon then proceeds, with the box, to the Senior Warden who opens and inspects it, and pronounces the ballot "clear in the West," or "foul in the West," as the case may be. It is then re-locked again, and taken to the Master, who in his turn opens and inspects it, and announces that the ballot is "clear in the East," or "foul in the East." If "clear," the Master declares the candidate admitted. If "foul," the ballot is gone through a second time, lest the rejecting vote should have been deposited by mistake. But if there be more than one black bean, no second ballot will be allowed. And in no event whatever is a third ballot permitted.

It cannot, I think, but strike us all that this system, a little formal and cumbersome perhaps, is on the whole a rational and fair system. No doubt, mistakes are apt to occur in balloting with beans; and the plan, familiar to us all, of having the names written on slips of paper through which the objector draws a line, is probably better than the old balloting boxes; but however the ballot be taken, as there is hardly any rational excuse for a mistake in so easy a matter, I would presume that no one was so careless or so stupid as to give a wrong vote; so that, unless it were made a general rule, I would not, if in the chair, permit a second ballot to take place, unless I had very strong reason indeed for supposing that a mistake had occurred. It very often happens that the friends of a candidate rejected on the ballot demand a second investigation. It is a question which the Master is called on to decide; and as he ought to be able to act on something like principle, as well as to act with firmness, I do not hesitate to say that no Master ought to permit a second ballot unless in some case so exceptional that I could hardly offer an example of it; unless, it might be, where a member declared on his Masonic word that he had made a mistake. But every Master should point attention to the duty of carefulness, and thus, so far as lies in him, prevent the probability of a mistake. And it is to be carefully impressed on all, that not a word of comment on the result of a ballot should be permitted; for the decision of the Lodge is final, and even the Grand Lodge cannot interfere with it. I would also insist that every member present at a ballot should vote; because no man has a right to shrink from responsibility by a cowardly half

measure. If he has no doubt of the fitness of the candidate he should vote for him. If he has, in his own conscience, and as he will answer to Him who knows all his thoughts and intents, a fair reason to disapprove of the person proposed, he should vote against that person. But in no case, and on no pretext, should any member of the Lodge be so dishonorable as to state how he has voted. If any one may do so, all may do so; and thus the secrecy of the ballot—the indispensable safeguard of the Order—may be violated and rendered nugatory.

If the result of a ballot be unfavorable to the candidate he must be rejected, and he cannot, in that event, apply to any other Lodge; but he may again try the Lodge which has rejected him, and they may, if they please, admit him on reconsideration of the case. But, for my part, I have ever protested, and shall ever protest against a practice, equally vexatious and unmasonic, of endeavoring to force any man, whatever be my own private opinion of his good qualities, upon a society which thinks proper to exclude him. I know this strict rule of exclusion by a single dissentient vote, besides being unreasonable and objectionable in other respects, tends very much to defeat its own ends. Men do not like to give a dissentient vote, however honest, because they do not like the whole responsibility of rejection to rest, as it may do, on that single vote. And it was for this reason that I said to you in the first of this series of addresses, that I think it as much our duty to be circumspect in proposing as in balloting for a member; and that I deemed the proposing of a new member to be a very serious part of our duty, though I believe it is one of the least regarded, and that I highly approve of the system which submits the name of the candidate to a Committee of inquiry.

The ballot being over, the candidate may be admitted, but the admission should never be on the evening of the ballot. The reluctance to disappoint a stranger, who attends to be initiated, might prejudice the freedom of the election. Yet it is curious enough that most of the continental rituals, that I have seen, appear to contemplate the ballot and admission as parts of the same transaction.

It is well known that candidates for Dublin Lodges must, previously to their admission, be approved by the Committee of Charity and Inspection. Upon the propriety or necessity of this local rule it is not my province to make any observation here.

It is now time to bid you farewell. I look forward with very pleasurable anticipations to resuming these short lectures, the next of which I intend to relate to actual ceremony of Initiation, having now concluded my remarks on its preliminaries. Whether these anticipations may be realized or not, I trust that the desire for instruction which the Fraternity has evinced during the session of this Lodge will not be allowed to die away; and whether the pleasing task I have undertaken shall be renewed by my hands, or entrusted to others, I hope the objects I had proposed to myself will be in some degree effected, namely—of awakening the curiosity of intelligent and educated men respecting our wonderful association, of improving its system and evolving its admirable principles, of imparting information respecting its condition in other countries, and rendering it, in every respect, more worthy of its high pretensions to attention, and its mighty capabilities of utility and good.

PRESENTATION OF PAST MASTERS' JEWELS,

At a special communication of Jordan Lodge of South Danvers, held on Wednesday evening, May 6, M. W. Grand Master William Parkman being present, was invited by R. W. D. D. William Sutton, in behalf of the Lodge, to present Past Master's Jewels to W. Bros. Patterson and Tapley, two long tried and faithful Past officers of the Lodge.

Grand Master Parkman after congratulating the Lodge upon its long continuance (since 1808,) and exhorting its members to continue in that high toned devotion to our beloved institution with that zeal which had characterized the founders and early members of the Lodge, addressed himself to Bro. Patterson, in a few pertinent remarks upon the object of Jewels to perpetuate, in lasting material, the records of past services, presented him with a beautiful silver Jewel—to which Bro. Patterson made a very happy and truly Masonic reply.

Bro. Tapley was then presented with a similar Jewel, suitably inscribed, with the remark, that though he had not served so long as his predecessor, yet having youth, he could again put on the badge of office, if the Lodge should require his services. The Bro. on receiving his Jewel replied in a few words of thanks, which we know came from a true Masonic heart. The evening was most pleasantly passed by the visitors, and was one that will be long remembered by every member present. *

 WYOMING LODGE.

DEAR BROTHER MOORE—One of the most pleasant Masonic gatherings that it has been my good fortune to witness, occurred at Melrose on the 29th of April last. It was at the dedication of the new Hall of Wyoming Lodge. Before entering upon an account of the evening's entertainment, let me give you a slight description of the Hall and other apartments. The dimensions of the main Hall are 39 by 50 feet, and of sufficient height to correspond; making it commodious and beautifully proportioned. In connection with this Hall, there is a smaller one, to be used for sodality and committee meetings, as occasion may require; a room for preparation, and another for the convenience of the Brethren, suitably furnished. A large banquet hall finishes the suit of apartments. The Brethren of the Lodge have spared no pains or expense in furnishing these apartments, and nothing conducive to the comfort of the members or their visitors, has been omitted. The main Hall has been fitted up in a most beautiful and costly manner; the East, formed by a deep recess, is finished by drapery, arranged after an appropriate and rich design. The chairs for the first three officers, (gifts of individual members,) are elegant in their construction; three pillars, which appear in their appropriate places, are of black walnut, and beautiful in workmanship, the necessary emblems, as well as the ceiling, (painted from designs furnished by a Brother,) produce, under the brilliant light from a large chandelier, a splendid effect; the settees, or couches, around the Hall, made expressly for the purpose and place, unite ease and elegance in their construction. These different arrangements, together with the rich carpet that covers the platforms and floor, pro-

duce a "perfect, beautiful and complete whole." It is, without exception, the finest Hall in the State, for comfort, size and elegance. But how shall I give you an idea of the Dedication, and the arrangements which had been made by the committee for the pleasure of the Brethren and their guests? To be fully appreciated the whole should have been witnessed; and those who were present, I think, will never forget the pleasures of that evening.

"You may break, you may shatter the vase if you will,
But the scent of the roses will cling to it still."

So with this—the occasion has passed, but the memory of it will remain in many hearts as long as life itself. The brilliantly lighted Hall, with the different objects brought together in such harmonious contrast; the array of female beauty; the strains of melodious music, from a band stationed in an ante room, formed a scene, for the eye and ear, that is seldom witnessed within the portals of the Lodge.

The ceremonies of Dedication were performed by the Officers of the M. W. Grand Lodge, and I think, if I may be allowed to judge, were performed with more than usual ability. The M. W. WILLIAM PARKMAN, Esq., after completing the ceremony of Dedication according to the beautiful ritual of our Order, made some very happy and congratulatory remarks to the Lodge, which were listened to with pleasure, by the intelligent assembly of ladies and Brethren, numbering nearly three hundred. He commented upon the purposes of our Institution, in the inculcation of all the social and moral virtues, and closed with a very beautiful illustration, saying—

"From the North, hear all men—in the name of Water, pure, refreshing to us all, I dedicate this Hall to the purposes of Friendship. May it be to all the members a place where sacred friendship shall teach all to abrogate self for his fellow; each in his turn helping and being helped—blessing and being blessed. From the South, hear all men—in the name of Fire I solemnly dedicate this Hall to the purposes of Love, and may the fire this day kindled upon its altar, continue to burn as a constant oblation to Deity, and may it warm and stimulate every member to provoke his Brethren to good deeds and virtue; and may that blessed Book of Books, that is ever spread upon its altar, be the rule and guide of all our actions. From the East, hear all men—to the promulgation of Truth I solemnly dedicate this Hall—and may this corn which I now scatter (scattering corn on the floor) be emblematical of the truth that shall pour from the East of this Lodge, and may those truths, so scattered, yield abundant increase; some thirty, some sixty, and some an hundred fold. From the West, hear all men—in the name of Faith, Hope and Charity, I now solemnly dedicate this Hall, and as I scatter these beautiful flowers (here the Grand Marshal scattered a magnificent bouquet over the floor of the Lodge) upon the common pathway, may it be emblematical of the flowers of Faith, Hope and Charity, this Lodge may constantly spread under the bleeding feet of suffering humanity every where, but more especially to the household of our faith. And finally, may the Great Giver of all good bounteously endow this Lodge with the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy."

After the ceremonies of Dedication were completed, remarks were made by several Brethren, on the principles of the Institution, and also appropriate to the occasion. A splendid Bible, Square and Compasses were then presented to the

Lodge by Rev. Benjamin F. Boles, in behalf of the ladies, which were accepted by the W. Master, Bro. Levi S. Gould, in an appropriate manner.

The Brethren, with their ladies, then formed a procession, and proceeding to the banquet Hall, partook of a supper, prepared by that well known caterer of your city, J. B. Smith. The great feature of the table was the profusion of flowers, forming a magnificent spectacle, and wafting their perfume upon the air. After sufficient time had been allowed for refreshment, (the Hall in the mean time having been arranged for the purpose,) dancing commenced, and the small hours of night beheld a brilliant and happy assembly. S.

"THE CONSERVATORS."

THE R. W. Brother JAMES FENTON, Grand Secretary of the Grand Lodge of Michigan, at the request of Brethren interested in the subject, delivered an able and interesting address at Detroit, in March last, on the history of the Work and Lectures of the first three Degrees, tracing them and their various changes from 1717 to the present time, and demonstrating, beyond cavil, the absurdity and hypocrisy of the pretensions of Morris and his dupes, as "Conservators" of Masonry. This he does by a variety of arguments and facts, from which we extract the following, being all that we can spare room for the present month. Brother Bayless, who signs the letter below, is a Past Grand Master and Past Grand Lecturer of the Grand Lodge of Indiana:—

"Fort Wayne, Ind., Feb. 22, 1863."

JAMES FENTON, Esq., *Grand Secretary* :

DEAR SIR AND BRO. :—Your esteemed favor of the 9th inst. came duly to hand, and while I regret to hear that your jurisdiction is troubled by the worst of all treasons and humbugs, I would rejoice to aid in arresting the blighting ravages of the foul and unmasonic secret organization, known as "Conservators," at whose head stands the chief of all Masonic humbugs.

You ask if I am correctly reported in your proceedings. At the outset I will say, that what I did say was not *intended to approve* his work and lectures on the three first degrees of Masonry, as MORRIS and nearly all who were present know, that *I did not approve his work*, nor did any old Mason that was present, whom I compared notes or conversed with on the subject.

Morris and I have often talked upon the subject of work and lectures, and I have heard him and his deputies lecture and exemplify this work, and they, and thousands of others, know that I condemn it, and have denounced all who peddle the foul and unmasonic *Blue book* of Rob. Morris at \$10 each.

Old Masons, who have kept the work in memory, all pronounce the work *bogus*, and the manner of disseminating it "treason to Masonry."

Morris was represented to me as a great writer, and in his efforts to spread light and information among the craft had been unfortunate, and had lost his all, and ruined many friends. I seeing some of his writings, felt willing to say a kind word for him, to smooth his path, and aid him in making a living by his publications; and when he was preparing to open a Masonic school, and to hold the first session in Louisville, Ky., May 2, 1859, I was informed that quite a number of young Ma-

sons in my jurisdiction would attend, I determined to be on hand myself, that I might know the kind of food that would be given out to the Masons on the border of our jurisdiction.

By the proceedings of the session you will see that I attended four days, and saw degrees conferred.

I did not approve the work nor the manner of conferring degrees—and as to its being *Webb work* I then denied it, and *Morris* requested me to keep quiet on the subject, as I might create confusion in the "class."

Morris told me he had the best evidence on earth that it was the identical work and lectures of *Webb* and said he had the manuscript of *Webb* and some others he named. That I *denied*, and demanded an exhibition, and *he failed to produce them*.

Many of the attendants called on me at the hotel, where I explained controverted points, and without one exception they agreed with me at the time.

I now unequivocally say that any system of work and lectures used in the United States, or in Europe, compares as favorably with that taught by *Thomas Smith Webb* as the Rob work taught by *Morris*; and any Grand Lodge that would have permitted the work to be printed and sold under its approval, ten years since, would have been discarded from the correspondence of all Lodges and Masons in good standing.

Your work as taught by Bro. Blanchard, G. Visitor, is far preferable to the Rob work, and from what I saw of it when Bro. Blanchard visited our G. Lodge with P. G. M. Allen, I freely say, it has more of *Webb's* or *Snow's* work than the Rob work. The manner of communicating the lectures to a candidate and conferring the degrees, by Bro. Blanchard is far more impressive, correct and beautiful than the Rob work or lectures. You may think I talk plainly, that is my desire. The work and lectures taught in Indiana, and Michigan, or any other State, before Rob was *seen* or *felt*, were better than *Morris*, or any other book Mason can produce. If a man is a man, and is a Mason at heart, he will not peddle the Masonic work in book form as the Conservators do, to aid *Morris* or any other man who has lost his fortune in wild speculations.

Yours, Fraternally,

SOL. D. BAYLESS.

MASONIC INCIDENT.

THE day after the battle of Antietam the 5th New Hampshire formed the picket line along the edge of the cornfield where Richardson's Division fought. The reserve was in one edge 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 laid just outside the pickets called one of the New Hampshire men and handed him a little 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 Col. 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 Capt. J. B. Perry of the 5th who was a member of the 32d degree of Freemasonry, and showed

him the letter. Capt. Perry at once said there was a Brother Mason in great peril, and must be rescued. Col. Cross instantly sent for several Brother Masons in the regiment, told the story, and in a few moments four "Brothers of the mystic tie" were crawling stealthily through the corn to find the Brother in distress. He was found, placed on a blanket, and at great risk drawn out of range of the rebel rifles, and then carried to the 5th New Hampshire hospital. He proved to be First Lieutenant Edon of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieut. Edon 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 5th 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 bond has proved a blessing to mankind.

FROM WEST TO EAST—FROM EAST TO WEST.*

FROM WEST TO EAST.

"How ought a Mason's Lodge to be situated?—Due East and West. Why so?—Because all churches, chapels, and places of divine worship ought to be so situated. For what reason?—Because the sun rises in the East and spreads its influences towards the West; and because the Gospel was first preached in the East, and afterwards propagated in the western parts of the world."—FROM AN OBSOLETE RITUAL.

In Freemasonry, the East, or sun rising, constitutes an unchangeable landmark; and accordingly in an ancient Masonic MS., which was reputed to have been copied by Leland, the celebrated antiquary, we find the following passage:—"Where dyd ytt (Freemasonry) begynne? Ytt dydd begynne with the ffyrste menne of the Este, whych werp before the ffyrste menne of the Weste; and comynge westlye ytt hathe broughte herwythe alle comfortes to the wylde and comfortlesse." Mr. Locke's presumed annotation on this passage induced Bro. Preston to observe that "the opinion there were men in the east before Adam is a mere conjecture, although it may be countenanced by some learned authors; but Masons comprehend the true meaning of the Craft taking its rise in the East and spreading to the West, without having recourse to the preadamite theory." East and West are terms peculiar to the society and when Masonically adopted are very intelligible, as they refer to certain forms and customs established many centuries ago, a few of which will form the subject of the present lecture.

In a Mason's Lodge the W. M. is placed in the East as a type of the rising sun, which opens the day, that the inhabitants of the world may go forth to their labor, and the behests of the Most High executed to his glory and the advantage of his creatures.

Let there be light, said God; and forthwith light
Ethereal, first of all things, quintessence pure,

*From Dr. Oliver's Freemasons' Treasury.

Sprung from the deep, and from *her native East*
 To journey through the airy gloom began,
 Sphered in a radiant cloud."—MILTON.

The candidate is obligated in the East and invested in the West; advances from West to East by right lines and angles, to typify the necessity of an upright life and well-squared actions; and he is subsequently placed in the North-East to receive instruction, as a corner-stone, from which a superstructure is expected to rise, perfect in its parts, and honorable to the builder. The Brethren, with their faces to the East, reverently attend to the dictates of wisdom which proceed from the chair, in commemoration of the same custom used by the early Christians; for light, truth, and virtue, as Bro. Dunckerley, in his code of lectures, predicates, "sprang out of the darkness which overshadowed this globe when the work of six days began."

I now proceed to explain an anomaly which has crept into our Lodge practice, and which many Brethren would be glad if they could distinctly understand. In the traditionary history of Masonry, as it was embodied in the primitive ritual, we are informed that "our ancient Brethren, after the completion of King Solomon's Temple, travelled from one country to another in search of employment, and for other Masonic purposes." Amongst the rest certain Entered Apprentices are said to have proceeded from the West to the East, "hailing from the Lodge of St. John of Jerusalem," for the purpose of receiving scientific instruction from their more experienced Brethren. And this declaration occupies a prominent place in the system adopted by most Grand Lodges at the present day; but having sustained some alteration, a difficulty has arisen which requires a brief notice.

It is easy to imagine that, as the East is a place of light and wisdom, a novice might beneficially travel thither to seek for information in the science; for, if our traditions are to be relied on, the Dionysiacs, who built the Temple of Solomon, travelled *eastward* from Jerusalem, bearing with them their skill and taste in architecture, and other secrets of the Fraternity, into various countries, where they were more readily employed, and received better wages than those who did not possess the same advantages.

In many places where they sojourned they obtained special privileges; and because they taught their secrets only to the freeborn, their successors acquired the name of FREEMASONS; constituting Lodges and erecting stately piles of building under the patronage of great and wealthy princes, many of whom were accepted as members and Brothers of the Order, and became Grand Masters, each in his own dominions, in imitation of King Solomon, whose memory as a Mason was revered by all other peoples, and will be till architecture shall be consumed in the general conflagration.*

It follows, therefore, that the above formula was strictly correct when applied to Solomon's Masons, for they proceeded literally *from the West to the East*, hailing from the Lodges at Jerusalem, which constituted the undoubted origin of this peculiar phraseology, and, having been embodied in our primitive rituals,

*See Anderson's "Const.," pp. 16, 17, ed. 1738.

still applies with accurate consistency to the practice of the Fraternity in India and the Australian Islands. But how is it borne out in *countries westward of Jerusalem*? That is the question to be considered.

The discrepancy in the phrase from West to East, starting from the Lodge of St. John at Jerusalem, as it was expressed in the ordinary ritual of the last century, and applied to the several countries of Europe and America, where the institution at the present time flourishes in its greatest purity, appears to have entered into the deliberations of the Committee appointed, in 1814, to reconstruct the Lodge Lectures; and being unable to solve the difficulty, like Alexander they cut the knot, by utterly repudiating both St. John (who is styled by Preston "our ancient and venerable patron") and his Lodges, and expunging his honored name from the ritual, although it was probably introduced at the formation of the York Grand Lodge; and not only acknowledged by Calcott, Dunckerley, and Hutchinson, but advisedly embodied by Preston in his version of the lectures, which contain a plain record of the fact. But the misfortune is, that the alteration was accompanied by no certain clue to direct us how to account for the anomaly. The lectures simply stated that the visitor, or more correctly the Senior Warden of the Lodge, who was the actual respondent, came from the West for instruction; and when the name of his Lodge was demanded, he distinctly replied "the Holy Lodge of St. John at Jerusalem," with a recommendation from "the Right Worthy and Worshipful Brothers and Fellows of that Lodge, who sent their hearty greeting." But the Lodge of St. John of Jerusalem lies geographically eastward of this country; and therefore the sojourner in his course from thence to Europe or the new world, would not literally proceed from West to East, but from East to West. This is the difficulty. How is this to be reconciled? The solution of this problem will form the subject of another lecture.

Obituary.

BROTHER MAJOR GENERAL HIRAM G. BERRY.

Major General HIRAM G. BERRY, who fell in the late battle of Chancellorsville, was buried at Rockland, Me., on the 14th of May, with Masonic honors. The escort was performed by a portion of the 7th Maine regiment and Co. A, State Guards, of Bangor. The order of the services was as follows:—The procession of Masons (nearly 300 of whom participated in the exercises) and military proceeded to the late residence of the deceased, when a portion of Scripture was read by Mr. Hart. After a prayer and sermon by Rev. Mr. Butler, of Auburn, and the benediction by Rev. Mr. Kallock, the body was escorted to the cemetery, where it was buried with Masonic honors, Past Grand Master Chase, of Belfast, conducting the ceremonies. A volley was fired over his grave by the military. Among those present to do honor to his memory and bear testimony to his distinguished military services, were Vice President Hamlin, Governor Coburn and staff, ex-Governor Washburn, Adjutant-General Hodsdon, Senator Morrill, Hon. S. C. Fessenden, Judge Rice and many others. The ceremonies were solemn and impressive, and the thousands of people present testified by their sorrowful countenances, the regard they felt for the deceased officer and patriot.

MASONIC CHIT CHAT.

CONSERVATORS IN MISSOURI. A correspondent, under date St. Louis, May 28, writes, "Our Grand Lodge, just closed, condemned in the strongest terms the *Conservators' Association*, and recommended in the strongest possible manner, that the most effectual means be used throughout our borders, against all and any of the aforesaid *Rob Morris'* men and doctrines.

Of *Fifty-nine* subordinate bodies, Lodges, Councils, Chapters and Consistories, made their Annual Returns to the Supreme Council of the Northern Jurisdiction, at its late session in this city. These bodies are located in the States of Main, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio Michigan, and Illinois—representatives from each of which were present at the meeting of the Supreme Body. The entire jurisdiction is in a more healthy and prosperous condition at the present time than ever before; and this prosperity rests on so firm a basis that no factious element can disturb it.

SOCIAL POSITION. We see it announced by the *Eric Blazer*, in his little 7x9 sheet, that the body here calling itself a Supreme Council, has appointed "the *Hon. Richard H. Hartley* its *Minister* near the Supreme Council of Peru." Whether any such appointment has been made and accepted, or what it means, is a matter of no kind of consequence whatever; but the *Hon. Mr. Hartley* referred to—(and who will be greatly astonished to find himself so unexpectedly elevated to the dignity of one holding high civil or political position) is a respectable sub clerk in an English house at Lima, and unless our personal acquaintance with him has led us to form a false estimate of his character, will not thank his quasi friends here for attempting to pass him off on the public, like counterfeit coin, for more than his true value. Such frauds but indicate a bad cause. But our surprise is that they should be resorted to by persons who hold "social position" to be of small account—except when it suits their purpose to assume a virtue they have not—*N. Y. Cour.*

GODEY'S *LADY'S BOOK*, for June, has been upon our table for some days. There is no periodical in the country issued with so much punctuality, and there is none more uniformly chaste and high-toned in its literary department, or beautiful in its embellishments. The present number concludes a volume; a new one will, therefore, be commenced in July; thus affording a good opportunity for new subscribers to send forward their names. No more pleasing and useful work can be introduced into the family circle. Godey, Philadelphia, is the publisher, at three dollars a year.

Officers of the Grand Lodge of Maine—M. W. William P. Preble, Grand Master; R. W. John J. Bell, D. G. M.; E. B. Hinkley, S. G. W.; Francis L. Talbot, J. G. W.; Moses Dodge, G. Treasurer; Ira Berry, G. Secretary, Portland; Freeman Bradford, A. B. Thompson, Oliver Gerriah, Finance Committee; J. W. Drummond, and Charles Cobb were elected to fill vacancies in the Board of Trustees of the Charity Fund.

Officers of the Salem G. Lodge of Perfection.—Wm Sutton, T. P. G. M.—A. L. Pierson, H. of T. D. G. M.—Dana Z. Smith, S. G. W.—Henry A. Brown, J. G. W.—Joseph Farnum, Secretary.

Officers of N. Bedford G. Lodge of Perfection.—Henry Tabor, 2d, T. P. G. M.—George H Tabor, H. of T. D. G. M.—John B. Bylles, S. G. W.—Albert H. W. Carpenter, J. G. W.—Wanton T. Drew, Secretary.

Officers of Worcester G. Lodge of Perfection.—Rev J. W. Dadman, T. P. G. M.—Benjamin Lewis, D. G. M.—Timothy W. Wellington S. G. W.—Charles G. Reed, G. Treasurer—Charles B. Whiting, G. Sec.—S. B. Marsh, G. Orator.

Officers of Mercer Lodge of Perfection, Trenton, N. Jersey.—Joseph H. Hough, T. P. G. M.—William R. Clapp, H. of T. D. G. M.—William T. Nicholson, S. G. W.—David Naar, J. G. W.—John T. Houdayer, G. Treasurer; M. Roberts Hough, G. Sec. and K. of the S.—Thomas Booth, G. Captain of the Guard.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXII.

JULY 1, 1863.

No. 9.

HISTORY OF THE SUPREME COUNCILS IN
AMERICA.

At the late Annual Meeting of the Supreme Council in this city, a paper was read on the history of the origin and continued existence of the two legal Councils in this country, namely, at Charleston, S. C. and Boston, Ms. ; including also, a concise but well authenticated narrative of the rise and fall of sundry illegal associations which, from time to time, have sprung into existence, claiming to exercise the powers and prerogatives of lawful Councils. The paper received the unanimous approval of the body to which it was submitted. Believing that at the present moment, when the subject is exciting more than usual attention among the members of the Fraternity, we could not lay before our readers any document of greater interest, we take pleasure in transferring it, in substance, to our pages :—

The first Supreme Council of M. P. Sov. Gr. Ins. Gen. of the 33d and last degree of the Ancient and Accepted Scottish Rite, was formed at Charleston, S. Carolina, on the 31st day of May, 1801, and opened with all the high honors of Masonry. From it, directly or indirectly, was formed the Supreme Council of the 33d degree for France, by the Count Alexandre Francois Auguste de Grasse Tilly, (whose patent was granted by the Supreme Council at Charleston, Feb. 21st, 1802, and signed by Frederick Dalcho, Emanuel De La Motta, Isaac Auld, et al.) in the month of September, 1804. The Grand College of Rites, embodied in the Grand Orient of France, was established in the same year.

The Supreme Council thus established at Charleston, was, and is now, universally acknowledged as the *Mother Supreme Council*, and the addition made to the twentyfive degrees of Perfection, previously existing, and by it first arranged into a system, has been adopted by all existing Supreme Councils.

The friendly relations always existing between it and the Grand Orient of France, were recognized and renewed by Decree of the latter Illustrious Body, dated June 1st, 1858, as advised by Ill. Bro. Rexes, 33d, the Grand officer of honor of the Order, entrusted with the correspondence (No. 4841).

The Secret Statutes of the Order declare, (Article V.,) that, "In each of the grand nations of Europe, whether kingdom or empire, there shall be but a single Supreme Council of the 33d degree. In all those States and Provinces, as well of the main land as of the islands, whereof North America is composed, there shall be but *two* Councils, one at as great a distance as may be from the other," &c. The authority of this rule the Grand Orient of France acknowledged, in its Grand College of Rites, on the 4th day of Feb., 1859, when in its Bulletin (page 412, 413 and 414) it denounced *James Foulhouze*, as an "Impostor," and erased his name from its Book of Gold, for precisely such an invasion of the Territorial Jurisdiction of the Supreme Council for the Southern Jurisdiction of the United States, whose Grand East is at Charleston, S. Carolina, as had been practiced by adventurers on the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is now at Boston, Mass., whence it was removed in 1851, from New York.

The Supreme Council at Charleston, S. C., for the better carrying out "Article V." of the Secret Constitutions above quoted, established, as a preliminary step to the formation of the *Second* Grand Council in North America, on the 6th day of August, 1806, in the city of New York, a Sovereign Consistory of S. P. R. S., 32d degree, and publicly proclaimed the same by official edict.

This Sovereign Consistory remained subordinate to the parent body until the 5th day of August, 1813, when, by Letters Patent, the Ill. Bro. Emanuel De La Motta, S. G. I. G. 33d, and Grand Treasurer General of the H. E. of the Charleston Supreme Council, then in New York on a visit, "held a Grand Convention of the 33d degree," at which were present, John Gabriel Tardy, John James Joseph Gourgas, M. Levy, Maduro Piexotto, Richard Riker, (Attorney General, and afterwards Recorder of the city of New York,) Sampson Simpson, and Daniel D. Tompkins, (Governor of the State of New York, and afterwards Vice President of the United States,) all 33ds, and he "did then open with the high honors of Masonry, the *Supreme Council for the Northern Jurisdiction*, and appoint officers; and he thereby solemnly proclaimed that Council." Thus was legally established the Second Supreme Council in North America, demanded by the Constitutions of 1786.

From that period until the present time, the Supreme Council for the Southern Jurisdiction of the United States, and the Supreme Council for the Northern Jurisdiction of the United States, have worked in union and harmony as co-equals, and co-existent Supreme Bodies, of the Ancient and Accepted Scottish Rite in North America.

The rapid increase in population, and the inauguration of New States into the American Union, led these two Supreme Councils in the year 1827, more clearly and positively to define their boundaries; and on the 31st day of October of that year the allotments were as follows:—To the Supreme Council for the Northern Jurisdiction, the following fourteen States—Maine, New Hampshire, Vermont,

Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, and Michigan; the Supreme Council for the Southern Jurisdiction reserving to itself all the other States and Territories, South of Mason and Dixon's line, and West of the Mississippi River.

Information of this settlement of boundary, was forwarded to the Grand Orient of France, on the 10th day of Jan., 1830, by Ill. Bro. Gourgas, (now living,) of which the following is an extract:—

“ Nous pensons qu'il est a propos de vous communiquer, que d'a pris des arrangements ratifiés depuis maintes années entre nos bien aimés frères de Charleston et nous mêmes, le District et Jurisdiction *Nord* comprend the quatorze Etats suivans : — Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, et Illinois ; tandis que le District et Jurisdiction, *Sud* s'est réservé tous les autres Etats ou Territoires sur sol Americain, appartenant aux Etats Unis de l'Amerique Septentrionale.”

Thus the Supreme Council of France and the Grand College of Rites, embosomed in the Grand Orient of France, have sprung from the same parentage with the Supreme Council for the Northern Jurisdiction of the United States.

The Supreme Council for the Northern Jurisdiction of the United States, has not been exempt from the presence, and baneful acts of illegal, self-constituted, and spurious persons, exercising, unjustly, the power to organize antagonistic bodies of the Ancient and Accepted Rite, within its lawfully acquired territory. Indeed its attention has recently been called to the fact, by a publication in an obscure paper, published in the city of New York,—the proprietor of which is not even a Mason,—that our ancient ally, the Grand Orient of France,—presided over by the distinguished Brother Magnan,—has been led to recognize an association of men pretending to be a Supreme Council, with powers extending over all the United States, their Territories, and dependencies.

The so-called Supreme Council thus said to be acknowledged, is nowhere else recognized among the Supreme Councils of the world, as a lawful body of the Ancient and Accepted Rite. Neither is it what it purports to be,—the successor or continuation of another so-called Supreme Council, established in the city of New York, in the year 1815, by one *Joseph Cerneau*, itself a body organized in violation of the Secret Constitutions of 1786:—but wholly originated (long after the final *dissolution* of the Cerneau body, which took place in 1846,) by an expelled *Mason*, named *Henry C. Atwood*, who was, in 1837, the founder of a *spurious Grand Lodge*, in New York, which was by every regularly constituted Grand Lodge in America and Europe, held to be without the pale of Masonry, and its adherents were declared to be *clandestine Masons*.

For the enlightenment of those interested, we shall endeavor, concisely, to give the true history of these organizations, and for the better understanding of the same, will commence with that which claimed *Joseph Cerneau* as its originator.

The establishment by the present body at Charleston, S. C., of the Sov. G. Consistory in the city of New York, before alluded to, in 1806, naturally created among many of the Brethren of that day, an intense desire to obtain admission to the higher degrees, as taught and practised by Ineffable Masons.

Many seekers for initiation into what was then a novelty, but whose characters could not stand the Masonic test of the *Haut Grade*, had their applications rejected, inasmuch as the Brethren composing the Consistory determined only to admit persons of high social position and standing, and unblemished reputation. The individuals thus refused, soon found an instrument to gratify their desires; for about one year subsequent to the establishment of the first Consistory, there arrived at New York, *Joseph Cerneau*, who claimed to be in possession of the high degrees. With the aid of those Brethren who had been rejected by the already established Consistory, he, in violation of the Secret Constitutions of 1786, ventured to establish, and actually opened on the 28th day of October, 1807, what he ostentatiously proclaimed to be a "Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and dependencies."

It is true that this body subsequently received the patronage of several distinguished Masons, among them De Witt Clinton, the then, and life long, *bitter political opponent* of the Hon. Daniel D. Tompkins, one of the founders of our Sovereign Grand Consistory, and who was then (as before stated) Governor of the State of New York.

This intrusive body, although denounced by both the Supreme Council at Charleston, and by our Consistory (its daughter) at New York, continued its organization as a Consistory, until 1815, when it absolutely proclaimed itself a Supreme Council 33d, and by means of travelling agents, and traders in degrees of Masonry for slight pecuniary considerations, formed (so-called) Lodges, Councils and Chapters, in some other States, even daring to violate the territory of the Supreme Council for the Southern Jurisdiction of the United States, by opening a subordinate body in the city of Charleston!

During the political antimasonic excitement in America, commencing in 1826, the Cerneau Council rapidly declined; its meetings were entirely suspended, and it would never, in all probability, have been revived, had it not been for the visit of the Count de St. Laurent, to New York, in 1832, and the formation by that person, on his own behalf, and on behalf of the dispersed members of the extinct Sup. Council for Mexico, or New Spain, and the few remaining members of the Cerneau organization, of a treaty of union and amalgamation, whereby they proclaimed themselves, notwithstanding the well known existence of the *two* ancient Councils at Charleston and New York, the "Supreme Council for the Western Hemisphere," having jurisdiction from the *one sea to the other!*—a most unheard of assumption, and an open violation of "Article V" of the Secret Constitutions of 1786.

On the return of the Count de St. Laurent to France, in 1832-3, he, as a member and representative of the usurping Council thus re-formed through his instrumentality, entered into negotiation with the Supreme Council of France, for recognition.

The latter Most Ill. body, whether from the representations made to them, on behalf of the usurping Council, or forgetfulness of their ancient allies and founders in America, acceded to the request, and in 1834, in connexion with the

Representatives of the Supreme Council of Brazil, formed a treaty of "Union, Alliance, and Confederation."

In 1836, this treaty was ratified by the Cerneau Council at New York, the Hon. David Naar, acting as Grand Secretary General of the H. E.

The treaty of "Union and Amalgamation" of 1832, caused disension in the usurping Council, and the members of "Lafayette Rose Croix Chapter," founded by it in 1825, revolted and declared its independence, having among its members the subsequently notorious and expelled Mason, *Henry C. Atwood*.

The Cerneau Supreme Council for the Western Hemisphere, thus briefly, but truthfully sketched, gradually declined. Its subordinates all ceased to exist; and in the year 1846, it was dissolved by the mutual consent of the few remaining members: and has never been revived. The present surviving Brethren, among them the Hon. *David Naar*, have taken the Oath of Fealty and Allegiance to the Supreme Council under Ill. Br. Van Rensselaer, and now recognize no other as lawful, in the Northern Jurisdiction of the United States.

From this period, until about the year 1850-1, the Supreme Council for the Northern Jurisdiction, exercised, without interference, its legitimate functions, respected by its allies, the Supreme Councils of England, (a daughter of the Northern Council, founded by it in 1843.) Ireland, Scotland, Brazil, Mexico, Peru, Venezuela, New Granada, Colon, the Supreme Council for the Southern Jurisdiction of the United States, and the Illustrious Bodies in France; when its sovereign jurisdiction was again invaded.

In our short sketch of the rise, progress, and dissolution of the Council (so-called) established by Joseph Cerneau, we stated, that in 1832 the "Lafayette Chap. of Rose Croix" revolted, having among its members, the conspirator, *Henry C. Atwood*. That bad Mason and revolutionist, with others misled by him, in whole, or in part, were, for the highest Masonic crimes, solemnly, and after due trial, expelled by the Grand Lodge of the State of New York, in 1837, from all the rights and privileges of Freemasonry. Among those who were appointed to try him and his associates in Masonic crime, were the Hon. *David Naar*, and other members of the then existing Cerneau Council.

But notwithstanding the lawful expulsion of himself and followers, *Atwood* set on foot and organized a clandestine body in the city of New York, which he attempted to dignify by the appellation, of the "St. John's Grand Lodge." Not a single Grand Lodge in the United States, or Europe, recognized its pretensions; and the membership of every Grand Lodge in America were prohibited, under the heaviest penalties, from holding Masonic intercourse with said revolutionary body, or with its members, or its Lodges.

A reference to the transactions of our several Grand Lodges from 1837 to 1850, but more especially to those of the Grand Lodge of New York, will fully sustain these assertions.

On the 27th of Dec., 1850, the illegal St John's Grand Lodge was absorbed by the Grand Lodge of the State of New York; the several Lodges under it surrendering their *spurious Warrants*, and receiving new ones from the latter body, in lieu thereof; thus becoming regularized, and subordinate thereto.

In the belief that the notorious *Atwood*, and other rebel chiefs expelled with

him in 1837, had repented of their offences, and would in the future respect and obey the laws of Masonry, they were, as a peace offering, restored.

No sooner had Atwood received this boon as a Symbolic Mason, than he determined to seek a new channel wherein to disturb the harmony of a hitherto peaceful and prosperous fraternity. The Ancient and Accepted Scottish Rite afforded the field wherein to sow his tares, and with a boldness unparalleled, he on the 7th of April, 1851, declared himself the Sov. G. Commander, and a few of his former associates who served with him as exiles from Masonry during his long expulsion, the officers, of a self-constituted Council, which they audaciously styled the "*Supreme Grand Council of the 33 degrees, of and for the State of New York*;" not for "The United States, their Territories and dependencies,"—as now claimed by his usurping successors—but for the single State of New York.

In announcing their organization, their utter ignorance of the Secret Statutes of the A. and A. Scottish Rite, and of the *courtesies* of the *High Degrees*, was apparent throughout the whole of the document issued by these conspirators; and the organization thus attempted to be foisted on the Fraternity, was immediately pronounced "a gross imposture and conspiracy against our Most Ill. Order;" and denounced by all regular members of the same.

This contemptible and miserable effort of bad and bold men, did not succeed. The characters of its promoters were such as to deter respectable Brethren from associating with them. They were viewed, even by the non-initiated, with suspicion, and it became therefore necessary for them to give it a new phase, under other auspices, and the better to cover their designs, they on the 20th of June, 1851, abandoned their title, as the "*Supreme Grand Council of the 33 degrees, of and for the State of New York*," and announced, in a public print, that a new organization had been formed under the extraordinary, and unheard of appellation of "The Supreme Council for the *Northern Hemisphere*." Thus clearly proving the utter ignorance of these pretenders of the history of Ineffable Masonry, especially in the United States. They placed at its head *Jeremy L. Cross*, a professional lecturer of the inferior degrees, of years long passed, having *Henry C. Atwood* as Grand Standard Bearer, and *John W. Simons* as Grand Secretary. The former individual claimed to exercise the high powers of S. G. L. G. 33d by virtue of a Patent, said to have been granted him by the Supreme Council for the Southern Jurisdiction of the United States, at Charleston, S. C., June 24th, 1824; and in connexion with his name were published those of several distinguished Masons of other States of the Union, as sub-officers, many of whom never assented thereto, and some of whom exposed to the fraternity the unauthorized use of their names, in so disreputable a connexion, while others silently declined to have anything to do with such pretenders.

That organization was also short lived, a result mainly owing to the Supreme Council for the Northern Jurisdiction of the United States having publicly pronounced it to be "a gross and palpable imposition on the Masonic Fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators, and disturbers of the peace, harmony and good government of the Masonic Order, and as such, are entitled only to the condemnation of all 'good and true Masons.'"

The Supreme Council for the Southern Jurisdiction of the United States also took cognizance of this new assumption. It proclaimed Jeremy L. Cross an *impostor*, and his Council a *spurious* and *clandestine* body. In an official edict of the 17th of July, 1851, it unanimously decreed as follows:—"Whereas, a document has been lately issued by a body in the city of New York, wrongfully calling itself the 'Supreme Council of Grand Ins. Gen. of the 33d degree for the Northern Hemisphere, sitting in the valley of New York'—which document is signed by *Jeremy L. Cross*, as 'M. P. Sov. G. Commander,' and by Wm. H. Ellis, Salem Town, *Henry C. Atwood*, Win. H. Jones, John H. Darcy, N. B. Haswell,* Robert B. Folger and John W. Simons as officers and members, and whereas the said body unwarrantably claims for itself the Jurisdiction and control of the Ancient and Accepted Rite for the '*Northern Hemisphere*,' and has asserted in the aforesaid document, that *Jeremy L. Cross* received from the Supreme Council, seated at Charleston, a Patent and Charter, with full and ample power to preside over the Northern Hemisphere :

"Now therefore, We, the Supreme Council of Sov. Gr. Ins. Gen. for the Southern Jurisdiction of the United States, legally and constitutionally established at Charleston, S. C., on the 31st day of May, in the year, 1801, by the authorized successors of *Stephen Morin*, the duly appointed Deputy of Frederick II., King of Prussia, and exercising its functions by an uninterrupted succession of Grand Commanders, dignitaries and members, do hereby make known, that the pretensions of the aforesaid *Jeremy L. Cross*, *have no foundation in truth*—that he *never* received any such Patent or Charter from this Supreme Council—that he is not recorded in its archives as a possessor of the 33d degree—and that his said Council is a *spurious* and *clandestine* body, whose members do not appear (if we are to judge from the technical errors and numerous misstatements contained in their manifesto) to possess even a superficial acquaintance with the higher degrees of the Ancient and Accepted Rite,—and we do further make known, that the only regularly and legally constituted Supreme Council, now, or ever, existing for the Northern Jurisdiction of the United States, is that of which our Ill. Bro. J. J. J. Gourgas is M. P. S. G. Commander, and which was duly and lawfully established at the city of New York, on the 5th day of August, 1813, by Emanuel De La Motte, as the Representative, and under the sanction and authority of this Supreme Council ; and no person can of right, and according to the Grand Constitutions of the Order, exercise any power as an Inspector in the said Jurisdiction, unless his Patent has been signed by the said Supreme Council, as will appear from the following Articles in the aforesaid Grand Constitutions :—

'*Art. 9.* No Deputy Inspector can use his Patent, in any country where a Supreme Council of Ins. Gen. is established, unless it shall be signed by said Council.'

'*Art. 17.* No Inspector General possesses any individual power in a country where a Supreme Council is established.'"

It is not improper here to remark, that so ignorant was the pretending Council

*This name was used without authority and publicly withdrawn.

of which *Cross* was the ostensible head, and *Simons* the Secretary, of the law of our beautiful Rite, that it declared itself to be an "*American organization*," or in other words, an amalgamation of the degrees of A. and A. Rite, with the "*American Chapter and Encampment degrees*."

We have stated that this organization was short lived. Its existence was but nominal—its efforts a failure. It became necessary for its projector, the notorious *Atwood*, to seek for other aid. *Cross* was dismissed.

In the month of July, 1852, *James Foulhouze*, of New Orleans—the same individual who was, as we have previously stated, unanimously declared by the Grand Orient of France, Feb. 4th, 1859, an IMPOSTOR, and his name erased from its *Book of Gold*, for the "*forfeiture of his honor*"—arrived in New York, and in connexion with *Henry C. Atwood*, re-organized this *Spurious Council*, installing the latter as its so-called Sov. Gr. Commander.

This re-construction attracted but little attention at the time, and was only remarkable for its own internal convulsions. Indeed the Secretary General, *John W. Simons*, of the *Cross Council*, denounced it in a printed pamphlet, as follows:—"Whereas, it doth appear from a publication in the newspaper entitled the '*Masonic Mirror and American Keystone*,' that our M. P. S. G. Commander, *Jeremy L. Cross*, has resigned his office as such, and that a new Council has been formed by *H. C. Atwood*, assuming the Grand Commandership, and *R. B. Folger*, the office of G. Secretary, aided and abetted by sundry persons unknown to me as Masons, or otherwise, pretending to have been installed by authority of a recognition from the Grand Orient of France:—Now, therefore, be it known, that inasmuch as the G. Commander has resigned, and no regular Convention of the S. G. Con. and Supreme Grand Council has taken place; and inasmuch as the various other subordinate officers, myself excepted, have strayed from the true fold, to parts unknown, therefore by virtue of the Constitutions and Regulations of the Order, as herein set forth, the power and authority devolve on me, and I hereby accept them, and duly notify all Chapters and Councils working under our authority, and all Knights and Princes of the Scottish Rite, that all bodies of Scottish Masons held in contravention of this *My Edict*, and the authority of the Supreme Grand Council, of which I AM THE SOLE REPRESENTATIVE, are irregular, clandestine and spurious, and are to be avoided by all true sons of light, wherever they may find them."

In June, 1853, *Henry C. Atwood*, *Edmund B. Hays*, and others, revolted, and re-established their old illegal, so-called *St. John's Grand Lodge*, and were by the Grand Lodge of the State of New York, EXPELLED from all the rights and privileges of Masonry, for such rebellions and other disgraceful acts, against the principles of Masonry.

They had in March of that year, established Symbolic Lodges, in New York and New Jersey, by virtue of their assumed powers as a Supreme Council,—the same being in violation of their obligations to the Grand Lodge of the State of New York, whose Constitutions and General Regulations they had sworn solemnly to support; and these unlawfully formed bodies were declared by Edict of the Grand Master of the Grand Lodge of the State of New York, (subsequently confirmed by that Most Worshipful body,) to be clandestine and irregular Lodges;

for full exemplification of which, we refer to the published official Transactions of the Grand Lodge of the State of New York for 1853, page 237.

ATWOOD was never restored, but died an *expelled Mason*, in September, 1860.

From the time of their expulsion by the Grand Lodge of New York, until 1859, they remained in obscurity. No lawful Mason associated with them, and their operations, if any, were confined to acts obscure and unheeded.

On the 11th of April, 1859, they again issued a Manifesto, signed by the notorious Henry C. Atwood, *Edmund B. Hayes*, George L. Osborn, and Chas. W. Atwood, as the "Supreme Council of the Ill. Sov. G. Ina. Gen. of the Ancient and Accepted Scottish Rite of Freemasonry, in and for the Sovereign and Independent-State of New York, and exercising authority over all the Northern Jurisdiction of the Western Hemisphere, where no Supreme Council is established."

In this manifesto they declared, "That the Scottish Rite, having for its object the PHYSICAL, moral and intellectual progress of individuals, and the RELIGIOUS POLITICAL and SOCIAL EMANCIPATION of NATIONS, is an eminently philosophical institution, and has nothing in common with other Masonic Rites."

They also declared, "That the Grand Lodge of the State of New York commits a monstrous error, and endeavors to usurp power, in arrogating to herself the exclusive administration of the *first three degrees*"—a declaration which indicates the presumption and wickedness of its authors.

In June, 1859, the few subordinate Lodges which acknowledged the authority of the spurious St. John's Grand Lodge, dissolved themselves as organized bodies, and with the sanction of the Grand Lodge of the State of New York, the majority of the persons comprising the same, were individually healed; and thus purged, admitted to the privileges of Masonry. Among them was *Edmund B. Hays*, the now, so-called, Sov. G. Commander of the SPURIOUS COUNCIL, now holding its meetings in the city of New York.

On the death of Henry C. Atwood, in Sept., 1860, *Edmund B. Hays* proclaimed himself Sov. G. Com. of this *spurious organization*; and in the ensuing month, (October,) re-organized the same by appointing officers; continuing however to use the title adopted in their manifesto of 1859. In 1861, another list of officers was proclaimed, in which some new names were introduced.

This was no sooner accomplished, than they *boldly and falsely* declared themselves the successors of the dissolved Council of *Joseph Cerneau*, and announced their organization by the new style (to them) of the "Supreme Council 33d, Ancient and Accepted Scottish Rite, for the United States of America, its Territories and Dependencies."

This is the body now claiming authority over the Higher Degrees in the Northern Jurisdiction.

We have shown that it is not only *illegal* and *unconstitutional* in its nature, but that it cannot even maintain the *questionable claim* to be the LEGITIMATE offspring of the ILLEGITIMATE and clandestine body formerly established by *Joseph Cerneau*.

We have also shown, that many of the members of the *Spurious Body* are to-

tally disqualified by their antecedents, as they are by their social status, to be members of the Haut Grade; and from their documents we have proven their want of even a superficial acquaintance with the Higher Degrees of the Ancient and Accepted Rite.

The organization is, in fine, *dishonest in itself, dishonest in its origin, and dishonorable to Masonry*. It is the last phase of a series of rebellious and dishonest attempts, originated by *unworthy* Masons, to assume a power to which they were wholly without claim, and for the proper use of which they were utterly unqualified.

“THE CONSERVATORS” IN MISSOURI.

THE Grand Lodge of Missouri, at its late Annual Communication, by a unanimous vote adopted the following Report, and ordered it to be forwarded to the Lodges under its jurisdiction for their government, and to the Grand Lodges of the country for their information and co-operation. In this State the conspirators referred to have not been allowed to gain a foothold, though they have made two or three attempts to do so. In some other States they have been more successful; but wherever they have succeeded they have sown the seeds of discord and insubordination. We rejoice that the Grand Lodge of Missouri has taken the matter in hand, and most earnestly hope that her example will be followed by every Grand Lodge in the country, whose jurisdiction has been tampered with by these itinerant speculators in Masonry:—

To the Most Worshipful Grand Lodge of Missouri—

The undersigned, a special committee, to whom was referred sundry resolutions upon the subject of the Conservators' Association, respectfully report for adoption the following preamble and resolutions:

Whereas, Attempts are being made to foist upon sister Grand Lodges the institution known as the Conservators' Association, contrary to, and in violation of, the ancient and cardinal principles and regulations of our beloved Order; and whereas, the character of said Association has been fully exposed to this Grand Lodge; therefore, be it

Resolved, 1. That the Grand Lodge of Missouri solemnly declare the said Association a corrupt organization, treasonable to the Institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2. That the Grand Lodge of Missouri peremptorily interdict and forbid the introduction of the above-mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3. That no Mason, subject or adhering to said Association, or who has ever been subject thereto, shall be allowed to sit in or visit this Grand Lodge, or any subordinate Lodge thereunder, or hold affiliation with, or be recognized by any Mason in this jurisdiction, until he shall have solemnly and in open Lodge, recanted and denounced all such connection with said Association, its teachings, objects and designs.

4. That hereafter no Grand Officer of this Grand Lodge, and no officer of any subordinate Lodge, shall be installed until he shall have made a solemn pledge, in open Lodge, that, on his honor as a Mason, he repudiates and condemns the said Association, and has never had any connection therewith.

5. That the Grand Lodge under which Robert Morris, the "CHIEF CONSERVATOR," holds, or pretends to hold, membership, be respectfully and fraternally requested by this Grand Lodge to bring him to condign and merited punishment for the high crimes with which he now stands self-convicted; and that all our sister Grand Lodges be requested to join us in this our solemn demand, and to co-operate with us in the total suppression of the criminal innovations of said Association.

6. That printed copies of these resolutions, attested by the R. W. Grand Secretary, be forwarded immediately to all our sister Grand Lodges of the United States, and to the subordinate Lodges of this jurisdiction.

JAMES N. BURNES, }
R. T. EDMONSTON, } Committee.
EDWARD DUFFIELD, }

[SEAL.]

A true copy,

A. O'SULLIVAN,

Grand Sec. G. L. Mo.

The following is the form of renunciation :—

I do solemnly declare, on my honor as a Master Mason, that I have never belonged to the so called "Conservators' Association"; that I do not now belong to the same; and that I do, and will forever, denounce and repudiate the system, and all connected therewith.

FROM WEST TO EAST—FROM EAST TO WEST.

FROM EAST TO WEST.

"If you are a Master Mason, as I suppose you are, I trust you are not ignorant of the rule of three. The rule of three I understand, for the key of this Lodge is at my command. The name shall make you free; and what you want in Masonry shall be made known to thee. Good Masonry I understand, for the key of all Lodges is at my command. You speak boldly. From whence came you? From the EAST. Whether going? To the West."—
FROM AN ANCIENT RITUAL.

"More than a hundred years ago,
Numbering but twelve in all,
They meet within a little room,
And, 'ere the night was gone,
Had worked a good Masonic Lodge,
And named it for ST. JOHN."—VAN ZANDT.

"To all worthy Masons, wheresoever dispersed under the wide and lofty canopy of heaven."
—SECTIONAL CHARGE.

In forming speculative Masonry with a system, its founders, whoever they may have been, evidently intended to advance gradually through the existing degrees in a well-regulated climax. For this purpose, with great ingenuity, they constructed a series of Landmarks on a corresponding principle; amongst which must be included the references to the equatorial points of the compass. Thus the E. A. P. is taught to say that he comes *from West to East* for instruction; the F. C. that he travels or rather that this forefathers travelled, *East and West*; those who went eastward sought for instruction, and when they journeyed westward, it was to propagate the same in various parts of the world; and the M. M. is represented as going *from East to West*, in search of something that had been lost, and which, according to the primitive system, *he finds*: although

modern interpretation makes him unsuccessful, and furnishes certain substitutes which fall infinitely short of the thing required. Hence this reference to the cardinal points was formerly a literal and grammatical climax, which the alterations of Dr. Hemming and his associates have utterly destroyed.

Now it is clear that a great many precedents, from a remote period of time, might be adduced as prototypes of the custom of proceeding from West to East, and from East to West. At the dispersion from the plains of Shinar, for instance, the migrating tribes spread themselves over the earth towards all the four quarters of the compass. I have already observed that Solomon's Masons, when the Temple was finished, travelled from West to East in search of employment. The sun, the glory of the firmament, apparently travels from East to West, but in reality it is the earth that proceeds in its diurnal rotation from West to East. The camp of the Israelites, as well as the Tabernacle, which was a type of our Lodges, was placed due East and West. The Magi, conducted by the Blazing Star, travelled from the East to the West in search of the expected Deliverer; and evangelical and moral truths had their origin in the East, and travelled westward to enlighten mankind with the bright beams of revelation, and to dispel the primitive darkness of ignorance, superstition, and error.

But all these illustrations, of the custom of travelling from West to East for instruction, throw no light whatever on the anomaly of hailing from the Lodge of St. John, which, though omitted in the present code of English Lectures, must not be altogether lost sight of, for it undoubtedly constituted a Landmark of Ancient Masonry, distinctly recorded in the primitive Ritual. Now, as regards ourselves, this Lodge is situated in the East instead of the West; and being a place of greater traditional light and knowledge than can be found elsewhere, is very unlikely to send out its acolytes to other quarters for instruction.

In our earliest Lectures we find it recorded that *every Freemason's Lodge was, by dedication, a Lodge of St. John*;* and therefore to reconcile the anomaly under discussion, it will only be necessary to omit the locality, and the indefinite article. The respondent will then intelligibly state that he is travelling *from a Lodge of St. John in the West to another in the East*, in search of instruction; for the East being the seat of Light and Wisdom, and Jerusalem the chief city of God's peculiar people, and the locality where all the typical celebrations by which our Lodges (as antitypes of the Tabernacle and Temple) were consummated, would necessarily be a place peculiarly adapted for Masonic instruction. I commit this conjecture to the consideration of the Craft.

It is a fact corroborated by Masonic history and tradition, that the privilege of hailing from Jerusalem amongst Solomon's Masons served as a certificate of recommendation; and whoever possessed that testimonial was freely engaged in

*Thus, in the ritual used in the time of Sir C. Wren, we find the following passage:—"What Lodge are you of? *The Lodge of St. John.*" And the Continental formula used about the same period is correspondent thereto. "Comments' appelle cette Lodge? *La Loge de S. Jean.*" And this explanation was appended:—"que c'est le nom de toutes les Lodges." Whence the old charge at the end of the fifth section of the E. A. P. Lecture:—"To the pious memory of the two St. John's, the two great parallels in Masonry; may we follow their precepts and profit by their example."

all the countries where the craft might seek employment. Hence the custom might pass traditionally through successive ages till it reached the times of our primitive Brethren, the Christian architects of the mediæval ages, and was adopted by them as a formula technically necessary to ensure the kind reception of a sojourner amongst strangers.

It is no valid answer to this reason that the St. Johns have been ignored by the English system, and their place occupied by two Jews—Moses the lawgiver, and Solomon, the king of Israel—because all other existing Grand Lodges retain the landmark, and still acknowledge the two St. Johns as the patrons and parallels of Masonry; whose names form a substantial basis, from which all speculations on its nature and tendency ought to radiate. The Scottish Grand Lodge has raised an effectual bar to this modern innovation by denominating the Order specifically and exclusively “*St. JOHN’S MASONRY*,” which is a very correct appellation; and the observance of their ritual may be thence considered as the true practice of the genuine Ancient Craft.

M A S O N R Y — I T S R I S E A N D P R O G R E S S .

Hail Mystic science, seraph maid!
 Imperial beam of light!
 In robes of sacred truth arrayed.
 Morality’s delight,
 O give me Wisdom to design,
 And Strength to execute;
 In native Beauty e’er be mine,
 Benevolence thy fruit.—*DR. PEARCE.*

In the history of mankind there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand in hand together. The orders of architecture mark their growth and progress; dark, dreary, and comfortless were those times when Masonry had not laid her line, nor extended her compass. The race of man in full possession of wild and savage liberty, sullen and solitary, mutually offending and afraid of each other, hid themselves in thickets of the woods, or dens and caves of the earth. In these murky recesses, these somber solitudes, the Almighty Architect directed Masonry to find them out; and pitying their forlorn and destitute condition, instructed them to build houses for convenience, defence, and comfort. The habitations they then built were of the Rustic or Tuscan order, which, as a prototype of their manners, was an artless imitation of coarse and simple nature. Yet rude and inelegant as they were, they had this happy effect, that by aggregating mankind they prepared the way for improvement.

The hardest bodies will polish by collision, and the roughest manners by communion and intercourse. Thus by degrees they lost their asperity and ruggedness, and became insensibly mild and gentle. Masonry beheld and gloried in the change, and, as their minds softened and expanded, she showed them new lights, conducted them to new improvements.

The Tuscan mansions please us more. In the Doric order they aimed at something more high and noble: and taking their idea of symmetry from the hu-

man form, adopted that as their model. At that era, their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience. It can be no matter of astonishment, that men who had formed their original plan from nature, should resort to nature for their lessons of ornament and proportion, to complete their labors. The eye that was charmed with the fair sex, the heart that was conscious of woman's elegance and beauty, would instantly catch the idea from these, and transpose the lovely form in perfect symmetry, to complete the column he was then studying. Accordingly the Ionic order was formed after the model of a beautiful young woman, with loose dishevelled hair, of an easy, elegant, flowing shape.

This human genius, which we have seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest, richest fruit; every ingenious art, every liberal science, every moral and social virtue, that could delight, exalt, refine, adorn, edify or improve mankind.

Now it was that Masonry put on her richest robes, her most gorgeous apparel, and in the Corinthian displayed a profusion of ornaments, the principal parts of which were eminently conspicuous in Israel's holy temple. She displayed the torch and enlightened the whole circle of arts and sciences. Commerce flew on her canvass wings, fraught with the treasures and products of the universe. Painting and sculpture exerted every nerve to decorate the building she had raised, and the curious hand of design contrived the furniture and tapestry. Geometry, Music, Astronomy—Virtue, Honor, Mercy, with an infinite variety of Masonic emblems, were wrought thereon; but none shone more conspicuously than MORALITY, CHARITY and BROTHERLY LOVE. Let us take an allegorical view of the building and mode of introduction.

Virtue, crowned with a wreath of laurel, dressed in a robe of palest sapphire, girt around her waist by an azure zone, on which peculiar emblems were richly embroidered in blue, purple and crimson, formed the Mosaic work, or ground plan of the building.

Wisdom, Justice, Truth, Mercy and Benevolence, as pillars of the purest marble, supported the portal, over which on a magnificent dome of a quadrangular form, the principles of the establishment were delineated by Religion and Morality; together with certain hieroglyphics of the Order.

The entrance was guarded by two sentinels, who had something in their looks so awful, he recoiled at the sight of them. Their names were Temperance and Fortitude, the former held a bridle, the latter a spear. Notwithstanding their aspect was so forbidding, yet when a candidate approached, conducted by Honor and Perseverance, their countenance was softened by affability to serene courtesy.

Having passed the sentinels and entered the building, Honor and Perseverance presented him to Brotherly Love, who, after discharging the duties of his office led him to a beautiful transparent arch, descriptive of the six days' work of creation; on the right side of the arch, stood Charity, her eyes were blue, beautiful and piercing; in one hand she held a chalice of wrought gold, in the other a censor of incense. On the left stood Contemplation; her looks were directed towards heaven; a large folio book lay open in the centre, on the back of which

was written, in letters of gold, **THE HOLY BIBLE**. Here Brotherly Love delivered him to the care of Faith, Humility and Hope. The former had her head invested with a circle of rays, which threw a bright lustre on all around her; she bore a shield of divine workmanship, and went foremost. Humility, clothed in a vesture of dark sober hue, which trailed the ground, walked slowly by her side. Hope had in her hand an opening bud, fresh and fragrant as the morning rose; by those he was conducted to an elderly personage, who still appeared fresh and vigorous; she had a meek and contented aspect, having a staff in her hand, on which she sometimes leaned. Her name was Prudence, from whom he received peculiar instructions respecting the institution.

Leaving her, they ascended, by easy steps, towards the **GRAND HALL**; near the entrance, on an elevated throne, sat a comely matron in her bloom, well dressed, but without art, and crowned after a very beautiful manner: her name was Happiness, to whom she was presented by Hope, by whom she was introduced to the Liberal Arts and Sciences.

Sacred and profane history concur with respect to this institution, and allow it to be coeval with human society. In all ages, and in all countries, we find men of the most exalted situations in life, as well as those of the most enlightened character, have been anxious to be invested with the badge of innocence, and to have their names enrolled as Brethren of the Society. Always considering the Freemasonic Institution as the safeguard of the State, the defence of the country, the welfare of the nation.

COMING TO THEIR SENSES.

THERE is no stronger reason which can be given of a return to reason, by the discarding of error, than has recently been given by one of the bodies of irregular Masons in New Orleans.

For many years the true Fraternity of the State have been annoyed by the presence in their midst of a number of spurious Symbolic Lodges, brought into existence and fostered by the bogus Council of which the notorious James Foulhouze is, or was, the head; an organization planted there by him in violation of all Masonic law; but especially in contravention of the Statutes of the Ancient and Accepted Rite, and of the lawful claim to territorial jurisdiction of the Supreme Grand Council for the Southern Jurisdiction of the United States, sitting at Charleston, S. C.

The agitator Foulhouze (the same who, in July, 1852, had the audacity to reorganize a Spurious Council in New York city, of which he made the late H. C. Atwood the head, and who was expelled by the Grand Orient of France, Feb. 4th, 1859, and his name erased from its "Book of Gold,") has long kept this spurious organization in existence, just as the other lawless agitators have done in the lawfully acquired territory of the Supreme Council for the Northern Jurisdiction of the United States, whose East is at Boston.

It appears, however, by the printed Transactions of the Grand Lodge of Louisiana, that the Grand Secretary presented for its action "the communication of a number of persons claiming to be Masons and members of a Lodge holding un-

der the authority of a Grand Council of the 33d Degree, for the State of Louisiana, petitioning to be admitted under your authority." This was referred to the Committee on Masonic Law and Jurisprudence, who reported as follows :

Resolved, That the prayers of the petitioners, F. P. Guendet and others, desiring to be admitted as a Lodge of Freemasons under the jurisdiction of this Grand Lodge cannot be granted. If any of these gentlemen wish to join the Fraternity, they will discover the course to be pursued by a perusal of the Constitutions and By-Laws of the Grand Lodge."

We presume these gentlemen will take the course pointed out to them.—*N. Y. Cour.*

GRAND LODGE OF NEW YORK.

THIS Grand Body held its annual communication at the Assembly Rooms in the city of N. York, commencing on Tuesday, June 1st, and continuing in session three days. The attendance was very large, and the business was chiefly of a local character. The address of the Grand Master was a well written and interesting paper, from which we have given an extract in another page. To a very full abstract of the proceedings, prepared by W. Bro. F. G. Tisdall, published in the New York Courier, we are indebted for the following items.

A Communication from R. W. and Rev. Bro. Henry C. Vogell, G. C. now an army chaplain, setting forth his regret at being unable to be present at the Annual Communication. He spoke of the good effects of the mystic tie amid the horrors of the battle field which he himself had so often witnessed. The letter was ordered to be printed in the minutes.

The Committee on For. Correspondence, through its Charman R. W. Br. Ellicott Evans, made their report covering 127 pages, and reviewing the proceedings of thirty seven Grand Lodges and G. Orients. It is a carefully prepared document, and in alluding to the invasion of the jurisdiction of Virginia by the G. Lodge of D. of Columbia, is emphatic in its condemnation ; the following extract will give the idea of their opinions on this important question.

" We hold that our Brethren of the District of Columbia are not justified in this invasion of the rights of the Grand Lodge of Virginia, by virtue of any sacrifice of rights by the latter, in its sympathy with treason—for its State cannot commit treason, and, if it could, we have no evidence that the Grand Lodge of Virginia holds other than loyal sentiments. And, further, as it has all the rights of a foreign jurisdiction, her sentiments, so long as they are not promulgated in violation of Masonic law, are not a ground for Masonic censure by a neighboring Grand Body."

R. W. Brother Joseph D. Evans was recognized and received as the Representative of the Grand Lodge of Maine. His address on the occasion was appropriate and felicitous. The following is the conclusion of it :—

" In presenting these letters patent and extending to you in behalf of the Grand Lodge of that State the right hand of fellowship, I do it with feelings of the greatest gratification at being the medium through which the union of congenial spirits may be insured, and I trust that those diplomatic relations of comity hitherto enjoyed by these two Grand Lodges, and by fresh impulses of friendship brightened, may prove to be a silken bond of love of indistructible strength.

JURISDICTION OF ARMY LODGES.

THE Grand Master of the Grand Lodge of Louisiana, in noticing in his annual address before that Body, the granting of a Dispensation by the Grand Master of Virginia, for a Lodge in a Louisiana regiment, argues against the proceeding as follows :—

“ I have been informed,” says he, “ that the Grand Master of Virginia has granted a Dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we can not approve ; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens, and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Bro. Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted army warrants, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction.”

The views of the Grand Master of Louisiana, as here presented, unquestionably embody the only defensible rule on the subject.

ANCIENT YORK LODGE, LOWELL.

THE tenth anniversary of the establishment of Ancient York Lodge, at Lowell, by Charter, was celebrated on the 9th of June, 1863. At the time of its organization Masonry was just beginning to revive in Lowell. Pentucket Lodge, with R. W. William North as Master, had been working about six years after the restoration of its Charter, which was surrendered in 1832, when with many doubts and fears Ancient York was opened. The propriety of the step is now universally conceded.

On the occasion referred to, the Lodge was opened by W. George W. Bedlow, Master, after which the Past Masters of the Lodge were received with appropriate honors. The District Deputy Grand Master, with a suite composed of the Past Masters, Master and Wardens of Pentucket Lodge, was then received by the Lodge, to whom an “ Ode of Welcome” was sung by the Brethren.

The Charter of the Lodge was spread upon an altar erected in front of the W. Master, upon which were placed three burning tapers, (E. W. S.) The work upon the third degree was performed by the Past Masters :—W. Jefferson Bancroft, the 1st Master, in the East—R. W. Samuel K. Hutchinson, 2d Master, in the West—R. W. Joel Spalding, M. D., 3d Master, in the South—W. C. C. Hutchinson, 5th Master, Sen. Deacon—W. William F. Salmon, 6th Master, Jr. Deacon.

The fact that the candidate was a son of the presiding Master, made the occasion one of deep interest. The work was done in a most thorough and effective manner, and to the many present who had received their first impressions of our Institution from the teachings of Bro. Bancroft, it revived pleasant memories, and

his genial face in the East shed light and warmth into the heart of every member present.

Before closing, the following Ode, composed by a member of the Lodge, to the tune America, was sung:—

On England's favored shore,
At York, in time of yore,
Our fathers met.
One thousand years ago,
Did they the good seed sow,
The fruit from which shall flow
O'er nation's yet.

Though centuries have passed,
Since they did breathe their last,
They live to-day.
Received in the *York Rite*,
Here Masons hail the light,
As then, now shining bright
To cheer their way.

Let us of "*Ancient York*,"
While virtue's path we walk,
Cherish the old.
Tradition eager trace,
And let not time efface,
A tithe we would replace,
Of wisdom's gold.

Ten years are spent this day,
Since we sped on our way,
With chartered rights.
Faith in the God most kind,
Hope heavenly peace to find,
Charity to all mankind
Our guiding lights.

Supreme Grand Master, we,
Masons, accepted, free,
Our tribute raise,
Of thanks and praise to thee
For our prosperity.
Blest may our future be,
While thee we praise.

Oh! may our conduct here,
To thy just eye appear
Correct, upright.
Make us all pure in heart,
Masonic truth impart,
Fit us by every art,
For realms of light.

After closing, the Brethren marched in the order of their date of membership to the Encampment Armory, where a sumptuous banquet awaited them. At the proper time the W. Master introduced W. Brother Salmon as Toast Master for the evening. The first toast was to

The Most Worshipful Grand Lodge of Massachusetts.

This was responded to by R. W. William S. Gardner, D. D. G. M. Other appropriate toasts called out W. Bro. Bancroft, Ex-Mayor of Lowell, R. W. Bro. William North, W. H. N. Hall, W. Master of Pentucket Lodge, R. W. Samuel K. Hutchinson, R. W. Joel Spalding, W. C. C. Hutchinson, and Brother Jos. G. Abbot. An interesting letter was read from W. Bro. Putnam, of Chicago, the only Past Master absent.

In the absence of Br. H. Hosford, Mayor of the city, Bro. B. C. Sargent, Ex-Mayor, responded to a toast to the city of Lowell.

An interesting letter was read from Bro. Elisha Huntington, Ex-Lieut. Governor of Massachusetts, and Ex-Mayor of Lowell, who was prevented by indisposition from being present, in response to a toast to the Charter Members. Bro. John A. Goodwin, S. Warden of the Lodge, responded to a toast to deceased members. He paid a most glowing and beautiful tribute to the memory of those members who had died during the last ten years.

This interesting anniversary was closed about twelve o'clock, by singing the following Hymn, to the tune of Old Hundred. After which all united in singing "Old Lang Syne."

Come, Brothers, ere to-night we part,
Join every voice and every heart ;
One solemn hymn to God we'll raise,
One closing song of grateful praise.

Here, Brothers, we may meet no more,
But there is yet a happier shore,
And there, released from toil and pain,
Dear Brothers, we shall meet again.

The following are the officers of the Lodge :—Geo. W. Bedlow, W. M. ; John A. Goodwin, S. W. ; Josiah E. Short, Jr., J. W. : William Lamson, Jr., Treas. ; Richard W. Barker, Sec. ; Sager Ashworth and Henry P. Perkins, Deacons ; Andrew J. Seavey and Albion J. Dudley, Stewards ; Rev. J. J. Twiss, Chaplain ; John W. Patch, Marshal ; Sam'l P. Hadley, Jr., Organist ; James W. B. Shaw, Sentinel ; Albigenice W. Fisher, Tyler.

ADMISSION OF CANDIDATES.

THE M. W. Grand Master of Iowa, in his annual address last year, in speaking of the admission of candidates, threw out the following just and forcible remarks :—

" Before dismissing this topic, it may not be improper to add that some very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case, that the candidate's qualifications are made the subject of discussion in open Lodge, both before and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection, and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

" While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even the right to make known to another how he has, or how he designs to vote. It is the duty of every member silently and patiently to await the result of the ballot, and when that is announced there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligations. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular will remove all cause of complaint and avoid much contention and strife."

THE REBELLION AND MASONRY.

[From the Annual Address of the M. W. Grand Master of the Grand Lodge of New York, read before that body at its Communication in June last]:—

“We are now in the midst of one of the most gigantic struggles known to the modern history of the world. Old associates in our national councils have become estranged; war has drawn geographical lines heretofore unknown in our history as a nation; the social fabric of our country has been deeply affected in all of its parts; ties of blood, and all their sacred claims, have been forgotten and merged in the fierce strife; parts of our once happy country have been given over to waste and desolation; smouldering ruins mark the spots where once stood thousands of peaceful and happy dwellings; the stately edifices in which justice was once administered, have become arsenals, and the law of the sword the law of the land; the fields which once rewarded the husbandman's toil are now desolated by war, and rank weeds, made the more rank by rich blood shed upon the soil, have taken the place of the waving, golden grain, which gladdened the eye—

“When Peace was tinkling on the Shepherd's bell,
And singing with the Reapers!”

Yet, amid these horrors, Freemasonry has known, and now knows, no diminution in her gentle sway, and her spotless banner still benignantly waves over all who have invoked its shelter and protection.

“For this, my Brethren, and in view of the startling contrasts which are here presented, is our gratitude due to the Great Being who holds in his hand the destinies of empires, but who yet notes the fall of a sparrow.”

* * * * *

“It is with feelings of the greatest pleasure that I state the fact that I have heard of many very gratifying instances of the exercise, on the field of battle, of the noblest traits of the human character, stimulated by the tenets and teachings of Masonry. It may be true that at the first breaking out of the present disastrous civil troubles, the solemn and binding behests of the Craft were forgotten for a time. Gradually a more healthful feeling asserted itself, and I believe that at the present time, if mail communications were open with the hostile States of the Confederacy, that we should still continue in the interchange of fraternal sentiments with the Grand Lodges and Masons of all the States which are now opposed to the general government. It is of inestimable benefit to both parties in the present civil war, that our Masonic relations should still continue in the same healthful condition as at present. I may go still further, and say that every honorable means should be used which would have a tendency to strengthen the fraternal bond between the Masons of the North and those of the South. Those that are well, need no physician. In times of profound peace we can sever our relations with any given jurisdiction without any very serious effects resulting from it; but in time of war, when the soldier of to-day may be the prisoner to-morrow, it is peculiarly necessary that there should be no interruption of Masonic harmony. It was with this view that I, as heretofore stated, recommended that our Brethren of the North should refrain in our Lodges and at Lodge meetings, from using language which would be calculated to excite acerbity

of feeling on the part of the Masons of the South, and although that act has been criticised unfavorably in some quarters, still, in view of the facts, I am more fully confirmed in the opinion which I then expressed, my only regret being that I did not use much stronger language than I did on the issuing of the recommendation referred to. In this connection it is proper to state, that I have looked with some little anxiety upon the action which has been taken with reference to the establishment of Lodges in Virginia under the M. W. Grand Lodge of the District of Columbia, as having a tendency to complicate our Masonic relations with the South. Such a jurisdictional interference could not have taken place under any other circumstances than those which result from our present unfortunate political position, which indicates that we have lost sight, to some extent, of the great truth, that while we are at variance as to matters of politics we have no Masonic controversy, or, at least, should have none, with our Brethren at the South. I call your attention to this subject for the reason that you may deem it your duty to express some opinion, which should be done in the most fraternal manner, as to the course pursued by the M. W. Grand Lodge to which I have referred."

MASONRY IN CHINA.

WE are indebted to the politeness of Brother Dr. Cullis, of Bowdoin street, for a copy of the North-China Herald, (printed at Shanghai,) of April 4th last, in which we find the following interesting letter on the subject of the choice of a name for the New Hall which the Brethren at that place are erecting for Lodge purposes. The writer is the talented British Council at Shanghai:—

Philip H. Underwood, Esq., W. M. Northern Lodge of China.

SHANGHAI, MARCH 4, 1863.

DEAR SIR AND BROTHER,—I venture to address you on a subject which I have often thought of, since I became aware that the Brethren of Shanghai had succeeded in securing a permanent building for a Lodge, and which I think is one of no small importance to the fraternity, involving as it does the respectability of the institution in the eyes of the Chinese. I refer to the choice of a suitable Chinese name for the Lodge.

Every public building and private establishment in the place has a designation of some kind, which is found not only useful but indispensable to meet the necessities of business and general intercourse. Most of these names are what the Chinese call "lucky," having been given by compradores or servants interested in the respectability and "good-look-see" of their employers. A few however have not been so happily selected, the sound of the foreign name having simply been represented by native characters, and the Chinese asked to do this, having, by a fatuity peculiar to the race, chosen words of not the most appropriate or agreeable meanings. Instances exist where the precaution of giving a name to a house has not been taken, and in such, the Chinese, who have had occasion to refer to the place, have dubbed it with some designation of their own, probably derived from some notable or ridiculous peculiarity, either of the establishment or its owners.

In the case of the Lodge, the natives at present know it, I believe, by the name that the library has, but I have not the slightest doubt, that ere long the mysterious character of the ceremonials conducted within it, will reach their inquisitive eyes and ears, and their diseased imaginations will infallibly hit upon a solution of the mystery by no mean complimentary to the fraternity, and the Lodge will be named accordingly. You will at once see how detrimental this result may prove to the name of Masonry in this port, and even beyond it, more especially if you call to mind the fact that to a Chinese everything that is vile and horrible is associated with the very idea of a secret society.

If I have carried you with me thus far, the next question is what the Lodge had better be called. On this head I crave your patient perusal of the following remarks.

Mencius, who, as you know, was a Chinese sage of ancient days, happened curiously enough in the course of his teachings, to touch on the subject of the compass and square, and to demonstrate therefrom to his disciples, that, as those instruments were the origin of the circle and the square, so the good man was the perfect exhibition of the relations of human society. His remark, which will be found in Dr. Legge's excellent translation of the Chinese classics, vol. ii, page 168, was as follows: "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited." In consequence, I presume, of this association of ideas, the Chinese terms for compass and square have in the course of ages come to express order, regularity, propriety, and at this moment the colloquial Chinese equivalent for the sentence "in a proper manner," or "in accordance with propriety," is "Chao kwei keu," which being interpreted literally, means "on the compass and square." This employment of the names of two instruments, which are important emblems of the craft, to express a moral characteristic, is curiously coincident with some of the first principles of Masonry, and it has struck me that the identity may be happily taken advantage of in selecting a suitable name for the Lodge.

I propose therefore the Chinese name of "Kwei-kue-tana," meaning "Compass and Square Hall," as the most fitting designation that can be adopted. This title will at once associate the building, and the fraternity who congregate in it, in the minds of the uneducated natives, with all that is right and orderly; and to a Chinese, who knows anything of his country's literature, the name will carry his memory back to the sacred words I have before referred to, as uttered by the sage, and which, fortuitously perhaps, but none the less distinctly, convey so Masonic an idea to the mind.

I beg leave to mention here a fact which strongly corroborates the truth of my impression that the mystery connected with a Masonic Lodge, unless veiled or explained by a suitable name, is calculated, with the ignorant and superstitious heathen, to lead to conclusions injurious to the fame of Masonry. There is a Lodge in Batavia, where I spent many years of my childhood, learning of course, as I have done here, the language of the place. Long before I ever heard of Masonry I received impressions inimical to it from repeatedly having had the Lodge there pointed out to me as "Rooniah Saitan," that is "The dwelling of Beelzebub," by which it was then, and I dare say still is, known amongst the native population.

I may also add that a simple translation of the word "Freemason" or "Masonic Lodge" into Chinese, would fail to convey any idea beyond that of a "free bricklayer" or "stonemason" or the "Lodge of a bricklayer," &c. The Chinese language possesses no equivalent for "Mason," and hence they call a stonemason a "stone worker," and a bricklayer a "mud and water worker." It would be impossible therefore to express the term "Mason" alone.

* * * * *

I am, dear Sir and Brother, yours fraternally,

W. H. MEDHURST.

"MARKS" AND "TOKENS" OF THE ANCIENT MASONS.

THE ancient German operative Masons of the Middle Ages, after having faithfully served their Masters as Apprentices for the term of five years, were required to travel for two years more, before they could be admitted into the Fraternity of Masters, in order to perfect themselves in the knowledge of their art. Before setting out upon his journey, the Fellow Craft, who was technically declared to be "free," was instructed in the "Gruse" (salute) and "Hankschenck," (token or grip,) by means of which he could make himself known to the Lodges of regular workman, and obtain employment or assistance, as the case might be. He at the same time received a "Mark," which he was bound to place on all his work, that it might be known and distinguished, and which he was not permitted to alter or change. These marks generally consisted of "right angles, horizontals, and perpendiculars," in different combinations, and by many are thought to have been based on the ancient formula, which is now used as the key to the secret characters of the Royal Arch, and which was used by the Byzantine architects in their distinctive marks. They are to be found in all the gothic edifices of Europe, and the wanderings of separate groups or companies of the traveling architects and builders can be traced by means of the constant recurrence of the same marks in different places. Bro. Back, in Germany, has lately published a collection of these Stone-Masons' marks, which forms a valuable contribution to the history of Ancient Masonry.

The "Wahrzeichen" (Tokens) of the German and English Masons must not be confounded with the marks alluded to. They are to be found in almost all the Gothic edifices in Europe, and afford numberless indications of the secret confraternity and symbolism of their association, as well as of their peculiar religious views, which were universally opposed to the then prevailing corruption of ecclesiastical morals, and not unfrequently to the orthodox religion. These sculptured bas-reliefs and ornaments display a very whimsical arrangement of historical, grotesque, and other carvings, which, though little in unison with the sacred character of the edifices, became vehicles of stinging satire against the regular clergy, in which the vices and follies of the latter were exhibited in images grossly indecorous. Burnet, in his account of the cathedral of Strasburg, states that among the sculptures there is a representation of a procession in which a hog carries the pot with holy water, and asses, hogs and goats, in priestly vestments, follow, to make up the procession.

There is also an ass standing before an altar, as if he were officiating at the mass, while a hog and a goat carry a case with holy reliques, within which is a sleeping fox. The trains of the different personages are upheld by monkeys. This was evidently intended as a sarcasm on the priests and monks of that day. In the church of St. Sebaldus at Nurnberg is a bas relief, representing a nun in the embrace of a monk. In the church at Doberan, in Mecklenburg, is a representation of several priests turning a mill, in which the dogmas of the church are being prepared. This church is also full of sculptured allusions to the Fraternity of builders, their implements and materials, the mystic numbers, double triangles, &c. In Henry the Seventh's chapel, one of the finest Gothic buildings of England, the oaken stalls and sub-sellia of the seats, afford many instances of these tokens, one of which in particular represents the "Foul Fiend" in bearing off a friar on his shoulders. These axamples show how far the Masons of the Middle Ages were above the spirit of their age, and that a spirit of toleration in matters of religion even then existed among them, which was afterwards to culminate in those Ancient Charges, proclaimed as the doctrine of the craft at its revival and reorganization in England in 1717.

STATISTICS OF FREEMASONRY.

THE Masonic Calender for 1863, published at Berlin, gives details in regard to the general organization of the fraternity. There are at present sixtyeight Grand Lodges in existence, as follows :

In Prussia—3 at Berlin, viz : "The Three Globes," with 160 independent Lodges ; "The Great German Lodge" (*Große Lanestoge für Deutschland*) with 69, and the "Royal York" with 34. In Hamburg is a Grand Lodge with 26 dependencies. Bavaria has one Grand Lodge at Bayreuth, (the principal Protestant city in the kingdom), with ten dependencies ; Frankfort on-the-Main one Grand Lodge of eclectic Masons, with ten dependencies.

In addition, there is the Grand Lodge of Concord, (*Fintracht*), at Darmstadt, directing 10 Lodges in the Duchy of Hesse. In Switzerland is the Grand Lodge *Alpina*, at Lausanne. England has three Grand Lodges, of which that of London has 1022 dependencies ; that of Edinburgh 292 ; of Ireland, at Dublin, 307. In Holland is the Grand Lodge, *Grert Osten*, at the Hague, with 68 Lodges. The following countries have each one G. Lodge and three dependencies ; Grand Duchy of Luxemburg, 2 ; Sweden, 24 ; Denmark, 7 ; and Belgium, 60. The *Grand Orient* directs 172 Lodges, and the *Supreme Conseil*, 50.

Portugal, Piedmont, and Sicily have each one Grand Lodge. Garibaldi is Grand Master of the Grand Lodge of the latter island. In the United States there are thirtyeight Grand Lodges. The Grand Lodge of Canada, has one hundred and thirtynine dependencies. Brazil has one Grand and sixtyfive inferior Lodges. Venezuela, Uruguay, Peru, Bolivia and Hayti, have each one Grand Lodge. By means of these all the inferior Lodges are kept in communication with one another. There are several journals in Europe devoted entirely to the interests of the Craft, as the *Bauhutte* (the rafter), the *Freimaurer Zeitung*, and the *Freimaurerische Vierteljahrschiff*.

MASONIC BURIALS.

THE Grand Lodge of Rhode Island recently issued the following edict on the subject of Masonic funerals:—

“That our attention has been called to the subject of burial of Masons in this jurisdiction, under the direction of bodies of the higher degrees, and that in such cases it has not been customary to open a Lodge of Master Masons, or to perform any portion of the funeral service thereof, thereby preventing such a record of the Brother's death and burial as is essential to a perfect record in the books of the Lodge.

“We do therefore direct and require, that on the burial of a Mason, by any body of R. Arch Masons or Knights Templars in this jurisdiction, it shall be the duty of the Master or other proper officer of the Lodge of which the deceased was a member, or within whose jurisdiction the funeral is held, to open a Lodge of Master Masons, and perform within the same that portion of the Master Mason's burial service appointed for the Lodge room.”

On this the committee on foreign correspondence of the Grand Lodge of New York, remark as follows:—

This is a move in the right direction, though we trust that the very recent innovation of having funerals under the auspices of a Chapter or Commandery will be speedily done away with by the right feeling of every Masonic community. What is a funeral by a Commandery but an exclusive claim to the obsequies of a Brother Mason, throwing out all participation, except as spectators, on the part of his Brother Master Masons. It is like a declaration that, on entering the Commandery, this Brother had withdrawn himself from the sympathies of the Lodge, and that honor could be paid him only by his Masonic equals—the self-styled superiors of the Master Mason. The Grand Lodge, as a body, can acknowledge no such higher degrees, and we could wish that its influence would be actively exerted every where to discountenance innovations upon the burial of a Brother by his Brethren—the most impressive of all Masonic ceremonies—where the doctrine of all Brethren is most solemnly announced, and where we should presume that the claim of higher rank was most distinctly rebuked.

MASONRY IN MISSOURI.

Officers of the Grand Lodge of Missouri for 1863.—M. W. J. H. Turner, G. Master; R. W. W. N. Loker, D. G. M.; D. C. Vincel, S. G. W.; A. S. McGregor, J. G. W.; J. D. Daggett, G. Treas.; A. O'Sullivan, G. Sec.

Officers of the Grand Chapter of Missouri, 1863. M. E. James N. Burns, G. H. Priest; E. Wm. N. Loker, D. G. H. P.; W. A. Cunningham, G. King; James A. H. Lampton, G. Scribe; John D. Daggett, G. Treas.; A. O'Sullivan, G. Sec.; T. E. Garrett, C. H.; R. E. Anderson, R. A. C.; Rev. Comp. Rush, G. Chap.; A. Stille, G. T.

Officers of the Grand Encampment of Missouri, 1863. Sir George W. Belt, G. Commander; B. M. Bunyan, D. G. Com.; Wm. N. Loker, G. Gen.; W. A. Cunningham, G. C. Gen.; T. E. Garrett, G. Prelate; T. F. Aglar, G. S. W.; E. O. Sayle, G. J. W.; John D. Daggett, G. Treas.; A. O'Sullivan, G. Rec.; John E. Byland, jr., G. S. B.; Edward Dutton, G. St. B.; D. N. Burgoyne, G. Warder; A. Stille, G. Sentinel.

WASHINGTON'S LODGE.

[The following has a peculiar interest at the present time, and naturally suggests the inquiry, what is the present condition of the interesting Lodge room referred to?]

"THE apartments occupied by Fredicksburg Lodge, No. 4, which was organised under a dispensation from Massachusetts before receiving its charter from the G. L. of Scotland, contain many precious souvenirs, for it was within its mystic portals that George Washington first beheld

"That hieroglyphic bright
Which none but craftsmen ever saw."

The young surveyor was first commissioned at Williamsburg (then the capital) by Governor Dinwiddie, to go through the forest, and expostulate with the French Commander, who was taking possession of the Ohio river, and before leaving he knocked at the door of the Masonic Institution, that he might claim fraternity with, and obtain a kind reception from, savage and Christian foes. Although not one-and-twenty, the Fredericksburg Lodge wisely decided that he was of that "*mature and discreet age*" which the "ancient constitutions and landmarks" require a candidate to have attained, and he was initiated as an "Entered Apprentice" on the fourth day of November, 1752. On his return from his perilous mission (and nine days after he became of age) he passed the degree of Fellow Craft; and on the fourth day of August, 1753, he was raised to the degree of a Master Mason. It was my privilege to examine the original records of these ceremonials, with the Treasurer's entries of the fees paid. The officers of the Lodge at that time were R. W. Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkerson, Junior Warden. From that time until the members of Alexandria Lodge, No 22, bore his lifeless remains to the tomb, Washington was a devoted member of the Masonic fraternity. On all proper occasions he was found with the Craft, clothed in the regalia of his Order; nor did any opportunity present itself, during all the varied and exciting scenes through which he passed, when he did not manifest by his words and his work, by his confidence and his respect, his Brotherly regard for the fraternity.

Among other curious matters at the Fredericksburg Lodge are a large number of funeral hatchment hanging on the walls, and bearing inscriptions in honor of deceased Brethren. On one of these, surrounded by Masonic emblems, is inscribed:—

"In memory of
Brother GEORGE WASHINGTON,
Born in the county of Westmoreland,
State of Virginia, Feb. 11, O. S.
A. L. 5732. Died at Mount
Vernon, Dec. 14, N. S., A. L., 5799, A. D. 1799.

"A LIFE now Glorious to his COUNTRY Led!
Belov'd while Living as Rever'd now Dead.
May his EXAMPLE Virtuous deeds Inspire,
Let future Ages HEAR IT and admire!"

"Fredericksburg Lodge owns a burial ground, where the acacia blooms over the graves of the deceased Brethren and their families. Among these tombs I noticed that of the forest child of the Republic, Colonel Mercer, who was adopted and educated by Congress, after his father was butchered at Princeton fight. General Mercer was a physician and apothecary at Fredericksburg before he entered the con-

tinental service; and an estimate of his patriotism may be formed from the following remark, which he made before several comrades in the tent of General St. Clair, a few hours before he was slain. Some dissatisfaction having been expressed as to promotions, he said, "they were not engaged in a war of ambition, or that he should not have been there; and that every man should be content to serve in that station in which he could be most useful; that for his part he had but one object in view, and that was the success of his cause, and that God could witness how cheerfully he could lay down his life to secure it." Little, adds General Wilkinson, in his record of the conversation—little did he or any of the company think that a few fleeting hours would seal the compact!

"Another monument in this Masonic cemetery is over the remains of Lewis Littlepage, who was born in Hanover county, and died in Fredericksburg in July, 1802, in the fortieth year of his age. He lost his father when young, and was adopted by Mr. Jay, who took him to Madrid. Volunteering while there in the expedition against Minorca, under the Duke de Crillon, he became acquainted with the Count of Nassau, with whom he served at the siege of Gibraltar, and afterwards went to Constantinople and Warsaw. He was subsequently, says his tomb stone, "honored for many years with the esteem and confidence of the unfortunate Stanislaus Augustus, King of Poland; he held, under that monarch, until he lost his throne, the most distinguished offices, among which was that of Ambassador to Russia. He was by him created Knight of the Order of St. Stanislaus, Chamberlain and confidential secretary in his cabinet, and acted as his special envoy in the most important negotiations; of talents, military as well as civil, he served with credit as an officer of high rank in different armies. In private life he was charitable, generous, and just, and in various public offices which he filled, he acted with magnanimity, fidelity, and honor."

MASONRY SOUTH AND NORTH.

We have been kindly favored with an early copy of the very able and interesting report of the committee on foreign correspondence (of which R. W. Bro. Ellicott Evans is Chairman,) presented to the Grand Lodge of New York at its recent session. Speaking of the Order in the South and regretting the absence of the usual communications from the Grand Lodges there, the report says—

Still, the little we hear shows that the Masonic virtues are inculcated there as here—that the bitterness of strife, and the heated sentiments of political animosity, have no power to rouse the hatred of Brother against Brother, even in the ranks of the rebellion, any more than they have with us. Amid the declarations that their cause is just—that they are fighting against oppression and tyranny, and that their ends must be attained only by an entire political separation from what they confess to have been a once glorious Union, we find that they call upon Brethren to remember a Brother even though he be armed against their lives—to forget that a foe, when the conflict is ended, has ever been a foe, and to exercise those pre-eminently Masonic virtues of charity and mercy, wherever the wall of affliction calls for aid.

Truly our Institution is blessed of God in retaining so much of his own influence of love amid the fierce and cruel sentiments of animosity engendered in those whose homes have been the scene of destruction, and who feel that they have bitter

wrongs—such as we happily have never yet been called to realize—in the relentless ruin with which those homes have been made desolate. We may not say that Masonry has stretched forth its hands to stay the progress of the contest—nor was it, or is it, possible for it to do so. Its mission is not to the leaders of nations arrayed in arms. It has no power to call upon raging armies to lay down the sword. But it has influences which re-assure the family of the wounded who feared that a son or Brother had fallen into the hands of relentless savages. It has the power to stay the arm uplifted to quench the last spark of life in a fallen foe. It can give vital force to the precepts of our religion to succor even an enemy in distress, where those precepts would have been a cold unheeded injunction without its animating voice, and, in its mitigation of the animosity which belongs to a fratricidal war, if it can not wholly end it, it is entitled to some share of the blessing pronounced upon the peace-makers, that they shall be called the children of God.

Many examples have come to our ears during the past year, where the word of a Brother has stayed the uplifted sword and quenched the torch which was about to kindle the home still sheltering his wife and children. Such examples are familiar to all of you who have conversed with Brethren from the different seats of war, and they are too numerous to do more than allude to now. Some such examples we have quoted from the reports of proceedings which it is our business to review, but most of them must be left for the narratives which, for many a year after this contest shall have been closed, will cheer the hearts of Brethren when they reflect upon the divine mission of their Institution, having power to change the wrath of infuriated men into sentiments which bore fruit in acts of strong and pure Christian love.

GRAND LODGE OF PENNSYLVANIA.

THIS old and conservative Grand Lodge held its annual communication at Philadelphia, on the 27th Dec. last, and an abstract of the proceedings had on that occasion, together with those of a quarterly and of an extra communication, previously held, has been published in pamphlet form; for a copy of which we are indebted to the Grand Secretary.

At the quarterly communication, Dec. 1st, the officers for the ensuing year were elected:—R. W. Bro. David C. Skerrett, Grand Master; R. W. Bro. Peter Williamson, G. Treas., and R. W. Bro. Wm. H. Adams, G. Sec. No other business.

On the 15th of the same month, an "extra quarterly communication" was held, the particular business of which seems to have been to receive the reports of the different financial and trust committees of the Grand Lodge. From the report of the committee of finance we learn that the receipts for dues from Lodges the past year amount to \$20,799 56; for Dispensations, \$1,227 97; from rents, \$8,291 76; from other sources, \$941 39. Total receipts for the year, \$31,260 68. The Grand Lodge is fast reducing its pecuniary liabilities; the present amount of its indebtedness being \$56,400. To meet this, it has its splendid property on Chestnut street; the Girard Bequest, (now amounting to \$42,500,) and the Grand Charity Fund of \$39,054 14. The amount dispensed in charity the past year is \$3,500. The Trustees of the Girard Fund close their report for the past year as follows:—

It will be observed on comparing this with the last annual report, that there has been a considerable increase of the number of applicants hailing under foreign jurisdiction. This circumstance may be attributed to the fact, that many of the sick and wounded soldiers in the Hospitals of this City are Masons, some of whom, when they are discharged, are in want of means to defray their expenses home: several have applied to the Stewards for aid, and all found worthy, have been assisted.

During the year, several of the recipients hailing under this jurisdiction have died. It is, however, a consolatory reflection, that they were not permitted to suffer from want, as the last moments of departing life were soothed by the hands of fraternal benevolence.

At the annual communication, on the 27th, the committee on correspondence, through the chairman, R. W. Bro. Richard Vaux, submitted their yearly report, which is a well written and able paper. We append a few brief extracts:—

INITIATION OF SOJOURNERS.

We are pleased to find that the propriety of one Lodge conferring the rights and privileges of the Order on persons residing within the bounds of another Lodge, without notice to that local authority, is attracting Masonic notice. We are fully aware that no landmark forbids such action. We know that any rule of action in the premises can only be established by the force of comity and sound judgment. The evils that sometimes arise from these proceedings are most injurious, yet it is not proposed to legislate for their redress. Sound policy, the best interests of the Order, fraternal relations, and the ordinary respect and comity which should govern subordinate Lodges, alike dictate care and caution, when it is believed a candidate can have his wish gratified by applying to a Lodge nearest to his residence, and where he is best known to the members. We hope this subject will not be overlooked by the Grand Lodge authorities. If it is, at a proper time, made the cause for Masonic admonition by Right Worshipful Grand Masters, the evil will gradually disappear.

LANDMARKS.

At every cost, and great sacrifices, each Mason should stand by the landmarks, and live up to the teachings and traditions he has learned. He should be inspired with that moral courage which is willing to dare and to do the whole duty which they all demand. He should never forget, that his is neither the right nor the power to alter the faith as he received it, and which he is solemnly required to hand down to the youngest workman in the Temple.

PROSELYTISM.

Seek not to attract, by either dramatic effect, theatrical display, or over-excited curiosity, those who mistake forms for substance. There are many who are satisfied with a little learning. Masonry is not complete in types or figures. Its first lesson may be by symbols. If the student of its mysteries is imbued with an earnest desire to acquire a mastery over the last and best of its teachings, he will find, as he advances to their study, that he is met by the sternest principles which revealed truth has ever proclaimed from Horeb, or Sinai, or Calvary. Masonry requires no extrinsic effort for propagandism or proselytism.

THE TEACHINGS OF MASONRY.

Freemasonry is neither an amusement, recreation, nor a pastime. It is a serious, solemn institution, for man's instruction, benefit, happiness and improvement. It is intended to elevate him, to teach him high virtues, and oversee their exemplification in his conduct. It is proposed to purify his moral life, invigorate its noblest impulses, sustain his efforts for securing the truest and best motives for individual action. It is believed its teachings and its practices are regenerating in their influence upon the moral inertia, which the outside world induces by its devotion to self-interest and individual and communital aggrandisement. It soothes the bitterness of prejudice. It gives the sting of remorse to passion. It ameliorates the miseries of man. It subordinates self to Brotherhood. It ordains heroism and self-sacrifice in aid of sufferings, and needs, and perils. It practices and teaches charity, in its broadest adaptation as a virtue, and in its narrowest application to necessities. It holds out hope to the desponding as a light, to retrace their wandering steps, mistaken in the gloom of their adversity. It points to that living Faith, which it bids the Brethren live by, as a guide and a support. That faith which it assures them, from the last uttered joy of the departed Brother, will enable its possessor to reach that temple where the Great Architect accepts the soul justified and made perfect by its efficacy.

MASONIC EQUALITY.

THE equality of all Masons is one of the landmarks of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect which rightly belongs to his exalted position. But the doctrine of Masonic equality implies that as children of one great Father we meet in the Lodge upon the level—that on the level we are all travelling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

HARMONY.

HARMONY is the chief support of every well-regulated institution. Without it the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And thus it proves its celestial origin by the heavenly influence it exerts on earth.

Sallust represents the good King Micipsa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin." Let every Mason, anxious for the prosperity of his Order, feel the truth of the maxim, and remember that *for* harmony should his Lodge be opened, *in* harmony should it work, and *with* harmony be closed.

MASONRY ON THE FIELD.

At the battle of Fredericksburg, Captain T. B. Swearngen, General Mead's Adjutant General, was wounded through the lungs, badly bruised, and was found *senseless on the field* by a North Carolina Confederate officer, who, believing him to be a Mason by a jewel on his person, had him carried to a house used as headquarters, called a surgeon to dress his wound, which was thought fatal; yet by the kind care and watching of the craft he was soon able to proceed to Richmond. His blankets were returned by half-naked, blanketless soldiers, and nothing taken from him.

MASONIC PATRIOTISM.

Capt. Marchand, of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded. "I should wish to be with my friends. Don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place, and my government and country will lose one in any event. So I will stay here." Captain Swearngen, at his own expense, spent twenty-five dollars for head-board, &c., for his brave Masonic Brother. In the Libby burial ground, at Richmond, set apart for the burial of deceased federal soldiers, the stranger will read the touching memorial of this brave Mason.

Obituary.

BROTHER HORACE CHENERY.

At a regular communication of Morning Star Lodge of Ancient Free and Accepted Masons, held in Masonic Hall, Worcester, Mass., on Tuesday evening, June 2d, 1863, the following Resolutions were unanimously adopted:—

Whereas, God in his immutable providence has removed from our midst an aged friend and Brother, HORACE CHENERY, one of our respected and honored members, it is therefore

Resolved, That we deeply mourn the loss of our ever true and faithful Brother, and that while we miss his familiar presence in this consecrated place, where he has so often knelt and prayed to God for His guidance and love to attend us, we cannot but believe that one who led such a devoted and christian life as did our departed friend, would be "willing rather to be absent from the body, and to be present with the Lord."

Resolved, That in the life and character of our absent Brother, we have an example worthy of imitation; and his fidelity to the interests of this our ancient and beloved institution, should incite in us a zealous care for its sacred principles, and create in us a determination to lead such honest and faithful lives, that when we are laid away in the dark and silent tomb, it may be said of each and every one of us, "He lived respected and died regretted."

Resolved, That to the members of his bereaved family, in this their hour of sorrow, we tender the assurance of our sincere and heartfelt sympathy, and we earnestly pray they may have the happy consolation of believing, God is just, and that He has said, "The righteous shall shine forth as the sun in the kingdom of their Father."

Resolved, That in respect to the memory of our deceased Brother, the jewels of this Lodge shall be draped in mourning for the space of ninety days from this communication.

A true copy of the Record—Attest,

C. JILLSON, Sec.

MASONIC CHIT CHAT.

☞ We are gratified to learn from the *New York Courier*, that the Grand Lodge of Virginia has enacted no such proceedings as those on which the Grand Lodge of the District of Columbia justifies its late invasion of the territorial jurisdiction of that Body, in granting a Dispensation for a Lodge in the city of Alexandria. The act was therefore at least premature. We think it was equally unadvised, and in violation of the rightful jurisdiction of a sister Grand Lodge. As we do also another act of the same Grand Lodge, in granting a Dispensation for a Lodge in the army, with authority to initiate candidates without restriction either as to residence or regiment. The rule in such cases, as we understand it, is, that the Lodge shall receive its authority from the Grand Lodge of the State where the regiment was raised, and restrict its work to the regiment; and thus avoid any violation of the conceded right of every Grand Lodge in this country to the exclusive control of candidates whose legal residence is within its jurisdiction. If candidates, who are residents of other States, apply for initiation, they fall under the general usages of the Order, and must obtain the necessary permission. We have no Lodges in the regular army in this country.

BROTHER A. O'SULLIVAN, Grand Secretary and Grand Lecturer of the Grand Lodge of Missouri, who has resided for a few years past at Springfield, having returned to St. Louis, the Brethren of United Lodge, at the former place, have complimented him in a resolution as follows:—"That we feel and regret his removal as a loss to our Lodge and the community—to the Lodge as an example and teacher of the principles and practice of Ancient Craft Masonry—to the community as an honorable and respectable citizen." The compliment is well deserved, and fittingly bestowed.

GODBY'S LADY'S BOOK, for July, is a rich and splendid number, illustrated with eighteen full page engravings, besides fashion plates, &c. It will be greatly admired and appreciated by the ladies. Its stories are by the best writers, and come up fully equal to the illustrations.

☞ The Ill. Bro. N. H. Gould, Esq., Dep. Ins. for Rhode Island, has issued in the public papers, an official notice, cautioning all persons against illegal bodies of the Scottish Rite, recently established in Providence, and announcing as the only legal organizations of that Rite in the State, King Solomon's Grand Lodge of Perfection, and Providence Council of Princes of Jerusalem, both at Providence, and of which the Ill. Bro. Rev. Chas. H. Titus is the Presiding Officer; and Van Rensselaer Grand Lodge of Perfection, Newport Council of Princes of Jerusalem, Chapter of Rose Croix, and R. Island Sov. Grand Consistory, all at Newport.

THE G. LODGE OF SOUTH CAROLINA. The Grand Lodge of South Carolina met on the 18th of November at Yorkville. There was but a small representation of Lodges present, only a little more than a quorum. The following Brethren were elected Grand Officers. David Ramsey, M. W. G. M.; D. S. Bennett, D. G. M.; J. H. Boulwright, S. G. W.; A. F. Lumpkin, J. G. W.; H. W. Schroder, G. Treas.; A. G. Mackey, G. Sec.; W. P. Martin, G. Chap.; Sam'l Burke, G. Tyler. No business of any importance was transacted, and the Grand Lodge closed the second day to meet next November in the town of Columbia.

☞ The Corner Stone of a new Masonic Hall was laid at Miramichi, New Brunswick, on the 3d June last, with the usual ceremonies. A very large number of Brethren were present from different parts of the Province, and it being the first occasion of the kind ever witnessed in the town or vicinity, it naturally excited a great deal of curiosity and interest in the community. We are happy to add, that every thing passed off in an unexceptionable manner, and to the gratification of all parties.

AN IMPOSTOR. Henry A. Jones, alias *William H. Read*, an American. He says he belongs to George Washington Lodge, at New Orleans. Is 45 years old; 5 feet 8 inches high; weight 140 lbs.; dark complexion and eyes; black hair, quite gray; heavy beard, also gray. Has a star, in India ink, between the thumb and fore finger of the right hand—also a ring, of the same on the middle finger of the same hand. He is a sailor. His wife and her mother (both Irish) travel with him, and go by the names of Ann and Margaret Carson. They all belong in the city of New York.

J. H. A. ...

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

AUGUST 1, 1863.

No. 10.

MASONRY THE BENEFACTOR OF SOCIETY.

WE have sometimes been accused of claiming too high a rank for our Order, of magnifying our office too much, and especially of doing so, on too theoretical grounds and in too high-flown and enthusiastic style of language. Reflection has failed to convince us of the truth of these charges. We acknowledge to have long and resolutely asserted the high claims of our Order, but, until it can be made to appear that we have exaggerated or made assertions unfounded on fact, we can see no ground for retraction or apology on our part, or for accusation or complaint on that of others. On looking back over the twentytwo volumes of the Masonic Monthly we can find no proof that we have done ought else than "speak the words of truth and soberness."

On the present occasion, at all events, we propose to deal with some patent truths and facts, and that in a style so plain and practical, as shall, we trust, afford no ground for cavil even to the most prosaic and unenthusiastic critic: And we start at once by saying that MASONRY, independent altogether of its own internal arrangements and esoteric character, is a BENEFACTOR, and a most generous one, of SOCIETY at large, and a powerful promoter of the WORLD'S CIVILIZATION.

Several months ago we referred at some length to the great progress made by Masonry in America, and especially in these Northern States, during the last few years—a progress so rapid and remarkable as to have attracted very general attention even in Europe. The Lodges of the Northern States alone are in fact now numbered, no longer by hundreds,

but by thousands, representing of course a proportionate increase of the great body of members at large. When alluding to this subject we also dwelt briefly on the very important fact, that the many thousands of men thus comprised at the present moment in our Body, so far from being of an inferior class in a social point of view, consisted for the most part of persons of good standing and position, while of course their admission into the Order was in itself the strongest guarantee of their integrity and good moral character.

We have thus then at the present moment a Body of Men, consisting of many thousands of moral, respectable and influential individuals, united by the closest and most fraternal ties, spread over the whole of these United States, and carrying out, in a very efficient and well organized manner, the principles of their association. That this is the case, for the sake of America, we, as Americans, most heartily rejoice; but not even for our beloved country do we forget, for one moment, the world wide character of the Masonic Institution; nor would we, while discussing the obligations of society to our Order, confine our views to one portion of the world, albeit the portion most dear to our own heart, and all the dearer now, in this time of her tribulation, when each loyal son of America may with such painful sense of appropriateness, exclaim—

Land of my Sires! What mortal hand
Can e'er untie the filial band
That knits me to thy (Western) strand?
Still as I view each well known scene,
Think what is now and what hath been,—
Seems as to me of all bereft,
Sole friends thy woods and streams were left;
And thus I love them better still,
Even in extremity of ill!

But neither the love nor sorrow of America must be allowed to restrict the Masonic glance even to her vast shores. We must, therefore, bear in mind, that great and influential as is the Masonic Body in these States, it is at least equally so in many of the most powerful and popular countries in Europe.

Such an organization, so vast in its general proportions, yet so minute and accurate in all its subordinate machinery—so widely diffused, yet so closely connected—cannot fail of course to exercise a weighty influence, either for good or ill, upon the world at large, and upon the sphere of each individual Lodge in particular. No human being can pass his life without exercising such an influence, more or less widely, over other men; and what is thus true of an individual, must, *a majori*, be true of a great collective body; nor need it be added, that the *ratio* of influence will be in exact proportion to the number, power and prestige of that Body.

To arrive at some fair estimate then, of the influence thus exercised by Masonry, we have mainly to look to the nature of its principles; for in this, as in other things, it must hold good, that "as the tree is, such will be its fruit," though we shall have no difficulty in sustaining this *a priori* evidence by the confirmation of well-attested facts. It would indeed be a work of supererogation for us, in the pages at least of this Magazine, to discuss afresh at any length, the principles of Masonry: but it is perhaps necessary to advert to the fact that BENEVOLENCE is one of the most prominent among them, while TRUTH, VIRTUE, HONESTY, are also qualities absolutely demanded of every true Mason. All these virtues are pretty sure to be found united, for the Benevolence that may appear to exist in separation from, or hostility to, VIRTUE, will almost invariably be found, on close examination, to be a false and spurious imitation of the noble original.

Benevolence, as understood in Masonry, has a meaning co-extensive with the AGAPE of the Greek Testament, which has been very inadequately translated by the word CHARITY—limited as the latter term is now in its accepted signification. It means then, not alone the bestowal of money, or other assistance in relief of distress, but the exercise of BROTHERLY LOVE and GOOD-WILL to our fellow-beings in every phase and scene of life. To comfort the widow and support the fatherless—to bring consolation to the house of mourning, and to cheer the heart full of its own bitterness. These indeed are duties imperatively demanded of Masonic Benevolence: but no less so, are the apparently minor ones of *bearing* and *forbearing* with one another's faults and weaknesses, and of doing in all things—even in the smaller matters of the daily intercourse of life—to each Brother, as we would he should do unto us. In short, it is in no degree presumptuous, but in simple accordance with fact and truth, to assert that, in the duties thus demanded of its followers by the law of Masonic Benevolence, we find an exact parallel to those enjoined upon his disciples by the Blessed Founder of the Christian Religion, and by that beloved Disciple, whose name is so dearly associated with the History and Traditions of our Order. As the former said "Whatsoever things ye would that men should do unto ye, the same do ye likewise unto them." So did St. John the Divine no less emphatically declare—and in so doing, he enunciated the most essential and universally acknowledged principles of our Order: "We know that we have passed from death unto life, because we love the Brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay

down our lives for the Brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? * * *. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loves his brother also." These are, we repeat, the essential principles of Masonry, nor could any one who rejected or denied them, ever be allowed to claim the title of a true Mason: and a very appropriate illustration of their practical enforcement occurs to our mind as we write, a brief account of which we shall cite from a rare work: "A gentleman of high distinction in the literary and scientific, as well as political world, and on whose accents Senates have hung with delight, and to whose deep stores of knowledge not only the sages of the Law in this country, but even distant Monarchs, have been much indebted for liberal and expanded views, and excellent schemes for restraining vice and for tempering Justice with mercy—was, not long since, Master of a common Lodge among our Southern Brethren. Towards the close of an evening's labor, when the Charge was to be given to one who had that night been initiated into the mysteries of the Craft, and he had come up to the chair to receive it, the quick eye of the Master saw sitting at a distance the brother of him, who had approach to receive a lesson of duty—moody, dark, and silent. Between the brothers there had been the most deadly feud,—one that had eaten like a cancer into their vitals and had spread a leprosy over their lives, tainting all around them, or connected with them. The one about to receive the charge had been, it was said, the most obdurate. The charge was begun. The text the Master took as the novice advanced, was from the language of Him who spake as never man spake: 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother, and then come and offer thy gift.' The miseries of contention and discord were strongly depicted by the speaker. He dwelt upon the deadliness of the moral poison of family contentions—a poison that earth could not suck up, or time destroy:—a poison that springs up afresh from the grave of those who had concocted it, to curse their descendants to remotest generations. The listener trembled at the appalling truths—his soul was a witness to them to its fulness. Now, as he looked wistfully and wildly around the room, fearing, yet wishing to catch the eye of his brother—the Master saw and changed his tone, and portrayed the kindly influences of brotherly-love—how far it softened the calamities of life and took the sting from

death. He dwelt upon the new obligations the novitiate had assumed, and reminded him that the place in which he then was, should be considered sacred to fraternal sympathies, and was consecrated to affection—a place in which every pledge was given to cultivate every fond, every generous emotion: and that if there be a Paradise on Earth, it is this, namely, to quench at once in the overflowing of affection and forgiveness the heart burnings of enmity—and to wash away the long scores of rancor and bitterness that had withered the soul. The brother, who had sat retired, as he heard sentence after sentence of the charge, had moved with a timid step nearer to the altar, and watched in agony the influence these truths had on his brother's mind: their eyes met, volumes were spoken at a glance! Oh! what a moment for those two that had drank the stream of life from one maternal bosom. They looked once more, and rushed into each other's arms. 'Brother, forgive me!' broke from the hearts of both, in half suffocated and inarticulate words." Well may the writer add, "What a triumph for Masonry!"

All the most philosophical writers, ancient and modern, are agreed, that "humanity," that is if we may use the term "humanisation," is one of the truest tests of the progress of civilization. This is incidentally illustrated in Lord Macaulay's History, in the comparison drawn by him between the present time and that of one hundred and sixty years ago. "Still more important (he observes) is the benefit which all orders of society, and especially the lower orders, have derived from mollifying influences of civilization upon the national character. There is scarcely a page of the History, or the lighter literature of the seventeenth century, which does not contain some proof that our ancestors were less humane than their posterity. Nowhere could be found that sensitive and restless compassion, which has, in our time, extended a powerful protection to the factory child—to the Hindoo widow, to the Negro slave:—which prys into the stores and water-casks of every emigrant-ship—which winces at every lash laid on the back of the drunken soldier—which will not suffer the thief in the hulks to be overworked, and which has repeatedly endeavored to save the life even of the murderer. The discipline of work shops—of schools—of private families at that time, though not more efficient than at present, was infinitely harsher. Masters well born and bred, were in the habit of beating their servants, pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands of decent station were not ashamed to beat their wives. The implacability of hostile faction was such as we can scarcely conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bowels burned before his face. Tories reviled and insulted Russell as his

coach passed from the Tower to the scaffold in Lincoln's Inn-Fields. As little mercy was shown by the populace to sufferers of an humble rank. If an offender was put in the pillory, it was well if he escaped with life from the shower of brick-bats and paving-stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it the fellow well and make him howl. Gentlemen arranged parties of pleasure to Bridewell on Court days, for the purpose of seeing the wretched women, who beat hemp there, whipped. A man pressed to death for refusing to plead; a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox. Fights, compared with which a boxing match is a refined and humane spectacle, were among the favorite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or eye. The prisons were hells upon earth, seminaries of every crime and of every disease. At the Assizes the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence, which sometimes avenged them signally on bench, bar, and jury. *But on all this misery Society looked with profound indifference."*

That last short paragraph conveys a sad and terrible picture of the inhumanity by which civilized England was debased, even less than two hundreds years ago: But we have only to look around us in the familiar walks of daily life, to find ample evidence of the wide spread existence of the same *spirit of cruelty*, although under less offensive and revolting forms. Inhumanity, paradoxical as it may seem, is alas! all too natural to the human heart! To-day, as long ago, it is all too true that

"Man's inhumanity to man
Makes countless millions mourn."

The value then of a world-wide organization, whose leading principle and object it is to cultivate the very opposite feeling—that of mercy and love—in the hearts of its members, must without doubt be of incalculable benefit and blessing to society. In this respect Freemasonry goes hand in hand with Christianity, nor amongst all the philanthropic agencies that have arisen for the practical support of Gospel principles, can any other for a moment compare, in substantial results, with the independent, yet powerful auxiliary action of Masonry. As a promoter of humanity then—of kindly feeling—"Agape," Masonry is preëminently a benefactor of Society. In the same connection, though in a somewhat lower point of view, there is no doubt that Society in America, and in every country where Masonry prevails to any great extent, is largely indebted to it in a financial point of view. In every community there is a certain amount

of poverty, which has to be relieved, either by public legislation or private charity, for "the poor shall be ever in the land." In either case the weight ultimately presses upon society at large. Now Masonry largely and liberally relieves the necessities of its poorer members, so that a deserving Mason rarely becomes in any way a burden upon the community of which he is a member. When therefore we consider the large number of the Masonic Body, even in this city of Boston alone, and remember that the whole of that number is to be subtracted from the total population, upon which the proportion of pauperism, incidental to all cities, is to be calculated, we shall understand the extent to which Masonry is a public benefactor, or a reliever of the public purse. But it would be very erroneous to suppose that the charity of Masons is confined to their own body. In practical benevolence, as in all other things, habit has a most powerful influence—"Consuetudo est altera natura," says the Latin proverb. "Habit is a second nature," and the Mason whose generous and charitable feelings have been fostered and promoted by the lessons of the Lodge, and by the habit there acquired of being liberal in the relief of want and suffering, goes forth into the world all the more ready to exercise the like benevolence towards those who are only his "Brethren of mankind." We have more than once heard clergymen and others connected with charitable undertakings, draw attention to the fact, that the "giving" was for the most part confined to a certain number, and that the first and readiest to respond to any new call of charity, were sure to be those who had already for years been the most liberal in their contributions. Of course natural generosity of disposition has much to do with this, but the cultivating of the spirit and the creation of the *habit* of benevolence, must also be taken largely into account. In demonstration of this influence of Masonry in promoting generous and charitable feelings in the hearts of its members, we could easily point to many of the best and worthiest of our community, whose names ranking high on the rolls of Masonic Honors are no less intimately identified with every work of benevolence and philanthropy, (using that term in its plain and proper sense,) by which Massachusetts is distinguished and adorned: and the same rule holds good in other cities and centres of Masonry.

But after all, the good conferred upon society by that broader spirit of Charity, which has to do with what is higher and more important in many respects than alms giving, gives Masonry the strongest claim to the title of "Public Benefactor." The amount of suffering in this poor world of ours, resulting from physical destitution, great as it may be, and imperatively as it may call for relief, is incalculably less than that arising from the want of that Charity of feeling—sympathy with one another—which goes

so far to cheer each struggling, striving heart. 'There is much of sad truth in the poet's lines :—

How little and how lightly,
We care for one another!
How seldom and how slightly,
Consider each a brother!
For all the world is every man
To his own self alone,
And all beside no better than,
A thing he does'nt own.

And O, the shame and sadness
To see how insincerely!
The heart that in its gladness
Went forth to love men dearly—
Is chilled and all its warmth repelled
As but a low mistake,
And half the cordial yearnings quelled
It felt for other's sake!

'The "Charity" of Masonry, as we have said, sets itself in direct and determined hostility to this mutual inhumanity of man. It makes it its most leading object to do away with its suspicions, and jealousies, and rivalries, and misinterpretations of acts and words, that cause so much confusion, disturbance, and misery—that is, loss to the COMMON TREASURY OF HAPPINESS—in Society; and thus emphatically proves itself a PUBLIC BENEFACTOR.

MASONIC FLAG.

IN reference to the recommendation to adopt a French Masonic Flag for nautical purposes, I suppose before this time {some of your nautical P. M.s and M. M.s must have reminded your readers of the old Masonic flag with the square and compasses. This is used extensively by the English, American, and Northern maritime nations, and in this part of Asia we see it frequently. The square and circle we never see, because the French have less shipping and fewer Masonic captains. I have known many interesting incidents of the square and compasses. I shall content myself with one lately related by one of the foreign captains of the Homer Lodge (No. 1108.) He found himself wind-bound for some days near Mytelene, with eleven sail. One day he thought he would try how many Masonic ships there were, and hoisted the square and compasses. This was responded to by three, two English and one Swede. The next day seeing a flow of wind, and knowing by local experience a passage through a narrow channel, he again hoisted the square and compasses as a signal, which was acknowledged by his companions, and they followed his lead, to the amazement of the strangers who started too late. HYDE CLARKE, *D. Prov. G. Master, Turkey.*

HOW THE CIVIL WAR AFFECTS THE SOUTHERN CRAFT.

THE steady and continued growth of Freemasonry in those States which have escaped the ravages of the civil war, which has been in existence for more than the past two years, is a fact which can be gleaned from even a cursory glance at the published Transactions of the several Northern G. Lodges. The almost entire absence of any authentic information, of any of an official character, from our Southern sisters, has left the Craft, North, comparatively ignorant of the effects produced by the 'clash of arms' in the central and border States of rebellion.

Our readers will remember that, some short time since, we published a synopsis of the proceedings of the G. Lodge of the State of Louisiana, at which merely a quorum was represented, and none but routine business transacted. From the large majority of the Lodges located outside of the limits of New Orleans even the Grand Master was entirely ignorant, and the picture he drew anything but encouraging.

As regards our Brethren of South Carolina, thanks to its able G. Secretary, R. W. Bro. Mackey, we were enabled to state in our columns that, at its last Annual Communication, there was barely a quorum present—no business of a legislative character transacted—in fact, the G. Lodge merely met to keep up its organization, by the election of officers, and to select a place for its next Communication.

From the proceedings of the G. Lodge of Virginia for 1861 and 1862, of which we believe we have the only copies north of Mason and Dixon's line, we find that in 1861, *fortyeight* Lodges were represented; while, in 1862, the number was only *thirtytwo*, and the visitors confined exclusively to Brethren either in the Confederate Army, or belonging to Lodges in States acknowledging Jeff. Davis, one of whom, Gustavus A. Smith, formerly of Keystone Lodge in this city, and ex-Street Commissioner, now a rebel General, we find named.

From Missouri, that border State so harrassed and impoverished from its being the chosen raiding ground, their proceedings show a fearful state of Masonic suffering, of Lodges burned, members dispersed and halls robbed. In order that our readers may form some estimate of what our Brethren of that hitherto prosperous jurisdiction have had to undergo, we have carefully examined the proceedings of that Grand Lodge, and find that of 197 Lodges on the roll, 49 were unable to make returns; 3 having made no returns were supposed to have 'gone down'; 14 had their Lodge rooms burned or destroyed, and their members dispersed; 10 'went down'; 3 had their rooms burned; 1 suspended labor; 2 surrendered their Warrants; 5 had their rooms robbed, and their members scattered; and 1, room supposed to be destroyed. Here we find 89 Lodges 'hors du combat' in the space of two years, and of the 108 remaining on the roll but 74 were represented. This is a fearful picture, and if it be taken as a fair specimen of the evil effects of civil strife, oh! how earnestly should every Freemason, who loves his Society, use his best endeavors firstly to arrest it, and if that be impossible, then ameliorate the sufferings of his temporarily estranged Brethren.—*N. Y. Courier.*

THE ORDER IN MISSOURI.

We have been politely furnished with a copy of the proceedings of the Grand Lodge of Missouri for the past year. The Annual session was held at St. Louis, in May, and, in view of the disturbed condition of the State, was largely attended, seventyfour Lodges being represented. The address of the Grand Master was an interesting business paper. We make the following extract :—

THE HISTORY

Of our Order is an interesting one; like all human history, it has its lights and its shadows.

For nearly three thousand years—more than half the time since God said, "Light be, and light was"—has this Institution of ours been in existence. Although the Temple where it originated has been destroyed, yet our Institution has stood the shock of the storm; has stood the mutations of time; has spread and flourished, until it has compassed the globe.

I need not trace that history—every Mason knows it; but in it—if we may judge the future by the past—there is much food for reflection.

Commencing as it did in a nation composed of twelve different States or tribes, which, after a short, but unexampled career of prosperity, did—as other nations have done both before and since—"forget their God;" and, to use the words of a prominent statesman, "became too proud to pray to the God that made them."

The consequence was—as it always has been, probably always will be—that they fell out, and fought among themselves, until, weakened by internal strife, another nation led the people captive; and to-day, a foreign flag floats over the spot where the first Masons were wont to assemble.

It is useless now to speculate on the causes of that revolt; suffice it to say, it ruined the country, and it is both a serious, and a melancholy thought, that, in this world, like causes produce like results.

With the history of our Ancient Brethren before us, would it not be well, is it not our duty, to throw the broad mantle of Masonic charity over the foibles and errors of our Brethren, and, so far as in us lies, endeavor to carry out the principles of our Great Master, "Peace on earth, and good will towards men."

The Report on Foreign Correspondence is from the pen of our talented and excellent Brother A. O'Sullivan, Grand Secretary, and is worthy of its author. We make two or three brief extracts, as follows :—

THE TROUBLES IN ILLINOIS.

We would here leave this painful subject, without comment, trusting that the Grand Lodge of Missouri, seeing the condition of their sister jurisdiction, would avoid this great outrage upon the rights and sovereignty of Grand Lodge jurisdiction, and their members; but, unfortunately for the peace and dignity of the Grand Lodge of Illinois, the evil effects of this association have not ceased with its pretended dissolution. There are some of this secret organization actively engaged, at the present time, in the unholy work of stirring up strife and contention among their Brethren, to such an extent, that fears are entertained of a rupture of such a character as will split the Grand Lodge of Illinois into fragments. Since the close of Grand Lodge, edicts have been issued by the Grand

Master, which have been answered by angry rejoinders; and individual Lodges, taking part in the strife, issue circulars, sadly wanting in Masonic courtesy, and, worse than all, the strong arm of the civil law was sought to be invoked, to aid in the suppression of those mischief-makers. If this state of things continues a little longer, it is easy to foresee the result.

Have Bros. Jonas, Lusk, Lavelly, Warren, Anderson, Hibbard and Buck, with other old and intelligent Masons, lost their deserved influence with the Masons of Illinois? Can they devise no means to check this great scandal on the fraternity? Is there not Masonic talent and intelligence enough among the officers, past-grand officers and members of the Grand Lodge to regulate all matters connected with "The Ritual Work and Lectures of Symbolic Masonry," without the aid of a secret organization (having many features in common with the Jesuits) in their midst? Is there no pride left to the pupils of Barney, Lusk, Dickey, Lavelly, Reynolds and others, that they are willing to acknowledge by their acts that these Brethren were blind guides, and that through this organization alone, whose corner-stone is a violation of all that Masons hold sacred, can the real beauties of the inner sanctuary become visible?

Shame! Shame! Ye Masons of Illinois, with your 360 Lodges, 13,000 members, and your acknowledged influence and talent, that, in the simple matter of work, you will suffer your Grand Lodge to be rent asunder, and this by outside and inside insidious influences, operating on the minds of the selfish, the ignorant and the unreflecting.

We have been particular in thus noticing the condition of our Brethren and neighbors across the river, for we know not how soon similar scenes may be enacted among ourselves. We would earnestly implore our Brethren to remember the solemnity of our mutual engagements, the importance of harmony and good fellowship, and the duty of meeting this hereay with firmness and decision, should it raise its false front among us.

ELOQUENT AND SEASONABLE WORDS.

We notice that Grand Master Saqui presented his credential as representative of the Grand Lodge of Missouri, near the Grand Lodge of Kansas. His address upon the occasion, and that of the R. W. D. Grand Master Holiday, breathe the true spirit of Masonry. But it was reserved for our worthy Bro. Past Grand Master Rees to give utterance to language which falls upon our ear like music wafted over some quiet lake on a summer eve. As the traveler, journeying over a sandy desert, faint and weary, descries afar off the palm trees, sure indication of shelter from the noon day sun, and water to cool his fevered brow, so do we, amid the clash of steel, and the vehement denunciations of angry men, hear the words of peace, of good will, of kind regards, of sympathy with us in our great trouble; and they seem to us like an arch of promise, which tells us, in words of burning eloquence, that though war's red lightning may flash athwart the horizon, though the thunders may roll through our verdent prairies and luxuriant valleys, and our fields be bathed in ensanguined blood, yet Masonry, type of peace, and love, and good will to man, speaking through the mouths of her cherished sons, bids us be of good cheer; that the mystic chain is still glowing with refulgent brightness; that the sacred links are as firm and enduring as the

eternal hills; and that every throb of the Masonic heart of Missouri is responded to from Kansas to Maine, and beyond the great mountains, down amid the pleasant places bordering on the Pacific; and that, although now temporarily separated by cruel war from some of our erring sisters, a time will come, and O God! may it be shortly, when all will again be united, never, never more to be separated.

THE CHURCH AND MASONRY.

The report on Foreign Correspondence, in the Grand Lodge of Maryland, is from the pen of M. W. Bro. McJilton, now Grand Master, and is fully equal to his former efforts. He attributes much of the degeneracy of the times to the Church directly and to Masonry indirectly. Our M. W. Bro., being himself a minister of the Gospel, can speak understandingly as to the degenerating influence of the Church; and we will not gainsay him: neither will we deny that the Church has done its share in disturbing the national peace and prosperity. But we must enter a plea for Masonry. While churches, and sects, and creeds are rent asunder, their members denouncing each other in language anything but Christian, and too many of their ministers fallen low—very low, Freemasonry, like an Egyptian pyramid, looms up grandly above and beyond the shallow devices of *lille* men, and is now, as she was three thousand years ago, the great teacher of love to God and love to man. She is the apostle of labor, by placing modest worth and unsullied integrity as the associate and equal of royalty. Her wisdom is the glory of God; her strength, Reverence for His Name and obedience to His Laws, natural and revealed; and her beauty that intense charity which teaches her votaries that man everywhere is his Brother, and that, no matter how much he may be oppressed by error, ignorance and superstition, it is the true mission of Masonry to enlighten the understanding, to dispel ignorance, and, by teaching a truer and more sublime conception of the unity of God, to dispel the web of superstition which craft and fraud have woven around the minds of men. If Masons were true to their glorious mission, truth, which is mighty, because of God, would prevail. Wars and bloodshed would cease; "hypocrisy and deceit would be unknown among us; sincerity and plain dealing would distinguish us, and the heart and tongue would join in promoting each other's welfare and rejoicing in each other's prosperity."

COMPLIMENTARY RESOLUTIONS.

Bro. J. N. Burnes offered the following, and the same was, on motion, adopted:—

Resolved, That the Grand Lodge of Missouri fraternally tender the expression of its profound gratitude to M. W. Geo. Whitcomb, for his able and faithful services as Grand Master during the past year; and, as a further evidence of its appreciation of his exalted labors, the R. W. Grand Secretary is appointed to procure a portrait of our M. W. Brother, and to suspend the same in the Grand Lodge hall.

Resolved, That the portraits of our M. W. and venerable Bros., Joseph Foster and John Ralls, P. G. Masters, also of R. W. John D. Daggett, Grand Treasurer, be procured and suspended in the Grand Lodge hall, and that the Grand Secre-

tary be authorized to draw a warrant on the Grand Treasurer for the expenses attending the same.

Bro. Burnes, by permission, was allowed to amend a part of his resolutions, and the following preamble and resolution were submitted by him :—

WHEREAS, The Grand Lodge of the State of Missouri will constantly cherish, with profound gratitude and admiration, a perfect remembrance of the able, faithful and the devoted labors of R. W. Bro. A. O'Sullivan, who, as a member of this Grand Lodge—its Grand Secretary and Grand Lecturer for the past twelve years—has so discharged all his duties, official and personal, as to command universal confidence and respect, as well for his profound learning and abilities as for the stainless purity of his character and conduct in every relation of life; therefore,

Resolved, That we garner up, as richest treasures, his moral and Masonic teachings, and will transmit them to those who shall succeed us in this hall as heirlooms of instruction and delight; and, as a further evidence of our affection, and as a stimulus to posterity to imitate his industry and his virtues, we respectfully and fraternally request his portrait to be suspended in the hall of this Grand Lodge; and W. Bro. W. H. Stone is hereby appointed to procure and pay for the same out of any money in the hands of the Grand Treasurer.

THE SOLDIER MASON.

"As a military man, I can say, and I speak from experience, that I have known many soldiers who were Masons: I never knew a good Mason who was a bad soldier."—*Lord Combermere.*

DURING an early period of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous, and in it were to be found, densely packed together in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working-classes. It was a post at once interesting and distressing; interesting, from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing, from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a party whose name was Parker. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsula war. Subsequently he was stationed at Gibraltar, and there, from peculiar circumstances, which at the moment I forget, came under the personal notice of General Don. He had a certificate as to conduct and character from the general, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to Parker's services and character was of no commonplace description. There was something in the bearing and conversation of this man which arrested my attention. He was in bad health, suffered at intervals acutely from the

effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him: he suffered on in silence; but personal sufferings did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester, (still famous for its gloves,) and there resume the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and the healthy, is, to the feeble and the failing, most pernicious. Dabbling with the cold water hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon a vigorous constitution. Imagine, then, its effects upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

"It mauls me, sir, somewhat!" was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him, and this I knew, that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

"He may talk," was his answer, "but these"—looking at his children—"must not starve!"

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me, the admission was wrung from him by bodily and mental agony, that, "considering the cripple he was, and why; where he had served, and how; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home; they said, if I remained on the Rock six weeks longer, death was certain; I obeyed. Three months after General Don died, and to the man who succeeded me in my post under him, left his wardrobe, his arms, his personal valuables, what in fact proved a competence for life. This was trying; but certain tenets tell me that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquility, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?" said I.

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your Brethren in Worcester? You are aware that here there is a Lodge?"

He shook his head.

"A soldier cannot beg: it is hateful to him: he fears a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly; "I was made in a military

Lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear 'the light,' and on all is stamped 'Fidelity.'"

I took the initiative and succeeded. The Order was worthily represented in Worcester then and now. The appeal was heard and heeded.

Poor Parker has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering positive privation was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No. His Grace had become a statesman, and in that capacity wrote caustic letters (from any other pen they would have been pronounced coarse) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The Brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet how little is it understood, and how strangely misrepresented?

In "The Crescent and the Cross," by Mr. Warburton, there is a glowing passage, which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a smile and a sigh. A sigh, that a writer of such highly-cultivated intellect and generous impulses should have so sadly misunderstood us. A smile, for taking up an able periodical, the *Morning Herald*, my eye rested on the passage: "This day £3,000, contributed in India principally among the Freemasons, was Lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland." Weighty results, these, from a society which is nothing more than "a mere convivial band."—*London F. M. Mag.*

THE NAME OF HIRAM ABIFF.

THE first mention of Hiram, the Architect, occurs in 1 Kings vii., 13, 14. He is next mentioned in the 40th verse, and again once in the 45th verse of the same chapter. Thus we find Hiram's name four times in the Book of Kings, without any mention of the term 'Abiff.' In Chronicles we find the name is written *Huram*, and the Architect is spoken of, but not by name, in 2 Chronicles ii., 13, 'And I have sent a cunning man (endued with understanding) of *Hiram my father's*.' In the Hebrew text, the word rendered 'my father's' is in English letters 'Abi.' (The Hebrew word 'Ab' signifies 'father,' 'Abi,' *my father*, and 'Abiv,' *his father*.) In 2 Chronicles iv., 11, he is spoken of by name twice, and in the 16th verse we read, 'All their instruments did *Huram my father* make for

King Solomon,' &c. Here the word rendered 'his father' by our translators, is in English characters 'Abiff.' We have therefore in the Books of Kings and Chronicles *six* instances of the use of the Architect's name, without the term 'Abi' or 'Abif,' and once with each of those terms, which however are not considered as surnames of Hiram, in the English translations. The phrase 'Hiram my father's' has been interpreted as signifying 'belonging to my father,' thus giving a stronger meaning to the prefix in the original, attached to the name Hiram. The term 'Abif' rendered 'his father,' often occurs in the Hebrew writings to denote a chief, leader, principal, or counsellor. Hence priests and prophets, as teachers sent with Divine authority, are saluted with the title of *father*, out of respect and honor, even by Kings. It has been urged in favor of this translation, that there is no instance of a surname in the Old Testament. In the Latin Vulgate and in the Greek Septuagint, the term 'Hiram Abi' is rendered 'Hiram my father.' It is a singular fact, however, that while the Masonic tradition leaves the word 'Abiff' untranslated, and gives it as a surname of Hiram. Luther in his German translation of the Bible does the same, in both places where it occurs, viz.: 'So sende Ich nun einen Weisender Verstand trat, *Huram Abiff*,' (2 Chron. ii., 13) and 'machte *Huram Abif* den Konige Salomo,' (2 Chron. iv., 16.) The Polish version of 1810 is like Luther's, with the exception of 'Abi' for 'Abif.'

The question now arises, why should not the words 'Abif ish-tzori' be translated, 'And *Abif* was a man of Tyre,' &c., and not '*his father* was a man of Tyre.' The concluding portion of both the verses in which the above sentence occurs certainly alludes to the qualifications of Hiram *the Architect*, and not to those of *his father*. Why should *his father* be mentioned at all, as a man of Tyre, when we are told that he (Hiram) was *a Widow's son*. This is all that the Scriptures know of him, and he certainly was not known by any distinction which *his father* ever achieved. If we retain the English version '*and his father*' (1 Kings vii., 14.) then we must refer the subsequent words, 'And he was filled with wisdom and understanding, and cunning to work all works in brass,' to Hiram's *father* and not to himself. In 2 Chron. ii., 13, 14, it becomes still more evident that Hiram's surname was 'Abif.' The version of King James persisting in its translation, here introduces to the reader still another *father*, of whom even less is known than of the one in Kings vii., 14, viz.: *a father of King Hiram*. 'And now I have sent a cunning man, of Hiram *my fathers*.' In support of this latter rendering, it is contended that the Hebrew preposition L, prefixed to the word Hiram, shows it to be in the dative or genitive case (to or of my father) and not in the accusative. But we find this prefix used in some instances by Hebrew writers in the accusative, after the Chaldeic manner, which uses it in the same manner after active verbs; so also does the Syriac and Aethiopic. It must be evident, beyond the shadow of a doubt, to any one at all familiar with the Hebrew, from the intimate connexion of the words in 2 Chron. ii., 13, 14, that these verses should be translated, 'And now I have sent a cunning man (endued with understanding,) *Hiram Abi*, the son of a woman of the daughters of Dan. And *Abif* was a man of Tyre, skilful to work in gold, in silver, brass,' &c. The common version is in these verses most transparently wrong.—*Anon.*

SUPREME COUNCIL 33°.

IMPORTANT BALUSTRE FROM THE SUPREME COUNCIL FOR THE
SOUTHERN JURISDICTION.

CHARLESTON, S. C., JUNE 1, 1863.

Illustrious Bro. C. W. MOORE,

Sec. Gen. H. E.,* Boston, Mass.—

DEAR SIR AND ILLUST. BRO.—Not long after the receipt of your letter I had the pleasure of a visit from Bro. Albert Pike, G. Commander, when I availed myself of the opportunity of laying your letter before him. Upon due consideration, and by and with the advice of such members of the Supreme Council as he could informally obtain, in the recess of the Supreme Council, he has issued a balustre, which I now have the honor of transmitting to you, with a request that you will have it published and properly disseminated, which circumstances prevent me from having done myself.

Please accept the assurance of my sincere fraternal consideration.

ALBERT G. MACKAY, 33°, Sec. Gen. H. E. Sup. Coun. S. J. U. S.

Deus Meumque Jus.

From the G. O. of the Mother Supreme Council of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, whose See is at Charleston, in the State of South Carolina, near the B. B., and under the C. C. of the zenith, which answers to the 32° 47' North latitude.

To all Sov. G. Insps., Sublime Princes of the Royal Secret, and other Freemasons of all the degrees, Ancient and Modern, of the Ancient and Accepted Scottish Rite of Freemasonry, over the surface of the two Hemispheres, unto whom these presents shall come—

HEALTH! STABILITY AND POWER!

Whereas in the recess of our Supreme Council, information has been given unto us, the Sovereign Grand Commander thereof, that certain persons in the city of New York, in the United States of America, claiming to be Sovereign Grand Inspectors General, having organized themselves into a body claiming to be a Supreme Council of the 33d degree of the Ancient and Accepted Scottish Rite, and have assumed the powers of a Supreme Council, calling the body so constituted, "The Supreme Council of the 33d degree for the United States,"† which has been recognized as a legitimate body by the G. O. of France.

*Dr. Winslow Lewis is the present Sec. of the Council, Br. Moore having resigned.

†The Body in question was recognized by the Grand Orient, under this title, namely, as "The Supreme Council of the 33° for the United States," but by what name it now passes it is difficult to say. The New York Saturday Courier of the 26th of July, the intelligent editor of which keeps himself well informed in respect to the tortuous movements of these recusants, has the following:—

"Some short time since we clearly proved in our columns that the *soi disant* Council, the offspring of the late H. C. Atwood, and which was, like every other body originating with him, bogus, had changed its name four times in about ten years, and that we should not be surprised if it assumed another name ere long.

We had no idea when we thus stated, that we should find our supposition so soon realized, and yet such is nevertheless the fact. We have heard of people "stealing the livery of heaven

Now therefore, in order that Masons and Masonic bodies may not be misled thereby, we do declare and make known, and we charge the Representatives of our Supreme Council near the several legitimate Supreme Councils of the world, and especially our Representative near the G. O. of France, to declare and make known to those Sovereign Grand bodies :

That the Supreme Council, having its See at Charleston, was established in the year 1801, and the due succession of its members has never been interrupted, and that, in being the first and oldest Supreme Council in the world, all other Supreme Councils, having legitimate existence and lawful powers, including the Supreme Council in the bosom of the G. O. of France, have derived from it their existence and powers, either mediately or immediately : and that no Supreme Council can otherwise have any legal existence.

And that, as the so called Supreme Council of the United States has not mediately or immediately derived any powers from our said Mother Supreme Council, but is a continuation of a so-called United "Supreme Council for the Northern Hemisphere," which was illegally and in violation of the Grand Constitutions established in a territory already occupied, by the pretended fusion of a Supreme Council of a foreign country with the illegal body established in New York by JOSEPH CERNEAU, who was never in possession of the 33d degree, therefore the said so-called Supreme Council of the United States is an irregular, illegal, and spurious body, the recognition whereof by any foreign Masonic power is a violation of its Masonic obligations.

That the jurisdiction of the Mother Supreme Council at Charleston was originally co-extensive with the United States ; and in that it was impos-

to serve the devil in" ; but though possessing what we supposed, a perfect knowledge of the bold and impudent recklessness of the managers of the clandestine Council of New York, we had no idea, that they would have the brazen hardihood to steal the name of the only legitimate Supreme Council for the Northern District and Jurisdiction of the United States, whose Grand East is at Boston, and organize spurious bantlings under such forged assumption.

We are induced to make these very mild and gentle remarks, in consequence of our having seen it announced in a public print, that a Grand Consistory of the A. and A. Rite had been formed for New Hampshire, 'under the auspices of the Grand Council of the Northern Jurisdiction, sitting in the valley of New York,' and that one Aaron P. Hughes was the G. Com. in Chief thereof.

The Supreme Grand Council for the Northern Jurisdiction of the United States, has formed no such body ; it does not recognize Aaron P. Hughes, other than as a clandestine Mason of the Scotch Rite."

[The pretended Charter of the illegal Consistory, (so called,) in this city, was originally derived from this spurious "Supreme Council of the United States," about the year 1823, and has been laying dead in the hands of an individual since that time, no attempt ever having been made to organize a body under it. After forty years it is brought forward for sinister and unworthy purposes. It is not, for any lawful Masonic object, worth the paper on which it is written.]

sible for any other Supreme Council to be established in the United States, except by its consent and the relinquishment by it of part of its jurisdiction; which consent has been given only in the case of the Supreme Council for the Northern Jurisdiction of the United States, established in N. York, and afterwards removed to Boston, and the establishment whereof was duly ratified in the year 1815: and that, to that Council or its lawful successor, of whomsoever the same may be composed, belongs the whole jurisdiction over the Ancient and Accepted Rite, in the States of Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin.

All legitimate Masons of the Ancient and Accepted Rite are therefore warned to hold no Masonic communication whatever with the said so-called Supreme Council of the United States, or any of its members, or any Masons acknowledging its jurisdiction: and all Masonic powers in amity with our Mother Supreme Council are invited by us to denounce the said illegitimate body, and to prohibit intercourse with it: and especially the G.: O.: of France is invoked to withdraw from all amicable relations with it, and to revoke and recall its recognition of the same as a legal body.



Given at the Council Chamber of our Supreme Council, on the 12th day of the Hebrew month Jyar, A.: M.: 5623, which answers to the 1st day of May, A.: D.: 1863.

ALBERT PIKE, 33°, *Sov. Grand Commander.*

Countersigned.

ALBERT G. MACKAY, M. D., 33°,
Sec.: Gen.: H.: E.: Sup. Council So. Juris.

THE LODGE.

A LODGE is an organized subordinate union of Freemasons. A Freemason is a member of the Craft universal. His relations to a Lodge are special and transitory, that to the brotherhood strict and eternal. He owes indefeasable fealty to the mysteries. He owes nothing to a Lodge when he ceases to be a member of it. The right of a Lodge to make a Freemason is inherent. Its power to do so co-exists with its organization. This right and this power are circumscribed only as to qualification of applicants, not to individuals. A Lodge in Russia has the authority to make a Mexican a Mason if he has the necessary prerequisites. Once in the Order, he is everywhere recognized where the Order is to be found. The brotherhood of Masons embraces subjects and citizens of all nations. The language is understood and spoken by all peoples. Nationalities are as nothing, in the commonwealth of the Craft.—*G. L. Pen.*

ORGANIZATION OF THE SUPREME COUNCIL 33^o,

FOR THE

NORTHERN JURISDICTION OF THE U. S. AUG. 13, 1813.

UNITED STATES OF NORTH AMERICA.

UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.

ORDO AB CHAO.

H-R-D-M under the C. C. of the Zenith, answering to North lat. 40^o, 42', 40".

To all Grand and Supreme Councils—Sovereign Grand Consistories—Grand Lodges—Most Illustrious and Puissant Sovereigns Grand Inspectors General—Most Valiant and Sublime Princes of the Royal Secret—Illustrious Princes and Knights of K—H,—Grand, Ineffable, Sublime, Perfect and Respectable Free and Accepted Masons of all Degrees, Scotch, French, and of York, over the Surface of the two Hemispheres,

HEALTH! STABILITY! POWER!

Be it known and remembered forever—

That on the 9th day of the 5th month *Ab, Anno Mundi*, 5573, of the Restoration 2343, *Anno Lucis* 5813, and of the Christian era the 5th day of August, 1813,

Emanuel De La Motta, R+ Scott., K—H, S. P. R. S., Sov. Grand Inspector General of the 33d degree, G. Treasurer Gen. of the H. E. in the Sup. Council of the M. P. Sov. Grand Inspectors General of the 33d, duly and lawfully established, sitting at Charleston, S. C., for the Southern District and Jurisdiction of the United States of N. America, and their Special Deputy and Representative at this Grand East, By and in virtue of his high powers, rights and prerogatives as a Most Puissant Sovereign Grand Inspector General of the 33d degree, in conformity with the Grand Constitutions of the Order, bearing date Berlin, 1st May, 5786, as well in his own name, as in that of his aforesaid Grand and Supreme Council, having previously invited and convened the M. Ill. Brother Sampson Simson, R+, Scott., K—H, and Sov. P. R. S., and M. Ill. John James Joseph Gourgas, R+, Scott., K—H, S. P. R. S., and Deputy Grand Inspector General, to meet him that day, at high meridian, and having met, he informed them, that for many specific, weighty and good reasons, he had taken the resolution of establishing the *Second* Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the 33d degree, which had been decreed by the Grand Constitutions, for the U. States of North America: in consequence of all which he had selected them from among the worthy and Ill. Brethren at this Grand East, to aid and assist him in that all important duty and determination. Such a high regard and favor was received by them with every acknowledgment of respect and gratitude.

The Most Ill. and Puissant Brother Emanuel De La Motta proceeded then to administer to each of them, individually, the usual needed obligations and formalities, and having communicated to them separately, one after the other, and made them fully acquainted with the degree and its Grand Constitutions, bearing date of 27th August, 5781, and 1st May, 5786; he embraced them cordially, and proclaimed them as lawful Most Puissant Sovereign Grand Inspectors General of the 33d degree.

The Most Illustrious and Puissant Brethren, *reunited*, formed themselves into a Provisional Grand and Supreme Council of the 33d degree, as follows:—

Emanuel De La Motta, M. Puis. Sov. G. Com.
 Sampson Simson, M. Ill. Ins. Lieut. G. Com.
 John James Joseph Gourgas, Ill. G. Sec. Gen. H. E.

They then introduced separately, one after the other, the following M. Ill. Brethren—

Daniel D. Tompkins,	} R. + Scott., K.—H., S. P. R. S.
Richard Riker,	
John G. Tardy,	} Dep. G. Ins. Gen.
Moses Levy Maduro Peixotto,	

Who having severally and singly gone through the regular order and form of reception, according to ancient ritual and usages, were formally initiated, acknowledged and proclaimed lawful, Most Puissaut, Sovereign Grand Inspectors General of the 33d degree. Most Illustrious and Puissant Brother Emanuel De La Motta having again declared his resolution of forming and organizing the *Second* Grand and Supreme Council of Most Puissant and Sovereign Inspectors Generals of the 33d degree for the United States of North America, which had been decreed by the Grand Constitutions, and the Most Illustrious Brethren, *Sampson Simson*, and *John James Joseph Gourgas* having waived off the honor and hommaged their right and prerogative of filling the first two offices in the Supreme Council, the Most Ill. and Puissant Brother Emanuel De La Motta proceeded then to appoint, install and induct the Most Ill. and Puissant Brethren

Daniel D. Tompkins, Most Puissant Sov. G. Com.
 Sampson Simson, Most Ill. Ins. Lieut. G. Com.
 John G. Tardy, Most Ill. G. Treas. Gen. of the H. E.
 Jno. Jas. Jos. Gourgas, M. Ill. G. Sec. Gen. of the H. E.
 Richard Riker, Ill. G. Master of Ceremonies.
 Moses Levy Maduro Peixotto, Ill. Capt. of the Guard.

(The three vacancies to be filled as early as a prudent choice would allow it.)
 He proclaimed them as lawfully formed, organized and established, at the Grand East of the city of New York, State of New York, "And the only Grand and "Supreme Council of the Most Puissant Sovereign Grand Inspectors General of "the 33d degree which may legally and constitutionally exist for the Northern "Masonic District and Jurisdiction of the United States of North America, and "for them as such, and their lawful Successors ever to enjoy in future, all and "every their powers, rights and prerogatives, lawfully appertaining to them, as "Supreme Chiefs of Ancient and Modern Free and Accepted Masonry over the "two Hemispheres, conformably to the Grand Constitutions."

The whole was done and conducted with the greatest order and decorum, and with the usual acclamations and high honors peculiar to the Ancient Royal Order.

In testimony whereof, we have signed this abstract from the minutes of that memorable day, 1st May, 5814.

DEUS MEUMQUE JUS.

SAMPSON SIMSON, Inspr. Lieut. Gr. Commander.	(SEAL.)	JOHN G. TARDY, Ill. G. Tr. Gen. of the H. E.
R. RIKER, Gr. Master of the Ceremonies.		J. J. J. GOURGAS, Gr. Sec. Gen. of the H. E.
		M. L. M. PEIXOTTO, Capt. of the Life Guard.

A true transcript from the Records—Attest,

WINSLOW LEWIS, 33°, Sec. Gen. H. E. N. Juris. U. S.

MASONRY AND PATRIOTISM.

THE present condition of our country awakens in the minds of all regular and true Freemasons no common anxiety. The precepts and principles of our Order are for all time, all peoples, every condition of social or political institutions, and any positive or relative relations which can exist among men or Commonwealths. Founded on the highest standard of human development, Masonry neither mixes nor mingles with political struggles, strifes, or schemes. The conflicts for worldly power, or sectarian predominance, gather strength and waste their substance below the pinnacle of our Temple; as clouds gather darkness, end in storms, and disappear, beneath the mountain peak, lighted by continual sunshine.

Yet Masons are men. They have all the attributes of human nature. Love of country is the normal condition of their patriotism. Their right and ability to form opinions on their country's interests and happiness, and express their convictions as to principles and policy which regulate both, are not denied by any teachings of Masonry. These lessons, sanctioned and solemnized by the experience of ages, caution the Craft against any participation, as members of the fraternity, in any such action. It teaches in public affairs, principles of the purest patriotism, the truest loyalty, and the wisest prudence.

Masonry speaks on this subject in the most unmistakable language. Those who have gone before us, those who "have done in all ages before you" have set us an example and given us a precept. We can add nothing to the wisdom of the wise. Let us be satisfied with what has been handed down for our instruction. In the darkness of the storm, in the roar of the tempest, in the lurid glare of the fire, in the uncertainty and fear of the earthquake in the public affairs, let us as Masons retire into our Temple and consider the duties Masonry enjoins upon us.

 "COLORED LODGES."

AFTER a careful examination of so much of the proceedings of our Right Worshipful Sister Grand Lodges on the subject of "Colored Lodges," and the action of some of the Right Worshipful Grand Lodges of Europe in regard to it, there is a fear on our mind, that the Masonic opinion held by the Grand Lodges of the United States thereto, may not have been strongly and clearly laid before those jurisdictions. The argument on this question is plain and conclusive. Each Grand Lodge in the United States is a sovereign and supreme jurisdiction. No subordinate Lodge of Freemasons can regularly exist in any such jurisdiction, without its rights, privileges and powers are directly derived from such supreme sovereign authority. If any such Lodge claims to exist and work, it is not recognized as a Lodge of Freemasons—hence it is irregular or clandestine. No other Masonic authority than that of the jurisdiction can grant a right for such a Lodge. No Grand Lodge in the United States has ever granted a Charter to a "Colored Lodge" of Freemasons. Then Colored Lodges are not recognized, and are either irregular or clandestine. As these "Colored Lodges" claiming to exist

in the United States are not recognized by any Grand Lodge of the U. States, they cannot be Masonically recognized anywhere. The principle is too plain to admit of controversy. If the Grand Lodges of the United States are supreme in their several jurisdictions, they are severally the highest Masonic authority known to such jurisdiction. If they are the highest and best authority, there is not a forum, which can claim an appellate power to review or overrule their decision. Their decision on any question which they have the sole right and power to decide, is absolute and steadfast. Then, if each Grand Lodge in the United States decides that "Colored Lodges" are not recognizable as Masonic institutions within their jurisdiction, it is neither competent nor Masonic for any foreign Grand Lodge to set aside such decision. To do so would disturb the harmony, destroy the sovereignty, impair the dignity, usurp the rights and powers, and subordinate a Right Worshipful Grand Lodge of the United States to such foreign Grand Lodge. It would do more. It would cause its constituents to depend on any other authority but its own. The proposition thus stated is unanswerable. Thus the question stands, in the opinion of the Right Worthy Grand Lodge of Pennsylvania. It cannot be made to yield to any other than indisputable Masonic principles. No other elements must be permitted to enter into the discussion. Masonry knows Masonic principles, landmarks, rights, privileges and objects only. What is not of Freemasonry, is not within the power of Masonic action. Other questions may knock at the West door, but they ought not, cannot, will never be allowed to enter into a Temple dedicated to Freemasonry—never.—*Rep. G. L. Pen.*

MASONRY IN FRANCE.

[The following extract from the proceedings of the Grand Lodge of Hanover will give our readers a general view of the present status of Freemasonry in France:]—

"IN France, the Grand Orient, after the revolution of 1848, not only declared itself emphatically for a republican government, by sending a special deputation to the then existing government of the country, but it claimed as a particular merit to have favored that particular form. This necessarily drew the attention of the government to the Masonic Lodges of France, which had degenerated into political clubs, and, with the growing mistrust of the government, a decree was expected to be issued in the beginning of 1852, by the then ruler, abolishing all the Masonic Lodges in France. The Brethren, greatly alarmed, and fearing for their very existence, supposed they could avert this by electing the cousin of the Regent, PRINCE LUCIEN MURAT—who, as far as known, was not even a Freemason—as their Grand Master, investing him with powers which had never been legally conceded to any Grand Master. In the course of time the exercise of this power produced the most deplorable results.

"Several of the Masters of Lodges at Paris have forwarded a memorial, under the title 'The Grand Orient of France before the Masonic World,' to the Freemasons of all Orients and Rites, of which our Grand Lodge has received three copies.

"This memorial contains all that has occurred at the intended election of

Grand Master (an election takes place every seven years), and endeavors to justify the French Brethren, in case of a dissolution of all French Lodges, by giving extracts from the records.

"In this memorial the authors endeavor to justify the necessity of getting rid of the unmasonic proceedings of their Grand Master—PRINCE MURAT—by a new election. It is impossible, the memorial states, to enumerate specially all the complaints which the French Masons have against their supreme rulers. Suffice it, that the rulers of the Grand Orient always considered Freemasonry as a sort of financial enterprise, renting the Lodge buildings for an unworthy purpose, for public balls, and other diversions abhorrent to a virtuous mind, and conducting the government and administration of the Grand Lodge affairs in a disgraceful manner. 'Of what use are the guarantees of the Constitution,'—it says on page 20 of the memorial—'if those who are called to guard them are permitted to violate them with impunity.'

"The French Brethren then attempt to vindicate themselves against the charge made by others, 'that they had drawn politics into their controversies.' On this point they quote article second of the Constitution, which is as follows :

" 'Freemasonry, from the exalted position it occupies, respects the religious faith and political views of every one of its members. All discussion on this subject are strictly prohibited in the Lodges.'

"They give the assurance, that this regulation is strictly observed in the French Lodges, and if a charge is to be made against any one it could only lie against the heads of French Masonry.

"The legislative assembly was summoned for the 21st day of May, 1861, to elect a Grand Master. On the 14th of May, six days before the election, an edict issued by the Grand Master temporarily suspended eleven Brethren, some of them being delegates from their Lodges to said assembly, 'because they seemed to be guilty of having committed acts prejudicial to the impartiality necessary in the election of Grand Master.'

"The memorial expresses the opinion, that this was done to intimidate the delegates immediately been assembling. The reverse, however, was the result of this. On the 22d the deputies to the electoral college made choice of PRINCE NAPOLEON as their Grand Master, and proclaimed him as such, on the 23rd of May, in the legislative assembly. By a decree of the Grand Master, of the same date, the Lodges were closed by the police and the military.

"An edict of the 29th of May suspended twentyfour members, who, as it states, had been guilty of participating in these unlawful assemblies, and declared them, and all other Brethren who had taken part in that convocation, to be 'unworthy Masons.'

"The election of a Grand Master was set down for October 14, 1861. On the 19th of October the Minister of the Interior instructed the Prefects to announce by the posting of placards that Freemasons were strictly prohibited from coming to Paris for the purpose of electing a Grand Master. The election was postponed to May, 1862. A circular of the Minister of the Interior to the Prefects, in relation to benefit societies, includes the Masonic institution in that category, and places them under the surveillance of the police.

"The *Monitor* of January 12, 1862, contains an imperial decree, appointing MARSHAL MAGNAN Grand Master of Masons for three years. The same further orders that in future no election for Grand Master shall take place.

"Thus French Freemasonry has lost its most valuable privilege, her independence, the source of all other liberties, the sublime prerogative of self-government and regulation of its own affairs, and is at present in a most inextricable condition.

"With all sympathy for their lamentable situation, all other Grand Lodges will be under the necessity, after matters are more fully explained, of considering whether the French Lodges, being deprived of all liberty, can be looked upon as just and perfect Lodges."

THE BANNERS OF THE TWELVE TRIBES.

DURING the sojourning of the Israelites in the wilderness, each tribe was distinguished by a banner charged with a device which bore reference to the future habits of the people, as they had been described by the prophecy of Jacob, the Patriarch of the race. The four superior tribes had for their bearings, the component parts of the Cherubic symbol of the Deity, who accompanied and afforded protection to the host in the sacred pillar of a cloud and of fire.

Under each of these great banners, the four principal divisions were arranged. The standard of Judah was borne by Nahshon, its Prince. It was designated by a lion couchant surmounted by a crown and sceptre; because from this tribe the Messiah, the King of Kings, the Prince of Peace, the Lion of the tribe of Judah, was destined to spring. The color of this banner was crimson or scarlet. To the tribe of Judah was assigned the most honorable station in the camp, viz: in the East, before the entrance of the tabernacle; and under its standard the tribes of Issachar and Zebulun pitched their tents, because they were all children of Leah, and, consequently united in a mutual bond of consanguinity to excite each other to amity and love.

The banner of Issachar was borne by the standard bearer of Prince Nathaniel. It was sky blue, and according to some authorities, charged with a strong Ass crouching beneath its burden, according to others it bore a sun and moon; and the rabbins are inclined to patronize this latter opinion. Prince Eliab erected the banner Zebulun. It was purple, and bore for its distinguishing characteristic a ship. Thus the principal quarter of the camp was marked by standards of the three royal colors, blue, purple and crimson.

The south side of the camp, being the next honorable post, was occupied by the tribes of Reuben, Simeon and Gad, who were Brethren by Leah and Zilpah, her handmaiden. The device on the great banner of this division, which was borne by Prince Elizur, was another of the Cherubic forms, viz: a man, because Reuben was the first born of his father; the excellency of his dignity and power. Vatablus thinks that this emblem referred to reason and religion. But Jacob prophesied that Reuben should not excel by reason of his instability; and hence some think the device upon his banner was a mandrake; for nothing great or honorable is recorded of his tribe. The color of the banner is red.

Prince Shelumiel, as the leader of the tribe of Simeon, bore a yellow banner, emblazoned with a city, as some say; others think it was a tower in reference to the tower of Shechem; but the most probable conjecture is, that the figure was the sword used by their progenitor in the slaughter. The banner of the tribe of Gad was under the charge of Prince Eliasaph. It was white, and De Louthembourg, in his famous picture of the Standards of Israel, has charged it with seven stars; but the probability is that it contained a troop of horsemen, some give it a flag.

The third side of the camp was occupied by the half tribe of Ephraim, united with those of Manassah and Benjamin, all of whom were descended from Rachel. Ephraim stepped into the inheritance of his father Joseph, and was elevated into one of the leading tribes of Israel. His green banner, borne by Prince Elishma, was consecrated with the figure of a Cherubic emblem of the Deity, viz:—an ox, which denoted patient industry and strength. Thus Jehovah said, Ephraim is the strength of my head. Prince Gamaliel led the tribe of Manassah; their tents were pitched under a flesh colored banner, which was charged with a luxuriant vine planted by the side of a wall which its tendrils overhung. Some authors give the banner a unicorn, and others a palm tree. Abidan, Prince of the tribe of Benjamin, was designated by a green banner, emblazoned with a wolf, because it was ever a warlike and cruel tribe.

The fourth and last quarter of the camp was assigned to Dan, with whom were associated the two remaining tribes, Asher and Naphtali, the sons of the two concubines, Bilhah and Zilpah. The great banner was borne by Prince Abiezer. It was of a bright green color, and charged with an eagle, a component part of the Cherubim, denoting wisdom and sublimity. Some give to Dan the device of a serpent biting the heels of a horse, because Jacob prophesied that 'Dan shall be a serpent by the way, an adder in the path that biteth the horses heels, so that the rider shall fall backward.' But this is evidently a misappropriation; for it is clear from all authentic testimony, that the devise was an eagle. And as this tribe set such an evil example, as to fall into idolatry very soon after the death of Joshua, so probably, those latitudinarian idolaters, the Romans, who introduced the Gods of all nations into their teeming pantheon, might have hence devised their puissant eagle, under whose wings they subdued all nations, and planted this symbol, now become abominable in the sight of God, on the holy porch of the Temple of Jerusalem. Prince Pagiel unfurled the purple banner of Asher, which bore a flourishing tree or a cup: and that of Prince Ahria, leader to the tribe of Naphtali, was blue, and designated by a hind.

It will be observed that in the above enumeration, the tribe of Levi is not included. The members of this tribe were separated from the congregation of Israel, to be devoted exclusively to the service of the Altar, and therefore they had no settled inheritance in the land of Canaan, but had a maintenance assigned them out of the public stock. They were accordingly exempted from taxes, tribute, war, and all other public duties of the commonwealth. They were not even numbered with the rest of the people, to show that they had been set apart entirely for a particular duty of greater sanctity and honor, than the rest of the tribes.—*N. Y. Courier.*

MASONRY AND THE CROWNED HEADS.

“Some of the Governments of Europe persist in their unfavorable views and regulations against Freemasonry; and it is also reported that the Shah of Persia has joined them. Bavaria prohibits its civil officers, and Saxony the military, from belonging to the society of Freemasons. In Hesse-Cassel Masonic Lodges are interdicted. Spain incarcerates and punishes the Brethren with heavy fines, and the Pope of Rome remains true to his implacable hostility to the Order. Austria, although it has been intimated lately that the prospect was more favorable, is hermetically sealed to the Order, and the hope which was held out some two years ago, that Russia, which had tolerated it up to 1822, and where it had extensively spread, would be reopened to it, has not been realized. In France, the government has so much interfered in its concerns as to threaten to turn French Freemasonry into an Imperial French Masonry. In Denmark we find politics intermeddling with Masonic affairs. The King, who is Grand Master, and who a few years ago proved his predilection for Scandinavian connections even in Masonry, by ordering the introduction of Swedish Masonry in the Danish Lodges, has according to newspaper report, founded a superior Masonic decoration (order) ‘Magistri templi Order,’ modeled after the order of Charles XII. of Sweden, which decoration may also be worn outside the Lodge-room. So far it has been conferred but on a few Danish Brethren, also on the King of Sweden, PRINCE OSCAR, and the Swedish ambassador at Copenhagen, an innovation which it cannot be denied has a political aim as well as a political significance.

ORIGIN OF THE WORD “HEREDOM.”

THE term Heredom, Herodum, or Heroden, so often used in the history of the Ancient and Accepted Rite, has been variously interpreted. The ritual of the Heredom, instituted in France in 1786, pretends that it was first established at Icolmkill and then at Kilwinning, in Scotland, where Robert Bruce, as Grand Master, connected the Order with the Scottish Templars; and states that *Heredom* was the name of a mountain in Scotland, near Kilwinning. This, however, is an error readily shown. Some derive it from the word “harodim,” signifying governors or rulers; and others from two Greek words which signify a sacred house. But a more sensible interpretation will be found in the following facts:

The Order of Heredom in France always pretended that they received their authority from a “Royal Grand Lodge at Edinburgh,” and show a Warrant of Constitution purporting to be signed by certain parties in Scotland, whose names also appear as Grand Officers of the Grand Lodge of Scotland at about the same period. If we are to consider this document as authentic, then it would appear that there actually was a body at Edinburgh styling itself the Royal Grand Lodge of Herodem. The key to the mystery which hangs around this organization will be found, we think, in the old Lodge of Kilwinning and the Grand Lodge. The former always claimed priority of rank as the oldest Lodge in Scotland, but having lost its charter and records, was unable to furnish the necessary proof, and

was inscribed on the list of Lodges as No. 2. This was the origin of the quarrel, which grew more and more violent until 1763, when it was dropped from the list. Some time after, a Lodge, "Kilwinning," claiming to be a continuation of the old Lodge, made its appearance at Edinburgh. It is not unlikely that the recusant Brethren of "Kilwinning," like the "Ancient Masons" of England, may have claimed that they alone possessed the true and genuine Masonry, and for the purpose of attracting candidates, may have invented certain higher degrees, in the same way that the "Ancients" made use of the Royal Arch. The word Heredom may, therefore, be nothing more than the genitive plural of the Latin "hæres," answering to the English *Heirdom*, an inheritance; the Brethren of the Royal Order, claiming to be the inheritors or heirs of the Heredom of Kilwinning—that is, the legitimate successors of the old Lodge of Kilwinning.

GRAND LODGE OF SWITZERLAND.

THE following will strike a majority of our readers as being a somewhat singular regulation in Masonry, and yet there has been a time in the history of Masonry in this country when something like it was in force here. The Odd Fellows, we believe, have some such plan in operation among them at the present time:—

ON THE PASSWORD.

1. In the month of May, of every year, the Grand Master sends the Masonic password in a sealed letter to all Union Lodges, so that it may be communicated to the members on St. John's-day.

2. This letter can only be opened in the festival Lodge on St. John's-day by the Master of the Lodge or his Deputy.

3. To communicate it to the Brethren present, a chain is formed; the Master, or his Deputy, communicates it in a whisper to the Brethren standing next to him, and in the same way it is disclosed to the rest of the Brethren forming the chain, when the Master of Ceremonies returns in a whisper the word which he has received from both columns to the Master or his Deputy.

If the word is not correctly understood, it is communicated a second time.

4. All the Brethren present pledge themselves, on the word of a Mason, to give such word only on visiting a Lodge of the Swiss Union, to a Brother who is entitled to receive the same.

5. The Master or his Deputy, after communicating the password, gives immediately to the flames the paper on which it is written.

6. Those members who were absent from the Lodge on St. John's-day when the password was communicated, can receive the same only from the Master or his Deputy by oral communication.

7. The password may be demanded from every visiting Brother who is a member of a Lodge of the Swiss Union, on his entrance into the Lodge, either by the Master of Ceremonies or by a Brother deputized for that purpose.

8. If the visiting Brother is not able to give the password, he has to prove by a diploma that he is a member of a Lodge belonging to the Swiss Union.

9. Those Lodges of the Union who neglect to transmit their annual report and the list of their members, or are in arrears to the Lodge Union, will receive the password only after fulfilling their obligations.

10. The password can only be communicated to Brethren belonging to the Lodges of the Union.

SUPREME CONSEIL OF BELGIUM.

THE "Réglement" (regulations) adopted by this Supreme Council on the 22d of March, 1862, contains the following :

The "Réglement" contains firstly a Patent of Constitution granted by the Supreme Council of France, March 12, 1817, and then the following sections : 1. Who composes the Supreme Council ; 2. Duties of the Grand officers ; 3. Conventions of the Supreme Council ; 4. Commission of Administration ; 5. Grand Lodge (Grand Lodge centrale) with this Grand Body, according to Article 34, are accredited the representatives of such Grand Lodges who work in the three symbolic degrees only ; 6. Petition for Warrants ; 7. classes, the decoration and jewel of each is mentioned ; the first class is composed of the three symbolic degrees, white apron in the first degree, with the flap (bavette) turned up ; in the second with the flap turned down ; in the Master's degree white apron bound with red, in the centre the letters M. B., blue sash, in the centre a red rosette ; jewel ; a triple triangle surrounded by a wreath (triple triangle couronné). A certain length of time is prescribed for each degree, which can only be dispensed with in certain cases, of which the Supreme Council is the judge ; for the first degree 7, for the second 5, for the third 3 months (for the whole 33 degrees 75 months are required) ; the 19th, 20th, and 21st degrees, and also the 23d, 26th, and 28th, are communicated (" par communication") ; the 30th degree can only be taken at the age of 36 ; the 33d at 40 ; 9. Daughter Lodges ; 10. Petition fees ; 11. Jurisprudence ; 12. Table Lodges (all held in the E. A. degree) ; 13. General Regulations, the first of which is that all political and religious discussions and questions are interdicted during labor.

INNOVATIONS.

FROM the examination of the proceedings of some of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are of the most pernicious influence. They are secret agencies for evil. They are speculative intrusions, tending to weaken and de-

stroy the landmark. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, "Who goes there?" Unless the answer comes in the traditionary tongue of Ancient Freemasonry, "A Brother, clothed in the vesture of the Craft, unchanged in form or fashion, but as our fathers wore it," we must challenge the stranger.—*G. L. Penn. Rep.*

GRAND LODGE JURISDICTION.

A GRAND LODGE is the supreme sovereign authority over the geographical territory, and the Lodges located in that territory, which is bounded by the limits of its jurisdiction. The Grand Lodge of France is the sovereign Masonic power over the empire, of France. The Grand Lodge of New York is the supreme Masonic power over the State of New York. The Grand Lodge of Pennsylvania is the supreme Masonic authority over the Commonwealth of Pennsylvania. An individual in the Masonic jurisdiction of the Grand Lodge of New York, and within the restricted limits of a subordinate Lodge of that State, can be made a Mason in such Lodge, if he has the necessary and essential prerequisites to admission into the Order of Freemasons. There is neither a Masonic law nor landmark to forbid it. Abstractly this is so. In the absence of either law or landmark to prevent, a Lodge from action in the premises, there is, however, a spirit of comity—friendship, brotherly kindness, and respect for the organizations of the Craft, which rises to the dignity of a rule of action, unfavorable to such action, without great care, caution, or deliberation. General consent has elevated into the position and character of a principle, the rule, that the local jurisdiction has the primary claim to confer the rights and benefits of Freemasonry on applicants whose residence is within its limits.

Out of this rule, grows an off-shoot to cover its exceptions. If such applicant, for reasons of which he is the exclusive judge, prefers to leave his residence, the Lodge should be informed of such application by the one to which it is made.

We admit, that these rules are existing only by comity or consent. The best interests of the Order seem to require a line of action to be adopted on the subject. It is not possible to establish by Masonic authority, obligatory legislation, to govern Lodges on this question.

Such legislation would fall harmless before a landmark. A Lodge is potent to do that which it was organized to do. To confer the benefits of Masonry is an inherent right of a Lodge. This is a landmark. A law which should forbid a Lodge to act in obedience to a power and right, created by a landmark, is void.

The rule, therefore, must obtain its controlling force only from general consent.* This necessity for the rule is growing yearly more patent. Those Lodges which see this necessity, have seen it, will see it, by common consent adopt this rule. Thus the evils are obviated, which the rule is intended to avoid.—*Rep. G. L. Penn.*

*By this "general consent" a practice has obtained in this country, equivalent to positive law, and no Grand Lodge would now be countenanced that should authorize, or permit, the initiation in its Lodges of persons from foreign jurisdictions.—*Ed.*

Obituary.

BROTHER KIMBALL PORTER.

At a stated meeting of Ebenezer Lodge, No 33, of F. and A. Masons, held at their hall in Wooster, Ohio July 1st, A. L. 5863, the following proceedings were had :

The committee on resolutions, appointed at the special meeting, held yesterday morning, to make arrangements for the funeral of Bro. Kimball Porter, of Iowa City, made the following report, which was agreed to, and the resolutions there-
to appended, unanimously adopted :

To the W. M., Wardens and Brethren of Ebenezer Lodge, No. 33.

Our beloved and lamented Brother Kimball Porter was borne in Lee, Massachusetts, on the 4th day of July, A. D. 1803, and died at Iowa City, Iowa, on the 27th day of June, A. D. 1863, aged 59 years, 11 months and 23 days. Bro. Porter resided in our midst, from 1831, until October 1856, when he removed to Iowa City, where he resided at the time of his death. He was made a Mason in Clinton Lodge, No. 47, at Massillon Ohio, in August 1839 ; was for many years M. E. H. P. of Wooster Chapter, No. 27, of Royal Arch Masons : and during the years 1843, and 1844, E. Dep. Gr. H. P. of the M. E. Grand Chapter of Royal Arch Masons of this State.

After his removal to Iowa, he was elected R. W. Grand Treasurer of the M. W. Grand Lodge of F. and A. Masons of that State, which office he held for several years ; in the year 1860, he was elected and installed M. E. G. H. P. of Royal Arch Masons in said State of Iowa ; and, at the time of his death, was E. Commander of Palestine Commandery, No. 2, of Knights Templars at Iowa City: Many years before his removal to Iowa City, he united himself with the Disciple Church, and died, as he lived, a zealous and consistent member thereof. Bro. Porter was truly a Mason and an enlightened, virtuous and patriotic citizen ; and in order to embody and give form and permanence to our sentiments we submit for adoption the following :

Resolved. That in the death of Bro. Kimball Porter, the Fraternity has lost a zealous, faithful and accomplished member ; the community, a most worthy citizen, and the Church a devoted christian.

Resolved. That so long as memory shall remain, we will cherish in our hearts the recollection of his many virtues, and endeavor to imitate his example.

Resolved. That we condole with the people of Iowa City for the loss, which they with us, have sustained ;—That to the Brethren of the Lodge of which he was a member we say : “ This line is laid also upon us—This scythe has cloven us ;”—but under the All Seeing Eye, we shall sprout again—The broken column shall become a perfect pillar—The Acacia shall again put forth its green—God’s Wisdom shall be our strength, in a Lodge of Beauty eternal in the Heavens.

Resolved. That to the family of our lamented Brother we say : We indeed sorrow with you, for the husband, the father, the Brother ;—and can only point you to Him who saith : “ I am the resurrection and the life. If a man believe in me, though he be dead, yet shall he live.”

Resolved. That the Secretary furnish the family of our deceased Brother with a copy of the foregoing report and resolution ; and that the papers of this town, the Freemasons’ Magazine, and the Masonic Review be requested to publish them.

Respectfully submitted.

MARTIN WALKER, }
EUGENE PARDEE, } *Committee.*
JAMES K. M’BRIDE, }

MASONIC CHIT CHAT.

PYTHAGORIAN LODGE, at Marion, in the county of Plymouth, was constituted, and its officers were installed, "according to ancient usage," on the 14th ultimo. The ceremonies were performed by the M. W. Grand Master, assisted by the competent number of Grand Officers, in a very able and satisfactory manner. At the installation of the officers the doors of the Lodge-room were thrown open to the admission of the ladies of the village, and a large number availed themselves of the privilege, and for the first time witnessed a Masonic ceremony. They seemed to be well pleased with what they saw and heard, as the Brethren were by their presence. The Hall has been neatly and safely fitted up, and the members of the Lodge are confident in their ability to sustain it. We wish them all the success and happiness in their new undertaking which they can reasonably hope for and expect to realize.

SUPREME COUNCIL. We give in a preceding page an important Balustre from the Supreme Council of the Southern Jurisdiction, to which we invite the attention of those of our readers who may feel any interest in the subject to which it refers. The attempt to revive a long-since exploded New York spurious organization, and to aid it in setting up its authority in Massachusetts, which has ever been free from the contamination of spurious Masonry and Masonic schisms, cannot fail to receive the hearty condemnation of every true Mason in the Commonwealth.

PLENTY. The ear of corn is the Masonic symbol of Plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountaucon, ears of corn always accompanied the image of the goddess Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shiboleth*, signifies an ear of corn.

☞ A Royal Arch Mason, who has never been Master of a chartered Lodge, cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

OFFICERS OF THE GRAND LODGE OF CALIFORNIA FOR 1863-4. W. C. Belcher, of Marysville, G. Master; G. B. Claiborne, D. G. M.; Louis Cohn, S. G. W.; W. A. Davis, J. G. W.; James Laidley, G. Treas.; Alex. G. Abell, of San Francisco, G. Sec.; Rev. Wm. H. Hill, G. Chap.; Rev. T. Starr King, G. Orator; L. C. Owens, As. G. Sec.; James F. Weber, G. Marshal; J. E. Whicher, G. St. Bearer; J. Burkhalter, G. Sw. B.; Geo. C. Yount, G. Bible Bearer; Isaac S. Titus, S. G. Dea.; Gilbert Lamphier, J. G. D.; John G. Huff and Isaac S. Locke, G. Stewards; Wm. Horton, G. Organist; Alijah McCall, G. Pursuivant; Joel Noah, G. Tyler. In 1864 the meeting will be in October instead of May.

ZERUBABEL. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, king of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord, and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as the Knights of the Red Cross, Knight of the East, and Prince of Jerusalem.

GODY'S LADY'S BOOK for August comes to us beautifully arrayed. "Hallowed be thy name," is a fine steel engraving by Illman Brothers. The fashion plate of six figures, is colored and beautiful. Then follow eight or ten pages of music, dress patterns, head dresses, &c., from the establishments of Stewart and Brodie, New York. In the literary contents of the number, "Husks," by Marion Harland, is concluded, and there are excellent contributions from numerous other writers. It is altogether a rich and valuable number.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXII.

SEPTEMBER 1, 1863.

No. 11.

PRACTICAL TEACHINGS OF MASONRY.

WE take up from a different point of view a subject, on which we have often written before, but which can never be discussed too fully or frequently,—namely, the Practical Teachings of Masonry, as influencing the conduct of its members; and we shall be able to show, not from the evidence of antique research and history, but from the *living facts* of the age and country in which we are now “living and moving,” that those teachings, are of a very high, generous, and charitable order.

Our remarks will follow the course of ideas suggested by certain documents that have lately come into our possession, and by certain events which have occurred in the course of this unhappy war; some of the latter having been previously noticed in our “News” columns, after the evidence of their authenticity had been carefully examined.

The documents referred to more particularly are the “Abstract Report of the Grand Lodge of Pennsylvania” for the past year; and a letter, which accompanied a Charter and some Jewels forwarded to us, for preservation and eventual restoration, by a Brother in the army at Newburn, N. C.

It will readily be seen that each and all of these documents and facts tend in the fullest degree to corroborate and confirm the lesson we would inculcate, and have often before inculcated, in regard to the Practical Teachings of Masonry.

The Report of the Grand Lodge of Pennsylvania is much too lengthy a document, and discusses far too many important topics, for us to give

it the full notice it deserves, but, while we shall notice more especially such points as afford valuable teachings to us, and bear upon the subject which we have now under consideration, we must also observe of it generally, that it is altogether a document well worthy of the dignity and eminence of the high Body from which it emanates—and this we say advisedly, while we observe in it some opinions maintained, or rather incidentally inferred, from which we should probably be inclined to dissent; as, for instance, those at page 39, which would seem rather to imply an incompatibility between Masonry and the Army; or perhaps we may more fairly put it, would seem to disapprove of the institution of Lodges in the Army. We believe these Lodges to have been productive of highly beneficial results, and from information received from various trustworthy quarters, that their benefits will rapidly become greater and more apparent.

We proceed to quote some passages from the Report of the Committee of Correspondence, to which we direct special attention. At page 35 occurs the following:—"At every cost and great sacrifices each Mason should stand by the landmarks, and live up to the teachings and traditions he has learned. He should be inspired by that moral courage which is willing to dare and do the whole duty, which they all demand. He should never forget that his is neither the right nor the power to alter the faith as he has received it, and which he is solemnly bound to hand down to the youngest workman in the Temple."

Here also are teachings which coincide very fully with our own on many a past occasion:

"Seek not to attract by either dramatic effect, theatrical display or over excited curiosity, those who mistake forms for substance. There are many who are satisfied with a little learning. Masonry is not complete in types or figures. Its first lessons may be by symbols. But if the student of its mysteries is imbued with an earnest desire to acquire a mastery over the last and best of its teachings, he will find as he advances to their study, that he is met by the sternest principles which revealed Truth ever proclaimed from Horeb, or Sinai or Calvary."

"Freemasonry is neither an amusement, recreation, or pastime. It is a serious, solemn institution for man's instruction, benefit, happiness, and improvement. It is intended to elevate him, to teach him high virtues, and to oversee their exemplification in his conduct. It is proposed to purify his moral life, invigorate his noblest impulses, sustain his efforts for securing the truest and best motives for individual action. It is believed that its teachings and its practices are regenerating in their influence upon the moral inertia, which the outside-world induces by its devotion to self-

interest and individual and communital aggrandizement. It soothes the bitterness of prejudice. It gives the sting of remorse to passion. It ameliorates the miseries of man. It subordinates self to brotherhood. It ordains heroism and self-sacrifice in aid of suffering and needs and perils. *It practises and teaches Charity, in its broadest adaptation as a virtue, and in its narrowest application to necessities.* (The italics are ours.) It holds out hope to the desponding, as a light to retrace their wandering steps, mistaken in the gloom of their adversity. It points to that living Faith, which it bids the Brethren live by, as a guide and a support. That Faith which it assures them, from the last uttered joy of the departed Brother, will enable its possessor to reach that Temple where the Great Architect accepts the soul justified and made perfect by its efficacy."

These passages speak for themselves, and more than justify our citing them.

And now we may to a certain extent turn theory to practice, and plunge at once *in medias res*, by giving a copy of the letter referred to in the commencement of our remarks.

HEAD QUARTERS, 17th MASS. VOLUNTEERS,
Newbern, N. C., Dec. 2, 1862. } ←

BRO. MOORE—While on the recent expedition under Gen. Foster, we passed through the village of Hamilton, N. C. Our regiment being in the rear, it was sometime after the arrival of the head of the column before we reached the place. When we did arrive, I found that the building occupied by the Masonic Fraternity had been broken open by some New York soldiers, and much of the regalia and all of the Jewels carried off. With the assistance of some Brethren I succeeded in getting a guard placed over what was left, while the troops were in the town.

In looking over the articles that were left, I found the Charter of the Lodge, which being in quite a fine frame, I feared might perhaps be taken possession of by some one who might make an improper use of it: and there being no one in the town with whom it could be left, by the advice of some of our Fraternity, I took possession of it, and herewith enclose it to you. You will please make such disposition of it as you may deem proper under the circumstances.

I could find no traces of the Jewels, but should I succeed in getting possession of them hereafter, I will send them to you to be deposited with our Grand Lodge, until such time as they can be returned.

Our hearts have recently been made glad by the arrival of quite a number of our Massachusetts Brethren in the new regiments from home. We are happy to see them, for we *know they will be good soldiers.* In our regiment we have been waiting for the return of our Dispensation. It has now arrived, and we hope to have another meeting in a few days.

Fraternally yours,

W. H. H. HINDS,

Asst. Surgeon 17th Mass. Vol., S. Warden "United Brethren" Army Lodge, No. 3. ←

To C. W. MOORE, G. Sec. Grand Lodge of Mass.

Of the tone of this letter, and of Bro. Hinds' conduct in the whole matter, we cannot speak, nor our Brethren feel, too warmly.

They will both be thoroughly appreciated by all Masons. But the light in which we chiefly desire to regard them at present is that of an illustration of the efficacy of the Practical Teachings of Masonry. We shall have presently to adduce one of a still more touching character. But first we would say of the Charter thus placed in our care—and which of course, with the jewels afterwards received from Major Andrew Elwell, 23d regt., we simply hold as a sacred, brotherly trust—that it bears the date of 1850, given at Raleigh, the 5th day of December, and signed by Alonzo T. Jerkins, as Grand Master—and is in favor of the “*Connoho*” Lodge, at Hamilton, N. C.

The Jewels sent consist of those worn by the Master, Senior and Junior Wardens, Treasurer, Secretary and Tyler, together with a “*24 inch gauge*,” all of silver: Also the seal of the Lodge. In another package is a jewel belonging to a Chapter and a silver Triangle, worn by the Chaplain of the St. John's Lodge. With the last of these is a very pleasing miniature set in gold, of a gentleman whose age would seem to be verging on middle life, and whom, looking to the mouth, forehead and eyes, we should judge to possess considerable determination, intellectuality and genial humor. The back of the miniature is inlaid with the hair of a female. We hope he will survive these troubles to receive back his portrait and jewels, and to be reunited to his Brethren of the North, and to the Flag of his Fathers.

The Practical Teachings of Masonry, especially in reference to showing mercy and kindness to a Brother in suffering and affliction, receive very ample and strong testimony from numerous events that have transpired in this most calamitous war.

Out of all the many well attested instances that have come to our knowledge, of the benign influence of Masonry, as exhibited amid the inevitable hardships and horrors of the present war, we select almost at random, the following. They have been briefly noticed by us on other occasions.

At the battle of Fredericksburg, Captain T. B. Swearengen, General Mead's Adjutant General, was wounded through the lungs, badly bruised, and was found *senseless on the field*, by a North Carolina Confederate officer, who, believing him to be a Mason, by a jewel on his person, had him carried to a house used as headquarters, called a surgeon to dress his wound, which was thought fatal; yet by the kind care and watching of the craft, he was soon able to proceed to Richmond. His blankets were returned by half-naked, blanketless soldiers, and nothing taken from him.

Here is another:—

Capt. Marchand, of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded: "I should wish to be with my friends. Don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place, and my government and country will lose one, in any event. So I will stay here." *Captain Swearingen*, at his own expense, spent twentyfive dollars for head-board, &c., for his brave Masonic Brother. In the Libby burial ground, at Richmond, set apart for the burial of deceased federal soldiers, the stranger will read the touching memorial of this brave Mason.

Here again is a very touching incident that occurred after the battle of Antietam.

The day after the battle of Antietam, the 5th New Hampshire formed the picket line along the edge of the cornfield where Richardson's Division fought. The reserve was in one edge 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 laid just outside the pickets, called one of the New Hampshire men and handed him a little 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 Col. 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 Capt. J. B. Perry of the 5th, who was a member of the 32d degree of Freemasonry, and showed him the letter. Capt. Perry at once said there was a Brother Mason in great peril, and must be rescued. Col. Cross instantly sent for several Brother Masons in the regiment, told the story, and in a few moments four "Brothers of the mystic tye" were crawling stealthily through the corn to find the Brother in distress. He was found, placed on a blanket, and at great risk, drawn out of range of the rebel rifles, and then carried to the 5th New Hampshire hospital. He proved to be First Lieutenant Edon of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lient. Edon 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 5th, 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 bond has proved a blessing to mankind.

The following extract from the Annual Address of the Grand Master of the Grand Lodge of New York, delivered in June last, both aptly illustrates the same course of conduct and the influence of the Teachings of Masonry, and inculcates a wise and valuable lesson.

"It is with feelings of the greatest pleasure that I state the fact, that I have heard of many very gratifying instances of the exercise, on the field of battle, of

the noblest traits of the human character, stimulated by the tenets and teachings of Masonry. It may be true that at the first breaking out of the present disastrous civil troubles, the solemn and binding behests of the Craft were forgotten for a time. Gradually a more healthful feeling asserted itself, and I believe that at the present time, if mail communications were open with the hostile States of the Confederacy, that we should still continue in the interchange of fraternal sentiments with the Grand Lodges and Masons of all the States which are now opposed to the general government. It is of inestimable benefit to both parties in the present civil war, that our Masonic relations should still continue in the same healthful condition as at present. I may go still further, and say that every honorable means should be used which would have a tendency to strengthen the fraternal bond between the Masons of the North and those of the South. Those that are well, need no physician. In times of profound peace we can sever our relations with any given jurisdiction without any very serious effects resulting from it; *but in time of war, when the soldier of to-day may be the prisoner to-morrow, it is peculiarly necessary that there should be no interruption of Masonic harmony.*

The concluding words of this extract, which we have *italicized*, contain a most important lesson, upon which we have often insisted in the pages of this Magazine. And all the striking and affecting incidents which we have recorded above, go to prove most convincingly that this performance of Masonic Duty and this exhibition of Masonic Charity are entirely compatible with the stern and steady discharge of the duty of the soldier in the hour of battle.

By a plain review of *facts* then, we find that the influence of the "Practical Teachings of Masonry" in this our own day, and in this terrible war, which has rudely torn asunder so many bonds of affection, and spread "dismay and desolation o'er the land," have been and is of the most benign and blessed character.

We have great reason to rejoice—every American citizen has great reason to rejoice—that such a powerful instrumentality for alleviating the evils and horrors of Civil war, should have been brought to bear; an influence, we may observe, that the great growth and increase of Masonry for several years past render all the more efficacious and important. And we conclude with an earnest prayer to the Great Architect of all things and Arbiter of the fates of men and nations, that the time is now rapidly drawing nigh when the same Masonic Influence may be brought to bear in a more general and united form, for the reconciliation of all enmities and restoration of full brotherly love between the now contending Brethren of the North and South; so that, when the Union Flag once more waves over a United America, each citizen of the happy land may, as he looks up to that flag, remember with a grateful heart how deep a debt he and his children and his children's children owe to the *Practical Teachings of Masonry.*

STATEMENT OF FACTS
RESPECTING THE SUPREME COUNCIL OF SOV. G. INSPECTORS GEN. 33°,
NORTHERN JURISDICTION, U. S. A.,

WITH A
REVIEW OF EDWARD A. RAYMOND'S ADDRESS.

By Rev. ALBERT CASE, Asst. G. Sec. Gen. H. E.*

EARLY in November I obtained a pamphlet entitled "Minutes of Proceedings of the Supreme Council, * * * Northern Jurisdiction," etc., in which I find an address prepared for Edward A. Raymond, and purporting to have been read by him in a Sovereign Grand Consistory on the 22d of May, 1861, at which time he represents himself as Grand Commander of a Supreme Council, and this too, some days after he had been deposed from that office, and a distinguished Inspector General of Ohio elected in his stead.

On perusing the pamphlet, I learned it was a record of the proceedings of a body Mr. Raymond had for months been organizing; and that now, having formally seceded from the legitimate Council, which had deposed him, he throws off the mask and declares the *spurious* body he had formed, *the Supreme Council*.

The address breathes a spirit of virulent hostility to the Council and Brethren he had left, denouncing and nullifying the former, and disfranchising the latter,—page after page declaring things hitherto unknown, perverting matters of history and record, to blind, deceive and mislead the brotherhood. Had Mr. Raymond confined his remarks to the history of the spurious body over which he presides, I should not have occasion to interfere with them; but as, for the most part, they were aimed at the Supreme Council over which he formerly presided, its record and its members; and as, during many of the years referred to by him, I recorded the proceedings of the Supreme Council, prepared them for the press, and superintended the publication thereof, under his direction and that of Grand Secretary General Chas. W. Moore, I believe a plain statement of facts in the case is called for, in vindication of the Supreme Council, its members and the record, so shamefully traduced in the address.

In fact, duty to the fraternity, especially of the A. and A. Rite, the Supreme Council and the Sovereign Grand Inspectors General, demands that many assertions in that address, which have no coloring of truth, should be exposed and denounced as erroneous,—put forth to deceive the members of the various bodies under the Supreme Council, and seduce them from the allegiance they owe to that body.

I commence with a narration of facts relative to Mr. Raymond and the legitimate Council over which he formerly presided; and as I proceed, shall take up the main points in error in his address, and examine them in the light of *the record*, and of other evidence that cannot be disproved, leaving the reader to judge

*This statement of facts was originally published in pamphlet form by the author in Dec., 1861; but Mr. Raymond and his injudicious advisers having recently caused the greater part of the document it so ably and unanswerably reviews, to be republished in one of the *secular* papers of the city, we comply with the request to give it a place in our pages.

who the "rebellious spirits" are "who seem determined to divide and destroy what they are neither able nor worthy to control."

It is notorious throughout the Northern Jurisdiction that there has been for years a want, on the part of subordinate bodies, of constitutions or rules and regulations by which they should be governed, and that this want ought to be supplied by the Supreme Council; but it has been impossible to obtain from the then Grand Commander, E. A. Raymond, permission to furnish them with any more than a few resolves, orders, &c., which were passed at different sessions of the Supreme Council.

At the annual session in May, 1860, the representatives of the subordinate bodies in the Sovereign Grand Consistory appeared determined that something should be done for the good of the Order in general, and of the bodies they represented in particular, and the following was passed by the Consistory, which led to the appointment, in Council, of a committee, consisting of Messrs. Raymond, Moore and Van Rensselaer, to prepare rules and regulations for the government of the subordinate bodies:

"Ill. Br. Carson presented the following, which was adopted:—

Resolved, That this Gr. Consistory request the Sup. Council to publish the Constitutions for the government of the Ancient and Accepted Rite in the Northern Jurisdiction; also, the Statutes, By-Laws, Rules and Regulations for the government and regulation of Consistories, Chapters, Councils, Lodges, &c., and to make such alterations and amendments to the Grand Constitutions of 1762, and the revised Constitutions of 1786, as will make said Constitutions applicable to the present wants of the Rite."

This committee was not called together by the chairman, Mr. Raymond, nor was any report made by him at the extra session in August, the same year, nor would he allow Mr. Van Rensselaer to report a code of rules and regulations he had prepared for the committee. But the demand of the representatives of subordinate bodies became so urgent as to induce Mr. Van Rensselaer, at the August session, to present the following, which, on motion of Mr. Starkweather, was adopted:

"*Resolved*, That a committee of three be now *elected* whose duty it shall be to report to this Supreme Council, Rules, Decrees and Regulations, for the government and more perfect organization thereof, and for the several bodies of the Rite under this Jurisdiction."

Remarks were made by Mr. Raymond and others, relative to the right of Council to elect its Committees; after which the Council, having decided that it possessed the right, Messrs. Van Rensselaer, Christie and Starkweather were elected, and hopes were entertained that the subordinate bodies would receive that attention and direction they had hitherto sought in vain, and the want of which had paralyzed their efforts, and impeded their prosperity.

The Committee thus elected determined to report at that Session, that the Rules, etc., might be adopted, and the chief want of the subordinates supplied. But, as will be seen in the sequel, Mr. Raymond was equally determined to prevent it making a report. He claiming that *he*, alone, could make Rules, etc., as *no one but himself* could be allowed to see the secret Constitutions which had been entrusted to his care; and he thought to succeed in his tyrannical opposition to the general demand, by *abruptly closing the Council*.

The address informs us that several meetings of the S. C. had been held since the last Annual Meeting, all of which had been duly notified, and that one Peter Lawson and others had been admitted to the 33rd degree, at a meeting of the S. C., duly notified and constitutionally convened, when no notice was extended to several members of the Supreme Council, and it is impossible to avoid the conviction that Raymond was then making Ins. Gen., and forming another Council, even before his deposition as Gr. Comr. of the legitimate Council, and while he professed to belong to the latter. And this conviction is fully confirmed, when, within a week after he is deposed, he throws off the mask, and comes out at the head of an unconstitutional body, formed by only two Ins. Gen. viz., Messrs. Raymond and Robinson.

In his address, Mr. Raymond acknowledges that he is unable to lay before his body any specific information relative to foreign Councils, but curiously enough excuses himself, and throws the blame on the Gr. Sec. Gen., saying the latter "has not seen fit to submit for my inspection any of the correspondence with foreign Bodies for the last two years." "I need not say to you," he continues, "that such a course on his part, has led to great embarrassment on mine. By withholding from me, for the last two years, all official documents addressed to the Sup. Council, or to him, as Secretary, and intended for my action, or that of the Council, has involved me in a seeming neglect of duty, and has been a fruitful source of complaint from other Masonic Bodies, whose communications, however important, remain unanswered.

"This state of things has, naturally enough, led to the charge of neglect of my office, and indifference to the general interests of the Institution, at whose head I had been placed."

The answer to all this is simple and effectual. Since the Annual Meeting, in 1859, no "official documents addressed to the Council, or to the Gr. Sec. Gen., intended for the Grand Commander's action," were received from foreign or other bodies, up to the extra meeting in August, 1860, and the Secretary had none to withhold from the Com. At the Annual Meetings previous to that of 1859, (which last Mr. Raymond did not attend,) the Gr. Sec. General had prepared the addresses that were delivered by G. Com. Raymond, and as the latter was absent in 1859, and Lieut. G. Com., the late Ex-Gov. Dunlap, presided, the G. Sec. Gen. did not prepare an address for the chair. He did prepare one for G. Com. Raymond, as was customary for him to do, for the Annual Meeting of 1860, but the G. Com. did not appear in Council till so late in the Session, that the address was not read.

It will therefore readily be seen, that the "state of things, which led to the charge of neglect of the duties of his office, and indifference to the general interests," etc., was not produced by any neglect, or withholding, on the part of the G. Sec. Gen. The correspondence of Council, which reached the G. Sec. Gen. was always in the office, and until within about two years the G. Com. was in the habit of listening to the reading of so much of it as he chose to, or could be prevailed upon to hear.

RECORDS.

Relative to these, Mr. Raymond says—"We have had no book of records

since the Council has been located in this city. It has been the practice of the Secretary, from memoranda, to print some time during the year, and commonly towards the close, an account of the proceedings, in pamphlet form. I was not aware of this neglect until within the last two years, when I gave great offence by some remarks made relative to this subject."

The truth is, the proceedings had been printed annually, and it was usual to dispense with reading the minutes of the last meeting, because the pamphlet containing them was before the members. This pamphlet gave a full and accurate transcript of the doings of the Council, and its truthfulness had never been questioned by the G. Com., who invariably had the original manuscript prepared for press the submitted for his examination. The original minutes, however, were preserved, and as soon as the book of records was received from New York their transfer to its pages was commenced, and has been so carefully continued, *that there is no break in the written record up to this time.*

The remarks about "printing from memoranda, commonly towards the close of the year," come with an ill grace from a man who caused the delay at different times. I have written out the proceedings for the printer, and submitted the manuscript to Com. Raymond, and waited for a month or more for its return, and then after correcting the proof sheets, have placed them in his hands, and under pretence of examining them he has detained them for months, and on one occasion in particular, after importuning him for "*one form*" for a long time, he concluded he had lost it. In fact, he was so lax in the examination, that we have been for more than once obliged to print without exhibiting the proof to him, in order to get the pamphlet out before "the close of the year."

PUBLICATION OF THE PROCEEDINGS OF THE REGULAR AND EXTRA SESSIONS IN 1860.

Mr. Raymond acknowledges the publication of the Proceedings of the Annual Meeting in May, and says they, with the proceedings of August, were "clandestinely circulated in distant parts of our jurisdiction, for weeks and months before they were allowed to see the light in this part. About the middle of December, having learned that a pamphlet had been published purporting to be the Proceedings of the Supreme Council, and while Brethren in Ohio and other remote States were liberally supplied with copies, the presiding officer knew nothing of such a document; so successful had been the effort of the Sec. General to conceal this fact from his knowledge."

All he has said on this subject can be best answered by a narration of the facts.

At the close of the extra session, the presiding officer Mr. Van Rensselaer, directed that the proceedings should be published and circulated within three weeks if possible. In the hope that the work might be done thus early, an arrangement was made with a house that had the materials and workmen to do it at once, but when the proceedings were set up, I wrote P. Lt. G. Com. Van Rensselaer, proposing to have the Constitutions, &c., put in a separate pamphlet. This he thought not best, and the work went on. When a proof was ready, I obtained a sufficient number of sheets to send to each of the Inspectors General

for their examination, and some of them, in turn, referred the same to the bodies to which they belonged for their approval.

The delay to print was occasioned by a desire to hear from the Ins. Gen. who were interested in having a correct record of proceedings, rules, etc. Some time elapsed before we heard from some of them, as will be seen by the dates of letters, contained in the appendix, viz:—

That of Hon. W. B. Hubbard, dated Oct. 23; Hon. A. Bull, Oct. 23; E. T. Carson, Oct. 22; Wm. P. Preble, containing Preamble and Resolutions of Dunlap Chapter, R. C., Dec. 3; Peter Thatcher, Jr., and others, Jan. 23, 1861; Cambridge Council, Jan. 28; also from Francois Turner, Jan. 9, and the venerable P. G. Com. J. J. J. Gourgas, of Dec. 31, 1861.

The pamphlet was not circulated, until the aforesaid letters were printed, as will be seen on examination of its pages; and yet Raymond says it was circulated at the West for several months before he saw it in December. He may have seen a proof sheet of proceedings and constitutions, which had been sent for examination, but the proceedings were not circulated liberally nor otherwise, except the sheets sent for that purpose, until after the letters were printed, and some of them bear date in January, 1861. The pamphlet itself exposes the base falsehood of the address respecting the "persons engaged in publishing it, the Grand Secretary General, and their motives," so effectually that more need not be added.

There was no secrecy in the matter; it was not circulated at the West for months before it was circulated in Massachusetts; its publication was not denied after it was printed and covered and ready; and when he read that address to the spurious Council he knew he was giving utterance to that which would not bear the light of investigation, or if he did not, it was owing only to his inability to comprehend, from the dates of its letters, when the pamphlet was issued.

There are statements in the address, in regard to "the pamphlet," "the men," and the "Council constitutionally closed," "the foul conspiracy to overthrow the institution they professed to love," "rebellious doings," "flaming falsehood," etc., that so well accord in their nature and spirit with Mr. Raymond's assumptions and rulings, that I am inclined to think he dictated them, and found a ready tool in some ambitious scribe, who framed them into the address; but they are not worth controverting, and I leave them and proceed to what the address terms the formation, in May, of

"THE PLOT."

"At the annual meeting in May of last year (1860,) the plot was formed. Then and there rank rebellion raised its baneful head, for the first time, in our Supreme Council. In the doings of that session there were strong indications of insubordination,"—says the address.

The Council met on Tuesday; the Grand Commander appeared, for the first time, on Thursday, when the minutes of the proceedings of both previous days were read, and the Grand Commander made no objection to them on account of any "rank rebellion," or "indications of insubordination."

Let this be remembered, and let us ascertain where the "rebellion" and "indications of insubordination" were to be seen. The first business on Thursday

was the hearing of Deputy Van Rensselaer's annual reports ; next, communications from the Consistory were read ; regulations for the organization of a Sovereign Grand Consistory were presented and adopted ; a resolution concerning the Ritual of the Degrees of the A. and A. Rite, arranged by Messrs. Gourgas, Yates and Van Rensselaer, was adopted ; a motion from Mr. Robinson was passed ; and on Friday morning the record of these proceedings was confirmed. On Friday, Mr. Case, from the Committee, reported a preamble and resolutions on the decease of Brothers Dunlap and Yates, which were unanimously adopted ; Mr. Carson was elected to receive the 33d degree ; a vote was passed appointing Mr. McClenachan Deputy for New York ; a committee was appointed, consisting of Messrs. Raymond, Moore and Van Rensselaer, to prepare rules and regulations for the government of subordinate bodies ; and the Council closed to meet on Monday at ten o'clock.

Was there anything in these proceedings like "indications of insubordination?" Did "rank rebellion raise its head" here? So says Mr. Raymond ; and still the proceedings up to Friday were read in his presence and confirmed. Perhaps he discovers it now in the fact that he appointed Mr. Van Rensselaer on an important committee with himself, and has subsequently decreed that Mr. Van Rensselaer was not a member of the Council!

Monday morning the Council assembled at ten o'clock. The Grand Commander was not present, but Mr. Robinson, Grand Treasurer General, was, and, regretting the Commander's absence, he said it would be impossible for him to come into town again to attend during the week. Council was not opened. The officers and members agreed to meet again on Tuesday at ten, A. M. and they met accordingly ; but the Grand Commander being absent, they again dispersed, to meet on Wednesday at ten, A. M. Mr. Van Rensselaer called upon Mr. Raymond on Monday night, and was told by him that he would attend on Tuesday ; but not coming, Mr. Van Rensselaer called again on Tuesday night, to try to induce him to attend, that the rules and regulations might be acted upon and the unfinished business be performed. They met again on Wednesday, and the Grand Commander, Mr. Raymond, being still absent, Mr. Van Rensselaer called at his house and was informed that *he had gone into the country*. The officers and members then, after detention from Friday night to Wednesday, without transacting any business, in consequence of the *obstinacy* of Commander Raymond, dispersed, to meet at the next annual convocation. There was at the time much important business to be transacted, among which was the report and adoption of the constitutions, rules, regulations, etc., for the government of the various bodies. The committee, except, Mr. Raymond, were there, ready to report ; the officers and members from Ohio, Illinois and elsewhere, were anxious to perform the duty, and Mr. Raymond had written Mr. Van Rensselaer to come on and do the work, with the assurance that he should be paid for so doing ; and after detaining him four and a half days, during which nothing was done, he *failed to pay him as per agreement, and Mr. Van Rensselaer was left to borrow money to pay his expenses home!*

If there were "indications of insubordination," and if "rank rebellion raised its head" here, it could only have been in the abrupt secession of G. Com. Ray-

mond from the duties and obligations that devolved upon him. And when, in the Address, he is made to say "the business of the Annual Session having been finished, the Council was closed on Friday, without further embarrassment," he knows, and Mr. Robinson and every member then present, who with Mr. Robinson, met on Monday, at 10 o'clock, to proceed with the business of the Session, know, that the assertion is false in every particular.

EXTRA MEETING.

Mr. Raymond says, "in August following, a Special Meeting was called to consider certain charges which had been preferred," and he claims the right to close the Council when those charges had been acted upon. But, mark you, he did not close the Council then, but allowed the business to proceed for a time, in accordance with the call for the Session, which was as follows:—

Boston, July 31, 1860.

CHARLES W. MOORE, Esq.:

Dear Sir, and Ill. S. G. H. E.—You are hereby requested to notify the members of the Supreme Council, 33rd N. J. U. S., that a meeting of said Council will be held at their Grand East, Boston, Mass., on Wednesday, August 22nd, 1860, for the purpose of transacting such business as may regularly come before them. But more especially to consider and act upon certain charges that have been presented for their consideration.

Yours, &c.,

(Signed)

EDWARD A. RAYMOND, S. G. C.

The minutes of the Proceedings of the Annual Session, held in May, were read, and nothing was said of any evidence of insubordination or rebellion.

A Resolve was read, to the effect, that Council did not recognize *Peter Lawson* as an Ins. General, and it is possible that Mr. Raymond first saw the "indications of insubordination" in this act; for the Supreme Council had not been informed by G. Com. Raymond that he had *illegally*, or otherwise, conferred the 33d degree upon Mr. Lawson. And it was known to several Insp. Generals that he had declared he would *not* do it, and he could not constitutionally do so.

After the "charges" had been considered and acted upon, Mr. Robinson presented a Resolution respecting the publication of books, which was adopted, and the Grand Commander laid before the Council a paper containing a protest and charges against the Chapter of Rose Croix, of New York, by the Lowell Chapter; also a like protest and charge against the Council Pr. of Jerusalem, of N. Y., by Raymond Council Pr. of Jerusalem, of Lowell; on Thursday, the 23d, the charges, protests, etc., were referred to a Committee.

One very desirable object in view was to get a Committee appointed which should report a code of Rules and Regulations to be acted upon at this meeting, and to this the G. Commander was evidently averse. But Mr. Starkweather presented the following:

Resolved, That a Committee of three be now elected, whose duty it shall be to report to this Sup. Council Rules, Decrees and Regulations for the government and more perfect organization thereof, and for the several Bodies of the Rite under its jurisdiction.

The G. Commander made some remarks in disapprobation, and a discussion was had as to the rights of the Council to elect its committees, after which the following Ins. Gen. were elected, viz. Messrs. Van Rensselaer, Christie, and Starkweather.

A motion was then made that the Committee on Rules, etc., appointed by the Chair, at the Annual Session, in May, be discharged, as it had not even been called together by its Chairman, Mr. Raymond.

● G. Com. Raymond refused to put the question; whereupon Mr. Starkweather (who Mr. Raymond says was not a member) made a motion that the Council close, to be opened at 4 o'clock, P. M. This motion was seconded by Mr. Moore. The question was called for, and the G. Com. Raymond said—"the chair does not think it should be hurried,"—claims the power to close the Council *when he pleases*, and to open at what time *he pleases*.

When the vote to close was taken, there were six in favor to two against closing, and the Com. said he must see who voted that were not members. On the second trial one who had long since been affiliated, and had been made chairman by Mr. Raymond, of many important committees, and voted for several years, was admonished by the G. Commander that he was not a member, nor entitled to vote, and yet, allowing that he was not a member, there were still five for adjournment, to one against. Mr. Raymond then said—"I shall close this Council to a different time from what has been proposed by the motion. I shall take the responsibility. I pronounce the Supreme Council closed till Friday morning, at 10 o'clock."

He says that after the close of the Council, on Thursday, "K. H. Van Rensselaer, not a member, then openly and defiantly announced that there would be a meeting at 4 o'clock, P. M."

This remark was made after the Commander had closed, and left the chair, and it was to the effect that the Committee on Rules and Regulations might advise relative to their Report on that subject, and to consult on the anomalous condition, in which the extraordinary conduct of the Commander had placed them.

On Friday morning the Council was opened. Messrs. Raymond, Robinson, Moore, Case, Van Rensselaer, Christie, Dean and Starkweather were present. The minutes of the proceedings of Thursday were read, after which G. Com. Raymond very abruptly announced the Council was closed *sine die*.

In his address he says he "announced that the business for which the special meeting was called had been disposed of, and as there was unmistakable evidence of insubordination, and a rude and unwarrantable attempt to overthrow and disorganize the institution, I therefore declared the Council closed *sine die*."

It must be evident to every one that the assertion he says he made about the "business for which the session was called," is entirely false, for the call of G. Com. Raymond says, "for the purpose of transacting such business as may regularly come before it." There was a large amount of business regularly before it, demanding action; the good of subordinates required it, the members were there from Ohio, Illinois, District of Columbia, and elsewhere, anxious to do the business and further the interests of the Institution; and after due consultation, and obtaining counsel and advice of Past M. P., G. Com. J. J. J. Gourgas, the Ill. Dep. Van Rensselaer, by general request took the chair, and the Supreme Council continued to transact its regular business, there being six members, Sov. G. Ins. General present, viz, Messrs. Van Rensselaer, Moore, Christie, Starkweather, Young and Case.

Mr. Raymond says, "the first edition of the proceedings does not name any time for the meeting of the Council," when the Constitution, printed in that edition, explicitly says—"The Supreme Council shall meet annually, at the Grand East, in the city of Boston, on the *third* Wednesday of May, at ten o'clock, A. M." What if G. Com. Raymond did not call the meeting on the third Wednesday in May, 1861,—neither did he call the annual meeting in May, 1859; but the G. Sec. Gen., whose business it was, notified the members in the usual manner, not neglecting to mail the usual printed notice for the G. Commander, that he, "having due notice, might govern himself accordingly."

G. Com. Raymond never was in the habit of calling, or ordering the Annual Meetings, and has seldom spoken of it, unless it hath first been said to him that the notices had been printed and sent out.

The answer to much of Mr. Raymond's twaddle about the Meeting's being irregular, spurious, etc., and as to the object in anticipating the meeting he held a week later, is all happily answered, by reference to the Constitution, published in 1860, which, as we have seen, made it obligatory on the Sup. Council to meet at that time; and of this fact Mr. Raymond was not so ignorant as he claims to be, when he says "the first edition, not naming any time for the Annual Meeting."

Mr. Raymond evidently assumes that, as the head of the Council, he is supreme, and can make or unmake, and no one dare to ask why? He even asserted that, by his obligation, he could not allow any Insp. General to read the "secret Constitutions," which he now says "we are all bound to support and maintain," and boasts that they invest him with *all* power; so that he might be expected to say on taking the chair, as his previous autocratic rulings indicate he thought, "behold a greater than 'Frederick' is here."

Mr. Raymond undertakes to argue against the Council on account of the alteration in its constitutions, increasing the number of members from 9 to 33—saying that "Frederick permitted that each Council should consist of no more than *nine* members. He made this a permanent feature of the Order. With this striking peculiarity incorporated into its Constitution, it has been transmitted to us, without any power to change its fundamental principle." While he contends that our act in altering the Constitution in this particular, is illegal, rebellious, etc., he is ready to fellowship our mother Council at the South, which, in common with all foreign Councils, had so altered its Constitution as to admit of 33 members, long before the action of our Council in the matter. In this address, in which he so utterly condemns our course, he says: "It affords me pleasure to say that I have had a personal correspondence with the M. P. S. G. Commander of our sister Supreme Council in the Southern Jurisdiction, U. States. Our relations to that body remain, as they have been for years, harmonious and satisfactory," and this, too, after the alteration of that Council's Constitution to admit 33 members had been brought to his notice. Mr. Raymond wanted that Council to sanction his nefarious and illegal course, hence he saw nothing unsatisfactory in its adopting 33 as the number of members, while he would make the act death to the Council which had *deposed* him from office. But if his argument is conclusive against the Northern Council, it is equally so against our mother Council

at the South, and the foreign Councils, and it is difficult to imagine that he will exercise his "Frederick" to the destruction of all such Councils.

Before leaving this point, I will remark that we have also had a correspondence with the M. P. Sov. G. Commander of our sister Sup. Council, and that we are perfectly satisfied with the opinions entertained by him,* and our relations to that body are harmonious and satisfactory. We have no doubt but the course the Southern Council has adopted, or will adopt, in reference to ours, is one that will perpetuate the harmony that has heretofore existed between the two sisters Bodies.

His assertions on page 66, about "spurious body," "not legitimate successors of Frederick," "only one present, whom I recognize as a member of the Supreme Council," etc., are not worth a notice, and his saying that "*I closed the Council, because the regular business had been disposed of;*" is a most flagrant falsehood, as any reader of the minutes must perceive. What members left, pray Mr. Raymond tell us?—when, as you say, "I left the chair, and the members, with a single exception, returned to their homes?" When he and Mr. Robinson retired "to their homes," no one went with them that had ever been recognized as a member, or ever claimed to be, and there remained Messrs. Moore, Van Rensselaer, Christie, Starkweather, Case, and Young, all of whom were members, and have been recognized as such for years.†

*That our readers may judge relative to the nature of this correspondence, we extract from the letters (giving their dates) received from the M. P. Sov. G. Commander of the Supreme Council at Charleston.

These extracts clearly indicate the opinion of the writer and his Council relative to the illegal and despotic conduct of Mr. Raymond, and of the necessity and propriety of the course pursued by the Northern Council in deposing him.

EXTRACTS.

From letter dated Jan. 28, 1861.

"It is sure that Ill. Br. Raymond had no power or right to adjourn or prorogue the Council against its will; and that if he undertook to do so, it could place an Inspector in the chair, and proceed with its labors."

From letter of March 22, 1861.

"I am very clear that Ill. Br. Raymond cannot maintain the position that there were but four active members. There were certainly nine."

From letter dated Feb. 7, 1861.

"Ill. Br. Raymond knows, by this time, that it is my opinion he has no such powers as he claims to exercise." * * * * "There can be no such absolutism in Masonry at this day." * * * * "It was the display of the same spirit that compelled me to the course I took as to the Gen. Grand Chapter. You must formally impeach Ill. Br. Raymond, for usurpation and abuse of power, try him and depose him." * * * * "We shall certainly not recognize his 33ds, nor any new Council he may make."

†In addition to the six members named, viz., Messrs. Moore, Van Rensselaer, Christie, Starkweather, Case and Young, there were attached to the Council the following, viz., Messrs. Gourgas, Raymond, Bull, Turner, Hubbard, Carson, and Robinson. Of these, eight were present at the meeting in August. Six of the eight voted for the changes that were made; and I make sufficient extracts from the letters of five more, to show that they approved the changes and sanctioned the proceedings. Mr. Gilman is not known to have expressed an opinion in the premises, and two, Messrs. Raymond and Robinson, were opposed, making eleven in favor of the changes, and two only against them.

From Hon. and Ill. Wm. B. Hubbard's letter, of Oct. 22, 1860:—

"The undersigned does fully coincide in the judgment and recommendation of the Illus. Past. M. P. Grand Commander, J. J. J. Gourgas, and in consonance therewith, and in view of the extraordinary condition in which such Supreme Council and the vital business thereof was placed, do, as one of the Gr. Inspectors Gen. of 33d, as aforesaid, ratify and confirm the proceedings of my fellow Princes and Illus. Gr. Inspectors Gen. 33d, to wit, Ill. Bro. K. H. Van Rensselaer, Charles W. Moore, C. R. Starkweather, John Christie, Albert Case, and

At the Annual Meeting in May, 1861, although Mr. Raymond had deserted the Council, there were fourteen Sov. G. Ins. Generals attached to it. Of these, Messrs. Raymond and Robinson are the only seceders.

Thus the Council stood at that meeting, viz, Messrs. Gourgas, Van Rensselaer, Moore, Case, Young, Carson, Starkweather, Christie, Bull, Turner, Young and Gilman. *Twelve* adherents to *two* seceders.

The two latter, viz., Messrs. Raymond and Robinson, have established what they term a Supreme Council, and in an unauthorized and illegal manner conferred the 33d degree upon Peter Lawson, Lucius R. Paige, George M. Randall, T. C. McClenachan, Wm. Field, A. P. Hughes, John A. Foster and Charles S. Westcott, to constitute them Sov. G. Ins. Gen.

Of the Subordinate Bodies under this jurisdiction, *thirtyseven* remain true in their loyalty to the lawful Council, viz :—

Portland, Maine—Consistory ; Council P. J. ; Chapter R. C. ; Lodge of P.
 Portsmouth, N. H.—Council ; G. Lodge.
 Lowell, Mass.—Consistory ; Council ; Chapter ; Lodge.
 Newport, R. I.—Consistory ; Council ; Chapter ; Lodge.
 Philadelphia, Pa.—Consistory ; Council ; Chapter ; Lodge.
 Pittsburg, Pa.—Consistory ; Council ; Chapter ; Lodge.
 Cincinnati, Ohio—Consistory ; Chapter ; Council ; Lodge.
 Cleveland, Ohio—Council ; Chapter ; Lodge.
 Cambridge, Ohio—Council ; Lodge.
 Chicago, Ill.—Consistory ; Council ; Chapter ; Lodge.
 Detroit, Michigan—Council P. J. ; G. Lodge, P.

The Consistory, two Chapters, Council and Lodge of Perfection, in New York city, having seceded and attached themselves to Raymond's Council, their charters have been revoked by the G. Commander.

Thus it stands—*thirtyseven* adhering Bodies, to *five* seceding.

A. B. Young, in council assembled ; and upon the official report thereof it appears to me that such, their acts and doings, were of imperious necessity for the preservation and perpetuation of the Order."

From Hon. and Ill. Archibald Bull, Nov. 23:—

" I hereby approve, ratify, and confirm the doings of the Inspectors General, namely, Illus. Brothers K. H. Van Rensselaer Charles R. Starkweather, John Christie, Charles W. Moore, A. B. Young, and Albert Case, had subsequently to, and in consequence of, the arbitrary and unauthorized course of the Most P. Sov. Grand Commander, Edward A. Raymond, in closing said Council against the expressed wishes of a majority of the members present and to the great prejudice of the interests of the Bodies under its jurisdiction, and in the midst of the exercise of its legitimate business."

From Ill. Br. Carson, Deputy for Ohio, Indiana and Michigan, Oct. 22d :—

" I hereby approve, confirm, and ratify, so far as I am individually and officially concerned, the doings of the Inspectors General, namely, Illustrious Bros. K. H. Van Rensselaer, Charles R. Starkweather, John Christie, Charles W. Moore, Albert Case, etc., had subsequently to, and in consequence of, the arbitrary and unauthorized conduct of the M. P. Sov. G. Com., Edward A. Raymond, in closing said Council in the midst of its business, against the wishes of the majority of the members present, and to the great prejudice of the interests of the Bodies under its jurisdiction."

From P. M. P. G. Com. J. J. J. Gourgas, Dec. 31 :—

" I approve of your ejecting and deposing your Grand Commander, after his having repeatedly treated you all in so unconstitutional, unamiable, and unbrotherly a manner, for which treatment no excuse can be given. Chance having vested in him a little power, he took upon himself to act the part of a petty tyrant, thereby exhibiting his ignorance and natural propensity."

From Ill. F. Turner, New Haven, Jan. 9, 1861 :—

" The proceedings which took place in August have my full approbation."

Raymond acknowledges the receipt of a note summoning him to appear before the meeting in May last, for trial; "but for what specific offence it would be difficult to determine."

In order to remove this difficulty, and enable the reader to determine the offence, I append the charges, and Resolution, a copy of which were left at Mr. Raymond's house.

IN SUPREME COUNCIL, 1861.

Sov. Ins. General Starkweather presented the following :—

The undersigned hereby present the following charges against Edward A. Raymond, Sov. Grand Commander of this Supreme Council of the Northern Masonic Jurisdiction :—

1st. That he has persistently neglected and refused to discharge and perform his constitutional duties and requirements, as the chief officer of this Supreme body.

2d. That he has, in irregular and unlawful manner, assumed to create Sov. G. Ins. Gen. 33d degree to the great scandal of the Order, and in derogation of the interests and rightful authority of this Sup. Council : and, with the aid of the persons so unlawfully elevated to the high grade of Ins. Gen., to exercise powers and authority which alone reside in this body as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States.

3d. That he has assumed powers wholly inadmissible, and exercised authority inconsistent with the just rights which are guaranteed by the Constitutions equally to every member of this Supreme Council.

C. R. STARKWEATHER.
ALBERT CASE.

After the hearing of the charges, it was, on motion,

Resolved, That a copy of the above charges be served on Bro. E. A. Raymond, and that he be summoned to attend a meeting of this Sup. Council on Monday, the 20th of May inst., at 11 o'clock, A. M., to answer thereto.

IN SUPREME COUNCIL, May 20, 1861.

Ill. Bro. Case, Assist. G. Sec. General, reported that he had summoned Brother Raymond by leaving a copy of the charges preferred against him, and a copy of the resolution, duly certified, at the house of said Bro. Raymond, immediately after the Council was called off on Saturday evening.

The report was accepted, and Ill. Bro. Starkweather, Grand Minister of State, said it became his duty, although Brother Raymond did not appear, to present, and he did then present, the following preamble and resolution :—

Whereas, The M. P. Sov. Grand Commander of this Sup. Council, Edward A. Raymond, has persistently neglected and refused to discharge and perform his constitutional duties and requirements as the chief officer of this Supreme body ; and

Whereas, He has, in an irregular and unlawful manner, assumed to create Sov. Grand Insp. Gen. of the 33d degree to the great scandal of the Order and in derogation of the interests and rightful authority of this Supreme Council ; and, with the aid of the persons so unlawfully elevated to this high grade of Inspectors General, to exercise powers and authority which alone reside in this body, as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States ; and

Whereas, He has, in other respects and in various ways, neglected to perform his constitutional duties, and usurped powers which, according to the Constitutions of 1780, are vested, not in any one man, but in the Council ; and

Whereas, He has been tried upon these several charges by the Inspectors General in Council assembled, and found guilty of the same ; therefore,

Resolved, That he be, and hereby is, deposed from the office of Sov. Grand Commander of this Supreme Council.

The foregoing preamble and resolution, having been read and duly considered, were adopted by an unanimous vote.

Raymond insists that "the constitution does not permit the *election* of a Grand Commander;"* yet the 3d article reads thus:—

"Whenever a vacancy shall occur in the office of Sovereign Grand Commander, it shall be filled by an election, at that or a subsequent meeting."

It may be recollected that, at the extra session, in August, 1860, a vacancy existed in the office of P. Lieutenant Grand Commander, in consequence of the death of the Ill. R. P. Dunlap, and that Ill. K. H. Van Rensselaer was elected to fill that vacancy, and he entered on his duties. The Grand Commander was then absent, and the duties of Grand Commander devolved upon the Lieutenant, as per article 9, Constitution, which is as follows:—

Lieutenant Grand Commander.—In case of the failure, from absence, sickness or other cause, of the M. P. Sov. Grand Commander to discharge any of the duties of his office, the P. Lieut. Grand Commander shall possess and exercise all his powers and prerogatives.

And yet Mr. Raymond says:—"Among the constitutional acts thus performed by me, was the appointment of Ill. Simon W. Robinson as Lieutenant Grand Commander. Long before I was summoned for trial I had appointed and installed him into that dignified office, * * * so that if I were actually removed from office, by their vote or by any other means, Ill. Brother Robinson would now be the legal Sovereign Grand Commander."

At the meeting in August, 1860, Mr. Robinson was General Grand Treasurer, and no mention was made that he was appointed or installed Lieutenant Grand Commander, and no such notice ever came to the Council. During that meeting the office of Lieutenant Grand Commander was filled by the election of Van Rensselaer, in strict accordance with the Constitution, and as the Grand Commander absented himself and failed to discharge the duties of his office, the P. Lieutenant Grand Commander proceeded to the work devolved upon him, and not until May, 1861, has the fraternity been enlightened with the knowledge that a Grand Commander who failed to discharge the duties of his office had done that which was not his duty nor privilege, viz., appointed a Lieutenant.

In conclusion, I must be permitted to say that the duty I have here attempted to perform was one of necessity, not of choice, for it is unpleasant to take the moral dissecting knife and lay open even the malicious and wicked machinations and perversions of one with whom we have walked as a Brother. But to have our acts, (which he himself has approved,) condemned, our record denied, our rights taken away; to be disfranchised ourselves, and ostracised in company

*Vide Recueil Des Actes Du Suprême Conseil De France, May 7th, 1821, where le Prince Cambacérés Grand Commander resigned, and Comte De Valance *elected* in his place. Also, 12th February, 1822, Le très-illustre frère Comte De Ségur, Lieutenant Grand Commandeur, ayant obtenu l'unanimité des suffrages, est *elec* et proclamé très-puissant Souverain Grand Commandeur.

TRANSLATION. The Thrice Illustrious Brother Count De Ségur, Lieutenant Grand Commander, having obtained a unanimous vote, is *elected* and proclaimed Most Puissant Sovereign Grand Commander.

The Commander is always elected.

with the Inspectors General, with whom we have labored to build up the A. and A. Rite, by one who for years has been a *hindrance* to its progress and prosperity, and who was finally deposed for sufficient reason, is more than I can endure in silence. I submit, therefore, that I have done no more than my duty to the Supreme Councils, to the Sovereign Grand Inspectors General of this and all other legitimate bodies, in reviewing that address of abominations, and exposing its false and unwarrantable statements.

ALBERT CASE,

Rose +, K—H., S. P. R. S., 32d, S. G. I. G., 33d,

Ass't. Grand Sec. Gen. H. E. for

BOSTON, MASS., DEC. 2, 1861.

Northern Jurisdiction U. States.

DEATH OF BRO. JESSE P. PATTEE.

SUCH of our readers as were personally acquainted with the zealous and generous hearted Brother whose death we are now called upon to record in our pages, can alone realize the extent of the loss our institution has sustained by his removal from among us, and from those scenes of active Masonic duties, where he had labored so long and so faithfully. Our recollection is that Brother Patee was initiated in Hiram Lodge, West Cambridge, about the year 1835. Though not a member of that Lodge, we were at the time its teacher, and had the privilege of conferring the third degree upon him. He at once took an active interest in the Lodge, as he did in every thing in which he engaged, and largely contributed, by his energetic labors and means, to its present high state of prosperity and excellence. He had at various times filled all the various offices in it, from Steward to W. Master; all the duties of which, however small and apparently unimportant, were always discharged with promptness and fidelity. In 1861 he was elected Junior Grand Warden of the Grand Lodge, and held the office the usual time. He was also a member of St. Andrew's Chapter, Council of R. & S. Masters, Boston Encampment, and of the Consistory 32d.

We have not the means at hand for a memoir of the deceased, and know but little of his personal history. He has been a resident of West Cambridge for many years, and has until the last three or four years been extensively engaged in the baking business. On abandoning that occupation he became one of the two lessees of the West Cambridge Horse Railroad.

His funeral took place on Sunday, Aug. 17th, and was largely attended by the citizens of the town, and by Brethren and friends from other towns. The services took place in the Universalist church, and were conducted by Rev. Mr. Gibbs, the pastor; and in the procession that followed his remains to the West Cambridge Cemetery were Hiram Lodge, the Boston Encampment of Knights Templars, with the Germania Band, a delegation of the Grand Lodge, Amicable Lodge of Cambridgeport, Mount Olivet Lodge of Old Cambridge, John Abbot Lodge of Somerville, Pequossett Lodge of Watertown, Herman Lodge of Medford, Mount Vernon Lodge of Malden, Bethesda Lodge of Brighton, and a large delegation of the National Lancers, of which the deceased was a past member. His age was 59 years.

THE TROUBLES IN ILLINOIS.

WE are gratified to learn that a suspension, with an encouraging prospect of an ultimate satisfactory termination, of the difficulties which for the past year have subsisted between Grand Master Blair and Grand Secretary Reynolds, of Illinois,—difficulties originating in the empiricisms and intermeddling of Morris, the head of the “Conservators’” conspiracy—has just been effected at Chicago, through the intervention of the Brethren assembled to attend a special meeting of the Grand Lodge. It is not necessary,—nor would the labor be an agreeable one,—for us to enter at all into the details of the controversy. It originated in an audacious attempt to get possession of the Grand Lodge and pervert its powers and influence to the advancement of the ambitious and selfish purposes of the greatest charlatan since the days of Cagliostro. Brother Reynolds conceived it to be his duty to oppose this attempt, and, if possible, to save his Grand Lodge from the disgrace and ruin which he believed must necessarily follow its success. In this belief he was largely sustained by his Brethren at home, and by intelligent Masons abroad. The Grand Master, unfortunately, took a different view of the matter—in our judgment fell under evil influences. The natural consequence was a collision between these two principal officers of the Grand Lodge, and the organization of opposing parties. The conflict has been discreditable to Masonry. The effects of it will be long felt by the Brethren more immediately interested in it. We trust, however, that it is now virtually over—that the storm-clouds have at least exhausted their strength, and that a clearer sky and a brighter sunshine are near at hand.

In the controversy, Brother Reynolds, the Grand Secretary, has borne the leading, and perhaps the most prominent part. That he has sustained himself with signal ability, with unflinching fidelity to his convictions of duty, and of earnest devotion to what he believed to be the true interests of his Grand Lodge, even the bitterest and most unforgiving of his opponents will admit. It was not a matter of pecuniary interest or official distinction with him. He had no rituals to sell, no ambition to gratify, no secret revolutionary conspiracy to sustain. But he had a DUTY to perform; and to that at least he has been true.

At the last annual communication of his Grand Lodge, he announced his purpose of retiring from office at the expiration of the year. This announcement was doubtless predicated on his personal preference and the condition of things as they then existed. But this condition is now materially changed. His Grand Lodge has been thrown into great confusion, not perhaps from any fault of his own, but from a persistent and reckless determination on the part of a few ambitious Brethren to wrest the manage-

ment and control of its affairs from those who by their talents, energies and devotion to its welfare, had raised it to the rank of the first Grand Lodges in the country. This then is not the time for him, or any other conservative member, to abandon it. He and they should stand by it until a clear sky and a smooth sea shall assure them of its future safety. We trust that our Brother may be induced to change his determination, and consent to continue at least for another year in an office for the duties of which he is so amply fitted by experience and ability.

ST. JOHN'S ENCAMPMENT, PROVIDENCE.

THIS is one of the oldest, as it is one of the most respectable, Encampments in the United States. The following historical memoranda, taken from its last annual circular, will be interesting to a large class of our readers:—

The Grand Encampment, under which this Encampment holds its authority, was formed in Providence, May, 1805, with the name of the Grand Encampment of Rhode Island and jurisdiction thereunto belonging. Our Charter is dated first of October, 1805, and is No. ONE.

At the Annual Assembly of the Grand Encampment, holden at Boston in the month of May, 1806, it was deemed expedient to extend the jurisdiction of the Grand Encampment to any State or Territory wherein there was no regularly established Grand Encampment; and for this and other purposes, a number of alterations and amendments were made in the Constitution. The caption of the Constitution, as altered and amended, is in the words following, viz:—Constitution of the United States Grand Encampment of Knights Templars, and the appendant Orders. At this meeting, New York, Maine, and probably Maryland, were represented.

At the Annual Meeting of the Grand Encampment, in Boston, in May, 1812, the following Knights were elected to office, viz:—Thomas Smith Webb of Providence, General Grand Master; Henry Fowle of Boston, Grand Generalissimo; J. Gage of Newburyport, Grand Captain General; E. Ames of Albany, Grand Senior Warden; A. Sigourney of Boston, Grand Junior Warden; William Wilkinson of Providence, Grand Treasurer; J. M. Eldy of Providence, Grand Recorder; H. Purkitt of Boston, Grand Marshal; N. Knapp of Newburyport, Grand Standard Bearer; S. Foster of Portland, G. Sword Bearer. The principal officers the same as in 1805, which proves that the present General Grand Encampment originated in Providence, R. I.

At the Grand Convention of the United States Grand Encampment and Appendant Orders, held in New York, June 21, 1816, the Constitution was again altered and the name changed to that of General Grand Encampment of the United States. DeWitt Clinton was elected General Grand Master, and Thomas Smith Webb was elected Deputy General Grand Master. This was the final consummation of the present General Grand Encampment. This Constitution may be found in Webb's Monitor, 1821 edition. This is a further proof that not only the Grand Encampment of Massachusetts and Rhode Island, but also the

General Grand Encampment of the United States, originated in Providence, by Thomas Smith Webb.

May, 1814, petition for Newport Encampment recommended.

December 7, 1847, seventeen Sir Knights of St. John's Encampment petitioned and were recommended to form Holy Sepulchre Encampment, Pawtucket, Rhode Island.

November 7, 1859, twentyfour Sir Knights of St. John's Encampment petitioned and were recommended to form Calvary Encampment, Providence, R. I.

The officers of St. John's Encampment for the present year are as follows:—
M. E. Rev. Charles H. Titus, G. C. ; Sir John Shepley, Gen. ; Rev. Daniel Round, jr., Capt. Gen. ; James Hutchinson, Prelate ; Enoch T. Titcomb, S. W. ; Stephen C. Aruold, J. W. ; Samuel Lewis, Treas. ; Samuel B. Swan, Rec. ; Cornelius E. Bourne, St. B. ; Andrew Hutchinson, Swd. B. ; Barnabas C. Chase, Warder ; J. A. D. Joslin, 3d, Archibald B. Rice, 2d and Oliver E. Greene, 1st, Guards ; G. B. White, Sentinel.

SUPREME COUNCIL (?) U. STATES.

THAT there may not be any doubt or question as to the " style and title" under which the persons referred to in the Protocol of the Southern Council, have formed and organized themselves, and by which they claim to have been recognized by the Grand Orient of France, but which we are told they are now inclined to *repudiate*, and to take that of the Northern Council, we have thought it not improper to give the following official document, issued by them in March last:—

Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.

HEALTH, STABILITY, AND POWER.

DEUS MEUMQUE JUB. ORDO AB CHAO.

From the Orient of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite, for the United States of America, their Territories and Dependencies, whose Sacred Asylum is beneath the C. C., at the V. P. of the Z., near the B. B., corresponding with 40° 42' 40" N. lat., and 2° 0' 51" E. lon.

To all to whom these presents shall come, Greeting:—

Be it known, That on the 17th day of the Hebrew month Shebat, Anno Mundi 5623, answering to the 7th day of February, 1863 (E. V.), by solemn articles, the Supreme Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States of America, sitting at Boston, was duly consolidated with the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the A. and A. Rite for the UNITED STATES OF AMERICA, their Territories and Dependencies, sitting at New York, upon terms honorable and just alike to all parties interested therein.

Be it further known, That the following Sovereign Grand Inspectors General, in pursuance of such constitutions, comprise the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly.

- Ill. Edmund B. Hays, M. P. Sov. Gr. Commander.
 " Edward A. Raymond, Asst. Sov. Gr. Com.
 " Simon W. Robinson, 1st Lieut. Gr. Com.
 " Hopkins Thompson, 2d Lieut. Gr. Com.
 " Benjamin C. Leveridge, Gr. Orator.
 " George M. Randall, Gr. Minister of State.
 " Lucius R. Paige, Gr. Chancellor.
 " Daniel Sickels, Gr. Sec. General H. E.
 " Robert E. Roberts, Gr. Treas. Gen. H. E.
 " Henry C. Banks, Gr. Marshal General.
 " Aaron P. Hughes, Gr. Sword Bearer.
 " H. J. Seymour, 1st Gr. Mas. of Cer.
 " Charles T. McClenachan, 2d Gr. Mas. of Cer.
 " Peter Lawson, Gr. Ex. Introducator.
 " John Innes, Gr. Standard bearer.
 " William Field, 1st Gr. Capt. of the Guard.
 " William H. Jarvis, 2d Gr. Capt. of the Guard.

All which is promulgated, and ordered to be transmitted to whom it may concern.

Done at the Grand East, New York City, this 8th day of the Hebrew month Adar, A. M. 5623, answering to March 1st 1863 (E. V.)

In Testimony of all which, I have hereunto set my hand, and caused the Seal of the Supreme Grand Council to be affixed.

EDMUND B. HAYS,
M. P. Sov. Gr. Commander.

Attest: DANIEL SICKELS,
Gr. Sec. Gen. H. E.

THE REPUDIATION OF THE NEW YORK. COUNCIL.

THE Balustre of the Supreme Council of the Southern Jurisdiction, given in our last, recognizing the Supreme Council of the Northern Jurisdiction, and denouncing the body in New York, assuming to be the "Supreme Council of the United States," as "irregular, illegal, and spurious," is thus noticed by the New York Saturday Courier:—

Last week we announced the fact that we were just in receipt of a letter from Ill. Bro. Albert G. Mackey, 33d, Secretary General of the Southern Supreme Council, covering an important Balustre from Ill. Bro. Albert Pike, 33d, Sovereign Grand Commander of that Ill. Body.

In presenting these documents to our readers, we ask for them a careful perusal. Their importance cannot be over estimated by all those who love genuine Freemasonry; by all those who, through misrepresentation, or other causes, have been entrapped into a connection with the usurping (so called) Council of New York, or any of the organizations subordinate thereto, many of whom will doubtless avail themselves of the earliest opportunity to free themselves from the taint which attaches to them.

There is another cause of gratulation to every member of our Fraternity North, and that cause is to be found in the fact that our Southern Brethren remain true to

their Masonic covenants, and avail themselves of the earliest moment to hasten to acknowledge that which is right, and condemn that which is wrong. All the overtures which were made to them could not induce them to swerve from the path of Masonic honor, honesty and truth.

GRAND ENCAMPMENT OF MISSOURI.

THE third Annual Convocation of the above body was held at St. Louis in May last. No business of special importance was transacted, though the meeting appears to have been a very pleasant one, and the indications highly favorable for the future. We extract from the Address of the Grand Commander as follows:—

Two years have passed away since we met in Annual Conclave. Unmarked as the period may be upon the records of our Institution, it is yet one which historians will perpetuate until time shall be no more. To us all it has been a period of darkness, disaster and gloom; and, although we have not been strong enough to influence wise councils, we trust to time to demonstrate that we have ameliorated much suffering, and bound up, many bleeding, broken hearts. Lamenting, that, in some instances, Knights Templars may have forgotten our great lessons of *Charity* and tempered their conduct and actions by something wholly unlike *Justice* or *Mercy*, we yet render unfeigned thanksgiving to the Great Author of our being, that, excepting in a very few instances, the members of our beloved Order have, at all times, remembered their knightly vows and discharged their duties in a manner acceptable to HIM, who pleads our cause at the right hand of our Father in heaven.

You are now assembled, eminent sir knights, as the representatives of the several subordinate Commanderies in this State, to deliberate upon all such questions as concern the usefulness and prosperity of Chivalric Masonry. You come from the various parts of our unhappy State to meet in this most pleasant and hospitable place. You have around you, and with you, not only the eminent representatives of all our subordinate Commanderies, but also the intelligent, courteous and genial knights of St. Louis, all striving for a pleasant and happy prosecution and result of your important labors. You have the sympathy of every valiant sir knight who is acquainted with the embarrassments resulting from the unfortunate condition of our distracted and bleeding country. You have their prayers. Let us hope for, and invoke, the favor and blessing of the Eminent Commander of Heaven and Earth.

I am gratified in being able to state that this, our THIRD ANNUAL CONCLAVE, brings us satisfactory evidence of perfect harmony in every subordinate Commandery under this Grand Jurisdiction. Knightly interchanges of courtesy and hospitality between the sir knights of different localities have been frequent and most cheering during the past two years. The spirit of *Love* and *Truth*, *Fortbearance* and *Magnanimity* has constantly warmed their hearts and cemented our brotherhood by the most enduring ties of *Friendship* and *Fraternity*. No personal grievances are presented for your consideration. No personal bickerings

will consume your time or distract your councils. Those who have fallen by *demerit* have gone *below our grasp*, and those who are with us have been tried, tested by something more than a *weary pilgrimage*, needing sympathy and congratulation, without censure or reproof.

With profound solemnity your attention is called to the fact, since our last Conclave, many of our worthy and gallant companions-in-arms have been called to rest from their labors, and to rest forever! and, although, in most instances, our departed knights were undistinguished by high official position, they were none the less dear to us while living; and now that they are dead, let us not neglect any proper tribute to their memories.

Our Third Annual Conclave, which was fixed for last year at Lexington, was not held, in consequence of the continued troubles in our State. It was not, however, until I was fully advised by several eminent and worthy knights of Lexington Commandery that the meeting there last year would be unwise, if not impracticable, that I notified the various Commanderies that our Third Annual Conclave would not be held. I am satisfied it was for the best, and am gratified in being sustained by the judgment of all my companions with whom I have had the pleasure of corresponding.

* * * * *

Cherishing an Institution, which is founded upon the Christian religion, and reverently following the bright example of the meek and lowly Saviour of the world, I beg to join with you in earnest prayer for the speedy return of "Peace on earth, and good will toward men."

The following are the Officers for the current year:—

Sir George W. Belt, of Weston, Grand Commander; B. M. Runyan, D. G. Com.; W. N. Loker, G. Gen.; W. A. Cunningham, G. Capt. Gen.; T. E. Garrett, G. Prelate; J. F. Agler, G. S. W.; E. O. Sayle, G. J. W.; John D. Daggett, G. Trcas.; A. O'Sullivan, of St. Louis, G. Recorder; John E. Ryland, G. St. Bear.; E. Dutton, G. Sw. Bear.; D. N. Burgoyne, G. War.; A. Stille, G. Sentinel.

MCLELLAN ARMY LODGE.

A LARGE attendance of Masons of this city took place Tuesday evening Aug. 4th, at the Masonic Hall, the occasion being the surrender of the Dispensation granted to McClellan Lodge by the Grand Lodge of Massachusetts.

The McClellan Lodge was composed of members of the 43d regiment, and a Dispensation was granted at the time of their departure for Newbern, N. C.

The ceremonies of the occasion Tuesday evening took place in Corinthian Hall, which was decorated with the regimental flags of the 43d, and was well filled with members of the Lodge, who appeared in full uniform and regalia, and the friends of the regiment, among whom were a large number of the past members of the Boston Light Infantry.

The Worshipful Grand Master Parkman, together with the Grand Lodge, visited Corinthian Hall in a body, and formally received the Dispensation, and dis-

charged the officers. It was a novel sight to witness all the official chairs filled with members in full military uniforms.

The acts and records of the McClellan Lodge were reviewed, and showed that during the six months in which it was in working order at Newbern, over forty members were initiated.

During the evening, a magnificent silver pitcher was presented by the Lodge to their Worshipful Master, Capt. Thomas G. Whytal, and a beautiful silver goblet to the Secretary, Lieut. James M. Whitney. The presentation speeches were made in a very happy manner by the Senior Warden, Capt. Wm. B. Fowle, Jr., and the recipients of the splendid gifts made appropriate responses.

After the services of the evening, the Lodge with its guests adjourned to the banqueting hall, where an excellent collation was spread by Mr. Silsbee of the Winthrop House. At the tables speeches were made by Captains Whytal, Fowle and Rounds, of the Lodge, and by Rev. Messrs. Greenword, Dadman and Studley, Grand Master Parkman and others, some of whom feelingly alluded to the serious illness of the Chaplain of the Lodge, Rev. Jacob M. Manning, whose recovery was stated to be exceedingly doubtful. Since dead.

The occasion was one of much enjoyment to all present, and terminated by the whole company joining in singing the Star Spangled Banner and Auld Lang Syne.

GRAND LODGE OF WASHINGTON TERRITORY.

We have received a copy of the Proceedings of this distant Grand Lodge, had at its fifth Annual Session, at Olympia, W. T., in December last. There are nine Lodges under its jurisdiction, and we believe they all made their returns and were represented on the above occasion. The proceedings were chiefly of a local character, and do not, therefore, afford much of general interest. The Report of the Committee on Correspondence is a well written paper, but we do not discover any thing in it either new or important. R. W. Bro. Damon delivered a spirited Oration, from which we extract as follows:—

While the horrors of internecine war surround the Lodges of our Brethren beyond the mountains; while blood of Brothers mingles with Brothers' blood; while many of our Masonic kindred prove recreant to their Heaven-recorded vows, and Lodges are wrecked, and columns, broken, and local land-marks obliterated, and other and new Lodges are at labor upon the teated field, whence to extend the ever open hand of CHARITY to the sick and suffering—the faithful and the prodigal alike; while widows and orphans bewail their bereavements, or amid the smoking ruins of their homes taste the bitter fruits of war's desolation, we have been exempt from unusual afflictions; peace and harmony prevail in our borders; no scourge has terrified, no war alarmed us; the seasons have responded to well-directed and uninterrupted labor, and our plenteous garnerings may be enjoyed in tranquility. Then let us acknowledge the blessings which have been unceasingly and without stint bestowed upon us, and accord grateful praise to that All-Wise and Beneficent Being in whose hands are the bounds of the Universe, who controls the destinies of nations, and by whom the very hairs of our heads are all numbered.

Never before has our Grand Lodge been convened under circumstances like the present. Never, since the country we proudly call our own had a national existence, have lessons inculcated within the Lodge been so forcibly brought home to every Mason, shaped as imperative duties they were under solemn obligations to discharge. Never, to the uninitiated and casual observer, has the Genius of Masonry been so seemingly distracted; yet at no time in its eventful history, have its sublime teachings been so thoroughly understood, or so practically exemplified.

Upon this continent, we have been, and still remain, in the refiner's fire. The adamant base upon which our superstructure is erected may be subjected to the test with safety. If thereby it experience change, that change will only be a more glorious brightness to the elements of which it is composed. Those elements are divine and eternal principles, and like the diamond, will shed the purest lustre in the deepest night. The number of ashlar composing the edifice may be reduced, and the dross removed; but the cement shall not be disturbed. Some hidden properties, of which we need not be ashamed, may be exposed to the gaze of the world; the beauties of the Order will be brought out, as a picture is developed by chemicals of the artist, and the Institution shall pass through this ordeal in triumph.

* * * * *

Freemasonry does not assume to make men perfect. It does not assume that admission to its glorious arcana will make a man better. But it does assert, that he who lives up to the pure principles inculcated within the Lodge, will be a good citizen, and a God fearing man. A knowledge of our mysteries—an understanding of our symbols—will open a wider and more comprehensive field for the exercise of our noblest attributes, enlightening the mind, till a just view is obtained of the end for which man was created; and, in the ratio of that enlightenment, throwing safeguards around him, enabling him to resist the temptations, which, if unresisted, would destroy his personal peace and social usefulness. In our Burial Service—while yet holding the Evergreen symbol of our Faith—we are reminded that “perfection on earth has never been attained.” Were it otherwise—were Masonic initiation and membership only necessary to make a man perfect, the All-wise and beneficent scheme of redemption and super-happiness beyond the grave, as devised and executed by the Supreme Grand Master, would not advantage us. Perfection in character and conduct would ensure perfect happiness here. We should be denied the blessings of Faith and Hope; the exercise of Charity by us would no longer be a merit, for Charity and perfection are irreconcilable terms unless each comprehends the element of the other, and in pursuing the requirements of a perfect nature, we certainly would not be entitled to any credit for an action which was not only natural but irresistible; the sublime lessons of a resurrection to immortality—now the grand aim of our inculcations in the “*Holy of Holies*”—would lose their interest. Our Faith would be “lost in sight;” a full realization would leave us nothing to hope for; a transition from this then delightful world would be regarded as an equivocal blessing: thus robbing the DEITY of those attributes we, as Masons, delight in according to HIM, and for the possession of which HE is entitled to the adoration of all rational creatures.

We find the following among the “Standing Resolutions” of this Grand Lodge:—

Resolved, That in the opinion of this Grand Lodge, the use of the Name of the Supreme Being, in an irreverent or profane manner, is a violation of Masonic principles and teachings, demanding the severest discipline; and it shall be the

duty of Worshipful Masters of subordinate Lodges in this jurisdiction to take cognizance of all such cases, and present the same for action to their respective Lodges.

Resolved, That the custom prevailing among members of many Lodges of withdrawing from their meetings after the commencement of work in the several degrees, and before the completion of the lectures, thus disturbing the harmony of the Lodge, deserves the reprehension of all good Masons; and it is the privilege and duty of the Masters of subordinate Lodges to restrain members or visitors from an establishment or pursuit of this practice.

Resolved, That the right of a Master Mason to visit a Lodge, other than that of which he is a member, does not exist, where his presence is calculated to disturb the harmony of the Lodge, or where any Brother, a member of such Lodge, may object to his admission; and it is the duty of the Worshipful Master to respect a private request of any member of his Lodge, to defend his local rights by refusing to admit such applicant visitors; and no Brother shall be required to state his objections to any such applicant.

A WELL SETTLED QUESTION OF MASONIC POLITY AFFIRMED BY CIVIL COURTS.

We have ever held it to be a sound principle of Masonic law, that so long as a constitutional number of Masons, members of a Lodge, desire to continue the workings of the same, they cannot, by an act of a majority voting to surrender the Warrant, be deprived of their rights to membership. In fact that the majority in voting to surrender the Warrant, against the wishes of the minority, merely voted themselves out, and left those desirous of continuing the labors of the Lodge, the lawful and exclusive possessors of the Warrant and properties. Minorities have rights of which they cannot be deprived by any undue or unfair means.

In the year 1855-6 a case of interest at the time, and bearing directly on the subject, occurred in the city of New York.

The membership of one of our Lodges was nearly balanced between two opposing factions. We use the term *factions*, for no reasonable argument or Masonic interference could reconcile the one to the other. A majority was one evening found determined at all hazards to crush the minority—nearly as large as themselves—and voted to surrender the Warrant. This the minority protested against. The surrender was made, the Brethren making it, asking at the same time for a Dispensation to be granted the majority to resume the labors of the Lodge. Indeed, by some strange oversight, they were permitted to become the custodians of the Warrant, upon receiving the Dispensation prayed for. The minority appealed to the Grand Lodge—we think it was in June, 1856—when after a very interesting, and at times warm debate, the Grand Lodge by an overwhelming vote, established the principle, that the minority were unlawfully deprived of their membership; that the majority by their own act demitted; and that they must surrender the Warrant and properties to those, to whom they lawfully belonged—the minority.

Never before has our Grand Lodge been convened under circumstances like the present. Never, since the country we proudly call our own had a national existence, have lessons inculcated within the Lodge been so forcibly brought home to every Mason, shaped as imperative duties they were under solemn obligations to discharge. Never, to the uninitiated and casual observer, has the Genius of Masonry been so seemingly distracted; yet at no time in its eventful history, have its sublime teachings been so thoroughly understood, or so practically exemplified.

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In referring to the suspension of a Lodge in the D. of Columbia in our columns for April 5th, we alluded to what we deemed to be an act of injustice to the minority of National Lodge, No 12, Washington, D. C.

A majority of that Lodge were undoubtedly guilty of a violation of the laws of Masonry, and deserved the most severe punishment.

But a respectable minority, eight in number, among them the S. Warden and a P. Master, wrote a letter to the Grand Master and members of the G. Lodge in which they 'deeply regretted the action of National Lodge in its deliberation and decision,' and said they could not 'remain silent when we see a majority of our members setting aside some of the most cherished principles of our beloved Order.'

This minority was more than a constitutional number to have continued the labors of National Lodge; had been guilty of no Masonic offence, and yet they were deprived of rights they had paid for, and never forfeited, and were equally punished with the guilty, by having that Warrant which was theirs of right, suspended, and their Masonic family ties disrupted.

Our object in now referring to these cases, as well as to the subject in its general bearings, is for the purpose of showing that the principle we have contended for Masonically, has been in a sister jurisdiction adjudicated on in a civil court. The case which we allude to is that of Polar Star Lodge, No. 1, New Orleans, a subordinate to the Grand Lodge of Louisiana—an incorporated body. Said subordinate Lodge, or a majority of them refused to comply with lawful requirements. The appeal of the minority, and as we understand, the decision of the G. Lodge was unheeded. As a last resort the Courts were solicited to interfere, and the result is thus communicated by the M. W. John Q. A. Fellows, Grand Master:—

'On the 14th of January, 1858, a majority of Polar Star Lodge, No. 1, formed themselves into a private Corporation as Polar Star Lodge, No. 1, Charitable Association; on the 15th passed a resolution (against the protest of the minority) to donate all the property of Polar Star, No. 1, to themselves, as composing that charitable association; and on the 16th completed their design by a notarial act of donation, and took possession of the property estimated at twenty thousand dollars. The minority maintaining their existence as Polar Star Lodge, No. 1, brought suit to recover the property. The suit being lost in the District Court, an appeal was taken, and the judgment reversed; the Supreme Court deciding that the resolution of the 15th January, and the act of donation of the 16th, were null and void, and that the minority, constituting Polar Star Lodge, No. 1, recover the property, six hundred dollars per year rent and the value of the movables; this latter to be fixed on trial in the lower court.

The principles decided in this case are, that though any of the members of the Lodge may withdraw at pleasure, yet even though a majority should do so, or should even vote to dissolve the Lodge, the vote would be of no avail; nor would the Lodge be dissolved if a sufficient number should remain to carry on its functions; that a vote of the Lodge cannot dissolve it; and that the only way a Lodge being a chartered institution, could be dissolved, would be by the action of the founder, the Grand Lodge, the State, or Courts of Justice declaring the Charter

forfeited; that all the rights and franchises of the Lodge continued with the remaining members, who, in fact, would constitute the Corporation; that the very attempt at dissolving the Lodge, declaring its Charter canceled, and forming themselves into another Corporation of the same name, was as effectual a withdrawal as could be, and required no further act on their part, or of a motion on the part of others to bring about a complete severance of their connection with the Lodge.

The decisions of our highest tribunal in these cases, (this and several other cases previously stated in the Grand Master's address) has, however, fixed the status of the Grand Lodge and its constituents, as well as the rights of property held by them and all other similar corporations, and will have a great influence in settling all our Masonic difficulties.

Thus it will be seen, that as regards the rights of minorities, the Masonic and civil law are in consonance.—*N. Y. Courier.*

THE EXOTERIC USAGES OF MASONRY.

THE exoteric usages of Masonry, consist of rules prescribing the moral, physical, intellectual, political and domestic qualifications necessary to be possessed by all aspirants desirous of being admitted to the benefits and privileges of the mysteries contained in the exoteric usages of the Society. These usages are publicly proclaimed that all men may know them. They contain the written traditions of the Fraternity.

1. *Moral.* A candidate for the mysteries must be a man of irreproachable conduct, a believer in the existence of God, obedient to the precepts of the moral law; neither an atheist or an irreligious libertine; but of still tongue, good report, and well recommended.

2. *Physical.* He must be a man; arrived at a mature age; no woman, or eunuch; upright in body, with all the senses of a man; not maimed, dismembered, or deformed, but with hale and entire limbs as a man ought to be.

3. *Intellectual.* He must be a man of even and well-balanced mind; not so young that his mind shall not have been formed, nor so old that it shall fall into dotage; neither a fool, an idiot or a madman; a lover of the liberal arts and sciences, and disposed to make continual progress in the pursuit of wisdom and virtue.

4. *Political.* He must be free borne and in the unrestrained enjoyment of civil and personal liberty; a dutiful subject or citizen in fulfilling the requirements of the civil laws of the country where he resides; and obedient to the authorities which are set over him and yield him protection.

5. *Domestic.* He must be a lover of quiet; frugal, industrious and temperate in his habits; carefully providing for his own necessities and those of his family and dependents. He must also be ready to contribute to the wants of the poor and distressed around him to the extent of his ability. Hence he must be a good father, a good husband, a good brother, a good son and good neighbor.—*N. Y. Saf. Cour.*

MASONIC CHIT CHAT.

☞ We regret to learn of the death of Dr. D. J. AYRES, of Lexington, Ky., an esteemed friend and Brother. He was a gentleman of the Kentucky school—a skillful physician, a warm friend and a zealous Mason. He was at one time the Commander of the Lexington Encampment, and had also been at the head of the Grand Encampment of the State. We think he had also been Master of one of the Lodges at Lexington. Of him it may be said with as much truth as of any other man—“None knew him but to love him”

☞ We are gratified to learn from Illinois, that the Grand Secretary, R. W. Brother Reynolds, has been sustained by his Brethren in his opposition to the conspiracy of the “Conservators,” as they call themselves, to get possession of the Grand Lodge of the State. We have not received any particulars. It is to be hoped that this may put an end to the career of the great Masonic charlatan of the age, who ought long since to have been expelled from the Institution. See page 341.

☞ We have to acknowledge the receipt of a copy of the Proceedings of the Grand Council of Indiana, but find nothing in them of particular interest.

THE NATIONAL FREEMASON, is the name of a new candidate for Masonic favor in the periodical line. It is published monthly at Washington, D. C., and is a well printed and interesting paper.

GODEY'S LADY'S BOOK, for September is a superior number, both in its literary contents and embellishments. As an amusing and instructive periodical for ladies, it is unsurpassed, and we cordially and confidently recommend it as eminently worthy of their patronage and support.

NEW YORK SATURDAY COURIER. Any of our readers wishing suitably conducted and interesting weekly literary, news and Masonic paper, cannot have their wishes more satisfactorily gratified than by ordering this excellent journal from New York. Its Masonic department is worth the entire annual subscription.

THE TROWEL, published monthly by B. W. Bro. H. G. Reynolds, at Springfield, Illinois, is on its second volume, and we trust is receiving that patronage and support among the Brethren at the West, to which its excellence as a Masonic journal entitles it.

☞ We acknowledge the receipt of a copy of the Proceedings of the Grand Lodge of Vermont, but it came to hand too late for examination this month.

“MASONRY is, in one sense, an exclusive system—it puts its membership under mutual and reciprocal obligations of the most imperative character. Yet they are bound to little beyond what all men owe to each other. Its advantage is that it fixes its moral principles in the hearts and memories of all true Masons, by that practical observance which it commands. The habit, thus fixed, speedily manifests itself everywhere, not only among Masons, but wherever the sphere of its influence extends, so that it is no longer exclusive, but generally pervading.”

CANDIDATE. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe, or *toga candida*, he was called *candidatus*, whence our English word *candidate*. The derivation will serve to remind our Brethren of the purity of conduct and character which should distinguish all those who are candidates for admission into our Order.

“The history of the Past is the APOSTLE of the Present, and it teaches us a suggestive lesson—that Masonry never yet descended from her high position, to participate in the struggles of policy or of warfare, that the error was not fatal to her prosperity and usefulness, and not unfrequently to her local existence. Let us be warned by the past.”

☞ A Lodge cannot take advantage of the absence of a member to make a Mason of one who had been previously rejected, against the well known wishes and feelings of the absent member.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

OCTOBER 1, 1863.

No. 12.

THE PRINCIPLE OF ASSOCIATION AS
DEVELOPED IN MASONRY.

"From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals; no one who has the power of granting can refuse it without guilt."—SCOTT.

IN the very Birthday of our World it was declared by its Almighty Creator, that "it was not good for man to be alone;" and the whole history of that world since has been one continued confirmation of the principle thus divinely and solemnly enunciated. *Society* or *association* has been proved to be essentially necessary alike to the development and progress of Humanity at large, and to that of the individual man. Without it, where would have been the great national politics of ancient and modern times? The splendors, pomp and power of ancient Assyria, Egypt, Persia, India? The philosophy, refinement and cultivation of Athens? The world-subduing might of Rome? Or where to-day would be the commerce, civilization, enlightenment of the leading nations of Europe and America?

The same principle that taught man his need of, and dependency upon, his fellow-man, extended and developed itself, gradually and irresistibly, from the family to the clan or tribe, and thence to the broader basis of a nation, and thus was originated the science of Political Economy. And it is no less profitable than interesting to trace the rise and progress of that science in various countries, and to observe how closely it accords with the development of the heart of the individual man in its causes and con

sequences : and how the happiness, power and permanent success attained, have been in exact proportion to the fidelity with which the path of justice, truth, and right has been pursued. The history of Nations is full of the most solemn and striking illustrations of this great truth. God gave even to the Heathen nations of antiquity, as the Apostle tells us, a light of conscience for their guidance, and, so long as they followed that light, they were powerful and prosperous : but, when they turned away from its guiding rays, or suffered them to be darkened or excluded from their view by the corrupt and loathsome vapors of sensuality and selfishness, so that "they were given over to all uncleanness," the day of their splendor rapidly drew to a close, and a handwriting on the walls of their national glory, no less awful or plain to be read than the "Mene, Mene, Tekel Upharsin" in the palace of Belchazzar, announced to *them* also that "they had been weighed and found wanting, and that the glory had departed from them."

Directing our glance downwards from these olden times to the great nations of modern, Christian Europe, we not only see the same principle of association accomplishing the most wonderful results in politics, commerce, manufactures, and all the arts of civilization, but we also read there the same lesson that was afforded us by the fluctuating fortunes of the nations of antiquity. Those countries that have remained most true to the great principles of Truth and Justice, as revealed now under the clearer light of Christianity, have been the steadiest in their progress, and the most firm and enduring in their prosperity ; while others, that have yielded themselves voluntary slaves to superstition and ignorance, with the vices that ever follow in their train, have fallen from their once high position to one of degradation and debasement. It might be difficult to find any country, even in this age of Christianity and civilization, whose government and people have been at all times strictly obedient to the dictates of conscience and the guiding rule of Justice ; but it is no less true that those which have been most prompt to acknowledge the authority of God over all his universe, and openly to confess Christianity as their faith, and the Bible as the basis and standard of that faith, stand at this moment at the head of all the nations of the World. A careful and impartial examination into the history of individual lives will, in the vast majority of instances, exhibit a like connection of cause and effect. Although it be true that we often see men successful, flourishing, and apparently happy, whom we know to be devoid of all upright and honorable principle ; and the sight causes for a time, a revulsion of feeling against the belief in an equitable, moral government of the Universe ; it will, we believe, eventually be found that such a conclusion was a hasty and unjust one : that, in the

long run virtue and integrity are the surest foundation of all lasting success even in this life—that “honesty is the best policy,” and that in the words of Holy Writ—“Godliness is great gain, having the promise of the life that now is, and also of that which is to come.”

From these facts, then, whether as observed in the lives of nations, or of men, we learn that something more than association is wanted to promote man's welfare and happiness, collectively or individually. It must be an association of good, and for good:—association based upon the solid principles of virtue, benevolence and truth. The union or association of the unprincipled and bad is likely to result only in the development of evil passions, and the accomplishment of dishonest and nefarious designs, on a more extensive scale than would be possible for individual criminals to attain: but yet, even in this case, so far as the *heart* of man is concerned, it is questionable whether a solitary life would not give birth to darker and more deadly sins of thought and feeling, than even the society of other sinners like himself. Amongst the worst criminals that are brought before our courts of Justice, there are generally to be found some traces of kindly human feeling in the hearts of the individuals, when properly sought for and appealed to, and also in the communities of crime of which they are members. But the life of a recluse, separated, whether by his own will, or by circumstances, from all communion with his fellow-men, not only affords no outlet for human sympathy, no garden for the growth of those sweet flowers of feeling, that tend so greatly to render life fair and fragrant; but must inevitably contract and harden the heart. And especially, if the being thus given up to solitude be one who has previously experienced the trials, and yielded to the evil passions, of humanity, this life of loneliness is calculated to do away with the sole remaining hope of redemption and reform. His thoughts and feelings all become concentrated in and upon himself. His glance is ever directed inwards, there to behold only misery and sin; and if, as is most frequently the case, reason is not overthrown, he soon comes to realize the place of torture in his own lacerated breast:—

“The mind, that broods o'er guilty woes,
Is like the scorpion girt by fire,
In circle narrowing as it glows,
The flames around their captive close,
Till, inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain;

So do the dark in soul expire,
 Or live, like scorpion, girt by fire :
 So writhes the mind remorse hath riven,
 Unfit for earth, undoomed for Heaven—
 • Darkness above, despair beneath,
 Around it flame, within it death !”

These lines convey a true and graphic picture of guilt condemned to solitude, and hence we hold, that the punishment of solitary confinement for any length of time, is one that should only be inflicted in very extreme cases and with great caution. Within certain limits, the protection of society at large may perhaps demand it, but if our criminal Jurisprudence is also to have regard to the reformation of the offender, we deem it to be worse than useless ; for, in a solitary life of any considerable duration, if reason be not overthrown, whatever of kindly, human feeling yet remained in the guilty one's heart, will, we repeat, assuredly be entirely destroyed, or petrified into sullen selfishness ; and if protection be afforded to society and a warning held up to crime, it will be at the cost of an immortal intellect and an immortal soul.

It is the custom of one great body of the preachers of Christianity to dwell constantly and urgently, Sunday after Sunday, sermon after sermon, upon the utter, entire corruption and evil of the heart of man. Were one to accept the doctrine of many of these “evangelical” divines, he must conclude that not one solitary spark of that Divine flame which was at the first kindled in that heart by the breath of Divinity, any longer survives there. Now, while we do not think of calling in question any part of the Scriptural doctrine of man's Fall, we nevertheless do, *toto celo*, dissent from this extreme theory of his entire, unalloyed depravity and corruption. It has, we think, been satisfactorily proved in many ways, that there are comparatively very few human beings so entirely hardened in evil, as not to be accessible to the gentle tones of kindness, and it has often struck us that if such preachers, as those we have referred to, could only be brought to believe this, and to rely more upon the exercise of that Love and Charity, of which their Divine Master was, while on earth, the great living embodiment and exemplar, and less upon the terrors of the Sinaitic Dispensation, they would do infinitely more good to the Church of Christ and to the sinning, suffering world around them.

Christianity embraces, as one of its most essential elements, the law of “association,” founded upon just, generous, and virtuous principles, and hence, if *pure, unadulterated* Christianity were ever established throughout the world, there might be little need for any other organization or machinery for cultivating humanity between man and man ; for controlling the evil and selfish part of his nature, and for expanding and devel-

oping the generous, the pure and the noble part. But looking at the Christian Churches in our own and other lands—while we acknowledge with gratitude the good effected by them—still, from whatever cause it arises, we cannot fail to see that there is much, very much, in the direction thus designated, desired, which the great majority of them fail to reach or to remedy. It would be difficult, and might appear invidious, to attempt to analyze these causes: but this we may and will say—and that without the least thought of disrespect toward Religion or its Ministers—that one great cause is a failure in the full carrying-out of this very principle of “association”—a want of sympathy and Brotherly Love among the members of the several churches individually, and of the whole church collectively. It would be unjust and wicked to ignore the great amount of benevolent and charitable exertion put forth by the Churches of all denominations of Christianity; but yet, we repeat, it would be very difficult indeed to find one, whose members are all united to each other in the close bonds of a gentle and generous brotherhood of love; while, on the other hand, there would be no difficulty at all in discovering many, whose members, for the most part worthy and perhaps pious people, are yet kept apart from each other by social barriers, or a mutual reserve or distrust—or, more especially, in which those who feel themselves to be of the number of “the elect,” either frown sternly, or, at the least, look coldly, on their erring brothers and sisters. And yet the very opposite spirit to this must prevail, before Christianity can accomplish its high and holy work. The Great Master did not frown or look coldly upon the most debased of sinners, but lovingly, tenderly sought to win them back to holiness and virtue. Not one of us can ever lay just claim to the character of being *His* follower, till, whether in the Church, or out of it, we shall have put away from us, as an unholy thing, this spirit of self-righteousness, sternness and suspicion, and be ready to say and feel, and *act*—

Away, away, Suspicion!
 And hail, thou generous heat!
 With tears of just contrition
 Let me wash my brother's feet!
 For I have sinned, how often!
 While Charity stood by
 This stony heart to soften,
 And to melt this frozen eye!

Yes! I have erred like others,
 By coldness and constraint,
 Forgetting we are brothers,
 The sinner and the saint,—
 All children of one Father,
 All guilty and all weak,

And bound by these the rather
Every wanderer to seek !

Far be it from us to attempt to place Masonry in any position of rivalry, or antagonism, towards Christianity ! On the contrary, we have often been at some pains to show how the former was a powerful auxiliary to the latter, and how they both derived many of their best elements and principles from a common source. But, as a human instrumentality for effectively supplying those necessities, which the great law of "*association*" has entailed upon man's nature, we claim boldly, that Masonry stands unrivalled, and we rest the claim, not on any mere theoretic arguments, but upon the proof of practical results. Masonry, beyond every other human Institution, promotes and encourages this desire of association—companionship—brotherhood, upon the best and purest principles : and of these principles, brotherly love itself—"good will to man"—is the most fundamental and essential one, or rather the very keystone of the Grand Masonic Arch. It was well said by Aristotle,—“He who is unable to mingle in society, or who requires nothing, by reason of sufficing for himself, is no part of the State—so that he is either a wild beast or a divinity.” And Lord Bacon thus pursues the same idea,—“It is most true that a natural and secret hatred and aversion towards society in any man, hath somewhat of the savage beast ; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation : such as is found to have been falsely and feignedly in some of the Heathen, as Epimenides, the Candian ; Numa, the Roman ; Empedocles, the Sicilian ; and Apollonius of Tyana :—and really in divers of the ancient hermits and holy fathers of the Church. But little do men perceive what solitude is, and how far it extendeth ; for a crowd is not company, and faces are but a gallery of pictures ; and talk but a tinkling cymbal, *where there is no love*. The Latin adage meeteth with it a little—“*Magna civitas, magna solitudo*,” because in a great town friends are scattered so that there is not that fellowship for the most part, which is in less neighborhoods ; but we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness ; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it from the beast and not from humanity.”

Now, Masonry is a world-wide combination for promoting Friendship and Brotherly Love, on the only sure and solid foundation—that of virtue, truth, honor, and kindness : and, consequently, all the arguments which maintain the value and necessity of friendship, on the individual and minor scale, apply with increased force to its cultivation on this grander and

more extended sphere. And what a dark desert of solitary, selfish wretchedness, would this world of ours be, were the cheering light of friendship removed from it! Well and truly does Cicero, in his delightful Treatise "De amicitia," observe—"How can life be worth living for, as Ennius remarks, to one who does not repose on the reciprocated kindness of a friend? What more delightful than to have one to whom you can talk of every thing as with yourself! What so great enjoyment would there be in prosperity, if you had not one who would rejoice in it equally with yourself? And, as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters, which are objects of pursuit, are severally adapted to particular purposes,—riches for you to spend—power that you may be courted—honors that you may be praised—pleasures that you may rejoice—health that you may be exempted from pain and discharge the functions of the body:—*friendship* comprises the greatest variety of objects; in whatever direction you turn it is at hand—from no position is it excluded;—it is never unreasonable, never irksome, so that we do not use fire or water, as they say, more than friendship." And somewhere else he sums up all in these glowing words—"They seem to take away the Sun from the Universe, who exclude friendship from life, for we receive no gift from the immortal gods more valuable, or more gratifying than this!" Cicero dwells with much eloquence and emphasis in that same treatise on the friendship that existed, and produced such lovely results, in life and death, between several illustrious Romans, as between Lælius and Scipio, as also Lucius Paulus, Marcus Cato, Publius Nasica, and many others: and we are all familiar with the romantic old classic stories of the friendship of Pylades and Orestes, Damon and Pythias, Achilles and Patroclus, Nisus and Eurgalus; yet, without seeking to detract one iota from the beauty and effect of these old-world tales of friendship, all which indeed go to prove the universality and prevailing truth, in all ages and countries, of the principles maintained by us, we venture to say, that we could adduce, from the annals of our Order; hundreds of instances of even more remarkable results produced by the Brotherly love of MASONRY: more remarkable, because occurring in many cases between those who though united as friends by ties of Masonic Brotherhood, were yet arrayed in arms against each other as national enemies. Two incidents that transpired in the course of our revolutionary war, are familiar and striking illustrations of this. The saving of the life of Major Small, an English officer, by General Putnam, and the attempt—though alas! a vain one,—to save that of Warren by the same Major Small. The former is thus related in Sparks' American Biography: "After the fire from

the American works had taken effect, Major Small, like his commander, remained almost alone upon the field. His companions in arms had all been swept away, and, standing thus apart, he became immediately, from the brilliancy of his dress, a conspicuous mark for the Americans within the redoubt. They had already pointed their unerring rifles at his heart, and the delay of another minute would probably have stopped its pulses forever. At this moment, General Putnam recognized his friend, and perceiving the imminent danger in which he was placed, sprang upon the parapet, and threw himself before the levelled rifles. 'Spare that officer, my gallant comrades,' said the noble-minded veteran—'We are friends, we are *Brothers*; do you not remember how we rushed into each other's arms at the exchange of prisoners?' This appeal, urged in the well known voice of a favorite chief, was successful, and Small retired unmolested from the field." In the case of the brave and noble-hearted Warren, Major Small's attempt to give a similar proof of brotherly love was frustrated by failing to strike up all the rifles levelled at his friend. One that he was too late to reach discharged the fatal bullet, that ended the Patriot-Mason's glorious career. But we need not go back even so far as the days of Warren and the other heroes of our war of Independence, for practical illustration and proof of the effective inculcation of the Divine Law of Brotherly Love, by Masonry. Many incidents of a similar character, that have occurred quite recently in the course of this unhappy Civil War, have been referred to by us in previous numbers; and instances are daily coming to our knowledge, of assistance, protection, and relief, being afforded by Mason-Soldiers of the one army to those of the other, on the bloody battle-field, in the gloomy prison, in the chamber of suffering and often after death. In not a few cases has it happened that the relatives of a Northern soldier, wounded and captured, have learned that his last hours were cheered and comforted by the tender care of a Southern Brother, while the same Brotherly-love has rescued from the grasp of death, and sent back in restored health and safety to his home, many another son of the North, whom the dear ones there had already begun to mourn as lost. When we witness such practical proofs as these of the charity and love that result from Masonic teachings—when we look around and see the thousands of the fatherless and widows, whom that charity is constantly employed in rescuing from desolation and despair—perhaps even more than all this, when we reflect that in an age, when party strife and religious sectarianism have attained to a magnitude of dimension and an intensity of bitterness hitherto unknown, MASONRY, also now more powerful, and embracing within its fold greater numbers of Brethren, than ever before, continues steadily to oppose the approach of any of these disturb-

ing, disuniting elements, towards its Lodges of Love, we shall no longer doubt that, as society or association is necessary to the progress and happiness of man, so, for guiding and developing that principle of association, in a pure, virtuous and benevolent direction, no institution or organization of human origin, which the world has yet seen, can compare with our glorious BROTHERHOOD of FREEMASONRY.

DISSOLUTION OF THE CERNEAU COUNCIL.

WE have in previous articles spoken of the final dissolution of this body in 1848, and shown, as a logical consequence, that the claim of the present Hays' Body to be the successor of that spurious organization, is absurd and unfounded; that it possesses not even the equivocal merit of being the legitimate offspring of an illegitimate parentage. This matter is so well and unanswerably set forth by our able cotemporary of the New York Saturday Courier, in the following paragraphs, that we transfer them to our pages for the benefit of those of our readers who may feel any interest in the question. It may be proper to add that they are in answer to an article which recently appeared in a New York paper:—

In the article referred to, their 'Stupendous Effrontery' was never more apparent, than when the following—which we extract from it—was penned.

"It was left, however, for Dr. Folger, the eminent Masonic writer, to ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite."

We will meet them on this issue, and prove from the work of Dr. Folger, who was the so-called Secretary General of their body when they merely styled themselves the 'Supreme Council of and for the State of New York,' and not as now, for the 'United States, their Territories and Dependencies,' their utter illegality, and the falseness of their pretensions even to be the successor of the Cerneau Council, which was forever dissolved in 1846, and the minutes, seals, &c., of which have been placed in other hands, than theirs, for safe keeping.

For the purpose of 'pricking this bubble of pretension,' we will allow Dr. Folger to speak for himself.

At page 284, after alluding to the union of the so-called Cerneau Council, with the dispersed members of the Council for Terra Firma, &c., through the agency of the Count St. Laurent in 1831-32, Dr. Folger says:

'Owing to great dissatisfaction among the members with regard to the terms of Union, in connexion with other matters, many members withdrew and took refuge in the Rose Croix Chapter Lafayette, other members withdrew altogether. The remnant went on for two or three years, when the Council declined.' * * * 'In 1837 the difficulty occurred in the Grand Lodge, out of which originated 'St. John's Grand Lodge, that body retaining the Charter and control of Lafayette Rose Croix Chapter. In 1846 the United Supreme Council for the Western Hemisphere was dissolved by mutual consent.'

In the above the most casual reader will perceive that the Lafayette Chapter became the property in 1837 of the clandestine and expelled Masons of St. John's Grand Lodge; and also that in 1846, the Cerneau so-called Council was dissolved, or in other words ended, died.

Dr. Folger then continues as follows:

'But in 1842' (five years after Atwood was expelled, and ten years after the Lafayette Chapter revolted) 'the members of Lafayette Rose Croix Chapter, with H. C. Atwood at their head, had formed a Consistory, which, in 1846 took the place of the United Supreme Council, and reformed a Supreme Grand Council for the United States of America, their Territories and Dependencies.'

Here then we find according to Dr. Folger, that four years before the dissolution of the Cerneau Council, Atwood and his expelled associates had formed a Consistory of 22ds of the Rose Croix Masons in opposition to the body from which he had revolted about the year 1832, and that in 1846 on the death of the Cerneau Council, he with an impudence for which he had no equal, raised by his own dicta all his bastard 32ds into members of a Supreme Grand Council of 33d, claimed to have performed the miracle of raising the dead—of reviving the dissolved Council of which he was never a member.

Dr. Folger further says. 'In 1851, after the Union of the two Grand Lodges'—that is, after the spurious St. John's Lodge was disbanded and absorbed in the Grand Lodge of the State, and Atwood restored, 'that Supreme Council was reorganized under Jeremy L. Cross,' when we will remind our readers it assumed the unheard of name of 'Supreme Council for the Northern Hemisphere,' a particular locality which to this day has never yet been discovered, geographically or otherwise. Its history since then is well known, and its honesty of purpose has in no wise improved.

Here then our readers have the history of this bogus concern from the pen of their own historian, of that 'Eminent Masonic writer,' to whom it was left to 'ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite.'

WASHINGTON.

We find the following notice of the initiation of Gen. Washington into Masonry, in an interesting sketch of the history of Alexandria, Virginia, in the "Historical Magazine," for Aug. last, from the pen of Rev. LEONARD G. OLMSTEAD, Chaplain U. S. Army. The *italics* are our own, and would seem to settle a question concerning which there has been a great diversity of opinion among Masonic writers:—

In Fredericksburgh Masonic Lodge, No. 4, is seen the record of the transactions of a meeting. "George Washington made Apprentice November 4th, 1752," and again, "George Washington passed Fellow Craft March 3rd 1753," and finally "George Washington raised Master Mason August 4th, 1753."

On the 13th day of Oct. 1778 a Convention composed of the deputies from the

Lodges in Virginia, as the record of the first Convention shows, they presented the name of Brother George Washington, as a Mason fit and proper to be the first Grand Master of Masons for Virginia, which honor, when informed of, he declined, for two reasons. First, *never having been Master or Warden of a Chartered Lodge*; and second, his country having claimed his services.

In the Museum were preserved the Mantle of Washington, also the Masonic Apron embroidered by Madame LaFayette, together with the sash, gloves, and knife. Accompanying these were the lines—

SACRED TO THE MEMORY

OF THE

ILLUSTRIOUS, MOST EXCELLENT AND RIGHT WORSHIPFUL

GEORGE WASHINGTON,

Who departed this life Dec. 13, A. D. 1799.

Fame stretched her wings, and with her trumpet blew,
Great Washington is dead!!!—What praise is due?
What title shall he have? What honors shall adorn his brow?
—She paused—and said—“None!”
His Name, alone! strikes every title dead!

ANTIQUITY OF SYMBOLS—ORIGIN OF GEOMETRY.

In ancient times, when language and the art of writing were still in their infancy, symbolical representations were the sole medium of preserving and transmitting to posterity, the experiences and observations of past generations. ‘Geometry,’ says Stieglitz, ‘was the most ancient of all the sciences, it being an art expressive of the invisible powers of the universe. It proved to be the means best adapted to convey to the mind the great truths of nature, to render intelligible the immaterial and spiritual, and to explain from whence the forms of all things originated.’ A knowledge of the first principles of Geometry is therefore requisite, in order to understand clearly, the historical development of architectural symbolism, which plays so important a part in the early history of Freemasonry.

One of the most important and significant geometrical figures, is the right angled triangle of unequal sides. Pythagoras, initiated into the wisdom of India, based his celebrated proposition, (the 47th problem of Euclid) on this triangle. Philo terms it ‘the beginning of the creation of all things, the basis of that particular disposition of matter in every body, which constitutes its *form*.’ By this triangle itself we learn how it was constructed. Nature and its various phases, teaches us that all substances are produced from one germ or first principle; and this knowledge leads us to the truth, that the great *whole* which surrounds us is produced by and proceeds from the primitive creative power, which is *Unity*. To render this evolution intelligible, we connect with it the idea of generation, a *second power*, apparently detached or separate from the first but in reality indivisible from it. Through the united powers of both, creation begins. To illustrate these ideas, the Ancient made use of symbolical illustrations. Unity was

represented by a *horizontal* line and the second power by a *vertical* line, which united gave the basis of all *form*, and from that union resulted the *right angle*. This was but one element of formation. Having recognized the principle of Unity, including within itself all powers, and again these powers as separated into two, then was evolved from Pantheism, the idea of the *Dualism* of Divine power, which prevails in all cosmogonies. Its fundamental symbol was the *right angle*. The two pillars found at the entrance of Hindoo, Phœnician, and Egyptian temples, are symbols of this dualism. So are the two pillars of the Solomonian Temple, the very names of which betray the fact that they were *genetic* symbols.

Thus then, in the right angle, we behold the first geometrical figure that sensibly represents a reasonable idea, and from it others are developed. The ancients perceived that by the addition of a *third* line to the *two* above mentioned, a whole might be formed, and harmony be established; that without this *third* line, the included space would possess no fixed limit, no distinct *form*. The two lines forming the right angle were then connected by a third, and we have the right angled isosceles triangle. By doubling this triangle we have the *square*, and at the same time the principle of opposition, the positive, as represented by the upper, and the negative by the lower triangle. By this square and the circle drawn from its centre, we are enabled to construct all the regular polygons methodically.

Here we have the origin of the elements of Geometry and at the same time the origin of symbols, the representation of immaterial ideas by visible forms, which dating from the earliest antiquity, served as rules and guides for the Masons of the Middle Ages. These geometrical figures thus visibly representing the laws of creation, and enabling the student to trace to their foundation the laws of nature, were adopted as symbols containing within themselves the primitive wisdom. From the knowledge of nature and of nature's laws, sprang the doctrine which exalted the worship of nature to religion.

From the two sides of the triangle, which thus appear as the divine duality or two fold generating power, proceeds the hypothense, the *generated product*. This is 'the *Word* from the mouth of God' by which all things have been made; the expression of the creative power, the *Aum* of the Hindoos, the *Honover* of the Persians, *Kolpiah* of the Phœnicians, and the *Logos* of the Greeks. Here also we see the *three in one*, the triad or trinity of the Ancients, expressive of the nature of the Deity. It is the development of the primitive into three different powers. *Unity* denotes the *Wisdom* of the Creator from whom all things have emanated: the second power symbolizes his *strength*, through which creation began; and the third imparting harmony, light and life, is typical of that *beauty* which adorns all his creation. These three fundamental powers of creation (Brahma) preservation (Vischnu) and dissolution and reorganization (Schiva) are expressed by the *Trimurti* of the Hindoos. The Egyptian idea of the winged globe and serpents is still more ingenious, the globe signifying the eternal primitive power, the serpents the agency of the Divinity, and the wings, the labors of the spirit. The cube conveys the idea of severe and strict regularity, hence Plato denominates a man faultlessly formed, without blemish in body or soul, a *cubical man*.—*N. Y. Sat. Cour.*

“WHISTLE DOWN THE BRAKES.”

BY B. B. FRENCH, G. M. K. T.

When we hear the young apprentice,
Who has only pipp'd the shell,
Grandiloquently striving
Of Freemasonry to tell—
Giving his elder Brethren
A touch of knowledge vast!
We “whistle down the brakes boys,
He's moving on too fast!”

When we see the young made Master
Oft rising on the floor,
When with words—but not with wisdom—
His shallow mind runs o'er,
We wish some one a whisper
Into his ear would cast—
“Oh whistle down the brakes boys,
You're moving on too fast!”

When with erring footsteps onward
We behold a Brother move,
Whom in our hearts we've cherished
With an ocean vast of love:
When we know he has forgotten,
In his cups, the sacred past,
We cry, “Whistle down the brakes boys,
He's moving on too fast!”

All along the world's broad-gauge road
We're rushing toward the tomb—
Look ahead, the track's encumbered,
O'er the future hangs a gloom—
Stop the train, a switch is open;
The whistle shrieks its blast;
“Down! Down! *hard* down the brakes boys
We're moving on too fast.”

When with truth's banners flying,
We sweep towards life's goal,
Our locomotive virtue,
Fired with religion's coal—
Relieving the afflicted,
Raising the downward cast,
Oh whistle *up* the brakes boys,
We cannot move too fast.

MASONIC JURISPRUDENCE.

It always affords us much pleasure to respond to the queries of our Brethren on points of Masonic law and usage, and in rendering our decision we always endeavor to do so without favor or prejudice. In regard to the 'balloting' for candidates, we have had of late several questions propounded to us from various respected Brethren, and we avail ourself of this opportunity of replying to them in a condensed form.

One Brother writes us, 'it was made known to the Master and Members of the Lodge that at least two or three members had objections to a candidate and could not associate with him as a Mason. The objectors however, contented themselves with making this known, and retired from the Lodge without using the black ball. The candidate was elected in their absence and initiated. A repetition of the same circumstance occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot box. The candidate was passed. At the subsequent meeting a ballot was taken upon his application to receive the third degree, when one of the objectors black balled the applicant. Great confusion ensued, the objector openly avowing that he had black balled the applicant and would do so again.

The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the third degree only objections to Masonic standing would be effectual, and that a Brother had no right to black ball an applicant for causes occurring before the latter was made a Mason. Thereupon the objector, considering that the Lodge had determined to refuse him privilege to vote, withdrew from the room. The ballot was again taken, found clear, and the applicant raised to the degree of Master Mason.'

For the better expression of our views on the above, we shall classify our answer under three heads.

FIRST. Can the ballot be reconsidered?

In passing the ballot upon a petition or application it is the duty of the Master of the Lodge, to see that the *sense* of his Lodge is thereby taken and ascertained, and of *this* he should be fully satisfied before he announces the result. As a black ball is not unfrequently cast through mistake, it is a safe rule, and certainly the part of prudence, for the Master, when only one black ball appears, to cause the ballot to be re-passed before he announces the vote, in order that he may avoid such a mistake. But if, in re-passing the ballot, the Master is satisfied that the black ball was intentionally cast, the sense of the Lodge [which must be unanimous in order to elect] being thus ascertained, he should announce 'that the candidate is rejected,' and so it should be recorded. After such decisions by the Master there can be no reconsideration. The announcement of the vote is final and conclusive.

SECOND. Had the Lodge any authority to disregard the opposition of the Brother or Brethren?

Every member of the Lodge has the right to vote, and may vote as he pleases, and he *cannot* and *must not* be questioned or called to account for his vote, on any pretence or under any circumstances. This principle lies at the very foundation

of the Masonic society, and upon it depends its harmony, peace and prosperity,—nay, we will say farther, its very existence. Otherwise it would be a jarring mass of discordant elements. So important is this principle—this right—that the secret ballot is provided with a view to its enforcement and preservation. Members are required to vote secretly in order that the character of their votes may not be known, and their motives questioned. It must be *preserved* inviolate, and whenever a member objects to a candidate, his objections, unless removed, are fatal to his election, and must under all circumstances be regarded. The Master who would not regard such an objection is unfit to preside; he either does not know his duty, or knowing it does not wish to perform it—and in either case he ought to be deposed.

THIRD. Was not the candidate disqualified for the degrees by opposition to him—and if so, can good and true Masons fellowship with him?

If the candidate possessed the necessary qualifications prescribed by the Ancient Constitutions and customs of the Fraternity, he was certainly not disqualified for the degrees. Opposition to him, it is true, rendered him unworthy, but did not affect his qualifications; for, although by reason of this opposition he was unworthy to take the degrees, yet he was nevertheless, regularly initiated, passed and raised in a just and regularly constituted Lodge, and this being the case, he is a regular Mason in good standing. The irregularity consisted in his election, and not in his taking the degrees by virtue of such election. The Society is frequently imposed upon by bad men, who are regularly elected and take the degrees. Such men are unworthy to be made Masons, yet, having taken the degrees regularly, we are bound to recognize them and fellowship with them, until their unworthiness results in a conviction, and they are suspended or expelled. The election was irregular, but the initiation, passing and raising were regular. The irregularity of his election was the fault and misconduct of the Master, for which the candidate cannot be held responsible, but for which the Master is responsible, and should be most severely punished.—*N. Y. Sat. Courier.*

GENERAL G. CHAPTER OF THE U. STATES.

THE question of the policy and expediency of cutting loose from the General Grand Chapter of the United States, and of thus dissolving that body, is still discussed in several of the State Grand Chapters. Upon this subject my opinions may be peculiar, but they are nevertheless fixed and immutable. If at other times, and under other circumstances, I could be brought to favor such a policy, I would still be unalterably opposed to it now, and in view of the present unhappy state of things in our distracted and divided country. The fierce clash of arms, the belching thunders of the cannon, the blood-stained fields of battle, the black and smouldering ruins of our towns, the devastation of our fields, and the dreary habiliments of mourning in which our people are everywhere clothed, reveal to us some of the bitter and legitimate fruits of this mad and wicked spirit of secession and dissolution. The wild and reckless tendency to disinte-

gration and dissolution seems, for some years past, to have pervaded, not only political, but ecclesiastical bodies, and is now threatening to invade the sacred precincts of our Order, and to take possession of bodies bound and held together by the magic power of the mystic ties of affiliation and brotherhood. Who can say to-day that if the Church had not pioneered the way, set us the example, and taught us the practicability of voluntary secession and separation, we might not now be a united nation, happy and prosperous?

I think it can require no labored argument to prove the wisdom of doing every thing in our power to counteract this dangerous tendency to disintegration, and to bring back the public mind to its original conservatism. It would require as little argument to demonstrate the great folly of giving any further sanction and encouragement to this growing and dangerous tendency by our imitation or example—*Address G. H. P. Ind.*

MASONIC RELIEF.—DESPERATE COURAGE.

THE whole story is vouched for by a Masonic friend of high standing, who knows the heroine. Her sister, writing from Denver City to Cleveland, whence the lady went west, corroborates the narrative.

The heroine is Mrs. Gerrish, formerly Miss Fannie, daughter of Mr. A. H. Miles, who some years since lived in Newburg, but who has moved his family to Denver City. The husband of the lady lives in Oregon, and she was on her way to rejoin him after a visit to her friends in the Atlantic States. About the middle of May she with her baby were travelling in the Overland Mail Stage Coach, between Denver and San Francisco. The only persons composing the party were herself and baby inside the coach, and one passenger and the driver on the front seat.

About eight miles out from Carson Station the stage was attacked by Indians, who fired into it, killing the two men on the outside. The passenger fell off the coach, but the driver tumbled back on the seat, quite dead, but retaining his hold on the lines and whip.

The horses dashed off wildly, but the Indians continued to fire at the coach, the bullets passing through and through it, but providentially not touching Mrs. Gerrish or her child. With extraordinary courage and self-possession Mrs. Gerrish hid the child under the seat, covering it up with cushions to protect it from the bullets. Then she crawled out of the coach on to the driver's seat—though how this was safely accomplished amid the whistling of the bullets and the mad plunging of the frightened horses, seems mysterious. Taking the reins and whip from the cold and stiffened hands of the dead driver, she got the horses under control, and drove them about a mile, when one of them fell dead from loss of blood.

Here seemed a crisis in her fate. Jumping down from the seat she commenced cutting loose one of the surviving horses, with the purpose of mounting it and galloping off with her baby. She had nearly accomplished her task when the Eastern coach came up over the hill, and the driver, seeing the struggling

horses and a woman among them, whipped up his team and drive rapidly to her relief.

The coach that came up was full of men, and the Indians retreated. Mrs. Gerrish was taken back to the station from which she had come. There she begged the agent to send her forward with an escort, but he said he did not dare to do it, as it was against positive orders. Finding, after a while, that she was the wife of a Freemason, the agent, who was himself a Mason, said he would give her a proper escort if he swung for it, and thus she reached San Francisco in safety, and afterwards joined her husband in Oregon.—*National Freemason.*

GRAND CHAPTER OF CONNECTICUT.

THIS body held its Annual convocation the present year at Hartford, in May last, M. E. Nathan Dickerman, G. H. Priest, presiding. There was a very good attendance of officers and members, and twentyone Chapters were represented. From the opening address of the G. H. Priest, we extract as follows:—

OUR PRESENT DUTY.

“While the great question of *free institutions* is upon trial, is it not true that the principles which we profess as Masons are upon trial also? Are not our professions subjected to a test such as we have never before experienced? Hundreds of our Brethren and Companions have gone forth under a patriotic sense of duty, and given their lives a sacrifice upon the altar of their country. Their bodies rest beneath the long low mounds of the battle field, unwatched save by the stars; no monument to mark their resting place, and their identity known only to the “All-Seeing Eye” of Omnipotence. They went forth confident in the belief, that should they fall, those who were near and dear to them, and dependent upon them, would among Masons find friends who would “administer relief to their distresses and comfort their afflictions.” Shall it be said that their belief was a mere empty delusion? Shall their blood cry to Heaven to witness our perfidy? That when the hour of trial came we were found wanting? That Masonry is an institution whose members are active and faithful only under the sunshine of prosperity? The hour and time have come to test the great principles which we profess. Let us see to it that we meet the issue with open heart and hand, and prove to the world that in the hour of adversity and trial our charities and sympathies are coextensive with the occasion which calls them forth.”

OFFICIAL PROMOTIONS.

“There is an evil which exists, arising from a principle which seems to have been established in many of our Chapters, of promoting officers in subordinate stations in *regular succession*,—not so much for their capacity to fill the superior office, as from a feeling that common practice has made it due to them, when once in the *line of promotion*. A Companion may discharge the duties of a subordinate station to the satisfaction of every member of his Chapter, and be entirely incompetent as a presiding officer; and yet, in consequence of this practice, much injury is liable to be done through the incapacity of superior officers. The character and the prosperity of a Chapter depend in a great measure upon the qualifications of its presiding officer; and so long as this custom is continued, much care should be

taken in selecting officers for the minor positions, and Companions should be selected not only with reference to the office which they are to occupy immediately, but for their capacity for all the superior offices. It would be well that this practice should be done away entirely, and Companions selected with respect to their qualifications for each particular office. By so doing the Chapter would be better served, and much ill feeling prevented."

The following Resolutions were adopted by the Grand Chapter:—

PATRIOTIC RESOLUTIONS.

"*Resolved*, That as Royal Arch Masons, in view of the terrible civil war, which is now, and for more than two years past has been, desolating a large portion of the land, we renewedly acknowledge our obligations to be true to our country; our earnest sympathies are with the armies of the Union; our prayer is that God would smile upon their efforts and crown them with victory; that rebellion may be subdued, and peace return to bless us; and that the time may soon come when again

'The star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.'

"*Resolved*, That in view of the wide spread distress resulting from the conflict between the Government of the United States and the insurgent States, it is the duty of Masons,—professing to believe it incumbent on all men to relieve the distressed,—to show their faith by their works, soothing the unhappy and sympathising with their misfortunes every where, and so convincing the world that extensive as is human want, so extensive is Masonic charity."

We give in this connection the following extract from the very able Report of the Committee on Correspondence:—

"In our last annual report, we gave emphatic utterance to our honest sentiments of loyalty, believing it to be the imperative duty of every true Mason to raise his voice against the treason and the traitors; and it affords us great satisfaction to know that our sentiments are heartily approved, not only by our Companions within the jurisdiction of this Grand Chapter, but by those of every Grand Chapter with which we have been in correspondence during the year. From every quarter of the land, from every Grand High Priest, from every Committee of Correspondence, from every special committee on the state of the country—so far as their utterances have reached us—come evidences of patriotic devotion to the priceless political and Masonic inheritance bequeathed us by our fathers. It is impossible for us to express to our Companions the extent to which our spirit has been refreshed by an inspection of the patriotic sentences contained in the proceedings of corresponding Grand Chapters. That our Companions of this Grand Chapter may share with us in this refreshment, we purpose to lay before them in the course of this report, brief extracts from the documents which have afforded so much satisfaction. And, Companions, as you listen or read, let your own determination of devoted attachment to the right be strengthened! Let your strong resolutions of obedience to the Constitutional authorities of the land be invigorated! Let your fixed purpose of resistance to the mad schemes of anarchists and destructionist be more firm and indestructible! And above all, let it be the fervent prayer of every true Mason, in his daily invocations to our Supreme Grand High Priest, that He would in great mercy stay the torrent of Rebellion, put an end to the horrors of War, and restore the blessings of Peace, and Union, and Prosperity, and Happiness, to every portion of our widely-extended National Domain."

GRAND CHAPTER OF MISSOURI.

THE Annual Communication of this Grand Chapter was held at St. Louis in May last. Twelve Chapters were represented,—a small number perhaps as compared with former years and more prosperous times, yet a nucleus around which the Companions of this afflicted State will again hereafter assemble in strength and gladness. There was also a falling off in the usual attendance of Grand Officers, but still there were enough present for business, and a hopeful spirit seemed to pervade the body. Companion O'Sullivan, in his report on foreign correspondence, noticing the proceedings of the Grand Chapter of Vermont, feelingly refers to the sufferings of the Order in his own State as follows :—

“The Grand High Priest expresses his gratitude for the many mercies with which God has blest them during the past year. Aye, truly should he be thankful to God. Peace and quietness reign in the Green Mountain State. No homes invaded, no disquietude around their firesides, knowing but little of the terrible strife which is wasting and desolating the land. These are indeed blessings which men should be grateful for, and they should show their gratitude by a kindly sympathy with those jurisdictions and Companions who have had to witness much of human suffering and human sorrow. Bear with us Companions, one and all—deal not harshly with our short-comings. Do not, from your quiet and secure homes, undisturbed by war's red glare, say to us of the border jurisdictions, ‘Stand aside, I am holier than thou.’ We have many difficulties to overcome totally unknown to you ; and while we do not yield to any in our devotion to the perpetuity and unity of the Government under which we have so long lived and prospered, we believe our mission for the present to be the allaying of strife and discord, and the encouragement and cultivation of kind feelings, of brotherly regards.”

And in concluding his report he says—

“Let us, as Royal Arch Masons, remember that our mission is to reconstruct ; to rebuild our moral temple ; to restore, not to destroy ; to reconcile differences, not to widen them ; and having professed to have learned to ‘subdue our passions,’ let us prove the sincerity of our profession by our practice. If true to our teachings, we will labor to allay, not excite the passions of our fellow-men, and will remember, that however much some of our Companions may have forgotten the precepts of our Order, we look forward to the time when, regretting the past, they will again unite with their Companions everywhere, and be found, as of old, worshipping at the same altar, praying to the same God.”

M. E. James N. Burns was elected Grand High Priest, and after his installation delivered a brief address, from which we make the following extract :—

“Adhering, with faultless devotion, to the ‘Government of the country in which we live,’ ‘obedient to the laws,’ and ‘submitting to the decisions of the Supreme Legislature,’ we yet proudly ignore all differences, religious or political, and preserve for ourselves and our posterity the ancient, honored and beloved Institution of Royal Arch Masonry, which can never be rightfully affected by any change of government, political institutions, or tumults among men. Decay—written in imperishable characters upon every thing else under heaven—will not dare ap-

proach our sacred temples so long as Royal Arch Masons repudiate and denounce every departure from our time-honored teachings.

"The red hand of civil war and commotion, which has fallen heavily upon us, and which even now deprives us of the counsel of so many of those venerable and enlightened Companions who have hitherto met us in this sacred place, is still agonizing the whole country, retarding its prosperity and filling the land with mourning, still our cherished tenets are unchanged. As Brethren and Companions we have met with the same fraternal spirit as of yore, in this Tabernacle of our Fathers, to '*render unto Caesar the things that are Caesar's, and unto God the things that are God's.*'"

"And now, my Companions, having nearly completed the labors of this Grand Convocation, we soon return to our homes to engage in the sad struggles of life—exemplifying, by our conduct, the character of our Institution. May that exemplification be approved by the sages of the Royal Arch who have preceded us into the presence of *ЖЕHOBAH*; and may we never forget that the Institution of Freemasonry, preserved from the *frail Delias* who seek to destroy its great pillar of strength, and girding its loins with the genius, wisdom and spirit of past ages, will yet *subdue the passions* of a whole people as of a single individual, and again vindicate its exalted character for usefulness, by hastening the glad period when our bleeding Brethren and countrymen can joyously exclaim, there is '*Peace on earth, and good will toward men.*'"

GRAND CHAPTER OF MAINE.

THIS Grand Chapter held its Annual convocation at Portland, in May. M. E. Comp. John J. Bell, G. H. Priest, presided, and there was a large attendance of Grand Officers and Representatives of Chapters. The address of the G. H. Priest is an interesting paper, from which we extract as follows:—

DECISIONS.

During the past year I have made the following decisions in answer to questions submitted to me.

1. The officers of a regularly constituted Chapter may be installed by any Past High Priest.

2. The rights of honorary members are to be determined by the By Laws or regulations of the Chapter admitting them, there being no general law upon that subject. Two kinds of honorary members seem to have been recognized in Masonry:

1st. Those who having been active members during a long life, are excused from any further labors except such as they may choose to perform. Such honorary members, although exempt from dues are not to be necessarily summoned to meetings nor required to vote, yet may do so if they choose, and may at their choice take any active part in the work of the Chapter, but the Chapter cannot require it of them.

2d. Distinguished Brethren have been created honorary members, as a mode of showing the appreciation the Chapter entertain of their Masonic ability and virtues. Such members would have no right to vote, or otherwise participate in the active labors of the Chapter. They may be members in this last sense of more

Chapters than one, but not in the former sense. If the By-Law which admits honorary members is silent upon their rights, they may perhaps be determined by a consideration of which of these classes was intended by the Chapter in admitting them. I doubt the expediency of honorary membership.

3. The Grand High Priest has no authority to grant a dispensation to fill a vacancy in the Council of a Chapter, occasioned by death, although he may in a subordinate office.

4. If a Brother has been elected to take the degrees in a Chapter, but before advancement objection is made by any member of the Chapter, the ballot is to be regarded as still open; and the Companion making his objection known to the High Priest, the latter will announce to the Chapter that objection having been made to him by a member of the Chapter, the candidate is rejected. This is in accordance with a recent decision in the Grand Lodge. Had the candidate been advanced, the matter might stand in a different light.

THE LATE COMP. C B. SMITH.

Charles B. Smith, for nearly half a century an active working Mason in all the degrees cultivated in this jurisdiction, deceased August 1, 1862. Companion Smith was a Past Master of Oriental Lodge at Bridgton; five years Master of Ancient Land-Mark Lodge in Portland; twelve years High Priest of Mount Vernon Chapter, in which he was an office bearer from 1819 to 1848, with the exception of only six years; Grand Scribe of this Grand Chapter in 1824, and Grand Secretary for several years. Grand Secretary of the Grand Lodge for many years. Those of our Companions who formerly attended the Grand Convocation will remember Companion Smith as an active and zealous Mason, whose knowledge of the Institution was at the service of his younger and less learned Companions. For several years past he has not been able to attend our meetings from a paralytic affliction, yet his memory has been preserved and will long be preserved by those who had the advantage of his society and assistance in the past.

DISPENSATIONS.

The Committee on Foreign Correspondence will report upon the proceedings of other Grand Chapters, those matters which will be of interest in this jurisdiction. I notice by the proceedings of the Grand Chapter of California, that in that jurisdiction, when a dispensation is granted for conferring the degrees, a fee is required to be paid for the use of the Grand Chapter; perhaps such a law here might be of use, and might check somewhat the desire to receive the degrees out of the regular course. In truth, my experience leads me to the belief that more evil than good arises from the system of dispensations, and that it would be much better for the Institution if neither emergencies nor dispensations were allowed as sufficient reason for disregarding our wholesome regulations. But while our present system exists, there would seem to be no reason why a special privilege like that should not be a source of revenue to the Grand Chapter.

During the past year the war in which our country is engaged, so far from coming to that end which is the desire of every patriot, has been extending to more gigantic proportions. Not far from a million of men who ought to be Brothers are now in arms for the overthrow or the support of our national existence. It is no more than natural that the mind of the Mason, reverting to the influence which it has been our aim to exert through the lessons of our mysteries, should inquire if this great fraternity may not do something to restore peace to the land. Great is

the influence which as Masons we can exert ; but truly Masonic as the desire certainly is, I cannot believe that any action we as Masons can take, can at this time do good. In softening to some extent the hardships of war, in promoting the remembrance even among the ferocities of conflict of the universal Brotherhood of man, and of the duties of mercy and charity, a noble field exists, truly consonant to the spirit and genius of Masonry, while she can hardly approach the field of controversy without receiving some stain upon her mantle—without losing some portion of her universality. The great mission of Masonry in this conflict is, to remove the harshness of human passion, by forming a neutral place, where men of all parties may meet to practise the highest duties which man owes to his fellow, where the distinctions of North and South, of abolitionist and secessionist are unknown, but all are Brethren. Not that Masonry would hold the least countenance to rebellion ; for the contrary has been the uniform teaching of the fraternity, and no true Mason can be disloyal. Yet in the Lodge no distinction is to be made, but all are to be taught that beneath all differences of party or sect there is a universal Brotherhood of man. Even now may this beneficial influence be exerted ; and when, as we hope may soon happen, Peace shall once more return to our beloved country, and her flag fly out before the breeze unchallenged through the whole of her rightful domain, then will the influence of our Institution in its silent might, remove much of the bitterness and enmity which the war will leave ; then will Masonry prove by its fraternal bonds the truth of its claim to an origin almost divine. Far more good can we thus do, than, by throwing our Order into the arena of strife, endeavor to bind the passions of men.

REPORT ON CORRESPONDENCE.

The Report on Foreign Correspondence is from the able pen of Comp. Rev. Cyril Pearl, and is a well prepared document, as all his Reports are. The following is the conclusion of the Report, and we commend it to the reader :—

One of the important interests of Royal Arch Masonry which was to have come up definitely in our meeting at Memphis, was that of Uniformity of Work. From various unofficial sources we learn that the Grand Council, to whom that question was referred at Chicago in 1859, held a meeting, attended also by eminent Companions not on the committee. It is reported that they were successful in agreeing upon a system of work which they will commend to the Grand Chapters of the country, as the work designed to harmonize the several jurisdictions. The delay occasioned by the failure of the late meeting may not prove a permanent damage in this respect, as we may in the mean time learn more thoroughly the lessons of patience and fortitude which our national disasters are fitted to impress. If these disasters shall lead us to clearer views of the value of union and the strength it imparts—if we shall more clearly see the importance of the G. G. Chapter as an instrument of such union—we may secure permanent and substantial profit from present disaster. We will not despair of such a result. The fiery ordeal, through which our national government and our civil institutions are now passing, seems destined to accomplish a noble work in developing, elevating and purifying our national life, in accordance with the exalted purpose indicated by the inspired words of the great leader of the hosts of Israel, before he ascended the mount of vision, to view the promised land and close his eyes in death.

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.”

So we firmly and devoutly believe the furnace of affliction in which our Great High Priest, the Captain of our salvation, is now pleased to try our Royal Institution, is not heated for purpose of destruction, but to humble and prove and elevate—"to purify the dross and take away the tin"—and fit us for a nobler work than we have yet achieved or attempted.

We have spoken freely and repeatedly in previous reports of the nobler mission of Freemasonry in relation to the integrity of our national union, and the harmony of its disturbing elements. We have nothing to recall—nothing to abate—nothing to regret on that score, unless it be that we could not have uttered more earnest and well chosen words, that might have roused and swayed the Royal Craft for worthier achievements and more cordial sympathy and charity.

A more commanding voice is speaking now—to be more distinctly heard when the noise of battle is hushed and the red hand of violence shall no more smite, nor the eye of malice kindle with savage ferocity over garments rolled in a Brother's blood. Now abideth *Faith, Hope, Charity*—these three—but the greatest of these is CHARITY.

THE ORDER IN VERMONT.

The Grand Lodge of Vermont met in Annual Communication at Burlington, in January last, but from some unknown cause the Proceedings failed to reach us until last month. There was a large attendance of officers and members, and a full delegation of representatives of Lodges.

The Grand Master, M. W. LEVERETT B. INGLESBY, Esq., read his Annual Address. It is a well written document, and should be read in all the Lodges of the jurisdiction, for its wholesome advice and sound suggestions. He congratulated the Grand Lodge that "no disturbing cause, either at home or abroad, has arisen to mar the pleasure of the present assembling," and "peace, quietness, and such prosperity as is compatible with the unhappy condition of our beloved country, prevail" among the Lodges of the State. He objects to the indiscriminate granting of Dispensations for conferring the degrees on candidates out of time, and says, "it is not enough that the candidate should have been sitting quietly within sight and hearing of our Lodge-rooms, refraining from any attempt to connect himself with us, when his presence might have been pleasant, his influence salutary, until the occasion arose when he thought there might be some advantage in being known as a member of our Order." He has, therefore, declined to grant Dispensations in all such cases.

Touching our duty as Masons in the present condition of the country, the Grand Master patriotically and truthfully says—

"There can be no doubt, no mysticism in regard to our duties in the present crisis of affairs. As men, as citizens, it is our duty to rally around the constituted authorities, giving to them such support, such encouragement as lays in our power; regulating our political action, each by his own conscience, always in subordination to the laws of the land, wherein alone is the true *freedom, freedom under law*. As Masons, ever exemplifying at home or abroad, as well in the political arena as on the tented field, the sublime truths emblazoned upon our banners: *Truth, Justice, Charity and Brotherly Love*. And oh! my Brethren, when the unholy contest

ceases, and heavenly peace again smiles upon the land, then let the good genius of our Order appear, diffusing itself throughout the length and breadth of the land, like the good Samaritan, bearing corn and wine and oil. While the contest rages, are there no battle-fields, where ministering angels may well be found? No unfortunates needing our care? No bitter, angry feelings that kindness may calm? Truly, our duties well done, will leave us little time to seek out others, of, to say the least, doubtful utility."

It would seem from what he says of the Work and Lectures, that Morris and his conspirators have been at work among the Lodges in Vermont. We extract as follows:—

"It has been suggested to me that the work in our Lodges was being changed in some particulars and without authority." * * * * "The record of this jurisdiction has always been of too high a character to allow of any tampering with it from any source. I can only trust that no Secular Lodge or member thereof will forget, that to the Grand Lodge of Vermont alone does it or he owe Masonic allegiance, and from its constitutionally appointed officers should it or he derive the instruction necessary to the carrying forward the works of the Order." * * * * "The work of preparing and disseminating what is called the true work and lectures seems to have received a new impetus from some source, and, if I am correctly informed, there has been a large increase of those *books in cypher*, which this body has spoken so strongly against. I can but commend the zeal and earnestness with which many of our best Masons, young and old, have devoted themselves to ascertaining and disseminating the true work. Yet, I can but most earnestly warn against a course which seems to me liable to cause trouble in the future. To no man's sleeve should Masonic or any other faith be pinned. Read carefully the able and eloquent exposition of this matter from the pen of our lamented late Grand Master Tucker, and then seek not to draw from a *foreign source*, what he so ably showed you could be so much better obtained from your present Grand Lecturer. Our traditions are verbal, not written, transmitted from mouth to ear and so handed along down the generations of men. I trust they may always be so preserved."

How melancholly, and yet how truthful, the following sad picture:—

"My Brethren:—The year just passed, has been an eventful one in our nation's history; its record is written in blood. The minds of men, the whole frame-work of society are convulsed and shaken to the very core. The old things seem passing away amid the crash and carnage of battle fields, the deep roar of the cannon and the mournful wail of the dying. Forth from the weltering piles of dying and of dead, comes forth the sad, sad cry, to what end? What is this *new*, that is ushered in by such sights and sounds, fierce, deadly striving of Brother with Brother, at which Angels must fain weep? As yet no answer comes. Amid such scenes our record yet preserves its pages pure and unsullied. Still the mourning lines are around them. Where be the accustomed faces we were wont to see? Some are away amid privations, perils; o'er the forms of others, the green mounds are heaped high. Youth, manhood, reverend age, each has contributed its quota."

The Grand Master, after a just tribute to the memory of several Brethren who have been removed by death the past year, thus beautifully concludes his excellent Address:—

"The generation which reorganized the Grand Lodge of Vermont has nearly passed away. The heads, white with the snows of many winters, which decora-

ted the seats before me and where I now sit, have been gathered to their rest. A remnant of that noble band still comes up to their ancient temple, to offer the sacrifice of kindly, loving hearts and matured intellects. With kindest greetings we welcome them, thankful that their counsels are yet spared to us, trusting that their presence will inspire us to adorn that, which *they* built up with so infinite pains. And when to each of us comes the summons, it may find us, each in his station' with his armor on, doing with his might that which is appointed to him to do, and so this inheritance we have received pass unimpaired to those who come after us.'

We do not notice anything in the Proceedings of special interest to the general reader, except that they indicate a healthy condition of the Order in the jurisdiction. The Report of the Committee on Correspondence is a well prepared and interesting digest of the doings of other Grand Lodges. This much to the credit and good taste of the Committee, that it is free from the spirit of fault finding and hypercriticism which too often characterize such documents.

THE ESOTERIC USAGES OF MASONRY.

A FEW weeks since, in reply to a query from a valued Brother, we defined to the best of our ability, and in as concise terms as possible, the 'Exoteric usages, of Freemasonry. The same querist has again favored us with another note, in which he fraternally desires us to state what are the 'Esoteric usages.' We comply, with as much brevity as possible.

'The Esoteric usages, consist in that secret science pertaining to the priestly functions of every age and nation, which can only be imparted to others by those who have received it in like manner from predecessors who were similarly empowered to confer the same, by a continuous authority, coming down from that immemorial age when God founded the priesthood among men, by teaching Adam the fundamental principle of animal sacrifice. These usages contain the oral traditions of Freemasonry.

1. Regeneration by a symbolic *death*, or end of a vicious life, as the result of various trials and proofs of ceremonial initiation, and the *resurrection*, or beginning of a virtuous life, by firmly resolving upon and voluntarily assuming solemn imprecatory obligations of fidelity thereto, after undergoing these trials and proofs.

2. Mature sanctification or progressive regeneration by three symbolic degrees, or stages of initiation, corresponding to the three stages of human life—infancy, virility and senility.

3. Final glorification or perfected sanctification, represented by a sublime display of the ultimate restoration of the maturely sanctified to the original purity of man in creation, and thus regaining for him the ecstatic enjoyment of the beatific vision of the divine presence.

4. Mystic signs and tokens as the symbols of unutterable thoughts, and as a medium of universal communication between the virtuous of all nations and people, notwithstanding their diversity of language.

5. Mystic words, commemorating the original divine unity of language, and

symbolizing one grand omnific name to be revealed to men, the true pronunciation of which shall unfold to them the long lost secret of immortality and primitive happiness.

6. Typical figures and symbolic emblems, delineating those doctrinal dogmas and precepts of virtue by ocular representation to the mind.

7. Allegorical narratives and scenic impersonations to actualize, exemplify, illustrate and enforce those principles of holiness and virtue—*N. Y. Sat. Cour.*

MASONRY, ANCIENT AND MODERN.

THE dissemination of Masonic doctrine, and the traditional record of the important events which preceded, accompanied and followed it, commenced with the erection of that grand structure, the Temple of Solomon. From Judea to Phœnicia, and thence by easy and natural stages to each nation distinguished for its love of the arts and sciences, the instructed eye of the well-taught Mason may trace in the slight vestiges which still survive the encroachments of time, the dim pathway of the ancient Craft, of which he is a member. The dependent state of human nature—the need of help on the one hand, and the readiness to bestow aid on the other—the one as wide-spread as the human family the other the child of liberal and refined education and trained humanity, are the springs and sources of the Masonic Brotherhood, and form the close alliance of the Mystic Tie. Originally invented and enforced for the defence and support simply of operative Masons, it became, at length, a beautiful and peculiar characteristic of the speculative. Thus, down the stream of time it comes to us; now submerged in the whirlpools that engulfed empires, and made nations their playthings, then stamping its existence in the ministers, abbeys and palaces which piety or luxury loved to erect. In these we trace the footprints of the successors of those who erected pillars, the one on the right and the other on the left of the beautiful porch that yielded access to the Temple of Jehovah. But now all this is changed. No longer does the True and Accepted Mason work out his apprenticeship in very deed and truth, and carve his credentials in the solid rock. No longer does the Fellow Craft adjust with square, plumb, and level, the rough work of the apprentice. No longer does the Master or overseer of the work, supervise the actual labor of his inferior. But Masonry in these days, abandoning these proper elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through these tokens and symbols of a time long past. Deep in the mystic vaults of her representative Temple she rehearses the lessons of bygone ages. From the ground floor on which her acolyte presses his first step, on through the glorious porch, the winding stairs, the middle chamber, the holy of holies, every foot print of the initiate is on ground hallowed by the associations of the past. Masonry is meant to be as universal as the world, its love all embracing, extending wherever the cry of suffering innocence and helplessness goes up to Heaven. Fully combining in itself this great system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day in all the splendor of her superb proportions, glorious in her original beauty, en-

riched by the labors of five and twenty centuries, filled with the wisdom and learning of all nations and tongues, founded on the solid rock, course upon course, bearing aloft the noble fabric, with doors inexorably closed against the vile, the base and cowardly, and ever open for the faithful and true—*Amor*.

ANTIQUARIAN YEARLY DINNER AT BREMEN, UNDER MASONIC PATRONAGE.

This was established 1650 by the founders of an institution for the benefit of poor captains, sailors, and their families. The dinner is served just as it was 200 years ago. At two o'clock all the Bremen shipowners and invited guests, varying from two to three hundred, meet at the old house of the Navigators' Relief Company, to partake of the memorial dinner, in one of the building, with the names and the coats of arms of past benefactors painted on the dark woodwork of the walls. At 3, P. M. the doors of the dining room are thrown open, and in nautical voice and language you hear, "All hands above and below, hallo! Come to dinner!" The flags are a multitude on the walls, and conspicuously appears the Star Spangled Banner. The plates are marked 1789, and for 74 years they have been brought out to grace the board. The huge silver spoons, the great silver tankards, each holding a gallon; the old steel knives and forks, the wooden fish knives, the little paper of pepper on one side, and the little paper of salt on the other side of each plate, (their ancestors had no castors,) the piece of brown paper under each plate, (their fathers did not change knife and fork with each course, but wiped them themselves on brown paper,) all add interest to the table.

Their ancestors sat at the table five or six hours; so do these. Most substantial soup, with a palpable flavor of meat, eaten with chicken boiled till it is falling in pieces, and black bread, cooked in soup and then expressed, and the dry-bread served again, and wine, white and red, before each plate on the first course. Plain boiled fish, served with potatoes and gravy, constitutes the second course. Now rises one of the three mercantile directors of the institution (there are also six captains as directors) and bids the company welcome, and to "make themselves at home." The third course has a multitude of dishes: sausage, outlets, sauer-krant, boiled beets, boiled beef, boiled veal, boiled ham, all following each other in immediate succession, and the infinite variety of vegetables. Two ship captains now rise and taking the huge silver tankards of old thick strong beer, and striking the tankards three times against each other, bow and drink. They hand it to the next two, and so it passes the entire length of the table. Local toasts are now given.

The fourth course consists of roast beef and roast veal, with delicious plums and stewed apple and salad. The fifth of bread, butter, cheese, then coffee and cigars, the coffee being sweetened with molasses.

The ladies are in a secret gallery, peeping from behind the banners, known to be there, yet not visible. Songs are sung and patriotic airs, different songs in different parts of the hall, and the fumes of two hundred cigars fill the room. All is mirth and life.—*National Freemason*.

R. W. JESSE P. PATTEE.

[The following Resolutions were adopted by the Grand Lodge of Massachusetts, Sept. 10, 1863.]

WHEREAS, it has pleased the Almighty Disposer of events to send the messenger of death again among us, admonishing us by the removal of young as well as old, of our frailty; while not only the aged but the vigorous and the useful are taken from our midst; and

Whereas, in the removal by death of our late beloved Brother, R. W. Jesse P. Pattee, we are called to mourn the removal of one beloved and honored for his devotion to Masonic duty—Therefore

Resolved, That while we grieve that we must for awhile be separated from one who with us was so active and zealous, who devoted so much of his time, his thoughts, and his means, for the promotion of true Masonic culture, we desire to gather from his example a new motive to fidelity, and a new incentive to devote, as he did, our best exertions for the promotion of all that is true, manly, generous and brotherly, in our Masonic relation.

Resolved, That while we deplore his loss, we are comforted in the reflection that as he was, while with us, faithful over a few things, we believe that he will be admitted to the reward of the faithful and the true.

Resolved, That we deeply sympathize with his family in their bereavement, and with the Lodge over which he formely presided.

Resolved, That a copy of these proceedings be sent to the family, and entered on the Records of the Grand Lodge.

DECISIONS.

THE following decisions were recently adopted by the Grand Lodge of New Jersey:—

1. If a profane is proposed and elected in Lodge No. 1, and fails to present himself within the required time for initiation, and afterwards is proposed in Lodge No. 2 and rejected, has the Lodge No. 1 a right to receive his petition and elect him again? If no, what rights has Lodge No. 1 or 2 in the premises? Your committee consider that if the candidate fails to present himself in Lodge No. 1 for initiation within the required time, and makes application to another Lodge, all claim between him and Lodge No. 1 is dissolved and lost; and if he applies to another Lodge and is rejected, he stands in relation to the first Lodge the same as if he had never been proposed and elected therein. Such candidate cannot again make application and be elected in the first or any other Lodge within the jurisdiction, without the consent of the Lodge in which he was rejected.

2. After a Lodge has conferred upon a candidate the first or E. A. Degree, (such candidate having paid the sum required to entitle him to the first Three Degrees of Masonry) and a member protests against his farther advancement, can the members so protesting be compelled to give his reason for such protest? To this question your committee report that they are of opinion that the member protesting cannot be compelled to give his reason for such protest; but in case of his refusal the Lodge may disregard it and advance the candidate.

LET THERE BE NO INNOVATION. FORTY CENTURES BEHOLD OUR DEEDS.

THE work of destruction, is undoubtedly more easy than that of reconstruction, and if the Craft had not been forwarned in time, the most dangerous conspiracy on record, emanating from the brain of the American Cagliostro Morris, would have laid our Temples in ruins; and the work of reconstruction would have been found less easy than the work of destruction.

The modern reformers, as Carlisle said of Voltaire, have a torch for burning, but no hammer for the building. Could they accomplish their ends, could they succeed in tearing down the splendid and time honored institutions which the instincts first, and then the reason of men, have built up around life, they would sit like the genius of the earthquake, amid the broken columns and dissevered fragments of some magnificent city, without the power to move a single stone to rear a new edifice.

Freemasonry, while occupying a conservative position, while protesting against the visionary projects, the everlasting unrest of Masonic speculators of the present day, has notwithstanding their efforts to destroy all that is old and venerable, good and worthy of preservation, an exalted mission yet to perform on earth, a mission of mercy, kindness, and good will towards men. The opponents of innovation, of fraud, all good Masons should gird themselves up to the work, not in the spirit of ostentation or noisy clamor—like the Cagliostros—or tumultuous zeal—like the young and inexperienced—but silently, soberly, and earnestly. The whirlwind will toss the waves and uproot the forest, but the mariner trims his sail, and the husbandman goes forth to the genial and steady breeze. The violent shower will swell the torrent and deluge the earth, but the dews that fall silently will still nourish the leaves and grass and give beauty and freshness to the flowers. The august memories of the mighty past, that throng around us, should make us avoid innovation, whether of charlatans, or others, and incite to great deeds, in defence of the purity of our rites and ceremonies when threatened by assassins. Masonry opens a traditional perspective, the grandest in all history; all that can exalt the ideal or awake the pulses of eloquent emotion is connected with our institution. We claim kindred with a long line of the ancient, honored, illustrious dead, who have adorned the Society by lives of intellectual and moral excellence, reaching from the present, back to the misty times of long past centuries. Every Mason should feel, (while scoffing the speculating innovator and destructionist) a majestic presence of sublime ages and histories with him at all times, and act worthy of his ancient and exalted lineage.

Napoleon, when desirous of inciting his soldiers to deeds of highest daring and greatest heroism, pointed to the tall and majestic pyramids, that loomed up majestically in the distance, and exclaimed 'from yonder summits forty centuries look down upon you!' To our Masonic Brethren, whom we appeal to, to avoid every attempt at innovation, destruction, or change to promote private interests, may we not say, 'be ye always steadfast,' for from the summit of that grand temple designed by wisdom, executed by strength, and adorned by beauty, forty centuries behold your deeds.'—*N. Y. Sat. Courier.*

BALLOTING FOR CANDIDATES.

SOME very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge, both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

"While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligation. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.—*G.M. of Iowa.*

RAPID INCREASE OF MASONRY.

THE Grand Master of the Grand Lodge of Kentucky in his annual address the last year says—

"This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization in the latter part of the year 1800, there were but five Masonic Lodges at work in all the region west of the Alleghany mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of little more than half a century of Mason-work, while every village has its coterie of banded craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war."

BLACK-BALLING CANDIDATES.

THE Grand Master of the Grand Lodge of Canada, speaking, in his last Annual address, of the practice, which, we regret to say, has obtained, to some extent, elsewhere than in Canada, of black-balling candidates, not from any disqualification of the applicant, but out of spite to the Lodge; or for the gratification of a malignant temper, lays down the following rule for the government of the Masters of Lodges in his jurisdiction, whenever occasion may call for their interference. The rule is general, and in force in this country:—

“I cannot, however, refrain from saying that several Masters of Lodges have shewn culpable carelessness in conducting the ‘ballot’ for initiates, and have permitted any but a proper Masonic feeling to militate against the admission of men, known to be of honorable and unimpeachable character. They cannot be too particular in preserving the purity of the ballot, and when members have forgotten themselves so far as to *declare beforehand* that, because the proceedings of their Lodge have sometimes run counter to their individual wishes, they will black-ball any or all candidates presenting themselves, the Master’s bounden duty is to *deprive that member for a time of his privileges*, and report him to higher authority. The book of Constitutions looks upon any violation of the secrecy and sanctity of the ballot, as so flagrant an offence, that for a first, the punishment is to be a severe Masonic censure, and the second, expulsion. There is no middle ground laid down. The ablest Masonic writers, have ever declared in forcible language, that the Master is invested with power that he may promote the happiness and prosperity of his Lodge. Harmony therein is of paramount importance, and the comfort of the whole must not be permitted to be jeopardized by the misconduct of one member. The Master of a Lodge must not allow its discipline to be infringed, its purity to be encroached upon, or irregularities to prevail which may bring it into disrepute.”

MASONRY IS A SCIENCE.

THE excellent Brother, who now, and for some years past, has so worthily and acceptably filled the responsible station of Grand Master of Masons in Minnesota, the M. W. Bro. A. T. C. Pierson, some years since, in writing to a contemporary, used the following language, which was as well expressed, as it was truthful.

“I believe the great ‘strength’ of Masonry lies in its ‘harmony,’ and that harmony exists just in proportion to the amount of ‘light’ that is diffused among the Brethren. I never knew a hive of drone bees filled with honey; I never knew a mechanic of even ordinary worth that learned his trade by seeing others work only; I never knew a lawyer or physician, or astronomer, or chemist, that arrived to even mediocrity in his profession, unless he availed himself of every means in his power for advancement.

“Masonry is a science. Masons have work to do. Masons are combined as a hive of bees are—they are combined to dispense charity to the poor and penniless the world over,—is not that to them sweeter than honey? What will enable them to master the science, perform the work, or dispense the charity of the Order?—‘light.’”

MASONIC CHIT CHAT.

THE OLD WORK, AND WHERE IS IT? Our cotemporary of the Cincinnati 'Review,' whom we (says the N. Y. Courier,) are glad to find is doing good work, not only in favor of the legitimate bodies of the A. and A. Rite but also in exposing the turpitude of Cagliostro Morris, and his 'Conservators,' in a recent article thus alludes to the pretensions of the latter:—

"But—'the old work, and where is it?' Echo answers—'where?' Certainly Wilson has it not; Barney, after the Baltimore Convention, did not have it; Reed did not pretend to teach it, and Morris, above all others, differs widely from it. He *may* have had, at the beginning of his crusade, very nearly the Webb work; but he has altered and changed it some half dozen times himself, each time getting farther from the original standard. But even yet he would have us believe that whoever differs from him in word, syllable, letter, or character, just in that differs from Thos. Smith Webb!" Impudence and humbuggery combined could go no farther." So say we.

GRAND CHAPTER OF NEW JERSEY. This respectable and intelligent body of R. A. Masons held their Annual Convocation at Trenton on Wednesday, September 9th, every Chapter in the State being represented. The meeting was entirely harmonious, and their work was begun, continued and ended in the true Masonic spirit.

The officers elect for the present year (the G. H. Priest declining a re-election) are: Companions John Sheville, G. H. Priest; Charles M. Zeh., M. D., D. G. H. Priest, E. H. Bird, G. King; John Carter, G. Scribe; Rev. W. H. Jefferys, G. Treasurer; John Woolverton, M. D., G. Secretary.

AN IMPOSTOR. We are requested to caution the Lodges against A. D. BARTLETT, machinist, who was recently a resident of Blackstone, in this State. He hails from Lodge No. 37, Davenport, Iowa, by which Lodge he was expelled about two years ago. He has been in the army.

We understand that the *Boston Consistory*, 32d will meet at Freemasons' Hall on the *third* Friday of each month, during the Winter. The other bodies of the Rite will also meet once a month, at the same place, on such evening as the Halls are disengaged, and as occasion may require.

ANOTHER CHANGE. We notice that the Body in the city of New York styling itself a Supreme Council has recently added *Canada* to its jurisdiction, making its present title "The Supreme Council for the United States, their Territories and Dependencies, and *Canada*." They might at least have spared the lawful jurisdiction of the "Supreme Council of England and Wales, and the British Dependencies." We suppose the next move will cover the entire world. It might be a convenience, however, if they would fix upon some definite title, and limit to their jurisdiction, though the latter is not, of itself, of much consequence.

DEATH OF AN AGED BROTHER. Died in Ware, Mass., Aug. 26, Bro. Benjamin Wilson, of Framingham, aged 86 years. Bro. Wilson was a very prominent member of *Middlesex Lodge*, in Framingham, for many years; also a worthy Companion in *Concord Royal Arch Chapter*, and is said to have been the oldest Freemason in the State.

GODEY'S LADY'S BOOK for October has been for some days in the Bookstores. "The Sister's School," is the title of the frontispiece, and is one of those charming pictures which add so much to the value of this popular work. The Fashion Plate and other embellishments are in the usual style of excellence. The principal articles are "Leah Moore's Trial," a well written and interesting tale; "The Sister's School;" "A Dish of Fobbes;" "Pursuit of Wealth under Difficulties," concluded; "The Village with one Gentleman," a dramatic sketch; "The Modern Cinderella;" "The Vertical Railroad," and "Aunt Sophie's Visits." The other departments are all well filled, making the number rich and readable.