


THE
FREEMASONS'
MONTHLY MAGAZINE.

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

VOLUME XX.



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TO
THE GENIUS OF MASONRY,

THE GREAT
HEART-INSPIRER

OF
Reverence to God and Love to Man:

THE
GRACIOUS GUARDIAN

OF
A World-wide Brotherhood,

BOUND SOLEMNLY

BY THEIR

“Ancient Charges”

TO BE

“Peaceable Citizens,”

AND

“Never to be concerned in Plots and Conspiracies

AGAINST THE

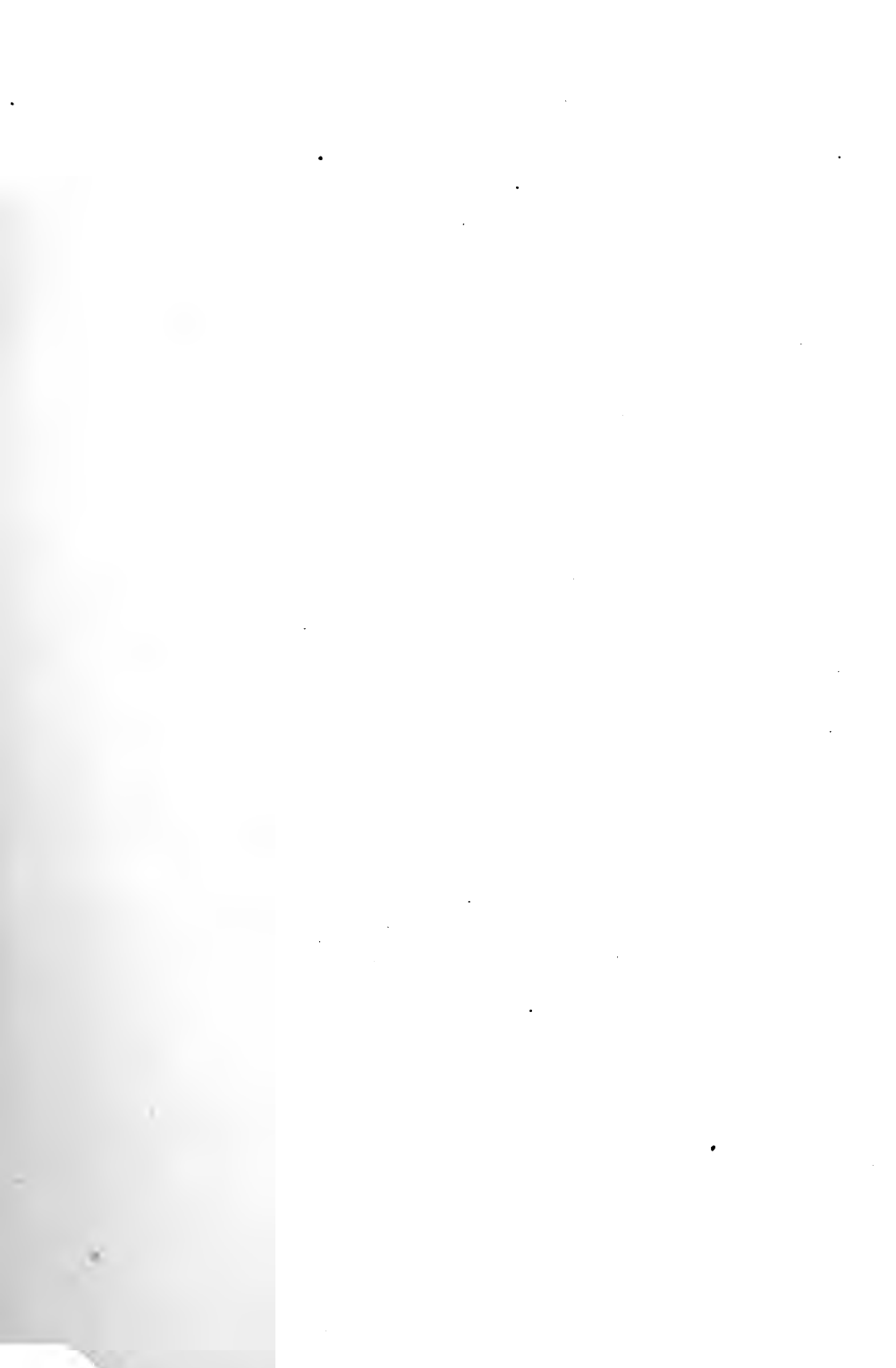
Peace and Welfare of the Nation:”

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

DEDICATED.



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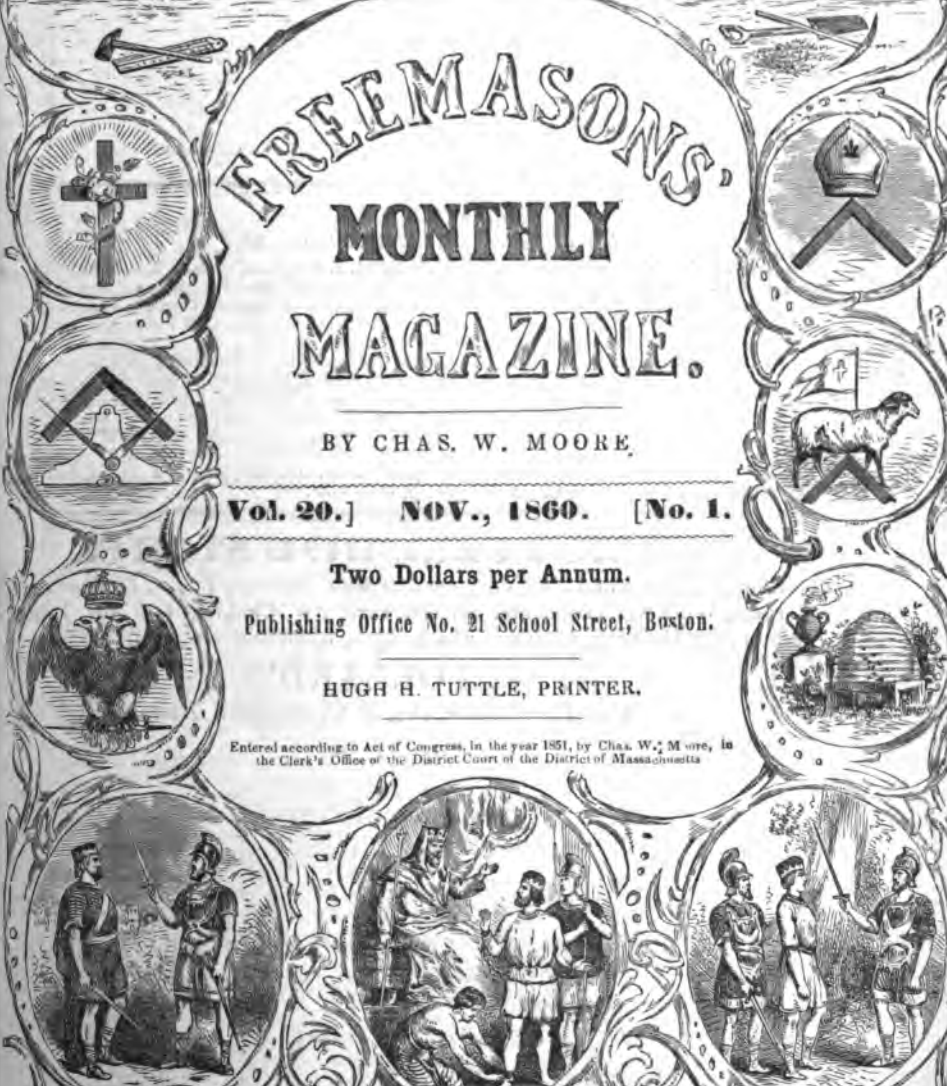
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THE
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MASONIC HONORS TO THE DEAD.

THE custom of paying a parting tribute of respect to the Dead derives its origin from a deep-seated and most natural feeling in the human heart, and hence we find it to have existed in every nation, ancient or modern, civilized or uncivilized ;—among the South sea islanders and wild North American Indians, no less than the old world Hindoos, Assyrians, Egyptians, Greeks and Romans : with the Hebrews under their ancient theocratic institutions, as well as with the Christians of modern times. The rites and customs connected with such funeral celebrations have been, of course, as widely different, as the national character of the nations among which they were adopted, but the one common principle was at the root of all, the desire to gratify the feelings of the survivors' hearts by some farewell tokens of affection and respect offered to the memory of the departed. We find the record of such observances sanctioned by the precedents of the earliest Scripture history, in which we read of Joseph and his brothers, on the decease of Jacob their father, carrying up the body for burial to Hebron and stopping " at the threshing-floor of Atad, beyond Jordan, and there mourning with a great and very sore lamentation : so that the inhabitants of the land, when they saw the mourning, said, this is a grievous mourning to the Egyptians." In the prophet Jeremiah, again, to pass over many other instances and allusions, we find references to the same observances, including the employment of the " mourning women," corresponding to the *præfæ* of the Romans and the " keepers" of Celtic funerals.

" Give ear ! call the mourning-women, that they come,
And to the skilful women send, that they come ;
Let them hasten, and lift up the lamentation over us,

That our eyes may run with tears,
And our eyelids may flow with water."

The same scene, thus referred to by the ancient Hebrew prophet, may be seen by the traveller daily enacted in modern Syria and Egypt. In all time and in every land, under whatever different phases, the human heart, with its sorrows and its joys, is still the same, and even those who can with difficulty obtain the means of supporting their own life, will sacrifice even their daily sustenance to do honor to their dead ones. And when, in a community or a nation, some one has been called away, who, by virtue, valor, patriotism or other noble qualities, has towered pre-eminently above his fellows, the private and more modest marks of mourning accorded to all in common, extend and rise to a wider and loftier sphere, and country and citizens unite with kinsmen in lamenting the loss, and lauding the merits of the great or good departed. In ancient Greece the custom of eulogizing the memory of the illustrious dead was established at a very early period, as we learn from the Homeric Poems, and was adopted, as a wise and just institution, by her most illustrious orators and statesmen. Nor can we imagine any greater or more exciting stimulus, that could have been afforded to the valour of her warriors, than the glowing panegyrics of a PERICLES, pronounced over the tombs of those who had fallen in defence of their Fatherland. Few, if any, of the funeral orations of later times can be compared with that eloquent and heart-stirring eulogium delivered by that accomplished orator over the "first-slain" of his countrymen in the Peloponnesian war. How beautiful and powerful is even the condensed substance of the close of that memorable address!

"My task then is nearly done, yet it may be added that these glorious and beautiful lives have been crowned by a most glorious and honorable death. Enjoying and enjoyed, as had been their life, it never tempted them to seek by unworthy fear to prolong 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 follow their example, contemplating our country's greatness, till our hearts and minds are fully inspired with a deep sense and an enduring love of it. This is the just fruit of virtues, such as theirs whom we are now lamenting! They, when they could give their country nothing else, gave her their own lives; and their meet return is an enduring monument in every heart, in every land, forever!" A noble tribute to the noble dead, and powerful exhortation to the living, and time has shown it to have been no less prophetic, for, after the lapse of more than two thousand years, an English poet, himself the champion of fallen Greece, thus truthfully addresses her—

“ Bear witness, Greece, thy living page,
 Attest it, many a deathless age !
 Thy heroes, 'mid the general doom,
 That swept the column from the tomb,
 A mightier monument command,
 The mountains of their native land !”

This custom then of paying a proper tribute of respect and affection to all the dead, and of offering, by funeral orations and other appropriate means, a *more public and marked honor* to the memory of those who had in their lives pre-eminently distinguished themselves, is, as we have said, no less sanctioned by the precedents of history in every age and land, than the sense of right and justice implanted in the human soul. It emanates at once from the head and the heart of Humanity. We shall, therefore, not be wrong in applying it to a point of Masonry, to which many circumstances have combined of late to draw our attention in a more than ordinary degree, and respecting which we know that many of our Brethren are feeling not a little anxiety and uneasiness. MASONRY, we need hardly say, in its path of wide-spread benevolence, is confined to no age or land. It is the fortress and support of charity, virtue and truth, of Humanity at large, in every age and land; and its practice, like its principles, should ever be in strict unison with those DIVINE PRINCIPLES, from which HUMANITY derives its loftiest and holiest inspirations. As each nation, of ancient or of modern times, has had its own peculiar modes of giving vent to the sorrow of the living, and of showing respect to the dead, so the RITUAL of our world-wide Brotherhood has established a certain form for the funeral ceremonies of each departed Brother; and to us it appears a matter of no light moment—but, on the contrary, one of imperative duty—that, whenever it is possible, the order of that Ritual should be complied with. That every Mason, however humble his position or unknown his name, provided he had *through life* been true to his vows and the principles of our Order, should *in death* receive from his Brethren a Brother's meed of mourning and respect. There is no want of charity in distinctly stating that only for him who has thus been a *true Mason* in life, can this honor be justly claimed or expected. The instances happily are few, but yet they do occasionally arise, in which those initiated into our honorable craft have proved false, in character and conduct, to all those high and virtuous principles which it is the essential object of Masonry to maintain. If, by such deviation from his vows, he, who was once a Brother, has incurred the penalty of *expulsion*, he has lost all claim to the funeral honors awarded to the *true Mason*. And yet, we have learned with deep regret that a case has not long since occurred in a neighboring State, in which this wise and wholesome rule has been entirely

and flagrantly disregarded, even the highest Masonic honors having been paid to the memory of one, who, at the time of his death, was under the sentence of expulsion, and whose whole life had reflected disgrace, instead of dignity, upon our Brotherhood! We feel bound to protest in the most earnest terms against such a misuse and degradation of Masonic honors as this. However it may have originated in a feeling of generous charity towards the dead, it is no less a violation of the fundamental principles of Masonry, and is calculated to inflict great injury upon our Order in the eyes of the uninitiated; while even among ourselves, one of the greatest incentives to perseverance in the path of duty and of fidelity to Masonic obligations is removed, when the violator of those obligations is thus seen by his Brethren to be honored on a par with the most faithful observer of them. This, we know, is an extreme and extraordinary case, such as, we trust and hope, may never occur again.

But there is another species of *indiscriminate* conferring of the *highest* funeral honors of very frequent occurrence, and against which, though of course in a less urgent tone, we must also protest. Let every true Mason, we repeat, receive at the hands of his Brethren the regular tribute of funeral respect laid down by our Ritual, but, as has ever been the case in the history of the human race, let *high* and *extraordinary honors* be reserved for such Masons as have, like the Heroes of Ancient Greece, or the Fathers of American Freedom, distinguished themselves in life *pre-eminently* above their fellows in the practical virtues of Masonry;—for those who, by truth, virtue, honor and honesty, and, above all, by that true charity and generosity of heart, which is the brightest jewel in the Masonic crown, have (in the words of the Grecian orator) ‘erected for themselves an enduring monument in every heart, in every land, forever!’

OXFORD LODGE.

A NEW Lodge under this name was constituted by the Grand Lodge on Friday, Oct. 5th, at the pleasant town of Oxford, on the line of the Norwich and Worcester railroad. The Grand Master with a delegation of Grand Officers was present and performed the ceremonies. The installation service took place in the church of the village in the evening, and was performed by the Junior Grand Warden, in the presence of a large assemblage of ladies and citizens; at the conclusion of which appropriate addresses were made by the Grand Master and others.

DEATH OF REV. PAUL DEAN.

AGAIN we are called upon to place on record the death of one of our most aged and venerated Brethren,—one with whom we have been officially and intimately associated for a third of a century,—one whom we had learned to love for the goodness of his heart and the purity of his character; and to whom we have long been accustomed to point as a fit exemplar of the truth and fidelity of the true Mason.

The Rev. PAUL DEAN died of paralysis at his residence in Framingham, on the first day of October last, in the 77th year of his age,—and was buried from the residence of his son-in-law in Boston, on the third day of the same month. His death was so sudden, and the notice of his burial so short, that but comparatively very few of his Masonic Brethren were in attendance, or even knew of his decease, until after the funeral had taken place. Had proper notice been given hundreds would have gladly availed themselves of the sad occasion, to pay their last respects to his remains, and to manifest their warm affection for his memory and his worth. A few, however, were there, and among them the Grand Master and other members of the Grand Lodge, to mingle their sympathies with those of the more immediate friends of the family, and to soothe by their presence the deep grief of the widow and the sorrow of the children.

Brother Dean was born in Barnard, Windsor Co., Vt., on the 28th March, 1783, where he passed his youth in agricultural labors, in attending school, in academic and biblical studies, and in school teaching. In 1806, he entered upon the duties of the Christian ministry at Montpelier, Vt.; from thence, in 1810, he removed to New Hartford, N. Y., and in 1813, he came to reside in Boston. He was for many years the pastor of the first Universalist Church in Boston, and, subsequently, was settled over the Bulfinch street church, where he officiated until by reason of his age and infirmities he was compelled to relinquish his pastorate for a less laborious and responsible field. Of late years he has resided principally at Framingham, employing his time in study, the cultivation of a small garden, and making himself generally useful, as occasion offered. He early became a life-member of the American Bible Society, and also of the American Colonization Society.

As a Mason his record is full and well made up. He was initiated in Centre Lodge, at Rutland, Vt., during the winter of 1805, and received the degrees of the Chapter at New Hartford, N. Y., in 1811. The degrees of Royal and Select Master, of the Encampment, and of the Ancient and Accepted Rite to the 33d inclusive, were conferred upon him in Boston. He was admitted to honorary membership in Columbian Lodge, Boston, and officiated as Chaplain of that body from 1817 to 1836, in-

clusive. He was also Chaplain of the Grand Lodge for several years; Dist. Deputy Grand Master for the 1st District for three years from 1831; Deputy Grand Master in 1815-16-17; and Grand Master in 1838-9-40. He was a member of St. Paul's Chapter, over which he presided as H. P. for some years. He has also filled the offices of G. H. P. of the Grand Chapter of this State, and of the G. G. C. of the United States; Prelate of the G. G. Encampment; and President of the Convention of of H. P. of Massachusetts. And in all these various stations he acquitted himself with honor and to the entire acceptance of his Brethren. He was a true Mason—ever firm, consistent and faithful, in all places, and under all circumstances. And although his day of activity had measurably passed, he did not wholly cease from his Masonic labors while life lasted. Only about three weeks before his death he was in convention with his Brethren in this city, manifesting as much interest and zeal in the cause as in his more youthful days. As few Brethren among us have filled a larger place in the Masonic heart and affections, so few remain whose departure will be more sensibly felt by the older members of the Fraternity, to whom his usefulness was best known, and by whom his many excellent qualities were, therefore, best appreciated.

CERTIFICATES.

ACCORDING to the London Freemasons' Magazine, *Certificates* were first ordered by the Grand Lodge to be *sealed*, and signed by the Grand Secretary, and a fee of five shillings to be paid for each so signed and sealed, on and after July 24th, 1755; so that *sealed* Certificates have been in use one hundred and five years. But the Grand Lodge of England as early as 1663, enacted a regulation that "no person, who shall be accepted a Freemason, shall be admitted into any Lodge, *until he has brought a Certificate of the TIME and PLACE* of his acceptation, from the Master of the limit where he was made, and the Lodge kept." It would seem, therefore, that Certificates have been in existence, and the Masters of Lodges have been authorized to demand them as evidence of regular initiation, for two hundred years. The general rule in this country and in Europe, is concisely stated by the Dep. Grand Master of the Grand Lodge of Ireland, in an address recently delivered by him at Dublin, in the following words—"The Master has a right to demand all the evidence of a visitor's right to admission—the *production of his Certificate*—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, *that the admission of a visitor is not a matter of right.*"

PRESENTATION OF A BIBLE.

IN noticing last month the establishment of the new Lodge at Tisbury, we briefly referred to the presentation to the Lodge of a very beautiful copy of the Bible, by R. W. Brother WM. D. COOLIDGE, J. G. Warden, in behalf of himself and seven other Brethren and friends. The addresses made on the occasion we find published in the Vineyard Gazette, and with pleasure transfer them to our pages, as follows :—

“*Worshipful Master*,—It will be remembered by you, that a few weeks since, a party of gentlemen from Boston, seeking health and pleasure, found here a safe harbor for their yacht, and a most genial reception for themselves, from their Brethren of this place. Your cordial greetings and kindness on that occasion met with a ready response in the hearts of all of that company of eight, seven of whom were Brethren of the Masonic fraternity of Boston. Impressed with a sense of the great value of our institution, and feeling as we should a deep interest in the welfare and prosperity of the new Lodge about to be established here, on our return it was resolved that we would testify that interest in you, by the presentation of that great light in Masonry which is the rule and guide of our lives, the Holy Bible : and I now, sir, in the name and in behalf of the gentlemen who have united in this gift, and whose names you will find inscribed upon one of its pages, present you this beautiful edition of the Bible, asking for it a place upon your altar. And may those who look upon it, and all who may hereafter place their hands upon it, be guided by its precepts, strengthened by its promises, and brought at last, by obeying those precepts and trusting in those promises, to the rewards of the faithful in the Celestial Lodge above, where the Supreme Architect of the Universe presides forever.

As you look out upon your beautiful harbor, with her arms extended as if to invite the tempest-tost mariner to a safe and peaceful anchorage, may it be to you as you daily look upon this beautiful scene, a daily lesson to open your arms and your hearts to receive and comfort the way-worn Brother, and to afford him the safety and assistance he may need, so that he may go on his way rejoicing. And may you be assured of that promise from the Great Master that ‘as ye have done it unto one of the least of my brethren, ye have done it unto me.’”

The Worshipful Master on receiving the Bible, placed it into the hands of the Chaplain, Rev. L. D. Davis, who responded as follows :—

“In behalf of the Master, Wardens, and Brethren of Martha’s Vineyard Lodge, I accept this book and return the thanks of those receiving it. You will allow me to say that in welcoming you and your associates to the hospitalities of Masonry in this place, on the occasion to which you refer, our Brethren are conscious of having done no more than a simple duty. If they conferred a pleasure on you, they received a pleasure as well ; and it may be doubted whether they or you are the debtors. But, leaving for the present this question unsettled, you will believe me when I say that the offering now made in the presentation of this Bible, is received with unfeigned satisfaction. Nothing could be more appropriate to the circumstances connected with this occasion. We were taught in taking the first step in Masonry that the Bible was one of the great lights of the institution, and that it was to be in our Masonic, as in our daily walk, the rule and guide for our faith and practice. And as we have proceeded, we have found that the Order itself was based upon the lessons in history and morality which are herein contained. We

have never met but with its open page before us ; and sir, this beautiful copy shall henceforth lie upon that altar in testimony of our allegiance to the God who inspired its promises, and of our regard to the Brethren who have placed it into our hands.

“ And, sir, I trust this incident may be, in a measure at least, emblematic of that which is to come :—that when the voyage of life is ended, you and your companions may find safe anchorage in the harbor of rest where storms never blow and tempests never rage. There, we are assured, all who heed the sayings of this holy book, shall be gathered in unbroken assembly and enjoy uninterrupted communion. If faithful to its counsels, we shall soon be raised from the humble position of craftsmen on earth to become master workmen in the temple of the skies. May you who give, and we who receive, be exalted in that auspicious day to the sublime honors of our great Master on high.

“ Again we ask you to accept our thanks for this token of friendship. And should you, or any of your company find it convenient to meet with us here again, we shall be glad to welcome you as Brethren, bound with us by the mystic ties of our ancient and honorable Order. It is to be hoped that we shall be allowed that privilege, at least occasionally, during the time to come.”

The names of the gentlemen associated with Bro. Coolidge in the presentation are—Isaac Cary, John M. Clark, Otis Rich, Wm. R. Jones, John T. Gardner, John Seaver, J. P. Bradlee.

OFFICERS OF THE LODGE.

Joseph T. James, W. M. ; Benj. Clough, S. W. ; Henry Bradlee, J. W. ; John Pierce, Treas. ; Alex. W. Smith, Sec'y. ; Jared W. Crowell, S. D. ; J. Whelden Holmes, J. D. ; William Leach, S. S. ; Perez Horton, J. S. ; James B. Robinson, Marshal ; Henry W. Beetle, Tyler.

POLITICAL FREEMASONRY.*

UNDER the above title, which every Brother will acknowledge to be a misnomer, inasmuch as politics and Freemasonry have nothing in common, a very clever paper, suggested by Alexander Dumas' "Autobiography of Garibaldi," appeared in last week's issue of the *Manchester Review*, and without endorsing any of its contents or correcting its manifest errors, we have reprinted it because we believe that our Craft should see "itself as others see us," and not sit blindly down, knowing that Freemasonry means no harm to Governments, but actually inculcates obedience and respect to all lawfully constituted authority, whilst such curious speculations as those of M. Alexander Dumas are circulated in one of our great cities as pictures of Freemasonry, although it be the Freemasonry of the Continent and by-gone times. Such being part of our mission, we beg our readers' attention to the article in question, of which we have not omitted a single word. Comment from us would be superfluous :—

"POLITICAL FREEMASONRY.

“ At the commencement of the present century, when France and England were looking across the Channel at each other in a very unfriendly mood, and

*From the London Freemasons' Magazine.

when Charles James Fox, as the leader of the 'Advanced Liberalism' of those days, was using all his eloquence to persuade the House of Commons to place the most implicit reliance on the good faith of France, although he had been one of the most virulent opponents of the French Commercial Treaty, a brisk controversy was kept up in the periodical literature and newspapers regarding what share Freemasonry had had in promoting the French Revolution. According to the Abbe Barruel, whose book on the Jacobin Conspiracy created a great sensation, the political secret of Freemasonry was 'Liberty, Equality, and Fraternity;' but that was not communicated to the ordinary members. Among English Masons only a small number of the whole were initiated. In Ireland and France the proportions were much larger. In the latter country, five out of every six Freemasons were members of the inner circle, and the Duke of Orleans was Grand Master.

"The first article in the first number of the *Edinburgh Review*, published in October, 1802, consisted of a notice of a work on this much vexed question, by J. J. Mounier, 'De L'Influence attribuée aux Philosophes, aux Français-Maçons, et aux Illuminés, sur la Revolution de France.' Mounier was the antagonist of Mirabeau, and the popular President of the first National Assembly. His object was to show that the revolution in France was brought about, neither directly by the combination and conspiracy of the Freemasons, nor indirectly by the writings of Rousseau, Voltaire, and their associates. As for the alleged connection of the German Illuminati and the French Jacobins, Mounier showed that the doctrines of the two sects were essentially distinct. The Jacobins preached openly the sacred right of insurrection, and plumed themselves, like certain pamphleteering diplomatists of the present day, on being able to regenerate a kingdom in a single year. The German Illuminati, on the other hand, were mere speculative dreamers, who taught the philosophical doctrine of the Rights of Man, as originating in the essential individuality of the individual. From the reviewer's summing up, he does not seem to have formed a very decided opinion on the matter. The object which the Illuminati had in view 'was probably, in its own nature, unattainable; and they would have perished by their internal dissensions before they could have given any disturbance to the community.' At the same time, he admitted that 'their constitution was a system of manifest usurpation; and that, independently of the doctrines they taught, their secret association, alone, made them a proper object of reprobation.'

"The subject of political Freemasonry has lately begun to excite a good deal of attention, from the fact that the Emperor of the French is a member of the Italian Order of the Carbonari, which had so much to do with the Revolution. The following particulars relating to Freemasonry and the Carbonari, from Dumas' preface to his 'Life of Garibaldi,' are noteworthy as a sign of the times:—

"In 1820, Carbonarism had begun to spread throughout Italy. In a former work of mine, entitled 'Joseph Balsamo,' which, although but a romance, contains in it much of reality, will be found a sketch of the history of the 'Illuminati,' and of Freemasonry. These two powerful antagonists to despotic royalty, whose device was the three initial letters 'L. P. D.,' i. e., *Lilia Pedibus Distruc*, played a part of some importance in that French Revolution. Almost all the Jacobins, and a large

proportion of the Cordeliers, were Freemasons, while Philip Egalite held the high office of 'Grand Orient' in the Craft.

" Napoleon affected to take Freemasonry under his protection ; but under this pretence he managed to divert it from its proper aim : in short, he bent it to his own purposes, and turned it into an instrument of despotism. It was not the first time that chains had been forged from sword-blades. Joseph Bonaparte was a Grand Master of the Order ; Cambaceres, Grand Assistant-Master ; and Muat, second Grand Assistant-Master. The Empress Josephine being at Strasburg, in 1805, presided at the festival of the adoption of the Free Knights of Paris ; and about this time Eugene de Beauharnais was elected 'Venerable' of the Lodge of St. Eugene of Paris. When he was afterwards in Italy as Viceroy, the 'Grand Orient' of Milan named him 'Master and Sovereign Commander of the Supreme Council of the 33d degree ; the greatest honor attainable under the statutes of the Order.

" Bernadotte also was a Mason ; his son, Prince Oscar, was Grand Master of the Swedish Lodge ; moreover, in the different Lodges of Paris were successively initiated, Alexander, Duke of Wurtemberg ; Prince Bernard of Saxe-Weimar ; and even the Persian Ambassador, Askeri Khan ; the President of the Senate, Count de Lacépède, presided as 'Grand Orient of France,' having for his officers of honor Generals Kellermann, Massena, and Soult. Princes, ministers, marshals, officers, magistrates, all, indeed, who were remarkable from their glorious career, or eminent from their position, were ambitious of being admitted as Brethren. Women even wished to have their Lodges : this notion was adopted by Mesdames de Calignan, de Girardin, de Narbonne, and many other ladies of great houses ; but one only amongst them was actually received into the Craft, and she, not as 'sister,' but as a 'Brother.' That was no other than the famous Xaintrailles, to whom the First Consul had given the brevet of a *chef d'escadron* (major of cavalry).

" But it was not in France alone that Freemasonry flourished at that period. The King of Sweden, in 1811, instituted the civil order of Masonry. Frederick William III., King of Prussia, had, towards the end of the month of July, in the year 1800, sanctioned by edict the constitution of the Grand Lodge of Berlin. The Prince of Wales continued to preside over the Order in England until he became Regent in 1813. And in the month of February of the year 1814, the King of Holland, Frederick William, declared himself protector of the Order, and permitted the Prince Royal, his son, to accept the title of 'Honorary Venerable' of the Lodge of William Frederick of Amsterdam.

" At the return of the Bourbons to France, Marshal Bournonville, begged Louis XVIII., to place the Fraternity under the protection of a member of his family ; but Louis, whose memory was tenacious, had not forgotten the active part which Masonry had taken in the catastrophe of 1793 ; so he refused compliance with the request, by stating that he never would allow a member of his family to form part of any secret society whatever.

" In Italy, Masonry fell to the ground together with French domination ; but in its place, after a time, Carbonarism began to appear, and this association seemed to have taken up the performance of the task which Masonry had abandoned—that of furthering the cause of political emancipation.

" Two other sects took the same direction, viz., that of 'The Catholic Apostolic, and Roman Congregation ;' and that of 'The Consistorial Society.'

" The members of the Congregation wore as a badge of recognition a cord of straw-colored silk with five knots. Its members, in the inferior degrees, professed

nothing but acts of piety and benevolence ; as to the secrets of the sect—known only to the higher degrees—they were not allowed to be uttered where there were more than two present ; all conference ceasing on the appearance of a third person. The pass word of the Congregationalists was Eleuteria, signifying *Liberty* ; the secret word was Ode, that is to say, *Independence*.

“ This sect, which originated in France among the néo-catholics, and included among its members several of our best and most stedfast Republicans, had crossed the Alps, passed into Piedmont, and thence into Lombardy ; there it obtained but few proselytes, and was soon rooted out by Austrian emissaries, who contrived to lay their hands at Genoa on the diplomas granted to the various members on their initiation, as well as the statutes, and a key to the secret signs of recognition.

“ The ‘ Consistorial Society ’ directed its efforts chiefly against Austria ; at its head figured those princes of Italy who were unconnected with the house of Hapsburgh, and its President was Cardinal Gonsalvi ; the only prince of Austrian connection who was not excluded from it, was the Duke of Modena. Thence ensued, when the existence of this league was publicly known, the terrible persecution of the patriots by this prince ; he had to earn forgiveness from Austria for his desertion of her, and nothing less than the blood of Menotti, his associate in the conspiracy, sufficed to make his peace with that Power.

“ The Consistorialists aimed at wresting from Francis II. all his Italian dominions, in order to share them among themselves. The Pope, besides his own territory of Rome and the Romagna, was to have possession of Tuskany for his share ; the Isle of Elba and the Marches were to be bestowed on the King of Naples ; Parma, Placentia, and a part of Lombardy, with the title of king, on the Duke of Modena ; Massa, Carrara, and Lucca, were to be given to the King of Sardinia ; and lastly, the Emperor Alexander, who, from his aversion to Austria, favored these secret designs, was to have either Ancona, Civita Vecchia, or Genoa, as a Russian foothold in the Mediterranean.

“ Thus, without consulting national feelings, or the natural territorial limits of different States, this league coolly resolved on sharing souls among themselves, as Arabs do with a captured flock after a *razzia*, and that right which belongs to the humblest creature upon the soil of Europe—to choose his own master, and to take service only where it suits him—that right was to be refused to national communities.

“ Fortunately, one only of all these projects—that which was undertaken by the Carbonari, and one that was not irreconcilable with divine precepts, had a fair chance of being accomplished.

“ Carbonarism had made its way to, and was thriving vigorously in the Romagna ; it had united itself to the sect of the Guelphs, the central point of which was at Ancona, and it looked for support to Bonapartism.

“ Lucien Bonaparte was raised to the degree of ‘ Grand Light ; ’ and, in its secret meetings, resolutions were passed, declaring the necessity that existed for wresting power from the hands of the priests ; the name of Brutus was invoked, and the associates went to work to prepare the minds of thinking men for a republic.

“ In the night of the 24th of June, 1819, the movement thus prepared broke out ; but it came to the fatal issue so common to first attempts of this kind. Every new faith, religious or political, which is to have apostles and zealous disciples, first requires martyrs. Five Carbonari were shot, and others condemned for life to the galleys ; while some, deemed less guilty, were sentenced to ten years’ imprisonment in a fortress.

“ ‘After this catastrophe, the sect, having learned prudence, changed its name, and took that of the ‘Latin Society.’

“ ‘At this very time the association was spreading its doctrines in Lombardy, and extending its ramifications into the other States of Italy. In the midst of a ball given at Rovigo by ‘Count Porgia, the Austrian Government caused several persons to be arrested, and on the following day declared every one who should be affiliated to Carbonarism, as guilty of high treason. But the place where the movement was most active, and made the greatest progress, was Naples. Coletta affirms in his history that the members of the society in that kingdom amounted to the enormous number of six hundred and forty-two thousand; and, according to a document in the Aulic Chancery, that number is even below the mark. The number of the Carbonari, says this paper, amounts to more than eight hundred thousand in the kingdom of the Two Sicilies, and neither the efforts of the police, nor any other vigilance, can check its unceasing growth; it would therefore be useless to expect to extirpate it altogether.

“ ‘During the progress of this movement at Naples, political discontent was spreading in Spain, where Riego, another martyr—who left behind him a death-song which has since become a chant of victory—raised, in January, 1820, the banner of liberty. So great was his success, in the first instance, that Ferdinand VII. issued a decree declaring that, as the will of the people had so decidedly manifested itself, he (the king) had resolved to swear to the Constitution originally proclaimed by the Cortes in 1812; his consent to which had been hitherto refused.’

Dumas then proceeds to show how rapidly Carbonarism had succeeded in overthrowing old governments and setting up new ones in their stead: thus vindicating its claim to be considered as the rightful heir of the political Freemasons of the first French Revolution era.

“ ‘This is the result which Carbonarism had obtained five years after its establishment in Italy: first, the recognition of a Constitution in Spain; next, a Constitution at Naples; and, finally, the proclamation of a Constitution in Piedmont.’

M. Dumas does not bring his sketch of the history of political Freemasonry down to the present day, as that would have brought him upon very dangerous ground. Had he done so we might, perhaps, have had some light thrown upon the strange mystery by which the crime of Orsini, on the 14th of Jan., 1858, was linked with the liberation of Italy. Looking back, through the strange series of events which have so hurriedly followed each other since that event, who can help attributing the present state of affairs in Italy to the unfortunate conspirator rather than to the French Emperor who so narrowly escaped being his victim.

In connection with that event, a singular interest must now be awakened in the minds of the Italian Carbonari, when they turn to the file of the *Moniteur*, and read the last dying testimony of Orsini, addressed to Louis Napoleon, in which the devoted partisan, within sight of death, thus earnestly besought the Emperor to restore independence to Italy:—

“ ‘To Napoleon III., Emperor of the French.

“ ‘The depositions which I have made against myself in the course of the political proceedings which have been instituted on the occasion of the attempt of the 14th January, are sufficient to send me to the scaffold, and I shall submit to my fate

without asking for pardon, both because I will not humiliate myself before him who has destroyed the reviving liberty of my unhappy country, and because, in the situation in which I am now placed, death for me will be a relief.

“ Being near the close of my career, I wish, however, to make a last effort to assist Italy, whose independence has hitherto made me pass through so many perils, and submit to so many sacrifices. She was the constant object of all my affections, and it is that idea which I wish to set forth in the words to which I address to your Majesty.

“ In order to maintain the balance of power in Europe, it is necessary to render Italy independent, or to loosen the chains by which Austria holds her in bondage. Shall I ask that her deliverance the blood of Frenchmen shall be shed for the Italians? No, I do not go so far as that. Italy demands that France shall not allow Germany to support Austria in the struggles in which she may, perhaps, be soon engaged. This is precisely what your Majesty may do, if you are so inclined; on your will, therefore, depends the welfare or the misfortune of my country, the life or death of a nation to which Europe is, in a great measure, indebted for her civilization.

“ Such is the prayer which from my cell I dare to address to your Majesty, not despairing but that my feeble voice may be heard. I beseech your Majesty to restore to Italy the independence which her children lost in 1849, through the very fault of the French. Let your Majesty call to mind that the Italians, among whom was my father, joyfully shed their blood for Napoleon the Great, wherever he pleased to lead them; that they were faithful to him until his fall; and that as long as Italy shall not be independent, the tranquility of Europe and that of your Majesty will only be vain illusions.

“ May your Majesty not reject the last prayer of a patriot on the steps of the scaffold. May you deliver my country, and the blessings of twentyfive millions of citizens will follow you to posterity.

“ Prison of Mazas, 11th February, 1858.

“ FELICE ORSINI.”

There can be no doubt that Louis Napoleon took this appeal seriously to heart. It is a great mistake to suppose, as some of his critics seem to do, that he always acts from calculation. In more than one instance it has been evident that he acts from the blind impulse of fear.

In that fact lies the great danger to which everybody's eyes are now opened throughout Europe, except those of that mischievous body of politicians who call themselves the Peace party.

ORANGE LODGE.

THE Grand Lodge of this State by its officers constituted a new Lodge at Orange, Franklin county, on Thursday evening, Sept. 27th, last, under the name of Orange Lodge, of which W. B. Sawin is the Master. The hall of the new Lodge was dedicated on the same evening, and its officers installed. The consecration ceremonies were performed by Dr. J. V. C. Smith, Deputy Grand Master, and the installation services by Wm. D. Coolidge, J. G. Warden, assisted by other officers of the Grand Lodge. The occasion was one of peculiar interest in the town, and as the installation services were public, a very large audience of ladies and gentlemen were present.

LODGE JURISDICTION.

THE question as to the manner of determining the jurisdiction of Lodges when, in view of the method of communication, the one geographically farthest off, is for all purposes of convenience, actually the nearest to the residence of the candidate, was recently before the Grand Lodge of New York and referred to a committee, who subsequently reported as follows:—

“The point is as to the mode of determining the jurisdiction, when that question arises; whether by a geographical line or by the nearest traveled route, from the residence of the applicant to the Lodge of which he proposes to become a member. Strong reasons may be urged in favor of each of the modes. Instances may arise when, if the question is determined geographically, the candidate will be subject to inconvenience. Yet your committee are of the opinion that, in a large majority of cases, it will be better to confine the subordinate Lodges to territory defined by fixed and permanent limits.”

This report was adopted by the Grand Lodge, and the rule in that jurisdiction therefore is, that the candidate shall apply and be initiated, if at all, in the Lodge *geographically* nearest his residence, regardless of the question of convenience; and perhaps this is the safest, and, in its operation, will probably prove the most satisfactory rule that can be adopted on the subject.

THE PRINCE OF WALES AND THE FREE-
MASONS OF CANADA.*

FERTILE as the last two months have been in topics of interest to newspaper readers, we question if any have engrossed such universal attention as the progress of the Prince of Wales through the American provinces of the British empire. Whatever class an English journal may circulate among—whether it appeals to the aristocratic “circles” or the humble supporters of a penny weekly—whether it be devoted to political quidnuncs or commercial travellers—be either snarlingly cynical, or gushingly sentimental—administer to the literary wants of men about town or evangelical old ladies—whatever ingredient in the hotchpotch of modern society it represents—from the *Thunderer* down to the *Little Peddling-son Gazette*—all have found it necessary to satisfy the cravings of their readers, with an abstract, though by no means brief chronicle, of the doings of the heir of England. The popularity which his royal mother has achieved during a long reign, by her affectionate sympathy with the welfare and progress of her people—his father’s practical good sense—and his own youth, high prospects, and good looks, are sufficient reasons for his becoming the hero of the hour; and on this side the Atlantic we feel that our American fellow-subjects are only reciprocating our own feelings by the enthusiastic warmth with which his royal highness has been greeted.

*From the London Freemasons’ Magazine, Sept. 29.

Unmixed success, however, rarely attends upon any human undertaking; and from the common lot even princes cannot hope to be exempt. Envious fate has contrived sundry ruts in the path of the triumphal car of the fortunate youth, and some jolts have been perceptible. It is true these have been of the most burlesque description; and however they might have affected the illustrious person who last held the title of Prince of Wales, we doubt whether the present holder of that dignity has had other than his risible faculties excited by their occurrence. The most disagreeable part of the story is that the distinguished individual who fills the part of Mentor to our young Telemachus has felt it necessary to administer rebuke where it was certainly justly incurred. These matters will no doubt soon blow over; and if remembered at all in connexion with the Prince's visit, will only serve hereafter as subjects of merriment, at the expense of the offending parties.

In noticing this subject we regret to have to reprobate the course pursued by a high dignitary of our ancient Order in Canada, on a recent public occasion, which we must take leave to characterize as neither judicious nor dignified. In the columns of the *Toronto Globe* we find the following observations under the head of "The Masons and the Government":—

"A very unpleasant *contretemps* occurred at Ottawa, in connection with the laying of the corner-stone of the Parliament buildings. The members of the Masonic Order were regularly summoned by their Grand Master,* Deputy Receiver General Harington, to meet at the new seat of government to take part in the ceremonies, and they assembled to the number, it is said, of 600. They were then informed that, though they were welcome to appear in their regalia, they would not be permitted to take part in the ceremonies. The restriction roused the indignation of the Grand Master, and he intimated that, if the Masons were not allowed to perform their usual duties, they would not appear at all. So said, so done: Dr. Adamson led the devotional exercises, the clerk of the works applied the plumb, the engineer of the public works tested the level, and the Prince did the rest. Afterwards, it is said, that lunch tickets for the Masons were sent to Mr. Harington and were returned. The Commissioner of Public Works is reported to have threatened Mr. Harington with the loss of his situation; and that exceedingly spirited individual is said to have told his superior that his commission was ready when the Government asked for it; he would stand by the Craft.

"The reason for the refusal of the Masons' services may be made a matter of dispute, but we apprehend that there can be no real difficulty in ascertaining it. The Prince's father is a Mason, his grandfather and granduncle were Grand Masters, and it is not supposed that there could have been any objection on the part of the Prince, or his suite, to the Masonic ceremonies. It was alleged that the Masonic Order, being a secret one, was placed in the same category as the Orange Society, but the Governor could hardly be so sweeping in his opposition to secret societies, or he would never have sent the Prince to the Ursulines, which is about as secret a society as was ever got together. The real reason we apprehend to be that the Roman Catholic Church permits none of her sons to be Masons, and, as a

*We were not quite correct in our remarks last month, in supposing the claim to lay the corner-stone, as a Masonic right, to have emanated from the Lodges at Ottawa. It seems to have been a movement of the Grand Master.—*Editor Magazine.*

matter of course, must have objected to the connection of the Order with a ceremony in which Catholics were to take part. Whatever disputes there may be about the cause of refusal, all agree that the Masons should not have been brought to Ottawa unless they were to be allowed to take part in the ceremonies. Nothing could be more ill-judged than such a proceeding, and we would like to know who is the responsible party. Did the English members of the Cabinet invite the Masons, and did Mr. Cartier interfere and knock the whole arrangement on the head? Let us have the facts. Six hundred gentlemen should not be taken from their homes for nothing, without some explanation being given."

Whatever we may think of the tone assumed by the Canadian journalist, we take it for granted that his facts are correct; and such being the case, we must repeat, that what appears to him "exceedingly spirited" conduct on the part of Bro. Harington, seems to us injudicious and undignified, and as evincing much more a splenetic sense of his own slighted personal importance than the respect due to his sovereign's eldest son and representative. Let us consider what this great public occasion was, and who were most fitted to take the prominent position there. Surely the foundation of the building which is to be devoted to the representatives of the country could not be more appropriately inaugurated than by the future ruler of the nation. And since it has been during the reign of Victoria that the Canadas achieved their present proud position in the scale of nations—since under her benignant sway a policy of conciliation and of fostering care has marked the conduct of the imperial government—and the Canadians in liberty, in progress, and in commerce, have far outstripped all other colonies of Britain—who more fitting to receive every particle of the honors of such a day than the eldest son of that beloved monarch? What does Bro. Harington think would have been the feeling expressed by the Queen's other loyal subjects then present, had the Prince of Wales stood aside to make room for a "Deputy Receiver-General"—albeit, Grand Master of Canadian Masons. The invitation issued to the Brethren was a mark of respect to them as citizens and gentlemen, and totally unconnected with their peculiar organization or tenets; they were simply recognized as a worthy and estimable assemblage of individuals partaking somewhat of the nature of a corporate body. It was not thought necessary by the government to make of this a Masonic ceremony; and as a loyal subject, Bro. Harington should have been satisfied with their decision. Indeed, he should have recollected that there was another Mason present—possibly as distinguished as himself—no less than the Duke of Newcastle, a Provincial Grand Master, ruling over an important section of the English Craft, of which Bro. Harington was, until very recently, himself a member, and that no Mason should ever forget that in that character he is not to forget his position as a gentleman.

Sorry we are to criticise thus unfavorably any proceedings of a ruler among us; but we cannot but feel that the behavior of our M. W. Brother on this occasion was not calculated to add weight to his authority or his popularity; we question much whether the brethren were inclined to thank him for the steps he took to assert (as he doubtless thought) their dignity as well as his own. The returning of the tickets for the entertainment we think must be an exaggeration, as that would have been an act of churlishness, amounting almost to insult. If the tick-

ets were sent by the authorities, the Grand Master surely might have allowed the Brethren to exercise their own discretion as to making use of them.

And now we beg leave to correct our Canadian contemporary in a few mis-statements, or rather misconceptions with regard to Masonic matters. In the first place the Prince of Wales's father is not a Mason; his uncle, the Grand Duke of Coburg, is a distinguished Brother—and we hope soon to number the Heir Apparent amongst us; unless, indeed, the hotheaded proceedings of Brother Masons should cause him to reconsider a determination which is said to be already formed. In the next place, Freemasonry is not placed by the British law in the category of secret societies—on the contrary, it is especially acknowledged by statute. And in third place, whatever power the Romish Church may exercise abroad, it is certain that a large number of her sons in the British dominions are members of our Craft; a fact which is perfectly well known to her priests and dignitaries, without appearing to occasion them much alarm.

SUSPENSION AND STRIKING FROM ROLL.

SOME of our Lodges and Brethren do not appear to understand the difference between *suspending* for non-payment of dues, and *dropping from the roll* for the same cause. To us, the difference is great, indeed, though the means taken to accomplish the one or the other ought to be the same; for we hold that no Mason can be suspended from the privileges of Masonry, or stricken from the roll, except upon conviction, after trial; and that striking his name from the roll of members of the Lodge, under a by law, whilst it does not affect a Brother's standing in the Fraternity, nor debar him from any privileges of Masonry, except that of *membership* in the particular Lodge, ought to be after trial only. Indeed, in a case, not a year old, the Grand Master of Louisiana thus decided, and that decision has met the approval of our most enlightened jurists. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of Masonic punishments. It is, in fact, a Masonic imprisonment, or deprivation of rights guaranteed to every Mason on his first admission to the Order, and of which he was only to be deprived after a fair trial and impartial judgment by his fellows. The suspension of a Mason, by the mere operation of his Lodge, without any opportunity having been given him to explain or defend his conduct,—to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions,—would, under any other circumstances, and in relation to any other offence, be at once admitted everywhere to be a most manifest violation of all Masonic law and equity. If, then, it be admitted, as we have no doubt it will, that suspension cannot be inflicted without a trial, and that simply, because it is a punishment, and because punishment should always follow, and not precede conviction; then to strike the name of a member from the roll of his Lodge, would be equally as illegal, unless he was called upon to show cause why it should not be done. The one principle is strictly analogous to the other. If you cannot suspend without trial, neither can you strike from the roll without trial. This striking the name from the roll of a Lodge is altogether a modern practice, taking its rise since the modern organization of permanent Lodges. In

ancient times, Lodges were temporary organizations of Masons for special and limited purposes. Preston informs us, that originally "a sufficient number of Masons met together within a certain district, with the consent of the Sheriff or Chief Magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant of Constitution." Then, of course, there being no permanent organization, there were no permanent members, and consequently no payment of arrears, and no striking from the roll. It was only after 1717, that all those things were introduced, and as Lodges pay some contribution to the Grand Lodge for each of their members, it is evident that a member who refuses or neglects to support the general Lodge fund, will become pecuniarily onerous to the Lodge. Still, the non-payment of dues is only a violation of a special voluntary obligation to a particular Lodge, and not to the Fraternity at large. The punishment, therefore, inflicted (if it is to be considered at all as a punishment) is only a particular, and not a general one, affecting his relations with the whole Order. When, then, his name is stricken from the roll, it should only be after an opportunity has been afforded of defence, that is, after a fair trial, precisely as in the case of suspension, which is a punishment, not particular, but general in its effects.—*Canadian Freemason.*

VISIT OF THE PRINCE OF WALES TO BUNKER HILL.

THE Prince of Wales and his suit visited Bunker Hill on the 12th October, at the invitation of the President of the Bunker Hill Monument Association, Bro. G. Washington Warren, by whom they were suitably received. "The party," says the Aurora, "then walked to the entrance of the monument and examined the interior, looking up the cone to the top, and then the President explained to the Prince the history of the original Masonic Monument, a copy of which in marble, stands in the centre of the Obelisk, and turning to the Duke of Newcastle, who is Provincial Grand Master of Freemasons, Mr. Warren observed, "This may perhaps be specially interesting to your Grace as it relates to Masonry." The Prince not understanding what was said, desired the remark to be repeated, which being done, the Prince said with a smile, "Oh, yes, the Duke is a Freemason." He then passed round the monument, within the enclosure, observed the English and American flags at the top, and inquired the height of the structure. He then made a pleasant remark to President Warren, as to the object of erecting the structure, to which the President made an appropriate reply. The Prince cordially observed, "It is time these old matters were forgotten."

"His Honor Mayor Dana proposed to the royal party to make a further visit to the city, and to visit the Navy Yard, offering to send a message to Com. Hudson, that he might prepare for the reception. But the lateness of the hour, and many other matters remaining to be attended to, prevented their acceptance of the invitation.

"Before the party left the premises, President Warren stated to the Duke of Newcastle, that he had caused three copies of the Inauguration of the Statue of Warren to be suitably bound, one copy of which was intended for the Prince,

one for Lord Lyons, and one for His Grace, as mementos of the visit of the royal party to Bunker Hill; and the Duke replied that he would be happy to receive and dispose of them as desired.

“This visit, though suddenly improvised and without the opportunity to make such preparations as would have been gladly desired, and been more generally participated in by our citizens, is a memorable one, and like the visit to the Tomb of Washington, will exemplify to the country the cordial feeling of amity, which happily exists between the government and people of our mother country and our own. *Esto perpetua.*”

TRUE MASONIC FRATERNITY.

THE following song (written by Charles Tucker, author of *Proverbial Philosophy*) was sung by a member of the Sussex Lodge, at Blockville, C. W., at which several Brethren from Ogdensburg, N. Y., and other American Lodges were present:—

Ho, Brother, I'm a Britisher,
 A chip of "heart of oak,"
 That wouldn't warp or swerve, or stir
 From what I thought or spoke.
 And you, a blunt and honest man,
 Straightforward, kind and true—
 I tell you, Brother Jonathan,
 That you're a Briton, too.

I know your heart an honest heart—
 I read your mind and will,
 A greyhound ever on the start,
 To run for honor still.
 And shrewd to scheme a likely plan,
 And stout to see it done—
 I tell you, Brother Jonathan,
 That you and I are one.

"God save the Queen" delights you still,
 And "British Grenadiers,"
 The good old strains your heart strings thrill,
 And catch you by the ears:
 And we, Oh, hate us if you can,
 For we are proud of you—
 We like you, Brother Jonathan,
 And "Yankee Doodle" too!

What more, I touch not holier things,
 A loftier strain to win,
 Nor glance at prophets, priests, and kings,
 Or heavenly kith or kin—
 As friend with friend, and man with man,
 O, let our hearts be thus—
 As David's love to Jonathan,
 Be Jonathan's to us!

COMMITTEES ON FOREIGN CORRESPONDENCE.

THE C. on F. C. of Pennsylvania has given with great force their disapproval of the prevailing practice of making extracts from the reports of similar committees. They say—

“Justice demands the expression of these views and they are cheerfully and frankly made. As to the necessity for so much elaboration of detail; or the benefits which may practically result from the general character of the annual reports of committees of foreign correspondence; or the utility which is to be experienced from this labor of these committees, we have neither the jurisdiction to question, nor are we the forum to decide. As one, however, of the Grand Lodges of the Craft, and on behalf of its sovereignty, and thus authorized respectfully to express an opinion on a subject of common interest to all bound in the bonds of our ancient Brotherhood, we are free to remark, that we cannot yield our consent to the existence of either such necessity, benefit or utility. The intent and purpose of a committee of correspondence is not to examine the proceedings of sister sovereign jurisdiction, which relate to their individual business: to except, criticize, condemn or oppose what relates exclusively to their domestic interests; to raise questions which are designated Masonic, in order thereby to elevate their position high enough to justify their almost universal consideration; or to invite controversy, by creating contrariety of views, and possibly excite discussion and differences on wholly unimportant points in order to give consequence to expressed opinions. This is not the purpose of such committees. It is foreign, entirely, to their true character. When questions do arise of importance to the Masonic world, when subjects are to be presented to the attention of the Craft universal, when official communications are necessary, when primary interests demand it, then it is both proper and orderly to have channels for such intercommunication among so many independent jurisdictions. The duties of committees of correspondence then begin. Their objects, and the exercise of their functions, are in harmony. The most valuable, beneficial and important results flow from the expression of their views, and opinions, and judgments, as well as their decisions and actions. Their utility is patent. The Craft acknowledges their necessity. Their character, as well as their conclusions, are thus dignified. The contempt, which familiarity with unimportant matters engenders, is avoided. Independent bodies are permitted to manage their domestic Masonic concerns in their own way, without responsibility to, and free from the supervision of, similar bodies, or any one of their committees. It is certainly true that committees of correspondence are, within the purview of their duties, deacons, who recognize intrusions on the harmony of the Craft, and announce the alarm which is thus created; but they are, however, circumscribed to gross innovations, schisms and violations of fundamental principles of common Masonic concernment. Lesser infractions and violations of order or organism, are within the exclusive power of the jurisdiction in which they occur.

“It surely will never be seriously contended that the rights of past officers, the relations between subordinate and Grand Lodges, the decisions by presiding officers of subordinate Lodges on questions growing out of constitution and by-

laws, the points arising on appeals by individual members, the views of matters on unwritten phraseology, the crude or curious opinions of subordinate Lodges or officers, as to their power over questions cognizable directly by supreme authority, and thousand like subjects are, or should be, the themes for reports of committees of correspondence, to be revised or discussed by similar committees of almost every Grand Lodge in the United States. If it is considered that the Masonic fraternity generally is to be enlightened, instructed, informed or benefited, by such efforts; if a respectful unwillingness to conform to this standard, is evidence sufficient to some minds to condemn those who consistently decline this imitation, then it only remains for us to pursue the even tenor of our way. We can do this in union and harmony, and fraternity with all. We can entertain for all, the truest and purest Masonic love and esteem. We can do our whole duty to the Craft in times of danger and peril. We can aid and assist when our efforts may at least have the merit of a sincere desire, an unselfish anxiety, to be able to protect the ever burning light of Masonry, and the temple which is dedicated to its protection and safety, from secret or open enemies. We stand ready for any such emergency, but it is in the calm and quiet attitude of a firm resolve, neither to invite or avoid issues which may involve the sternest responsibilities."

INAUGURATION OF THE PERRY STATUE AT CLEVELAND, OHIO, SEPT. 12, 1860.

ADDRESS OF GRAND MASTER HORACE M. STOKES.

Brethren of the Masonic Fraternity,—Prominent among the first lessons to the novice in our Order is the duty of patriotism. In the State we are to be quiet and peaceable citizens, true to our country and just to our government. Forbidden by our regulations from participating as an Order in demonstrations of a political or party character, yet all the teachings of our institution incite us, to assist as Masons, in rendering just tribute and honor to the benefactors of our race and country. Prompted by these sentiments we are here to-day in response to the courteous invitation extended to the Fraternity by the Committee of Arrangements, to assist in the festivities of this interesting occasion—deeming it a high privilege to be enabled in any degree to add to the imposing ceremonial of inaugurating and dedicating this Statue, erected to the memory of one of America's noblest citizens; a work of commemoration justly due to the virtues of the departed patriot and soldier, and equally creditable to the taste, spirit and liberality of a grateful people.

By your partiality, Brethren, it becomes my pleasing duty to lead in the Masonic ceremonies proper on this occasion; which, with the assistance of the Officers of the Grand Lodge, I will now proceed to perform. But before engaging in any important undertaking it is our duty as Masons to invoke the blessings of the Supreme Architect of the Universe. Brother Grand Chaplain, let us commence this ceremonial by devout prayer to Almighty God.

After prayer by the Chaplain, the Grand Master resumed as follows:—

Grand Master—Right Worshipful Deputy Grand Master, the Jewel of your office is the square. Apply it to those parts of the foundation or pedestal which supports this Statue.

Deputy Grand Master—The duty is performed, Most Worshipful, and the workmen have done their duty.

Grand Master—Right Worshipful Senior Grand Warden, the level is the Jewel of your office. Will you apply it to this pedestal?

Senior Grand Warden—I have applied the level, Most Worshipful. The workmen have done their duty.

Grand Master—Right Worshipful Junior Grand Warden, the proper Jewel of your office is the plumb. Apply it to the several sides of the pedestal which supports this Statue.

Junior Grand Warden—I have, Most Worshipful, and find the same truly upright. The Craftsmen have done their duty.

Grand Master—The Craftsmen have indeed done their duty well, and I declare this work well formed, true and trusty.

The golden vessel containing Corn was then handed to the Deputy Grand Master, who delivered it to the Grand Master, who poured the contents upon the pedestal, saying—

May the Supreme Architect of the Universe strengthen and sustain the people of this happy land, to finish the work begun by their fathers, as shall best redound to His honor and the welfare of our common country.

The Silver vessel containing Wine, was then delivered to the Senior G. Warden, who handed it to the Grand Master, who poured it upon the pedestal, saying—

May the Giver of all Good bestow His blessing upon this patriotic undertaking, and grant to this people virtue and wisdom to enable them to preserve the glorious privileges they now enjoy.

The Silver vessel containing Oil, was then handed to the Junior Grand Warden, who presented it to the Grand Master, who sprinkled the contents upon the pedestal, saying—

May the Grand Ruler of the World preserve the Union of these United States—and may this Union be a bond of friendship and brotherly love which shall endure through all time.

The Grand Master then repeated the following invocation :—

May Corn, Wine, and Oil, the expressive symbols of Nourishment, Refreshment and Joy, abound among men throughout the world; may this Statue long continue a memorial of affectionate regard by a grateful people to one of the bravest of our country's defenders; and may the great and beneficent deeds of the honored dead live in future generations, and exert a benign influence after this marble monument shall have crumbled into dust.

The Grand Master then struck the Pedestal thrice with the Gavel,* after which

*Made from the timber of the flag-ship Lawrence.

the Public Grand Honors by the fraternity were rendered, and the Masonic ceremonies closed.

SUNG BY SIR KNIGHT OSSIAN E. DODGE.

On Erie's bosom, broad and fair,
 A son of freedom, bold and brave,
 Unfurled his banner to the air,
 And boldly fought our rights to save.
 His deck with fearless heart he trod,
 While flashed his eye with freedom's light,
 With daring hand and trust in God,
 He bravely battled for the right.

CHORUS—Can we forget the good and brave,
 Who is imaged from yon marble towers,
 Or blot the record which he gave,
 " We've met the enemy and they are ours.

The foe was conquered, freedom's cry
 Re-echoed over the water's blue,
 The victor's flag was raised on high,
 And waved o'er freemen brave and true.
 Oh, freedom's son, thy glowing name,
 Shall e'er be cherished by the free,
 And in the foremost ranks of fame,
 The name of Perry long shall be.

CHORUS—Can we forget, &c.

Let yonder pile in glory stand,
 In after years the tale to tell,
 How Perry brave, with fearless hand,
 The battle fought and won so well.
 Each heart that burns with freedom's flame
 Will ne'er forget this festal day,
 And ne'er will Perry's honored name
 Remain unsung or pass away.

CHORUS—Can we forget, &c.

PERSECUTIONS IN TURKEY.

An illustration of the hatred propagated against Masons in Turkey is found in the Rev. Mr. Dwight's "Christianity in the East, when, speaking of the persecutions of the Armenian Converts to Protestantism, p. 112, he says, "The words Framason (Freemason), Lutian (Lutheran), Voltor (Voltaire), and Protestan (Protestant), were freely and indiscriminately applied to us, all of them being considered by the common people as synonymous, and the meaning being rather indefinite, but yet implying an atheist of the most wicked and dangerous description. To the emissaries of Rome in the East, undoubtedly belongs the first paternity of this falsehood, and to their humble and sycophantic imitator among the clergy and laity of the Armenian Church must be yielded the honor of its

second parentage." It may hence be well conceived what are the difficulties with which we have to contend, and how wide spread are the prejudices against our Order. By the Armenians the prejudice has been propagated among the Turks. It is worthy of note that there are now several enlightened and zealous Armenian Brethren at Constantinople and Smyrna.—HYDE CLARKE.—*Constantinople, 1st Sept., 1860.*

THE SCOTTISH RITE IN LOWELL.

OFFICERS of the Sovereign Grand Consistory of Princes of the Royal Secret 32d, established at Lowell :—

Wm. S. Gardner, of Lowell, Ill. Commander in Chief; Nathl. B. Shurtleff, M. D., of Boston, 1st Lieut. Commander; Aaron P. Hughes, of Nashua, N. H., 2d Lieut. Commander; J. Tyler Spalding, of Boston, Minister of State; Charles A. Davis, M. D., of Chelsea, Grand Secretary; Joel Spalding, M. D., of Lowell, Grand Treasurer; Charles A. Davis, M. D., of Chelsea, Grand Master of Ceremonies; Peter Lawson, of Lowell, Grand Captain of the Guards.

The Chapter of Rose Croix recently established by Charter at Lowell, has been organized. Charles A. Davis, M. D., of Chelsea, is M. W. and P. Master.

All the degrees of the Ancient and Accepted Rite from the 4th to the 32d degree are now conferred at Lowell, Mass. A Grand Lodge of Perfection and a Council of Princes of Jerusalem having been established there in addition to the Chapter and Consistory above referred to.

WHAT MASONRY IS.

IN the words of Sir Walter Scott, Freemasonry

“ — is the secret sympathy,
The silver link, the silken tie,
With heart to heart and mind to mind,
In body and in soul can bind.”

All its plans are pacific. It co-operates with religion in regulating the temper, restraining the passions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one more thread to the silken cord of charity, which binds man to man. Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man. In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

With one hand she extends the peaceful olive branch; with this she administers succor to the distressed. The more it is examined, the more beautiful it appears; the more a Mason searches into the science, the more he loves the Craft. It is like the humble fly, which, viewed with the naked eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met

with many persecutions and enemies; but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy our esteem. Prior said—

“ It is like the ladder in the Patriarch’s dream,
Its foot on earth, its height above the skies,
Diffused its virtue, boundless in its power;
’Tis public health and universal cure,
Of heavenly manna ’tis a second feast,
A nation’s food, and all to every taste.

ITINERANT LECTURING.

WE had hoped that this great evil, which has in times past done more to unsettle the minds of the Brethren, and to destroy unity of work and practice among the Lodges, than all other causes combined, had been eradicated and destroyed, and that the disgrace which now attaches to the occupation of *itinerant lecturing*, would hereafter prevent any *Mason* engaging in the business. But we regret to learn that in this particular we are to be disappointed, and that there are still among us nominal Masons who have so little self-respect, so little respect for the opinions of their Brethren, and so little regard for the interests of the Order of which they are unfortunately members, that they are ready to engage in any disreputable work, any cheating operation, any extravagant imposition, regardless of all consequences to Masonry, that will yield them a miserable subsistence, or, through a show of business, enable them to live in idleness, on a credit as worthless as their own sense of honor or honesty. These creatures, we are told, are quietly spreading themselves all over the country, and imposing upon young and inexperienced Brethren, who are but too ready to seize upon every novelty which carries with it a show of plausibility, and upon newly formed Lodges, the officers of which are but too often happy to avail themselves of any plausible theory, however erroneous, that will enable them to discharge their duties in a *ready*, if not in a *proper* manner. The ruinous consequences of such a course of itinerant swindling, of such unauthorized interference with the government of the Lodges, and the importance of putting a stop to it at once, must be apparent to every intelligent Mason, and particularly to every Master of a Lodge. But how is the evil to be got rid of? These beggars will travel, and they will lecture whenever and wherever they can find Brethren credulous enough to listen to them; and they can be stopt only through the action of the Grand Lodge. The Grand Lodge of this State has the following regulation:—

Sec. 5. No Lodge shall encourage, promote, or permit, the delivery of any Masonic lectures, which have not been sanctioned and authorized by the Grand Lodge. Nor shall any Mason be permitted to deliver such lectures under this jurisdiction.

A regulation like this, if generally adopted and enforced by the Grand Lodges,—as it is clearly the interest of all, and therefore the duty of each, to do,—the evil would be cured. By it, the permitting of such lectures, and the delivering of them, are made penal offences, punishable by loss of Charter or expulsion, or such other penalty as the Grand Lodge may see fit to impose. In this jurisdiction it has afforded us a measurable exemption from the evil it is designed to prevent, though it is not improbable that in some few instances our younger Lodges and Brethren may have been imposed upon by these harpies, whom we occasionally hear from as hovering about our borders and in the neighboring States. The work and lectures in this State have been permanently settled for more than half a century, and they are now given as they were given fifty years ago. Our Lodges neither need nor ask for any improvement or change in this respect. They simply desire to be let alone—to be left to themselves. And this is also true of every State in New England. They need no instruction from other sections of the country, and particularly not such as they would be likely to get from strolling peddlers of Masonry.

GRAND LODGE OF TEXAS.

WE have had upon our table for some weeks past a printed copy of the proceedings of the Grand Lodge of Texas, had at its annual communication in June last. The session appears to have been well attended and considerable business, but chiefly of a local character, was transacted. The jurisdiction is evidently in a prosperous condition. The opening address of the Grand Master is a business paper, and gives a full and clear account of the doings of that officer for the past year. The following extracts will be acceptable to our readers:—

INITIATION OF SOJOURNERS.

Early in July of last year I received a communication from the W. M. of Winslow Lewis Lodge, Boston, Mass., stating that an application had been received in that Lodge from a Mr. Wharton J. Green for the degrees in Masonry, in which he described himself as of San Antonio, Texas; and, according to the constitutional requirements of the Grand Lodge of that State, they could confer the degrees on residents of other States *only* after obtaining the consent of the Grand Master of the State in which the applicant resides.

It was also stated that Mr. Green spends considerable of his time in Boston; that he was probably better known there than in San Antonio, and would, in all probability, spend more time there than in the latter place.

Under all the circumstances connected with this case, and believing that the interest of the institution would be subserved rather than damaged, I gave authority empowering the W. M. of Winslow Lewis Lodge to enter, pass and raise Mr. Green to the sublime degree of a Master Mason, if found worthy. This letter of authority I directed to our R. W. Bro. A. S. Ruthven, our Grand Secretary, with instruction not to forward it until he procured the consent of Alamo Lodge, No. 44, under whose jurisdiction the applicant resided. The consent of Alamo Lodge was obtained

in a short time thereafter, and all the papers were forwarded together by the Grand Secretary.

DISPENSATIONS.

Applications have been made to me for Dispensations to initiate candidates ; but I have deemed it my duty in every instance to decline, for the reason that, according to my own observations and the experience of accurate observers, it is found that a very few of those who are made Masons by dispensation ever become working members, or are of any particular value to the institution.

Those who are actuated by the facilities it may afford them in traveling, or are desirous of some pecuniary benefit, should in all cases be excluded ; those only who have long entertained a favorable opinion of our ancient institution—"being good men and true, of unsullied honor and unfailing honesty, having a desire for knowledge—freely and voluntarily offer themselves candidates for initiation into the mysteries of Freemasonry," may with propriety be considered worthy to become partakers of the privileges of the Craft, to be admitted to the rights and benefits of this ancient and honorable fraternity.

A SATISFACTORY REASON.

In September last, I was advised that the state of feeling among the members and officers of Indianola Lodge, No. 84, was discordant and unfraternal. I instructed the D. D. G. Master for the 10th District, Rt. W. Bro. A. D. Harris, to visit the Lodge and inquire into its condition. He did so ; but in consequence of yellow fever making its appearance about the same time in Indianola, he could not have a meeting of the Lodge, and had to abandon the investigation, not being *accustomed to the disease.*

REPORT ON CORRESPONDENCE.

The report on foreign correspondence is from the pen of R. W. Brother Neil, and is a frank and intelligent expression of the writer's views of Masonic law and duty. Most of his decisions will meet with the concurrence of his Brethren elsewhere, though there are others to which few will assent. What he says of the organization of the Grand Lodge of this State might have been omitted without detriment to his report or his own intelligence, and would have been had he taken pains to inform himself more fully as to the legal requirements of the case. We give below such extracts as we have room for :

DIFFERENCE OF RITES IN THE SAME JURISDICTION.

We agree with Grand Master Perkins, of Louisiana, "That there can be no such thing as divided sovereignty," and if under the same jurisdiction, one Lodge can work in the York, another in the Scotch, another in the French rites, we may as well enlarge and allow the Odd Fellows and Lone Star Orders to work under our Charters according to their own customs, and just so soon as this mixing of different rites becomes prevalent, then farewell Masonry, as known and practiced under the Ancient Free and Accepted York Rite. The work is different, the lecture is different, although the modes of recognition might be the same, but what becomes of the system of Lectures and uniformity of work, as practiced in all the Grand Lodges of our country ? Would one of our Grand Lecturers, taught by the Committee on Work and sent out by Grand Lodge authority, be allowed to visit, teach and enforce his Lectures, or would the said Lodge only permit him to visit and lecture to them, and then they would still go on their own way ? When this shall be fully answered

to Bro. Woods' satisfaction, then he can form as correct an opinion as can the writer hereof.

PUBLIC DISPLAYS.

We are of the opinion that the only circumstances under which a Lodge can appear in public, without the order of the Grand Master, are to bury a deceased Brother, and at the Anniversary Feast of St. John, which ever is held as the Annual Anniversary in the particular jurisdiction for the installation of officers, and the reasons given are obvious; according to our system of organization, the first could never be complied with, if the permission had to be obtained, although it was usual to seek and obtain the authority in London. The other, that of Installation, is now universal by the terms of the Charter, where the Master installs his successor in perpetual succession, and this may be done in public or private, as it is presumed all who hold the office can perform the duty, but to dedicate public buildings or lay corner stones, it is not an inherent right granted to the Lodge, but it is a prerogative of the Grand Master, and can only be by him delegated, and a very good reason exists therefor. It is not to be presumed that Masters or Lodges are competent to do such work, and it ought to be the province of the Grand Master, that such work shall be done by those competent thereto, and for which purpose the Lodge, when applied to to act, should petition the Grand Master for the right to do so, and let a competent Brother Past Master be designated as the proxy of the Grand Master, and commissioned by him. If this system was generally followed, it would enure more to the benefit of Masonry, than for so many frivolous public displays of our Order and insignia before the world. We have now before us the Constitutions as collected by Rev. Bro. Harris, in 1768, and find the ceremonies laid down for installations, dedications and laying of corner stones, and except in the former, no name is used except that of the Grand Master and his officers, assisted by the officers and members of the particular Lodges.

Our Brother don't like Masonic Congresses any more than we do Masonic em. picism under any name. On this subject he has the following characteristic remark:—

We can't stand any of these Congressional Lodges of Masonry, neither Universal, North American, or the Grand Camp Meeting proposed by the Grand Master of Kansas, to come off in 1870, unless it could be held in the prairies of Texas, or at the head-waters of the Gila River, half-way to California—then there would be some excitement in the meeting; but as for Masoury, there is not an iota of it in any of these gatherings—never was any, and is not expected there ever will be. Good old-fashioned Masonry, held, practiced and sustained by Lodges and Grand Lodges, is as good as we want it and about as far as we ought to go.

THE WORK AND LECTURES.

This fruitful subject comes in for a share of our Brother's attention, in reviewing the proceeedings of the Grand Lodge of Kentucky, as follows:—

The Grand Master had established schools of Masonic instruction in Louisville and throughout the State, and had been indefatigable in his endeavors to disseminate the work and lectures of Thos. Smith Webb. The Grand Lodge adopted a resolution as follows: "*Resolved*, that this Grand Lodge does earnestly *disapprove* of all innovations introduced, and recommends to all Subordinate Lodges under this jurisdiction a speedy *return* to the work and lectures of Thomas Smith Webb." But they amended the resolution as it was first reported by striking therefrom the words "as

taught in the schools of Masonic instruction during the past year." So after all the labor of Grand Master Morris, his work was not endorsed. So far as we are capable of judging, and having been present in that Grand Lodge, and seen some of the work exemplified, we cannot but approve of the action of the Grand Lodge. It is very hard to reconcile the work of Brother Morris, said by him to be the Webb work, with what we have understood it to be; most certainly Webb charged some part of the work of Preston, and it is just as certain that what was taught to Barney, as the Webb work in the Eastern States, was never by him given in lectures in the West. If Barney gave the work, then Bro. Morris has not got it, and if as a guide, we take in hand the Monitor now published as the "Webb Monitor," most assuredly it cannot be approved, and will not stand the test in any two Grand Lodges in the West, and we are not aware that any of the Eastern Grand Lodges have seen it; we do know that the work as given in lectures and exemplification in Pennsylvania and Ohio nearly thirty years ago, and which has recently been reviewed by the writer, is not that of the Morris Webb work of the present day, but has, at least in the former State, been kept in purity, and as now practiced is identical with what it was at that time, and then known as the Preston work, with some changes in the sections introduced by Webb. Some very strange notions prevail, however, on this subject, and the Grand Lodge of Kentucky is not exempt from a charge of this kind, as an outsider would have believed that these schools of instruction were the very thing to settle the vexed questions, and make all things go on smoothly, but no sooner than the Grand Lodge meets and tries the work, all is again laid aside and the labor lost—it is better thus than worse. Many of the best and brightest men of Kentucky belong to the Grand Lodge, and the old and conservative members are a noble set of men, yet there are many, yea very many, of the new material who are anxious to control the affairs thereof, and they far outnumber the older class, so that when new ideas are advanced which do not altogether suit the staid veteran, the rampant element can by concert of action carry their point, and until possessed of the second sober thought, may cause innovations to be grafted on the work; still when the error is shown, there are none so certain to do justice at last and return to the beaten track.

[Bro. Barney, above referred to, was a lecturer by profession. He doubtless knew what is called the Webb lectures, but his rule was to conform his lecture to the wishes of the G. officers and other Masonic authorities of the State in which he was lecturing, without reference to the precise phraseology of any particular system or form of lecture.]

ATTENDING LODGE IN TEXAS.

Our Brother is speaking of the address of the Grand Master of New Hampshire:—

He says: "It is a great labor and arduous duty for one individual to visit all the Lodges in New Hampshire, now numbering fortytwo." Why, it would be little more than an afternoon work for one of our Grand Lecturers, who have thousands of miles to travel, often through a country uninhabited, staking out his sole companion to grass, and lying down to sweet slumbers under the blue canopied skies, there to reflect on the work of nature and nature's God, rising up early at the morning's dawn, and pursuing his journey for another day, till wearied and hungry, he descries in the distance the village within whose precincts a Lodge is sure to be found; and then to see the members flocking in from a circuit of twenty miles

around to attend the stated or appointed call. Such scenes as these would soon cause the complaints of your Grand Lecturer to be heard no more, but be grateful that you enjoy the advantages of easy travel, good cheer and handsome accommodations wherever you go in the country of New Hampshire.

UNITED BRETHERN LODGE.

A LODGE by this name was constituted at Marlboro in this State, on the 16th October last: A. C. Felton, Master. The ceremonies of constituting the Lodge were performed by the Grand Master in person, assisted by the Grand Officers. The new hall, which is one of the finest and best furnished and arranged in the State, was also dedicated by the Grand Master on the same day, and in the evening the officers were installed by the R. W. Junior Grand Warden, in the presence of a large number of Brethren and their ladies. The occasion was a very agreeable one, and the Lodge is one of the most promising in the jurisdiction.

AGED MASONS.

THE following is from the Masonic Review, and will be read with interest by our readers:—

Bro. Joshua R. Jewett, of Granby, Connecticut, now 89 years old, is supposed to be the oldest Freemason now living in that State. He was initiated in January, 1797, was made a R. A. Mason in Hartford, in 1817, and a R. and S. Master in 1826, and has ever been a zealous and active member in the Institution.

We can beat that in our own McMillan Lodge, No. 141, in this city.* One of our members, the venerable Col. John Johnston, is now in his 86th year, and has been 65 years a Freemason—having been initiated in the winter of 1795. He is still regular in his attendance at the Lodge, and we hope he may remain with us yet many years. He walked in procession with his Lodge at the funeral solemnities of Washington.

A "Brother Mason" sends Col Johnston his fraternal regards through the "Central Daily Courier," of Syracuse, N. Y., and says he is 91 years of age and 66 years a Mason. His name is "Major Geo. Middleton," and is a member of Syracuse Lodge, a hale, active man, in body and mind.

To this Brotherly greeting, our friend, Col. Johnston, replies through the same paper, and says: "I hail the venerable Brother with the most kind and fraternal

*Cincinnati. And our Brethren of Morning Star Lodge of Worcester, in this State, can beat you both in the person of Brother *Ebenezer Mower*, now over *One Hundred years of age*, who was made a Mason Feb. 18, 1794, and will therefore have been a Mason 67 years next February.

feelings, and as we are both soon to cease labor on earth, may we with all good and true workmen find rest—eternal rest—in that Grand Lodge above, not made with hands but eternal in the heavens." How pleasant are the greetings of these venerable men; and how cheerfully they look forward to rest—"eternal rest." May their end be peaceful and their rest eternal.

Since writing the above, Col. Johnston has placed in our hands the following letter, received from his aged contemporary, Bro. Middleton. We place it on our "Table," also, as we know it will gratify our readers. The correspondence of these good and venerable Brothers is of great interest—the octogenarians, who crown

‘A life of labor with an age of ease’

We should like to see them both together, and if Bro. Middleton will come to this city, we will call a meeting of the Lodge of which Bro. Johnston is a member, and have both the venerable Craftsmen present. But to the letter:—

SYRACUSE, N. Y., AUG. 1, 1860.

Col. John Johnston, Cincinnati, Ohio.

DEAR SIR,—Your communication to the *Courier* of this city was read by me with much pleasure and interest. It is probable that I shall never see you, but the connection which has so long existed between us, unknown to either, and now for the first time developed to us, has awakened in me an interest toward you of no small magnitude. The fact that you and I stand at the *upper end* of that long line of living Brothers—the link, as it were, between the Lodge above and the Lodge below—whose precepts we have followed and whose duties we have performed through so many long years, brings you and I together with a more than ordinary feeling.

Your slight account of yourself shows what a true Brother you have been, and how faithfully you have governed your conduct through life by that Square by which we are taught to bring our actions to the line of Virtue, and carry out the Golden Rule to all the world. May our conduct be such during the remainder of our lives, that we may be enabled to give a correct pass-word from the Lodge below to the Grand Lodge above, "where the wicked cease from troubling and the weary are at rest," and hear these words from our Heavenly Father, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord," there to sit down with all the faithful of the Craft, to enjoy the smiles and blessings of our Heavenly Father through a never ending eternity; through our Lord and Saviour Jesus Christ, to whom be glory now and forever, Amen. So mote it be.

For many years I was Master of a Lodge, both here and in Connecticut. My memory goes back to the hour when, standing upon the bastion of old Fort Griswold, I saw the British soldiers under Arnold march to the walls and enter that unhappy port, where fell by ruthless and bloody massacre so many of my brave and patriotic friends.

From my earliest connection with the Order, I have been a zealous and firm member of the Fraternity, and shall feel all my earlier interest to the last of my life.

With my best wishes for your continued health and happiness, I remain

Your Brother,

GEO. MIDDLETON.

MASONIC CHIT CHAT.

HONORS TO THE FAITHFUL.—The Brethren of Leipsic, Germany, celebrated the 50th anniversary of the initiation of W. Brother Dr. Windler, Master of Minerva Lodge, in July last. Three Lodges with a band of music assembled at 6 A. M., and 6 35 P. M. they assembled in the Lodge room. Br L. Erdman, G. M. of Masons in Saxony, Br. Dr. Coth, G. M. of Masons in Copenhagen, Ziegler Klyphausen, D. G. M. of Masons in Zeitz, A. Mey Von Grimma, Richter Von Dresden, Marbach Beckmann, Gotz Lucius, and Zille, were received with all the honors of Masonry. A gold ring, with the motto engraved thereon, *Non Nisi Digno*, was presented, with an appropriate speech by Brother Marbach, in the name of his Lodge, to W. Bro. Dr. Windler. Br. Muller presented a gold medal and a silver tea service, and requested the worthy Brother would sit to Bro. Souchon for his portrait. The grand representatives presented him with a Diploma of Honorary Membership, to each of which he returned, in a pertinent speech, his thanks for the honor conferred. The craft then adjourned to the garden to enjoy a magnificent banquet.

"We should be delighted," says the New York Messenger, "to record some such proceedings on some of the ancient Brethren who have served the craft so faithfully for the same period in the United States."

☞ Brother Herbert Ingram, M. P., who, with his son, was lost in the lamentable disaster on Lake Michigan, in September last, was the founder of the Illustrated London News. He was a native of Boston, in Lincolnshire, England, and a member of the Lodge of Harmony, of that place. He was much beloved by his constituents and friends.

☞ Dr. Macgowan, in a paper read recently before the British Association at Oxford, "on an *Ante* Christian Colony in China," stated that there was a magnificent *Jewish* temple in the city of Chingtu, which was destroyed by fire about a century before the Christian era. Doubtless built by a portion of the lost tribes, who appear to have been wonderfully dispersed over the whole earth.

AN IMPOSTOR.—We have received a long description of a person calling himself FRANCIS EUGENE PIQUETTE alias EMILE EUGENE MENARD, published under the authority of Humble Cottage Lodge, at Opelousas, Lou., in which the person described is declared to be an unmitigated rascal; and against whose rascalities the Fraternity are cautioned. He claims to be a Frenchman, but is thought to be a German, by birth, and is a physician by profession. When last heard from he was in the vicinity of Paris, Tenn., going South. The Lodges are cautioned against him.

☞ There is a story going the rounds of the papers to the effect that a Mr. Sauers, who being suspected of abolitionism by the citizens of Palestine, Texas, was arrested in his journey and threatened with an introduction to Judge Lynch, but drawing his revolver, "stated to the crowd that if he had determined to hang him, he would sell his life as dearly as possible; and, in his Masonic character, he called upon the Masonic fraternity for aid. This appeal proved successful for delay, and after a more cool investigation he was released. Whether there be any truth in this statement or not we are unable to say, but if it be true it proves the influence of Masonry over men in a high state of excitement, and to it Mr. Sauers is very much indebted. The story is, however, probably considerably exaggerated, if there be any truth in it.

Officers of G. Lodge of Illinois, elected in Oct. last.—Ira A. W. Buck, G. M.; F. M. Blair, D. G. M.; A. J. Kuykendall, S. G. W.; Silas C. Toler, J. G. W.; Wm. McMartry, G. T.; H. G. Reynolds, G. S.

Officers of the G. Chapter of Illinois elected in Sept. last.—N. D. Elwood, G. H. P.; W. W. Mitchell, D. G. H. P.; A. Blakesley, G. K.; Jas. Steele, G. S.; Wm. McMartry, G. T.; H. G. Reynolds, G. S.

☞ The Royal Arch degree was first heard of among those who called themselves the Ancient Masons, about the year 1740. It was then taken up by the Modern Masons, under the late Bro. T. Dunkerley, in 1785, and rearranged in the same manner it is now used in England, by the Rev. Adam Brown, in 1835.

LECTURES.

E. R. HUMPHREYS, LL. D.

Proposes to deliver Lectures during the ensuing Winter, at such Lyceums and other Public Institutions in the States as may desire to avail themselves of his services. The subjects on which he is prepared to Lecture are the following :—

1. The Evidence of Philology on the Origin of the Human Race. (Three Lectures.)
3. Working-Men, or Lessons from Labor.
4. The Anglo-Saxon Race.
5. The Moral, Intellectual and Industrial Tendencies of the Age.
5. The Influence of the Drama in Ancient Greece and Modern England.
6. The great Poets of Greece, Rome, England and America.

Dr. Humphreys is permitted to refer to the following gentlemen :—

Dr. Winslow Lewis, Boylston street, Boston.

Hon. G. S. Hillard, 33 School street.

C. W. Moore, Esq., Grand Secretary of the Grand Lodge of Freemasons of Massachusetts.

Rev. Wm. P. Page, Cambridgeport.

Dr. Dana, Boston Athenæum.

B. F. Burgess, Esq., Beacon street.

W. D. Ticknor, Esq. (Ticknor & Fields.)

Dr. Humphreys' address is "*Boardman street, Cambridgeport, Mass.*"

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This House our Brethren should know is the property of the Grand Lodge of Massachusetts,—the higher stories having been fitted for their use and for the Boston Lodges, all of which are finely accommodated in the Building.

Our Brethren from abroad will find the Hotel as good as any in Boston—sur-

THE NEW TRESTLE-BOARD

FOR THE USE OF
LODGES, CHAPTERS, COUNCILS, AND
ENCAMPMENTS.

BY CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of the Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

RECOMMENDATION BY THE LATE BENJAMIN GLEASON.

East Cambridge, Nov. 25, 1843.

BRO. C. W. MOORE—

Dear Sir—Having, at your request, examined the new "TRESTLE-BOARD," prepared by you for the use and benefit of the United States Lodges, it is with much satisfaction that I bear testimony to its merits, and hereby cordially recommend it to the patronage of the Fraternity, "wherever dispersed," as a *correct and useful Manual*—better adapted to the purposes designed, than other more extensive and expensive publications.

It was my privilege, while at Brown University, Providence, R. I., (1801–2,) to acquire a complete knowledge of the Lectures in the *three* first degrees of Masonry, *directly* from our late much esteemed Br. THOS. S. WEBB, author of the *Freemasons' Monitor*; and, in consequence, was appointed and commissioned, by the Grand Lodge of Massachusetts and Maine, Grand Lecturer, devoting the whole time to the instruction of the Lodges under the jurisdiction,—and for many years subsequently, (as Professor of Astronomy and Geography,) visiting all the different States in the Union, and (1829–30) many parts of Europe—successfully communicating, to numerous Lodges and Associations of Brethren, these same valuable "Lectures of the Craft"—according to the "ancient landmarks." Wherefore, as a Brother "well instructed," permit me, without hesitation, earnestly to recommend your *good work*, as well calculated to facilitate the acquisition of the Lectures,—to preserve the ceremonials and usages, traditions and lectures, in their purity, and to encourage and ensure a *general uniformity* among the Brotherhood throughout our "community of interests," in our "ancient and honorable" Profession.

Respectfully, your Friend and Brother,

BENJAMIN GLEASON.



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REMITTANCES.—J F Conkey, Amherst; E W Eells, Norwich, Conn; J C [Camp, Bastrop, Texas; S Stevens, Knoxville, Ill; Wm M Taylor, Crockett, Texas; J H Campbell, St Albans, Vt; H Sheffield, Nashville, Ten; J C Morgan, N Orleans; J H Drummond, Portland, Me; C Levy, St Louis, Mo; M Dodge, Portland, Me; C Ball, Bridgeport, Con; W H Bagley, Hartford, N C.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that an Annual Communication of the M. W. Grand Lodge of Massachusetts, will be held at FREMANS' HALL, corner of Tremont and Eoylston Streets, Boston, on WEDNESDAY, the 12th day of Dec., current, at two o'clock, P. M., for the transaction of such business as shall regularly come before it.

Also, on THURSDAY, the 27th, at 9 o'clock in the morning, for the Exemplification of the Work and Lectures; and in the evening at 6 o'clock for the Installation of the Officers.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, and all others concerned, will take due notice thereof and govern themselves accordingly.

Boston, Dec. 1, 1860.

CHARLES W. MOORE, *Grand Secretary.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XX.

DECEMBER 1, 1860.

No. 2.

THE CEREMONIAL RITES OF MASONRY.

CONSECRATION AND INSTALLATION.

MASONRY, as we have often remarked, is a system founded on the most elevated principles of Benevolence and Religion, and adapted in its truly catholic spirit, not to any narrow sectarian Creed, but to the religious wants and aspirations of the great Human Heart, as exhibited in every age and every land. Not only is this convincingly shown by the charity and benevolence, whose constant and faithful exercise is the bounden duty of every Mason, but also in the various ceremonies of its Ritual, and probably in none more so than in those connected with the CONSECRATION of our LODGES and HALLS, and the INSTALLATION of our officers; which CONSECRATION and INSTALLATION are, we need scarcely observe, absolutely essential as preliminaries to the use of the former, and the performance of their office-functions by the latter. In every civilized nation of Ancient or Modern times, and in every system of Religion, Heathen as well as Christian, we find like institutions emanating from like ideas and principles, and impelling men, by an innate instinct of religion and propriety, to dedicate, by solemn and august ceremonies, places and persons destined for the celebration and performance of duties of an elevated and solemn character. Did our space permit, it would be an interesting and not unprofitable task to trace out the operation of this principle in the history of all the most celebrated nations of antiquity, for we should find it pervading the religious and social systems of the Babylonian, the Assyrian, the Egyptian, the Hindoo, the Greek and the Roman, no less than those of the Jews of the old and the Christians of the new Dispensation. We must confine our remarks on the present occasion, however, to a some-

what narrower field, premising the observation, that nothing short of a divinely implanted instinct, however perverted and obscured by the darkness of heathen sin and ignorance, can account for the universal prevalence of the same system, under so many and such widely different forms of political organization and religious faith and practice. And, first, let us glance at its operation among the Romans, the mighty masters of the old world, at the time when the light of Christianity arose upon the darkness of Paganism. Scarcely any terms hold a more prominent place in the religious system of ancient Rome than *Inauguratio*, *Dedicatio*, and *Consecratio*: and it may be well to consider these collectively, as being indeed intimately allied to, and connected with, each other. *Inauguratio* was in general the ceremony by which the augurs, or priests, endeavored to obtain the *sanction of the gods* to something which had been decreed by *man*; in particular, however, it was the ceremony by which things or persons were consecrated to the gods. As one of the earliest illustrations of this, we translate an interesting passage from the first Book of Livy, the great Roman Historian: "When invited to become King, Numa Pompilius directed that the gods should be consulted in his case also, as Romulus had obtained the sovereignty by augury, when the city was designed; and being then conducted to the citadel by an augur—who afterwards retained, as an honorary office, that public and permanent priesthood—he sat on a stone, looking to the South. The augur took a seat at his left hand with his head covered, holding in his right hand a hooked wand without a knot, which they called a *lituus*. Then, after taking a view over the city and the plain, and praying to the gods, when he marked out the limits of observation from East to West, he specified the auspicious region to be the southern, and the unlucky the northern. In front, far away as ever his eye could reach, he marked in his mind a signal point. Then, transferring the wand to his left hand, and placing his right hand on the head of Numa, he prayed in these words: 'Jupiter Father, if it be thy divine will, that this Numa Pompilius, whose head I hold, be King of Rome, do thou signify it by sure indications, within those limits which I have marked.'" Even this passage is sufficient to give us a good idea of the early form of *inauguratio*. If the signs observed by the inaugurating priest were thought favorable, the decree of men had the sanction of the gods, and the inauguration was completed. During the kingly period of Rome the inauguration of persons was not confined to actual priests, but the kings, after their election by the people, were inaugurated by the augurs, and thus became the High Priests of their people. After the civil and military power of the King had been conferred upon the Consuls, and the office of High Priest was given to a distinct person,—

the *rex sacrorum*, or *king of sacred rites*—he was also inaugurated by the pontiffs, in an assembly presided over by the Chief Pontiff. The high Republican Majistrates, however, likewise continued to be inaugurated, and for this purpose they were summoned by the augurs to appear at the Capitol on the third day after their election. Nothing, we may add, of any importance, was ever introduced or instituted at Rome, without this invoking of the blessing of the gods. In regard to the consecration of *places*, we find from Servius, that no sacred rites could be performed in a temple, nor meeting of the Senate be held in its hall, until it had been duly inaugurated and consecrated. The Greeks also had a similar Rite of Consecration, which they called *ἱδρῶσις*, (*hidrusis*,) in the absence of which the building could not be used for sacred purposes.

And now let us turn from the polytheistic nations of Heathendom to the history of the Jews, the chosen people, under the first Dispensation, of the One True God, and we shall find services, similar in purpose and object, to have originated in the command of the Deity himself. In the fortieth chapter of Exodus, we find the great Jehovah issuing his commands to Moses as to the mode he shall adopt in “setting up the Tabernacle,” and sanctify Aaron and his sons as its priests—“And thou shalt put upon Aaron the holy garments, and anoint him and *sanctify* him, that he may minister unto me in the priest’s office. And thou shalt bring his sons, and thou shalt anoint them, as thou didst their father, that they may minister unto me in the priest’s office : for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses ; according to all that the Lord commanded him, so did he.” Who, again, is not familiar with the account of the dedication of the Temple in the first Book of Kings, and the beautiful and pious words with which King Solomon—fit precedent and exemplar for Masonic Rites—concluded his prayer of consecration :—“Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God : to hearken unto the cry and unto the prayer, which thy servant prayeth before thee to-day ; that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, ‘My name shall be there ;’ that thou mayst hearken unto the prayer which thy servant shall make toward this place. And hearken then to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and when thou hearest, forgive.” “And the same day,” proceeds the Inspired History, “did the King *hallow* the middle of the court that was before the house of the Lord.” To pass over the familiar details of the Levitical Law, in reference to the setting apart and consecrating of persons and places to certain religious purposes, we learn from the twelfth chapter of Nehe-

miah, that such ceremonies were not confined to the Dedication of the Temple and its priests, for in the 27th verse we read—" And at the *dedication* of the *Wall of Jerusalem* they sought the Levites out of all their places, to bring them to Jerusalem, to keep the *dedication* with all gladness, both with thanksgiving and with singing, with cymbols, psalteries and with harps." Passing over the bridge which separates the MOSAIC from the CHRISTIAN DISPENSATION, we find the old Roman Pagan Ritual raised and spiritualized by the Apostles of Christianity—" And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place; and they gave forth the lots and the lot fell upon Matthias, and he was numbered with the Apostles." And again, at the appointment of Deacons, we read, " Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business * * * and they set the Apostles, and when they had prayed they laid their hands upon them." In imitation of this Apostolic institution, we find the several bodies of the Christian Church, to-day, inducting their ministers and sanctifying their churches by ceremonies which, however different in form, are nearly one in substance and in spirit,—amongst which we may especially draw attention to the Ordination, Consecration, and Institution Services of the Episcopal Church in America, not in any sectarian spirit, but simply because, unlike many others, they can be readily referred to and compared with our Ritual, in the Prayer Book of that Church. The introductory address to the second of those offices, is so apt as an illustration of our remarks, that we make no excuse for citing it:—

" Dearly beloved in the Lord, for asmuch as devout and holy men, *as well under the Law as the Gospel*, moved either by the express command of God, or by the secret inspiration of the blessed spirit, and acting agreeably to their own reason and *sense of the natural decency of things*, have erected houses for the public worship of God, and separated them from all unhallowed, worldly and common uses, in order to fill mens' minds with greater reverence for His glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our Heavenly Father; let us not doubt but that he will also favorably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking."

Is there not an immediate and intimate analogy between this and the prayer which follows it, and our own Consecration prayer—" Great Architect of the Universe! Maker and Ruler of all worlds! Deign from thy celestial temple, from realms of light and glory, to bless us in all the

purposes of our present assembly. * * * Permit us, O thou author of Light and Life, great source of Love and Happiness, to erect this Lodge and now solemnly to *consecrate* it to the honor of thy glory." Equally striking must be considered the whole ceremonial of our Installation Ritual with the Service for the Ordination of Ministers of the Church. And this is no less *right* than *natural*. Masonry is essentially religious in its scope and plan; for the elevation of man's moral and intellectual nature is one of its chief objects, and the exercise of universal benevolence and charity is its crowning and characteristic virtue; and surely no other of the Christian graces was more frequently and forcefully inculcated by CHRIST himself and his Apostles. We see then that these INSTALLATION and CONSECRATION SERVICES of our Ritual derive a sanction from the innate principles of man's spiritual nature, as exhibited in every age and land, common alike to Pagan India, Greece and Rome, to theocratic Judea, and to Christian England and America, and from the Institution of God and the practice of the Christian Church. Let this consideration help to impress us more solemnly with the great value of those services which justly deserve to be ranked among the holiest foundation stones of our noble Order, and warn us never to allow any circumstances to cause us to neglect their reverend and solemn performance. Let us ever remember, and act upon the remembrance, that no Lodge, Hall, or Building, can properly or legally be used for Masonic purposes, unless it has been set apart and *consecrated* according to the Service of our Ritual; nor, again, does election itself qualify a Brother to enter upon the duties of any Masonic office, until he has been duly and solemnly *installed* and promised to carry out the spirit of the ANCIENT CHARGES, as laid down in the same RITUAL.

GRAND LODGE OF OREGON.

THE Grand Lodge of Oregon has elected the following officers for the ensuing year, who were publicly installed at the M. E. Church, in Sept. last:—

A. Holbrook, G. M., Oregon City; J. R. Bayley, D. G. M., Corvallis; T. J. Holmes, S. G. W., Portland; S. F. Chadwick, J. G. W., Roseburg; T. McF. Patton, G. S., Salem; R. Wilcox, G. T., Hillsboro; H. K. Hines, G. C.; Thomas H. Pearne, G. O.; John McCracken, G. M.; G. H. Stewart, G. S. B.; A. McCally, G. S. B.; J. C. Tolman, G. S. D.; G. T. Vining, G. J. D.; D. C. Underwood and O. S. Savage, G. S.'s; John Taylor, G. Tyler.

A Grand Chapter was organized and officers elected as follows:—

A. W. Ferguson, G. H. P.; Amory Holbrook, D. G. H. P.; John McCracken, G. K.; L. F. Cartee, G. S.; A. M. Belt, G. T.; T. McF. Patton, G. S.; J. C. Ainsworth, G. C. H.; A. McCally, G. P. S.; J. Myrick, G. R. A. C.; D. Bagley, G. S.

ST. ANDREW'S LODGE, BOSTON.

THIS fine old Lodge, chartered by the Grand Lodge of Scotland in 1756, and over which Gen. JOSEPH WARREN once presided as W. Master, held its Annual Meeting at Freemasons' Hall, on Thursday the 15th, and its Annual Festival, at the Winthrop House, on St. Andrew's Day, the 30th of November, ult.

The report of the committee on accounts, presented at the annual meeting, disclosed the gratifying and most creditable fact, that the Lodge had, during the past year, distributed in *Charity*, the large sum of *Twelve Hundred and Thirtytwo Dollars!*—a larger sum than was probably ever before given in charity in one year by any private Lodge in this country. The charities of the Lodge have always been large, though they have never before equalled this amount in any one year. However ample the means may be, we think it must be conceded that the benevolence of the Lodge is equally large.

The W. Brother Wm. Parkman, who has served the Lodge for the past three years as Master, having declined a re-election, the following officers were chosen for the ensuing year:—

Charles J. F. Sherman, W. M. ; Hales W. Suter, S. W. ; Samuel H. Gregory, J. W. ; John R. Bradford, Treas. ; Alfred A. Wellington, Sec'y. ; Peter Wainwright, Chap. ; John Reed, Jr., Mar. ; Samuel P. Oliver, S. D. ; W. H. Johnston, J. D. ; David Pulsifer, I. Sent. ; H. H. Tuttle, Tyler.

The festival was held at the Winthrop House (Freemasons' Hall). The tables were spread in the best style of the popular host of that establishment; but what gave to the occasion its peculiar interest was the presentation of a rich and beautiful token of respect to Brother Parkman, the retiring Master of the Lodge. The presentation was made by Bro. Moore, the senior Past Master of the Lodge present, in a brief extemporaneous address, to which Bro. Parkman made a suitable reply.

The Lodge has recently furnished itself with a new set of Jewels, which are noticed in one of the city papers in the following terms:—

Magnificent Masonic Jewels.—Mr. Henry Guild, No. 2 Winter street, has recently manufactured for the St. Andrew's Lodge of Masons, a full set of jewels, which are pronounced by those capable of judging, to be the most magnificent jewels in the world. They are of new and unique design, made of silver and ornamented with devices in gold, which are wrought elaborately and with great skill.

The Lodge is also renewing its *wardrobe* in other respects, and has furnished itself with a new and elegant *Banner*, which for artistic excellence is not equalled by any similar work that has fallen under our notice. It was painted by Bro. WM. SCHULTZ, and does him great credit as an artist.

ANOTHER INTERESTING DISCOVERY.

OUR correspondent at Newark, Ohio, sends us the following account of another interesting discovery recently made by Mr. Wyrick, who is industriously continuing his examinations of the ancient mounds in the vicinity of Newark. To the antiquary these discoveries can but possess a high degree of interest. We have an imperfect pencil sketch of the Stone-box described by our correspondent, but as the characters on the original are not given, we can form no opinion in relation to it. The character of our correspondent is a sufficient guarantee for the authenticity of the discovery, and for the truthfulness of his statement:—

Newark, Ohio, Nov. 2, 1860.

C. W. MOORE, Esq.

Dear Sir and Bro.—Mr. Wyrick has made another remarkable discovery. On yesterday, in pursuing his investigations in the Stone mound, about 8 miles south of this city, he (in presence of several gentlemen) dug up an oval shaped stone Box, about 8 inches in length by 4½ inches wide, opening in the middle lengthwise. At first sight it seemed solid, but seeing a small hole in one end, caused them to make a further examination, when they succeeded in getting it open. The Box contained a stone, about 6 inches in length by 3 in width and 2 in thickness. One end of the stone is rounded off—the other end has a handle (broken off in opening the Box), or place to pass a ribbon through,—one side has carved in a niche, a human figure, somewhat resembling a Jewish Priest in costume;—on the obverse side, a part of the stone is raised about a quarter of an inch,—this raised place is covered with characters; every available part of the stone is also covered with characters, some of which are evidently ancient Hebrew, others Phœnician, and there are probably characters upon it of some other ancient language. A Hebraist of this place is of the opinion that the inscription is an abridgement of the Ten Commandments. The head of the figure is covered with a sort of skull cap, and is surrounded by rays. Above it are characters arranged in a semicircular form, which the translator above referred to has rendered, "Moses." The face is of the Grecian type. The composition of the Stone is novaculite.

Should many of the characters prove to be Phœnician (of which the translator is confident), it will be a confirmation of the theory that the Phœnicians, who were a commercial people, skilled in the sciences and especially in Architecture, migrated to Iceland, crossed over from island to island to this continent, and were finally driven out by the warlike tribes who were probably the progenitors of the Indian race. The earth works, mounds and observatories in this State, show conclusively that their builders were *not* the original inhabitants of this continent. The spears, battle axes, arrows, and relics of the mound builders, can be readily distinguished from those of Indian manufacture. The course of their migration on this continent was in a southwesterly direction. In this State many of the works are connected with each other by protected roads. Some of the walls of these roads, or parallel earth works, are now from two to six feet in

height. A series of mound observations can also be traced through this State in the same direction.

Another singular fact that may perhaps be of interest to mention is, that the ancient trails and camps of the Indians in this county, were always on the outside of these works. In their trails they always seemed desirous of avoiding them. Mr. Wyrick has also found, in the stone mound, two beautifully polished hexagonal stone plumbs, of a different shape from those previously found in this vicinity.

The speculations and truths of which the discovery of these ancient relics with inscriptions will be confirmatory, are almost innumerable. It can, however, hardly fail to convince us of the Oneness of God, the infinity of His word, His universal worship by the ancient People of this earth, and the preversions of that worship to idolatry and heathenism.

Yours Fraternaly,

WILL. M. CUNNINGHAM.

Since the above letter was put in type, we have received a second note from our correspondent, together with a more perfect sketch of the top of the box, with its figure and inscriptions. The shape of the box, he says, is singularly like that of the scarabæus in calcareous stone discovered by Giovanni D'Athanasias at Thebes. And this resemblance he thinks is the more remarkable from the fact that the scarabæus, as a symbol of good, denoted *truth*, in its ultimate or common form. The corollary of all of which is, as we understand it, that he regards the stone as a symbol of truth, or religion, or, in other terms, that it is a sacred or holy stone. And in this he would seem to be sustained by the character of the inscriptions upon it.

The stone is about 6 inches in length and 3 in width. "To give a very popular illustration of its shape," says the Rev. Dr. McCarty of Newark, who has carefully examined it, "I can only say it is like a plain, round-topped church-window; but to describe it mathematically, I would say, draw a rectangle three inches broad and six inches long—bisect one of the ends, and with a radius of one and a half inches, describe a semi-circle on this smaller side of the rectangle," and you have the upper part of the stone,—the remainder is but a continuation, in an oblong. The stone is completely covered with characters. The upper surface presents, inside the rim of half an inch, a hollowed aspect. On this hollowed surface stands out in bas relief the figure of a man in profile. It is well executed. The dress is exceedingly like a Jewish priest, as seen in old Jewish cuts. Horne's Introduction &c., to the Bible, has a few such inserted. There is the breastplate, unusually large, and the long flowing robe of the sacrifices. Surrounding the head, which is really well-formed, are three letters, from which the word *Moses* is evident. While some of

the letters on the Stone are Hebrew, one is Syriac, one Etruscan, and some bear a general resemblance to those characters most nearly alike in almost all languages reduced to regular alphabets, and others, being entirely unique, are no more than cypher. There is no division between the words on the stone. Indeed, they sometimes run most perplexingly into each other. They are not written, says Dr. McCarty, to whom we are indebted for what follows, with the usual regularity of Hebrew inscriptions—which never separate words at the end of a line—for these separate and divide into all ways and directions. Nor are there anything like points. All these items would mark a great antiquity. The words are in lines and curves—sometimes doubling in a very unusual way. It would be impossible to give any definite idea of this circumstance.

“The whole constitutes an abridged form of the Ten Commandments. Beginning on the upper surface, they may be traced as follows: Surmounting the head of the figure in relief we form a connection, and join to the name the letters which follow it, being half of those on the rim, and a few on the base. Then turning to the lower surface, read first the outer line; then, on a curved and step-like form—following it all round—then backwards over the other outer line—and then on the front. Then turning the sides into view, and following round the arch, read in order all round, and end with the remaining half rim of the upper surface. You will then read it. I must put the Hebrew into English characters, and as there are no points, I will supply them with vowels. It is as follows:—

‘*Mosheh † a sher hotzathicha mè eretz mitzraim † mibeth ngabhàdhim † Anochi Jehovah Elohèichà. Lo † Yihyek L'chà Elohim achèrim ngal pànàì. Lo thangaseh P'chà phesel † Hishthachaveh làhem v'lo thangabh' dim † Lo thishà eth shem Jehovah elohèicha zachur eth iom hashabàth l'qadasho.*’ (Here is a large punctuation mark, which I do not understand. It is not Masoretic.) “*Sheshith iom v'ngashith càl ch'lachthecha —Cabbed abhchà v'imecha—Lo thirngòch. Lo thiláeph. Lo thiglobh. Lo thangalehh bharenghacha ngad shàger. Lo thack'moch bèth rengecha —lo thachamodh esheth rengecha v'ngabhedo v'amàtho v'shu † v'sharo va'hhamoro v'chol asher leregecha.*

“This mark (†) shows the divisions of the parts of the inscription. The translation may be “Moses (or Messiah) who brought thee out of the land of Egypt, † out of the house of servants. I am Jehovah (or Yahveh) thy God. There shall not be to thee gods other than me before me. Thou shalt not make for thyself a graven image. † Thou shalt not bow down to them or worship them. Thou shalt not take the name of Jehovah thy God in vain. Remember the Sabbath day to SANCTIFY it, the six of day thou shalt do all thy work. Honor thy father and thy

mother. Thou shalt not MURDER. Thou shalt not COMMIT ADULTERY. Thou shalt not STEAL. Thou shalt not bear FALSE WITNESS against thy neighbor. Thou shalt not covet thy neighbor's house—thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

"N. B. The underscored words point out those which differ from the Hebrew text, in interchanging *lamed* for *nun*. I cannot vouch for the perfect accuracy of the form presented. It is, however, correct enough to give a general idea of the object intended."

IMPOSTORS.

COMPLAINTS are continually coming to us from different parts of our own and the neighboring States, of a class of vagrants who, under the pretence of being Masons, are imposing upon the benevolence of our Lodges and Brethren to an extent unprecedented in the history of the Order in this country. It is in vain that we advertise them, for if detected and exposed under one name they immediately assume another, and continue their depredations in some other section of the State. In illustration of this we give the following letter from the Master of Morning Star Lodge, of Concord:—

Concord, N. H., Nov. 17, 1860.

C. W. MOORE, Esq.

Dear Sir and Brother,—Since I wrote you last the Secretary of our Lodge has received a letter from the W. M. of the Lodge at Waltham, making inquiries relative to one *James O. Hanson*, who represented himself a resident of Loudon and a member of Blazing Star Lodge.

More recently another came to hand from No. Attleboro, inquiring about *James L. Parker*. There is no doubt but Parker and Hanson are aliases for *the French*, about whom you wrote me last July.

Now, we profess to be tolerably honest as a fraternity here, and do not care to enjoy the very *enviable* notoriety among our Massachusetts Brethren, of having such a miscreant connected with us, and my object in writing you at this time is, to inquire if something cannot be done to put a stop to his depredations. I cannot think of any better way than to have all the Lodges in your jurisdiction withhold charity from any one hailing from our Lodge, until they can correspond with us; for we are not so far distant from any section of your State that communications may not be exchanged in about 24 hours.

I have conversed with many of our members, and all agree with me that this is the most feasible plan to correct the evil, and are willing to be assessed, if need be, to accomplish the object, for we are extremely sensitive of our reputation.

Yours truly and Fraternaly,

L. A. WALKER, W. M. Blazing Star Lodge No. 11.

The only remedy for this evil is in denying all applications from strangers, at least so far as not to give them money. Give them food, and

if need be lodging, *but give them no money.* And it might be well for the Lodges, and Brethren, when applied to by persons of whom they have no knowledge, to report them and their action in reference to them, to the Grand Secretary. The evil is getting to be one of magnitude, and the Craft are not only dishonored by it, but the Lodges are made the unwilling supporters of a class of vagrants whose proper place is the penitentiary.

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 MASONRY dates 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 TEMPLAR 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: 1860 and 4000=5860.
2. SCOTCH RITE—Add 3760 to the common era. Thus: 1860 and 3760=5620. After September add another year.
3. ROYAL ARCH—Add 530 years to the vulgar era. Thus: 1860 and 530=2390.
4. ROYAL AND SELECT MASTERS—Add 1000 to the common time. Thus: 1860 and 1000=2860.
5. KNIGHTS TEMPLAR—From the Christian era take 1118. Thus: 1118 from 1860=742.

THE PRESENT.

Year of the Lord, A. D.	1860—Christian era.
Year of the Light, A. L.	5860—Ancient Craft.
Year of the World, A. M.	5626—Scotch Rite.
Year of the Discovery, A. Inv.	2390—Royal Arch.
Year of the Deposit, A. Dep.	2860—Royal and Select Masters.
Year of the Order, A. O.	742—Knights Templar.

*By Br. Reynolds, Grand Secretary of the Grand Lodge of Illinois.

†Not claimed to be coeval with the Creation, but has symbolic reference to the Light of Masonry.

THE DIGNITY AND DUTY OF SILENCE.

SOME circumstances which have lately been rather pointedly brought to our notice in society, induce us to say a word in all kindness to our younger Brethren, in regard to the *duty of silence* upon the subject of Masonry, even in their own domestic circles. We have too much reason for believing that many young married Masons, more especially, are in the habit of *speaking with too much freedom*, in the confidence of affection, respecting the rules and customs of the Order. Now this is not only *essentially wrong*, but compromises their own self-respect as well as the dignity of the Institution. The less that is said upon Masonic proceedings, outside the walls of the Lodge, the better will the purposes and solemn vows of the Order be fulfilled. We are glad to have the good wishes of Creation's "better and fairer half" to encourage us in the discharge of duties, from whose faithful performance none are likely to derive greater benefit than our beloved ones at home: but no woman of elevated and upright mind will seek to pry into matters the revealing of which must lower her husband in his own self-respect as well as hers. Nor do we know anything more painful than to find Masonic subjects freely and flippantly introduced into the conversation of general society, and that sometimes with a minuteness of detail, which gives too good reason for believing that *breaches of obligations* of a solemn and most binding character have been committed. The power of being silent at the command of duty and in observance of a promise, is in itself one which every man and Mason worthy of the name should cultivate assiduously. The lack of it is the mark of a weak mind, and of an improper sense of high moral duty.

CAPT. HILSON.

WE understand that a person bearing this name, (whether rightfully or not we are unable to say,) is going about the State and among the Lodges peddling some kind, of a book, the principal feature of which, we are told, is an illustration, or something else, of *female Masonry*, of which he claims to be the inventor. For the book he exacts from three to eight dollars, according to the *gullibility* of his customer; and if he finds the purchaser particularly credulous and liberal, he throws in a *mysterious card*, which he assures him will be of great value to his wife or other female friend who may have occasion to *travel*! This man pretends to be a Mason. Whether he be so or not, we have no means of knowing, never having met with him; but we think we are authorized by what we learn of him from reliable sources, to caution our Lodges and Brethren against having anything to do with him as a Mason, or with his book, as

of Masonic authority. If a Mason, judging from his conduct, as manifested in his intercourse with persons whom he does not know to be Masons, he is unworthy of recognition and should not be allowed in any Lodge. So long as such men meet with encouragement among us, so long will our younger and less experienced Brethren be exposed to imposition and fraud, and the credit of our Institution jeopardized in the estimation of those who have just entered its portals, and not yet learned to realize that bad men are the exception in all societies.

GRAND LODGE OF IOWA.

THIS Grand Body held its annual communication for the current year at Burlington in June, and a copy of the proceedings has been politely furnished us by the Grand Secretary, R. W. Brother T. S. Parvin, now of Iowa City. From the opening address of the Grand Master we make the following extracts :

“ At this grand communication we have met at the birth-place of Masonry in Iowa. Yonder, but a stone's throw from where we now are, is the sacred spot where was erected the first altar to Masonry—where was first opened the light in a regular Lodge in this State. Before me I now see some who then assisted in erecting that altar, and in opening that sacred book—who responded to the first sound of the gavel in Iowa. Their locks are whitened and their faces are venerable with years. Their heads are crowned with honor—the honor of true manhood and Masonic integrity. Before me now, and in your midst, lies that open book, and in my hand I hold that gavel which, for the first time, called to order the first Lodge in Iowa. Nearly twenty years have passed away since its sound was heard in the then untamed wilds of this our now happy State. A few faithful hearts, assembling together from different parts of our country, strangers in all things but Masonry, met here and reared their altar, wielded and obeyed this gavel, whose sound has echoed and re-echoed in every vale, on every hill-top, beside every river, and over the wide plains of our fair land, till more than one hundred and fifty Lodges have answered its call. From that hour to this, the course of Masonry has been onward and upward, until her votaries number a mighty host, unchecked or unshaken by surrounding tumults: and like the calm cloud of heaven, may she ever ride over the land, undisturbed by the fierce winds that rage below.”

* * * * *

“ And what is Masonry? Is it merely form and ritual—merely organization and association—merely an institution for physical and pecuniary relief? Is it not more? —the embodiment of a great truth, the illustration of the true principles of manhood? Does it not teach us the duties of man to man—to himself and to God? The three great masters to whom we ascribe its organization, were they not symbols of its essential and constituent principles? Solomon, the personification and incarnation of wisdom! Hiram, of Tyre, the representation of will and power! and Hiram, the builder: the embodiment of skill in the operation and construction of the designs of wisdom? What is the all of manhood? of perfect being? Is it not wisdom to direct, will to execute, and their resultant action, that make the sum of manhood? And is not this manhood? How often do we repeat the words, ‘wisdom, strength and beauty,’ never thinking that they are supports, the essential

attributes, of all things. 'Wisdom, strength and beauty!' The inevitable result of the first two attributes, through their operation, is the form of beauty. The all of being, and the sum of Masonry, are contained in these three words. These are the divine trinity of all things. Freemasonry, then, is wisdom, will and operation, in individual unity—light, love and labor,—the intellect, the heart, the hand. To combine these in harmonious action, is to be a Mason—a man. Wisdom, without will or energy, is an imbecility; will, without wisdom, is an erratic and dangerous power; both, in harmonious operation, produce the forms of divinest beauty. Hence, to be a true man, is to be a good Mason. Let each determine the stature and proportions of his manhood, and he will have the exact measurement of his Masonry."

NON - AFFILIATION .

The following extracts on this thread-worn, but still agitated subject, are from a report of a committee to whom the matter had been referred at the last annual communication :—

"And again, to establish a rule that a non-affiliated Mason *shall* become a member of a Lodge, must be placed in the same category *with*, and may be termed *compulsory Masonry*, and for the reasons we have given above, can find no justification in principle, notwithstanding the expressed opinion of men, or the late actions of Grand Lodges upon this question of compulsory membership, or affiliation. Your committee have spent no time to inquire, from whence originated the idea of compulsory Masonry, or what prompted the action of Grand Lodges upon that subject—as they believe it originated in the hair brained imagination of Masons of modern ideas upon that subject, and that the action of Grand Lodges have been premature, hasty and without much thought or investigation, in relation to the important principles involved; more the product of *policy* than *principle*. In fine, we may be indulged in saying that compulsory membership and compulsory affiliation may be termed the bantlings of *modern progression and innovation*, because we are well assured that the great and benevolent principles of ancient Freemasonry justify no such thing as compulsory Masonry. And while your committee say *this*, they fully accord the sentiment and admonition contained in the 'ancient charges,' 'that every Mason ought to be a member of a Lodge,' yet the individual must be left free to determine that for himself, as the 'ancient charge' is *admonitory*, and not *mandatory*—as it lays down no rule by which a member of a Lodge can be compelled to remain, or one who is not a member can be compelled to join against his will, nor does the ancient charge impose any penalty to enforce the one or the other—hence it leaves it to the option of the Mason himself to determine in view of the obligations resting upon him."

* * * * *

"And finally, 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 Mason 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 *axomatic 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 axomatic principle, and the other to the determination of the Lodge, in accordance with the ancient law. This seems to be in accordance with *reason* and *common sense*; therefore, the advice of your committee is, leave this *vexed* question, *let it alone*; if the Mason is right in *heart* he will join, if he lacks that first *important* preparation, you should not desire him to join."

The Order in the State seems to be in a very flourishing and healthful condition.

The report of the committee on correspondence is from the pen of Bro. Parvin, and is an interesting and well prepared summary of the proceedings for the past year of those Grand Lodges whose acts were before him.

A FEW WORDS ABOUT THE BALLOT.

A most pernicious practice prevails in some of our Lodges, which should be stayed either by specific legislation, or through the official efforts of such Grand Officers as may have jurisdiction over the labors of the subordinate Lodges. The practice to which we refer is that of too loosely, or not fully, balloting. It is very common for Masters to put a question to the vote of the Lodge, and after three, four or five, out of the Lodge composed of twenty members, have deposited their ballots, to ask if "all who *desire* to vote have balloted," and no response being made, to declare the balloting closed. Such a course of proceeding is wrong altogether, and should be reformed. No Brother of a Lodge should refrain, without good reason, from voting on every question which may be submitted to Lodge action. Each one is not only entitled to take action on every subject presented, but is bound to do so unless excused by a majority of his Brethren. It is, therefore, not a question of "desire," but of duty, and that duty should be fully exercised. On every question of finance, involving the expenditure of a dollar only, any Brother has a right to demand that every member present shall vote. Of how much more importance then is it that in the grave question of the admission of a candidate the same requirement should be enforced. In the one case the funds of the Lodge may be immaterially affected, but in the other a blow may be struck at its integrity and well being, from which it may take years to recover. After a bad man has been admitted to Masonry, members may say that, although present when he was balloted for, they took no part in the vote, and hence assume that they cannot be held responsible for his admission; but any such declaration comes with an ill grace, or with no grace at all. It was their duty to have voted, and such excuse as this has no other effect than to charge them with the non-performance of that duty.

Every vote pre-supposes a knowledge on the part of the voter of the subject upon which he is called upon to ballot, and in doing the act he is also supposed to

conscientiously perform a duty. If, therefore, when he is called upon to ballot, he should not be informed sufficiently to ballot understandingly, it would be his duty to move a postponement of the ballot until such time as he should be properly informed.

Hence it will be perceived that the enforcement of the principle for which we contend, that every member of a Lodge present at a business communication, should be required to vote, unless excused by a majority, on every subject brought before it, would lead to more care, and a more enlarged exercise of the investigating faculties that are usually exercised in Lodge affairs. Let the Masters of Lodges think of these things, and ask themselves if our remarks are not just.—*N. Y. Despatch.*

PAYING DELEGATES.

THE Grand Lodge of Illinois, as do some other of the Grand Lodges in the Southern and Western States, pays the expenses of the delegates attending its communications, which are held *once a year*, and not *quarterly*, as with us. These expenses are of course very heavy, and in order to meet them the Lodges have been annually taxed, in addition to their annual dues, seventyfive cents on each of their members—i. e. a Lodge having one hundred members is required to pay into the Treasury of the Grand Lodge, in the form of a capitation tax, seventyfive dollars, annually. But this has been found to be insufficient to enable the Grand Lodge to meet its current expenses, as will be seen from the following extract from the report of the committee on accounts presented at its recent annual communication :—

“Your Committee feel it their duty to call the attention of the Grand Lodge to the fact, that the disbursements made to meet the expenses of the past year, *exceed the entire receipts* of the Grand Lodge by the sum of \$747 32, and that there are some 54 new Lodges recently chartered whose *representative expenses* will greatly add to the necessary expenditures of the ensuing year, and that unless some method is devised for increasing the revenue of the Grand Lodge, our means will be totally inadequate to meet our constantly swelling expenses and the Grand Treasury will become bankrupt. In view of the facts too painfully apparent from the examination of the accounts of the Grand Secretary and Grand Treasurer, and to meet the exigency of the case, your Committee would recommend an increase of the Grand Lodge dues to one dollar.”

To meet this difficulty the following resolution was offered :—

“*Resolved*, That each Lodge in this jurisdiction be requested to pay into the Treasury of this Grand Lodge, for the ensuing year, twentyfive cents for each member in addition to the seventyfive cents required by the By-Laws, as it has become apparent that the present rate of seventyfive cents is insufficient to pay the expenses of this Grand Lodge under the system of payment to Representatives of Lodges.”

To show the unequal operation of the system, the Grand Master gives the following facts :—

^ Five Lodges paid in \$37.50, and drew out \$95.40, while five other Lodges paid in \$493, and drew out but \$88. This is the extreme, yet 51 Lodges, in sums vary-

ing from \$10.50 to \$26.25, paid in \$932.25, and in sums varying from \$10 to \$40, drew out \$1,296.10, making an excess with the first named five Lodges of \$471.75, while fiftyone other Lodges paid, in sums varying from \$39 to \$78.75, the sum of \$2,572.50, and drew out, in sums varying from \$6 to \$29.70, the sum of \$721.90, making an excess of money paid in, with the other five Lodges, the sum of \$2,256.60.

THE PRINCE OF WALES AND A RELIC OF THE PAST.

Now that His Royal Highness the Prince of Wales is in this country, nothing connected with himself or his Royal ancestors is uninteresting to the general reader. The matter to which we intend now to allude, is interesting to all, though more especially to the Brethren of the mystic tie—we mean the Masonic Fraternity of Canada. Yesterday the Grand Secretary of the Grand Lodge of Canada, T. B. Harris, Esq., handed us for inspection a medal or token, in copper, struck in the year 1794. Not being thoroughly posted in Heraldry, we perhaps shall not give a heraldic or antiquarian description of it; however, we will endeavor to give our readers a good idea of what it is like, and afford them some information as to its history. The token, as we have said, is of copper, and about the size of the English halfpenny. On one side of it is the old Masonic motto "*Sit lux et lux fuit*," round the edge, while in the centre is a triangle, on the three sides of which are the words Wisdom, Strength, and Beauty; within the triangle, and at the apex, is the All-seeing Eye, in a glory, immediately beneath the letter G. The remainder of the triangle is filled up as follows:—A winged boy grasps the plumb-rule, at the foot of which are lying the square and compass, the trowel and the mallet; he appears to be kicking over the hour-glass, while with the other hand he points to the emblems above, the All-seeing Eye and the letter G—the signification of which every Mason knows. On the other side, the inscription round the edge is as follows:—"Prince of Wales elected Grand Master 24th Nov., 1790." In the centre is a coat of arms, a dove over a globe being the crest; the shield is supported by two animals rampant. On the shield are three castles with a square in the centre, on which is a pair of compasses elongated.

The motto on the scroll beneath is *Honor et Amor Justitia*. On the rim is the following inscription—Masonic Token: "J. Leichley fecit, 1794." The rim is much worn, and we may be mistaken in the name of the issuer. On consulting one of the highest Masonic authorities (Preston) we find that, on Thursday, the 6th of February, 1787, His Royal Highness was made a Mason at an occasional Lodge, convened for the purpose at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided in person, he being, at this time, M. W. Grand Master. In September, 1790, the Grand Master died; and, on the 25th of November of the same year, says Preston, "His Royal Highness the Prince of Wales was elected to the important office of Grand Master." So that this token was undoubtedly struck in commemoration of that event.—*Hamilton Spectator*, (Canada West), Aug. 8. 1860.

THE DRUSES.

WHENEVER a Druse dies in Syria they believe that his soul is immediately born again in China, in which country they believe are numberless Druses, who one day or other will issue forth, conquer the whole world, re-establish the true faith throughout the world, and punish all unbelievers. * * * But a still more extraordinary belief exists among the Druses of the Mountain—namely, that there are many Akkals (initiated) of their creed in the hills of Scotland, who, on account of the dominant religion, are obliged to profess Christianity outwardly, but who amongst themselves are as pure Druses of the initiated class as any that exist in Lebanon. After learning that I was a Scotchman, Druses have often questioned me as to whether I was aware that members of their creed existed in that country; this tradition appears to have been handed down to the present generation from the days of the Crusaders, and to have got mixed up with the fact that the Templars existed formerly in certain parts of Europe; for certain ceremonies, which the Syrian Druses say are practiced by their Scottish brethren, bear a close resemblance to those of the old Knights Templars. But it is more likely still—and this is probably one of the reasons of their supposed affinity with the Chinese—that amongst the Druses, as among other semi-civilized nations, certain affiliations, signs of Freemasonry have crept in, and they have formed the idea that wherever traces of the same society exist the people hold the same religious creed.”—*Once a Week*.

ANOTHER ETYMOLOGY OF MASON.

[This is more ingenious than satisfactory.]

PERMIT me to send you the following note of a new derivation of the word “Mason,” which an Irish Brother has given me.—ALEX.

The Rev. Bro. S. G. Morrison, in a lecture on “the Ethics of Freemasonry,” delivered in 1856, proposes the following new etymology of the word “Mason”: “The word is derived from the secrecy and exclusiveness observed in our Lodges. Every Lodge is guarded by a Tyler. It is supposed that he is armed. Formerly his protective weapon was the *club*. The old Latin for this was *maça*. It is the word yet in Spain. The meaning of *maça* is club or *mace*—the club borne by corporate bodies. Because, therefore, bodies of architects, including all trades necessary for effecting or carrying out their plans, preserved their secrets by deliberating within a closed or guarded Lodge—a Lodge guarded by the *maça*, *Mason* was the designation of every Brother, and *Masonry* the name of the noble system. At what time persons, not Masons by profession, sought admission into the Order I cannot tell, but it must have been at an early date. The records of a Lodge at Warrington, so old as 1648, note the admission of Col. Mainwaring and the great antiquary Elias Ashmole; Charles I., Charles II., and James II., were initiated. All such were ‘accepted,’ hence ‘Accepted Masons;’ and as a mark of respect and confidence, they were admitted to all the privileges of the Craft, and hence ‘free.’ From this, then, we have the designation ‘Free and Accepted Masons.’”

IRON TOOLS AND THE TEMPLE.

A CORRESPONDENT of the *London Freemasons' Magazine*, asks, "It is a tradition that no iron tools were used in the building of the Temple. What was the reason?" To this the editor replies: To preserve it from pollution. In the Holy Scriptures, wherever a command is given to build an altar to God, it is always composed of unhewn stones. At the erection of the Tabernacle in the wilderness, God commanded Moses: "Thou shalt build an altar unto the Lord thy God; an altar of stones; thou shalt not lift up any iron tool upon them."—[DEUT. xiv. 5.] And, again, at the building of the Temple, it is said that "The house was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was building." [1 Kings, vi. 7.] And the idea of the pollution of iron tools was so prevalent among the Jews, that David, speaking of the desecration of the Temple by the heathen, says: "They break down the carved work thereof at once with axes and hammers. They have cast fire into the sanctuary; they have defiled by casting down the dwelling place of Thy name to the ground." Read the late Bishop Heber's lovely poem, *Palestine*.

How beautiful do all the symbolismes of Masonry harmonize with the teachings of the Holy Scriptures! There is no part of them, but, traced to its origin, the inquirer will find it somewhere in the oracles of God, and from it may be drawn a truth or principle of vital importance.—*N. Y. Dispatch*.

GIBRALTAR.

INHABITANTS' LODGE (187).—The regular meeting of this Lodge was held on Monday, 1st October, with an interesting business paper before it. Bro. Gorham, W. M., presided, Bros. Jackson, S. W., and Wilkinson, J. W., assisting at their respective columns, and about sixty Brethren being present, among whom we noticed the following P. Ms. and visitors:—Bro. Bueno, W. M. 132; Bros. Taylor, P. M. 132; Warrell, P. M. 178; Riera, P. M. 178; Ingram, P. M., 345 (178); Major Middleton, P. M. 641 (178 W. M., 322 G. R. J.); Bueno, Jun., Garcia, Romero, and others from No. 132; Viesohn, 654; and several from 325 G. R. J. The Lodge having been opened, Bro. Capt. Tewart, No. 345, and Bro. Viesohn, 654, were unanimously elected joining members of the Lodge, and Lieut. Bradford, (Her Majesty's 8th, the King's Regiment,) as a candidate. The latter was then regularly admitted into Masonry, after which the propriety of introducing music into the ceremonies of this Lodge was considered, and being highly approved of, it was determined that a harmonium should be purchased; and Bro. Viesohn, having kindly undertaken to act as organist, he was authorized to select an instrument. A grant of money to the widow of a P. M. in another Lodge in the garrison, to the widow of a late member of this Lodge, and a sum of \$25 towards the relief and passage home of a distressed Brother from America, having been voted, the Lodge was closed, when about forty of the Brethren sat down to an excellent supper, and having spent a short time in the interchange of fraternal sentiments, interspersed with appropriate songs, they brought this very pleasant meeting to a close about 11 P. M.

OFFICERS OF THE G. R. A. CHAPTER OF MASSACHUSETTS, ELECTED SEPT. 11, 1860.

M. E. James Kimball, Salem, G. H. P. ; Solon Thornton, Boston, Dep. G. H. P. ; Sylvester Baxter, Hyannis, G. K. ; George Sherwin, Fitchburg, G. S. ; E. Charles C. Dame, G. C. H. ; James R. Gardner, Boston, G. P. S. ; Ebenezer W. Lathrop, Chelsea, G. R. A. C. ; Daniel Grant, Jr., Boston, G. M. 3d V. ; John S. Cox, Milford, G. M. 2d V. ; A. H. Kirkham, Springfield, G. M. 1st V. ; Peter C. Jones, Boston, G. T. ; Thomas Waterman, Boston G. S. ; Peter C. Jones, W. Parkman and Wm. H. L. Smith, Trustees of the Funds ; Rev. Noah M. Gaylord, Boston, and Rev. R. S. Pope, Hyannis, G. Chaplains ; William L. Batchelder, Salem, G. L. ; Theodore H. Emmons, Boston, S. G. S. ; E. H. Broad, Worcester, J. G. S. ; John McClellan, Wyzeman Marshall and Richard Briggs, Com. of Finance ; William Parkman, Thomas Waterman and Charles C. Dame, Com. of Charity ; William C. Martin, G. T.

DANGER AND POPULARITY.

It cannot be denied that Masonry has progressed too rapidly for the last twenty years. It has tended toward a condition of popularity that never was intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it, and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient organization.

In this respect, as in some others, Masonry is like the church ; it prospers most when let alone, or when abused and persecuted. The prosperity alluded to is that of character and efficiency as an agent of good, not that of public approbation and worldly applause. When the shouts of popular applause ring through our secluded halls, the knell of the Order will soon follow. Our strength is to sit still, and if the world wonders what we are doing, and is curious to know how our labors are performed, let it wonder, and let its curiosity remain unsatisfied. In the secret societies of past centuries were contained the learning and the character of those centuries. None but the eminent, worthy, and distinguished, were admitted to their mysteries. Masonry has evidently degenerated in proportion as it has become popular, and it has at this moment no foe that it may fear half so much as that of its own popularity. The popular mind has not the capability of estimating truly the character and purposes of the Masonic institution. It requires not only a large share of intelligence, but a peculiar faculty of observation and scrutiny, to apprehend the mysteries that underlie the great superstructure that Masons are ever engaged in erecting. The work of Masonry is a work of reform. It is a work of profound moral research, and its development is in the form of modern ethics, for which the world has never yet been prepared, nor do present indications afford the hope that such preparation is in progress.—*Bro. J. N. McJilton.*

THE ATTRIBUTES OF MASONRY.

PHILANTHROPY, which in other words is a love of our fellow men, and may be developed as variously in the design of institutions as in breasts of individuals. Every institution and personal feeling which tends to promote the good of mankind, whether in relation to their physical, moral, or intellectual condition, is undoubtedly philanthropic. The mere design, or desire, is of that character, whether it be able to accomplish any good or not. *Beneficence*, on the other hand, is active goodness, or rather the bestowment of actual good, or real benefit, without necessarily implying philanthropy either in motive or in object. Many men have been generously beneficent from the most vain-glorious motives, without any regard to the objects on whom their benefits have alighted, or to the private feelings that have been scorched by the publicity of the act. *Benevolence*, however, is kindness of feeling towards the object of beneficence, and consults the shrinking feelings of its recipients as tenderly as their other wants. But the kindness of benevolence may be too limited, peculiar, and individual in its objects as to amount to philanthropy, and too much a matter of mere feeling to constitute beneficence, its distinguished characteristic being kindness of manner. All the attributes of practical good to mankind are united in the one word Freemasonry. It is philanthropic, because it is founded upon the love of mankind, and tends to promote their benefit to a greater extent than the external world has ever dreamed. It is beneficent, because its benefits are actual, substantial and timely, and not theoretical, frivolous, or inconsiderate. And it is benevolent, because it is kind and fraternal in manner, private and confidential in communication, and spares the feelings of the recipient the sense of humiliating obligation. The obligation of Masonic charity being imperative upon every member, the position of reciprocity, under need, is necessarily a common privilege; indeed, there is no obligation with our Order which does not partake of the same advantageous character. It has been captiously alleged, we are well aware, against these high but just pretensions, that the claims of Freemasonry to the attributes of general philanthropy are evidently invalid, inasmuch as its benefits, whatever they may be, are always limited to the members of its own fraternity. We know, however, that the true character of the institution in this respect is in exact accordance with the eminent Christian obligation to "do good to all men, but especially to the household of faith"; not meaning, however, by this last expression the professors of any peculiar form of religious creed, for the Masonic household embraces all who acknowledge the existence of the one Supreme Being, the Grand Master of all, of Heaven and of earth. And that our philanthropy should be directed toward these first, and in a special degree, is necessary to its exercise in any manner whatever. No institution yet established in the world is capable of doing good to all mankind at once; but that one assuredly approaches most nearly to that capacity of philanthropy, which excludes none on account of country, language, or creed, and has its brethren and beneficiaries in every region of the earth. It has been invidiously alleged that the system of Masonic beneficence is less active and less extensive than that of other institutions of more recent origin and less reserved display. But, without for one moment disparaging any other plans for human good that may be organized and operating around us,

we may be calmly conscious that ours is such as to obviate the possibility, at once, both of attack and of defence. It is essentially private, its beneficence is veiled by its benevolence, and its benevolence is sanctified by its secrecy. We can only properly say, when we say ought upon the subject, that our charity, like the "quality of mercy," described by the poet, "is not strained," but

"—— it is twice blessed,
 Blessing him that gives and him that takes,
 And dropping like the gentle dew from heaven
 Upon the place beneath."

PROGRESS AND UNITY.

BRO. JAMES J. DAVIDSON delivered an oration before the Masons of Dallas, Ill., on St. John's day, in June last. We give the closing remarks :

The establishment of societies for the purpose of confraternity, is but the legitimate expansion of properties commensurate with our common nature, and controlling humanity by laws, instincts, passions, aspirations and wants, in the developments marking the epochs of history. Progress is the law of nature, but progress implies concert of action. In unity there is strength, and in the interchange of thought and experience, evils are avoided, great principles educed, grand discoveries are made, and vast enterprises achieved, and the march of progression accelerated. Individual efforts accomplish but little. The pathway of science, the schools of philosophy, the temple of arts, the brilliant world of literature, the history of political science, the progress of civil freedom, the commerce of the nations, the rapid spread of evangelical life, are all tributes to the success of united action. Action, enlightened philanthropic action, on the part of those that preceded us has placed us under great obligations, duly to be discharged by emulating the virtues of our predecessors and sending out upon the mysterious future similar currents of power. It is only thus we rise to the dignity of life and inherit a double immortality, an immortality of influence among men and an immortality of being among angels. Finally, my Brethren, remember mutual dependence is the law of God, and ought to be the law which should rule men.

MAKING, PASSING, AND RAISING, THE SAME DAY.

ARE there any proofs that Masons were ever made, passed, and raised on the same day in England.—HENRY STOCK.—[We believe it was occasionally done. On the 9th of February, 1767, an occasional Lodge was held at the Thatched House, when H. R. H. the Duke of Cumberland was "in the usual manner introduced, and made an Entered Apprentice, passed a Fellow Craft, and raised to the degree of a Master Mason." See Entick's "Constitutions," p. 310, as the authority; but this may have been an exceptional case, the Brother having been a member of the Royal Family.]—*Lon. F. Mag.*

NEW ZEALAND.

AUCKLAND.—A new Freemasons' Hall is about to be built here. The front elevation will be constructed in two Orders—the lower story or ground floor being in the Doric, and the upper story in the Ionic Order of architecture. The front will be relieved by a highly wrought pediment, supported by graceful pilasters. Colonial sandstone is the material of which the building is to be constructed. To take away that disagreeable appearance of sameness which sometimes attaches to large buildings, the front elevation of the ground floor will be in the rustic style, and the front elevation of the first floor in rubbed stone. Five semicircular-headed windows in the ground floor will suffice to light the interior of the building from the front. The total height of the front elevation is to be 60 feet, by a width of 57 feet. The great hall will be up stairs, and almost roomy one it will be, judging from its area, which will occupy the whole of the first floor. It measures 73 feet long, 50 feet wide, and 30 feet high. On the ground floor will be two Lodge-rooms measuring 35 feet by 22 feet, and a supper-room 35 feet by 20 feet. It is unnecessary to state there is to be a capacious vestibule, neat cloak rooms, and sundry out offices. This noble edifice is to cost £6000, and is to be completed in ten months from the 4th of April last. The architectural supervision of the building is in the hands of Mr. G. A. Mansfield; whilst the practical portion of the work is under the control of Messrs A. and S. Leveridge and Mr. Austin. The foundation stone was laid on Wednesday, June 13. The Brethren under the different constitutions assembled in large numbers in front of the old hall, and walked in procession from that place to the site of the new Hall in Clarence street. The stone was laid with great ceremony, and in the afternoon there were two banquets to commemorate the occasion.

CAPE OF GOOD HOPE.

MASONRY seems to have received an impetus at the Cape of Good Hope during Prince Alfred's visit. At Cape Town the Craft made a loyal demonstration. At King William Town they laid the foundation-stone of a new Masonic Hall. At Graham's Town the Albany, No. 545, has awoken out of sleep, and assisted by a number of non-members, managed to make a very respectable procession at the laying the foundation-stone of "Alfred's Tower." And now a new warrant has been applied for at Graham's Town, the first W. M. to be B. Comp. Gen. Drake, C. B., P. M. of Lodges, No. 712 and 753, P. D. G. M. West Australia, whose past exertions and energetic activity in the cause of Masonry, in Australia and Gibraltar, argue well for the future of the new Lodge and of Masonry in South Africa generally. £80 were subscribed and sent home at once for warrant, jewels, &c.

IRELAND.

HIS GRACE AUGUSTUS FREDERICK, Duke of Leinster, is the Grand Master, and the R. W. John E. Hyndman, Grand Secretary. In this jurisdiction, every Chapter is attached to some warranted Lodge, and all Councils and Encampments are required to be attached to a Lodge and Chapter. As a legitimate consequence of this connection, a compact has been entered into between the Grand Lodge, Grand Chapter, Grand Encampment, and the Supreme Council of Rites for Ireland, by which it is agreed that any Brother excluded, suspended, or restored to

the rights of Masonry, by one of the contracting parties, shall, on the case being officially communicated to the others, be by them severally excluded, suspended, or restored, as the case may be, without further investigation. The general rule in the United States is, that a suspension or expulsion in a Subordinate Lodge has the same effect in the higher bodies; but neither a suspension or expulsion in a Chapter or Encampment affects the standing in a Lodge.

FREE MASONS, FREE SMITHS, FREE CARPENTERS.

A VERY admirably written article, entitled "A Fragment of History," by M. W. Bro. John L. Lewis, Jr., is in the *Eclectic* for November, based upon the following passage, which occurred in the *Tattler* for June 9th, 1709:—"You have seen them accost each other with effeminate airs; they have their signs and tokens like Free-Masons; they rail at womankind," &c.

Our distinguished Brother fairly infers that this extract falsifies the positions of the anti-masonic writers, who asserted Freemasonry had its *origin* in 1717, for, eight years previously, Sir Richard Steele, in the above passage, had represented the Pretty Fellows as having "signs and tokens like Free-Masons." Our M. W. Brother also argues that "if it meant operative masons only, freemen of the guild or corporation, why should the compound word be used, connected, as in *the original*, by a hyphen?"—"Why not say Free-Carpenters or Free-Smiths as well?" If we understand the drift of his argument, it is that the term Free-Masons was given to those who succeeded the Temple Craftsmen, and our object in thus alluding to Bro. Lewis's very ingenious article is to do away with the idea many of the Order now entertain, that the present Freemasons are descended from only one branch of the artificers or master workmen at the Temple—those who wrought in stone. If we go back to the Temple, we will find that *one* of the three G. Masters was no Stone-Mason. He was an artificer or worker in metals. He figures altogether as a *Smith*, and who will state that he was no Freemason, or, as now understood, member of the Ancient Craft. In Ireland, there are few persons unacquainted with the *Gobhan Saor*, or *Free-Smith*. Yet, though called a *Free-Smith*, he was a builder, or craftsman, and to him are ascribed all the extraordinary buildings in Ireland of which the origin is unknown, as many of those of later date are ascribed to what are now known solely as Freemasons. The analogy, however, between *Hiram Abif* and the *Gobhan Saor* is perfect. They were both *Free-Smiths*, or free of the guild or corporation—a corporation which, in that early period, had probably some more general or universal designation. In Ireland, at this day, an expert Mason is still a *saor*, that is free, or *good smith*, *Gobhan mait*. In the ancient poem of Oisín, the *Gobhan* is represented as going about with a *hammer in his right hand*, and is called "*the smith of many arts and sciences.*" The Stone Masons of Ireland now have a secret language. It is known as the *Barlagair ma Saor*, and a similar one is used by the traveling tinkers. We, therefore, hold that all operatives, whether Smiths, Carpenters or Masons, composing the Artificers of Solomon's Temple formed the present secret society known as Freemasons—and

that the latter term was one of modern application—that is, comparatively speaking, and, though a substitute, a term upon the origin of which our Masonic *litterateurs* differ. Freemasonry embraces all the arts and sciences—why not all the artists?—*N. Y. Sun. Courier.*

DEDICATION AT FOXBORO.

THE new building lately completed in Foxboro, Mass., intended for the use of St. Alban's Lodge, and owned by its members, was publicly dedicated by Bro. Wyzeman Marshall, of Boston, on Monday evening, Oct. 29th, (under a commission of the Grand Master). After which, the officers elect were installed in Br. Marshall's *Masterly* manner, assisted by Brothers Gay and Tarbell, of Boston. A well filled hall of ladies added very much to the pleasures of the ceremonies, which were interspersed by some very fine music by Miss Johnson, and singing by Miss True, of Roxbury, and others. After the installation, we adjourned to the hall below, and partook of the "goodies" from the well filled tables. Several sentiments were offered, among which was one by Dr. Littlefield, W. M.—"Not all the wisdom of former ages has passed away, as we occasionally have a *Wiseman to Marshall us.*" To which Brother Marshall responded in a very eloquent manner. Brother Gay being called upon, gave a humorous song of country courtship. Having again repaired to the Lodge room, we were favored by a recitation from Shakespeare's "Romeo and Juliet," by Brother Marshall. It now being a little past "low-twelve," we concluded the pleasures of the evening by a Quartette and "Old Hundred." The surprizing growth of this Lodge has awakened an unusual interest in its vicinity. With a good roll of membership they own a large and costly building, together with a well furnished hall, the furniture having been manufactured by Russell & Baker expressly for Masonic uses, and given by its members. F.

FORMS AND CEREMONIES.

To the eye of those without the Temple of Masonry, our forms, which yield no obedience to time and "*change not,*" are often estimated, to use the language of the bard of Avon, as "signifying nothing." Yet the *moral obligation* and religious influence, arising from the development of these ceremonies, we fully comprehend. We know them to be replete with incentives to the duties of life, as well as full of promptings to the faithful accomplishment of all the engagements we have "of our own free will and accord" undertaken. But as all the ceremonies of the Paschal Lamb, instituted under the Mosaic dispensation, as a typical representation of our spiritual deliverance, were mere vacuity, though prescribed by God himself, when compared with the fullness of the Redemption of the "slain Lion of the Tribe of Judah;" so the ceremonies of our Order, though they admit not disregard, are to be considered as mere darkness, when placed in competition with the meridian effulgence of the sun of Masonry.—*Crystal.*

BROTHER JOHN B. HAMMATT.

THE *Sixtieth Anniversary* of the initiation of this venerable Brother occurred on the 26th ultimo, and was made the occasion, by St. John's Lodge, (of which he has been a member since the year following his admission into Masonry,) of one of the most interesting and gratifying festivals it has ever been our happiness to participate in. A special meeting of the Lodge was convened for the purpose, and especial pains were taken to call together as many of the older members of the fraternity in the city, as it was supposed might be able to attend without risk to their health. And there were accordingly present Brethren who had been Masons—one 60, another 56, another 54, and several ranging between 40 and 50 years, besides some two hundred or more of a later generation. Such an assemblage of the older members of the Order is rarely witnessed. The guest of the occasion was received in due form, the Brethren being arranged in double line, and was welcomed in warm and appropriate terms by the Master of the Lodge, Brother WYZEMAN MARSHALL. A specimen of the work was then given on the third degree,—at the conclusion of which the W. Master again addressed the aged Brother in eloquent and touching words, and concluded by presenting him with a member's Jewel, in gold, suitably inscribed.

To this address Brother Hammatt made a brief reply, referring to his initiation in Columbian Lodge, *sixty years ago*, saying, that he soon after became a pupil of Thos. Smith Webb, of whom he learned the work and lectures of the first three degrees, and the following year united himself with St. John's Lodge, as a member; and in 1810, having filled most of the subordinate offices, he became its W. Master.

Our Brother was made a Royal Arch Mason in St. Andrew's Chapter, Boston, in 1801, and was elected its H. P. in 1810; and in 1811, he was elected Junior Grand Warden of the Grand Lodge of the State. He was knighted in the Boston Encampment in 1805, and continued an active member of it until 1815, when he removed to Alexandria, in the District of Columbia. While a resident there he was commissioned by the Grand Master of Virginia as District Deputy Grand Master, being at the time a member of Alexandria Washington Lodge, No. 22, of which Gen. Washington is said to have been Master at the time of its organization. In 1818, he served as H. P. of Potomac Chapter at Georgetown, and subsequently held the same office in Brook Chapter at Alexandria. In 1820, he became Master of Evangelical Lodge at Alexandria, and in 1826 was elected Dep. Grand High Priest of the Grand Chapter of the District. In 1830, he returned to Boston, and was subsequently appointed Deputy Grand Master of the Grand Lodge of Massachusetts. He has

also served as G. H. P. of the Grand Chapter of the State, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island, and Commander of the Boston Encampment of Knights Templars. Indeed it would be difficult to name any office in Masonry, except that of Grand Master, which our Brother has not filled, and always to his own credit and the acceptance of his Brethren. He was born in Boston, June 12, 1778.

Brother Hammatt is not the oldest Mason in the United States, nor yet the oldest in our own State, but if there be one living whose whole life has been more earnestly, truthfully, or actively devoted to the best interests of Masonry in this country, he is unknown to us. But this is not the time to write his biography or his eulogy.

At the conclusion of the ceremonies in the Lodge-room, a procession was formed, and the Brethren, to the number of two hundred or more, including the invited guests, were marched to the banquet-hall, where an elegant and bountiful collation had been spread in the best style of the popular host of the Winthrop House. Here an hour or two were spent in a very agreeable way, and we doubt not to the satisfaction of all present.

THE SIGNS OF THE TIMES.

POLITICS do not fall within the sphere of our duties as the conductor of a Masonic periodical; nevertheless, we shall be pardoned for laying the following letter before our readers. It does not come from a professional politician; neither does it come from an *ultraist*, on one side or the other, of the two great divisions which now threaten the integrity of the Union; but it comes from one who loves his *whole* country—north and south, east and west—and whose heart bleeds at the sad prospect before him. He is an intelligent man, not easily to be carried to extremes by his sympathies, or warped by surrounding circumstances in his judgment. He speaks from his own observations, and lays before us the matured convictions of his own mind. He speaks from among the masses, and indicates their sentiments. And it is this that gives force and significance to his letter, which leaves no room to doubt that our Brethren of the Southern States are *now*, at least, in earnest, and that the grievances of which they complain,—whether rightfully or not, is a question not here open for discussion,—must be speedily amicably and satisfactorily adjusted, or the American republic, as a united country, is at an end! This is a sad alternative, but it is now definitely before us and must be met. That there is patriotism enough among the conservative men of the country to meet it, as it should be met, and to remove all impending

difficulties, we dare not doubt. But the work must not be left to the politicians. The people must take it into their own hands, and select from among themselves, their ablest and best men to meet in national council together. Such a body would, and it is doubtful if any other can, afford the permanent relief demanded by the exigencies of the times. The letter of our correspondent follows:—

Memphis, Tenn., Nov. 22d, 1860.

R. W. C. W. MOORE.

Dear Sir and Bro.—I have delayed forwarding my subscription to your Magazine for the current year, in hopes that the political condition of our country would be bettered. Now, Hope herself has gone, and painful and revolting to my feelings as it is, I must request the discontinuance of my name on your subscription list. Although I never saw you, yet, in the time that I have been a subscriber to the Masonic Magazine, I have learned to respect you profoundly as a man, and love you as a Brother.

The Union is at an end. Fanaticism has done its work. The Temple of Liberty is demolished, and who can hope that another Zerubbabel will rise to build it again? In another month the mail service will be broken up completely. I return you the first number current volume, with ardent and fraternal wishes for your prosperity here and everlasting rest hereafter.

G. O. B.

We cannot think that our correspondent's fears respecting the stopping of the mails is to be realized so soon as he predicts, yet, unless some compromises are effected, some guaranties for the future agreed upon, and a more conservative and fraternal feeling brought about between the two sections of the country, it is more than probable that such an event may occur before the expiration of many months. We cannot, however, but believe that a kind Providence has some measure in reserve for us, by which such a terrible calamity will be avoided.

MASONRY KNOWS NO NORTH, NO SOUTH, NO EAST, NO WEST.

We ask our readers to read with the same pleasure that we publish, the following remarks of Comp. E. F. WATSON, Grand High Priest of North Carolina: "While the social and political world has been torn by dissension, while our happy and glorious federal Union itself has been rent by faction, and blind fanaticism for a while has swayed the popular mind and threatened to overthrow our free institutions and engulf our liberties in the turbid stream of civil strife, the star of our cherished Order has still gone on in undiminished lustre; unmoved by the threatening elements overhanging its pathway; unchecked by the angry waves and bursting storms, it still shines an unwavering beacon to admiring thousands.

* * * * *

"Masonry recognizes no North, no South, no East, no West, except Masonically; then, if she is true to her great principles, the dangers which at present threaten us, and the breakers and whirlpools upon which the great ship of State seems likely to

be thrown and dashed into a thousand atoms, to sink and rise no more, will be avoided, and she will be conducted safely into a harbor of safety. May God speed her on in her great work! The age in which we live has great reason to expect much from us, and it is our duty to see what Masonry can do in allaying party and sectional strife, and the promotion of Brotherly Love and Charity among all men, but more especially the members of the Fraternity."

GRAND COUNCIL R. & S. M. FOR R. ISLAND.

THE press has already noticed that preliminary steps had been taken towards the organization of a Grand Council of Royal and Select Masters, in this State. This result was attained yesterday, (Oct. 30,) and the Grand Council was regularly constituted and dedicated to the Thrice Illustrious Grand Master, and its officers duly installed.

At the appointed hour, a number of Companions Royal and Select Masters, hailing from the various Councils of the State, convened in Masons' Hall, in this city, and were called to order by the chairman, Comp. James Salisbury.

The minutes of the proceedings of the preliminary meetings were read, and then submitted to Ill. Companions E. B. Moore, M. P. G. M. of Mass.; H. B. Ensign, M. P. G. M. of Conn.; W. Felch, D. P. G. M. of Mass.; and E. G. Storer, G. R. of Conn., for examination.

The preliminary proceedings having been approved, the impressive ceremonies of constitution and dedication were performed under the conduct of the M. P. Grand Master of the Grand Council of Connecticut.

The Grand Master having made proclamation that the Grand Council was duly constituted, the Grand Chaplain, Rev. Comp. Sidney Dean, of Pawtucket, offered the following fervent and appropriate prayer:—

Almighty and all glorious Father, the Architect of the Universe and of these human temples; Thou who art the Alpha and Omega, the beginning and the ending, the First and the Last, we bow in adoration before Thy throne of majesty and mercy. Ignorant until enlightened by Thee, and rough ashlers in the quarries of nature until formed and squared by Thy Master hand, we seek to place ourselves where Thy Grace and Laws can mould us into a proper spiritual image, that we may be living stones of beauty, of the Masters adorning, occupying our proper places in the great Temple which Thou art building up among men, in the world. Smile Thou upon our present convocation and endeavor, and while stimulated by fervency and zeal in our work, Oh, let justice, tempered with mercy, guide and steady our hands. In the silence and secrecy of our hearts may we hide Thy Law, and let it make us deaf to every temptation to disobedience, let it make us dumb to the utterance of vain, unchristian, and unmasonic words, and blind to the alluring vanities of this life. Make us in Thy mercy, Masters Royal and Select, competent to fulfil all the duties assigned us in this life, that having wrought our regular hours, at the Master's call we may be prepared to pass the inspection, and worship in the upper temple forever.

Smile upon and give perpetuity to this Grand Council now organized. Let peace and harmony ever abide in, and control its deliberations. Let its influence upon

Masonry in this State ever be fruitful in good. Let all its officers, present and future, be men of pure Masonic integrity and uprightness, and may all the Subordinate Councils who shall work under its jurisdiction, be blessed with peace and prosperity. May each secret retreat in this State, throughout the Union and the world, ever continue to be the resort of the just and the merciful, the seat of all the moral virtues and the home of the elect.

And unto Thee, our Father, who in Thy Son has taught us the power of Faith, the beauty and bliss of Hope, and the exercise of an enduring Charity, we will ascribe everlasting praises. Amen. So mote it be. Amen.

The following named Companions were then installed as officers for the ensuing year, by the M. P. Grand Master of the Grand Council of Massachusetts :

Ill. James Salsbury, M. P. G. M. ; Ill. C. H. Titus, D. P. G. M. ; Ill. Samuel Lewis, T. I. G. M. ; Ill. H. F. Smith, G. P. C. W. ; B. B. Clapp, G. T. ; John F. Driscoll, G. R. ; Edwin Howland, G. C. G. ; Sidney Dean, G. C. ; C. M. Nestell, G. S. ; E. B. White, G. G.

After the transaction of some minor business, the Grand Council was closed.

THE TIMES, AND THE DUTY OF MASONS.

WE give the conclusion of the address of the M. W. Grand Master of the Grand Lodge of the District of Columbia, Bro. Whiting, delivered at its Annual Communication, on the 6th ult.

Brethren, I might, and probably ought here to feel that I had sufficiently conformed to the custom of saying something in the nature of an address—a custom which, I think, in Freemasonry, would be generally “more honored in the breach than in the observance ;” but there is a coincidence on this day between our obligations as Masons and our duties as citizens, which suggests the thought the two may, to some extent, be happily and profitably blended in the future.

As Freemasonry, while it studiously avoids sectarianism, inculcates the highest reverence toward God, as the Moral Governor of the world, so, while it eschews partizanship, it imperatively demands of all its votaries the loftiest patriotism ; and herein lies the secret of that universality which enables the Jew and the Christian, the king and the peasant, with perfect consistency and unity of interests, to worship and serve at her altar. Masonry knows no “country, sect or opinion,” but regards the whole human species as one family, and wherever her “Sons of Light” may be, she *demands* that in the State they shall be quiet and peaceful subjects, true to their government, and just to their country ; that they shall countenance no disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which they live. In our own dear country, now menaced with discord and death in the vigor of her youth, are scattered from ocean to ocean, and from gulf and lake, one million of good and true Masons—men picked from the mass for their moral, order loving, peaceful character, on whom the patriotism recognized and inculcated by Freemasonry, is ceaselessly enjoined by her. If but a *little* leaven leaveneth the whole lump, who shall measure the influence of true and genuine Freemasonry, if exhibited in the lives and actions of these

men? Brethren, this patriotic thought has so filled my mind and heart, as I have dwelt upon this our meeting on this 6th day of November, that, even at the risk of being suspected of a baser motive, I dare to sound it from this great heart of the nation into the ears of my Brethren throughout the land.

The anxiety that obscures our gladness, and the evils which seem to threaten us as a people, have their paternity in some great error, which Truth, if left free to combat, will and can alone dispel. Where or what this error is I do not assume to know; but this I would say to every Brother in this broad land, who may feel that his legal rights as a citizen are, or are about to be, infringed or denied: Seek peacefully legal and constitutional redress for legal and constitutional wrongs; like good and true Masons, sit down and reason with your trespassing Brother—convince him of his error and he will depart from it; and, Brethren, whatever counsels may prevail, let *ours* make for peace. Whatever conflicts may arise, we must take part in, but let *our only* weapon be the Power of Truth.

DE WITT CLINTON.

In answer to several inquiries, we would say that the Illustrious Clinton was born March 2d, 1769, and, in the summer of 1790, was initiated in Holland Lodge, in this city. At the election of that Lodge, in 1793, he was chosen Senior Warden, and, on the 24th Dec., delivered an oration before the Lodge. In December, 1794, he was elected Master, and served one year. In June, 1795, he was elected Grand Junior Warden, and re-elected in 1796 and 1797. In 1798, he was made Grand Senior Warden, and, in 1806, elected Grand Master. This exalted office he filled successively for thirteen years. He was also Grand High Priest of the Grand Chapter, and first Gen. Grand Master of the Grand Encampment of the United States of America. He died in February, 1828.—*N. Y. Courier.*

Obituary.

BRO. JOHN T. COFFIN.

Laconia, N. H., Oct. 8, 1860.

The funeral of John T. Coffin, Esq., took place here yesterday, in the presence of an immense concourse of people. At Rev. Dr. Young's church an appropriate discourse was delivered by the pastor. The pall-bearers were John E. Lyon and Holmes Hinckley of Boston, Joseph A. Gilmore and George Minot of Concord, A. H. Tilton of Sanbornton, and J. P. Pitman of Laconia—all leading railroad men, all but Mr. Gilmore, officers of the B. C. and M. Railroad, of which the deceased was a principal director. The burial was with Masonic honors, under the direction of the Grand Lodge of New Hampshire. Four hundred Masons attended, and the exercises at the grave were extremely interesting and impressive. The Grand Chaplain, Rev. Mr. Willis of Nashua, delivered an eloquent address.

MASONIC CHIT CHAT.

CAUTION.—We have received official notice that a person of the name of *Porter*, who is said to be travelling about the country as an *itinerant lecturer*, stands charged before his Lodge (in Kentucky) with "gross unmasonic conduct." We know nothing about this particular case, but the alleged bad character of the man is in keeping with his business. Such public nuisances should be driven from the fraternity as fast as they are found out.

☞ **Springes Penn**, a Quaker, and son of Wm. Penn, the founder of Pennsylvania, was Master of a Lodge in Cork, Ireland, in 1796.

A Western cotemporary—the *Review*, we believe—introduced as the oldest living Mason, Col. John Johnston of Cincinnati, Ohio, who had been a member of the Order sixty-five years. In our issue of the 9th, we produced Major Geo. Middleton, of Syracuse, who has been a Mason sixtysix years; and now the *Freemasons' Monthly Magazine* trots out Bro. Ebenezer Mower, of Morning Star Lodge, Worcester, Mass., one hundred years old, and over sixtysix years a Mason. Who's next?—*N. Y. Courier*.

W. Bro. John Farron, a worthy Brother of Lexington Lodge, Brooklyn, N. Y., died last week, and was buried with Masonic honors.

☞ A correspondent at Bastrop, Texas, under date Oct. 27, writes as follows:—"Masonry is in a flourishing condition here. We have a new Lodge here, started some 12 or 15 months ago, and now numbers 45 members. The officers of our Lodge, (Gamble No. 244,) are Bro. J. S. Camp, W. M.; J. H. Lane, S. W.; J. C. Higgins, J. W.; J. C. Buchanan, Sec'y.

AN ANGLICAN BISHOP A FREEMASON.—The Freemason in Canada of highest personal rank (not masonic rank) is his Grace, the newly created Archbishop of Montreal, Dr. Francis Fulford, who was initiated, passed and raised in the Apollo University Lodge, at Oxford, in the year 1821. His Grace has been forty years a Mason, and has ever been a warm admirer and patron of the Craft.

☞ The Grand Lodge of Kansas, at its Annual Communication (Oct. 17th to 20th), established Topeka as its future permanent place of meeting. This Grand Jurisdiction now numbers thirtythree chartered Lodges. It was established March 17th, 1856. The Convention was held on the 14th of November, 1855.

☞ Brother Ely S. Parker, of Galena, Ill., has been appointed by his Grand Lodge the Grand Orator for the ensuing year. Bro. P. is a descendant of the celebrated Indian Chief Red Jacket, and is the Chief of the Five Nations and United States Government Engineer. He has a fine English education, and is a natural orator.

Mount Hermon Lodge.—The following officers were unanimously elected, in Mount Hermon Lodge, Medford, Mass., in October last:—E. C. Baker, W. M.; Saml. C. Lawrence, S. W.; Martin C. Glover, J. W.; H. Southworth, Treas.; Geo. W. W. Saville, Sec.; Wm. J. Crocker, S. D.; Jas. H. Archibald, J. D.; Danl. T. Tucker, S. S.; Geo. Curtis, J. S.; W. A. Staid, Chap.; Benj. A. Hersey, Mar.; Elisha Stetson, T.

THE LADY'S BOOK.—The most beautiful and attractive, as well as one of the ablest periodicals of its kind in this country, if not in the world, is "*Godey's Lady's Book*," published monthly at Philadelphia, under the editorial management of Mrs. Sarah J. Hale and Louis A. Godey. It is an honor to the polite literature of the country, and eminently worthy of a place on the centre table of every parlor. The January number, being the first of a new volume, is before us, and is a fine specimen of the talent and good taste of its proprietor and editors.

LE DUC DECAZES ET GLUCKSBERG—This distinguished French nobleman, ex-Minister of the Interior and President of the Council of Louis XVIII., died at Paris a few weeks since, having just entered on his 81st year. At the time of his death, he was Sov. Grand Commander of the Supreme Council of France, A. and A. Rite.

☞ Prince Kamehameha (now travelling in California) is a Mason.

Grand Chapter of Massachusetts.

Notice is hereby given, that the Annual Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at Freemasons' Hall, corner of Tremont and Boylston streets, Boston, on TUESDAY, the 11th day Dec., inst., at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.

Per order G. H. P.

Boston, Dec. 1, 1860.

THOMAS WATERAN, G. Sec'y.

Grand Council of Royal and Select Masters.

THE Annual Communication of the Grand Council of Royal and Select Masters of Massachusetts will be held at Freemasons' Hall, in Boston, on TUESDAY the 11th day of December next, inst., at 11 o'clock, A. M.

BUSINESS.—Election of Officers—Amendment of Constitution—Report of Committees appointed at the last meeting on Regalia and Jewels, and on the Ritual of the Order, and to transact such other business as may regularly come before the Council.

It is hoped that every Council in the State will be fully represented at the above Communication.

Boston, Dec 1, A. Dep. 2860.

GEORGE BUTTS, G. Recorder.

BENT & BUSH,

MANUFACTURERS AND DEALERS

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MASONIC REGALIA,

Corner of Court and Washington streets,

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MASONIC FURNISHING STORE.

Regalia, Jewels and Banners, together with Masonic Books, Diplomas, Carpets, Working Tools, and all the variety of Clothing, &c., for Encampments, Councils, Chapters and Lodges, wholesale and retail, at

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One Price Store, No. 6 Court street, Boston,

Feb. 1859.

WINTHROP HOUSE,

BY I. H. SILSBY,

Tremont street, opposite the Common,
Boston.

Re-opened Nov. 1859. Made new throughout. Furnished new entire. Only four stories in height. The only Hotel fronting the Common. Containing as pleasant Rooms as any House in the City. A quiet Home for the transient as well as the permanent Guest, free from all the confusion of a regular business Hotel.

This House our Brethren should know is the property of the Grand Lodge of Massachusetts,—the higher stories having been fitted for their use and for the Boston Lodges, all of which are finely accommodated in the Building.

THE NEW TRESTLE-BOARD

FOR THE USE OF
LODGES, CHAPTERS, COUNCILS, AND
ENCAMPMENTS.

BY CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of the Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

RECOMMENDATION OF THE LATE BENJAMIN GLEASON.

East Cambridge, Nov. 25, 1843.

BRO. C. W. MOORE—

Dear Sir—Having, at your request, examined the new "TRESTLE-BOARD," prepared by you for the use and benefit of the United States Lodges, it is with much satisfaction that I bear testimony to its merits, and hereby cordially recommend it to the patronage of the Fraternity, "wherever dispersed," as a *correct and useful Manual*—better adapted to the purposes designed, than other more extensive and expensive publications.

It was my privilege, while at Brown University, Providence, R. I., (1801-2,) to acquire a complete knowledge of the Lectures in the *three* first degrees of Masonry, *directly* from our late much esteemed Br. THOS. S. WEBB, author of the *Freemasons' Monitor*; and, in consequence, was appointed and commissioned, by the Grand Lodge of Massachusetts and Maine, Grand Lecturer, devoting the whole time to the instruction of the Lodges under the jurisdiction,—and for many years subsequently, (as Professor of Astronomy and Geography,) visiting all the different States in the Union, and (1829-30) many parts of Europe—successfully communicating, to numerous Lodges and Associations of Brethren, these same valuable "Lectures of the Craft"—according to the "ancient landmarks." Wherefore, as a Brother "well instructed," permit me, without hesitation, earnestly to recommend your *good work*, as well calculated to facilitate the acquisition of the Lectures,—to preserve the ceremonials and usages, traditions and lectures, in their purity, and to encourage and ensure a *general uniformity* among the Brotherhood throughout our "community of interests," in our "ancient and honorable" Profession.

Respectfully, your Friend and Brother,

BENJAMIN GLEASON.



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Feb. 1859.

THE

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No. 4.

GRAND LODGE OF MASSACHUSETTS.

In our last we gave a complete list of the officers of the Grand Lodge of this Commonwealth for the current year. They were, as has been usual in this Grand Lodge for a century past, installed on the evening of the 27th December, that being the anniversary of St. John the Evangelist, on which day the Grand Lodge annually assembles, at 9 o'clock in the morning, for the exemplification of the Work and Lectures, under the direction of the Grand Lecturers. These meetings are always largely attended by the Brethren from the interior of the State, and at the late meeting there were not less than four hundred present, representing a very large majority of the Lodges under the jurisdiction. The exemplification of the work was under the direction of Bros. BENJ. F. NOURSE and ISAAC P. SEAVEY, the Grand Lecturers, and was doubtless a source of improvement, as well as of gratification, to the numerous Brethren present. We have heard it suggested that the lecturers were occasionally interrupted by questions, which had better been reserved until the degree in hand had been fully gone through with, when inquiries can be considered without the risk of confusing the work or the Brethren immediately engaged in presenting it.

The installation of the officers took place in the evening, when the large Hall was again filled to repletion with Brethren from the city and neighboring towns. The occasion was one of more than ordinary interest, inasmuch as one of the most popular and beloved Grand Masters we have ever had, was about to lay down the honors he had gracefully worn for the full constitutional period, and his successor was to be inaugurated into the vacant office.

The ceremonies of installation were conducted much after the usual form, the principal feature being the addresses of the retiring and incoming Grand Masters, both of which we give below in full. The following Ode, written for the occasion by R. W. Brother John K. Hall, was sung by the choir, as were also the three verses succeeding, on the officers named being placed in their respective stations :—

INSTALLATION ODE.

Great Architect Supreme! have we
Once more as suppliants come to thee;
Thy guardian care on us bestow,
And make our hearts with love to glow.

May he who now resigns that chair,
Thy choicest blessings ever share;
The Widow's prayer his deeds proclaim,
And grateful hearts record his name.

May he who fills that honor'd place,
Grow in esteem and in thy grace;
Grant him that wisdom from above,
And fill his heart with holy love.

When he his labors shall resign,
His work well done, may he entwine
As closely round Masonic hearts,
As he who from those cares departs.

And speed the time this world shall be
But one Grand Lodge of Masonry,
Where Brothers all united move,
Bound with the golden chain of love.

INSTALLATION OF MASTER AND WARDENS.

GRAND MASTER.

Behold in the EAST, our GRAND MASTER appears,
By the SQUARE ever acting, all hearts he endears;
With WISDOM he governs, his laws we'll fulfil,
And faithfully serve him, with love and good will.

SENIOR GRAND WARDEN.

In the WEST our GRAND WARDEN, his station doth hold,
And STRENGTH and support gives, as Hiram of old;
In paying the Craftsmen, he satisfies all,
For he acts on the LEVEL, to answer their call.

JUNIOR GRAND WARDEN.

In the SOUTH our GRAND WARDEN, takes note of the sun,
As in BEAUTY and glory, his course he doth run;
At his call to refreshment, the Craftsmen unite,
While the PLUMS doth remind us, keep ever upright.

DR. LEWIS' ADDRESS.

The period has now arrived which releases me from my official relation to this Grand Lodge, and the arduous duties which have peculiarly devolved on me during the past year. I say *peculiarly*, for, as the Presiding Head of Templarism in Massachusetts and R. Island, at a time when more was required to administer that office than ever before, or is likely to be again, the duties imposed were unprecedented, and called for a devotion of time and labor, which literally precluded much attention to anything else. But, reviewing the connexion of thirty years with the Order, in times of its prosperity and adversity, sustaining official positions in its various departments throughout this long period, and now retiring from all, still this connexion has been the principal source of my life's happiness, excepting none but those of my domestic relations. It has brought to me the truest, the best, the most devoted of friendships, and the fond regard which hangs on the memories of those who have gone, the fraternal ties which still bind me to those who are spared, will smooth the declining path and still cheer the few years that may remain. And, in this, a valedictory address, as it is the last occasion I shall ever speak officially, it may not be deemed out of place to thus publicly allude to one, who to me has ever been the unwearied friend—to every Mason in Massachusetts the able counsellor, and to this Grand Lodge the very best supporter. Without that profound judgment, that unerring Masonic knowledge and sagacity which have ever distinguished your Recording Grand Secretary, the labors of the Grand Master could not have been sustained,—without that friendly mentor to guide, without that “greater light,” the Chair could not have been supported.

On this, our annual meeting, on this, the day consecrated to Freemasonry everywhere, when all has been well with us, and increasing prosperity and union, with every attendant blessing, have favored the cause, let us not forget our gratitude to that Being, without whose favor neither individuals or associations prosper. He has given to us in his mercy, and also in like mercy, He hath taken away. In the fullness of years, and in the fullness of Faith and excellence, he has removed two venerable Brethren from the roll of our Permanent Members—Clarke Gayton Pickman, who died May 12th, and Paul Dean, who left us, for a higher communion, Oct. 1, 1860. Both were called suddenly, and we have full assurance they were not unprepared. They were both faithful to their God while here, and their faith has terminated, we may humbly trust, in a blessed fruition.

Clarke Gayton Pickman, graduated at Harvard University in 1811, being a classmate of the Hon. Edward Everett and others who have distinguished themselves in the various positions of society. He was a good scholar; his life was passed in study and seclusion. He was a lover of books, and his valuable collection he bequeathed to his Alma Mater. A constitutional infirmity which clouded his mind, and impaired an active usefulness, caused him to shrink from society; but his heart was ever employed in dispensing that bounty which his ample means allowed,—his hand was open as day to melting charity.

Prompted towards the Masonic Institution as a worker for good, he early entered into, and ever esteemed it. He presided over St. John's Lodge, and many

can recur to the force and eloquence of his charges to the candidates. He was Junior Warden of this Grand Lodge, and a punctual attendant at its meetings. He formed no domestic ties. He lived the life of loneliness. The Christian's Faith and Hope were his supports. They alone upheld him in the despondency of his mental malady, and pointed to happier skies.

Of our revered and reverend Br., the late Paul Dean, to speak in the fullness which his long labors deserve, would call for an abler pen and a higher power. His long official position in the Order, embracing all its departments; his energy, devotion and intrepidity in its cause, when its defenders were few, its opponents many,—his integrity of life, his social, his Christian excellencies, have all left their impress on the minds and hearts of every Brother. His name will stand high on the list of those who have presided over this Body, and added lustre to the institution. I trust that appropriate notice will be taken in this Grand Lodge, and that our records shall bear the sense of its members, on this their great bereavement.

A year has now passed since the first occupancy of these halls of Freemasonry. They have proved to be convenient and admirably adapted for the purposes for which they were dedicated—inferior to none, as to taste and elegance.

The property owned by the Grand Lodge, and invested in the Winthrop House and Freemasons' Hall, is not only of great value, but every year will increase it in this respect; and, prospectively, it will become a source of a very large income. The sale of the Masonic Temple and the purchase of this building was effected by the labor, perseverance and judgment of a few, after a protracted opposition,—and it is to be hoped that those few will not be forgotten, when succeeding years shall harvest the result of their energy and prescience.

A splendid organ, built by Simmons and Wilcox, having nearly 2000 pipes, has added to the beauty of this Hall in its architectural excellence, and given impressive effect to the ceremonies. Let me urge upon every Masonic Body to add the influence of Music to their meetings. It has an irresistible power on the heart,—attunes it to its best emotions.

The subject of Masonic Libraries is one which appears proper for the consideration of every Lodge. The press is teeming with publications on Freemasonry. That there are many, very many, which had better be committed to the stoves, is vividly true. They would thus do more good in warming the body, than in imparting in any way intelligence to the mind. Most of these are urged upon the Fraternity by such a pertinacity of application, that the *itinerant vendors* have become nuisances on the time and patience of the Brethren. But let not these preclude the acquiring of those works, so essential to every one who aspires to be an intelligent member of the Order. The productions of Dr. Oliver, Moore, Mackay, and many others, from the most enlightened of the Brethren; the voluminous London Masonic Magazine, the "Latomia" of Leipsic, the Revue Maçonnique of Paris, the Proceedings, especially, of the Grand Lodges of the U. S. should be accessible to every one desirous of a knowledge of the History, Principles, Practices and Jurisprudence of our widespread institution.

I regret in this connection to add, that the Brethren under this jurisdiction have not that information given to them, which is imparted to all subordinates of other Grand Lodges, through a Committee on Foreign Correspondence, where an analysis is given of all the important transactions of those Bodies. It is my opinion that the most venerable, and certainly not the least influential, of the Grand Lodges of the U. S. should not lack in this very essential particular, but that an able committee should annually promulgate to its members and constituents all such information as would enlighten them on those particulars, which should interest every Mason in Massachusetts.

Among the appointed officers in this Body is the Corresponding G. Secretary. From him should be derived information in regard to other Grand Lodges; the more necessary, as we hold no official relation with them, not having adopted the representative system, which has so extensively become the medium of fraternal intercommunication, and which, I believe, can now be productive of much good, and therefore endorse the sentiment of the Grand Master of Illinois, that this system will supercede the reasons claimed by the friends of a Gen. G. Body. I have received during the past year a diploma from the Grand Lodge accrediting a member of this Grand Lodge as their representative here, and also another from Dr. Leigham, Grand Master of the Grand Lodge of Freemasons in Unity, of Frankfort on Main, requesting a similar reciprocity. These documents are herewith submitted.

From the want of some more intimate relation with our Brethren of the Grand Lodges of this continent and Europe, our Library, which should afford the most ample recourse for Masonic information, is barren. Our collection of Masonic literature is respectable, but the transactions of Grand Bodies are very incomplete,—and more singular still, there is no full set of our own transactions. It should not be so.

My very able predecessor, whose every suggestion for the advance and prosperity of this Grand Lodge, evinced sagacity and judgment; urged the importance of forming Lodges of Instruction in the several Districts of the jurisdiction, as being the best measure to diffuse a correct knowledge of the Work and Lectures. These would form both pleasant and profitable re-unions among members of different Lodges, and I cordially reiterate his recommendation. One has recently been formed at Cambridgeport, under the auspices of the Brethren of Amicable Lodge, a body which enrolls as much Masonic intelligence as any of those in which I have had the honor to be officially interested. They have selected a good name and title, being the "John T. Heard Lodge of Instruction."

The Reports from the District Deputies are exceedingly encouraging. They show that the Order is flourishing, not only by numerical increase, but by the more gratifying fact, that there is a very decided improvement in the knowledge of the Work and Lectures. So much is this so, that during the year the Grand Lecturers have not been called to visit but very few. Their labors of the preceding years were not in vain: what they planted has produced the best fruits. I should commit an injustice both to my own sentiments and what is eminently due from this Grand Lodge, not to mention with gratitude the labors so well ful-

filled by the District Deputy Grand Masters. Their duties are arduous and highly responsible. They have been successfully administered. In behalf of all the components of the Grand Lodge, I most cordially thank them.

The Dist. Dep. G. Master of the 2d Masonic District, with that liberality which has ever characterized him: with that enlarged generosity in his every relation as a Mason, a citizen, and as a man, has refused any compensation for his expenditures in behalf of the Grand Lodge. To him this gift may seem but a small matter, undeserving of this public acknowledgment. But as this is not the solitary, but only one of a thousand kindred acts, I shall not forbear this justice to his worth, though it may be repugnant to his delicacy.

The increase of initiates has been very large. In 1857 the number was 1092; in 1858, 951; in 1859, 1188; in 1860, 1323—making 136 more during the present than last year, which was unusually large.

The following Dispensations for new Lodges have been granted during the past year, viz:—

July 25. John Warren Lodge, Hopkinton, to Frederic H. Wakefield and others.

August 3. Dalhousie Lodge, Newtonville, to Wm. D. Coolidge and thirty-five others.

August 23. Pacific Lodge, Amherst, to Henry Bridgman and others.

Oct. 10. Hancock Lodge, Methuen, to Stephen Huse and thirteen others.

Dec. 13. Aberdour Lodge, Boston, to Joseph E. Billings, P. Adams Ames, and others.

Masonic Halls have been dedicated and Lodges constituted at the following places:—

Jan. 10. Dedicated Hall at Milford.

Feb. 7. Dedicated Hall at Brighton.

Feb. 21. Dedicated Hall at E. Weymouth.

March 20. Dedicated and constituted Pilgrim Lodge at Harwich.

March 26. Dedicated and constituted Caleb Butler Lodge at S. Groton.

July 10. Dedicated and constituted David Wilder Lodge at Leominster.

Sept. 23. Dedicated Hall and constituted John Cutler Lodge, Abington.

Sept. 18. Dedicated Hall and constituted Martha's Vineyard Lodge, Tisbury.

Sept. 27. Dedicated Hall and constituted Orange Lodge, Orange.

Oct. 5. Dedicated Hall and constituted Oxford Lodge, Oxford.

Oct. 27. Dedicated Hall by Special Deputy Wyzeman Marshall, at Foxboro.

Oct. 16. Dedicated Hall by Special Dep. United Brethren, Marlboro.

Dec. 13. Charters were granted to Quinebaug Lodge, Southbridge, and Hammatt Lodge, East Boston. These are to be soon constituted by my successor.

From the foregoing statement, it will be manifest that the year has been one of unprecedented activity, and of success, if numbers enter into the estimation of success. There have been many rejected. Let me urge upon you to make the standard of admission so high, that the composition of your Lodges be such, as to reflect honor on the institution. Without particularizing those qualities evidently indispensable for admission, as a useful life, an unwavering truth, an unblemished reputation, I beg you, for your peace, to regard the dis-

position of the applicant. See to it, that it is courteous, amiable, free from acrimony and causticity, temperate in discussion, cautious in the imputations of wrong intentions; in short, that it depart not by word or deed from the sphere of the gentleman and the Brother. He who has not his passions in due subjection among his Brethren, may prove a firebrand in the Lodge, inflaming and destroying the sacred edifice, by the unhallowed torch of an uncontrolled and devastating passion. To such a one a fool is preferable, for there is no general suffering from his stupidity, while the first may point a shaft of poisoned words to wound the whole of your numbers.

Remember that we gather here, remember that wherever Masons meet, it is around an altar, as Brothers of a Brotherhood extensive as the earth. Holy is that communion here, the essential teaching of which is of that commandment, which enjoins to "love thy neighbour as thyself." Among us all, may that true fraternal spirit and practice be so engendered and prevail, that it may inspire our hearts, as members of a great community, to those kindly feelings towards all of our fellow-citizens of this wide-spread land, which will conduce to the harmony and the preservation of a glorious Union. It is not out of place to say, that our institution may do much in this relation. "Peace on earth, good will to men," is the great constituent of Freemasonry. Therefore, introducing here no caustic allusion to sectional differences, no subject of political diversities, we can and should, as wielding a most powerful conservative influence, urge upon all of the household of our Faith, to cast the oil from our altars, o'er the troubled waters of political and sectional strife. It is those who meet, as we here are met, where differences are buried, acrimonies subdued, who can be powerful for so much general good, who hold in their hands the Olive Branch of Peace, who cherish in their hearts the warmest, widest philanthropy. With those feelings, unrestricted by space, undivided by local peculiarities, pray for the peace of our Zion, for the perpetuity of the Union, for the consequent prosperity of our country, and for the continuance of those fraternal ties which, God grant, may be long continued to us all, whether of the North or South, East or West, as fellow-citizens and as Brothers.

As Presiding Officer of the Grand Lodge, my work is now done,—younger, wiser and better to succeed me, but none to whom I can yield, in devotion to the interests of the institution, or in love to all that concerns Massachusetts Masonry. To those who have been so long associated with me, the companions of my earlier and later days, I tender the assurance of my regard and gratitude, and trust they may long be spared to adorn the Order. Especially am I indebted to the officers of this year, who have lightened the labors, and cheered the official toils which devolved on the Chair. May a kind Providence smile on each and all of you, and continue that protection and success which have ever blessed our good cause.

M. W. BRO. COOLIDGE'S ADDRESS.

BELOVED BRETHREN—

While our hearts are filled with the genial influences and sweet sympathies of the Annual Christian Festival of Christmas, our own festival of St. John the Evangelist comes in to enlarge and to gladden our hearts anew.

The study and the duties of the day are over—the insignia of office have been placed on the neck of those who for the coming year are to fulfil its duties, and the announcement has just been made that all is now ready for another year of effort and duty. Allow me, Brethren, a few of the last moments of a day so filled with activity, to express the emotions of my heart on being placed by you in a position of so much honor as that to which you have called me.

I cannot find language adequately to utter my appreciation of the distinguished honor of this election; its value and extent are derived from the known character of those who come up hither, entrusted with the dearest and best interests of our fraternity, and I desire to express my most profound gratitude for this distinguished mark of your partiality. I feel its responsibilities, Brethren, and I enter upon its duties distrustful of my own abilities, but with a firm reliance on the guidance of that wisdom which cannot err, and the continuance of that love and protection which are so marked in the past. I enter upon it, feeling that I shall meet with your kind and charitable judgment on my acts, and a reliance that I shall ever meet your cordial co-operation in everything calculated to promote the interest and welfare of our beloved institution. In this hopeful spirit I enter upon these duties, cheered with the presence of the wise and the good who have preceded me; strengthened by their example and guided by their counsels, and pledging whatever of ability I possess to do all in my power to promote the honor, the usefulness and the happiness of the Grand Lodge of Massachusetts.

To him, my immediate predecessor, who uttered so feelingly and beautifully the welcome to the coming guest, so I, my dear Brother, would utter a God speed to the parting one,—parting only that you may be relieved from the cares of official station—drawn the warmer and more closely towards you by having been thought to be worthy to follow you,—one who has learned the great lesson of Masonic culture, and who has exhibited it in all your life; the possession of a warm, genial and affectionate heart; and now, my Brother, that, after thirty years' experience, you lay down the honors which would most gladly have been continued to you, I know I express the feeling of every heart present, now that the labors are over, that you may long enjoy that peace “which nothing earthly gives or can destroy, the soul's calm sunshine and the heartfelt joy. 'Tis virtue's prize.”

I cannot in this connexion omit to mention how much I shall feel indebted to the example of devotion and sound judgment manifested by your honored and beloved predecessor, whose statistical information and historical research have laid before us information so valuable and so timely. I do not expect to equal it—I can only strive to imitate it.

And let us all, as we look back upon the history and fidelity of those who preceded us, as we are permitted to look upon the faces of the living and study the characters of those eminent among us who have past away—let us all learn a lesson of fidelity to do in our day and generation whatever in us lies to prove the value of our principles, and transmit to our successors this invaluable institution, the better for our having been permitted to enjoy its opportunities and privileges.

I congratulate you also on the possession of these commodious and elegant apartments, in this valuable and increasing estate, growing more and more valuable every day,—fitted up with a degree of elegance and appropriateness not surpassed anywhere. The financial skill, the sound judgment, and the elegant and refined taste everywhere here displayed, call for our warm acknowledgments. It is now completed, and we are called to its enjoyments,—others have labored, and we now enter into their labors. It is for us to preserve and improve what their skill and diligence have produced. The corporation as such is now fully organized, and all seems prepared, to our hand, to enter in and enjoy; and, in order that we may the more fully enjoy, let us, by the strictest economy and care, as soon as may be, from our income, extinguish all liabilities to which the G. Lodge may be subject, so that we may have the entire ownership in a few years, and giving us more and more enlarged means to meet the continued calls for charity, which it is our glory and happiness so amply to bestow on the deserving of our own number, and that we may all feel that, should we suddenly be called away, the widow and orphan's heart will be made to beat for joy, by the prudent foresight and wise provision we make of the means for their relief.

“He that hath soothed a widow's woe,
Or wiped an orphan's tear, doth know
There's something here of heaven.”

Brethren—I congratulate you upon the favorable condition and the pleasing circumstances under which we now enter on another year of Masonic duty. The statements made by the retiring Grand Master show a degree of numerical prosperity never before equalled; it shows a degree of interest in the public mind never before so strongly evinced. Brethren, let me say to you briefly, it carries with it an admonition to be watchful at every portal. You can have your choice, and none but the best from the community should be permitted to enter, and it is our own fault if any others do; therefore, let me enjoin it upon you, Brethren, to strive rather to improve than increase; it is not in numbers, but in sterling worth, in warm and sympathizing hearts and ready hands that our strength and prosperity consist.

Go on, Brothers, in the cultivation of every noble and manly quality,—let the pure principles of our Order rule and regulate your lives; let justice, temperance, mercy, truth and charity, be the prevailing sentiments of your hearts, and let those hearts be warmed and kindled, so that—

“Friend, parent, neighbor, first it will embrace—
Your country next, and next all human race.
Wide and more wide the o'erflowings of the mind, take
Every creature in of every kind.
Earth smiles around with boundless bounty blest,
And Heaven beholds its image in our breast.”

While the spirit of estrangement and alienation is all around us, let us draw more closely than ever the bonds of fraternal union, and learn more deeply than ever, “How good and how pleasant it is for Brethren to dwell together in unity,”

and "may Peace be within thy walls, and plenteousness within thy palaces"; for my Brethren and companions' sake, I will say, "Peace be within thee."

At the conclusion of the ceremonies in the hall, the Brethren, to the number of about two hundred, repaired in procession to the Banqueting Hall, where the "Annual Feast" had been spread by Bro. Silsby, of the Winthrop House, in his usual good taste and excellence. Here the Brethren enjoyed themselves, and retired at a reasonable hour: all, doubtless, the happier, and we trust the better, for having participated in the labors and the joys of the day.

G. LODGES OF VIRGINIA AND NEW YORK.

WE have been politely favored, in advance of its regular publication, with a copy of a very able report by a committee of the Grand Lodge of Virginia on the subject of "the Union of Grand Lodges in New York." We should take pleasure in transferring the entire report to our pages if we could conveniently spare the necessary room, for in whatever light we may regard the expediency of re-opening for discussion the unfortunate circumstances on which it is predicated, the principles and the law, the duty and the obligations, so ably presented in the report, have our full and hearty concurrence. That, in the year 1851, in receiving into its own body, without the formality of *healing* or *re-making*, and admitting into fellowship with the whole Fraternity of the world, a large number of quasi Masons, amounting to several hundred, who had been made in clandestine Lodges—the Grand Lodge of New York was guilty of a breach of Masonic law and obligation, of duty and fidelity, that body is now probably as free to concede as any of her sister Grand Lodges can ask or desire. The present Grand Master, to whom as Deputy Grand Master, had, in 1859, been referred the duty of arranging for the admission of another class of clandestine Masons, in his annual report to his Grand Lodge in June last, holds the following language:—

"Appreciating the delicate but responsible nature of the duty confided to me, I carefully examined the ground before proceeding to act. I felt that the complaints heretofore urged against us by our sister jurisdiction for our action in closing up internal difficulties, were, if possible, to be avoided; while, at the same time, there appeared to be in this circumstance an opportunity of *demonstrating to the Masonic world, that in New York we yield to none in a consistent devotion to the LANDMARKS and regulations of the Fraternity.*"

The grounds of the 'complaints' referred to have been already stated, and the recognition of their truthfulness and legally could hardly be more full and complete than in the language of the Grand Master, as quoted above. Again, he says—

"Another difficulty arose as to what was the correct interpretation of the term '*healing*.' On inquiry among various distinguished craftsmen, I found a great diversity of opinion, and finally adopted, as the safest plan for all concerned, a *re-making*."

This ruling, and the proceedings had under it, place the Grand Lodge of New York on the only ground which any Grand Lodge can legally occupy in its relations with irregular Masons. It asserts the supremacy of Masonic law and exacts obedience to its requirements.

But the particular transaction which has elicited the Virginia report is that which occurred in 1858, (prior to the first and subsequent to the second of the two cases above mentioned), and which resulted in the union of the irregular Phillips' Grand Lodge, so called, with the regular Grand Lodge of the State. The subject had been before the Grand Lodge for two years, and was reported upon at the annual communication in 1859, at which time it was referred to a new committee, consisting of R. W. Brothers John R. Purdie, John Dove, Lewis B. Williams and Powhatan B. Starke,—perhaps as able and experienced a committee as the Grand Lodge could appoint. And they say—"The subject entrusted to them has claimed and occupied their most serious consideration; and Masonic principles of paramount importance, and of peculiar interest to the Craft, are seriously involved in it, which demand an early settlement." "The preservation," they continue, "of some of the most cherished tenets of our Ancient Institution are intimately connected with the question under consideration, and a decision by this M. W. Tribunal, under which the action of our subordinate Lodges may be regulated, can alone reconcile the various constructions given to our past legislation." "Let all other Masons '*swerve from their duties*,' '*violate their vows*, and betray their trusts,' and with only the greater firmness and tenacity does it become us in Virginia to be '*true and faithful*' to the ancient Charges of the Order."

The report concludes with the following preamble and resolutions:—

Whereas, in the year 1849, a number of Masons in the State of New York did renounce the authority of the Grand Lodge of New York, by violently withdrawing all "*homage to the Grand Master thereof, for the time being, and his officers*," by refusing to maintain and support its laws, edicts and resolutions, and by instituting and organizing a corporation, under the style and title of the Grand Lodge of New York, over which Isaac Phillips was elected to preside; and which corporation, "*without permission of the true Grand Lodge*" of New York, did issue warrants to various persons professing to "*form new Lodges*," authorized to Initiate Entered Apprentices, Pass Fellow Crafts, and Raise Master Masons, in open violation of the ancient charges and regulations of Free and Accepted Masons:

And whereas, these various associations, thus illegally established, did receive many members, by conferring on them what they proclaimed to be the degrees of

Masonry ; all which pretended Lodges and their members the true Grand Lodge of New York did, very promptly, in the year 1849, declare to be clandestine, and did purify the institution, by expelling the originators and participators in this revolt from all the benefits and privileges of Masonry throughout the Masonic World forever :

And whereas, the Grand Lodge of New York did, in the year 1858, restore all these rebellious and clandestine Lodges to full Masonic fellowship, in an irregular and Masonically illegal manner, thereby "sanctioning irregular Lodges, and persons clandestinely initiated therein;" which proceeding of the Grand Lodge of New York impairs our means of discriminating between these clandestine Masons and regular Masons, made such in the just and legally-constituted Lodges in the State of New York : Therefore, be it

Resolved, That the Lodges and Masons, under the jurisdiction of the Grand Lodge of Virginia, are hereby forbidden and prohibited from holding converse on the subject of Freemasonry with any person hailing from the State of New York, or in any other manner extending Masonic intercourse and recognition towards them; and this Grand Lodge feels it to be its imperative duty to discontinue all Masonic intercourse with the Grand Lodge of New York, until such time as the difficulties now existing in New York shall be adjusted in accordance with strict Masonic law and usage, as laid down by M. W. Jno. W. Simons, the present Grand Master, while acting as D. G. Master.

Resolved, That this regulation shall have full force and effect from its adoption, and continue in operation *until* the Grand Lodge of New York shall revise the union of 1858 with the Phillips' Grand Lodge, and adjust a settlement on the principles and "conditions set forth," when "the matter of the St. John's Grand Lodge was finally disposed of in June, 1860."

The report was adopted in Grand Lodge, and thereby were suspended the fraternal relations existing between the two Masonic jurisdictions of New York and Virginia. This was a serious step, and one which, at this particular time, is perhaps to be regretted. While the political world is distracted by fanaticism, and those ties which have heretofore made the people of the North and the South *one* people, are threatened with disruption, it is unfortunate that the Masonic chain could not have been permitted to remain with all its golden links of love and union and fraternal sympathies unimpaired by dissension. That our Brethren of Virginia are right in principle, does not admit of question, and we thank them for the frank and manly avowal of their sense of the wrong done. But we cannot but think, that, in view of the length of time which has elapsed since the objectionable act was consummated, and of the utter impossibility of now applying any effectual remedy ; and in view, also, of the important fact, that the erring party has since admitted its error, by accepting the principle contended for by the committee,—it would have answered every purpose that can now be realized, had the matter been left by our Brethren on a strong denunciation and solemn protest, without a severance of fraternal relations.

INTERESTING REMINISCENCES.

Addison, Vt., Dec. 25, 1860.

BR. AND COMP. MOORE—*Dear Sir,*—As it is my 60th Anniversary *Wedding-day*, I take the liberty to write a few lines to you.

In my last letter (some twelve months since), I gave a short history of my Masonic pilgrimage, in which I mentioned of being twice excluded from the Church on account of being a Mason, and not disposed to renounce it. In looking over some old papers and letters, I found a letter which was written to me forty-four years since, by a Baptist Minister, who was then a member of the Legislature of Vermont, in answer to one which I had written him on the subject of the Church difficulty with me. If it would not take your time and patience too much, I would like to transcribe it for your perusal. Taking it for granted, that you acquiesce in the proposition, I venture to proceed; it reads as follows:—

“Montpelier, October 19th, 1816.

“Respected Companion,—Having received yours of the 7th, permit me to present you with a few lines in token of my thanks for yours. Agreeable to your reference, I have conversed with Mr. Seeger and Companion Woodbridge, and received full satisfaction relative to your personal deportment in the town in which you reside. After this I saw Elder Aaron Leland, and I took the liberty to show your letter to him, in order to get his advice; he informed me that he knew you, and had been on a council respecting that matter of labor with you in the Church. He advised me to write you an answer, but did not inform me what he thought would be proper to write. And I must confess, I hardly know what to write myself,—for it is an unheard of transaction to me, and as surprising as it is new; as to the conduct of the Church, I do not wish to call it in question. I can state a case of this nature to you. When I lived in Connecticut, a certain Deacon of a Baptist Church was complained of for being a Mason, and attending their meetings—and when brought before the Church, they found themselves unable to describe the guilt they had supposed attached to his conduct, and therefore agreed to send it as a question to the association. They did, and received the following answer:—‘As to Freemasonry we know not what it is; we advise the Church to watch over the Brother carefully; and whenever the Church can find any wickedness arising from his attending the Lodge, to admonish him, and if he will not depart from it, exclude him.’ The Church agreed to take the advice of the Association, and in so doing, satisfied every brother in the Church, that he was as faithful a brother as any in the Church, and there was no further complaint against him.

“Permit me, Brother, to recommend a few things to you—I hope you will try all possible methods to convince your Brethren that you are a well-wisher to the cause of Christ. Be careful not to entertain any unjust feelings towards your Brethren, but wait with a patient spirit until some way shall open for your relief. I hope, Brother, you will walk upright with all men; exercise good will to all men, as God has taught in his Word; and in so doing, you may put to silence those complaints which arise out of the ignorance of misguided men; and convince your Brethren, also, that you can live the life of a Christian, and a Mason,

and not violate any Divine rule. I hope, Brother, you will suppress vice and ambition; moderate anger, encourage a good disposition, from whence may arise a comely order in your conduct, which nothing earthly gives or can destroy, in the midst of all the troubles through which you pass, the soul's calm sunshine, and the heartfelt joy.

"With sincere regard, I subscribe myself your brother in Christ Jesus, and Masonic Companion,

"AMOS TUTTLE.

"WILLIAM WHITFORD."

A true copy from the original—Attest,

WM. WHITFORD.

Dec. 27th—Bro. Moore,—Yesterday, Morning Sun Lodge, No. 5, Bridgeport, elected their officers, and have postponed their installation until Wednesday, Jan. 15th, 1861, when there will be an address delivered publicly; invitations will be given to five of the nearest Lodges to attend on the occasion. The Lodge have been fitting up our hall at an expense of \$450.

We hope to have a general attendance, and a pleasant interview. Enclosed you will find \$2, to pay for the present volume of your Magazine,—and when the volume closes I wish you to discontinue it to me, as I am looking soon to be called "to that borne from whence no traveller returns."

With sentiments of due respect, I subscribe myself your Brother and Companion,

CHARLES W. MOORE.

WM. WHITFORD.

OPERATIVE AND SPECULATIVE MASONRY.

It redounds to the glory of the Operative Masons, that in the early ages the Temples erected by them for the worship of God—the monasteries built for the relief of wayfarers—the castles constructed to protect its inmates (and all who sought refuge) from the enemy, as well as all the buildings bearing their *mark*, were so admirably constructed and adapted to the uses intended, that the science and skill rendered necessary to plan and lay out the same, caused those engaged thereon, to be sent for, to erect similar buildings throughout the world.

Particular honors and privileges were conferred upon such Masons both at home and abroad, and it was to retain this high character for skill in the Royal Art, as well as to perpetuate the recognition of One Divine Being, and the immortality of man, as principles of their fraternity, that signs and tokens were instituted, hoping that thus harmony would ever exist and the fame and good name of a Mason be securely and permanently established.

The introduction of printing, the consequent spread of liberal ideas, and the rapid progress of the arts and sciences, broke up the power of the churches (established by law,) also that of the feudal barons and chiefs. Various religious sects arose—new families sprang up—these were self-supporting and non-aggressive. The result of this new order of things was, that cathedrals, monasteries and castles, were no longer required; the masons lost their principal patrons, and as their art could not be so well exemplified on the humbler buildings erected for these new sects and families, it became neglected, and has

well nigh become extinct. But when a purer and more soul-elevating religion shall as generally pervade society, as the Roman Catholic did in former times, this masonic art will again arise, and its beauties and symbolic characteristics be made manifest in the grand and gorgeous religious or Masonic temples that will be erected to the honor and glory of the G. A. O. T. U. During the era of cathedrals, monasteries and castles, the people who became dependent upon the occupiers of such places were forced to pay tribute and homage to them; the minds of men were thus enslaved; the temples became profaned; the royal art perverted; the symbols lost sight of, and man-worship instituted. It was under these circumstances that speculative masonry arose, by which the royal art could be handed down to happier times, and the attributes of the G. A. O. T. U., and the destiny of man as an immortal being, be preserved to the remotest ages. The objects to which the principal buildings erected by the operative masons were devoted, were well calculated to indelibly impress upon the minds of the builders the most exalted principles of the Fraternity. The cathedrals would naturally represent Faith, the castles Hope, and the monasteries Charity; and such are the buildings that must be erected in the mind of every worthy and true Freemason of the present day, to enable him to worship his God aright, to exercise benevolence to his Brethren, and shelter them from the shafts of persecution and malice. Brethren, we have the tools to enable us to judge of the Beauty, Stability, and Perfection of such structures—let us apply them.

—*Anonymous.*

LET THERE BE PEACE.—BRETHREN SHOULD DWELL TOGETHER IN UNITY.

THERE is no doubt but that Masonry binds with the strongest ligaments the people and States of our National Union. It is therefore peculiarly appropriate, that at this eventful period in our country's history that the influence of Masonry should be felt. The bonds of a common creed, and a common profession of love to God and man may exert some influence to aid in preserving the unity of our common country. The demagogues of party in Church and State have very nearly run our national ship among the breakers, and many there are who are trying to steal a portion of its timbers on which to float off, in the vain hope of reaching land. Such persons had better be thrown overboard, as a propitiation, and thus rescue the noble ship from its peril. The old Masonic principle, that "Brethren should dwell together in unity," had its origin in an exalted source, and is as applicable to a nation as to Freemasonry. We have, as Americans, a family heritage in common; we are joint tenants; and as such own the "Stars and Stripes," the noblest flag that ever floated over flood or field. The father of his country, WASHINGTON, was a Mason, and we, whether North or South, have a common heritage in his grave; and a curse will rest upon those who attempt to disturb his remains. The national songs and airs belong to the whole country, and like our Masonic odes and hymns, are a common property which should never be sung by divided voices. Dark indeed will be the day when, on counting, one or more of those stars shall be found missing. Masons may disagree,

as they sometimes do, on questions of minor importance, or political expediency, but they will never forget their love for Washington, or sever one link in the chain of brotherhood which as a Mason and a patriot he formed to bind them together. As Masons, we have nothing to do with *party* here; but as Masons, we ask men of all parties to unite in one common effort to save the country. We trust that over the graves of their patriot sires they will clasp hands, as *brethren* should do, once more, and in the true spirit of that compromise which impelled the noble men who formed the Union, to pledge a *new and eternal fealty* to that Union; then the discord would cease in a day, and the United States of America would become greater, stronger, and more glorious than ever. "Brethren should dwell together in unity," is as national a requirement as it is a Masonic one. Let there be peace, now and forever.—*N. Y. Courier.*

AN INCIDENT.

An incident occurred a few weeks since in the flourishing town of M., in this State, which illustrates in a striking manner the beauties of Freemasonry.

A pedlar of "Yankee Notions," &c., made his advent in said town with a fourhorse team and fine wagon, well freighted with a choice cargo. Being of the genuine species and well up to his business, he soon opened his wagon, and started a promising trade with the various business men of the place. All at once, while in the midst of "a deal," his horses took fright, and off they went at railroad speed, leaving in the wake a trail of goods scattered promiscuously over the street and public square, with here and there a drawer jolted out by the rapidity of the flight,—mixed up with stray wagon-wheels, which had been broken off by some obstruction,—the harness torn to pieces, and one general wreck of goods, wagon, and harness.

Our pedlar was completely paralyzed. His visions of a lucrative "trade" were dissipated in a moment, and ruin stared him in the face. What to do he knew not; a stranger among strangers, and to all appearance friendless and forlorn. At this juncture, a stranger approached him with a salutation and a grasp of the hand which made his heart rebound, and sent his blood through his veins with a quickened current. He was not quite so friendless as he had feared. The stranger disappeared, but in the space of a few minutes men might be seen coming by twos and threes and half-dozens, who commenced collecting and putting in order the scattered wreck. The goods were taken to a room provided for the purpose, where they were put in the best possible order. The horses were secured and cared for, the wagon taken to a shop and repaired, and the harness placed in the hands of a trusty workman, and soon put in order. The Masonic Lodge of M. was in session that night, and a sufficient sum raised among the Brethren to nearly, if not quite, make good the damage done. The pedlar was there not an indifferent visitor, but with a heart overflowing with gratitude, and his cheeks bedewed with tears—those silent testimonials of a heart overcharged by the kind acts of his Brethren in the hour of need, but when he least expected it. Thus was this worthy Brother sent on his way rejoicing, and blessing the day he became a Freemason.—*Kewanee Ills.*

HAMMATT LODGE, EAST BOSTON.

ON Wednesday evening, Jan. 21, the M. W. Wm. D. Coolidge, Grand Master of the Grand Lodge of Massachusetts, assisted by the R. W. Grand Officers, consecrated this new Lodge and installed its officers agreeably to ancient usage and custom. The ceremony was performed with much impressiveness, very fully and minutely. The following Brothers were installed into their respective offices :—

Elisha J. Cleveland, W. M. ; Samuel L. Fowle, S. W. ; John G. Hazlett, J. W. ; Martin Adams, Treas. ; George Butts, Sec. ; Eli C. Wood, Marshal ; Wm. Constance, S. D. ; Geo. H. Wiggin, J. D. ; Henry T. Bateman, S. S. ; James McLarty, J. S. ; Joseph W. Thompson, I. S. ; Erving Butts, Tyler.

What rendered the occasion peculiarly interesting and pleasing was the presence of our venerable Brother John B. Hammatt, now 82 years of age, in whose honor the Lodge was called Hammatt Lodge, and who, after the ceremonies of installation, was formally introduced to the Lodge by the M. W. G. Master, and addressed them in a very feeling and affectionate manner in regard to their future course—which was listened to with marked attention.

After the services, the Brethren partook of a collation in the ante-rooms adjoining the Lodge, where they also enjoyed the usual "feast of reason and flow of soul" on such occasions. Very appropriate remarks were made by the M. W. G. Master, Bro. Coolidge, the R. W. Bro. Moore, G. Secretary, Past G. Master Bro. Winslow Lewis, our venerable Bro. Hammatt and others. The following ode, by R. W. John K. Hall, was written for the occasion :—

Long may your East with radiant splendor glow ;
The West a golden splendor long reflect ;
The South its mid-day beauty here bestow,
While harmony and love all hearts connect.

Ever the Square of Virtue be your guide,
While on Time's Level we as Brothers stray ;
To walk and act by Plumb Line be your pride,
While journeying onwards in your heavenward way.

Your Records ever such as He 'll approve,
Whose eye beholds each secret action here ;
And may your Treasure all be placed above ;
For there reposing, you have nought to fear.

They who prepare the Pilgrim come to seek
That Light which shines throughout this Temple here,
Be ever faithful to their trust, and speak
In words of kindness the lone heart to cheer.

And he who that important station fills,
To guard your precincts from the Cowan's tread,
Be firm in combatting those various ills,
Which would rank discord in your circle spread.

And thus each one his duty here fulfilled,
 Meet that reward which waits the good and true ;
 Imbibe rich blessings, from high heaven distilled,
 As the parched earth absorbs the welcome dew.

And as the name of Hammatt here enshrined,
 So may his virtues be in all your hearts ;
 For that long life with Masonry combined,
 A glorious lesson to your Lodge imparts.

May he be spared to meet you here once more,
 To find you worthy of his honored name ;
 And when, at last, his labors here are o'er,
 May you receive the mantle of his fame.

DE MOLAY RE-UNION.

On Thursday evening, January 17th, the DE MOLAY ENCAMPMENT entertained their wives, daughters, sister Encampments, and friends, at a Levee given at Freemasons' Hall. The entire Masonic apartments, ante-rooms and Armories, were all thrown open for the occasion, and many of the rooms were adorned with bouquets of beautiful fresh-cut flowers. The company having passed through the various rooms, all assembled in *Corinthian Hall* at half-past 8 o'clock, at which time, the Sir Knights marched in a body, numbering about one hundred, into the Hall. The Ladies being assembled upon the South side of the Hall, the Sir Knights passed twice round, and the order being given, *presented arms* in compliment to their lady guests.

The evening was pleasantly passed in conversation until 10 o'clock, when the Trumpet sounded to form and march to the Banquet Hall. The table was magnificent—being liberally loaded with delicacies and adorned with flowers, the display of which far exceeded anything ever witnessed *this side of Virginia!*

Commander PARKMAN welcomed the company in a few well chosen remarks, and closed by ordering the Sir Knights to be sure and wait upon the Ladies.

The intellectual part of the evening's entertainment was opened by the Commander, who offered a complimentary sentiment to the Ladies, and called upon Sir Knight LEWIS to respond ; he was more than himself. Humorous speeches were made by Sir Knights Dadman, Hepworth and Woodbury, and some delightful vocal music by Sir Knights Lumb, Hall and Knot. In fact two hours were spent in the enjoyment of one of the rarest, wittiest, and merriest companies it has ever been my pleasure to meet. Each seemed to vie with the other to keep pace to the readiest wit and sharpest repartee.

The company having again assembled in the *Ionic Hall*, some few engaged in the dance ; and thus passed an evening replete with social and innocent enjoyment,—reflecting great credit upon the Committee for admirable arrangements,—on Mr. Downing for the splendid table, and Mr. Copeland, whose display of flowers added to one of the most happy, agreeable and successful parties it has ever been my pleasure to attend during my lifetime.

VIVA DE MOLAY.

MASSACHUSETTS LODGE.

THIS is one of the *three* Lodges in this Commonwealth whose Charters bear the name of Gen. JOSEPH WARREN as G. Master, it having been organized in 1770, and during the administration of that lamented Brother as the presiding officer of the "Massachusetts Grand Lodge," so called, in contradistinction to the "St. John's Grand Lodge." It has always maintained a highly respectable position among the Lodges in the Commonwealth, and its roll, past and present, bears the names of many of the most honored and substantial of our Brethren. Relying perhaps too much on its well-earned laurels, it has not always kept even-pace with the rapid progress of its more youthful associates. A new spirit, however, has within a few years past been infused into it, and now, with a membership numbering more than one hundred, including a fair proportion of young, talented and ambitious Brethren, it may be classed among the most active and promising of our Lodges, as it has always been among the most respected.

Having recently elected a new set of officers, and with a view of allowing the families and female friends of the members an opportunity to examine the elegant apartments now occupied by the Fraternity in the city, a public installation was decided on, and came off on the evening of the 21st January, ultimo. The large hall was literally crowded with spectators, there being at least six hundred present, many of whom were obliged to stand during the entire ceremonies. It was a *jam*,—which ought not to have been the case,—and the effect was to detract from the pleasure and enjoyment of many.

The ceremonies commenced with a voluntary on the Organ and prayer. Then followed the installation services, which were performed by R. W. Brother Wyzeman Marshall, D. D. G. Master for the 11th District, in an eloquent and impressive manner, and to the gratification of all present. The following, written for the occasion, is worthy of a place in our pages, and will be acceptable to our readers:—

O D E.

BY BRO. EDWARD S. RAND, JR.

AIR—*Fair Harvard.*

Peal forth a loud chorus to honor this hour ;
 Let us give the warm grasp of the hand ;
 As opens in morning's bright sunbeams the flowers,
 In love let our bosoms expand.
 And all praise to the Giver who kindly has blessed
 Our efforts in days that are past,
 Who has borne with our follies whene'er we transgressed,
 Who will still be our friend to the last.

Hail, Masonry hail ! here as Brothers we meet,
 In Faith at God's footstool we fall,
 With an Hope an existence immortal to greet,
 In Charity free towards all.
 Thy influence blest o'er each Brother be shed,
 In each act let thy teachings appear,
 From our conduct of life, by the world be it said,
 A blessing descends on us here.

As the minutes flee on and the years roll away,
 Still may the blessings descend from above,
 And our hearts beat as warmly in life's closing day,
 'Neath the bright rays of friendship and love.
 And when the last change o'er the mortal shall come,
 When the death film is glazing the eye,
 May Death be but the angel to summon us home,
 To the Lodge of our Master on high.

Glen Ridge, Jan., 1861.

The address of the evening was delivered by Rev. Bro. WM. R. ALGER, of this city, and like all the productions of that eloquent Brother, was a chaste and beautiful performance. It was delivered without notes, and we judge was chiefly extemporary. But however this may be, it was a finished and eloquent production, and very rarely indeed have we witnessed the attention of any public audience more intensely fixed on the words of the speaker.

At the conclusion of the address, the W. Master, Brother THOS. G. WYTAL, extended an invitation to the ladies and all others present to examine the various apartments of the building. And thus ended one of the many pleasant reunions of the season.

DEDICATION AT NEW BEDFORD.

THE Brethren at New Bedford, or perhaps we should say, the members of "Star-in-the-East" and "Eureka" Lodges at that place, having recently fitted up for Masonic purposes a new hall, the same was Dedicated on the evening of the 22d January last, "in due and ancient form."

The Hall is about 50 by 25 feet, with all the necessary ante-rooms, including reception, waiting and preparation rooms, and a fine Banqueting Hall. These are all neatly finished and conveniently arranged. But the main Hall is the principal point of interest, and, out of Boston, it is probably the finest and most elegant and attractive Masonic room in the Commonwealth, though there are several very elegant and convenient halls in other sections of the jurisdiction. It is in all essential respects an imitation, in its decorations and embellishments, of the principal room of the Masonic apartments in this city, and is the work of the same accomplished artist, Brother WM. SHUTZ. It is a hall in which our Brethren at New Bedford may well feel a just pride, and is as honorable to their liberality and enterprise, as it is creditable to the Fraternity of the Commonwealth.

The ceremonies of Dedication were performed by the M. W. Grand Master, Bro. WM. D. COOLIDGE, assisted by the Grand Officers, in the presence of between two and three hundred Brethren. They were performed in an earnest, eloquent and impressive manner, and to the entire acceptance of all persons present. At the conclusion of these ceremonies, the principal officers in each of the two Lodges above named were installed by the Grand Master, in his usual effective manner.

These ceremonies being completed, the Grand Master arose, and in behalf of

R. W. Brother Wm. Sutton, of Salem, presented the two Lodges with an elegant copy of the Bible, in a speech of singular appropriateness ; to which an eloquent and felicitous reply was made in behalf of the Lodges by Rev. Mr. Thomas, Chaplain of Eureka Lodge.

At about 10 o'clock the Brethren repaired to the Parker House to supper. About two hundred sat down at the tables, which were literally loaded with all the luxuries of the season. We have rarely seen a more inviting bill of fare, and so far as we could judge, it was properly appreciated by the Brethren present. Two or three hours were spent here in the interchange of sentiments, in speeches, and songs, when the company separated, in the general belief that they had spent a very agreeably evening.

MASONRY IN MARYLAND.

We have had before us for some time past the proceedings of the Grand Lodge of Maryland, but have not been able to find an opportunity to examine them with the care which the importance of the subjects introduced and the ability with which they are discussed entitle them. We hope to be able to do so, however, at an early day, and transfer to our pages such parts of them as may appear to be of interest to the general reader.

The condition of the Institution in the State would seem to be highly prosperous and encouraging. On this subject the Grand Master in his opening address says:—

The tidings and reports which have reached me from every portion of our jurisdiction, assure me of the gratifying success of our Order. Our subordinate Lodges appear to be actively and energetically engaged in their labor, and with zealous determination to preserve the landmarks in their true light and integrity. While they perform with faithful assiduity the work assigned them in the Temple, they hold to the maxim that

Masonic Law is the highest Code of Honor.

It is indeed a pleasant sight to witness the harmony and brotherly love which everywhere prevail ; and to know that moral and social virtues are cementing the interests of the fraternity, and are impelling the competent and industrious Brethren to action, in the energetic and faithful discharge of their duty as Free and Accepted Master Masons. The Brethren appear to be more sensitive and more than ever aroused to the high sense of the importance of their fraternal relations, and of their imperative duty to sustain them. The consequence is, that the members of Lodges are incited to greater activity than formerly ; and they are performing with avidity their labors in a more wholesome union of heartfelt affection, which produces so much pleasurable excitement in the friendly and social intercourse one with the other. It affords that enjoyment and delight which such intercourse alone can effect.

SELECTION OF OFFICERS.

[THE following article on this important subject is very severe, and perhaps not altogether just, yet there is so much truth in it, that we have thought proper to transfer it to our pages, in the hope that it may exercise a wholesome influence where its reproof may be deserved]:—

SELECT THE RIGHT OFFICERS, AND THERE WILL BE LIGHT IN OUR LODGES.

Within the body of the Lodge Masonic instruction is becoming an exceedingly scarce article. As the applicants increase it gradually diminishes, until now at least in this jurisdiction, it is whittled down to the little end of nothing. "The literature of Freemasonry," says the Rev. J. N. McJilton, "presents a theme for consideration which claims the interest of every intelligent Craftsman," and yet the Masters of our Lodges, who ought to be fully impressed with the importance of this fact, either entirely neglect it, or take such a limited view of it, as to make the attempt to convey information ridiculous. Some there are within our own knowledge, we regret to say it, who seem to consider that their time is too precious to be employed other than in repeating like parrots the prescribed rituals in the Lodge; the real intent and meaning whereof they hardly comprehend; and others, again, who are absolutely too lazy and indolent to devote one evening a month, or even a quarter, in illustrating the symbols of the Order, teaching lessons of morality, or in fact communicating that information which every initiate is entitled to, and ought to have a knowledge of. In a *brochure* which has recently been issued, and whose author visited our Lodges prior to 1850-51, says, in writing to the Representative of the Grand Lodge of New York at the Grand Lodge of Saxony, "in all the Lodges which I have visited, I have observed, to use a mild phrase, such a lack of comprehension of the mission of Masonry, that I have witnessed the meetings with astonishment, and turned away from them in sadness and utter disappointment." This picture is not too highly colored, for out of the more than one hundred Lodges in the city of New York, there is but one—Atlantic Lodge—that has a Historical Society attached to it. The truth is, our Lodges are too much given to *forms*, which are nothing but the types of purposes and principles, which latter are the body and soul of Masonry; and the officers, as a general thing, consider that being able to perform the ceremonies of initiation and advancement according to the prescribed ritual, which almost yearly is remodelled, and being letter perfect in the lectures attached to the same, is all that is required, and that it is of little consequence even that these ceremonies should be repeated otherwise than with rapidity, and without any emotional expression whatever. This state of facts cannot be denied; indeed it is deplored by members of the Craft who expect something more than a motley mixture of scriptural texts, moral sentences, prayers, legends without any historical basis, and puerile definitions, which are often at variance with the culture of this enlightened age, and with the æsthetic sense of educated men, lacking unity of argument; and causing searchers after real light to gradually cease their attendance for more congenial pursuits. And yet these latter are the very persons in a great measure to blame by such neglect of duty, which they covenanted to perform. The remedy is in their own hands; and if they will but do their part, and demand at the hands of their fellow members that justice should be done, the majority will be found ready and willing to second their efforts, and by the selection of competent and zealous Masters and other officers, gradually but surely accomplish the great object. It is an outrage, a gross wrong and an insult to the Fraternity to elect Brethren to offices who are incompetent to discharge

all their duties. No language can be too strong to censure or condemn a practice so injurious in its effects, not only to the Lodge, but to the Craft generally; for it is the election of such representatives to the Grand Lodge which leads in that body to nine-tenths of the senseless and frivolous debates which occupy its time and squander its funds. The ritual they know as a school-boy does his lesson, but of the history, jurisprudence, or philosophy of Masonry, they are in a state of blissful (to them) ignorance. As the season of the year has now arrived when members of our Lodges will be called upon to select officers for the year to come, we would fraternally call their attention to the responsibilities which rests upon them of making such a choice as will reflect credit upon themselves and their Lodges, and the Order. I wish them to bear in mind this one fact, that next to opening the door of the Lodge to the unworthy, more discredit has been brought upon the institution by the election of officers ignorant of their duties than by aught else; let them determine not to be influenced by friendship in favor of any Brother, or by the dangerous doctrines of rotation in office, but to be guided solely by the competency of those they elevate. Let our advice be followed and the increased respectability of the Lodge will be apparent, inasmuch as its position and standard are determined by the intelligence of its officers.

POWERS OF GRAND MASTERS.

THE following is from the annual address of M. W. Brother KIMMEL, Grand Master of Maryland:—

The government of our institution of Freemasonry, as originally taught by our English ancestry,—its traditions, its immutable laws, its customs, its jurisprudence, as practised by them from time immemorial, were adopted by the Masonic fraternity of this Continent during its Colonial infancy, all of which have been transmitted to us. American Freemasonry has been inherited from our English Brethren, and is adapted as well to their monarchical government as to our free institutions; and it flourishes alike in both countries. Its wholesome principles, as practised by our English ancestry, became the property of our fathers, and were practised by them in their independence as a nation as soon as they assumed among the powers of the earth the separate and equal rights to which the “laws of nature and of nature’s God entitled them.”

It is said of the Prince of Wales, and the Duke of Sussex, the *Sons* of George III., that while Grand Masters of England, they practised in its Grand Lodge the royal immunities of the crown, in the idea that the “King can do no wrong”—which I presume was regarded by them as the highest immunity of the G. Master. A distinction is necessary to be made between the office and the officer. The rights of the Grand Master are inherent in the office. The officer becomes invested with those by the suffrage of his Brethren. There is nothing in the powers of the Grand Master that is hereditary in the person of any Brother. They are inherent in the office, and not in any manner constitutional. It is by the choice and election of his Brethren that the Grand Master is elevated to his seat. He occupies the Grand East at the call of the workmen, and at their will he becomes the exponent of the principles, and the presiding officer of the Grand Communications of their Grand Body. It is thus that he becomes invested with the powers and prerogatives that belong to the office.

It is not claimed that the Brethren are to think as the Grand Master may think,

and adopt implicitly his sentiments as their own ; but, having elevated him to the high position, they are obliged to submit to his authority, and to respect him in the office as well as in his official character. Being elective, the office is in the bestowment of the body of the Craftsmen.

The Brethren can choose whomsoever they may please to preside and rule over them ; but they should remember that they are to select a Ruler, a Master, whom they are implicitly to obey, respect and honor, and to whose acts and decisions they are to submit without complaint or murmur.

The Brethren should invariably elect to this high place none but the Master Mason of long standing, of whose ability, and position, integrity and faithfulness to the Craft they are well assured. He should be well known to the community in which he lives ;—his high and honorable character should reflect honor upon his position of Grand Master. He should be a man in whom the whole fraternity have entire confidence, and who would preside over them in an amiable, courteous and conciliatory manner. However despotic the prerogatives of the Grand Master may be, they ought to be practised in mildness, and not in harshness nor severity. The position of a Master Mason has ever been held as one of the highest eminence. It was esteemed in ancient times as the highest honor to which the men of any community could aspire. Then it was that the entrance to our mystic temple was well guarded, and none but the worthy and the well qualified were permitted to pass it. A Masonic diploma was then regarded as a necessary appendage to the gentleman, whether at home or abroad. The despotic character of the Grand Master originated in his being the head of an honorable fraternity, the members of which were all Masters, and possessed of rights, immunities and privileges of the most exalted character ; a Master of Masters is the Grand Master, and he should therefore be respected in his office, and allowed the exercise of his own free will, and the enforcement of the decrees of justice in accordance with his own enlightened judgment. His will, however, should be always tempered with mercy.

MASONRY AND THE TIMES.

We take the following beautiful and cheering words from the last annual address of the Grand Master of the Grand Lodge of Maryland. They will find a warm response in every true Masonic heart in this country, north and south, east and west :—

“Owing to circumstances which I have not been able to control, in connexion with the excited condition of the country, I have not been enabled to visit, as I ought to have done, the Lodges of our jurisdiction. Notwithstanding, I am most happy in the firm belief that the beautiful fabric of our Masonic institution has not been disturbed by the angry discussions of the day, and I am satisfied that, however wild the range of those discussions may be, our glorious building will not be hurt by the furious passions which excite the community. It will continue to rear its lofty and beautiful pinnacles above the crowd that yield to the vaulting ambition of the demagogue. And, doubtless, our heaven-born Masonic charity will assist in allaying the excitement, although of the most alarming character. It will prove to be the oil to soothe the troubled waters of discontent that are now rolling at the base of our glorious republic.”

GRAND MASTER'S POWER OVER THE
BALLOT.

WE know nothing more of the following case than is stated by the writer. We do know, however, that Brother MELLEEN is too well informed and true a Mason to do or countenance any act in Masonry calculated to impair the force of its laws or endanger its reputation. It should be enough, in the absence of all the facts, that the proceeding was approved by his Grand Lodge, to shield him from the censure of those who know very little of the real conditions of the case. It seems to us that the case supposed by our Brother is a sufficient answer to the objections raised against him:—

Dear Bro. Moore,—Our distinguished Brother McJilton, the Chairman of Committee on Foreign Correspondence of Maryland, in noticing my address as Grand Master in Mississippi last winter, after complimenting me on much of the address, severely criticises so much of my action as regards the authority given by me to a Lodge to confer the degrees by a majority vote. He has very erroneously assumed a course of action on the part of the Lodge and myself not sustained by the address itself, nor by the facts. If he had simply dissented from my opinion that, if it had been necessary, I must have, in that particular case, exercised the prerogative of the Grand Master to have made the individual a "Mason at sight," I would not have argued the point, for I know very well that many well-informed Masons deny this prerogative, and I admit the remark might have been gratuitous in this case, for my action only extended to the suspension of the law requiring a unanimous ballot. All the facts I could not with propriety give in print; but my verbal explanation was perfectly satisfactory to every member of the Grand Lodge. The welfare of Masonry required the *legal* initiation, passing and raising of the individual, who, fortunately, was a worthy man, and justice required his presence in the Lodge, though the latter alone would not have justified the setting of the rule aside. I was not present in the Lodge, and had never been within a hundred miles of it. What was done was at the request of the Lodge itself, not in any way doubting myself my full and complete authority. I know that Brother McJilton, in speaking of my integrity, does not use the word in its common signification and meant nothing offensive, but alluded to my supposed inconsistency. He and others might well have been assured, that anything short of *facts of the most imperative nature*, would have caused me to authorize the setting aside of the law of unanimous ballot for initiations. I, however, only authorized the conferring of the degrees, but not to make the initiate a *member*. Bro. McJ.'s comments are founded on the supposition that I was presiding over the Lodge, and that a Brother was rejected, or about to be, in an ordinary case, and that I then ordered his admission, taking upon myself to judge of his fitness. I cannot even in your Magazine state the case as it occurred, but one might imagine cases in which the interference of the Grand Master, or Grand Lodge, would be proper. Suppose, for instance, an unworthy member should communicate fully all the work and lectures without authority to one of the profane, and the latter, an honest man, desired to obtain his knowledge lawfully, but this unworthy Brother fearing, that if he were admitted he would be used as a witness to bring him to the bar of justice, would not the Grand Master, or Grand Lodge, have authority to grant power to the majority of

the Lodge to confer the degrees upon the candidate? It really would be obligating the individual to conceal that which he already knew. My case is as strong as that, every whit.

Fearing other committees may be led into error by Bro. McJ.'s report as to the actual state of the circumstances, I have been induced to make this communication to you, either for publication, or for such brief editorial notice that you may deem proper. Pressing official duties have compelled me to write with careless haste.

WM. P. MELLETT.

AN ELECTION OF GRAND MASTER SET ASIDE.

WE do not recollect ever to have met with a case precisely like the following. It occurred in the Grand Lodge of Maryland at its annual communication in November last. The election of Grand Master took place on Tuesday, the 20th. On the evening of Thursday, being the last day of the session, the Grand Master, M. W. Anthony Kimmell, addressed the Grand Lodge as follows:—

The Grand Master finds that in the election of Grand Officers on Tuesday night last, a Brother was elected to the office of *Grand Master*, in whose case there are constitutional difficulties which render it necessary that his installation should not be admitted. These constitutional difficulties may be stated as follows:

Section 6th of Article 1st of the Constitution declares, "that no Brother can be installed as Grand Officer, and at the same time hold the office of Master or Warden of a subordinate Lodge."

The Brother elected to the office of Grand Master was, at the time of his election, and is still, the Master of Adherence Lodge, No. 88, and according to the Constitution is therefore disqualified for installation.

The Brother being thus disqualified could not have been eligible for election to the office of Grand Master, for the law of the Masonic Institution cannot admit that the office of Grand Master shall be vacant for a single moment by its own provision, or that an officer elect shall be ineligible for a single moment for installation, or that the provisions of its constitutional law shall be carried out except in accordance with those provisions.

It is provided in Article 20th of the Constitution, that the Grand Officers shall be installed on the last day of the communication, if present, and that the Grand Master shall install the Grand Master elect. The spirit of the provision is, doubtless, that the Grand Master elect shall be present and installed as provided, unless prevented by some insuperable intervention, which, the fact of his being the Master of a subordinate Lodge, being the exceptionable feature of the Constitution cannot be considered.

The plea may be entered in the case of such illegal election as is named in the foregoing, that the Grand Master elect may be eligible for installation after the term has expired for which he was elected the Master of his Lodge; the plea cannot be entertained.

1st. Because the ineligibility for installation carries with it the ineligibility for election, there being a manifest impropriety in the election of any one to office, who is not eligible to enter upon the duties of the same.

2d The constitutional provisions of the Grand Lodge, or of any other body of

the kind, cannot, with any show of propriety, be accommodated to the conditions of a Brother who is not eligible for installation at the time of his election.

The constitutional provisions above alluded to are clear and explicit, and cannot be overruled, nor set aside, without violence to the Constitution itself, which not only the Grand Master, but all the officers and members of the Grand Lodge, are bound to preserve from violence or damage of any kind.

In all points of Masonic difficulty the institution is to be protected, and its character preserved, irrespective of the condition of any Brother that may be affected by it.

In consideration of the foregoing, in connexion with the fact, that proper action in the premises should be presented to the view of the Masonic world, the Grand Master desires to discharge his duty faithfully, both to the Grand Lodge and to the Brother in question, and therefore will call around him as a Committee of Advice the following Brethren, who are regarded as being well versed in Masonic law and usage:—Past Grand Masters B. C. Howard, Charles Gilman, Charles H. Ohr, Charles Webb, J. A. McKenney, and Charles Goodwin; Grand Secretary Jos. Robinson; Grand Chaplain Jno. N. M'Jilton, and Bro. Samuel Childs.

The result of the deliberations of the above committee is not given in the printed proceedings, but will probably be laid before the Grand Lodge at its ensuing communication. What that result may be we have no means of knowing, though we do not apprehend that the committee, which is a highly intelligent one, will find any difficulty in arriving at a correct decision. Without any desire to anticipate or in way influence their action, we may perhaps be allowed to suggest, by way of opinion, and without elaborating the argument, that the election was legal and valid, and that, by virtue of it, as an act of supreme power, the Brother elected was removed from his office of Master of the subordinate Lodge; that is, the Grand Lodge in its wisdom saw fit to advance one of its members to the highest place at its disposal, and in so doing created a vacancy in the office of Master of the Lodge, the two offices being incompatible,—just as the election of a member of the U. S. Senate to the bench of the Supreme Court would leave a vacancy in the Senate. The fact that the election preceded the resignation would not affect its legality; nor would the new Judge be at liberty to resume his place in the Senate, though he might never formally resign his seat in that body. The election and acceptance removed him and created the vacancy.

QUINEBAUG LODGE.

THIS new Lodge, located in the flourishing manufacturing town of Southbridge, was duly constituted by the M. W. Grand Lodge, on the 28th Jan., in the presence of a large number of Brethren from the neighboring Lodges. In the evening the officers were installed, the ladies of the Brethren being admitted to witness the ceremonies. After which the company partook of a supper at the new Hotel in the village. The following are the officers for the current year:

C. A. Dresser, W. M.; Levi Bartlett, S. W.; P. S. Turner, J. W.; S. A. Drake, Treas.; Samuel Goodier, Sec.; Samuel Harrington, S. D.; Enoch Cox, J. D.; Warner Marsh, S. S.; D. D. Clemence, J. S.; D. K. Olny, Marshal; George Hanson, Chaplain; C. S. Edmunds, Tyler.

THE LETTER G. AND ITS SIGNIFICATION.

DR. OLIVER, in his "Historical Landmarks of Freemasonry," gives the following extract from the ritual of the degree of Secret Master :—"What signifies the letter G. in the blazing star? Glory, Grandeur, Gomel! What do you mean by those three words? By Glory, I mean God; Grandeur, signifies that a man may become eminent by virtue; Gomel is a Hebrew word which signifies thanksgiving. It is said to have been the first word which Adam spoke when he beheld Eve."

It might have been a somewhat difficult question to answer, how it was that tradition handed down the fact that Adam spoke in the Hebrew of our day and generation, when he first saw our common mother in the Garden of Eden. Be that as it may, we are indebted to this great writer for the explanation of many things connected with the craft, which might otherwise and in the absence of his great research, have been lost to the world.

That the letter G. refers to the Supreme Being, when used in a Masonic sense, has been assumed by the world generally, because it is the initial letter to the name of deity when that name is spoken in the English tongue. In Masonry its position is precisely like that of many others of the emblems which are familiar to the knowledge of craftsmen; and like them is a connecting link between the mind and a fact or the mind and a theory. No matter under what difficulty governments and systems of religions, Freemasonry may have existed, the searcher after truth is struck with the fact that in all countries, and prominent among the emblems of the craft is found one which has ever been made to stand forth in prominence and point to some one of the manifold names which convey to the mind the thought of Deity, and in all the rites and ceremonies which have been revealed either by written history or tradition, the worship of one all powerful ever living and just God is placed in the very foreground. No better evidence of the Divine origin of the craft could be presented than is here placed before us. However much of diversity of opinion may have existed as to minor points of theology, the first great overshadowing belief in the existence of a Supreme Being, just and benignant, has ever laid at the foundation of the craft. Whilst some have believed the Supreme Being to be a Unit, others have asserted that He existed as a mysterious Trinity, and if we search the records of old nations we shall find many ingenious theories as to the shape, form and character of God; and still we find the greater attribute conceded by all: supreme power, mercy and justice. Peron, in his history of the Mogul Empire, asserts that in 1656 the Sultan Darah directed the translation of an *Oupanishat* extracted from the *Vedas*, said to be the oldest books in the world next to the Hebrew sacred writings. The first word which we have italicised means (we quote from Oliver's notes) "the secret that is not to be revealed." And what was this great mystery which was so carefully concealed in these ancient books? Like the secret of the Egyptian and Grecian mysteries it was no less than the unity of the Godhead under the name of Ruder, which is thus explained in another of their sacred books. "The angels having assembled themselves together in Heaven before Ruder, made obeisance and asked him, 'O, Ruder, what art thou?'" Ruder replied, "Were there any other, I would describe myself by a multitude—I

always was, I always am, I always shall be. There is no other, so that I can say to you I am like him. In this *me* is the inward essence and the exterior substance of all things. I am the primitive cause of all things that exist in the East or West, or North or South; above or below, it is I. I am all. I am older than all. I am the King of Kings. My attributes are transcendent. I am Truth. *I am the Creator.* I am Almighty. I am purity. I am the first, the middle and the end. I am light." Although devoid of the force and beauty which we find in the descriptions of Deity contained in the Hebrew Scriptures, still this language is strikingly analogous to the declarations contained in Isaiah. "I am the Lord, and there is none else, there is no God besides me. I girded thee though thou hast not known me. That they may know me from the rising of the sun and from the west, there is none besides me. I am the lord and there is none else. I form the light and create darkness. Drop down ye heavens from above, and let the skies pour down righteousness, let the earth open and let them bring forth salvation, and let righteousness spring up together. *I, the lord, have created it.* I have made the earth and created man upon it. I, even my hands have stretched out the heavens and all their hosts have I commanded!"

The description of Deity as given in the writings of the Parsees and the attributes of Joss—the Chinese name of God—as defined by Confucius, give similar ideas of the greatness of Deity.

If the outside world is right, and the letter G., as used by us, is emblematical of Deity, it is surely a beautiful and suggestive emblem, it being the connecting link between the minds of men, and a great, beautiful and benignant truth.—*N. Y. Despatch.*

SYMBOLS AND EMBLEMS.

WE extract the following from an address delivered by R. W. Bro. S. A. Hurlbut, Grand Orator of the G. L. of Illinois, in October last, at Springfield. The eloquent Brother, in speaking of symbols and emblems, says:—

Nor is this universal passion in the human heart for symbolic teaching confined to things of religion only. It pervades all ranks, penetrates all classes, mingles in all occupations, animates and gives grappling and hold to all feelings.

In monarchical countries, the crown is a sacred thing—not that the mere golden coronal, bedecked with gems, of itself takes any hold upon the reverence and affections of the people, but because around it cluster associations of national power and glory—because it is the emblem, token and symbol of national existence and authority.

The national flag—what is it? It is but so many yards of bunting, of various colors, and in itself of no value or use, but men die for it, and die willingly, rejoicingly, and we call them heroes, and call them, justly, heroes.

Many a bold breast has dashed unflinchingly upon the serried bayonet, or stood like a tower before the fiery hail of shot, that the flag of our country might not go down in the shock of battle; many a gallant arm has cloven its bloody way through opposing masses, because the gleam of the stars and stripes

beckoned him to follow and sustain it—why? Because that starry flag was the symbol, emblem, and token of his country's honor.

The Wedding Ring, what is it? Nothing but a simple circle of gold. But it binds two lives into one—within its tiny measure it holds an untold wealth of precious memories and exquisite hopes. It is the witness and the seal of the holiest of human relations, the pledge of plighted faith, the evidence of complete and perfected womanhood. Earth's treasures cannot buy it. Even when gaunt hunger and pinching penury wring bitter tears from the widow's eyes, weary with labor and watching, she will not part with it. Nothing but the fear of starvation for *his* children will make her give up the last memorial of the husband she lost in the long ago. It is the token, the symbol, the emblem of all the joy of her life.

Our child that God gave us, to bring sunshine into our home, and to make us feel that a new heaven and a new earth were around us—so perfectly did its presence lighten up all nature; our child that he only lent us for a while, is taken home again and tender hands have gently laid him away—and out of the utter wreck of our hopes and our joy, we have saved but one tress of sunny hair, that used to wave over his brow, and once in a while veil the light of his glad eye.

Can you buy that memorial! It is the symbol of the dead boy; and as we gaze on it, so vividly does memory recall the past, that we almost wait with breathless anxiety for the glad sound of the joyous voice that on earth we shall never hear again.

CALVARY COMMANDERY.

A NEW Encampment of Knights Templars was constituted under the above name at Providence, R. I., on the 2d January. The ceremony was performed by the M. E. WM. FIELD, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, in the presence of a large company of ladies and gentlemen, including among the latter, as a guest, His Ex. Gov. SPRAGUE. The address was delivered by Rev. SIDNEY DEAN, of Pawtucket, and was an able and well written performance. We give the concluding sentences:—

Sir Knights, ours is a glorious calling! Truth is never more lovely than when embodied in your life. Faith in man is never more elevated than when all the sacred trusts committed to you are faithfully kept. Hope in immortality never clearer, richer, or more fragrant to your soul than when you are nearest the Divine Master.

The pilgrimage of life is hard to many a weary one. Always at your posts, Companions, that when those who are heavy laden and sorrowful pass you, they can find bread for their hunger, and water for their thirst.

Fall at your posts, when your warfare ends, and let the sun of your earthly life sink sweetly into an opening immortality, as you send your last kiss of peace back to the pilgrims you have left behind you.

The principal officers of the new Encampment are—Henry Butler, Com.; Wm. B. Blanding, Gen.; Wm. S. Goodell, Capt. Gen.; Thos. A. Doyle, Prelate; Chas. R. Dennis, S. W.; Levi L. Webster, J. W.; Wm. Hicks, Treas.; Edw. Hooker, Recorder.

A N E C D O T E .

“It so happened that Joseph Burnham, a prisoner of war, who was brought to New York, and of course confined to prison, made his escape; but not knowing where to fly, fortunately found his way to the Green-Bay-Tree Tavern, in Fair street, where St. John’s Lodge was held, and, indeed, the only one held in this city at that time, where he was kindly received, and brotherly protection afforded him by Brother Hopkins (commonly called Daddy Hopkins), the then keeper of the house; Brother Hopkins soon prepared a habitation of safety from the pursuers of the afflicted prisoner, by securing him in his garret. In this place he fed and nourished him for a considerable time, waiting an opportunity to convey him to the Jersey shore. One evening (a Lodge night), after the Lodge had convened, the prisoner, to pass the night, laid himself down to rest on some planks that formed the ceiling of a closet, that opened directly to the centre of the Lodge-room. The boards being unnailed, naturally slipped from their places, and the whole gave way; the door, too, being only fastened by a wood button, flew open, and gave the Lodge an unexpected visitor, for the poor prisoner stood aghast in the middle of the room. The Brethren, chiefly British officers, enveloped in surprise, called in Brother Hopkins, who was also Tyler to the Lodge. Brother Hopkins explained all, and acknowledged what he had done. They gave him credit for his charitable behavior to a Brother and made a generous contribution, with their advice, which was, that Brother Hopkins should transport him as secretly and as expeditiously as possible, to the Jersey shore, which was accordingly faithfully performed.”—*From the Archives of St. John’s Lodge, N. Y.*

Obituary:
BROTHER WILLIAM MIDDLETON.

WHEREAS, OUR T. Ill. G. Master, WILLIAM MIDDLETON, has been removed from us by death, and whereas we cherish for our deceased Comp a high regard for his many private virtues—therefore

Resolved, That in “the death of so good a man as our T. Ill. G. M.,” the Masonic Fraternity has lost an ornament of which it might well be proud—one worthy of our highest honors and deepest regrets.

¶ *Resolved*, That with his Masonic Brethren, society may well deplore the death of a citizen, who, in no station of life that he filled, has left a blot upon his name.

Resolved, That because of his zeal for our institution, and the purity of his life, we have the consoling hope that he has gained admission, not as “an intruder,” but as a select Companion, in the Grand Council above.

Resolved, That we truly condole with his bereaved widow and orphans, and tender to them our heartfelt sympathies in this their great affliction.

Resolved, That a copy of these resolutions be sent to the family of our deceased Comp., and to the Freemasons’ Magazine for publication, and be spread upon the minutes.

WM. W. ALLIEN, Recorder.

MASONIC CHIT CHAT.

Costume of a Tyler in the last century.—May 4th, 1791, St. John's Lodge, Leicester, England, "Resolved, that the Tyler be clothed at the expense of the Lodge, with a blue-coat and waistcoat, and corderoy breeches, the whole with yellow buttons; a pair of white stockings and a three-cornered hat, and also that he be furnished with a hairy cap, to wear on public occasions, the latter to remain the property of the Lodge."

☞ Freemasonry is a Cosmopolitan Institution. It admits within its range all who bend with reverential awe before the name of Him who is the Alpha and Omega of all things. It extends over the whole terrestrial globe,—wherever the arts flourish, there it endures by its inherent peculiarities. It is not confined to any race. All countries, climes, and creeds recognize it.

The proposed National Congress.—But two Grand Lodges, Minnesota and Kansas, have as yet favored this scheme, while Massachusetts, Connecticut, Vermont, New York, Pennsylvania, Virginia, North Carolina, Alabama, Mississippi, Kentucky, Ohio, Indiana, Michigan, Iowa, California, and Illinois, have repudiated it. This settles the question, for which the Craft ought to be thankful.—*N Y. Courier.*

Stopping Papers.—Subscribers in arrears, who refuse or return their papers, without paying arrears, are probably not aware that by so doing they give *prima facie* evidence of fraud, as decided by the Courts. If you desire to discontinue, just *act upon the square by squaring your accounts with the printer*, and then if we must part company, we can "*part upon the square*," and if in life's journey, or beyond it we meet again, we can "*meet upon the level*."—*Crystal.*

☞ We learn that it is in contemplation to establish a Lodge at South Dedham, the Brethren residing there being anxious to do so, and believing that one could be well supported. The location is a favorable one.

Impostors.—This is the season of the year when vagrants and pedlars are more numerous and persistent than at any other, and when they reap their greatest harvest, the Lodges being generally active and their treasuries in the best condition. The Lodges should therefore be more cautious than at other seasons of the year. Every dollar given to an unworthy Brother or an impostor is a dollar taken from the really deserving and necessitous. There are enough of the latter class for all the means at our disposal.

☞ We understand that our Brethren at Hopkington contemplate celebrating the *Birth Day of Washington*, on the 22d inst., by an address at the Town Hall.

☞ At the beginning of the Trojan war, Priamus, King of Troy, committed his son, Polydorus, to the care of Polymnestor, King of Thrace, and sent with him a great sum of money; but, after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas, coming into that country, and accidentally plucking up a shrub that was near him on the side of a hill, discovered the murdered body of Polydorus. Æneid III, by Dryden:

"Not far, a rising hillock stood in view,
Sharp myrtles on the side and cornels grew;
There, while I went to cross the sylvan scenes,
And shade our altar with the leafy greens,
I pull'd a plant; with horrors I relate
A prodigy so strange and full of fate,
Scarce dare I tell the sequel. From the womb
Of wounded earth and caverns of the tomb,
A groan, as of a troubled ghost, renewed
My fright; and then these dreadful words ensued:
Why dost thou thus my buried body rend?
O spare the corpse of thy unhappy friend!"

LODGE DECORATIONS.—Where these are imperfect and in bad taste, do not sneer at or ridicule them, but think of two things:—1st. Whether the funds that might have purchased better are not perhaps devoted to more serious and important purposes. 2d. Whether you are able and willing to contribute to their improvement, if necessary.

E. R. HUMPHREYS, LL. D.

Proposes to deliver Lectures during the ensuing Winter, at such Lyceums and other Public Institutions in the States as may desire to avail themselves of his services. The subjects on which he is prepared to Lecture are the following:—

1. The Evidence of Philology on the Origin of the Human Race. (Three Lectures.)
3. Working-Men, or Lessons from Labor.
4. The Anglo-Saxon Race.
The Moral, Intellectual and Industrial Tendencies of the Age.
5. The Influence of the Drama in Ancient Greece and Modern England.
6. The great Poets of Greece, Rome, England and America.

Dr. Humphreys is permitted to refer to the following gentlemen:—

Dr. Winslow Lewis, Boylston street, Boston.

Hon. G. S. Hillard, 33 School street.

C. W. Moore, Esq., Grand Secretary of the Grand Lodge of Freemasons of Massachusetts.

Rev. Wm. P. Page, Cambridgeport.

Dr. Dana, Boston Athenæum.

B. F. Burgess, Esq., Beacon street.

W. D. Ticknor, Esq. (Ticknor & Fields.)

Dr. Humphreys' address is "*Boardman street, Cambridgeport, Mass.*"

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July 1, 1860.

THE NEW TRESTLE-BOARD

FOR THE USE OF LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

BY CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies, throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$12 a dozen. Orders addressed to the editor of the Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

RECOMMENDATION BY THE LATE BENJAMIN GLEASON.

East Cambridge, Nov. 25, 1843.

BRO. C. W. MOORE—

Dear Sir—Having, at your request, examined the new "TRESTLE-BOARD," prepared by you for the use and benefit of the United States Lodges, it is with much satisfaction that I bear testimony to its merits, and hereby cordially recommend it to the patronage of the Fraternity, "wherever dispersed," as a *correct* and *useful Manual*—better adapted to the purposes designed, than other more extensive and expensive publications.

It was my privilege, while at Brown University, Providence, R. I., (1801-2,) to acquire a complete knowledge of the Lectures in the *three* first degrees of Masonry, *directly* from our late much esteemed Br. THOS. S. WEBB, author of the *Freemasons' Monitor*; and, in consequence, was appointed and commissioned, by the Grand Lodge of Massachusetts and Maine, Grand Lecturer, devoting the whole time to the instruction of the Lodges under the jurisdiction,—and for many years subsequently, (as Professor of Astronomy and Geography,) visiting all the different States in the Union, and (1829-30) many parts of Europe—successfully communicating, to numerous Lodges and Associations of Brethren, these same valuable "Lectures of the Craft"—according to the "ancient landmarks." Wherefore, as a Brother "well instructed," permit me, without hesitation, earnestly to recommend your *good work*, as well calculated to facilitate the acquisition of the Lectures,—to preserve the ceremonials and usages, traditions and lectures, in their purity, and to encourage and ensure a *general uniformity* among the Brotherhood throughout our "community of interests," in our "ancient and honorable" Profession.

Respectfully, your Friend and Brother,

BENJAMIN GLEASON.



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BUSINESS.—C Kapperl, Varden, Mi—W D Walker, Greenfield—A Rosenfield, San Francisco, Cal—L Clapp, Goldsboro, N C—E Rankin, Shreveport, La—W C Belcher, Marysville, Cal—J H Crocker, Otter River, Ms—J K Deering, Natchitoches, La—E Kendall, London, Eng—J K Deering, Mansfield, La—C G Crump, Vicksburg, Mi—J Fulsom, Grenada, Mi—C W James, N York—C W Nash, Hastings, Min—L J Powers, Springfield, Mass.

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Feb. 1859.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XX.

APRIL 1, 1861.

No. 6.

MASTERS OF THE ANCIENT MYSTERIES.
PLATO.

In pursuance of the promise made in our last number, we return to the consideration of the philosophy of Plato, the second of the two great Masters, whose names headed our former article. In Literature, as in Politics, we are all, it seems to us, too apt to give our chief, and often our entire study to the events, the writings and the teachings of our own time, as though it alone were all-sufficient in its wisdom and its virtue: and, either as the cause or the consequence of this habit, to look down with something of contempt upon the philosophy and science of the Past, as obsolete and worthless. And yet a very little patient reflection and research would suffice to demonstrate the folly and injustice of this idea. It is true, indeed, that every year is adding to our stock of wonderful discoveries in art and science—and this so rapidly that a quarter of a century has effected changes in the whole aspect of society, such as, in what is called the period of "Ancient History," many centuries could never have witnessed. For proof of this, we have but to cast a hasty glance at the progress of Printing, with all its momentous consequences—the Steam Engine, in all its various applications, as the conqueror alike of Earth and Ocean—the Electric Telegraph, that heaven-sent messenger of fire, which bears messages to far off lands with a speed that mocks at time and space—Chemistry, as well in its myriad marvellous discoveries, as in its impulsive help to Agriculture and Manufactures—Photography, that more than Magic Art, by which the glorious Sun himself becomes the artist: servant of mortal man—the "Greater Light" which, by the Creator's fiat, has through so many thousand years continued to rule

creation's day—the servant of the being whose utmost age is “three score years and ten.” A wondrous age, in truth, of discovery and science is this our nineteenth century, thus painting by light, and speaking by the lightning—traversing alike land and sea by steam, and, by the same element, grinding our corn, sawing our timber, and manufacturing materials of every kind—lighting our streets and our homes with gas—and, in a thousand other ways, quickening and facilitating human labor—converting, multiplying and preserving the riches of the earth! As we look around on all these proofs of progress, it is at first sight scarcely to be wondered at that we should be proud of our modern time, and lose some of our veneration for the Past. But, we must remember, discovery, art, science, do not in themselves alone constitute either wisdom or happiness: and even in these fields our superiority is not so great as might at first appear. Long ages even before Plato's time, we know, from surviving proofs, that mighty cities existed in the East, the grandeur of whose architecture must have far surpassed the most magnificent of modern towns, while their ruins present a yet unsolved enigma to those who boast of the progress of our age in mechanical skill and science: and, if in some arts we have made such long and rapid strides, we must remember that many others were known to the ancients, which we have hitherto in vain sought to recover the knowledge of. And again, it must be borne in mind how much easier it is to *improve* on the discoveries of others than to discover and invent for ourselves. “The first step is ever the most difficult.” In Geometry, Geography, Astronomy, Mechanics, Philosophy and Philology, the researches and attainments even of the last half century in Europe and America, form a galaxy of scientific illumination dazzling to the eye and elating to the heart of man; but where must we look for the primal source of all this light? If we compare the relative advantages of time and circumstance, what modern Geometrician can for an instant claim a place alongside of Euclid, or the more ancient Pythagoras himself? Herschel and Adams, La Place and Le Verrier, *cum multis aliis*, have in these later times greatly extended the limits, and added to the accuracy of Astronomical Science, but they have had the experiments and observations of the ancient Greeks, the Arabs, and the nomad star-watchers of the Chaldean plains, of more than two thousand years ago, to form a basis for their investigations and to help them even by their errors. In philosophy again, it would be easy to show that many of the most ingenious theories of the present and the preceding age, are but new—and very often little improved—editions of the works or teachings of the old philosophers of ancient Greece and Asia. As the names of Socrates and Plato and Aristotle recur to the reader's mind, he will readily believe that this observation may have some basis of reality in re-

gard to Greece, but men doubt the justice of extending it to ancient Asia : and yet whoever will take the trouble to examine the history and principles of those two great systems of Religion and Morals, which have, for so long a period, held sway over the Asiatic mind, and to compare them with some of the philosophical systems of the present time, will no longer doubt what we say. We allude, of course, to Brahmanism and Buddhism. Strip from the latter a little of its old fashioned word-dress, and reduce it to the tone and style of modern, European simplicity, and we shall find it to agree in all its leading principles with the philosophy (?) of Auguste Comte, and Herbert Spencer, of Darwin, and, above all, of Buckle, whose boasted work on the history of civilization is at once a monument of the most profound learning, and the most pernicious folly, of great gifts perverted by the pride of intellect to humble and insult the Great Giver. Whatever various phases Buddhism has ere now assumed, it has ever in substance been the same. " Whilst Brahmanism (observes a recent writer) without denying the existence, practically ignores the influence and power of a creating and controlling Intelligence, Buddhism, exulting in the idea of the imperfectibility of man, and the highest attainable happiness, by the unflinching practice of every conceivable virtue, exalts the individual thus pre-eminently wise into absolute supremacy over all existing beings, and attempts the daring experiment of an atheistic morality. The basis of the system is a declaration of the eternity of matter, and its submission, at remote intervals, to decay and reformation. But this, and the organization of animal life, are but the results of spontaneity and precession, not the products of will and design on the part of an all-wise Creator." Let these definitions be compared with the works of the writers we have named, and the identity of this school of modern philosophy with old Buddhism—old, but still in the full vigor of life in the East—will be seen at once. Buddhism is that confirmation of abstract thought, which is the inevitable result of man's *forgetting*, in the ardor of inquiry and the pride of intellect, the *limits assigned to his mental vision*. It is, alas ! only too easy, in the eager pursuit of an imaginary liberty of mind, to mistake freedom from restraint for a personal power of unlimited inquiry, and a capacity to grasp and comprehend the Infinite and Eternal : and no less easy is it to understand the magic fascination exercised by such an illusion as this over a mind, in which imagination outweighs reason, or rather where the guidance of humble faith and strong moral principle is wanting to both. Buddhism, whether avowed by its true title as in Thibet and China, or existing *de facto* in certain schools of modern Philosophy in Europe and America, is indeed the sad, shoreless ocean, and unfathomed abyss, to which human reason, by a stern necessity,

seems ever impelled to drift and drive, when pride and passion's storm has swept away the safety-rudder of humble, definite belief!

In these remarks, our object has been to show rather how human philosophy revolves in cycles, and how the vaunted enlightenment of modern thought has been forced, if not consciously to borrow from, yet at least to retrace the steps of, even some of the most objectionable theories of ancient times. But we have a higher and far more profitable purpose in view in connection with the great Master of our Ancient Mysteries, some of the lessons of whose life and learning we desire to bring more vividly before the notice of our Brethren. Far be it from us to depreciate the triumphs of modern science and civilization, greatly, incalculably enhanced and adorned, as well as directly promoted, as these have been by the light of Christianity. Our only object in placing in a certain degree of opposition the New and the Old, is to depreciate that unbecoming and unwarranted presumption, which affects to see all goodness and greatness in the former, and tacitly to ignore, if not openly to despise the latter. The soul and heart of man, and the laws divinely ordained for their guidance, have ever been the same; and we are old-fashioned enough to believe that we may draw many sound lessons of wisdom from ancient sages even of the Heathen World: a belief that especially applies to Plato. We have said something of his life and of one leading feature of his philosophy in our former article: and on the present occasion we shall endeavor, with simplicity and brevity, to point out a few of the more prominent particulars in which the study of the works of this great Master of our Ancient Mysteries may be beneficial to us all, as Masons and as men.

It was pertinaciously maintained for a long time that Plato's philosophy was uncertain and self-contradictory, but the researches of modern scholarship have proved that this objection originated rather in the ignorance of the critics, than the inconsistency of the criticised, for it may probably be said with more truth of his system, than of that of any other Pagan philosopher, that it was the consistent and consecutive development of one idea. And the very keynote of this idea was the eternity of the human soul, and its emanation from the Divine Essence.

Previous, however, to adverting further to his philosophic principles, let us say a word as to the style of this most polished writer, for, though but few of our readers may have time or opportunity to study his works in the original language, they will all appreciate, at its true value, the union of high cultivation and polish with strong masculinity of character, and profoundness of philosophic research.

It has been truthfully remarked by one of the most illustrious scholars

of our age, that "no language can do justice to the exquisite beauty of Plato's style." In his time Attic prose, the model in purity and elegance of all after-composition, had reached the zenith of perfection, and, amongst all his accomplished contemporaries, Plato towered pre-eminent as a skilful and elegant writer. In his style we at once discern the fervid genius of the poet, chastened and controlled by the strict accuracy of the philosophic reasoner. Freely indulging in the playful familiarity of dialogue, he never allows it to degenerate into commonplace or coarse vulgarity. It was no less a striking, than, in its general bearing, a truthful remark of Cicero—a critic of no mean authority—that "if Jupiter talked with men, he would use the language of Plato."

However the want of a clearer Revelation may have obstructed this great Master's search after Truth, it is quite plain to any scholarly and impartial student of his writings, that his guiding aim and object was the high and holy one of holding up to the view of man a lofty, intellectual and moral standard, as the aim of his aspirations: to encourage his efforts in pursuit of the True, the Pure and the Beautiful, in the conviction that great good must result even from those efforts themselves and the consciousness within each disciple's heart of even some little progress made. The object of all science, Plato believed and taught to be the True, the Eternal, the Unchangeable—**THAT WHICH IS**. And what was this but, with some obscuration of Heathendom, the great I AM of the Book of Revelation? Man's duty, according to him, was to know God and His attributes, and to strive ever to be under the practical influence of His guidance. And was not this a wonderful step for a Heathen—if we must apply that term without some qualification to such a master-mind as Plato—towards the light of that Gospel-Truth which teaches us to know God and the Saviour, and to endeavor by that help, which Plato knew not of, to attain to the perfect measure of the fullness of Christ? And in an age like this, one of whose most marked characteristics is the exaltation, deification, of human intellect and reason, it is especially worthy of notice that, while this great master of philosophy thus urged his disciples to strive after and devote themselves to the contemplation of the One, the Eternal, the Infinite, he was ever careful to avow his belief that no mortal ever could attain to the perfection of such knowledge—that it was too wonderful and excellent for human powers—that the finite could never grasp and comprehend the Infinite. What a lesson do we find here again, for the presumptuous pride of modern Scepticism and Pantheism!

Truly, in a certain sense, did Plato teach that only when the soul is freed from the impediment of a mortal body and arrives at its own heavenly dwelling-place, can it behold Science, or Truth, as it is; and no

less true is it that, if we look for happiness here or hereafter, we also must be content to await that time when "the mortal shall put on immortality," before we can hope to see clearly into those moral and spiritual problems, which are so apt to puzzle and perplex the aspiring and rebellious intellect of man.

Of all Plato's works the *Phædo* is that which gives us the clearest insight into his spiritual views, and cold and callous must be the heart of him who can peruse that beautiful composition without mingled emotions of admiration, delight and surprise at the near approach of many of its principles and precepts to those of Christianity. The great practical object of this noble work is to teach us to be "lovers of wisdom" rather than "lovers of the body"—to draw the mind forcibly away from the flesh and things of the flesh—to make man "act the immortal" as far as possible—(we give the force of the original words)—to separate the immortal from the mortal, and thus to prepare for the joys of that heavenly region, where the occupation of the soul will be pure and spiritual. It followed, of course, from such views as these that, to Plato, death, or the enfranchisement of the spirit, was a subject not of gloomy, but of gladsome anticipation—not of despair and dread, but of joy and eager hope.

While thus directing his own and his disciples' thoughts and aspirations to the Supreme Good as the proper object and pure ideal of pure science, he was by no means negligent of the lower branches of knowledge, which, on the contrary, he desired to be cultivated, as natural and necessary auxiliaries in the pursuit of the Supreme Science. We shall probably gain a clearer general knowledge of Plato's philosophy if we glance at it under the divisions adopted by himself, namely, *Morals*, *Physics* and *Dialectics*, in the first of which he included *Politics*, and in the second *Metaphysics*: to the third we have referred in our former article. It must be remembered, however, that we are not at present attempting to give an exhaustive account of Platonism, but simply to draw therefrom some lessons, which are worthy of the study of our Brethren.

The leading points of the great master's moral doctrine—some of which we have alluded to—were that, independently of all other ends, *Virtue* is to be pursued as the proper perfection of man's nature: that *Vice* is a disease of the mind, originating in a misapprehension of our best and highest interests: that a course of virtuous conduct, independently of its advantages to society, is beneficial to the individual practising it, by ensuring that regularity of imagination, that tranquillity and internal harmony, which is the mind's proper happiness. The illustrious Sir James Macintosh thus speaks of the moral tendency of Plato's Philosophic Works: "The vein of thought which runs through them is always

visible. The object is to inspire the love of Truth, of Wisdom, of Beauty, especially of Goodness, the highest Beauty : and of that Supreme and Eternal Mind, which contains all Truth and Wisdom, all beauty and goodness." And another able writer, alluding to the same moral aim, observes—" This it is truly that explains the earnest fascination, with which all great souls in after generations looked back to Plato. Here was one man who could deliberately prefer the unseen to the seen, who could snap asunder and cast aside from his giant arms the fetters of sense and passion, and ascend, though alone, to the serene solitudes of Truth. Hence it is that the hallowed light, streaming from his serene, passionless eye, has touched the heads of so many generations, and lies, like a pillar of tremulous radiance, along the stream of time. Hence it is that, while his separate dogmas pass away—while the outward frame of his system, like a body once arrayed with beauty and buoyant with life, dies and moulders away, the spirit that dwelt within it, the celestial ardor that impelled him towards the Holy, the Beautiful, the True, never dies." In his Political philosophy, while there is doubtless much that the practical sense of mankind must regard as utopian and chimerical, still there is also not a little well worthy of the thoughtful consideration of statesmen and legislators. The great object of human laws he declares to be to provide for the natural accommodation of the members of the community, as subsidiary and subordinate to the cultivation of their moral virtues. The perfection of the state consists not alone in the health, beauty, wealth, and strength of the individuals composing it, but also in their prudence, temperance, justice, and fortitude. Education alone qualifies men to become good citizens, and renders them fit to govern or to obey : and hence the importance of instilling from the very first into the hearts and minds of the young the principles of strict moral virtue. " Idleness," says Plato, " is the bane of all virtue, and industry the grand source, not only of wealth, but, of happiness," an axiom which has been confirmed by the wisdom of all ages, from the utterance of the Wise King of Israel down to that of the poet of our own day,

" Work ! thou shalt ride over care's coming billow !
Lie not down wearied 'neath woe's weeping willow,
Work with a stout heart and resolute will !
Work for some good, be it ever so slowly !
Cherish some flower, be it ever so lowly !
LABOR—ALL LABOR—IS NOBLE AND HOLY !"

Having, in our former article, considered some points of his Physical Philosophy, we shall not revert to them here, but, before passing on to other topics, let us say a word about that much abused term " Platonic affection." We all know the light and laughing tone in which the

expression is used, probably in consequence of Byron's often quoted lines—

“Oh! Plato, Plato, you have paved the way
With your confounded fantasies to more
Immoral conduct by the fancied sway
Your sytem feigns o'er the controlless core
Of human hearts, than all the long array
Of poets and romancers.”

Notwithstanding the sneer of Byron and the sarcasm of society, for which, however, some excuse may be found in the hackneyed allusions to Platonic affection and Philosophy by many a would-be poet and philosopher, whose intellect could never grasp even a faint idea of the Great Master's theory, the true idea conveyed by the expression “Platonic love,” is noble, sublime and pure. Let us consider it as illustrated by his own beautiful and striking metaphor. The soul of man is drawn along by two powerful steeds—the one snow-white, beautiful, mild of temper, but swift of foot—a steed of “heavenly mould”—the other dark in color, fierce, intractable, sullen, and scarcely to be urged on by the utmost goadings of whip and spur by Reason, the Charioteer. By the former of these steeds is typified the intellectual, celestial portion of the soul of man, by the latter, the passionate, earthly and sensual. The heavenly courser strives onwards and upwards towards the pure, the holy and the high:—the earthly steed looks downwards towards the base attractions of sensual passion. When two human beings solemnly agree each to restrain the black horse, and ever constantly to turn the white courser's head towards the heavenly home of truth, there a Platonic love is truly formed: and we greatly doubt if, out of the Gospel teachings of our Saviour, any purer and holier basis of human friendship can be found.

Although our limits must compel us to be very brief, we must not conclude without some reference to the influence which the philosophy of this great Master has exercised over the thought-realm of Humanity, and to the characteristics of agreement and of opposition between it and the great Christian system, by which it was superseded. The Grecian, and above all the Platonic Philosophy, moulded and guided that of Rome, whose greatest writer, Cicero, was an ardent admirer of Plato: and just when this impress had been stamped upon the world-ruling law of Roman thought, the light of Christianity beamed forth above the clouded horizon of Human vision: and quickly there arose between this and the Platonic Philosophy the strange combination of a strong alliance and a stronger antagonism. What with Plato and his disciples had been but dim conceptions of eternal Truth, laboriously arrived at by the independent efforts of his lofty genius and penetrating mind, were embodied and presented to

the gaze of the Christian converts as clear-developed forms of Heavenly beauty, shining forth in bright, unsullied radiance, and proclaimed with all the majestic weight of Divine authority. On the other hand, the Christian Revelation started from a point, and aimed at a goal, diametrically, in one sense, opposite to that of the old philosophy. The latter urged men to seek to discover the Supreme Good, or God, and then, in obedience to Reason's mandate, to bow down and adore it:—the former voluntarily revealed God to their gaze as the object of their love and worship: He himself sent forth his command, and man was to obey. The old philosophy bade man depend upon his own efforts in pursuit of the True and the Divine: the new Revelation, less flattering to his pride, exposed the utter helplessness of unassisted human reason, and showed the lowliest humility to be the path to the highest exaltation. Plato, after long and earnest gazing up into the broad but clouded sky of the Spirit World, at last discerned faint gleams and streaks of Heavenly light, and declared—but still in hesitating tones—that they came forth from the One God. Christianity declared, in the unfaltering accents of authoritative power, that God and goodness were from all eternity united—the one, in short, with anxious, straining gaze, looked up from Earth to Heavên, the other graciously and of free will came Down from Heaven to Earth, to enlighten, bless and save! In the words of a writer from whom we once before quoted, “The noble, dauntless and untiring Plato had climbed the heights of philosophy, to attain a region of serenity, but of coldness: he ascended the mountain to near the stars, but he reached the dwelling of eternal snow. His banner was inscribed ‘Excelsior,’ but the light was still at infinite distance above him, when he had to wind that banner round him and to die. Christianity hallowed humanity and gathered round itself, as in a queenly robe, every noble and homelike emotion of the heart.”

All honor and grateful praise then be given by us to the gracious Author and Giver of this new and better light, which has shed such a halo of happiness around our path! But let us not forget or think lightly of the labors and lessons of those great Masters of our Mysteries, who, through the dense darkness of unenlightened Heathenism, urged on by their love of the true and pure and good, made such great advances towards that Heavenly light. St. Paul, as is well known to every scholar, did not deem it sinful or superfluous to study long and earnestly the writings of Plato, and surely we need not set our judgment above that of the great Apostle of the Gentiles.

GRAND LODGE OF MASSACHUSETTS.

REPORTS of the District Deputy Grand Masters for the Second and Third Districts, for the year 1860 :—

Salem, Dec. 31, 1860.

To the M. W. WINSLOW LEWIS,

Grand Master of the Grand Lodge of Massachusetts.

The Second Masonic District, as at present constituted, is composed of ten Lodges, viz : Philanthropic, at Marblehead ; St. John's, at Newburyport ; Tyrian, at Gloucester ; Essex, at Salem ; St. Mark's, at Newburyport ; Jordan, at South Danvers ; Liberty, at Beverly ; Mount Carmel, at Lynn ; Warren, at Amesbury, and Ashler, at Rockport. I state these in the order of the date of their Charters ; the first going back to March 25th, 1760 ; and the last, having been chartered in 1851. All of them I have visited during my official year—some of them several times. I have also endeavored, in every other practicable way, to inform myself as to their condition and prospects. Not having previously to my appointment any personal knowledge of most of these Lodges, I cannot institute any comparison with former years ; but I can most confidently Report, that their present condition is highly prosperous, and such as to give the most encouraging promise for the future. There is no one of them in which entire harmony and good feeling does not prevail ; there is no one in which the *observances* of the Order are not substantially maintained and the *work* respectably performed, while in some there is a degree of exactness and excellence which, I believe, it would be difficult to find surpassed anywhere.

It will be seen by the returns accompanying this Report, that there has not been so many initiations the present year as during the previous one ; but the successful candidates have been of quite as high character as heretofore, and have been sufficiently numerous. I have endeavored to impress upon the Lodges the importance of *quality* rather than *quantity*, that, in order to maintain the true standard, they should regard the qualifications, moral, intellectual and social, of the members, rather than the number ; and I am happy to be able to say that they have endeavored, and with good success, to practice upon this rule.

From the information I have received, I have no reason to doubt but that *at least* the usual amount has been done in the way of Charity during the year, and that many a distressed worthy Brother, and many widows and orphans of deceased Brethren, have had new reason to be grateful for our bounty, and to implore the blessing of Heaven upon our ancient institution.

In conclusion, I have only to say, that so far as regards the District which you have done me the honor to place under my care, I have seen nothing to indicate any decline in Masonry. On the contrary, everything denotes a healthy vigor and strength, and gives the most cheering assurance of a permanent and enduring prosperity.

All of which is respectfully submitted.

WM. SUTTON,

D. D. G. M. 2d District.

To the Most Worshipful WINSLOW LEWIS, M. D.,

Grand Master of Masons in Massachusetts—

MY DEAR SIR AND BROTHER—At the close of the Masonic year, it becomes my duty to report to you the condition of the several Lodges comprising the Third District, and, as your Deputy, to return an account of my stewardship over this portion of your jurisdiction. I had the honor, a few years since, to visit these Lodges frequently in company with a former District Deputy Grand Master, and I can therefore judge with some correctness of their comparative advancement and improvement.

Peace and tranquility prevail to an unusual degree among the Brethren. The great principle of Brotherly Love and affection seems to pervade their hearts and actuate their motives. I have heard no complaint, either written or by word of mouth, from any of the Lodges, or concerning any member. There has been no discord throughout the District, and it is with great pleasure that I report it to you in a safe, quiet and harmonious condition.

Saint Paul's Lodge, Groton, composed of thirty members, is presided over by our W. Br. E. D. Bancroft, who has done so much for Masonry in this and adjoining District. He is eminently qualified to be a teacher of the doctrines and ritual of our Order. He and his officers are technically accurate in performing all their duties. The custom in this Lodge of fully instructing each candidate for advancement in the Lecture of the degree through which he has passed, and of examining him in open Lodge, could be adopted in other Lodges with manifest advantage. I visited this Lodge at its annual meeting. The aged and venerable John Walton, M. D., one of the oldest living graduates of Harvard College, (of the class of 1791, that following that of Ex-Prest. Quincy,) was present, and dined with the Brethren. He was one of the original petitioners for the Charter which was granted in 1791. He has been a Mason for more than sixty-four years. The occasion derived additional interest, from the fact that this sixty-third annual meeting of the Lodge was also the ninetyeth birth-day of our aged Brother.

Corinthian Lodge, Concord, has fiftythree members. My visit here was made under somewhat adverse circumstances. A State Convention of Teachers was in session in the town, and the Brethren were generally engaged in hospitable acts towards their guests. With the exception of Saint Paul's, this is the smallest Lodge in the District. Some of the Brethren are advanced in life, and some of its members are scattered through the neighboring towns. The Work is in strict conformity with that taught by the Grand Lecturers. It is a fact worthy of note, that the W. Master has been present at every meeting, regular and special, throughout the year. An interesting history of this Lodge has been written and published by Past Master Louis A. Surette, which is full of interest to every Mason in Massachusetts.

Aurora Lodge, Fitchburg, with eightysix members, is in a most flourishing condition. The officers are well selected and perform their work with great promptness and exactness. The W. Master seems to inspire the Lodge with zeal and activity. The Brethren have decorated their Hall with an elegant oil portrait of R. W. Jonas A. Marshall, Past Junior Grand Warden of the Grand

Lodge, and Past Master of Aurora Lodge, who continues to take the same interest in the welfare of Masonry and of the prosperity of this Lodge that he did in his younger days.

Merrimack Lodge, Haverhill, with one hundred and thirteen members, has perhaps made greater advancement than any Lodge in the District. Its Hall is fitted up with elegance, and with the several apartments, evinces remarkable taste; luxurious comfort is combined with architectural beauty and general convenience. The Brethren are zealous, active Masons, the officers able and efficient workmen, and the Lodge is an ornament to the jurisdiction.

Pawtucket Lodge, Lowell, has one hundred and seventyseven members upon its roll, and is the largest in the District. Its meetings are very fully attended, and in the number of initiates the past year, it has exceeded any other Lodge. At the time of my annual visit the Hall was full. My predecessor, the R. W. William North, was chosen its Master at the last election of officers. This will be the *thirteenth* year that he has presided over a Lodge—having been Master in Connecticut and New Hampshire before the adverse days of Masonry. This Lodge is in a highly prosperous state.

Saint Matthew's Lodge, Andover, with fortytwo members, is in a healthy condition. The Brethren have returned to the Hall which they built and owned previous to the anti-masonic excitement, where so long

“The Trowel rested on the half-set stone.”

The work is accurate and impressive.

Grecian Lodge, Lawrence, has one hundred and seventysix members, and is the only Lodge in this thriving manufacturing city. I did not find that interest among the members and that improvement which would naturally be expected. The work was well and accurately done. The officers present were well skilled in the ritual; but there has not been that interest taken in the meetings and in the work by the members generally, which there should be in a Lodge situated as this is, with such means and material at its command.

Ancient York Lodge, Lowell, has one hundred and thirtyfive members. It continues to be in the same prosperous condition which previous reports have described. Its members are principally young active men, who have not left their interest for the Lodge flag for a moment. The work is impressive,—every officer performing his duty promptly and effectively. The Brethren have decorated their Hall with life-size photographs of the Past Masters of the Lodge.

Caleb Butler Lodge, Groton Junction, with fortysix members, chartered and consecrated in March last, is full of the ebullition of youthfulness, and is overflowing with life, zeal and prosperity. I had the pleasure of installing the officers, in presence of a large assembly of both sexes, at their Lodge-room, and afterwards of partaking of a bountiful supper in a neighboring Hall, to which the members and invited guests were escorted by a band of music.

Wilder Lodge, Leominster, was chartered and consecrated in June last, and you had an opportunity then of witnessing its condition. It is established on a sound basis and is in a thriving condition. The Work and Lectures are correct, and the officers are well versed in the ritual.

I have granted *three* Dispensations to confer the degrees in less time than the constitutional requirement—the reasons given therefor being, in my judgment, good and sufficient.

I have countersigned a petition of several Masons—members of Grecian Lodge, Lawrence,—praying for a new Lodge to be established at Methuen. A Dispensation has since been granted them by you to hold a Lodge at that place under the name of *John Hancock Lodge*. I have not visited it, but I learn that it has been opened under the most favorable auspices.

Every Lodge in the District is in a most creditable condition. This is an unmistakable type of the flourishing state of our Order all over the Commonwealth and throughout the country at large.

The great similarity of work (there being but some slight verbal differences) among the several Lodges, is an evidence of the great labor bestowed upon the ritual and lectures by the various officers.

It is highly gratifying thus to be able to assure you of the increase and prosperity of our institution. That improvements can and will be made, there is no question. No such society was ever perfect; but so long as the Lodges remain true to the principles and constitutions of Masonry, they cannot decline.

You have already announced that it is your intention to retire from the active duties of Masonry at the end of the present year. Your life has been devoted to the interests of our Order, and you will leave the East of the Grand Lodge with the kindest wishes and most affectionate remembrance of all your Brethren.

"Serus in cælum redeas, diuque
Lætas intersis populo Quirini."

I remain, fraternally, your very obedient servant,

WM. S. GARDNER,

Lowell, Dec. 1, 1860.

D. D. G. M. 3d District.

MASONRY AND THE UNION.

THE following resolutions were adopted by the Grand Chapter of New York on the 7th ult. :—

Resolved, That while we deplore the present unhappy condition of our beloved country, and while as American citizens we would, under all proper and becoming circumstances, pledge "our lives, our fortunes and our sacred honor" to maintain the "Union and the Constitution," and uphold the government of the United States; and while we should, as good men and Masons, earnestly labor, by the use of all legitimate means, to avert that great calamity—civil war: yet as direct official action on those subjects might be misconstrued, as an improper interference with the forbidden subject of politics or the intermeddling with matters of state, we, as a Grand Chapter, refrain from further action.

Resolved, That this Grand Chapter affectionately and earnestly recommends to the Masonic Fraternity throughout the land, in this day of national calamity and excited feeling, that they cherish in their hearts and exemplify in their lives, the cardinal principles of Freemasonry, viz: Fraternity, brotherly love and universal charity; and thus by precept and example, sooth irritated feeling, allay sectional animosity and prejudice, and thereby bring, legitimately and fairly, the great Masonic fraternity, with its moral and conservative principles and power, to second the efforts of patriotism, in seeking to avert national disintegration and calamity.

THE INFLUENCE OF FREEMASONRY.

THE Western Morning News, published at Plymouth, England, in introducing some notices of Masonic meetings in Cornwall and Devon, says :—

To the casual reader these meetings can but be suggestive of the immense though secret power of the Masonic body. That the Freemasons are as numerous, if not more so, than any other society in the world, can hardly be doubted, especially when we consider that in the provinces of the United Kingdom of Great Britain alone there are enrolled no less than 2560 Lodges; and Freemasonry, we must be aware, is not confined to any kingdom or people, but ranges under its banner men of all nations in every part of the habitable globe. An idea of the power that this fraternal Order possesses for promoting good will amongst mankind can only be fully appreciated by those who are cognizant of its hidden tenets and mysterious action. That Freemasonry is ever disseminating the purest doctrines of morality amongst its members cannot but be apparent when it is recollected that every rule of the society is based upon the three great Christian principles of Faith, Hope, and Charity; Faith in God, Hope in immortality, and Charity to all mankind.

The objections which are sometimes raised by those ignorant of its working are as easily removed as the transient breath glides from a polished mirror. What, for instance, can be more trivial or absurd than the oft-quoted question, "If Masonry be good, why keep it secret?" Surely, and with reverence be it spoken, there are many of our own religious mysteries which only the eye of Faith can fathom. Are they then useless because man in his ignorance does not fully comprehend them?

Must the reason of every ceremony we perform, whether it be of a religious, moral, or a social nature, be adjudged wrong or its performance of no utility to our fellow-creatures unless it be tested by the harsh, shallow,—alas! how shallow,—and oft-erring logic of the self-exalted, but self-blinded modern reasoner; and to lower the argument to an every day custom, can it be for one instant maintained that the productions of an intricate machine, of which we daily see the benefits, are to be despised or counted valueless because the world knows not the secret by which such wonders are brought into existence? It is even so with Freemasonry. We need not travel beyond the sphere of these our two western counties to observe the bond of fraternity which exists in almost every town and village throughout the length and breadth of the land. And when we consider that this same feeling is recognized and participated in by thousands and tens of thousands throughout the civilized world, we may well ponder with admiration on the existence of such a society, whose principles are based on such firm foundations as those of true charity and universal benevolence.

Instances of its beneficial working might be given without number, but let one suffice, which occurred but a short time since:

Three natives of Sweden were landed at one of our western seaports in great distress; they had been rescued from a watery grave by a homeward-bound vessel, when their own had foundered. Not a syllable of English could they utter, but were fortunately discovered by a Mason to be members of the Order. By Masonic signs and tokens they made known their wants to the Brethren of a

Western Lodge. And what was the conduct of the Masonic Brethren on such an occasion? Simply this:—These shipwrecked and poverty-stricken mariners were at once relieved, and, free of all expense, were forwarded to their distant homes. And who could notice without interest that curious fact which we so lately laid before our readers, namely,—that Mr. McDougall Stuart, when exploring the interior of Australia, was welcomed by an aged chief on giving and receiving the secret but fraternal signs of a Brother Mason. It would be interesting to know how this chief obtained the knowledge of these signs, whether from former intercourse with Europeans, or from his own ancestors of countrymen. It is to be hoped that Mr. Stuart will throw some light on this interesting inquiry.

These, and such like instances, only show the universal bond by which the Brethren are united. And does not this mystic chain of fraternity, extending as it does from pole to pole, raise in our breast a fond desire to see that far-off day, when man to every man shall hail him "Brother."

Must we forever sigh with our poet laureate—

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"

Or may we not hope for a speedy advent of that happy time, that golden year, when the nations' battle-flags shall cease to be unfurled, and "war shall be no more?"

GRAND LODGE OF TENNESSEE.

THIS Grand Lodge held its annual communication for 1860, at Nashville, in October last. A large number of Lodges were represented; but the business was almost entirely of a local character. R. W. Brother James McCallum, of Pulaski, was elected Grand Master, and R. W. Brother CHARLES A. FULLER, Grand Secretary.

The most interesting subject before the body was the report of the committee on correspondence, by Brother Fuller, which is of great length and drawn with the usual ability of that intelligent Brother. We have room this month but for the following extract:—

"The Committee on Correspondence, in presenting their Annual Report, take the occasion to state that the proceedings coming under their notice still exhibit the same gratifying degree of prosperity as announced in former reports. Peace and harmony generally prevail among the Craft in every jurisdiction, with scarcely a ripple on the surface to disturb the steady progress of each. Greater zeal is manifested, and slumbering energies awakened. Greater care, we believe, from the evidences before us, is exercised in selecting *quality* rather than *quantity* from the vast material offered; and yet, with all that has been done in this direction, we may safely say that much more is required. Masonry is never designed to be a popular institution, and in its popularity consists its greatest weakness. Wafted on a popular breeze, Lodges are very apt to be careless in obtaining full and accurate knowledge of the character and habits of those

who so freely press for admission within their portals. However, a new spirit seems to have been infused into the membership, and we may be permitted to express, notwithstanding the present unexampled prosperity, that 'all is well' with our Brethren. The proceedings your committee have examined show, in an eminent degree, that greater efforts are being made towards elevating the minds of the Brotherhood above the mere ceremonials of the Order—its symbols are better illustrated, and its moral teachings more perfectly enforced."

THE FREEMASONS' HYMN.

BY MRS. SARAH J. HALE.

We've met, the mystic bond to own,
And hallowed rites to goodness pay.
Father of Light, before Thy throne,
Oh, may our prayers ascend this day.

We praise Thy power—it was thy word
Formed this fair world, and bade man live;
We bless Thy mercy when he erred,
That thou could'st ransom and forgive.

And Thou the light of Truth hath shed,
To guide the wanderer's steps to Thee,
And wide the page of Wisdom spread,
And breathed the charm of Charity.

Oh, welcome as the smile of spring,
And pure as tear of summer eve,
Is charity, whose hand doth bring
A healing balm for hearts that grieve

And we are pledged, a Brother Band,
To love her law, to do her deeds;
We're vowed, and palsied be the hand
That hoards its gold when Misery pleads.

The world beholds, with curious gaze,
The jewels of our ancient fame;
But Virtue lends the brightest rays
That keep from death the Mason's name.

And *one*—the world will ne'er forget
His glories gained, his duties done—
One peerless name with ours is set;
The immortal name of WASHINGTON!

To woman's love his dust is given;
His patriot virtues would we share,
Our country, Union, Faith in Heaven,
Be these our Anchor and our Prayer.

The rainbow spans the gloomy cloud,
While fearful hearts the token bless;
And thus above life's jarring crowd,
Our Arch shall ever whisper, "peace."

LATE REV. PAUL DEAN.

THE following report on the death of the late venerable R. W. Rev. PAUL DEAN, Past Grand Master of the Grand Lodge of Massachusetts, will be read with interest by our Brethren in all parts of the country, for there are few Masons of twenty years standing to whom the deceased was not known, and by whom he was not beloved :—

REPORT.

The committee to whom was referred the subject of the death of a very highly valuable member of the Order to which we belong, beg leave to submit the following report :—

With unfeigned sorrow the Grand Lodge deploras the death of one of the most worthy and devoted of the ancient brotherhood of Masons, the Rev. Paul Dean, a Past Grand Master of this oldest of the Masonic institutions in America. The solemn event occurred Oct. 1, 1860.

From his earliest connection with Masonry, and through all the trials and persecutions which the fraternity passed through during the vigor of his manhood, in this city,—this Commonwealth, and this country,—Brother Dean stood forth a pillar of strength—a safe counsellor—an unflinching and reliable friend of an institution he both honored and adorned.

He was a man of enlarged views, whose gentle nature, spotless reputation and moral dignity gave lustre to his Masonic character. He loved mankind and practised what he taught, both by precept and example,—universal benevolence and universal charity.

Full of years,—revered, beloved and honored,—this good Brother has been taken from us, to be raised to higher degrees in the Lodge above, where the weary are at rest.

In view of this painful event to us, it is a fitting occasion for contemplating the happy results of a well-spent life, as exemplified in the calm, Christian course of our recently deceased Brother.

Resolved, therefore, That while we deplore the loss of one who was so useful—so devoted and so thoroughly imbued with the genuine spirit of true Freemasonry, it behooves us to profit by the lesson of his unblemished career, that we may live as he lived—everywhere respected ; that we may die as he died—everywhere lamented.

Resolved, That the M. W. Grand Master be requested to address a letter of condolence to the bereaved family of the late Brother Dean, communicating the foregoing sentiments. And may God sanctify to them this dispensation of His righteous Providence.

The committee also submitted the following Resolution on the death of R. W. C. Gayton Pickman :—

Resolved, That the Grand Lodge have sustained a great loss by the death of the R. W. C. Gayton Pickman, Esq., P. J. G. W. They have lost a Brother of distinguished intellectual ability and of the highest moral and religious worth,—one always devoted to the institution, and one who illustrated its benign teachings, by acts of kindness and liberality.

J. V. C. SMITH, *Chairman.*

THE MYSTERIOUS NAME.*

THE mysterious name, the Ham-sem-pho-rash, or ineffable name of God, which the son of Abraham never utters, is composed of the four consonants, YHVH,—J and Y being the same. Owing to Hebrew having been, like all Oriental languages, originally written without vowels, and the sound of the ineffable name never heard, the true pronunciation of it being lost, even among the Jews. About 500 A. D., the earliest Masorites, supposed by R. Sevida to have belonged to a school at Tiberias, invented and attached to the Hebrew text certain points to supply the place of vowels. As the YHVH was never pronounced, the Masorites placed under those consonants the vowel points of the word Adonai, "LORD,"—the name which the Jews to this day employ in reading whenever the mysterious name occurs. As a natural consequence, much discussion has arisen not only in regard to the pronunciation, but to the derivation and signification of the YHVH, translated in the Anglican version of the Bible JEHOVAH. For a long time it was supposed to contain simply the idea of being—self-existence. But Bunsen, in his "Bibel-Werk," declares that Jehovah is no word at all,—consequently a manufacture,—and renders it by *Der Ewige*, "The Eternal."† Ewald, however, doubtless the first Hebraist living, the successor of Eichhorn and Michaelis at Gottingen, condemns Bunsen's translation as not including the idea of *Selbstanbigkeit*, self-existence. Ewald derives the word from *hayah*, the pre-Masorite, ancient form of *havah*, "to be," and points it so that it will read YAHVEH, the future of the verb *to be*. † Hence it means "I will be," and is synonymous with the declaration I AM THAT I AM, literally, "I will be that I will be," (Exodus iii. 14, 15,) God's "memorial to all generations." Gesenius, in the latest edition of his Lexicon, acknowledges that the word heretofore pointed *Jehovah* should be pointed *Yahveh*. Other distinguished Hebraists in Germany, we learn from Professor Hawkes, of Trinity College, Hartford, for some time a pupil of Ewald at Gottingen, also concur in the new pointing of the YHVH. Furst, however, while he admits that the word is derived from *havah*, says that it should properly be pointed *Yeheveh*, in accordance with the *eheyeh*, etc., of Exodus iii. 14. That it is wrongly pointed now *Jehovah* with the vowels of *Adonai*, is admitted by all. The difference between the pointing of Ewald and that of Furst would not materially vary the signification of this mysterious word; which indeed is the important question, and the one that we proposed to

* From an able article in the Church Monthly, (Boston,) for February.

† Carey, also, in his "Translation of the Book of Job," renders Jehovah "The Eternal." But his reasons for doing so are quite unsatisfactory.

‡ *Hayah* doubtless became *Havah* through "Aramaic influence." The Arabic correspondent, at this day, is *havay*. Most probably, *hayah* is not only the pre-Masorite, but the pre-Mosaic form of the verb. (See Ewald's *Hy. of the Chil. of Israel*, vol. ii. p. 204.)

The Hebrew language has, as is well known, but two tenses—the perfect and the imperfect. The primary meanings of these tenses are those of "completeness" and "incompleteness," involving the ideas of "past, present, and future." But the imperfect tense certainly contains the idea of our English future, and being often thus rendered, is by some styled the future tense. We are inclined to the opinion that the tense in question is so legitimately rendered in the present case, relating, as it does, to the Great Being, "who was, and is, and is to come,—the same yesterday, to-day, and forever."

explain. Undoubtedly the YHVH contains in its root the ideas of Sein and *Selbständigkeit*, of pure existence and self-existence. In the future form, as pointed by Ewald, it also includes the idea of futurity. Thus it is fully rendered in Revelations i. 8, "I am Alpha and Omega, the Beginning and the Ending, which is and was, and which is to come"—not only *o esomenos*, but *o erchomenos*.

ELOHIM, the name of the Creator in the first chapter of Genesis, composed of *Ail*, "almighty," in the plural form, and the *heth* of the *kavah*, "to be,"—the *Adonai-Yehoveh* of Abraham, Gen. xv. 2, 8,—and the *Jesus* of the New Testament, all centre in the *immanoo-AIL*, (Isaiah vii. 14,) "God with us,"—the Jehovah or Yahveh-Christ.

Jah or *Yah* is the component of many Hebrew names, as: *Jehoash*, "the fire of the Lord"; *Jehoiada*, "the knowledge of the Lord." *Joshua*, spelt in the Law and the Prophets *Yehoshua*, and in the Hagiographa *Yoishua*, is composed of *Yah* and *Yasha*, "to save." It is thought by some that Joshua's original name was *Hoseah*, "Saviour," and that Moses added *Yah* to it after the defeat of the Amalekites, or even later, (writers are not agreed in regard to the time.) Joshua is precisely the same as the Greek *Jesus*, which is interpreted by Philo to be the "salvation of the Lord,"—the word Lord being *Kurios* in the Septuagint and New Testament, and *Yahveh* in the Hebrew.

It is worthy of note that the latest investigations of Mr. Layard at Ninevah, and of Sir Henry Rawlinson in Mesopotamia, decidedly confirm the elucidation we have given of the YHVH. The name *YAV*,—one of the oldest of the Assyrian deities, the god of the air,—which is unquestionably synonymous with the Hebrew *Yah* or *Yahveh*, has been clearly identified upon the cylinders found at Ur of the Chaldees, Abraham's birth-place. It is also thought to form an element in the name of a son of the King of Ur. The verification is singular and interesting, showing that there is no Scripture-truth which is not strengthened by investigation.

ITINERANT LECTURERS.

WE take the following from the New York Courier, the Masonic department of which is under the able management of our talented friend and Brother A. G. TRIDALL; and we take this opportunity to recommend the paper (published weekly) to Brethren who may be desirous of subscribing for a periodical combining high literary qualifications with reliable Masonic intelligence.

The paragraph given below speaks for itself:—

"CAGLIOSTRO'S AGENTS IN NEW YORK.

"On Wednesday, two weeks ago, it was made known to the Grand Junior Warden, and Grand Lecturer of the Grand Lodge of the State of New York, that one of Rob Morris's agents for the sale of his spurious merchandize, was about to visit Joppa Lodge, No. 201, of Brooklyn, and there address them (the speeches are prepared by Morris) on the project of the so-called 'Chief Conservator.' These distinguished Brethren repaired to the Lodge, and headed off this Masonic interloper. We are informed that the G. Junior Warden, Judge Johnson, expressed his strong indignation at this infamous attempt to interfere with the well-known regulations of our Grand Lodge. We trust all our Lodges will be on their guard, and not encourage imposition."

GRAND CHAPTER OF VERMONT.

WE are indebted to the politeness of Comp. HOLLENBECK, Grand Secretary, for a copy of the proceedings of the Grand Chapter of Vermont, at its annual communication in August last. The session seems to have been well attended, and there were thirteen Chapters represented. The opening address of the Grand High Priest, Comp. Thos. H. Campbell, is commendable for its frankness, if not for its elegance of composition. Our Companion does not like the General Grand Chapter, as the reader may infer from the following extract from his address:—

“As your first officer, I attended the triennial session of the General Grand Chapter, at Chicago, on the 13th day of Sept. last, and gave the votes for Vermont on the proposed amendments to the General Grand Constitution, as instructed by this Grand Chapter at our last communication. During the discussion of the proposed amendment to the first article, second section, some earnest language was used; after discussing the question some time, a vote was taken and the proposed amendment was lost; after some discussion, a motion was made to reconsider the vote which was carried, and the question was postponed until the next morning. At the opening of the morning session the vote was again taken, and a sufficient number of the delegates changed their votes, so that the amendment was adopted. The General Grand Chapter, in my opinion, by its own suicidal act, has shorn itself of all dignity, and even power to command respect or obedience.

“The Constitution as amended says, ‘it shall have no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative power whatever, not thereby expressly granted, nor any authority to suspend the proceedings of any State Grand Chapter, nor shall it entertain any complaint against a Grand Chapter, preferred by a Subordinate Chapter, or individual Mason, in that jurisdiction or elsewhere, but it may upon proper reference to it of any matter of controversy, between any two or more Grand Chapters, and even when the question is not one of Masonic law, custom or usage, (both or all the Grand Chapters consenting to such referee,) act as final arbitrator between them, and settle such controversy.’

“Companions, my education is limited, all I have was received in a log school house, some sixty years since. But the small share of common sense I have, teaches me that if any difficulty should arise between the Grand Chapter of Vermont and the Grand Chapter of New Hampshire, it might as well be referred to the Grand Chapter of Connecticut, if the parties agree to the referee, as to go to Memphis, in Tennessee, some two thousand miles or more, and submit the question to the General Grand Chapter.

“This General Grand Chapter has been kept up for many years at great expense to the craft, without any corresponding benefit to Royal Arch Masonry.

“Two Grand Chapters have already withdrawn from this General Grand Body, and many more are intending to do so. There are elements of discord at work in this General Grand Body, that will cause its dissolution at no distant day, and the sooner the better, in my opinion, for the State Grand Chapters.”

The following is the conclusion of the address, and it shows our Brother to have been an active and faithful Mason for a long series of years :—

“ Companions, without boasting, permit me to give you a brief history of my Masonic career. I have been a member of the Craft for about forty years ; I have served in every station from Tyler in a Lodge, up to the position I now hold ; I have been honored with a seat in this Grand Council for about ten years ; one year since, at Bennington, you elected me to the highest office within your gift ; on the acceptance of which, I said to you that I would serve you faithfully for one year and no longer ; I have endeavored to fulfill my promise. The experience of one year has fully satisfied my ambition ; I now say to you that my mind is not changed since my acceptance of this honorable and responsible office. The frosts of seventythree winters admonish me to retire from all official stations. I was gratified with my election at Bennington, one year since, as that was the place where I first drew breath in, 1787. For your kindness and confidence accept my grateful acknowledgments. I love you, and I love the Order.”

MAKING A TRADE OF MASONIC EMBLEMS.

WITHIN the last twentyfive years, in journeying through the world, we have seen the emblems of Masonry everywhere—where they ought not to be, as well as where they ought. We have seen them on the signs of respectable hotels, and on some not so respectable, and on some anything but respectable, and so down to the lowest grog shop. We have seen it on the flag flying above the steam-boat and at the door of a little shop in the country village ; appended to a medical advertisement in a newspaper, and hung over the entrance of an oyster saloon ; on the bosoms and watch chains, and finger rings of mercantile drummers, and dapper clerks in jobbing houses : indeed, we hardly know where we have not seen Masonic emblems. We once saw a little ragged, dirty urchin, of six or seven years, the child of a British soldier, astray on a steamer in the middle of Lake Ontario. On the side of his dirty cap, which had survived a campaign in the Crimea, and a winter in Nova Scotia, were the square and compasses ! We shall not be surprised to see them, some of these days, branded upon a cow's horn, as a mark of ownership, or suspended from a dog's ears, to indicate that his master is a Freemason. Why not ? Are they not a “ big medicine ? ” Why should they not be everywhere where Masons are, and on everything a Mason owns ? We have often wondered for what purpose these emblems were thus exposed, and the reply has as often been suggested—*mercenary*. Occasionally, a Brother may wear them attached to his clothes, or about his person, simply because he thinks them pretty or is fond of looking at them ; but nine times out of ten, they are put on sign-boards, or attached to advertisements to secure customers. Sometimes, a trafficker is fearful he cannot pass inspection in the market, and he hangs up a Masonic emblem as a proffered guarantee of his honesty ! Is it not so ? And if it is, in what light does it place the individual in the estimation of all “ just and upright Masons ? ” Several Grand Lodges in the country have been compelled, out of self-respect, to utter a sentence of con-

demnation against the practice ; but still it obtains to much too great an extent. The practice is wrong wherever it may obtain, and should be discouraged by every possible means. The emblems of Masonry belong to the Lodge-room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor desecrated to mercenary purposes. "The Square teaches morality"; it should never become a solicitor for patronage to an hotel or an oyster house.—*Canadian Freemason.*

PALESTINE ENCAMPMENT K. T. CHELSEA. BANNER PRESENTATION.

ON Thursday night, Feb. 28, the members of Palestine Encampment were gathered in their Hall, under a somewhat mysterious notice issued by the M. E. Commander, Sir Charles A. Davis. Shortly after they had assembled, they were surprised by a foray of Boston Knights, from the Boston and De Molay Encampments, led by the Eminent Sir Knights Wiuslow Lewis, Wm. Parkman and Edwin C. Bailey. In a few minutes, while the asylum was in profound and dignified repose, Sir Knight Bailey entered, with the Standard Bearer of the Encampment, bearing a splendid Banner, the work of the accomplished Savory, which was presented, to the surprise, alike of Palestine and its guests, in very appropriate and, of course, very modest terms, by Sir Knight Bailey, to the Encampment. Grand Commander Davis received the munificent gift in some pointed, though brief remarks, in which he conveyed the sincere thanks of Palestine Encampment to the generous donor. A season of operative refreshment in the Armory at once ensued. The Sir Knights having received some inward increase at the tables, were at length regaled by their visiting friends, Sir Knights Lewis, Parkman and Bailey, in speeches at once refreshing and characteristic, and redolent of an excursion recently undertaken by those distinguished Sir Knights in company with Sir Knight Sutton, of Salem, who was also one of the guests of the evening.

Sir Knight Tracy P. Cheever, Generalissimo of Palestine Encampment, then gave the Boston Sir Knights a hearty welcome to the Holy Land—that significant locality known to the Crusaders as *Palestine*, mentioned in the Pilgrim's Progress as *Beulah*, but now more commonly known as *Chelsea*. He collected into one box the various spices which had been flung out by the preceding speakers, and from them distilled the knightly juices of fortitude, generosity, courtesy and magnanimity, which, he said, had long characterized those plumed Knights.

The intervals between the speeches were greatly enlivened by the true Troubadours, Sir Knights Hall and Kent, whose rendering of the Star Spangled Banner seemed to re-light the flame of patriotism in the bosoms of all. It is safe to say that a "good time" was had on that evening.

Palestine Encampment is a young but vigorous body of Templars, embracing many old and well-known Masons ; their latch-string is always out for the worthy Knight and the weary Pilgrim.

D.

MASONRY IN THE KANSAS TROUBLES.*

THERE are periods in the history of every government—even the most conservative of governments—when questions of public interest appeal to the business and bosom of every man in the community, and when the camp usurps the functions of the forum. On such occasions, popular excitement necessarily runs higher than where one nation is arrayed against another. Motives which the calmer and more thoughtful portion of the people would not have dreamed of entertaining, now take full possession of their breasts, and deeds of excess are committed under the pleas of self-defence, retaliation, and even patriotism. The revolutionist, when not a knave, is generally a monomaniac, wherever found. One grand absorbing idea takes possession of his soul, and all his faculties are engaged in its development. Thus it was with us. But, as in the case of the monomaniac upon any other subject, human nature, even in its fiercest aspect, can be tamed and brought under control by the agency of some fixed, habituated principle, so there were displayed some brilliant examples of mercy, brotherly love and forgiveness, by men usually foremost in the bloody drama. For Masonry, although universal in its sway, unfortunately does not, in every instance, exert a universal influence over all the passions. A man may be a Mason who would respond to the cry of distress, or relieve the destitute with as much alacrity as any of us, and yet be brutal in the extreme to all else than his Brethren. Witness the case of Tecumseh, viewing with pleasure the inhuman butchery of his traditional enemies; and yet how quick was he, on seeing the mystic sign, to command, "Let the slaughter cease!" It is not a valid charge against the institution to say that Masons are sometimes found in the camp of the rebel, or the den of the outlaw; for rebellion is frequently patriotism, and outlawry may be resistance to unjust oppression. There is so much liability to error upon questions of politics, that it is scarcely safe to impugn motives at variance with the tenets of Masonry, as the origin of political creeds. Hence, laying aside all prejudice and passion, the Brethren, when about to stake their lives and fortunes on the issue of the combat, scruple not to extend the fraternal grip and exchange the fraternal greeting with the enemy. What beautiful illustrations are exhibited, in the scenes of war, of the strength of the mystic tie! With us in Kansas, it was the only link that bound together Brother Americans of opposite politics, though the same Anglo-Saxon blood coursed through their veins. It was not an uncommon spectacle to see Brethren arrayed against each other, with arms in their hands, "meeting on the Level and parting on the Square," with mingled emotions of pain and gratitude; pain at the unhappy dissensions that separated them, and gratitude towards the institution that conferred the high privilege of joining hands. Our history is rich in illustrations of this kind, but I can relate only a few that came under my personal observation.

In August, 1856, when the citizens of Lawrence and Leecompton met only at the point of the bayonet, I had the honor to accompany Acting Deputy Grand Master O. C. Stewart, to Lawrence, for the purpose of constituting the Lodge and installing the officers at that place. We saw numbers of armed men, and

* From an Address before the Grand Lodge of Kansas, by Br. J. M. Felot.

heard of numbers of prisoners who had been arrested for encroaching on the bounds of a *corps d'armee*, and without that universal passport which Masonry gave us, we certainly would have shared the prisoners' tent. But we were not molested nor insulted in our peaceful mission, and the Brethren received us hospitably and parted with us fraternally.

On what was thought to be the eve of a great battle, a certain commander-in-chief of one party blundered into the camp of his adversary. Of course he was detained a prisoner of war, until it was discovered that he was a Mason, when he was immediately released and escorted beyond the reach of danger.

A colonel, who had rendered himself conspicuous, was, after a hard-fought battle, taken prisoner and conducted to headquarters for court-martial, when it was confidently expected that his life would pay the forfeit of his unenviable notoriety. An officer, who knew him to be a Brother, declared that he would die before the prisoner should be injured. The court sat, and for some *inexplicable* reason his judges were lenient and the prisoner released.

I heard of a judge whose court was broken up and whose life was spared only by the interposition of his Masonic Brothers.

I saw a poor fellow brought into a camp as a spy. He protested his innocence, and pleaded to be allowed to return to his unprotected wife and children, who were suffering in his absence. But all in vain. Finally, he resorted to a mystic sign, when the commander immediately saw the force of his arguments and turned him loose.

CONSERVATIVE INFLUENCE OF MASONRY.

It is an honor to represent Masonry, for Masonry is honorable. Where there is most of Masonry, there is most of peace, harmony, charity, brotherly love, and whatever other grace is prominent in the upright and perfect man.

How little do the nations know the influence of this "Ancient Institution," in compacts of peace. When soldier meets soldier, the plains of Italy are deluged with blood. When Mason meets Mason, the "Peace of Villafranca" takes the wisest by surprise, and baulks the prospect of a general war.

We love Masonry, for her mission is always the same—for God and humanity. She is the great conservative power that holds the world in a bond of union. Churches may divide, some cleaving to the North, and some to the South. Questions of State policy may arise, gathering weight and importance from year to year, begetting belligerent feelings, tearing up old landmarks, dividing parties into factions, and uniting factions into geographical oppositions. *But Masonry never divides.* Whether in the palace or in the cottage, in ancient or in modern times, Masonry is one—one in language, one in principle, one in love. She rejoices with the fortunate, and sympathises with the distressed. With an invincible fortitude, she defies the ocean's tempest, and the icy blast, and from year to year with untiring zeal seeks her emblems amid polar glaciers, and reveals the fate of Franklin, her intrepid son.

CHARACTER OF CANDIDATES.

In a former report we adverted to an evil to be avoided, as manifesting itself in some of the Lodges, viz. : an *undue anxiety to increase in numbers, without a proper regard to the character of the applicants*. At a time like this, when, among all our Lodges, the notes of gratulation are heard upon the progress of the Fraternity—its increase in numbers, its advancement in science, its overflowing coffers, its appreciated and extended usefulness—is it surprising that the watchful eye of the zealous Mason, which ought ever to guard the threshold, should slumber and sleep at its post? We fear, that in some instances, such is the case. Then how important it is to remember, that numbers alone never yet gave strength—that real, sterling moral worth only will elevate Masonry, and give it that high stand among the “good and true” to which it is entitled. Masonry was made only for the *man*—one who discharges every duty of life faithfully and diligently, one who has a heart to love, a heart to feel for, soothe, comfort, relieve, and support the suffering and afflicted, a head and a mind to work—a man that has and will maintain his good name, and sustain the character of a worthy Craftsman—one that will bring credit, and not reproach to the name he bears. This is the man that Masonry needs, and can justly admit to her privileges.

MASONRY IN THE REPUBLIC OF ST. DOMINGO.

[From a Correspondent of the London Masonic Mirror.]

MANY years since, principally between 1830 and 1844, many Lodges were established in the eastern part of St. Domingo called *La Espanola*, under the Grand Orient of Port au Prince, Haiti. There were two Lodges in the city of St. Domingo at the time; the principal and more antique was the *Constante Union*, which was one of the most splendid Lodges; the other was the *Indissoluble Fraternity*, a junior sister of the former. There were likewise well established Lodges in the cities of Azua, of Santiago, of Seybo, Pto. Plata, Vega, and Bani, all under the auspices of the same Grand Body at the time it existed; also, a Chapter and an Encampment in the city of St. Domingo. The separation of the Spanish part, which became the Dominican Republic in February, 1844, caused the work of Masonry to be disturbed, and it rested asleep for some years.

In 1847, there was a Lodge established under the auspices of the Supreme Council of Paris, under the distinct title of *Loge Primatale des Grands Elus Ecosais*, whereof Mr. David Leon, 32d deg., English Vice-Consul, was Master; General Joaquin Puello, 30th (dead), Senior Warden; Mr. Joshua Naar, 30th, Junior Warden; Mr. Noel Henriquez, Orator, and H. L. Penha, Secretary; Mr. Ralph Wolff, Treasurer; and other Brethren. This Lodge had existed about two years, or little more, when political affairs again presented obstacles to such meetings, and it became necessary to allow Masonry again to sleep. So it remained until 1858, when a number of the old Masons, ex-members of the

Lodge Constante Union, of the city of St. Domingo, and all of high degrees, constituted themselves into a Grand Lodge, and gave notice to the different European Grand Lodges, as well as those of the United States, of their having done so. One of the members of the Grand Lodge of St. Domingo, Bro. Antonio Delfin Madrigal, was commissioned in the United States to obtain recognition of the Grand Lodge. In the commencement of 1859, he brought over full powers for our Ill. Bro. Pedro Santana, President of the Republic, to promote and advance some of the Brethren, in order to form high bodies up to the 32d; this power came through the Ill. Bro. Andres Cassard, of New York, acting by power from and in the name of the Supreme Council of Charleston. In consequence, a Grand Chapter was formed, and a Grand Consistory established, in accordance with the full powers thus received. The first Lodge established was in the residence of Brother Noel Henriquez, in October, 1858. It was entitled the Cuna de America; about ten or twelve Masons were called together by him, and there formed and established the said Cuna de America, No. 2.* After everything was arranged, a temple was prepared in the chapel of the Convent of Merced, to which place the Lodge was moved on the 9th January, 1859. At this time many young gentlemen, and even fathers of families wishing to join, the work went on very rapidly, instructions were given, &c.

At this present moment the Cuna de America counts as her active members about 120 Masons of all degrees. After, the Cuna Lodge of Seybo was established, and then the Lodge of Azua, in 1859. At the commencement of 1860, two Lodges were formed at the city of Santiago, and at the city of Vega and in other places preparations are in progress to establish others.

In the city of St. Domingo a Rose Croix Chapter was formed, under the name of La Redencion, where the 18th degree is given to those worthy of it; there is also an intention of forming Chapters at some of the other cities. The progress of Masonry in the course of two years was remarkable. Brother Antonio Delfin Madrigal, 32d deg., was again lately in the United States, with the object of obtaining a Charter from the Supreme Council of Charleston to form a Supreme Council in St. Domingo, which is expected to be executed forthwith.

Bro. Noel Henriquez, 32d, a member of the Grand Consistory of St. Domingo, has been recently delegated by that Grand Body to the Supreme Council of London, and to the Supreme Council of France (Paris). In London he has been received with honors and consideration. He had an interview with the Supreme Council on the 9th inst.; the Supreme Council of London considers those Brethren as true members of the Order, and will entertain correspondence with them; and as soon as the Supreme Council is formed in St. Domingo, the reciprocal *Garant d'Amitie* will be named on both sides. We expect that our Brother Noel Henriquez will have an equal reception in France by the Supreme Council of Paris.

* By an error the Cuna was numbered No. 2, as those gentlemen thought that the Grand Lodge should be No. 1; in consequence No. 1 was given afterwards to the Lodge of Seybo, and as the Cuna was installed as No. 2, it was agreed to let it so remain, and that No. 1 be given to another when established.

From our knowledge of him, and the information we have received, we believe Bro. Noel Henriquez to be a most zealous Mason, who has worked with an extraordinary exertion to establish our Order in that Republic; and having fulfilled his duties by being one of the principal founders of Lodge *Cuna de America*, of the Rose Croix Chapter *La Redencion*, and of the Grand Chapter in the City of St. Domingo, is at present in England, transacting his own business. As a zealous Mason, he has always visited our working when he could conveniently do so.

We are assured that Masonry in the Island of St. Domingo, in the Spanish part, called *Republica Dominicana*, is in very good hands, in the hands of old Masons, of whom Bro. Noel Henriquez, being the junior of all the rest, has twentyone years of being a Mason. The old Masons are—

Pedro Santana, President of the Republic, 33d, 59 years of age.

Mr. Thomas Bobadilla, ex-Grand Master, 73 years of age, President of the Senate, 32d.

J. M. Leyba Ramirez, 33d, merchant, very old Mason; about 58 years.

D. Leon, English Vice-Council, merchant, 32d; 60 years or thereabout.

Jose Dies, 33d, Magistrate of the Supreme Court of Justice; about 70 years.

Antonio Madrigal, 32d, magistrate of Tribunal of Justice; 72 years.

Manuel Delmont, 32d, member of the Senate, merchant; about 58 years.

Francis Abreu, 32d, member of the Senate; 60 years.

J. Mateo Perdomo, 32d, merchant; 50 years.

Felipe Perdomo, 32d, Administrator of Custom House; 53 years.

Pedro Ortega, 33d, merchant; 66 years.

Gabriel Luna, 33d, merchant; 57 years.

Jacinto de Castro, 32d, Minister of Justice and Public Instruction; 46 years.

Antonio Abad Alfán, Vice President of the Republic; 32d, and 44 years of age.

All these are old Masons, being those who belonged previously, and until 1844, to the splendid Constante Union Lodge in the City of Domingo, and who have since contributed by their assistance and their means to re-elevate the temple of Solomon in these districts.

LODGE ATTENDANCE.

It prevails, I am sorry to say, to too great an extent in every Lodge I have visited, with the exception of Lodge No. 7. Such Brethren as are guilty of it, seem to forget what they owe to their Lodge, and what is equally as pernicious; they also seem to forget their own plighted honor and covenanted engagements. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." It is a common error to suppose that Lodge meetings are held for no other purpose than to increase its numbers and its funds by initiating, passing and raising candidates, and that to

attend only when *work* is to be done, is a fulfillment of the whole duty of a *Mason*. And it is no less error to imagine that a knowledge of its ritual alone is a knowledge of Masonry. A *Mason* may be perfectly acquainted with the ritual, and able to perform satisfactorily the work, but if he knows nothing else, what to him are the mysteries of those deep recesses that pertain to Masonry? "If therefore the light that is in thee be darkness, how great is that darkness!" Can the mere manual labor of the workman compare with the intelligence and skill of the Master-Builder? Are there no hidden beauties in the Order to be sought out and brought to light? No Masonic authors to be studied, or Masonic subjects investigated? Where is the history, the antiquity, the jurisprudence, and the literature of Masonry? And what are its uses, aims, principles, philosophy, and power? In order therefore to understand and appreciate the real mysteries of Masonry, they must be diligently and thoroughly studied, and the proper place in which to prosecute this study is the Lodge. How important and necessary then becomes a regular and faithful attendance upon its communications!

THE BROTHERHOOD OF MASONRY.

MASONRY is emphatically and peculiarly an institution of social benevolence, forming its members into a universal and harmonious brotherhood, governed by one set of principles, animated by one feeling, and pronouncing but one *shibboleth*, understood in all tongues, countries, climes, and ages. Indeed, this is the grand distinguishing feature of the institution; for, notwithstanding the high importance of the moral and scientific parts of the system, they have been, and continue to be, quite too much neglected for the highest good of its members, and the reputation of the Order itself, and it is more particularly its social and benevolent character that now receives paramount attention. True, its original and leading design was to serve as a social compact, but that compact was designed to embrace, in its special provisions and peculiar benefits, only such as diligently sought the moral affections and intellectual attributes of our nature, that thereby the brotherhood, being virtuous and intelligent, might become cemented by bonds of the most social and moral character. We may contemplate the system as a universal and social platform, upon which all good men, governed by correct principle, the love of virtue, and a desire for mutual and intellectual improvement, may meet on a ground of *equality* and *brotherhood*, irrespective of diversity and peculiarity of religious and political opinions. It is in the Lodge alone that the descendant of Israel, the Christian and the follower of Mahommed, believing and declaring that his "trust is in God," can meet on the level of Masonic faith, union, and love. It is in the Lodge alone that sectarian strife and contest is hushed, and men of all creeds and denominations can unite, and with loud voice, exclaim together, while laying their hands on the Holy Bible, "In God we put our trust." It is in the Lodge that political rancor is hushed, and sectionalism, North and South, for a time forgotten and crushed out, and men of the most opposite views and opinions, all uniting in the universal cry, "In God we put our trust."—*Abraham Jonas, Tenn.*

DESTRUCTION OF HOLLAND LODGE'S
NEW HALL.

It is with sincere regret we announce the destruction by fire of the new and beautiful Hall of Holland Lodge, No. 8, Union Square, New York, which took place about 2 o'clock on Friday morning, March 15. The room was also occupied as sub-tenants by Arcans, Crescent, Continental, Concord, Benevolent and Pacific Lodges, by Metropolitan Chapter, and Cœur de Leon and Columbian Commanderies. The fire occurred in the bar-room of the Hotel, in front, and rapidly extended throughout the building, destroying the passage-ways, the ante-rooms, and the entire West of the Lodge-room. The loss of Lodge properties, &c., must be very great, as most of the bodies occupying the Hall were provided with clothing and jewels of the most expensive character. We also fear that the records of several Lodges have been destroyed, but of this we are not positive. We understand Holland Lodge has an insurance of \$4,000, which will partially cover their loss. We have heard of none others similarly fortunate. The last Lodge which met there was Pacific, No. 233—on the evening previous to the fire—a rather singular coincidence, as it was the first to originate the fitting up of the hall, and the last to meet in it.

Underneath the room above alluded to was one in nearly a finished state, to be occupied by Washington Lodge, No. 21, at whose expense it was being erected. What their loss may be, we cannot distinctly state, but we should imagine it was in the neighborhood of \$1,000.

Until the Hall is rebuilt, the Lodges that met at 8 Union Square, will be accommodated by Holland Lodge, at their old Hall, 504 Broadway.—*N. Y. Courier.*

SUSPENSION FOR NON-PAYMENT OF DUES.

THE view which I have taken of this question, is similar to what I believe to be the practice of the Grand Lodge of England, and is also in accordance with the opinions expressed by Dr. Mackey, and many other intelligent writers upon this subject; and that is, that *exclusion* from a Lodge for non-payment of dues, does not affect the standing of the member excluded, in his relation to the Craft in general: were it not so, there would, it appears to me, be but little difference between the penalties of exclusion and expulsion; and yet, how broad is the distinction between them! From the disabilities of the former, the member is at once relieved by paying up his arrears, while from the latter he can only be relieved by the action of the Grand Lodge; the one affects simply his engagements with his own Lodge, the other his relation with the Order everywhere, and is the highest penalty known in Masonry. It is of course scarcely necessary for me to say, that there is a broad distinction to be drawn between the mere exclusion of the member of a Lodge for non-payment of dues, and his exclusion for gross, immoral, or infamous conduct. The conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty as would deprive a Brother of those privileges, which are generally regarded as inherent in him as a Mason.—*G. Master of Canada.*

THE BIBLE.

THE committee on correspondence of the Grand Lodge of Oregon say :—

“ Our own views on this subject were fully expressed at our last communication, and we now refer to it again, because it is discussed with so much ability, and interest, and earnestness, in nearly all other Grand Lodges, and also that we may reiterate the conclusions to which we came a year ago, for though we have anxiously and carefully considered and studied the question, we are unable to reach any other result. Indeed, if the truth be plainly spoken, we are compelled to insist that those who would admit candidates that disbelieve the Scriptures, are the innovators, not the keepers and observers of the Ancient Landmarks.

“ It will not, we presume, be denied that every candidate ought to have all the moral qualifications that will fit him to become, if his Brethren see fit in due time to exalt him, the Master of his Lodge. Suppose, now, one who denies the authenticity of the Scriptures, having reached the Oriental chair, is called upon to instruct the new initiate, in regard to the furniture of a Lodge, and the signification of its lights. Can he, as a truthful man, say that ‘ the Holy Bible is the inestimable gift of God to man ? ’ Will he not rather be compelled, degrading our sublime and instructive lectures, to say, as he points to the nominal light, ‘ That book before you is sometimes called the Bible ; some Masons believe it is the gift and word of God, I do not, nor is it necessary that any Mason should so believe. As a matter of form, however, it is my duty to explain it as such. ’ Would not this kind of instruction savor of innovation ? Yet it ought to be given by an honest disbelieving Master of a Lodge, or our work and lectures should be changed.”

SHAM INTRODUCTION OF NEGROES TO THE GRIDIRON.

JOSEPH GUNDY, a negro, was recently arrested in New York, on a charge of having swindled nine South Carolinian negroes out of \$1,50 each. The Southern importations recently arrived in that city, and, meeting Gundy, consulted with him on the propriety of going to Hayti. Gundy thought that if they could join the Freemasons they could do well enough in New York, and kindly offered to initiate them into the mysteries of that Order for the trifling sum of \$1,50 each. The negroes produced the fee and Gundy took them to his house in Jersey street, where they were put through a peculiar formula of grips and heated irons, and pronounced Freemasons. Whether the iron was too hot or the grip too strong does not appear, but one of the negroes, fancying that all was not right, went to the Rev. Mr. Thompson, a colored minister, and, after unfolding the mysteries into which he had been inducted, learned that he and his companions had been swindled, and thereupon caused the arrest of Gundy. On searching the prisoner's house, the officers found a magazine of paraphernalia pertaining to various secret orders, such as the Odd Fellows, Order of Ancient Romans, Daughters of Ruth, Sons of Malta, Ancient Hibernians, and the P. A. Association.

CORRESPONDENCE.

Providence, March 6, 1861.

BRO. MOORE,—I send you the edicts, &c., passed by our Grand Lodge in Quarterly Communication, Feb. 25. On the 22d of February Mount Vernon Lodge held its election, and chose W. Jas. Salisbury, Jr., Master; Henry A. Chace, S. W.; Wm. H. Chaffee, J. W.; Saml. Lewis, Treas.; Chas. D. Green, Sec. Bro. Jason Williams, the retiring Treasurer, has held the office for over fifty years, and is truly a veteran in the service.

The Webb Monument Association is again moving, and will, no doubt, erect a suitable monument during the coming summer, at which time we shall, no doubt, have quite a pageant.

We hear too, like a whisper floating past on the wind, rumors of a gathering of the Templars of New England at some suitable and central place. We have not yet heard of *the* place; perhaps the Bostonians can tell better than we.

The Lodges are doing good work in abundance, closely scanning each block before it is laid in the wall, and having full faith that it will redound to the honor of the Craft.

Yours fraternally,

H. R. C. C.

Obituary.

BROTHER L. J. COLE.

AT a meeting of Berkshire Lodge of Free and Accepted Masons held at South Adams, Mass., March 4th, 1861, the death of LEONARD J. COLK, a member of Berkshire Lodge, was announced, and the following resolutions were presented and unanimously adopted by the Lodge:—

Whereas, It has pleased God in his providence to remove by death our esteemed friend and Brother Leonard J. Cole, and as it is befitting upon such occasions to give expression to our feelings of sorrow and grief, it is therefore,

Resolved, That it is with feelings of deep sorrow that we have learned of the death of an esteemed Brother and friend, Leonard J. Cole. He was a true and faithful Mason; he professed as he lived, and lived as he professed; he was a man of education and culture; a man whose future was bright; he was amiable and beloved by all who knew him; his character unstained; his rule of action, to do right; he listened to the voice of conscience and reason for guidance; and his protective shield was an honest heart.

Resolved, That we sympathize with the relatives of the deceased in this their deep affliction—the widowed mother, the sister and brothers; but in sympathizing we cannot restore; we can remind them of the many virtues of so amiable and exemplary a character, which they will ever hold in sweet remembrance.

Voted, That these resolutions be published in the Berkshire Post and Hoosac Valley News and Transcript, and a copy furnished to the family of the deceased.

J. N. DUNHAM, *Secretary of Berkshire Lodge.*

MASONIC CHIT CHAT.

"*The Ancient Chart*."—The pedlars are circulating about the country a print under the above title, purporting to be a copy of one brought from Jerusalem, illustrating the degrees of Masonry, from the first to the thirty-second. Whatever may be its value as a picture, it is wholly worthless as a Masonic document. We say this that our younger Brethren may not be deceived in purchasing it. If they are pleased with it as a picture, very well; but if they buy it, believing that it will be of any use to them in their Masonic studies, or that it is illustrative of Masonry in any of its stages, they will be disappointed.

☞ The Grand Lodge of Louisiana held its annual communication at New Orleans on the 14th February, when the following officers were elected and installed for the current year:—J. Q. A. Fellows, G. M.; A. G. Carter, D. G. M.; John C. Gordy, S. G. W.; Henry Regenburg, J. G. W.; S. M. Todd, Treas.; Saml. G. Risk, G. Sec'y.

A Venerable Mason.—Mr. David Rice, now residing at Comac, L. L., has been a worthy Master Mason over 57 years, and a Knight Templar over 50 years.

Mr. Rice was raised to the Master's Degree in Donamore Lodge, Ireland, in 1803. He is now in the 82d year of his age, and with the exception of rheumatism, which unfits him for active labor, he enjoys good health. Although he has not been able for some years past to attend the meetings of the fraternity, he still takes a deep interest in all matters relating to the Craft.—*Brooklyn Standard*.

☞ The Grand Chapter of England has granted a warrant for a Chapter to be attached to Dalhousie Lodge, No. 535, Ottawa, Canada, that Lodge still adhering to the Grand Lodge of England.

☞ "*Young Folks' Monitor*" is the title of an exceedingly interesting little monthly paper just started at Mt. Vernon, Mo., by Br. R. M. Mansur, at 33 cents a year. It is worth three times that sum to the little folks.

☞ Major George Middleton died at Syracuse, N. Y., January 19, at the age of 91. He was claimed to be the senior member of the Masonic fraternity in the United States. It is said that the Major was present at Fort Griswold massacre in Connecticut, when Col. Ledyard and most of his garrison were massacred in cold blood, after their surrender to the British under the command of the traitor Arnold.

☞ The election of Prince Friedrich Wilhelm of Prussia as Master of the Order, (*Ordensmeister*), has given great satisfaction. In his address, he admonished his assembled Brethren "to exalt the truth and make the Order respected, not by word alone, but by act and deed in every relation of life."

☞ Bristol is the only city in England that is, in itself, a Masonic Province. This is not the only privilege it possesses, for, in the reign of Queen Elizabeth, the freedom of the city was granted to any man who would marry a Bristol woman, most of whom languished in single blessedness, owing to their ugliness.

Rosicrucians and Mystics.—The Rosicrucians were alchemists, and the Mystics were religious enthusiasts; but though the latter wrote much that will pass for genuine Freemasonry, yet, it is very doubtful if any of them were ever initiated as Free and Accepted Masons. They were, in general, good men, pious, learned, and had accumulated such a fund of knowledge, both symbolical and esoteric, that many have believed they were members of the Craft.

☞ *Godey's Lady's Book* for May is a credit to the light literature of the country, and should be on the parlor centre table of every family where there are young ladies to be improved, and older ones to be edified, by its contents. The illustrations are rich and beautiful as usual. It is a charming monthly. Mrs. Sarah J. Hale and L. A. Godey are the editors. Philadelphia, \$3 a year.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *PRACTICE* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatan-ism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *DIGEST of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars and fifty cents (\$6.50) a dozen;—for those bound in cambric, *fifty-five* a copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, *Masonic Manuals* ever offered to the *Fraternity*.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, *Grand Secretary*, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the *Fraternity*, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctified by the *Grand Lodge of Massachusetts*. The *DIGEST OF MASONIC LAW* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the *Brethren* (both teachers and learners) of the *Masonic Institution*.

B. F. NOURSE, } *Grand Lecturers of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*
Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *DIGEST OF MASONIC LAW*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the *Fraternity*, especially to the *Masons* of this jurisdiction, as emphatically a correct, useful, and valuable *Manual*.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the *Lodges* and *Brethren* in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.

[Turn over.]

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. COOLIDGE, G. Master
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR.—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE-BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

MASONIC FURNISHING STORE.

Regalia, Jewels and Banners, together with Masonic Books, Diplomas, Carpets, Working Tools, and all the variety of Clothing, &c., for Encampments, Councils, Chapters and Lodges, wholesale and retail, at

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Feb. 1859.



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LETTERS.

List of Letters from May 29 to June 29.

BUSINESS—W F Noyes, Bangor, Me—J D Evans, N York—H G Waldron, Charlestown—J H Andrews, N Bedford—P M New Britain, Con—H G Reynolds, Springfield, Ill—J Morrill, Sacramento, Cal—R Shields, Fort Crittenden, U T—A Creigh, Washington, Pa—T A Brayton, N Adams—J B Flint, Lexington, Ky.
 REMITTANCES.—D W Taft, Blackstone—R Shields, Fort Crittenden, U T—L H Morrill, New Bedford—A D Taylor, Mason Village, N H.

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This House our Brethren should know is the property of the Grand Lodge of Massachusetts,—the higher stories having been fitted for their use and for the Boston Lodges, all of which are finely accommodated in the Building.

Our Brethren from abroad will find the Hotel as good as any in Boston—surpassing all in location, and offering unequalled inducements to those visiting the Lodge Rooms.
 July 1, 1860.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XX.

JULY 1, 1861.

No. 9.

THE ADAPTABILITY OF MASONRY TO THE
WANTS OF THE PRESENT TIME.

ONE of the most common views entertained of Masonry, even by those who, though not sharing its brotherhood, are yet uninfluenced by any jealous or hostile feelings against the Order, is that which regards it as a symbolic system, useful perhaps in an earlier and less enlightened state of society, but quite unadapted to the lofty intelligence and intellectual progress of the present time. It may not be unprofitable, either to ourselves or others, to examine the grounds upon which this opinion rests.

As a necessary preliminary to this inquiry, let us glance briefly at the present aspect and position of Masonry, viewed simply as an existing organization. Firmly believing, as we do, that the whole moral, intellectual and material universe is under the constant and ever-watchful control and guidance of the SUPREME ARCHITECT of that Universe, who neither ordains nor permits the existence of any great fact or agency without a special design and object, the fact of the increased growth and development of any powerful agency is to our minds a convincing proof that it is destined to meet some great want and achieve some mighty end: and this remark applies with peculiar force to the present aspect of Freemasonry, both throughout the world at large, and more especially on this American Continent. Never at any period of our noble ORDER's history was it in so thriving and vigorous a condition as at the present moment. After sustaining the long-continued and violent assaults of an enmity, as inveterate in its malice, as it was fanatical and foolish in its origin, Freemasonry this day stands erect and triumphant, itself the glorious vindication of its own purity and power, and the convincing refutation of all the calumnies, long so industriously heaped upon its name by the breath of

ignorance, prejudice, and passion. In the Old World and the New—in England and America—in Austria and Australia—amid the ice-cold regions of the North, and beneath the scorching rays of the Southern sun—wherever the light of Civilization and Christianity has shed its benign radiance, there will be found to-day, in vigorous and healthy growth, the multiplying offshoots of the prolific Tree of MASONRY. On this Continent, more especially, this spread and development of the ORDER have, of late years, been marked by a rapidity of progress, combined with a fixity and firmness of foundation, which cannot but convince every thoughtful mind, that it is marked out by Providence for the performance of some mission, lofty in its nature and lasting in its effects. In every portion of the Western Continent, from Brazil and Mexico in the South, to Canada, New Brunswick and Nova Scotia in the North, Lodges are multiplying and Masonic principles are being diffused with a speed and energy that need no other attestation than the grateful evidences of thousands of earth's unhappy sons and daughters, cheered amid their sorrow, relieved in their distress, and enabled by the Brotherly beneficence of our Order, to encounter assaults of adverse fortune, and to take their places once more, with comfort in their souls and the smile of joy upon their lips, amongst their more favored Brethren. Looking particularly to our own States—still and ever, as we trust, to be United—we find thirtyfour Grand Lodges with more than four thousand Lodges and close upon half a million of initiated members! Not only every city, but every town, and almost every village of any importance, has at least one Lodge, while most of the towns and cities have several. And “if —(to quote from a former article of ours on this subject)—to these we add the large number of Chapters, Councils, Encampments, and other Masonic associations, which are spread all over the length and breadth of the land, we have the evidence of a prosperity unparalleled in the annals of any other human institution in any age of the world.”

This is only a simple, unexaggerated statement of *facts* patent to the examination of all men: and surely it more than warrants us in believing and maintaining it to be the most convincing evidence at once of the soundness and stability of Masonic principles, and of the Order's being destined for the performance of some great and lofty duty in this eventful age of the world and critical era of our own national history. If several, both of our recent articles and of others which have appeared in these pages during the last twenty years, have at all realized the object for which they were designed, it will be unnecessary for us to dwell at any length upon the essential nature and practical influence of Masonry. It will suffice at present to repeat what has long since been proved that,

prominent and chief among its fundamental principles, from the time and teachings of Pythagoras and Plato downwards, are the cultivation of Charity in the heart, of purity in the moral nature, and of lofty aspirations in the intellect of man. Its rightful influence, as a humanizing, charity-begetting instrumentality, and the duties inculcated thereby, at the present most anxious crisis of American history, have been explained and illustrated in our leading articles for May and June; and if, as we feel confident will be the case, the conduct of the Mason-soldiers of America in the course of this unhappy Civil War, is in accordance with the beneficent teachings of our Ritual, the horrors of an internecine strife of national brethren will be greatly mitigated and counterbalanced by the courtesies and charities of Masonic Brotherhood. Sad indeed is the reflection, that a stern necessity now adds to the countless scenes of sorrow, which the stage of life, in its most peaceful form, presents too constantly to view, and which would always afford ample scope for the exercise of Masonic Benevolence and Charity, the darker and more deadly one of the bloody battle-field, in which the friend becomes the foe, the brother falls by the brother's hand! But the sterner the call and the sadder the occasion, all the more holy and imperative the duty. The Mason-soldier, while faithful to the cause of Country and Constitution, must never forget the vows of Brotherhood that bind him, as a Mason, to show mercy to the conquered, to heal his Brother's wounds, and comfort him in all his affliction.

There is, however, another direction, in which we behold a broad and bright sphere of usefulness, presented by the spirit of the age for the beneficial exercise of the Masonic influence. Eminently *intellectual* as is the spirit of our age and country, its intellectual labors are too frequently directed to the attainment of selfish and material objects, rather than to the elevation of man's spiritual nature and the preparing and fitting him to enjoy that higher destiny which awaits him in that better and brighter home, eternal in the Heavens, which the GREAT ARCHITECT has prepared for his abode, when earth and earthly things—ambition, avarice, and care—shall have passed away forever.

Much as we hear on all sides of Religion, of Education, of intellectual Culture, there probably never was an age in which the love of Money prevailed to a greater extent or with a more potent sway than now. Money is the great idol of social and national adoration, and to such a degree, that the legitimate end of its acquisition is too constantly overlooked in the blind and impetuous anxiety to secure it: the *means* are too frequently mistaken for the *end*. Wealth is valuable only as it creates happiness; and yet it is pursued with an unwearied and life-shortening

energy, merely for the respect{which it commands—merely for the glitter which it reflects upon the eyes of the ignorant and shallow—merely, in short, for itself!

The whole mass of society is agitated and heaving with this eager, restless desire of gain, which frequently, it must be acknowledged, assumes an air of grandeur from the energy which it calls forth, and the vastness of the objects to which it is devoted. The immense physical resources of our country are being developed with marvellous rapidity, and the land resounds through all its wide borders with the din of toil and the bustle of improvement. The country and its inhabitants are both hastening to become rich. Nor will any sensible person be inclined to regret this development of material resources and of national and individual wealth. It is the *abuse* of it which is alone to be feared and guarded against. It is necessary to bear carefully and constantly in mind that national wealth is by no means necessarily national well-being. The natural tendency of excessive wealth, in individuals and in states, is to luxury and corruption. It contains within itself the germs of many evils, and, unless controlled and sanctified by higher and holier influences, is almost sure to degrade a nation—to undermine its prosperity and power, and eventually to hasten its ruin. This lesson is written in indelible characters upon every page of history. The natural desire of acquisition, kept within due control and made subordinate to its just and proper ends, is praiseworthy: its success only is to be deprecated, and there is in this our age a great tendency to this excess. The desire of wealth is restless, insatiable, boundless, too frequently in its results realizing the state of things depicted by the old Roman Satirist,

“ Rem

Si possis recte, si non, quocunq; modo rem.”

Of late years, with the increase of wealth has come a great increase of luxury, and there is much reason to fear that the temptations of luxurious indulgence and the refinements of pleasure are rapidly outstripping the growth of our intellectual and moral culture. There is great danger to our welfare as a nation, and to our happiness as men, from this increasing desire of wealth for its own sake, and for the luxury which it procures; and against that danger the principles and practice of FREEMASONRY are amongst the most efficient safeguards. It is the direct aim and purpose of all Masonic teachings to raise and refine man's intellectual, spiritual nature, and to humanize and soften his heart; and these are precisely the influences best calculated to check and counterbalance that grasping and selfish spirit, to which we have been referring. The danger which threatens our age and country can be most effectually warded off by such

a refinement and elevation of the national taste and sentiment as shall spiritualize our enjoyments, quicken our sympathies, and mitigate "man's inhumanity to man." Such a taste—such a cultivation of the gentler feelings and of the nobler faculties—will be as the magician's hand, drawing back the veil that hides from the vulgar eye all the loveliness of the moral and physical creation—a creation still bright and beautiful, though it be but a wreck of Paradise. It will prove to be that cunning alchymy, which can extract a precious essence from things which the uninitiated pass by as common and worthless.

While the humanizing, charitable influence of Masonry upon the heart of man has, in every age, been justly insisted on, less attention has, we think, been given by the Brethren to the intellectual part of its mission, than so important a subject ought to have received. Love and Charity are indeed the foundation stones upon which the stability and grandeur of the Masonic Temple rest, but the beauty and sublimity of that Temple can only receive their full illumination from the rays of intellectual truth and enlightenment. In this respect, it may be well for us to study more frequently the life-lessons of the Ancient Masters of the Mysteries, whose constant aim it was, while humanizing and purifying the hearts of their disciples, to enlighten and elevate their intellectual Nature. This is the high duty of our Order, and it is time that we should rise to a full perception of its claims upon us. The characteristic evil of our age is selfishness, exhibiting itself, on the one hand, in mutual inhumanity—want of charity and generous feeling towards each other: and, on the other, in the eager, grasping pursuit of wealth. This evil, if unchecked, must, we repeat, in the end be fatal to our prosperity as a nation, and our happiness as men. Whatever tends to soften the heart and elevate the soul of man must powerfully help to counteract its fatal influence, and such is the direct tendency of Freemasonry. Here we have a vast, world-wide organization, now developed beyond all former precedent, and resting upon the grand corner-stone of "good will to man." The existence, in increased and increasing strength, of such an organization, is to our mind ample proof, that it is designed and commissioned to perform some great and noble work in this sin and sorrow-laden world. Let us all then rise to a realizing sense of our high and sacred duty to our country, to our Brethren, and to ourselves. Our organization gives us a more than ordinary power of performing that which our Ritual inculcates. It is not Civil War—dire and dreadful curse as it may be—that alone threatens us: our Country and the World at large are becoming one broad battle-field of Right and Wrong, and deep will be our guilt and terrible our responsibility, if we do not show ourselves true to the princi-

ples and teachings of our Order, and alive to the lofty calls of honor and of duty. Let us, one and all, endeavor to cultivate those principles practically in our lives and daily conduct, and we shall do as much for the good of our Fatherland—even we who remain peacefully here at home—as the bravest of our Brethren, who have drawn the sword in defence of the Union Flag! Let us engage, one and all, in the bloodless, but yet no less arduous, battle against ignorance, and idleness, and vice. Above all, let us banish, as unworthy of Masons, all low and narrow party jealousies and heart-burnings—let us, however we may differ, as differ men must on public questions, do so without private bitterness. Let us give one another credit for good intentions—let us cultivate charity, knowing that “charity never faileth.” Let the richer assist and encourage the poorer of our Brethren in their toils, their trials and their troubles—and let the poorer, in turn, remember that the rich have their trials too—that every heart, whether it beat beneath a broadcloth garment or a workman’s blouse, has its own burden to bear of suffering and sorrow. This is the spirit of MASONRY, and nothing but the wide diffusion of such a spirit throughout our land can save this people and nation from a dark impending tempest of national disaster and social misery. Be it our pleasant duty, as it is our lofty privilege, to use every effort to promote and cultivate this Masonic spirit, and so to hasten the advent of a time, when the voices of our children, if not our own, may exclaim—

“Narrow liking and disliking,
 Prejudice hath died away—
 Hand in hand are linked together,
 Man with man is linked to-day!
 While we feel that all are Brothers,
 Children dear of ONE above,
 And the more we know of others,
 All the more we live in LOVE!”

HAVE YOU ENEMIES?

Go straight on, and don’t mind them. If they get in your way, walk round them regardless of their spite. A man who has no enemies, is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself and speaks what he thinks; he is always sure to have enemies. They are necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies, used to remark, “They are sparks which, if you do not blow, will go out themselves.” Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you but do your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.—*Johnson.*

BOSTON MASONRY OF THE OLDEN TIME.

ST. ANDREW'S LODGE.

It is pleasant, in looking over the record of the past, to fall upon such passages as will be found below, taken from the ancient doings of the St. Andrew's Lodge of Freemasons in Boston—the Lodge in which such men as Joseph Warren, Paul Revere, Perez Morton, Dr. Samuel Danforth, Henry Purkitt, and many noted men of the days of the American Revolution, used to meet for social and charitable purposes, and in which existed the firmest patriotism, that which gave rise to the strongest opposition to British oppression. This Lodge, it is well known, owned the famous old building called the Green Dragon Tavern: and there it held its monthly communications; and there, too, were held many of the primary meetings which led to the events which resulted in American Independence. There originated, and was perfected, the ever-memorable design of the famous Boston Tea Party, the principal actors in which were members of the Lodge.

With the warmest patriotism and love of liberty, there also existed in that band of Brothers the strongest feelings of humanity, which gave rise oftentimes, to almost romantic deeds of charity. Let the following passages from the records speak for themselves:—

“‘At a Lodge held at Masons' Hall,' (in the Green Dragon) 'February 12, 5778 (1778), second in Quarter. Present, Worshipful Paul Revere, Master,' and the Brethren. 'The petition of Mr. Morton (the famous Perez Morton, for many years Attorney General of the Commonwealth) in favor of our distressed Brother Moses Abraham Wallack (a Dutch young gentleman who was taken by one of Tyrant Georges' Frigates, and had everything taken from him, even to his certificate) was read; upon which the following vote was passed:—

“‘Voted unanimously, That a committee be chosen to provide suitable lodgings and a passage to some Dutch island in the West Indies for our distressed Brother, Moses Abraham Wallack, and that there be a collection this evening to defray the necessary expenses attending the same, and any deficiency made up by the Lodge; and the Secretary present him a certificate from this Lodge.

“‘Collected for the aforementioned Brother £18 15s.’”

Another notable instance of humanity to a stranger is thus noticed on the record:—

“‘At a Lodge held at Masons' Hall on special occasion, February 17, 5778 (1778); Present, Worshipful Paul Revere, Master, and others.

“‘The committee made choice of to visit the person on board the guard ship, report to the Master and Brethren that they find him to be a Mason.

“‘Upon which the following vote was passed, viz. :—

“‘That Sergeant James Andrews, now a prisoner on board the guard ship in Boston Harbor, have the sum of £3 presented to him per the hands of Brothers Winthrop Gray, Symmes and McElroy, (a committee for that purpose,) as a token of the love and friendship this society has for one of the fraternity, tho' an enemy.”

The same Lodge it was, who a few years ago, in the spirit of their fathers, remembered in a more substantial manner the citizens of Norfolk and Portsmouth, in Virginia, while suffering with a terrific pestilence, and also the starving inhabitants of Foyal in their late famine.

THE VIRGINIA MASONIC PERVERSION.

AN intelligent and esteemed friend and Brother, writing from Louisville, Ky., under date June 11th, in speaking of the general character and course of this Magazine, and of the late extraordinary perversion of the Knights Templars of Virginia, says:—

“ The June number, which I have just been reading, comes to me with appeals for immediate and sympathetic communication, which I cannot resist. Your comments upon the extraordinary paper addressed to Bro. French from the Grand Master (of G. Ent.) of Virginia, while they are eminently appropriate, just and fraternal, do not reveal, I am sure—no words *can* reveal—the deep regret, sorrow and mortification occasioned by the acts and expressions on which it was your painful duty to animadvert. I can understand how cruelly wounded have been your Masonic sensibilities, by such a melancholy exhibition of the triumph of insane passion over principles fortified by the most commanding incentives to fidelity, and over vows and engagements sacred alike by their essential and circumstantial attributes. I sympathize with you, and, indeed, am a fellow-sufferer, in being thus ‘wounded in the house of our friends.’ Probably, to yourself, moreover, this sad instance of degeneracy and perversion was as unexpected and surprising as it was deplorable. To me it was not so. To one who has been situated, as I have been for the last six months, in the midst of the delusions, sophistries, infatuations and rascalities of ‘*secession*,’ nothing which is monstrous in the morality of political or associated life, is surprising. Such perversions are constantly presenting themselves among our unfortunate countrymen as verify the prophetic declaration that certain doomed people ‘shall put light for darkness, and darkness for light’—‘shall call bitter sweet and sweet bitter.’ If ever a season shall return to us tranquil enough for the exercises of philosophy, none of her votaries will find, among the records of present political turmoil and disaster, more ample and inviting material for study, than the metaphysician and psychologist—none so successful in interpreting the dark and trying experiences of our times as those who can analyze the ‘*madness* that rules the hour.’

“ Such views of the matter, somewhat exculpatory in their character, are applicable only to the multitudes of people who have been seduced, by an adroit sort of political mesmerism, into the revolt, but not at all to the originators and leaders of the movement. Their perfidy and treason are prepense, and destitute of a shadow of palliation. They are desperately conspiring to establish an oligarchy upon the ruins of republican institutions.

“ Kentucky has thus far resisted successfully all the machinations of

the precipitators, and we begin to feel that we shall escape the infamy of secession. But no one, who has not witnessed it, can conceive how difficult it has been for the loyal men of the State, notwithstanding their superiority in number, character, and ordinary means of influence, to meet and thwart the unscrupulous artifices of the conspirators."

[For the Freemasons' Monthly Magazine.]

HOPE AND TRUST.

"Non ignara mali, miseris succurrere disco."

Oh! sigh not, weep not, if some day
Fling shade or shadow on thy way:
Remember thou hast but thy share
Of the great sum of human care.
Think of the things, beyond thy sphere,
Thou can'st not see, thou can'st not hear;—
Of Labor's trammels lightly worn,
Of mighty sorrows bravely borne;—
Then cast away the lesser pain—
"The setting sun will rise again."

The earth beneath the sombre night
But waits the dawning of new light
To kindle up the streams and rills,
To sweep the darkness from the hills;
And come it will, whate'er the clime,
Whate'er the season or the time:—
So will a cheerful light return,
Unto the humblest hearts that mourn,
If they believe this truthful strain,
"The setting sun will rise again."

Frail flowers, that droop beneath the blast,
Smile with new beauty when 'tis past,
And, looking from the fields below,
Behold the many-colored bow,
That Arch of Hope, whose glorious form
Shines through the shadows of the storm;
Uplift thy face, and see the sign
Reflecting love and peace divine,
And then thy selfish grief restrain—
"The setting sun will rise again!"

"Hope on and trust," in sorrow's hour
Are words of music and of power:
"Hope and endeavor," better still,
Lighten the load of human ill:
They gild the passing clouds of care,
Dispel the darkness and despair,
Strengthen the heart 'gainst evil things,
And lend the soul aspiring wings!
Then be the burden of thy strain
"The setting sun will rise again!"

H.

HENRY PRICE.

Mr. Editor :—You will remember that on our visit to Townsend, in 1857, we were told by Mr. William Wallace, the grandson of Henry Price, that the latter represented the town of Townsend in the General Court of Massachusetts previous to the Revolution. Having recently found leisure to examine the records of that body, I find that Mr. Price was such representative in the year 1764–5. Thus far in my examination of the records, I have not discovered that he served in that capacity during any other year. The town was not represented in the year following and during several years previous to that mentioned. As everything relating to the personal history of the distinguished individual in question is interesting, I have transcribed from the records that portion of them in which his name is found. As will be observed, he is referred to usually by his military title of *Major*, which he received, in 1733, when he was made cornet of the Governor's Troop. In 1764, he was sixtyseven years old.

[June 9, 1764.]

"A petition of James Read, late in the Service of the Province, representing his Sufferings, &c., and praying a Recompence.

Read and committed to Col. *Bagley*, Mr. *Folger* and Major *Price*, to consider and Report."

[January 14, 1765.]

"The Committee appointed to consider the Petition of James Reed of Lunenburg reported.

Read, and accepted, and *Ordered*, That the Sum of *twelve Pounds* be paid out of the Publick Treasury, to *Sampson Stoddard*, Esq., for the Use of the Petitioner in full.

Sent up for Concurrence."

[January 14, 1765]

"A Petition of *Nathaniel Kellog*, in behalf of the inhabitants of a New Plantation called *Hunt's Town*, in County of *Hampshire*, praying that Part of their 'Taxes may be removed from them, and an equitable Proportion put upon *Chesterfield* and *Charlemont*, for the Reasons mentioned.

Read (together with the Plan of the Lines of said *Hunt's Town* taken by Order of Court) and committed to Col. *Powell*, Mr. *Witt*, Major *Price*, Mr. *Farnham* and Col. *Powers*, to consider and make Report."

[January 21, 1765]

"A Petition of *Henry Negus* of *Dartmouth*, shewing, That he purchased of his Brother *Jonathan Negus* for the Sum of *Nine Pounds fifteen shillings and eight Pence*, a certain Lot of Land in *Dartmouth* aforesaid; but before the said Deed was executed the said Jonathan died. He therefore prays the Administrator may be impowered to execute a Deed to him of said Land.

Read and committed to Mr *Spoooner*, Mr. *Farnham* and Major *Price*, to consider and Report."

[January 29, 1765.]

"*Gamaliel Bradford*, Esq., brought down the Petition of *John Cummings* and others, as entered June 14, 1764, and January 15, 1765, and referred, with the Report of a Committee of both Houses thereon.

Passed in Council, *viz*, In Council, January 27, 1765.

Read and non-concurred, and the House adhere to their own vote.

Sent up for Concurrence by Major *Price*, Mr. *Foster* of *Plymouth* and Capt. *King*.

[February 1, 1765. On the following motion, the yeas and nays were ordered, and among the "yeas" is the name of "Henry Price, Esq."]

"On a motion made and seconded, the Question was put, *Whether the Sum of FORTY POUNDS be granted and paid out of the public Treasury to the honorable THOMAS HUTCHINSON, Esq., in Consideration of his faithful Discharge of the important Trust reposed in him as Chief Justice, and for his further Encouragement therein.* Resolved in the Affirmative."

It is my intention to carry my inquiries further; to learn whether Mr. Price represented Townsend on any other year than that named, and ascertain whether or not he was a member of the General Court from Boston or Cambridge, in both of which places he appears to have resided.

It will not be out of place to mention here that James Otis, Jr., was a member of the General Court in 1764, and that he was chosen speaker *pro tem.* of that body, in consequence of the sickness of the speaker; also, that Andrew Belcher was the member from Milton, and was, during the year, elected to the Council to fill a vacancy therein. As is well known, Mr. Otis was a Mason and attended meetings of the Grand Lodge for many years with great regularity. It is probable that Andrew Belcher above referred to was the same who was the *first Deputy Grand Master* under Major Price, the *first Grand Master*, in America.

J. T. H.

MASONIC DEDICATION.

[BRO. TWEDDELL (of England) has dedicated the forthcoming second edition of his book, *Shakespeare, his Times and Contemporaries, to the Craft in the following terms*]:—

"To all true Brethren of that most worshipful, ancient, and widely-spread of all fraternities, the FREE AND ACCEPTED MASONS, whatever their rank in life, political party, or religious creed, and wherever they may be dispersed around the globe; who have not only been initiated in the body of a Lodge, just, perfect, and regular—subscribed to the Craft funds and noble charities of the Order—made themselves familiar with the *Book of Constitutions*, and the By-Laws of the Lodge or Lodges to which they belong—and learnt by heart our sublime ritual,—but who also reduce to daily practice the sacred precepts constantly inculcated from the pedestals when the Lodge is properly tyled: not to those false and perjured Brethren who, having freely and voluntarily offered themselves as candidates for the mysteries and privileges of Freemasonry, and solemnly declared that (unbiassed by the improper solicitations of friends against their own inclinations, and uninfluenced by mercenary or other unworthy motives), they were prompted to solicit those privileges from a favorable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render themselves more extensively serviceable to their fellow-creatures, nevertheless lead mere animal lives, basely false to their Masonic obligations: but to those genuine Masons to whom our distinguishing badge (more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter, or any other Order in existence), is indeed the emblem of innocence and the bond of friendship; and more especially to all true Freemasons of the United Kingdom and her Colonies, and of the United States of America,—' who speak

the language Shakspeare spoke,'—the following pages are respectfully dedicated, by a humble but earnest Brother of the Craft; who, whilst he holds himself alone responsible for the opinions expressed in this volume, at the same time hopes that there will not be found in the work, now once more offered to the public, anything opposed to the important duties which every 'Brother of the mystic tie' is taught that he owes to God, to his neighbor, and to himself:—

"To God, by never mentioning His holy name but with that awe and reverence which are due from the creature to his Creator, and by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support; to your neighbor, by acting with him upon the square, by rendering him every kind office, which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him as, in similar cases, you would wish him to do to you; and to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.'

"The foregoing extract, though it can give to the uninitiated but a faint idea of our beautiful system of morality, 'veiled in allegory, and illustrated by symbols,' may, nevertheless, in the language of that true Mason, George Washington, 'tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.'

"That we may so carry out the three grand principles of Freemasonry—Brotherly Love, Relief, and Truth—that 'when a man is said to be a Mason, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence,' is the earnest prayer of
 GEORGE MARKHAM TWEDELL."

GRAND LODGE OF MISSISSIPPI.

THE Grand Lodge of Mississippi held its annual communication for the current year in January last, at the city of Vicksburg. We are indebted to the politeness of the Grand Secretary for a copy of the proceedings, but find very little in them of general interest, except the fact that they indicate a healthy and prosperous condition of the Order in the State.

The Grand Master, being prevented by severe family affliction from attending the Grand Lodge, sent a brief communication, which was read by the Grand Secretary, but is wholly devoted to local matters.

The question—"Has the Grand Master the right (power) to suspend a sentence of expulsion or suspension, pronounced by a subordinate Lodge, against any Brother, until the next meeting of the Grand Lodge?"—was proposed and referred to the committee on the judiciary; which committee subsequently reported, as their "opinion, that although the Grand Master *may* have the *right* so to do, yet they deem that this right ought to be exercised with the utmost circumspection and caution." The Grand Master may for sufficient cause tem-

porarily suspend a Brother, an officer of a Lodge, or the Lodge itself, and may doubtless restore either, when suspended by his own act, yet he possesses no such direct control over the Lodge in the discipline of its own members. That is a power vested in the Grand Lodge alone, to be exercised on appeal, or when the whole matter is presented for revision and confirmation. An affirmative answer to the inquiry would invest all the present power and discipline in the Grand Master, and leave the Lodge without power to protect itself or to enforce its own authority.

We notice that two Brethren in one of the Lodges were arraigned before the Lodge on the charge of "being unfriendly and refusing to speak." One of them appeared and was acquitted—the other, refusing to appear, was expelled. An appeal was taken to the Grand Lodge and the judgment set aside for informality.

The M. W. Richard Cooper, of Brandon, was elected Grand Master, and R. W. Robt. W. T. Daniel, of Jackson, G. Secretary.

The Grand Chapter of the State held its fifteenth annual convocation at the same time and place, and transacted its ordinary business, which was chiefly of a private character. There are 77 Chapters in the State, and they appear to be in a prosperous condition.

LAYING OF A CORNER STONE AT CHELSEA.

We had space in our last merely to mention the fact that the Corner-Stone of the new Universalist Church, to be erected on the corner of Chestnut and Fourth streets, Chelsea, was laid with Masonic ceremonies, on the 30th May. The occasion was one of marked interest and worthy of a more extended notice than we were at the time able to bestow on it.

The Grand Lodge, by which the ceremonies were performed, assembled at the Masonic Hall, in Chelsea, at 5 o'clock in the afternoon, and were soon after waited upon and escorted through some of the principal streets of the city to the site of the proposed church, by (Chelsea) Palestine Encampment of Knights Templars, Dr. Chas. A. Davis, Commander, and large detachments from the Boston and De Molay Encampments,—the whole under the command of Sir Knight John K. Hall, of the Boston Encampment. About eighty Knights were in the ranks, and we have rarely witnessed a finer display of the *chivalry* of our Order.

On arriving at the site of the church, the Grand Lodge and escort took their places on the platform, and the ceremonies were begun with prayer by the acting Chaplain, Rev. M. B. Newell, of Marshfield, Vt. An original hymn, written by a young lady of the Universalist Sunday School, was then sung to the tune of "America."

The corner-stone was next laid in due form, according to the impressive Masonic rite. The box which was placed in the stone contained the following:—A history of the parish, names of members and officers, names of the building committee, architect and constructors of the new church, record of the General Convention of Universalists, catalogue of Tufts College for 1861, the Denomina-

tional Register for 1861, a set of denominational papers, an account of the Sunday School Anniversary held in Tremont Temple May 20, 1861, President Lincoln's Inaugural Address, Gov. Andrew's Address to the Massachusetts Legislature May 14, 1861, Chelsea paper containing an account of the great Union Meeting, a set of Boston daily papers, financial report of the city of Chelsea, Address of Mayor Fay, Chelsea school reports for a number of years, records of benevolent and charitable societies, copy of the Hymn Book of the Universalist Society, order of exercises of the laying of the corner-stone, also a few other papers of interest.

Grand Master William D. Coolidge addressed a few words of congratulation to Rev. Charles F. Leonard, pastor of the society. He said that as the Corn, the Wine, and the Oil, emblematic of health, plenty, and peace, had been poured upon the stone in due form, and the proper ceremonies of the Order had been observed, he hoped that the gospel of peace might be preached within the walls of the new church.

To this Mr. Leonard responded, trusting that the ceremonies might make a due impression upon the minds and hearts of all present, and that they might cherish a remembrance of the solemn services of the day.

Rev. John S. Barry, of Boston, said we need not ask why these services had taken place. The answer is—Masonry is older than Christianity itself, or indeed it is Christianity. It is in the edifice which is to be raised on this spot that men will be taken, as the builder takes the rough stone from the quarry, to be wrought into a spiritual structure. If all could understand these beautiful emblems of consecration as those who have performed this ceremony do, then there would appear a peculiar significance and beauty, which would add a new interest and new value to the service.

Rev. T. B. Thayer, of Boston, said the occasion was full of suggestions. First, this universal temple-building is significant of much. In all ages and all countries—whether among Hottentots and negroes or civilized races, or whether they be the caves of India and Ceylon, the granite piles of Nubia and Egypt, the splendid structures of Rome or the Acropolis at Athens,—all are an imperishable testimony to this noble temple-building sentiment of man's nature. It betokens a certain religious feeling in all men, of which this temple-building is the grand exponent. The speaker alluded in a vivid manner to the busy scenes of manufacture and commerce all about us, and said that these manifested the body of man, but the Sabbath bells and the people crowding the sanctuary indicated the higher and holier nature of man. The laying of this stone is a simple recognition and acknowledgment of our belief in the great divine truths. In concluding, he said the society needed no congratulations, for its own noble contemplated work was its congratulation. The best and most enduring of earthly foundations has been laid to-day, but let us not forget that great spiritual foundation, so that when this work is completed we may lift up our voices in praise. The exercises closed with the doxology and a benediction.

The procession was then again formed and moved through the principal streets of that part of the city which had not been previously visited, to the Masonic Hall, where the Knights were dismissed and the Grand Lodge closed.

It is gratifying to be able to say in this connection, that on the return route, the procession halted in front of the residence of the venerable Brother Robert Lash, Esq., when the officers of the Grand Lodge paid him the compliment of a formal and fraternal visit, and were received with that courtesy and hospitality for which our aged Brother has ever been distinguished. Brother Lash is a Past Commander of the Boston Encampment, and a Past Warden of the Grand Lodge, and one of the oldest Masons in this Commonwealth, having been initiated in 1801.

A call was also made at the elegant residence of Dr. Davis, Commander of Palestine Encampment.

At the conclusion of the services of the day the Grand Lodge and visiting Sir Knights partook of a collation provided by the liberality of the Brethren of Chelsea; after which an hour or two were agreeably spent in listening to addresses and in social enjoyment. In fine, the whole occasion was eminently successful and satisfactory to all parties interested in it.

STROLLS AMONG THE WORKMEN.*

NO. 1.

Dear Bro. Moore,—It is not often I venture upon a communication to a journal for publication, feeling sensibly my inability to furnish anything sufficiently attractive to the Editor or particularly edifying to his readers. But as editors are to judge of the quality as well as the quantity of the matter they accept, I feel disposed to submit a few items to your scrutiny, which will be taken from notes made during my incidental *walks about the Temple*. Their acceptability must rest with your superior knowledge and judgment as to what will add most to the interest of your journal and prove beneficial to the cause of Freemasonry. They possess, however, one quality at least, which may not be disregarded, and that is, purity of motive and an ardent desire to advance the cause of the "Mystic Tie." They are prompted, too, by no wish to press upon the Craft *olden time* customs in opposition to a legitimate and necessary advance in Masonry, or to the views of others more capable of instructing. Should this first selection meet with your favorable criticism, you may receive others, as I can find time to write them out.

The school in which I received my Masonic education impressed upon my mind, in indelible characters, the indisputable duty of every Mason to keep the old customs and usages of the Institution as they find them, and within their circumscribed circle, never permitting an innovation, howsoever trivial its character. Hence it would prove a very difficult matter for me, knowingly, to depart from those teachings. My repugnance, therefore, to alterations of any sort, and my extreme sensitiveness in regard to a departure from old established practices, should not be wondered at, nor their suggestive admonitions unkindly received. The fact of my being classed among the old fogies, and esteemed unnecessarily

*A series of articles upon the usages of Freemasonry, revised by the author for the Freemasons' Monthly Magazine.

tenacious in adhering to old Masonic ways and observances, does not impair my predilections for such, but seems rather to strengthen than weaken my affection for them. At any rate I can safely say, that no variations of the ancient landmarks that have come under my observation, could consistently be deemed improvements.

At the time of my passing through the course of instruction, then common in every Lodge, no thought, which suggested the *old* and *new* work, ever disturbed the tranquil and well satisfied feelings of the Brethren. Masonry at that time was subject to no change. It was the same yesterday, to day, and was expected to be the same forever. Consequently the most zealous were only zealous in practising the ritual, and carrying out the principles of the Institution as they received them from their fathers, and in handing down the same unimpaired to successive generations. But now-a-days, this fast age, when the spirit of progress seems to fasten itself upon the mental and physical world, it is almost a matter of impossibility to keep Masonry within the limits of its old landmarks. The spirit of improvement and the "*go-ahead-itiveness*" so rife in social and commercial society, imparts a like spirit among the votaries of Freemasonry. The restraints thrown around it by wise and wholesome regulations scarcely prevent the perversion of our ancient usages by the young and ardent "*sons of Light*."

Beside the checks, to an unwarrantable progress, furnished the Institution by its fundamental laws, one would suppose that the young Mason would scarcely find in his heart a disposition to hazard an experiment in our customs, or venture upon any deviation from the ways in which he had been instructed, without first seeking, from the wise and good, such light as might be afforded by age and experience. But this does not seem to be the disposition of some; they appear disposed to leap the limits of their first instructions and wander in forbidden paths of speculative novelties, seeking improvements, with no fairer prospect of success than had those in other days who vainly strove for the accomplishment of similar objects.

The fact is, that with all the agility afforded me by a buoyant and zealous spirit in the cause of Freemasonry, I find myself hobbling along far behind the excessive speed of the present day. Without claiming an undue amount of either wisdom or goodness, I have sometimes felt disposed to seize hold of the boys, as they fleetly pass, in the hope that they may be induced to confine their exertions within the limits of a reasonable degree of progress; but notwithstanding I aim for their button, I scarcely ever succeed in catching even the hem of their flying skirt.

We have been warned from high quarters that the "*signs of the times*" forebode a crisis in Masonry which the old as well as the young should be prepared firmly and calmly to meet. Should this prognostication prove true—if indeed we are culminating a point upon which rests the future destiny of Masonry, or which may jeopardize its health and prosperity, it behooves us to flee to such precautionary measures left us as will effectually avert the evil, or turn it to our advantage. The fact of having any just cause for such apprehension is of itself hurtful in its tendencies. The uncertainty, too, of *when* and *how* it will

apply its poisonous fangs, is well calculated to throw the Craft into confusion. Whether we feel the prediction to be true, or suggested by a morbid solicitude for the preservation of the ancient customs of the Institution, it matters not ; it becomes us, in either case, to use such means as may be afforded by its regulations to ward off the approaching danger.

Although I feel that the admonition is not without foundation, I do not participate fully in its fearful anticipations. There is a brightness and cheerfulness in the present hour, which seem to accelerate the operations of the workmen in their labors about the Temple and which are calculated to gladden the heart and inspire the song of every Mason. The purity of motive prompting their labor, and which is the governing principle among the brotherhood in general, encircles the Institution with its ample folds, ensuring protection against a positive and wilful perversion of our ritual, and affording an impregnable barrier to any false step ever becoming a permanent injury. We may meet with mistaken views and painful indiscretions, but neither may prove detrimental to the Institution, so long as they who commit them possess a proper Masonic spirit.

Should these portentous clouds really arise and cast their gloom over our present serene and cheerful sky, I trust they will soon pass away as the early dew, and leave an effect as beneficial to Masonry as the pearl drop is to the flower. We need not make ourselves unhappy and mope over anticipated evils, yet it will be well not wholly to disregard the frequent admonitions of those faithful Brethren whose position in the fraternity enables them to give impartial examinations of our work ; but heed their advice, and select wise, discreet and good men to guard the citadel, whose sleepless vigilance will apprise the Craft of all approaching danger, and for us all to resist, to our utmost ability, any innovation and departures from old Masonic usages. D.

L A Y I N G O F T H E C O R N E R S T O N E O F A M E T H O D I S T C H U R C H .

THE Corner-Stone of the new Methodist Episcopal Church to be erected on Harvard street, Cambridgeport, was laid by the Grand Lodge of this State on Wednesday, the 12th June, in the presence of a large concourse of spectators.

The Grand Lodge, having closed the business of its Quarterly Communication, formed in procession, and under the escort of the Boston Encampment of Knights Templars, proceeded to Cambridge, where they arrived at about half-past 5 o'clock, P. M., and immediately commenced the ceremonies of depositing the stone, in ancient Masonic form, with a fervent and characteristic prayer by the venerable Brother Rev E. T. Taylor. An original hymn, written for the occasion, was then sung with fine effect, accompanied by Hall's Brass Band, which is one of the best in the city. The usual Masonic ceremonies then followed, and were performed by the Grand Master, assisted by the officers of the Grand Lodge, in an impressive and acceptable manner. The singing of a doxology, a brief address to the Pastor of the Church by the Grand Master, and reply, with a benediction, concluded the services. It is proper to add, however, in this connection, that appropriate services took place before the arrival of the Grand

Lodge, and consisted of a hymn, statement by the Pastor, and address by Rev. Dr. Barrows.

The whole affair was admirably well conducted, and passed off, we believe, to the gratification of everybody interested in it. After the ceremonies at the church, the entire procession marched to the City Hall, where the ladies of the Parish had prepared an elegant and liberal entertainment, which was partaken of by the Brethren, with many thanks to their fair and generous friends.

The Boston Encampment, by which the escort duty was most acceptably performed, numbered one hundred members in uniform, with twenty pieces of music in addition; and the body, though it always appears well and does well, has seldom appeared to better advantage than on the occasion in question. It was under the command of Sir Kt. Ellison, with Sir Kt. Hall for his adjutant, in whom he found, in this, as on former similar occasions, an efficient and competent officer.

Amicable Lodge of Cambridge,—one of the best in the jurisdiction,—was out in full numbers, *eighty* members being present, and received the Brethren from Boston on the bridge, adding much to the beauty of the procession. In short, the whole affair was a perfect success; as was the banquet which followed.

GRAND LODGE OF NEW YORK.

THE Grand Lodge of New York held its annual session, commencing on the 4th and ending on the 8th June last. There was a very large attendance of members and a large amount of business was transacted. The opening address of the Grand Master is an able and interesting performance. He cautioned the Brethren against *clandestine* Lodges, a few of which still remain in the city. He also referred to the initiation of sojourners, and recommended that no candidate should be received who has not resided *one year* in the State. This recommendation was subsequently modified and adopted by the Grand Lodge.

The receipts of the Grand Lodge the past year were 21,326 and the expenditures 23,055 dollars—leaving a deficit of about 1700 dollars! The trustees of the Hall and Asylum Fund have in their hands \$36,129.65, which, if we understand it, constitutes the permanent fund of the Grand Lodge, and this is pledged to the building of a Masonic Hall in the city, and the establishment of an asylum for aged and decayed Freemasons, which latter project will probably be abandoned as unnecessary, if not impracticable, before any money is expended on it. Poor Brethren, in this country, can be cared for in a way more agreeable to them and their friends than by placing them in any asylum, however well conducted.

After the presentation of several petitions and appeals, which were appropriately referred, R. W. Ellicott W. Evans, Chairman of Committee on Foreign Correspondence, presented his report, which occupied seventyseven pages printed matter, to which we shall hereafter refer.

Hon. John L. Lewis, P. G. M., was recognized as the representative of the Grand Lodge of Tennessee.

The R. W. M. J. Drummond, representative of the Grand Lodge of Vermont,

in an extended and feeling address, announced the death of the Grand Master of that State, M. W. Philip C. Tucker.

The salary of the Grand Secretary was reduced to \$2000 per annum. R. W. Bro. James M. Austin was then re-elected to that office.

A dispensation was granted for a Lodge in the Sickles' Brigade, and another for the tenth regiment of National Zouaves; and still another for the 21st regiment.

The following resolution was adopted :—

Resolved, That we respectfully recommend to the Grand Master to issue no dispensation in future to confer any of the degrees, except the candidate has been duly proposed and accepted in some Lodge.

We are pleased to notice that our talented Brother Finlay M. King, Esq., of Port Byron, was elected Grand Master for the current year.

Since the foregoing was in type we have received the following from our attentive correspondent, to whom for this, and many similar favors, we tender our thanks :—

New York, June 15, 1861.

Dear Bro. Moore—Our Grand Lodge met on Tuesday, the 4th inst., and closed its session the following Friday evening. There were quite a large number present and the utmost harmony and good humor prevailed. The debates were distinguished for their true Masonic spirit. The excellent address of the Grand Master is indicative of the industry and the labor he had bestowed upon the duties of his office. His official acts were generally approved. There was one, however, in reference to his setting aside an election of officers in a Lodge, from which the Grand Lodge dissented, and overruled it, viewing it as a dangerous precedent. His decisions on Masonic jurisprudence, twentyeight in number, and which are incorporated in his address, were esteemed generally as orthodox, and with slight modifications, in some cases, adopted by the Grand Lodge. That among them, which elicited the most interest, was his decision in regard to the length of time a candidate should be a resident of the jurisdiction before he can be initiated. The rule which has governed in this jurisdiction, at any rate for a few years back, requires a residence of twelve months, and so he decided. The Grand Lodge took this occasion to break in upon this custom and change the rule, adopting the interpretation of citizenship as defined by the civil code of this State. He is still required to be a bona fide resident. To become such he must move here with the full intention of making this his home. The motive and object constitute the essential ingredients to citizenship. The debate taking this turn, the main question was lost sight of, which, I fear, the Grand Lodge will find cause to regret. The question was not what constituted citizenship, but how long a citizen should live in the State, and within the jurisdiction of a Lodge, before it could prudently initiate him. It seems proper that at least some months should elapse before he is taken into fellowship. Ample time should be afforded to ascertain the character of a candidate, should he come among us a stranger.

The effort to rescind the resolution expelling H. C. Atwood, the Grand Master of the St. John's Association, which was adopted by the Grand Lodge some few years ago, gave rise to considerable debate, and probably excited more feeling than any other subject brought before the body. The fact of his being dead was one of great difficulty in the way of his friends accomplishing their object. This, how-

ever, was finally done ; the order of expulsion was removed and his name relieved, to some degree at least, from the obloquy his course, while alive, brought upon it among Masons.

A circular letter, signed by several distinguished Masons of Tennessee, was received by the Grand Lodge, which induced the following Report upon it, and which was adopted :—

Your committee have carefully considered the memorial and the topics embraced therein, and have been deeply impressed with the importance of them to the Masons of the country. We doubt not that the appeal made by them will have a salutary and abiding effect ; but, in the judgment of the committee, we could not suggest an inquiry into an appropriate mode of action without discussing questions and affairs of civil government, with which it is not our province as Masons to interfere. Our Brethren of Tennessee may be assured that it is not from want of courtesy to them, but attachment to Masonic principle, which constrains us to ask, as we now do, that we be discharged as a committee, while we hope that the earnest, fraternal language of the memorial referred to may not only influence us but our Brethren.

Another subject of general interest was that growing out of the position that the Grand Lodge of Virginia has taken in regard to the Masons of New York. You will recollect that we were cut off from Masonic fellowship by that Grand Lodge in consequence of our omission to heal such of the members brought in by the Union of 1858, who were made Masons in those Lodges which had received their authority to work from a body not recognized as legitimate by the Grand Lodges of the world. The debate growing out of this subject suggested the following resolutions, which were adopted :—

Resolved, That the decree of non intercourse recently promulgated by the Grand Lodge of Virginia, as against this Grand Lodge, should not exonerate the Masons hailing from this jurisdiction, now or hereafter to be on the soil of Virginia, from the performance of their high and holy Masonic duties towards Masons owing allegiance to the Grand Lodge of Virginia, which are imperatively cast upon them by their vows made in the Craft, the laws of God and the dictates of humanity. If the Grand Lodge of Virginia may have mistaken her duties, we should still remember to perform those which devolve upon us as individual Masons.

Resolved, That the action of the Grand Lodge of Virginia, before referred to, has been based on a mistaken idea, or belief, no doubt honestly entertained, as to the action of this Grand Lodge in 1858, and that it is earnestly to be hoped that the Grand Lodge of Virginia will, on a review of the alleged facts, promptly recede from the position which she has taken toward this Grand Lodge.

It was early communicated to the body that the expenditures of the Grand Lodge during the past year were in excess of the receipts near \$1700. In consequence of which fact, the spirit of curtailment penetrated every appropriation and financial action of the Grand Lodge, producing sufficient to make up the deficit and to meet the expenses of the ensuing year.

The office of Assistant Grand Secretary, which was so hastily and irregularly created near the close of the last session, was abolished.

A committee was raised to ascertain the expediency of reducing the number of representatives to the Grand Lodge, and report a plan, at the annual session, for its accomplishment, if consistent with their views. The arguments favoring the

measure are found in the heavy pecuniary burden borne by the fraternity in sustaining the present organization; the unwieldy size of the body and its unnecessary size for legislative purposes.

Beside the officers there are four hundred representatives; by reducing this number to one-fourth there would be a saving of \$4,500. This amount would be increased to \$5,700 should the facilities for legislation be accelerated by the reduction of number, thereby saving one day from the usual time of our session. So radical a change in the organization of our G. Lodge is a matter of grave import and will doubtless be approached with great caution. It comes in conflict with a long established custom, though it may not be an ancient landmark. It seems too to be in opposition to the rights of individual Lodges to representation, and also to the feelings of those who have the impression that their office gives them an inherent right to membership in a Grand Lodge. These difficulties, however, may be removed, if it can be shown that the benefits to result from the change preponderate.

If its pecuniary savings were the only advantage to be realized from the change, I am satisfied it would not be made. Its principal advantages lies in the reduction of the excessive size of the present organization, which is calculated rather to impede than facilitate the business coming before the body. It is very obvious there is no necessity of so large a body for business purposes.

Notwithstanding the generally acknowledged truthfulness of the old maxim, "that in the multitude of counsellors there is wisdom," there are circumstances in which it will be found that a small number may produce all the benefits which Masonry may require from legislation. The Craft are governed to excess as it is. Fewer restrictions and a more liberal construction of their rights, would add materially to the health and vigor of our Lodges,—judicious and wholesome laws are necessary and beneficial, but there is error in their accumulation and frequent changes. There seems to be a propensity to legislate upon every subject, as if there was no mind, intellect or discretion to be found in any of the Lodges. The only benefit to be derived from the meeting of so large a body, is in the social pleasure it affords and the fraternal spirit it engenders. I presume the only change contemplated is that of reducing the number of representatives. In other particulars the present organization would remain as it is.

Bro. Finlay M. King was elected Grand Master, John J. Crane D. G. M., and Jas. M. Austin G. Secretary. The other officers were re-elected.

Yours fraternally,

IMPOSTORS.

In a circular just received from the Grand Secretary of the Grand Lodge of Illinois, we find the following:—

"Another impostor who went by the name of Barthlow, in Ohio, has since that time been travelling in Indiana and Illinois, calling himself William Anderson, and passing himself for a Brother of the same name, belonging to Port Washington Lodge, Ohio. While visiting that Lodge in 1859, he took the names of several members, and pretending to be in distress, obtained some money. He has obtained hundreds of dollars in that way."

This fellow has been travelling all over the West under different names, and has doubtless been doing a good business on a capital of rascality. Nor is he

alone in the trade. Such impostors are to be met with everywhere throughout the country, and are increasing in numbers. The times are propitious for them and they will not fail to make the most of the advantages they afford. They will all soon have served in the army and been discharged for sickness or some other pretended cause. The want of a certificate or diploma is readily supplied by reference to some of the "universal records," where their assumed names and Lodges may be found recorded; and these, as in the above case, will be changed to suit the locality. Thus these "universal records" will be practically working out the only purpose for which they are of any conceivable use. Their title should be the "impostor's assistant," for they furnish all the facilities these vagrants require for a successful practice of their impositions. The sale of them should be discouraged by every Mason and prohibited by Grand Lodges.

James W. Carroll is the name of an expelled Mason who is travelling at the West and living on the charities of the Lodges and Brethren.

MASONRY'S SEVEN AGES.

[After Shakspeare.]

THE Master, officers, and Brethren, all are play'rs ;
 They have their exits and their entrances,
 And one Brother in his time plays many parts ;
 His acts being seven ages. First the Enter'd 'Prentice,
 Enrapt in Masonry and all its charms.
 And then the Craftsman with his working tools,
 And shining ev'ning face, trudging to Lodge of Instruction,
 Most willingly to school. And then the Master Mason,
 In Masonry most earnest, with a tuneful ballad
 Made to his Master's installation. Then the Warden,
 Full of great power, and speaking like a bard,
 Jealous of his Lodge's honor, sudden and quick with gavel,
 Seeking Mason's reputation
 Ev'n in the Tyler's mouth. And then the W. M.,
 In fair round belly, with good capon lin'd,
 With eyes severe, and jokes well tried and cut,
 Full of wise saws and modern instances :
 And so he plays his part. The sixth age shifts
 Into the honor'd and respected Past Master,
 With spectacle on nose, and jewel on side ;
 His Mason's clothes, well us'd, are now too wide
 For his shrunk shank ; and his big, manly voice,
 Turning again toward childish treble, pipes
 And whistles in his sound. Last scene of all
 That ends this strange eventful history,
 Is second-childhood and mere oblivion,
 Sans badge, sans jewel, sans collar, sans everything.

[London Freemasons' Magazine.]

GRAND LODGE OF SOUTH CAROLINA.

WE have had laying upon our table for some time a copy of the proceedings of the Grand Lodge of South Carolina at its annual communication in November, but have not found time to examine them at an earlier day. The opening address of the Grand Master is overflowing with zeal and love for the Craft, and is a well prepared paper. He holds the following language in reference to

ITINERANT LECTURERS AND REFORMERS :

"It has come to my knowledge, that during the past year one or more *Western Masons** have undertaken to visit Lodges in several of the Districts of the State, and lecture upon the ceremonies of the three degrees. If it were so that the information they imparted was correct, it would, although it is repugnant to the rules and regulation of the Grand Lodge, be perhaps excusable for these Brethren to interfere with a field of labor which it has been our earnest endeavor to appropriate to our own peculiar keeping ; *but when such is not the case, and they are not only ignorant of the true work, but practice a ritual which is unmasonic, and in violation of the landmarks, their interference is not to be tolerated.* The propriety of some action on this subject will doubtless be apparent."

MASONIC EDUCATION AND LITERATURE.

If there is one thing more than another which is at this time claiming the attention of those who are most deeply interested in the welfare and prosperity of the Institution, it is the diffusion of light and intelligence among its votaries. The time has passed when the intelligence of a Mason is to be tested by his familiarity with the mere forms and ceremonies of the degrees. He who does not drink deeply of the living waters of Masonry, who does not indoctrinate himself in its principles, and regard it as a science, can little expect ever to know or appreciate it. He who expects to make himself a useful Mason, must be one who will study it. A mere gleaner and gatherer in its fields cannot ever hope to accomplish anything of consequence or value. One of the first prerequisites to the proper organization of every Lodge, is the collection of such standard works on Masonic subjects as are accessible, and would be of interest and advantage. For this purpose let Lodge libraries be instituted, and place within the reach of every one who is brought unto Masonic folds the opportunity of becoming versed in the mysteries and appreciating and understanding them.

It may not be generally known too that there are some distinguished members of our Order who are engaged in the publication of Masonic periodicals, and I can bear testimony to the fact that one or more of them are well conducted, and deserve the support of the members of the Craft.

CONCLUSION.

"Brethren, this is a glorious Institution which we have in charge. Pure and unsullied, it has been handed down to us from the mighty past, and we are now the custodians of its interests and its honor. It claims the uncompromising loyalty of all its adherents ; and they who are not prepared to defend and protect it, inflict fatal wounds upon its vitality. It is now, when it is in the zenith of its

*Sent out from Kentucky.

prosperity, when the sunshine of peace is basking upon it, and the fairest flowers bloom in its gardens, that it needs the vigilance and watchings of those who admire it. Like everything human, it may wither and decay. It has been a champion for truth and justice; it has fought right well and conquered; but it may be that its enemies may surprise its citadel, and in view of these things who would not rise up and stand forth upon its battlements, and with unceasing and renewed vigilance protect it. Its course is as unruffled as a summer sea, and it pursues without check its cause of charity and benevolence, but who will be bold enough to say that the thunders may not now be muttering, the storm now be brewing, in which the gallant bark may be tossed upon old ocean, and its timbers be quivered by the whistling winds. And if it be so, my Brethren—if the dark hour should ever come, which may God avert, I conjure you in the last words I shall ever utter from this seat, to bear in mind that you have a precious charge committed to you, and that animated by pure, manly, and honorable impulses, you should defend it at every hazard and to the last extremity.

“Palsied be the arm of the devotee of Masonry, who lifts it against its integrity; sealed forever be his lips should he utter aught to derogate from its glory. Brethren, the sentinels on our watch-towers cry out to us, beware! We are warned in tones of melancholy prophecy, that we should make haste slowly. The great enemy with which we have to contend is unexampled prosperity; and it is an enemy which our highest energies must be taxed to overcome. You are the leaders on whose prowess the adherents to our institution depend.

“As respects the vital interests of Masonry among us, truly, and in a voice of solemn warning, may it be said, ‘United you stand, divided you fall.’ Conservatism and union are the true palladiums, upon the preservation of which depend your safety and perpetuity. Division is the ‘*instar montis equum*’—the fated wooden horse of Troy, which, though with Sinonian fraud, it may hold out peace and protection, sends from its internal fabric that crowd of evils which are surely destined to destroy the Institution.”

ROTATION IN OFFICE.

From the report of Brother Mackey:—

The remarks of the Grand Master of Michigan on the subject of rotation in office, are worthy of the most respectful consideration. He objects to the system of annually, or at most after a single re-election, removing the Master of a Lodge, and that just at the time when his ability begins really to be developed. I cannot but concur with him in the opinion when he says that “nothing so much conduces to the prosperity and the interest felt in the Lodge, as the presence of an intelligent, experienced, ready and exact Master.”

Providence has always suggested in worldly affairs, that he who had acquired skill from long experience, who was intelligent and faithful in the performance of his duties, should never be displaced to give way to one whose experience was but little, whose knowledge was limited, and whose fidelity was yet to be tried. And in Masonry, no less than in the ordinary transactions of daily life, the risk incurred is great, when, to gratify ambition, an old and well proved teacher is removed, that an unknown aspirant for honor might take his place.

The Masters of Lodges are our Fathers in Israel. The qualifications for the

proper discharge of the office are of a complicated nature, and require a severe training. When, then, a Lodge has been blessed with a presiding officer fully capable of discharging the functions of his honorable and responsible station, I am inclined to think that the longer he stays there the better for the Lodge and for the fraternity.

We would not discharge a clerk or a foreman, in whose skill, power and honesty we had implicit confidence, simply that promotion might be conferred on some junior, of whose pretensions we were doubtful, or at least ignorant. We would not commit so great an act of folly, because the instinct of self-preservation in relation to our own interests would teach us to hold fast to that which we knew to be good, and to make no experiments that might end in failure. Not less cautious should we be in the administration of the affairs of our Lodge, and it should be the wish, as it is undoubtedly the interest of every Mason, to preserve and enjoy the advantages which result from the government of a wise and skilful presiding officer, as long as that officer shall be willing to bestow his invaluable services.

CHARLES W. WALKER.

THE funeral of this estimable man and Brother, who was recently accidentally killed while on his way to Washington with the second New Hampshire regiment, took place at Concord, N. H., on the 26th ult. The deceased was attached as Lieutenant to Co. B (Goodwin Rifles). He was for a long period connected with the Massachusetts States Prison as Deputy Warden, was a brother of Galen C. Walker, who was murdered at the prison about four years ago, and of Dr. Clement A. Walker, Superintendent of the Lunatic Asylum of this city. He stood high in the Masonic Order, and was a man extremely popular on account of numerous excellent traits of character. The accident by which he met his death excited deep sorrow here, but particularly in New Hampshire, where he was best known.

The ceremonies attending the burial were impressive in the extreme, business in Concord was suspended, bells were tolled and flags hung at half mast, and general gloom pervaded the city. The De Molay Encampment of Knights Templar, forty in number, and under the command of Sir Kt. William Parkman, and the Winslow Lewis Lodge, Bro. S. D. Nickerson, Master, went up from Boston to join in the tribute of respect to be paid to the memory of the lamented dead, and were received at the depot by the Encampments and Lodges of Concord. They were escorted to the Phoenix House, then to Masonic Hall, and afterwards to the State House, where the body of Lieutenant Walker lay in state. The body was conveyed to the area of the State House at 9, A. M., by the Goodwin Rifles, and there remained in state until noon. The rotunda was dressed throughout in mourning, and the body deposited under a canopy of flags. The apartment was densely crowded the whole time. The procession was formed at twelve o'clock, as follows:—Concord Cornet Band, Goodwin's Rifles, Funeral Car, Drum Corps, Fisherville Home Guard, City Government, Company A, Governor's Horse Guards, Governor Berry, Ex-Governor Goodwin, Honorable

Council and Officers of State, Band, Concord Home Guard, members of the House of Representatives. There were five or six bands in the procession, which was quite lengthy, and the passage of which was witnessed by immense crowds of people thronging the streets. The body was conveyed to the North Church, where funeral service was performed in the presence of a congregation which entirely filled the building. An excellent choir sang several appropriate hymns, an address was offered by the clergyman of the church, and a final opportunity of viewing the features of the deceased was afforded.

The services at the church concluded, the body was conveyed to the burying ground for interment, and at the grave the "burial service of the Orders of Masonic Knighthood" was conducted by the De Molay Encampment of Boston. The remains were then committed to their final resting place, and the procession returned. The De Molays and their Brothers of the Winslow Lewis Lodge were escorted to the Phoenix House, where they dined, and subsequently to the depot, where they took the cars for home.

There were thousands of strangers in Concord during the day, and the occasion presented a marked contrast to that of the preceding Thursday, when the regiment of which Lieut. Walker was a prominent member, left New Hampshire amidst the most enthusiastic public demonstrations.

GRAND LODGE OF CALIFORNIA.

THIS Grand Lodge held its annual communication at Sacramento, on the 17th May last. A correspondent writes that the session was attended by a numerous delegation from the Lodges, and that much important business was transacted. The opening address of the Grand Master, N. Greene Curtis, Esq., was an able and interesting paper. He congratulated the Grand Lodge on the general prosperity, good order, harmony and success, which had marked the progress of Freemasonry throughout the world. "No sound of discord had come to our ears." The effect of Masonry was designed to be, and so he trusted would be the result, to put an end to discord and promote the principles of peace. Passing to a feeling allusion to the present unhappy condition of affairs in our land, the Grand Master expressed the hope that there would be a speedy end to the unnatural conflict; that the effusion of human blood might be stopped, civil war cease, and peace and prosperity be restored, that all might enjoy the civil and religious liberty bequeathed to us by our fathers.

It appeared from the Grand Secretary's report that 142 Lodges have been chartered since the State was organized, of which 133 are still in active existence. Eight Lodges were chartered and seven Dispensations for new ones were issued the past year.

"The Grand Lodge is now (May 18) considering the amendment to the Constitution removing the Grand Lodge to San Francisco. As it has been settled that Sacramento is to remain the capital of the State, it is thought the amendment will not prevail."

The corner-stone of the new capitol building in Sacramento was laid in due form by the Grand Lodge on the 15th May. "The occasion," says our correspondent, "was one which attracted a wide interest and forms quite an epoch in

the history of Masonry in California." The procession was a grand civic display, and included in its ranks the Knights Templar, thirtyseven in number, mounted, and marshalled by J. H. Culver; Sacramento Hussars, twenty-nine strong, commanded by T. Steudeman; City Guard, with flag, thirtyeight muskets, J. Howell, Captain; Sacramento Pioneers, twentysix in line, J. H. Carroll, Marshal; carriage containing Governor Downey, Senator Latham, Chief Justice Field, and S. M. Wilson, the orator of the day; Jerome Madden, Marshal; another carriage with the remaining Judges and Clerks of the Supreme Court; carriage containing the Board of Capitol Commissioners, with the caaket to be deposited beneath the corner-stone; officers and members of the Senate, on foot, preceded by the Sergeant-at-Arms; officers and members of the Assembly; President of the Sacramento Board of Supervisors; subordinate Lodges of Odd Fellows, one hundred and thirty in number, marshalled by G. C. Haswell and J. Fisher; Grand Encampment of Odd Fellows, thirteen, B. Wolf, Marshal; Union Brass Band; subordinate Lodges of Masons, 258 in number. Royal Arch Chapter with ark, fiftyeight members. Grand Lodge, with banner, about one hundred in procession. The "Union Guard," with their cannon, brought up the rear.

The ceremonies were admirably performed by the Grand Officers, and all things passed off in a most satisfactory manner.

The officers of the Grand Lodge for the present year are—J. L. English, G. M.; Wm. G. Belcher, D. G. M.; J. W. Harville, S. G. W.; C. F. Wilconson, J. G. W.; Jas. Laidly, G. Treas.; Alex. G. Abell, G. Sec.; L. C. Owen, Dep. G. Sec.

DEATH OF BRO. SAML. WALES.

THOSE of our readers to whom he was personally known, will deeply regret to learn that this excellent Brother died at Randolph on the 18th ult., aged 82 years. He was a member of the Boston Encampment of Knights Templars; and in former days, when that body was the stay and support of the Order in this Commonwealth, he was among the most active and faithful of its members. During the entire period of the antimasonic persecution, he was one of the few who remained faithful to their engagements, and had the courage to manifest their attachment to the Institution by boldly facing its enemies, and by contributing of his services and means to its defence. He was rarely absent at the meetings of the Encampment, which were then held once a week at the residences of the members for consultation, and once a month, or often as occasion required, at the hall, for business. To a knowledge of the technicalities and ritual of Masonry he made no claim, but he understood its principles and its teachings better than many of larger pretensions; and he also comprehended the nature and realized the full force of his own duties and obligations as a Mason, in the practice of a long and useful life. The older members of the Fraternity in the city will cherish his memory in the sun-light of past friendships and common joys. His funeral was attended by a delegation from the Encampment and a large concourse of friends.

DALHOUSIE LODGE.

THIS is the name of a new and energetic Lodge which, for the past year, has been working under Dispensation at Newtonville, and was duly constituted on the 24th June last. The ceremonies of Dedicating the hall and Consecrating the Lodge were performed by the Grand Master and his Officers, in the afternoon, in presence of the members of the new Lodge and visiting Brethren, and in the evening the officers were installed in presence of the ladies and other friends. At the conclusion of which, R. W. Brother Dr. Lewis delivered one of his neat and *taking* addresses; and of course everybody was pleased with this part of the performance, especially the ladies, to whom the speaker, as usual, made his best bow, and on this occasion, in his best manner.

In the interim between the consecration of the Lodge and the installation of its officers the Brethren partook of a collation, served up in good taste and with generous liberality.

The Hall is one of the finest in the State, and does high honor to the taste, liberality and enterprise of the Brethren of the new Lodge.

ROYAL ARCH MASONRY.

THE Grand High Priest of the Grand Chapter of Pennsylvania, in a recent address before that body, speaks of the origin of R. A. Masonry as follows:—

Royal Arch Masonry, as a separate and independent organization, is of comparatively modern date. It is believed that a large majority of the best informed Companions, as well in Europe as America, regret that it was ever so separated. The Royal Arch is in truth founded upon and but a part of the Master's Degree, as is the Mark but an appendage of the Fellow Craft. The separation grew out, and was one of the results of the memorable schism in England, which occurred in the forepart of the last century, about the time Masonry was introduced into America. This schism was not completely harmonized there until 1813. The remembrance of it *here* is embedded in the phraseology of our ritual, in the term "*Ancient York Mason*." The effects of it, as a precedent for over-legislation, change, and innovation, may be recognized everywhere.

The earliest mention of the Royal Arch as a separate degree is in 1740. It is there noticed as one of the results of the schism in England, and as a difference between the *work* of the two opposing bodies. The seceders from the Grand Lodge of England called themselves "*Ancients*," and stigmatized the Grand Lodge and its adherents as "*Moderns*." They organized as "*The Grand Lodge of all England*," cut off the Royal Arch from the Master's degree, invented a system of writing by characters, and assumed to themselves the honorable title of "*Ancient Masons, acting under the old York constitutions, cemented and consecrated by immemorial observance*." The claim of regular descent and authority from YORK, where Masonry was first established by *charter*, and the first Grand Lodge was held in A. D. 930, added to the great activity and ability of Lawrence Dermott, their leader, gave this body great popularity, both in England and this country, although their opponents were un-

doubtedly the constitutional and regular Grand Lodge, and patronized and sustained by the Royal Family and Nobility.

FREEMASONRY IN FRANCE.

PRINCE MURAT AND PRINCE NAPOLEON.

In the present notoriously disordered state of French Freemasonry, arising from political subjects being mixed up with our Order, a course of proceeding presenting in novelty to Continental Masons, we feel it our duty to place before our readers a plain statement of the facts of the case, abstaining as much as possible from any comments of our own, and utterly repudiating, for ourselves and the great body of Freemasons of all countries, any interference with states, sovereigns, or rulers, as being totally opposed to the principles of the Craft, whose course of action is loyalty to the Supreme Power, an utter disregard of all intrigue, and, as a body, strict non intervention in affairs of State.

Prince Murat, Grand Master of Masons in France, has certain pretensions to the throne of Naples, although the Emperor Napoleon has set his face against any such ambitious designs, and the Muratist party in Naples is confined to a few needy adventurers, whose hopes are founded chiefly on the familiar illusion of "something turning up." Prince Murat's politics are in accordance with the Papal system, and opposed to the Piedmontese; and, as the Papacy has ever been the intolerant foe of Masonry, the French Masons are not at all satisfied with their Grand Master's defence of the Pope. Accordingly, Bro. Riche-Gordon, in his Masonic periodical of which he is editor, *L'Initiation Ancienne et Moderne*, addressed a letter to the Grand Master, pointing out that Freemasonry is not a political society, and blaming him for allying himself with its most vindictive persecutors; and the following decrees were issued by the Grand Master in answer to that letter:—

"GRAND ORIENT OF FRANCE.

"SUPREME COUNCIL FOR FRANCE AND THE FRENCH POSSESSIONS.

"Considering the article published in the number of March-April, 1861, of the journal *L'Initiation*, under the 'Grand Orient of France,' and signed Riche-Gordon;

"Considering that the said article contains allegations contrary to truth; that it ascribes more or less gratuitously to certain acts an antimasonic character and spirit; that it is in the highest degree wanting in respect to the Grand Master with his Council, as well as to the Grand Master personally, whose acts it allows itself to discuss;

"Considering that in no case can it be permitted to introduce into Masonry the discussion of the political or religious conduct of its members, and *a fortiori* of the Grand Master of the Order, inasmuch as the security of the Order would be directly menaced thereby;

"Taking into consideration Arts. 2 (par. 2) and 32 of the Constitution and 296 of the General Statutes, we, after consulting our Council, have decreed and do hereby decree:—

"Art. 1. The journal *L'Initiation Ancienne et Moderne* is provisionally suspended.

“ Art. 2. Brother Riche-Gordon, who signed the above-mentioned article, and who is responsible editor of that journal, and who is also Venerable of the Lodge called the Temple of Families, is likewise provisionally suspended.

“ Art. 3. Our special representative, Grand Officer of the Honor of the Order, &c., is charged with the notification and execution of the present decree.’

“ Given at the Orient at Paris, this 2d day of May, 1861.

“ L. MURAT,
Grand Master of the Masonic Order of France.

“ REXES, 33.
“ Special Representative of the Grand Master,
Grand Officer of Honor of the Order, &c.”

The second decree is as follows :—

“ Considering our decree of this day pronouncing the suspension of Bro. Riche-Gordon, Venerable of the Lodge the Temple of Families :

“ Considering that the said Brother has sent to the Grand Master a communication in which—speaking in the name of the ‘sympathizing Brothers’ who support the journal *L’Initiation*, which has also been suspended by the above decree—are expressed the same sentiments and ideas as those in the articles of said journal ;

“ Considering that most of the Brothers above referred to form a part of the Lodge the Temple of Families, of which Bro. Riche-Gordon was the Venerable ;

“ Desiring that the Masonic institution given to Lodges shall not, in any case, cover any interference more or less direct in matters which are in the domain of politics or religion ;

“ Considering besides that the direction given to the operations of that Lodge has been the object of different complaints with which the Grand Master in his Council had to occupy himself in the sittings of the 18th February and 18th March last ;

“ Looking at Arts. 2 and 32 of the Constitution, and 14 of the General Statutes ;

“ We, after consulting our Council, have decreed and do decree—

“ Art. 1. The Lodge of St. John, constituted in the Orient of Paris under the distinctive title of the Temple of Families, is provisionally suspended, &c.

“ L. MURAT.”

It is now the practice to elect a Grand Master in France septennially, and the period of election is now arrived ; so the Brethren thought this a fitting opportunity to get rid of one who seemed bent, by his acts, to use the strongest powers he could wield against those that might differ from him, and a number of them proposed Prince Napoleon as his successor. Prince Murat, enraged at this manifestation, attempted a *coup d’etat*, and declared the election of Grand Master adjourned, upon which a report was presented by the Brethren to Prince Napoleon on the subject ; and when the election was to have come on, Prince Murat, of his own personal authority, and without the advice of his Masonic Council, posted a decree on the Grand Lodge door, adjourning the meeting, but recommending the Brethren to go on with their work in the bureaux in the interval. Thereupon the Brethren, with a feigned obedience, resolved that by far the most important work before them was the election of a Grand Master, and they proceeded “ in their bureaux” to collect the votes in writing of all the qualified electors. The result was that out of 140 electors, 96 votes were polled for Prince Napoleon

and only 44 for Murat. Out of this minority of 44, it is to be observed that 21 belonged to the Grand Master's Council, and 7 were officers on his personal staff; so that the number of independent votes given for him was ludicrously small.

Prince Murat, before the election, wrote a letter to his cousin, couched in terms exceedingly lively—indeed, if all that is said be true, it is impossible they could be more so—and with epithets which were far more expressive than agreeable. Prince Murat having added that he was not the man to avoid the responsibility of any strong language he used, invited him to name his friend. Prince Napoleon knew of course what was meant by all this: so he accepted the courtesy which his cousin tendered to him. Murat's friends was, we believe, Baron Heckeren; Prince Napoleon applied, in the first instance, to M. de Persigny, Minister of the Interior, to do a similar service for him. M. de Persigny, however, pointed out the impropriety of a Minister of the Interior accepting the charge of second in a duel, seeing that his first duty would be to send the police to arrest the party, principals, seconds, and all, on the very ground if necessary. The Prince, apparently, was satisfied with those reasons; he addressed himself to Marshal Magnan, who accepted, and proceeded forthwith to confer with Baron Heckeren. While the parties were deliberating about the choice of weapons, M. de Persigny went and told the Emperor what was going on. The Emperor sent for Prince Murat. He entreated him, and at length laid his commands on him, to proceed no further in the affair, and to withdraw the offensive letter which he had written to his cousin. The Prince had no alternative but to obey. He wrote to Prince Napoleon, stating that by command of the Emperor he withdrew the strong expressions he had used, expressed regret that in a moment of passion he had employed them, and wished that they should be considered as not having been used at all. Prince Napoleon accepted the apology, and so the matter ended as between the two princes, but a new authority has since stepped in. In France, all mutual societies are under the surveillance of the police, but the Freemasons have always declined being placed in that category, yet, it is presumed by order of the highest authority, the Prefect of Police has issued his order to close all the Lodges until October next. Prince Napoleon has resigned the office of Grand Master to which he was elected; and in the meantime M. Doumet, member of the Corps Legislatif for the Department of Herault, is to act as Provisional G. Master.—*London Freemasons' Magazine.*

PENNSYLVANIA MASONRY.

THE character of Pennsylvania Masonry is that of rigid conservatism, and opposition to change—a dread of innovation, and a jealousy of much that is called progress and improvement, even in matters not touching the landmarks. Her maxim is, that as Masonry is unchangeable, we are to look backward towards the fountain head to learn what is Masonry in its purity. That the errors of the present are to be corrected by a reference to the truth of the past, instead of the popular opinion of the day, which seems to be in favor of abolishing and forsaking the old, and constructing and adopting something new.—*G. H. P. Penn.*

MASONIC CHIT CHAT.

Masonic Periodicals.—The existing foolish and wicked war is playing the very mischief with the newspaper and periodical press. We hear of newspapers discontinued all over the country; and those which are struggling with the torrent setting against them, as against all kinds of business, appear in reduced size, and with other evidences of economical management. The Masonic press has suffered severally. Of *twelve* devoted exclusively to Masonry, *nine* have yielded to the pressure within the last year, viz.:—The Western Freemason, Iowa; The Freemason, Indiana; Texas Freemason, Rusk Co., Texas; Ashlar, Chicago; Signet and Journal, Georgia; American Freemason, N. York; Mirror and Keystone, Pennsylvania; Voice of Masonry, Kentucky; and Canadian Freemason, Montreal, C. E. Several of these were worthless and mischievous, and the Masonry of this country, at least, will be the gainer by their discontinuance; though thousands of Brethren, who were induced to subscribe for them on the misrepresentations of swindling itinerant charlatans, will lose their money. This Magazine "still lives," and will continue to do so until its editor gets tired of it; whether that time be sooner or later, when it comes, its discontinuance will not involve any pecuniary loss to its subscribers, though it may to its publisher.

Masonic Re-Union.—The members of Mt. Lebanon Lodge of this city, with their families, united in a *Pic-Nic*, in Old Colony Grove, at Hingham, on the 17th July, and had a pleasant time of it. The Grove is one of the most delightful in the neighborhood, and is furnished with swings, seats, platforms, &c., for the amusement and accommodation of the visitors. The Weymouth Brass Band were present and added greatly to the interest of the occasion.

☞ The first modern Lodge of Freemasons in Asia, was established by warrant from the Grand Lodge of England, at Bengal, in the year 1740; and now Lodges exist in many parts of Hindostan, the East Indies, Ceylon, and China.

COL. LAWRENCE.—The reader will learn with deep regret, that our Brother Col. S. C. Lawrence of the Massachusetts 5th Regiment, was wounded in the recent unfortunate and precipitate fight at Bull's Run, in Virginia, and that he is now lying ill at the hospital in Georgetown. We are happy, however, to be able to state, that his injuries are not dangerous, and that, if not already, he will, in a few days, be able to resume his command. Col. Lawrence is S. Warden of Mount Hermon Lodge, Medford, and is greatly beloved by his Brethren.

Pioneer Military Lodge, 4th Ohio Regt.—The Grand Master of Ohio issued a Dispensation for a Military Lodge with the above title in the Fourth Ohio Regt. The Lodge was organized May 15th in the Hall of Milford Lodge, the G. M. being present. The following are the officers: W. J. Y. Cantwell, M; Jas. Cantwell, S. W.; John Green, J. W.; Jas. H. Godman, T.; E. W. Meunscher, Sec'y; H. M. McAbee, S. D.; B. A. Greer, J. D.

The Jurisdiction of the Lodge is to be confined to the Regiment to which it is attached. Few better workmen, it is said, are to be found in Ohio, than the officers above selected. We wish them God speed in their noble efforts.

☞ 1760. In the English (London) Annual Register for this year, we find the following paragraph—"The quarterly communication of the Hon. free and accepted Masons, held at the Crown and Anchor in the Strand, ordered the sum of fifty pounds (\$250) be remitted to the Hon. Major-general Kingsley, for the relief of the Free Masons in the army now in Germany."

☞ *Godey's Lady's Book* for August is rich and beautiful, as usual. The fashion-plate is a fine specimen of art, and the other embellishments, which are numerous, are equally worthy of the high reputation of the work. The literary contents are interesting and varied.

☞ Truly, Morris's Prudence book, Conservators' degrees, and Androgynous Masonry, have had their day, and we take no little credit to ourselves for the result.—*N. Y. Saturday Courier.*

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *Practice* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *DIGEST of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, *Masonic Manuals* ever offered to the *Fraternity*.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, *Grand Secretary*, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the *Fraternity*, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctioned by the *Grand Lodge of Massachusetts*. The *DIGEST OF MASONIC LAW* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the *Masonic Institution*.

B. F. NOURSE, } *Grand Lecturers of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *DIGEST OF MASONIC LAW*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the *Fraternity*, especially to the *Masons* of this jurisdiction, as emphatically a correct, useful, and valuable *Manual*.

WINSLOW LEWIS, *P. G. M.*
JOHN T. HEARD, *P. G. M.*
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the *Lodges* and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.

[Turn over.]

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Wm. D. COOLIDGE, G. Master
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "in-dorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE-BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

MASONIC FURNISHING STORE.

Regalia, Jewels and Banners, together with Masonic Books, Diplomas, Capets, Working Tools, and all the variety of Clothing, &c., for Encampments, Councils, Chapters and Lodges, wholesale and retail, at

A. W. POLLARD'S

One Price Store, No. 6 Court street, Boston.

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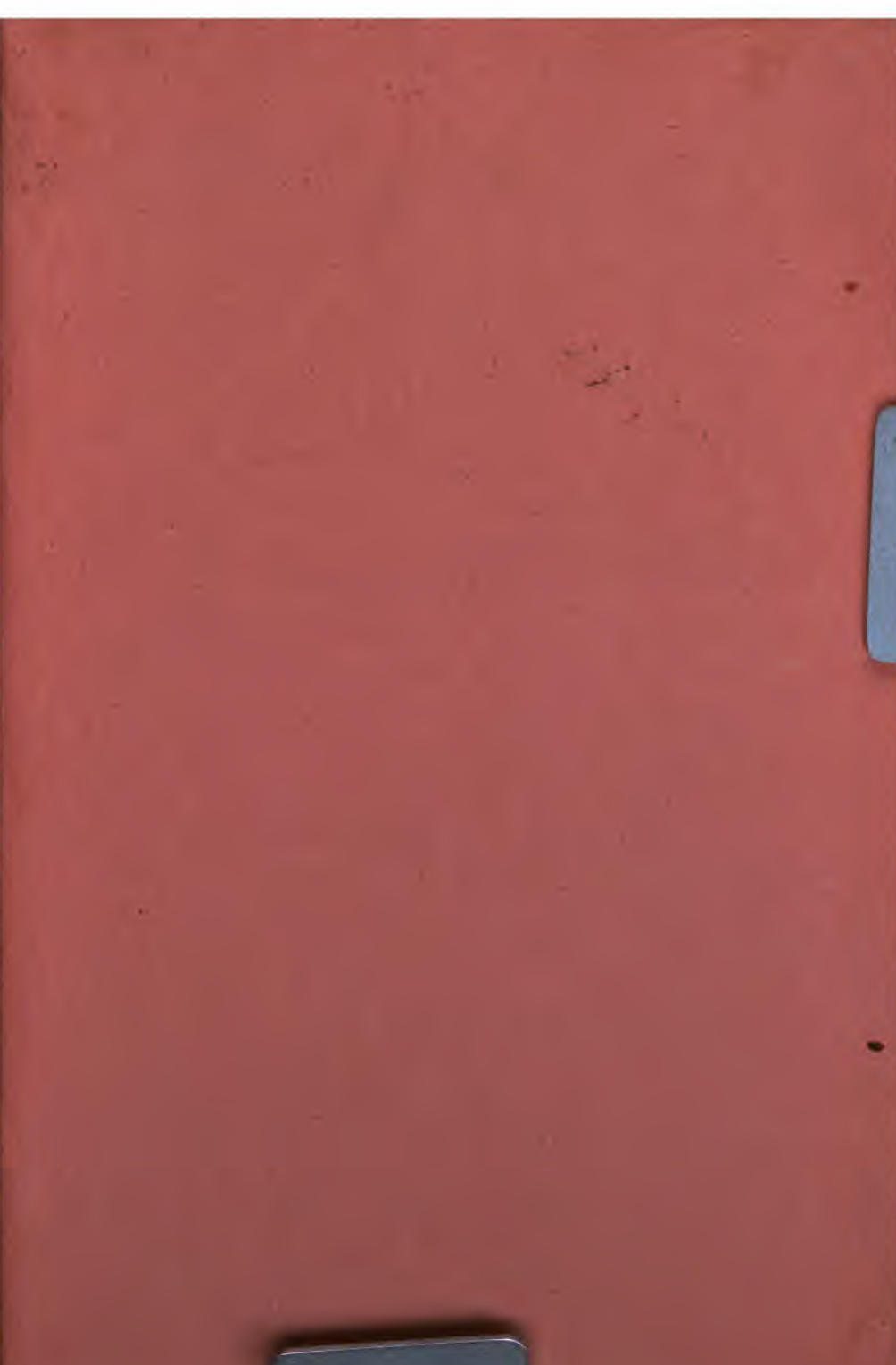
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