

THE
FREEMASONS'
MONTHLY MAGAZINE.

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

VOLUME XXV.

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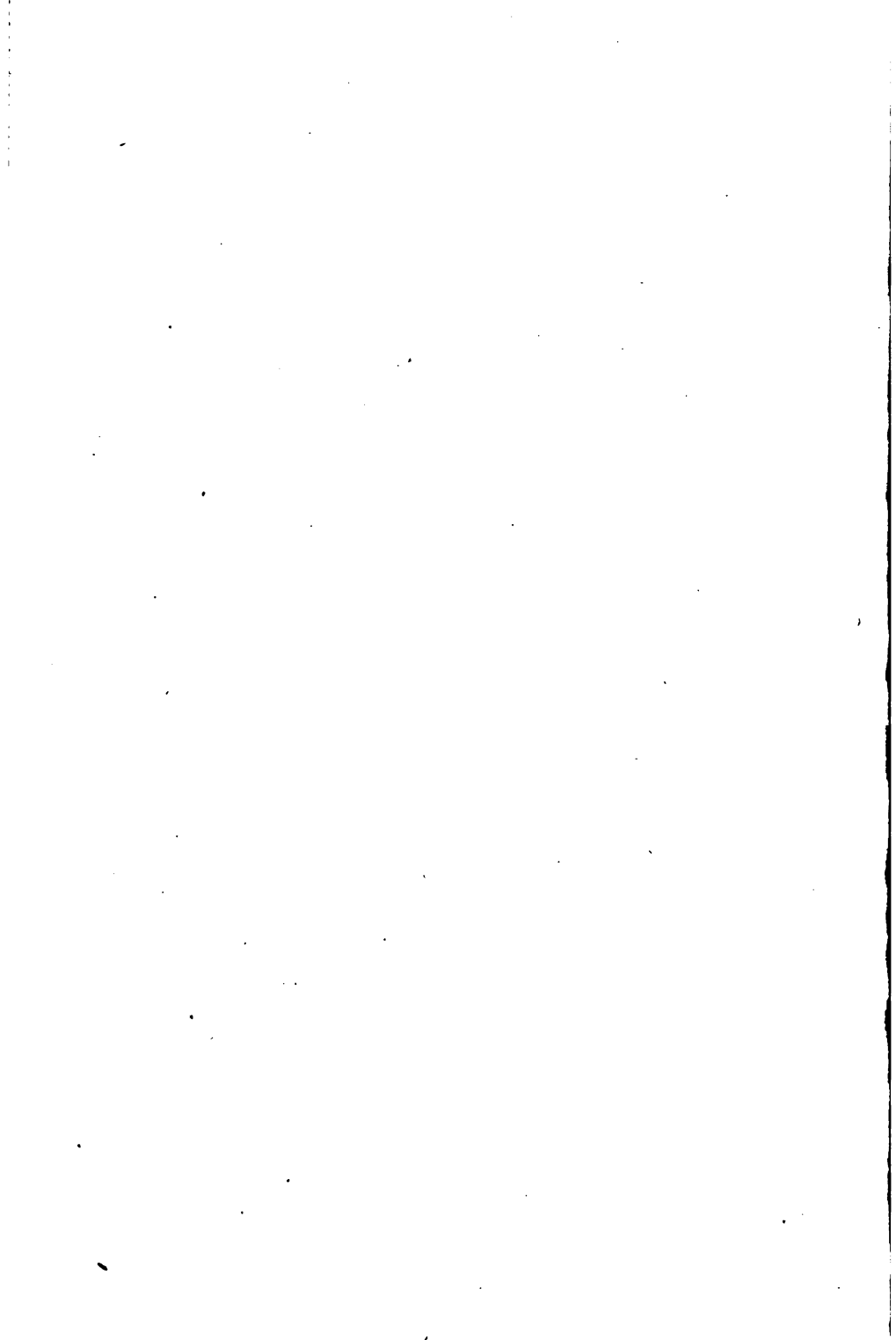
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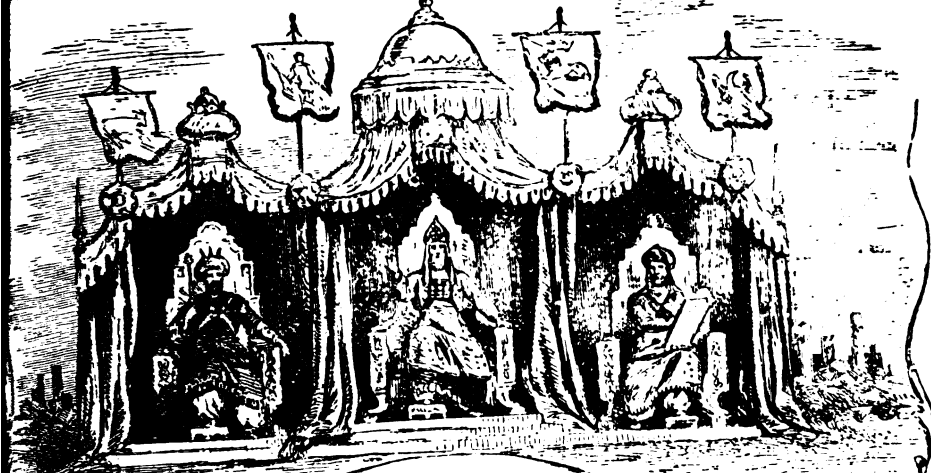
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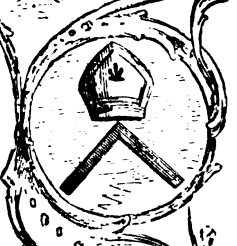
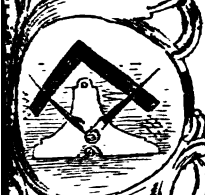
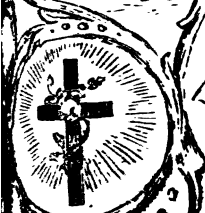
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REMITTANCES.—E. T. Carson, Cincinnati, O.; W. Farris, Camden Mill, Ill.; A. Cassard, New York; J. Lovren, Bloomington, Mo.; G. Sherman, Lonsdale, R. I.; Lippincott & Co., Phila.; W. Baker, Brunswick, Me.; C. H. Sanford, New Bedford; F. Knowles, Corinna, Me.; W. E. Stagg, Newark, N. J.; J. McCracken, Portland, Oregon; C. D. Torrey, Putnam, Conn.

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Grand Lodge of Massachusetts.

The Annual Communication of the M. W. Grand Lodge of Massachusetts will be held at Freemasons' Hall, No. 10 Summer Street, on Wednesday, the thirteenth day of December, inst., at two o'clock, P. M., for the Election of Officers, and the transaction of such other business as shall regularly come before it.

The Grand Lodge will also be in session on Thursday, December 14, for the exemplification of the Work by the Grand Lecturers, commencing at nine o'clock in the morning.

A Communication will also be held at the same place, on Wednesday, December 27, at six o'clock, P. M., for the Installation of the Officers.

CHARLES W. MOORE, GRAND SECRETARY.

Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. Grand Royal Arch Chapter of Massachusetts, will be held at Freemasons' Hall, No. 10 Summer street, Boston, on TUESDAY, the 12th day of December, instant, 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 of the Grand High Priest.

BOSTON, December 1, 1835. THOMAS WATERMAN, GRAND SECRETARY.

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Sept. 1, 1865.

THE

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VOL. XXV.]

DECEMBER 1, 1865.

[No. 2.

EXPULSION AND RESTORATION.

DURANT, HOLMES CO., MISSISSIPPI, Sept. 19, 1865.

Editor "Freemasons' Magazine," Boston, Mass.

DEAR SIR AND BROTHER, — Your opinion is respectfully asked in the following case: Six or seven years ago Mr. W. was expelled from a Lodge in this State. During the present year a written petition for his restoration was received by the said Lodge and a committee of three appointed, &c. At the next stated meeting the committee (all being present) *declined* to report, giving no reason for their declension. The presiding officer decided and ruled that the *written* petition was unnecessary, and so also of the committee.

A motion was then made and duly seconded, that Mr. W. be restored. The presiding officer ruled the motion in order, and added, that as the matter was brought before the Lodge at the preceding meeting, due notice had been given, and that as there was then present a full attendance of the members, the subject was before the Lodge for consideration. After full, free, and fair discussion, the vote was taken, and resulted twenty-five for and five against. The presiding officer decided the motion carried, and the action of the Grand Lodge only wanting to perfect his restoration by its approval.

The ruling as stated in the premises is objected to:—

1st. Because, as it is alleged, a unanimous vote was necessary to sustain the motion.

2d. That the whole proceeding was irregular; in that the Grand Lodge should have first granted the subordinate Lodge permission to consider the subject of restoration.

The only Grand Lodge regulation pertinent is to be found under Article 5, Section 1, of our Constitution, and is as follows: "Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to membership within the body from which he has been expelled or suspended, without the consent of the subordinate Lodge."

Our by-laws, which are uniform, being so ordained by the Grand Lodge for the government of each Lodge, under the head "Voting," in the last section, read as follows: "In all cases, *except in balloting*, a majority of votes shall govern, and in case of an equality of votes, the W. Master, or presiding officer, shall give the casting vote." Rule 9, of rules governing Lodges in trials, says, "A majority of two-thirds shall be necessary to expel."

Reply to first objection admits that admission to *membership* requires an unanimous vote, but denies its applicability to the case in point.

Reply to second objection urges that no Grand Lodge edict forbids it, and no injustice could accrue from the practice.

Your opinions have great weight in Mississippi, and your decisions are regarded here as standard authority. I can find no case, however, in your decisions covering the issues contained in the case here stated. I was present and witnessed the proceedings as stated, though not a member of that Lodge.

I shall be greatly obliged by your early attention and reply to the above.

Respectfully and fraternally.

M.

It is not a little remarkable that in a matter of so much importance to the fraternity, whether considered in its integral or individual relations, as the Expulsion and Restoration of its members, there should be no settled and uniform rule of practice in this country. And it is not less remarkable that there should be a difference of opinion, even among our best Masonic authorities, as to the legal effect of Expulsion and the precise nature and force of Restoration.

Expulsion by a Lodge is the extreme penalty of Masonic law. The legal effect of it is to sever the bands and suspend the relations of the delinquent with the fraternity, in all its grades and departments, during its continuance. It has been regarded by some writers on Masonic jurisprudence, and by some of our intelligent Grand Lodges, as a full and complete termination of the Masonic life of the expelled. Reasoning from this stand-point, they naturally and logically arrive at the conclusion, that the severed connection can only be renewed by a new petition, a new ballot and initiation, as in the case of a person who for the first time applies for admission into the Order. We do not, however, so regard the matter. The act of expulsion dissolves the connection of the delinquent with the institution and deprives him of the benefit of its privileges, so long as it continues in force, and no longer. The removal of the disability under which the deposed party lies restores to him all the rights and privileges of which he was dispossessed by the act of expulsion. The legal force of the expulsion, therefore, was to suspend, until his brethren should otherwise order, the rights which, as a Mason, he had previously exercised and enjoyed. The esoteric knowledge acquired by initiation remains intact and unimpaired. We can no more take this from him than we can deprive the scholar of his.

learning. We may place him in such a situation that he cannot avail himself of it for any useful purpose, but we cannot take it from him. Hence the common maxim, "once a Mason always a Mason," is to this extent true. The theory, therefore, that expulsion involves the necessity of re-initiation is erroneous. A member voluntarily renouncing his Masonry, however, if admitted again, may and should be required to renew his vows; but nothing more, for nothing more is necessary. If expelled for infidelity to his vows, he should not be re-admitted on any conditions whatever; for he can give no assurance of his faithfulness in the future.

But where does the power of expulsion lie? On this point there is a wide difference of opinion in the fraternity, both in this country and in Europe. The oldest regulation bearing on the subject is contained in the Ancient Constitutions of 1721, and is in the following words: "If any complaint be brought, the brother found guilty shall stand to the award and determination of the *Lodge*, who are the proper and competent judges of all such controversies, unless you carry it by appeal to the Grand Lodge." This would seem to vest the power exclusively in the Lodge, subject only to an appeal to the Grand Lodge; and this practice has obtained, to some extent, in America. It is, however, a dangerous one, and should not be encouraged or tolerated. Expulsion severs the relations of the expelled with the *whole* fraternity, and should therefore be exercised only under the control and supervision of the highest tribunal of the Order. Taking this view of the subject, the Grand Lodge of England, at a very early period of its history, incorporated into its Book of Constitutions a provision in the following words: "The Grand Lodge has the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular Lodges, or to individual brothers, which it may exercise either of itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but in the Grand Lodge alone resides the power of erasing Lodges and expelling brethren from the craft; a power which it ought not to delegate to any subordinate authority in England." Again: "No Lodge shall be erased, nor any brother expelled, until the Master or officers of the Lodge, or the offending brother, shall be summoned to show cause, in the Grand Lodge, why such sentence should not be recorded and enforced." And this is substantially the rule and course of proceeding in the principal Grand Lodges in the United States. The subordinate Lodge tries the charges, makes up the verdict, awards the punishment, and sends up the proceedings to the Grand Lodge for examination and confirmation. If the action of the Lodge is confirmed,

the expulsion is complete. To say nothing of the propriety of this course, its effect is to protect the accused against any illegal or irregular proceedings on the part of the Lodge, while it insures to him a fair and impartial trial and a just verdict.

As to the particular case submitted by our correspondent. There are several points in it, of more or less importance, which are at variance with the best and most common practice of the fraternity in this country. These cannot perhaps be fairly objected to on the ground of illegality, for they belong to that class of cases the control of which Grand Lodges, by general consent and custom, have reserved to themselves. Uniformity of practice in Masonic legislation, and especially in judicial proceedings, is certainly very desirable, but it is not always attainable: as, for example, in the case before us, it does not appear that the expelled member was under any necessity whatever of petitioning the Lodge for his restoration; indeed the Master decided that he was not required to do so. It follows, therefore, that under this decision it was competent for any member of the Lodge to rise in his place and, without previous notice, move the restoration of the delinquent. This, to say the least of it, is a very loose and unmasonic way of doing business. If an expelled member is desirous of being restored to his privileges as a Mason, his only proper course is to petition the Lodge, in writing, for that purpose. The Lodge then has the matter before it in a reliable and authentic form. A simple motion has no such qualification to recommend it, but rests solely on the responsibility of the mover. On the other hand, the petition comes before the Lodge as the prayer of the petitioner by himself. When so presented, it is referred to a committee, who are required by common usage to report the result of their inquiries at the next ensuing meeting of the Lodge. It is not indeed improper that their report should be in writing; it might sometimes be improper to have it so; but where there are no special reasons to the contrary, it should be written out, and signed by the committee. Such is the best practice in this country. But our correspondent says the committee in the present case "declined to make a report, giving no reason for their declension." This was disrespectful to the Lodge, and a dereliction of duty. Brethren appointed on a committee are bound to make a report of some kind, and in a reasonable time. A wilful neglect or refusal to perform this duty, is a betrayal of the confidence reposed in them by the Lodge. If their investigations have led them to the conclusion that the subject-matter referred to them is beyond the jurisdiction of the Lodge, or that it has been informally presented, they should report this conclusion, with their reasons, and ask to be discharged from the further consideration of it.

But did the refusal in the present case necessarily postpone the action of the Lodge? We think not; because there is no provision in the by-laws of the Lodge, nor in the Constitution of the Grand Lodge of the State, that requires the appointment of committees of inquiry in any case whatever. The subject was therefore fully within the control of the Lodge, and it might lawfully, though perhaps not courteously, have refused to receive the report, had the committee been ready to offer one. We do not say that such a course would have been just to the committee, or proper as a rule of action, but it would not have been in derogation of any law of the Lodge or of the Grand Lodge. The deduction therefore is, that if the Lodge might refuse to receive the report, it was equally competent to proceed without it.

Was a unanimous vote of the members necessary for the restoration of the petitioner? On this point there is not only a diversity of practice in the different Masonic jurisdictions in this country, but a wider difference of opinion among well-informed Masonic authorities. The earliest printed regulation we have bearing upon the subject lays it down as a rule, that all questions which may arise in a Lodge, except in the admission of candidates for the degrees and membership, shall be decided by the majority of the members present; and this rule is predicated on the universally recognized principle, that every member of a Lodge is bound to "submit to the will of the majority for the harmony of the whole." This is the present law of the Grand Lodge of England, as it is also of many of the Grand Lodges of the United States. There is nothing, so far as we have the means of ascertaining, in the Constitution or regulations of the Grand Lodge of Mississippi which requires or authorizes a different practice in the Lodges under its jurisdiction; except, as stated by our correspondent, in cases of expulsion, in which a majority of two-thirds of the votes of the members present is required. This exception we think answers the first objection, namely, that a unanimous vote was necessary to restoration; for inasmuch as it may now be regarded as a settled rule of Masonic law, that the restoration of an expelled member does not restore him to his membership in the Lodge, it is difficult to understand the equity of any rule that requires a larger vote to restore to him his general privileges as a Mason than was necessary to deprive him of them. But let this be as it may, it is clear that the Lodges under the Constitution of the Grand Lodge of Mississippi have no other rule for their government; and as the expelled party received five-sixths of the whole number of votes cast, he was, in our judgment, fully and legally restored to his privileges, so far as the Lodge had any jurisdiction in the case.

The second objection is, "that the whole proceeding was irregular ; in that the Grand Lodge should have first granted the subordinate Lodge permission to consider the subject of restoration." There is certainly nothing in the Constitution of the Grand Lodge of the State requiring any such permission as is here indicated ; and without questioning the authority of that Grand body to make such regulations for the government of its Lodges as it may think necessary for its own or their interest, such a requirement would, to say the least, be a very unusual proceeding in Masonic legislation. It is very clear to our mind that the Lodge by which the brother is expelled is far more able and better qualified to judge of his fitness for restoration than the Grand Lodge can be, and is therefore the most suitable body to take the initiatory steps in the attainment of that object. We are not ignorant of the fact, however, that permission to restore has in two or three instances been asked of the Grand Lodge by its subordinates ; but, as before remarked, we can find no authority for such a proceeding in the laws of that body. We infer, therefore, that in the cases referred to, the Lodges acted rather from a distrust of the extent of their own powers than in compliance with any positive regulation on the subject. There can be no doubt that, under the modern practice, the ultimate power of expulsion lies in the Grand Lodge, nor that the final act of restoration lies in the same body. The Lodge has no power, *per se*, to expel or restore ; that is, its action in either case is not complete until confirmed by the Grand Lodge. Nor can such a power be properly delegated to the subordinate. Such, however, would be the effect of the course insisted on by the advocates of the objection we are considering. The Grand Lodge, having granted the permission, would lose all control over the case, and consequently all power of revision over the doings of the Lodge ; unless, indeed, the subject should be brought before it anew by memorial or petition ; a circumstance which would rarely occur. This final power of revision, we repeat, the Grand Lodge cannot, in justice to itself and to the brethren who look to it for counsel and protection, ever allow to pass beyond its own control. The only proper and true Masonic course, therefore, in all cases of expulsion and restoration, is for the Lodge primarily to act upon the complaint, or the petition, as the case may be ; to make up its verdict, and send an entire transcript of the record up to the Grand Lodge for final determination. Our opinion on the whole case before us is, that the Master ruled correctly, and that the matter was rightly disposed of, subject to the action of the Grand Lodge.

ST. ANDREW'S CHAPTER, BOSTON.

WE recently spent a pleasant hour in looking over the early records of this fine old *Mother Chapter* of Royal Arch Masonry in America, and have made therefrom a few brief notes, which may not be wholly unacceptable to those of our readers who feel any interest in the early history of the institution among us.

The records show the existence of the Chapter (then called a "Royal Arch Lodge") as early as 1768. In the record of the following year, which is the first in the book before us, we find the following entry:—

"The petition of Brother William Davis coming before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which, being read, was received, and he unanimously voted in, and was accordingly made by receiving the four steps, that of an Excellt., Sup. Excellt., Royl. Arch, and Kt. Templar."

It will be perceived that but one, if indeed either of the intercalary degrees, as they are now given, was recognized as belonging to the Chapter at the date of this record. The Past Master's degree, or ceremony, was then given in its proper place, and the Mark degree was conferred in a Mark Lodge; and it is to be regretted that any change in this respect ever took place. The Templar's degree was given as stated, but as an honorary degree. This, we think, may be regarded as the beginning of Masonic Templarism in this country.

The Chapter (or Royal Arch Lodge) was originally organized and held under the *quasi* authority of the Charter of St. Andrew's Lodge. The Royal Arch degree was at first conferred in Lodges of Master Masons, occasionally organized for the purpose, and was considered as the completion of the Master's degree. This practice, however, was restricted to those Lodges in England, Ireland and Scotland which sympathized in the innovations engrafted upon the institution by what was then known as the Grand Lodge of *Ancient* Masons in London. At a later period it was conferred in "Royal Arch Lodges," so called, attached to and working under the authority of the Charters of those Craft Lodges. At a still later period, independent warrants were granted for the erection of Royal Arch Lodges, but still continuing them as appendants to Craft Lodges. Encampments of Knights Templars were held by the same tenure. And this is the present practice in Ireland, as shown by the following extract from the Constitution of its Grand Lodge: "Every warrant to hold Councils, or Encampments, shall be granted to some warranted or acknowledged Lodge to which there is a

Royal Arch Chapter attached; and shall not only bear the same number, but shall be held in the same place in which the Lodge and Chapter usually hold their meetings."

It was in the manner first indicated that the Royal Arch Lodge in Boston was originally held; and under this authority it continued its operations until the organization of the Grand Chapter of the State. In further confirmation of this, we give from its records, under date Nov. 25, 1790, the following vote:—

"*Voted*, That Bro. Matthew Groves be a committee to return the thanks of this Lodge to St. Andrew's Lodge for their politeness in granting us the *use of their Charter*."

This would seem to settle the authority under which the Royal Arch Lodge acted up to the time when it assumed the status of an independent Chapter. Both bodies occupied the same hall and used the same regalia. The members of the one were at this time, and at a later period, to a great extent, also members of the other. Gen. Joseph Warren, Col. Joseph Webb, Col. Paul Revere, and other eminent brethren, members of St. Andrew's Lodge, received the Royal Arch and Templar's degrees in the Royal Arch Lodge.

In 1770, General Warren, being present, "gave his opinion in favor of holding (continuing) the Royal Arch Lodge until he should receive instructions from Scotland. If then so directed, he will grant them a charter therefor." It would seem from this that the question of the sufficiency of the authority under which the Lodge was held was being agitated, and Gen. Warren was desired to seek the necessary information and instructions from the Grand Lodge of Scotland, from which body he held his own commission as Provincial Grand Master. It is evident, however, that he thought the powers already possessed ample for the purpose, or he would not have advised a continuance of the meetings. There is nothing further in the records relative to the matter. The Lodge continued to hold its assemblies and to give the degrees above named until 1793, when the Mark degree was added; and in January, 1794, the Lodge assumed the name of a Royal Arch Chapter. In 1797 the Chapter united in the organization of a Grand Chapter for the Northern States.

In the record of this year, we find the following:—

"*Voted*, That the Knights of the *Red Cross*, by Bro. Benj. Hurd, senior, be, and they are hereby permitted to make their records in the books of this Chapter."

At this time the degree of Red Cross had no connection with the Order of the Temple, and was conferred, like that of the Templars, as

an honorary degree. There is nothing in the records of the Chapter to show that Br. Hurd, or his associates, ever availed themselves of the permission granted by the above vote.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

THIS body held its annual communication at Freemasons' Hall, in this city, on Friday, the 27th October last. The attendance was unusually large; a greater number of Encampments being represented than on any previous occasion since its organization. Charters were granted for St. Omer's Encampment at South Boston and Hugh de Payens at Melrosè, both of which were represented as being in a very flourishing condition. The principal business, however, was the election of officers for the ensuing year, and the annual address of the M. E. G. Master, Sir William S. Gardner. The election passed off with great unanimity, there being very little opposition to any of the candidates. A list of the new officers is given below. The address was an able and well-written performance, five hundred extra copies of which were ordered to be printed for the use of the members. We give on another page an interesting extract, and other portions of it will appear in a future number. A vote of thanks was passed to the retiring Grand Master for the able and successful manner in which he had administered the affairs of the Grand Encampment for the past two years. The whole number of Encampments under the jurisdiction is twenty, and the number of initiates the past year is a little over six hundred. It may be safely affirmed that at no period since the first introduction of Templar Masonry in this Commonwealth has the Order been in a more thriving and healthy condition. The officers are as follows:—

Rev. Sir Charles H. Titus, of Phoenix, R. I., Grand Master; Sir William W. Baker, of Boston, Deputy Grand Master; Sir Thomas A. Doyle, Grand Generalissimo; Sir Benjamin Dean, Grand Captain-General; Rev. Sir William S. Studley, Grand Prelate; Sir William B. Blanding, Grand Senior Warden; Sir William S. Shurtleff, Grand Junior Warden; Sir William Parkman, Grand Treasurer; Sir Solon Thornton, of Boston, Grand Recorder; Sir Seth P. Miller, M. D., Grand Sword Bearer; Sir William Sutton, Grand Standard Bearer; Sir Horace Daniels, Grand Warder; Sir Henry P. Perkins, Grand Captain of the Guards; Sir Eben F. Gay, Grand Sentinel.

IMPIOUS FOLLY IN NEW YORK.

In a recent number of the "New York Times," may be found the following account of a remarkable occurrence in the city of New York, which, if correctly reported, describes the greatest atrocity yet committed in the name of Freemasonry. If the time, place, and circumstances were not so distinctly set forth, and the names of the prominent actors so boldly proclaimed, we should have supposed the article to have been a very clumsy attempt to libel the fraternity, and to cover with ridicule the individuals named. But we are forced to the conclusion, as no denial has appeared, that the follies described have been actually perpetrated. We shudder as we contemplate them, and reproduce the account to fulfil an imperative duty in reprobating and denouncing the abomination.

"INTERESTING MASONIC CEREMONY—BAPTISM OF SIX CHILDREN BY ALBERT PIKE OF ARKANSAS.

"Last evening, one of the most interesting and, at the same time, novel ceremonies, connected with Freemasonry, was performed in Masonic Hall, Thirteenth street, near Fourth avenue, by the Thrice-Potent Grand Master of the Scottish Rite, Albert Pike, late general in the rebel army; the Senior Warden being General J. H. Hobart Ward, late of the Union army. It consisted of the baptism of six children, ranging from six months to eight years of age, according to the Masonic ritual. This being the first time this ceremony was performed at the North, a large number of Masons, with their wives, daughters, sons, &c., were present, so that the lodge-room was crowded. The ceremony took place in a Lodge of Perfection, which was opened publicly. In the East, on a platform, were placed a font filled with oil, a vessel of consecrated oil, and a plate of salt. All being ready, two lines were formed, consisting of a guard with drawn swords facing inwards, and the officers and members of the Grand Lodge of Perfection entered in procession to the music of a grand march by the organ. After several alarms, the parents and children entered with the godfathers and godmothers, the latter dressed in white; the children who were unable to walk were carried on a cushion covered with blue silk, by the master of ceremonies; after him came a Brother carrying the lighted candles, black, white, and rose color, in the form of a triangle, while the choir sung the chant 'Out of the mouths of babes and sucklings, Thou hast perfected praise.' Then came the other children, two by two, then the fathers and mothers. The procession went three times round the lodge-room, the organ playing and the chant still proceeding, while the Master and Wardens repeated certain sentences, the mystic sentence commencing 'Suffer little children to come unto me,' &c. After questions asked of the fathers and answered by them, the children were brought to the front and an impressive prayer offered up by brother Wilson Small, as Grand Chaplain. This was followed by a hymn, and the Master informed the godfathers and godmothers of their duty,

while the Orator in the North, the Senior and Junior Wardens admonished them and their parents to be true to themselves, to others, to their country, and to God. Another prayer was then offered, and the children were brought to the altar. Their names were: "Harrison Small McClenachan, Harry Sheridan Lee, George Small Anderson, Zoe Virginia Gibson, Anna Theresa Gibson, and Charlotte May.

The baptism was performed as follows: placing the hand of the child in the font filled with perfumed water, the Master said, 'Harrison Small McClenachan, (naming each,) I wash thee with the pure water. May God give thee, and maintain thee in, that innocence and purity of heart of which this is a symbol.' He next marked the Delta with the consecrated oil on the forehead of each child, being the symbol of the wisdom, might and love of God, and blessed them according to the ritual. After a hymn was sung, all the brethren knelt and made a solemn vow, which they confirmed by eating salt, to protect the children through life.

"A locket was then given to each girl, and a ring to each boy, with the assurance that if they were in distress or danger they only had to send the locket or ring, and they would be assisted. A jewel was also given (the Delta), with Masonic emblems, to each child, who was also invested with an apron, and the Senior and Junior Wardens proclaimed the baptism along their columns, after which all clapped three times, and striking the palm of the hand against the left shoulder, cried huzza three times. The Orator next delivered a discourse, and Wilson Small delivered an address on behalf of the godfathers. Two young ladies were then selected to make a collection. It was announced that the money so obtained would be given to some needy Brother whose name would not be publicly known, if there were any such known to a Brother present, or it would be given to the Grand Almoner, who would send it to a distressed Brother, without the knowledge of any one but the Master, and the Brother would not know where it came from.

"The Grand Master then said: 'The labors of the day are concluded; may they be profitable to all. Go in peace; and may our Father in Heaven bless and prosper us in all our laudable undertakings. Amen.'

"The brethren then retired in procession, in the same order as they entered, and the Lodge was closed."

So much for the indecent and hideous record. Now we venture to say, all the circumstances considered, that never, in this country or any other, was any form of Freemasonry prostituted to a more vile and impious use than in this instance. On the continent of Europe, particularly in Germany and France, but here only in Louisiana; we believe, many farcical and fantastic rites and ceremonies have been attempted to be foisted on the fraternity by crazy and misguided men, or by clandestine and illegitimate bodies of such, which, after an ephemeral existence, have perished from memory. But, for the most part, there has been some method in their madness, and a semblance at least of avoiding plain contradictions of the fundamental principles on which Masonry is founded. The old charlatans were astute enough to steer clear of openly

offending the religious sense of the community, and refrained from direct insult to the most sacred mysteries of Revealed Religion. It seems it was reserved for the present time that more audacious men should unblushingly use what purports to be a Masonic organization as a vehicle of sacrilegious mummery, in a stupid burlesque of a Christian Sacrament.

What renders this enormity more presumptuous is, that the ritual *was invented* for the occasion. It is not impossible that the clandestine body, in whose presence this blasphemous farce was enacted, may have in use, for common purposes, a ritual resembling that which renders the ceremonies of a true Lodge of Perfection so solemn and imposing. But with all its imperfections, we presume to say that it contains nothing which would necessarily disgust a Christian man, or offend the moral sensibilities of any. It argues, therefore, the existence of a virus of depravity heretofore undescribed, which should prompt the invention of a special form through which their own impiety might be exhibited, and the initiatory sacrament of Christ might be ridiculed and blasphemed.

It is well known that the Ancient and Accepted Rite has provided for no such ceremony as above described; and all its teachings inculcate a spirit which would render impossible, on the part of its faithful disciples, an affront to God or Christ. It is a marvel, therefore, passing comprehension, that the chief actor in this flagrant wickedness should so scandalously violate his most solemn Masonic vows and obligations by participating in it.

We said in the outset that a sense of duty obliged us to reprobate and denounce this irreligious folly. We should be recreant to Masonry if we did not. A failure to rebuke it might, in future, be construed into complicity with it. We therefore record our loathing and horror at the whole transaction. We cannot condescend to argue the matter; we will not stop to point out in detail the glaring inconsistencies of the performance with all the principles and tendencies of Ineffable Masonry; we solemnly brand it as a sacrilegious impiety, an outrage on Freemasonry, and an insult to the moral sense common to mankind. We see in such developments the natural result of rebellion against lawful authority, and the necessary consequence of a spurious and unprincipled combination usurping the functions of a lawful Lodge of Perfection, and above all, a speaking commentary on the words of Scripture, "By their fruits ye shall know them." *

MONTACUTE LODGE, WORCESTER.

THE officers of this Lodge, for the current year, were publicly installed on Tuesday evening, Nov. 21, in the presence of a large audience, composed of the members, their ladies, and invited guests. The ceremonies took place in its new and beautiful hall, and were performed by M. W. Grand Master PARKMAN, assisted by a delegation of the officers of the Grand Lodge. The exercises were of a highly interesting character, and, judging from the interest which all present seemed to take in them, passed off in a very satisfactory

and acceptable manner. The singing was a finished and impressive performance, and did great credit to the artistic skill and good taste of the ladies and gentlemen to whom this part of the evening's entertainment was intrusted. The charge of the Grand Master to the officers of the Lodge, and the concluding address to the audience, were both spirited and appropriate, and commanded the entire attention of the audience. At the conclusion of these ceremonies the company, numbering a hundred and fifty, repaired to the banqueting hall, where a collation was tastefully spread for their refreshment. Brief speeches were here made by the Master of the Lodge, the Grand Master, Rev. Brother Dadmun, D. D. G. M., and other brethren.

The Lodge is in a very healthy and prosperous condition, and has received a large acquisition to its numbers the past year. The officers installed are as follows: —

William S. Goodwin, W. M.; Albert Walbridge, S. W.; Emery Wilson, J. W.; Charles H. Fitch, Treas.; George Phelps, Sec.; John W. Jordan, S. D.; Henry C. Willson, J. D.; George E. Boyden, S. S.; William Allen, J. S.; Josiah Pickett, M.; Rep. Thomas W. Clark, Chap.; Charles W. Wentworth, I. S.; Daniel Seagrave, Tyler.

SUPREME COUNCIL OF CUBA.

WE have lately received quite a number of documents, official and otherwise, in relation to the establishment of the Supreme Council 33d degree for the Island of Cuba, and the subsequent unlawful organization of a similar body by a person of the name of De Castro. It appears by an official communication to the Northern Supreme Council of the United States, from the Grand Commander of the lawful Council at Cuba, that "on the 27th Dec., 1859, Ill. Brother Andres Cassard, 33d, with full power and authority, established the lawful Supreme Council, through Ill. Brother Loth, who had in his possession his diploma as a 33d at the time," as required by the Grand Constitutions, Br. Cassard deriving his authority from the Supreme Council of the Southern Jurisdiction U. S. "Since our establishment (writes the Grand Commander), we have sent you, through Ill. Br. Cassard, several communications. We have been recognized not only by you, but by the Supreme Councils of Charleston, Venezuela, New Grenada, and others, and we have been working successfully for the good and honor of our Illustrious Order. Vincente de Castro, *alias* Variato Alfonso de Covadonga, has been making Masons here *at sight*, selling diplomas, conferring *all* the degrees, and selling all the rituals, even to Entered Apprentice Masons, and making a shameful traffic of the sacred rights of Masonry, only to satisfy his great ambition for gold."

The foregoing statements, coming to us officially, and therefore to be relied on, are sufficient for the present purpose, which is simply to guard the members of the A. and A. Rite, in particular, and the fraternity generally, against the gross imposition of De Castro and his associates, now operating in the island of Cuba. Ill. Br. Andres Cassard of New York is the Representative of the lawful Supreme Council in the Supreme Council for the Northern Jurisdiction of the United States.

TEMPLAR NOMENCLATURE. — GRAND COMMANDERY OF MAINE.

[From the Address of Sir Wm. S. Gardner before the Grand Encampment of Massachusetts and Rhode Island.]

THE Grand Commandery of Maine criticises very severely our position, because we claim the name of Encampment, and still adhere to the ancient official titles. The author of this criticism has been Grand Master of his State, but apparently has paid but little attention to Templar Masonry. He remarks as follows:—

“We accept for the purpose of this discussion the statement that the General Grand Encampment was formed by delegates from the State Grand Encampments of New York and Massachusetts and Rhode Island, although we might insist upon the application of the principle, that we cannot go behind the records, especially after it has been acquiesced in for forty years.”

In this he applies the most technical rule of the common law, in the practice and learning of which he has acquired distinction, to the unanswerable mass of evidence we bring forward as to the formation of the General Grand Encampment of the United States. He insists that we cannot go behind the first record of that body to establish a great historic truth, but that we and all Templar Masons of the United States are bound by that blind and evidently untruthful record, and that the history of the National Grand Encampment is irretrievably, unalterably fixed by it, because in the trial of causes in court the strict rules of evidence prevent a party from proving *certain kinds* of records to be untrue or mistaken. Have historians of great or small transactions, desirous of getting at absolute truth, been hampered in their inquiries by any such technicality? But even the strict rules of law are not so narrow as stated, for “public and authorized documents, whether appointed by express authority of law, or recognized by the laws as instruments of authority, if they be but collateral memorials of the fact, possess no exclusive authority.”

The Sir Knight of Maine compares this Grand Body, which has no Charter to limit or control its power, to one of the Lodges of his own State, subordinate to his Grand Lodge, and contends that the Grand Encampment of Massachusetts and Rhode Island holds a similar inferior position. I have already argued this point so fully before you upon another occasion, that it would be a

waste of time to answer this position. He says, "It is unnecessary and improper to incorporate into the Constitution or by-laws of the Subordinate any of the provisions in the Constitution of the Governing Body. Such provisions are binding on the Subordinate, without such incorporation."

This being the argument of the Sir Knights of Maine, let us see how it affects us. Its application proves that this Grand Encampment is now beyond all peradventure a Grand Commandery; its Subordinates, Commanderies, and the official titles such as the Grand Encampment of the United States directs. The Constitution of the National Grand Body, when amended, operated immediately to amend our Constitution, and to efface the word Encampment from that instrument. Now, if this be so, of what do our friends in Maine, who sprung from our loins, complain? Whatever we say or do, this is a Grand Commandery. What more can be asked than to have it so? Must we, in addition to this, vow that the word Encampment never existed? Must we erase it from our records? Must we re-temper our swords upon which it is etched? For the objectionable word is upon our regalia, banners, and even upon our gauntlets. We have never complained that the Knights from beyond our borders called this Grand Body a Grand Commandery. We have complained and do complain as unjust and unkind that they accuse us with being rebellious and treasonable to the Grand Encampment of the United States. We contend that, so far as our own jurisdiction is concerned, we have the right to call our Grand Body a Grand Encampment, and we believe that in Massachusetts we find the best authority for so doing.

In 1780, the Constitution of Massachusetts was adopted, wherein she was called "The Commonwealth of Massachusetts"; and she is so called throughout that instrument, and by no other name. In 1787, the Constitution of the United States was adopted, in which the word "States" is used in precisely the same way that the words "Grand Commandery" and "Commandery" are used in the Constitution of the United States Grand Encampment. The word "Commonwealth" nowhere appears therein. Massachusetts has never changed her name; but the words "Commonwealth of Massachusetts" are upon every writ, every proclamation, every warrant and draft, every piece of property however minute, which belongs to the State. The Governor and other officers are required by law to make oath to support the Constitution of the United States, in the same language in which the Constitution of the Grand Encampment of the U. States requires certain officers to promise and vow that they will support that instrument. In the Massachusetts Constitution, the word "State" nowhere appears. Did any one ever hear Massachusetts charged with rebellion in the most bitter phrenzy of partisan excitement, for insisting upon the name of Commonwealth? Have her officers ever been charged with violating their sacred oaths of office, because they have fought under a banner which bore the name of Commonwealth? or won victories with swords and muskets and cannon, upon which gleamed the proud name of the Commonwealth? In other States she is still called a State; and the general Government, in all its writs, documents, and official and legislative acts, speaks of Massachusetts by the name of State only. A careful examination and com-

parison of these Constitutions will show the force of this analogy. In like manner do I contend that we are by no means rebellious to the Grand Encampment of the United States, because, from convenience, taste, and our own judgment as to propriety, we call ourselves, within our own jurisdiction, a Grand Encampment. The objection to titles is altogether so frivolous and childish, that it is scarcely worthy of an allusion. At the last session of the Grand Encampment of the United States, most of the Knights, from usage I suppose in their own Grand Bodies, addressed the M. E. Grand Master of Templars as R. E. Grand Commander. But no cries of treason and rebellion were heard from any quarter, and no threats were made of excommunication.

The burden of this criticism by the Sir Knights of Maine is that this Grand Encampment is in rebellion against the Grand Encampment of the United States. Their remark:—

“Unless our memory is false, a few years since the Grand Commandery of Vermont, following to its legitimate result the action of older and more powerful bodies, declared itself independent of the Grand Encampment. But the edict of excommunication was at once thundered against it, and it made haste to retrace its steps. The remedy was applied promptly and wisely. But (and we say it with all respect and with no intent to question in any degree the action of the Grand Master) to enforce obedience upon a weaker body, and to suffer powerful bodies to pursue the same course, although to a much less extent, tends to the prejudice of good order, and to bring contempt upon our highest officers.”

Such language as this, and more of the same tenor which I have not quoted, come from what source it may, can be characterized only as unjust, unknighly, and as tending to stir up strife and ill-feeling. Vermont passed a resolution on the 7th of January, 1862, dissolving its connection with the National Grand Body. Has this Grand Encampment approximated even to such an act? To be taunted with rebellion on one side, and threatened with an edict of excommunication on the other, does not comport with that kind, Christian, knightly spirit which has been taught in this jurisdiction. As the last time I shall enjoy the privilege of speaking from this office, I desire to point the Sir Knights to the past history of this Grand Encampment. No brighter page can be found in the history of Masonry or Templarism than this. Compare the Order here to-day with that of any other State, and it will not suffer by the comparison. To it the Knights of this jurisdiction have been true and loyal. They have defended it in the days of adversity, and are ready to again. Even the Knights of Maine will find, if they are ever so unfortunate as to require it, that we can send them another Hammatt to resuscitate the Order in their State, and raise it up again from the grave. With the Grand Encampment of the United States this Grand Body is a co-worker in all the essentials of Templar Masonry, and has ever been constant and true to the great principles it inculcates. Its Grand Officers have always been received by the Knights and organized Bodies, Grand and Subordinate, of this jurisdiction, with knightly homage and Masonic honor, and we should be proud of the opportunity of so receiving them again.

It is passing strange that this Grand Encampment should be called upon to vindicate her loyalty to Templar Masonry, and stranger still that the only charge of disloyalty which can be brought against her is, that she sacredly and religiously adheres to the Ancient Landmarks of the Order. If the Knights of Maine or of New York are desirous of creating ill-feeling against the Grand Encampment of Massachusetts and Rhode Island, let them seek out some graver offence than any they have yet been able to find.

CALIFORNIA.

THE various Grand Bodies in California held their annual communications for the present year at San Francisco, in October last. We give the names of the principal officers elected in each body:—

GRAND LODGE.

Gilbert B. Claiborne of Stockton, G. Master; William A. Davis, D. G. M.; Isaac S. Titus, S. G. W.; Henry Hare Hartley, J. G. W.; James Laidley, G. Treasurer; Alexander G. Abell, of San Francisco, G. Secretary; Lawrence C. Owen, Assistant G. Secretary.

Bro. Lawrence C. Owen was re-appointed Grand Lecturer. There are now one hundred and forty-two chartered Lodges upon the roll of the Grand Lodge, with an aggregate membership of six thousand six hundred. One hundred and thirty-four Lodges were represented at the recent communication.

GRAND CHAPTER.

John Kilpatrick, of Downieville, Grand High Priest; Charles Marsh, D. G. H. P.; William A. Davis, G. K.; Isaac S. Titus, G. Scribe; Philip W. Shephard, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Secretary.

There are thirty-four chartered Chapters under the jurisdiction of the Grand Chapter, with an aggregate membership of one thousand two hundred and fifty. Thirty-two Chapters were represented at the last convocation.

GRAND COUNCIL.

Anderson Leavy, of Marysville, Grand Master; Louis Cohn, D. G. M.; William A. January, G. I. M.; Alvin B. Preston, G. P. C. of the W.; James Laidley, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Recorder.

There are seven chartered Councils under the jurisdiction of the Grand Council, their membership being five hundred.

GRAND COMMANDERY OF KNIGHTS TEMPLARS.

Sir Henry Holcomb Rhees, of Marysville, Grand Commander; William M. Randall, Deputy G. Commander; Theodore F. Tracy, G. Gen.; William W. Traylor, G. Capt.-General; Charles Caleb Peirce, G. Prelate; Frederick F. Barss, G. S. W.; Andrew J. Kellog, G. J. W.; Elisha W. Bourne, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Recorder.

There are seven chartered Commanderies under the jurisdiction of the Grand Commandery, with a membership of three hundred and fifty.

KNIGHTS TEMPLARS' BANQUET.

During the sessions, California Commandery, No. 1, of Knights Templars gave their annual banquet in honor of the Grand Commandery of the State. The entertainment was given at Martin's Restaurant, and was a very pleasant and *recherche* affair. The dining hall (says the Mercury) was adorned with the banners of the Order, and the tables fairly groaned beneath the weight of good things with which they were loaded. The Knights appeared without arms, but when the signal for the attack was given, each hero present gave unmistakable evidence of a soul in arms and eager for the *fry*. A fine band of music enlivened the entertainment, and wit and wine flowed abundantly. About one hundred gentlemen participated in the festivity, among whom were several high dignitaries of the Order.

The only accident which occurred to mar the pleasures of the night befel a worthy Knight, who is a "Good Templar," and who swallowed a Roman punch, having mistaken it for ice cream. No serious result is apprehended, although any thing Romish, it is said, decidedly disagrees with him. At an early hour (in the morning) the Knights retired, well pleased with the entertainment which they had enjoyed.

GRAND ENCAMPMENT OF THE UNITED STATES.

We are permitted to extract the following notice of the doings of this Grand Body, from the excellent address of the M. E. Grand Master, Sir William S. Gardner, before the Grand Encampment of Massachusetts and Rhode Island, at its late annual communication in this city:—

In accordance with the vote of the Grand Encampment at the semi-annual assembly in May last, your Grand Master, Deputy Grand Master, Grand Generalissimo, and Grand Captain-General, as your representatives, attended the triennial meeting of the Grand Encampment of the United States, which convened at Columbus, Ohio, on the fifth of September last. They were accompanied by Sir William Sutton, Commander of Winslow Lewis Encampment. On the second day of the session your Grand Master presented the report of the committee "on the recent publication and indiscriminate sale of the ritual of the Order of Malta in New York city," made in this Grand Body at the last annual assembly, and which you instructed your representatives to present to the Grand Encampment of the United States. The report was entitled "Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island," and was attested by the Grand Recorder, under the great seal of this Grand Encampment. One

of the representatives from the Grand Commandery of New York objected to the reception of this paper, inasmuch as it appeared to come from a body unknown to the Grand Encampment of the United States, he representing and stating that the jurisdiction of Massachusetts and Rhode Island was in open rebellion against the National Grand Body, and he moved that it be referred back to this Grand Body for correction in its title. It is not uncharitable to suppose that this distinguished Knight from New York had become morbidly sensitive to the meaning of the terms "rebellion" and "treason," from an intimate acquaintance with the history of Masonry in his own State during the present century. Or perhaps the Grand Commander of New York had heard those words, and their kindred, so frequently in the Masonic Bodies of his State, that he did not comprehend the full effect which they might have upon the Knights of a Grand Body of Templars whose existence is in close alliance with a Masonic history as spotless and stainless as is the blade of a true Knight from any speck or blemish. After some discussion, in which it became apparent that if the motion prevailed it would exclude your representatives from the National Grand Encampment and send them home to you as outcasts from the body which our fathers were mainly instrumental in establishing, the vote was put, when the Sir Knight from New York, *alone*, voted in its favor, and all the other members against it. Your report was then referred to the Standing Committee on Grievances, in whose watchful care and keeping it still remains.

Among other things done at this session, the Order of Malta was restored to its original place, as appendant to that of the Temple. It is impossible at this time to give you even a brief account of the doings of this Grand Body. Suffice it to say, that a more conservative spirit animated the minds of the members than has prevailed for many years. Most Eminent Sir Henry L. Palmer of Wisconsin was elected and installed Grand Master of Templars in the United States.

I should feel derelict in duty, did I not mention to you the kind and knightly spirit with which your representatives were received by the gallant Knights from all parts of the Union. I desire in your presence to tender the warmest thanks to the chivalrous Knights of Chicago and Cincinnati for their kindness and attention, and especially to R. E. Sir Heman Ely, Grand Master of the Grand Encampment of Ohio, and the gallant Officers and Knights of his Grand Encampment, for courtesies and knightly acts of friendship, which followed your representatives to the utmost limit of his jurisdiction.

A FEMALE IMPOSTOR.

LOUISVILLE, KY., Nov. 11, 1865.

To all Brethren A. Y. F. & A. M., to whom this may come, Greeting:—

On the 21st ultimo, a young woman, about 24 or 25 years of age, of medium height, auburn hair, rather slender and good form, dressed in black, plain but neat, and claiming to be a Master Mason's sister, appeared at the "Louisville Hotel" and sought assistance from the brethren of this city. She represented herself as "Mary," the only daughter of Mr. Livermore of Eastport, Maine, and stated that her brother, Jos. M. Livermore, was Master of a Lodge in Eastport. She was modest in appearance, had a hacking cough, and her eyes gave evidence of recent weeping. Her story — in many instances supported by circumstantial surroundings — was, in short, that about six months ago, she had, contrary to the known wishes of her father, married a man named "Jordan," who took his bride to St. Louis, and there deserting her, left her at the "De Soto House," taking with him her watch and valuables, thus compelling her to sell her clothing to pay her board. She asked us for, and obtained, a ticket to Boston, from which place, she assured us, she would find no difficulty in securing a passage on an Eastport steamer with the captain of which she was personally acquainted. She had only a small leather travelling sachel, and was supplied by us with a ticket as above stated, some few dollars in change, and a basket of "rations." She intended stopping at the ——— Hotel in Boston, there to await the arrival of the steamer which was to convey her to the parental roof. It appears from letters from Bro. Livermore and his father of Eastport, that this woman was an impostor — we can scarcely believe it even now, so modest was her appearance, and so straight the story told. In view of the above, however, and to prevent further impositions upon the fraternity by this artful young woman, we have made this statement, earnestly requesting that the Lodges and Brethren of Boston and vicinity may be made acquainted with these facts, and if possible the woman prevented from again obtaining assistance which she has proven herself so unworthy of receiving. It is perhaps well to add, that she obtained a written statement, signed by Bro. Horace Gooch and indorsed by myself, recommending her to the favorable notice and sympathy of the Brethren.

Fraternally,

H. B. GRANT,

Sr. W. Louisville Lodge.

The Brother receiving this will much oblige us by giving Masonic publicity to it, by having it read in all the Lodges in Boston and otherwise as he may deem proper, and of giving us any information in his power. The fraternity in this city have been *heavily* taxed in assisting transient Brethren, for *which purpose alone* they have expended within the past year, over \$1,200. This we do most cheerfully; but we earnestly desire to catch impostors, and believe our Brethren in other cities will as earnestly give us their assistance, in this common interest.

H. B. G.

MASONRY IN CHINA.

[Continued from page 28.]

THE Royal Sussex Lodge, though the second Lodge in Shanghai, is, in reality, the oldest in China; its establishment dating from April, 1844, when, at a meeting at Headquarter House in Hongkong of several experienced Masons, a petition was prepared to the United Grand Lodge of England for the grant of a charter, this application being signed by the following brethren, who may strictly be designated the fathers of the Craft in the Celestial Empire; for though we have heard it asserted that the Chinese possess, in some of their secret societies, forms and practices identical with those of Western Masonry, we have never been able to obtain authentication of a circumstance which, to say the least of it, would be curious.

The Brethren signing were the Very Worshipful J. H. Cook, P. M. 122 and 185, P. P. G. D. for Devon; J. Norman; T. Hemsley; H. B. W. Long; P. U. Spug; Nicolay Duus; J. Wallis; J. Cook; Viscount Luirdale; J. Townsend, J. D. Smith, and P. Tripp. This petition was complied with on the 18th of September, the date of the Charter of the Royal Sussex Lodge, then as No. 735, — now 501, English Constitution, — the first Master named being the V. W. Brother Cooke, with Brother D. W. McKenzie, Senior, and Brother F. J. Carpenter, Junior, Wardens.

But there were not mail packets to China such as the P. & O. in those remote days; and it took nearly half a year for the Charter to reach the colony; the first meeting in a house in Hollywood Road occurring on the 3d of April, 1845, — wanting three days just twenty years ago. On the supposition that the Lodge would always be established in Hongkong, advertisements were published in the *Friend of China* shortly afterwards, running as follows: —

Required by the Brethren of Lodge No. 735, a plot of ground not less than one-eighth of an acre. To be situate in the Western Districts, and not upon a higher level than Hollywood Road.

Tenders, stating the number of the lot, the terms of sale, or premium demanded, will be received by the undersigned.

By order of W. M.

CHAS. ST. GEO. CLEVERLY,
Arch't.

Before the end of the year, however, so greatly had the number of members increased, that a petition went home for another Charter, promptly granted, and now pertaining to the Zetland Lodge, Hongkong.

The inconvenience experienced by several of the principal members who resided at Canton, in having to visit Hongkong at the regular or other meetings, brought about, in October, 1846, a petition to Grand Lodge for a transfer of the Charter to the City of Rams; but it was not until November of the following year that the resolve to move was completed, the first meeting there occurring on the 18th of February, 1848 — First Master Archibald Dunlop,

Esq., the worthy Brother who, in the following year, as mentioned in our last, presided as First Master of the North China.

But, following the plan of our notice of that Lodge, we here give the names of Royal Sussex Masters from the date of its first working, 1845: Brother J. H. Cooke, 1846; S. Rawson, 1847; W. Blenkin, 1848; A. Dunlop, 1849; F. B. Birley, 1850; W. H. Vacher, 1851; R. Ellice, 1852; M. W. Pitcher, 1853; W. H. Luce, 1854; John Dent, 1855; C. W. Murray, 1856; J. Whittall, 1857; J. C. Baldwin, 1858; John Dent; and it is worthy of remark that, excepting the year 1848, each successive Master served his year as either Senior or Junior Warden of the Lodge. In the year mentioned, such could not be, Senior Warden Melville being incapacitated by ill health, while Junior Warden Pope died of brain fever, contracted in the performance of his duties as Clerk of Works and Colonial Engineer, Hongkong. The election of officers in 1857 and '8, alack! was but little better than a formality; for, ten days before St. John's, December, 1856, the Lodge, with all its contents, was consumed by fire—the meetings of 1857 and '8 being in the Zetland Hall, Hongkong.

It being determined that Canton should not rise again to importance in a hurry, there was an interregnum of nearly five years in the Lodge's working, and the Charter would have been returned, perhaps, but for the circumstance of Brother Henry Murray, Senior Warden in 1858, and P. P. G. M. Rawson happening to move to this settlement, where they observed the want of another Lodge in conjunction with the North China. This produced a petition to P. G. M. Mercer for another remove, the first meeting in Shanghai taking place on the 11th of April, 1863, Brother H. Murray, First Worshipful Master, succeeded in 1864 by his S. W. Brother C. E. Parker, and followed this year by that gentleman's Senior Warden, Albert Farley Heard, Esq.

Continuing our history of the Royal Sussex Lodge, we retrace our steps to the year 1851, when, on the prayer of several Royal Arch Masons, members, a Charter of Constitution of a Chapter was granted by the United Grand Chapter of Royal Arch Masons of England, to be attached to the Lodge and called the Celestial, the first meeting being on the 10th of March, 1852; Companions Rawson, Seth, and Pitcher, the first three Principals. In 1862, the Lodge then having been in abeyance some four years, on the motion of Companion C. W. Murray, seconded by Companions John Dent, Charles St. G. Cleverly, D. W. Mackenzie, and others, the Charter for the Chapter was returned, and, if we remember aright, the balance of funds (over a thousand dollars) handed to the Zetland Lodge for the purpose of aiding in some Masonic charity. This resolution to return the Charter, however, was not concurred in by all the Companions; some of whom foresaw that should the "Royal Sussex" again rise to eminence as a Lodge, the existence of its Arch Chapter, worked, by the way, somewhat differently to that attached to the North China, would be no mean acquisition.

Not long after the establishment of an Arch Chapter in Canton, P. G. M. Rawson was enabled, by the assistance of three Mark Masters, to establish a Mark Lodge also. But when a portion of the members of the Sussex Lodge

had taken the degree, it was found that there was an irregularity about the warrant (if there ever were one) and the Order was suppressed, to the great discomfort of many who had set their minds on obtaining a degree which the Grand Lodge of England in those days gave no countenance to. [*Mem.* We omitted in our notice of the North China Lodge to state that the Mark degree was conferred in this quarter also for a short time, though now it is not known.]

The regular meeting nights of the Royal Sussex Lodge are on the 18th of each month, the fees being as follows: Initiation, fifteen tael (five less than the Northern Lodge); Passing, five (again five less); Raising, five (still five less than in the Northern Lodge); Joining, eight tael (two less); Quarterly dues, four tael (a third only of the Northern's). There is no limit to the number of members; those on the roll about the close of last year being a hundred and twenty; pretty strong for nineteen months of a new existence.

But little remains to be said of the Royal Sussex Lodge, though on closing we are bound to give record to an expression by one of the members the other day, when speaking to us of what we had written on the subject. This expression ran, that too much praise could not be given to the Worshipful Past Master Parker, for the unceasing industry, zeal, and tact which he had exhibited during his tenure of office, and that to him, more than to any other brother, is the Lodge indebted for its high success, as the most popular Masonic assembly in China.

(To be continued.)

GRAND OFFICERS OF PENNSYLVANIA ON THE RECONSTRUCTION OF THE UNION.

THE Grand Officers of the Grand Lodge of Pennsylvania have issued a circular letter to their Brethren of "the Sunny South," which is not only conceived in good taste, but clearly proves that, so far as that Masonic Jurisdiction is concerned, they are desirous of extending the olive branch. The circular letter is as follows:—

"Brethren of the Sunny South, we believe your faith and sincerity of the landmarks are equal to ours. We claim no right to sit in judgment over your fidelity, or your obedience to the landmarks, or your devotion to their perpetuity. We recall from the past four years neither witness nor testimony. The Light in the Masonic Temple casts no shadow. It is ever at the meridian when we look into each other's hearts, and take each other's hands in brotherly love. But, while we are all Masons, we are also fellow-countrymen. We are citizens of States whose prosperity is indissolubly connected with this Union. We are citizens of States where individual and collective happiness and welfare can be best maintained, encouraged, and secured by the union of these States, as our fathers and your fathers made it by that great compact, the Constitution. Let us invoke your cordial and unreserved acknowledgment of

this truth. Let us invoke your aid to cement together the people of the States, 'without any reservation or self-evasion of mind whatever.' Let us and you come together in unity, in harmony, charity, and brotherly love, as Masons, laboring for the common benefit of our fellow-citizens and mankind.

"The outside world, our brethren round the globe, every people have had their anxious attention directed to this union of States in the land of the setting sun. The problem of free government has been closely observed in its practical working for the past half century. They know, up and down in this land, the craftsmen are dwelling in the mystical organization of the Order. The world and our craft are asking, in every known tongue, has Masonry no power to heal the wounds of the Commonwealth? Has Masonry no power to bind up that which is broken, to pour in oil and wine into the torn and lacerated hearts of citizens of that great nation of the West?

"Have Masonic teachings lost their power? Are the ears deaf that the people cannot hear the joyous sounds of unity and peace, concord, charity and brotherly love, which come out of the Masonic temple, as the rays of the morning out of the chambers of the sunrise?

"Brethren, let us show mankind the power and the truth of Masonic landmarks. Let us gird our loins with strength, take the symbol of love and unity in our hands, put on our feet the sandals of good will, imbue our hearts with earnestness and faith; then will all the people wonder and rejoice; then will the glad tidings of great joy fill the Masonic world; then will we throw away the iron tools of the outside craft of men, and again take up those symbolic emblems, by which foundation stones of union are securely laid.

"We owe our country and the world the duty of our example. Let us make it manifest. Come among us; we will go among you. Your temple is our temple; your Masonry our Masonry; whither Masonic teachings bid us go, let us go together. Brethren, we invite you, by the great glory of our indestructible Order, by the undying light which illumines our pathway to and from the communion of the craft, by your precept, and example, and efforts among your fellow-countrymen, to begin the great work of reconciliation.

"Then, in the future of this great nation, the voices of the whispering waves of the Pacific, uniting with the roar of the Atlantic, will proclaim, 'Mercy and truth are met together, righteousness and peace have kissed each other. Men of America, behold and listen!' We, officers of the Grand Lodge of the Freemasons of the State of Pennsylvania, have felt it our peculiar privilege thus to address the craft in their several jurisdictions, North, South, East, and West of this Union. We do this in the true spirit of Freemasonry. We appeal only to Masons by the immemorial language used among them everywhere. There is no other motive but charity, unity, brotherly love, which actuates us. With politics we have nothing to do. We are Masons; and, as Masons, we invoke your ear to listen, and your hearts to act. *Brethren*, by the love and light, hope and faith, which belong to our Order, as from the beginning of time, we salute you.

"May the great Architect of Heaven and earth so level and square our

minds and hearts, that, by our motives and actions, 'men may know that Thou, whose name alone is JEHOVAH, art the Most High over all the Earth.'

"The undersigned have been induced to make this communication to the members of the Order in the United States, trusting that the purity of their purpose will be acknowledged and appreciated. Let the good of Masonry be extended and established, and mankind be led to believe that the virtues of this venerable Order yet exist in the potency of their primeval *Strength, Wisdom, and Beauty*.

"We salute you, as bound with us, in the bonds of fraternal charity and love.

LUCIUS H. SCOTT, *Grand Master of Masons in Pennsylvania.*

JOHN L. GODDARD, *Deputy Grand Master.*

RICHARD VAUX, *Senior Grand Warden.*

R. A. LAMBERTON, *Junior Grand Warden.*

PETER WILLIAMSON, *Grand Treasurer.*

WILLIAM H. ADAMS, *Grand Secretary.*

Grand Officers of the Grand Lodge of Pennsylvania, A. Y. M., and the Masonic Jurisdiction thereunto belonging.

PHILADELPHIA, Sept. 11, A.D. 1865.

GRAND LODGE OF VERMONT.

WE have received, though at a rather late period, the Proceedings of the M. W. Grand Lodge of Vermont at its last annual communication, and have read them with much interest. They indicate a healthy and prosperous condition of the Order in the State, and a considerable increase of Lodges. The annual address of the Grand Master is a well written and interesting paper, from which we give the following extracts:—

THE EKORDIUM.

"*Brethren of the Grand Lodge of Vermont*: Expressions of reverential feelings are due as well from associations of men as from individuals to the All-Father for mercies received. It is an occasion for gratitude and thanksgiving that so many of us are again permitted to assemble in annual convocation, to exchange the congratulations of the season, carefully review the proceedings of the past year, supply their deficiencies, correct their errors, and provide so far as we may for contingencies in the future. Gratitude and thanksgiving then let us render, in no stinted measure, ever mindful of our high professions as men, mindful too of the lofty moral aims of our ancient, time-honored fraternity. Permit me to express the great pleasure that it affords me to meet you all once again; to renew *personal* friendships, began in and conducted by the kindest, most courteous *personal* intercourse; to extend and brighten fraternal ties, the result and necessary consequence of the meeting together in an association, which has in all ages of the world held its members to the most

cordial recognition of a common humanity, and an earnest endeavor to make it worthy of its high destiny; an association which ever sought, in every proper and legitimate way, to inculcate upon its members the practice of all those high moral virtues which serve to illustrate and adorn a good life on this earth, and aid in fitting it for the hereafter. We have been much prospered during the past year. Large accessions of valuable citizens have been had; more are now seeking admission."

BALLOTING FOR CANDIDATES.

"Interfere with no man's judgment or acts in the admission of members. Recollect that you are guilty of a breach of Masonic law if you attempt in *any way* to discover what your rules tell you is inviolable: the right of secret ballot. If any Brother should arise in his place and state that he voted under a misapprehension, a mistake, it is well; another ballot may correct it. Farther he cannot properly go, and it is the duty of the Master to check him, should he undertake to state how he voted. It is perfectly competent for him to state reasons, and such is his duty if he knows any, why a candidate should not be admitted, but once having voted, he has discharged one of the sacred trusts incident to his Masonic character, for which he is responsible to God and his own conscience alone; and no action should be had whereby in any form the manner of his vote might become known. If any should conspire to injure the peace and harmony of, or destroy the Lodge, and proof thereof could be made, it would be the duty of the Lodge to take such steps either by way of counsel or reproof, or by the severer measures of suspension or expulsion, as to remedy the evil.

"It is possible that I have in my correspondence stated this rule with some modifications, but on reflection and examination am convinced that the rule I have just stated is the ancient one, and should be most carefully and zealously guarded and preserved, as in it is contained the guarantee of our existence. It is feeling this that I have thus plainly stated my understanding of the force and extent of the right of secret ballot. It is in connection with this matter that my attention has been called to a practice sometimes prevailing of excusing a person from balloting. I consider it wrong in principle, pernicious in practice. The applicant is a proper person to be admitted, or he is not. If he is, and a brother has some private pique or insignificant quarrel with the petitioner of a personal nature, the true Masonic heart will ignore it utterly, and will extend the true fraternal greeting to the new found brother. If not worthy, then the brother who asked to be excused would be derelict to his high duty in suffering an unworthy person to come within the Lodge. If it is a mere personal matter, recollect the solemn injunction: 'First be reconciled to thy brother, then go and place thy gift upon the altar.'"

ITINERANT LECTURERS AND MORRIS'S "MNEMONICS."

"A resolution was adopted by the Grand Lodge at its last annual communication, forbidding the sale of any ritual, &c., requiring the Masters of Lodges to allow no person to lecture in the jurisdiction of this Grand Lodge without

special authority, and instructing the Grand Master to see that its orders were respected. Information came to me soon thereafter that a certain person was engaged in selling rituals in defiance of, and representing himself to be acting under authority from the Grand Lodge. I immediately caused a circular to be issued to each subordinate Lodge, to the effect that there had not been any authority conferred upon any person so to do, or to lecture any where in the State; and very soon thereafter another, embodying the Grand Lodge ordinance, and requiring Masters of Lodges to see that it was obeyed. That it has been, altogether, I am very distrustful. Information has reached me in such a way as to seem authentic, that in a private way sales have still been made. Personal interviews have been had with those against whom the charge was made, and the truth thereof denied. In one Lodge expulsion followed a persistence in this, with other irregularities. In another case, the person persisting in the traffic pursued it in other States; and I had the mortification to receive from the Grand Master of New Jersey a communication that a person representing himself to be a Mason from Vermont, was engaged in the business in the jurisdiction of his Grand Lodge, and represented to him personally that he was acting under authority from the Grand Lodge of Vermont; farther, that the profits arising therefrom were to be appropriated to the relief of the family of our late honored Grand Master, Bro. Tucker. Other representations with no more truth in them, were also represented to have been made. I replied at once that there was not the slightest truth in any one of the representations; that the Grand Lodge of Vermont, though small, was no mendicant, least of all did it, or would it, while I had the honor of a seat in the East, ever sanction such proceedings, or appear in the jurisdiction of a sister Grand Lodge in the guise of an itinerant pedler of that which, in my opinion, was destructive to the Institution. The correspondence was immediately sent in copy to the Lodge, upon the roll of whose members, the name of this person appeared, with instructions to see to it that such scandal upon the Order should not again happen. What proceedings were thereupon had will undoubtedly be returned to you."

On this subject the following resolution was adopted:—

"Whereas, complaints have come before this Grand Lodge from several subordinate Lodges, and from the Most Worshipful Grand Lodge of New Jersey, against one Wilson S. Wolfe, a member of Aurora Lodge, No. 22, who is by complainants charged with falsely claiming authority from this Grand Lodge, to sell a work known as "Mnemonics," and that he has effected the sale of said work by false representations, therefore—

"RESOLVED, That this Grand Lodge direct Aurora Lodge, No. 22, to prefer charges against the said Wolfe, and if found guilty of the charges above specified, that he be expelled."

THE TUCKER MONUMENT.

"I have great pleasure in informing you that the monument ordered by you to be erected to the memory of our late honored Grand Master, Philip C. Tucker, now covers his remains. It is creditable alike to the memory of him who so long presided over your deliberations, and to this Grand Lodge, who thus publicly desired to express its appreciation of long continued, freely rendered, and able service."

PRACTICAL SUGGESTIONS.

SPECIAL COMMUNICATIONS.

“ One subject occurs to me at this time upon which some diversity of action seems to be had, and to which my attention has frequently been called. I refer to the subject of special communications. In the first place, a communication never should be ‘called off’ to a time beyond the twenty-four hours in which it was commenced, but should always be closed when the business of that session is finished, or it becomes necessary, by reason of the lateness of the hour or from any other cause, to defer it. If the business is unfinished, a special meeting may be called to finish it. At a special meeting, business cannot be *originated* (except in cases of funerals, festivities, &c.). The only business which can be transacted is such as was originated or commenced at the regular meeting previous to the called one, or which was in regular order to have been done at the regular communication.”

THE REPORT ON CORRESPONDENCE

Is an able and interesting paper, written with great fairness and good judgment, by Bro. Henry Clark, as chairman of the committee. It should be read in all the Lodges in the State.

PRACTICAL SUGGESTIONS.

THE Grand Master of the Grand Lodge of Illinois has recently issued an Encyclical Letter, to the Lodges within his jurisdiction, on subjects connected with their welfare, some parts of which are equally applicable to the good government of the Fraternity in other sections of the country, and which we take pleasure in transferring to our pages : —

TERRITORIAL JURISDICTION.

“ First, as to contests about territorial jurisdiction between adjoining lodges. Several quarrels are now unsettled in cases in which one Lodge has initiated candidates residing nearer to another Lodge. The law is plain. No Lodge can be allowed to wilfully invade the territory of another — not even to finish work already begun, unless the invaded Lodge shall give consent. The Lodge doing so is guilty of a breach of Masonic etiquette and law; and also of dealing unjustly with the candidate, in cases in which he is ignorant of the rule; as he is thus innocently put in jeopardy of being stopped in his advance until a tedious contest is settled. At the same time, Lodges should not make every trifling trespass on their jurisdiction a subject of contention, as some foolishly do. It is far better, and more fraternal, to consent to allow the Lodge which has begun to proceed and finish its work in harmony, in cases where the candidate resides near the boundary line, or the Lodge to which he has applied is more convenient to him; unless the candidate has applied to the wrong Lodge to escape rejection in the proper one, or the invasion practised by the Lodge to which he has applied is wanton or repeated. In the latter case the offending Lodge is worthy of punishment. *In all cases, the committee to whom the candidate's petition is referred should ascertain in what jurisdiction he does reside, and report accordingly.*

I enjoin it upon all Lodges entangled in these difficulties, to lay aside all selfishness, and agree at once to that which is equitable and Masonic; and if they cannot agree, to call in the aid of some Mason of known worth and skill, and submit to his decision; as contention about technical and abstract rights is unworthy the dignity of Masons, and exposes the Craft to disrespect in the eyes of candidates and the community."

DISPENSATIONS FOR CONFERRING DEGREES.

"I receive many applications for dispensations to confer degrees within less time than the law allows. I wish all the Lodges to understand that after the circulation of this communication, no such dispensations will be granted, unless the Lodge applying shall show in its application that the case is one of emergency. To constitute an emergency, it must appear why the candidate has not applied to a Lodge to be made a Mason in good time. It is as necessary to show why he has not been able to get his degrees heretofore, as why he cannot remain a lawful time to receive them. When a man has resided for years within reach of a Lodge without applying till he is about to start on a journey, or remove to a distance, a strong presumption arises that he is only seeking to be made a Mason for his own advantage among strangers for the time being. It is one object of the law to prevent this. If a Lodge may receive the petition, and elect the candidate, and then call for a dispensation to finish the work, well knowing all the time that it is the candidate's own neglect that he has not had sufficient time, it sets the door open for all men of mercenary motives to wait till they see they have some present use for Masonry, and then acquire the benefit of it by hurrying through the forms of the Lodge. The law is that the Lodge must find the case one of emergency; or that the Master, on behalf of the Lodge, state such a case to the Grand Master, to be ratified by the Lodge, showing what has prevented the candidate from having been made a Mason in good time. The dispensation does not set aside the law, but only authorizes the Lodge to do so, for good causes shown; and as this act of the Lodge concerns the making of a Mason, it must be made by unanimous vote, upon due and lawful notice. The dispensation is not intended to authorize a violation of the by-laws, but to set aside its forms in a case where, by reason of its generality, the law is not applicable. It is contrary to the dignity of the Ancient Craft that its laws should be trifled with, by setting them aside merely to accommodate the convenience, or perhaps the whim, of any person outside, who cannot know the necessity of a candidate's taking time to learn the work of one degree before entering on another."

ARRESTING CHARTERS OF LODGES.

"Something has been said about arresting Charters, in cases of contumacy, and I understand some few brethren apprehend that the Grand Master might, in some contingency, seek to take their Charters, and they be compelled by conscientious scruples to defend the same as private property. I wish all such, if any there be, to understand that Charters are not private property; and further, that there is no occasion for the Grand Master touching any Charter, Jewels, or

other furniture. The Grand Master, his Deputy, or Warden, is always in the Grand East, holding the Grand Gavel, and is, for the time being, Master of every particular Lodge. An order from the Grand East to the Worshipful Master of any Lodge, to close the same until the meeting of the Grand Lodge, is sufficient to render any meeting or work of such Lodge thereafter clandestine, and so to render all that participate in it fit subjects for expulsion by the Grand Lodge, which has full control of all Charters, Jewels, and other property of subordinate Lodges, and jurisdiction over all offences committed by Lodges or assemblies of Masons claiming to be Lodges. The word clandestine, in Masonry, means without authority; and no Lodge can be lawfully opened or closed without the consent and authority of the Grand Master, who holds this prerogative for the benefit of the universal Lodge, which is represented by each particular Lodge when open. For which reason, this power must be liberally construed in favor of the Craft, and can neither be resisted by a particular Lodge nor interfered with by the Grand Lodge.

“In case it should unfortunately become necessary for the Grand Master to compel obedience on the part of any subordinate Lodge, it will be done without any collision or uproar, or allowing any Lodge a chance to signalize its opposition by any result except to render itself clandestine.”

NOTES AND KEYS.

“In regard to notes and keys, the Grand Lodge has said, at its last communication, ‘Idle workmen will seize upon all sorts of aids and helps, no matter by what base and unmasonic purposes the vendors of such documents are actuated; the true and honest Mason discards and contemns them. The whole proceeding is clandestine, and in violation of Masonic obligation, and no person who offers, or who receives and uses, these catch-penny aids to memory should be recognized as a Mason.’

“This is the true spirit of the ancient law; and I enjoin upon all Masons within this jurisdiction to zealously maintain the principle so forcibly inculcated by the Grand Lodge. Every member of a Lodge known to use such things should be at once dealt with; and no visitor should be admitted into any Lodge who is known to be guilty of violating the law in this respect.

“The work familiarly known as the ‘Morris work’ has long been forbidden by the Grand Lodge and it is high time, the Lodges which persist in using that work would consider that they are wilfully violating the law and their own obligations. What justification a Lodge can derive from being found continually violating the first principles of Masonry — violating the very obligations they continue to administer to candidates — by adhering to forbidden work, is hard to see. Forbidden work is clandestine.

“This work must cease, and all Lodges will to that end be inspected by Overseers of the Work as rapidly as possible, and Lodges found working any work but the authorized work will be closed in all cases in which such work is done intentionally and contumaciously; and all Lodges working such work after reasonable opportunity, either heretofore or hereafter, to acquire the true work, must be held as wilfully engaged in it.

REGISTER OF OFFICERS.

TRINITY LODGE, CLINTON, MASS.—Levi Greene, W. M.; David Marsh, S. W.; Geo. W. Burditt, J. W.; Chas. F. Greene, Treas.; W. E. Parkhurst, Sec.; C. W. Ware, S. D.; C. H. Chapman, J. D.; G. M. Palmer, Mar.; B. Judkins, jr., Chap.; A. W. Burt, S. S.; S. Jenkins, J. S.; S. E. Fuller, Tyler.

MOUNT ZION, LODGE, BARRÉ, MASS.—G. M. Butrick, W. M.; J. W. Holbrook, S. W.; E. J. Ames, J. W.; E. L. Pierce, Treas.; D. A. Robinson, Sec.; J. F. Snow, S. D.; J. W. Clarke, J. D.; Rev. C. L. M'Curdy, Chap.; J. W. Rice, S. S.; Moses Ames, Mar.; Geo. R. Chamberlain, Tyler.

GRAND LODGE OF TENNESSEE.—Thomas A. Hamilton, of Memphis, Grand Master; John F. Stover, D. G. M.; Joseph M. Anderson, S. G. W.; Isaac C. Reavis, J. G. W.; Williamson H. Horn, G. Treas.; Charles A. Fuller, of Nashville, G. Sec.; P. G. S. Perkins, G. Orator; Rev. G. J. Bibb, G. Chap.; I. C. Grant, S. G. D.; Thomas M. Cox, J. G. D.; William Evans, G. S. B.; J. S. Dickason, G. Mar.; F. G. Roche, G. Pursuivant; Edwin Fields, G. Tyler.

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JURISPRUDENCE.—Charges against a non-affiliated Mason may be preferred to the Lodge in whose jurisdiction the accused resides.

There is no impropriety in Lodges joining civic processions, but Masonic clothing and insignia should only be worn when engaged in Masonic duties.—*Grand Master of New York.*

MASONIC CHIT-CHAT.

R. W. BRO. WM. F. SALMON of Lowell, D. D. G. M. for the Third District, having recently been appointed to the responsible place of Agent of the Lawrence Manufacturing Company of that city, was complimented with a supper and the presentation of an elegant gold watch and chain by his friends of the Lowell Company, with which he had been for nineteen years past connected. We congratulate our brother on his new appointment and unite our best wishes with those of his Lowell friends for his continued welfare and prosperity.

LIBERAL.—We learn that St. Andrew's Lodge of this city dispensed Fifteen Hundred Dollars during the past year in charity from its own treasury.

THE Freemasons of Chambery, France, have addressed to Pius IX. a letter in which they reproach the head of the Catholic Church with condemning those whom it is his mission to enlighten, and insist on the accordance of Masonic ideas with the tenets of the bible.

"**EL ESPEJO MASONICO,**" or "Masonic Mirror"—is the name of a new monthly magazine, the initiatory number of which was issued by Ill. Brother Andres Cassard, as editor, in New York, on the first of November last. It is published in the Spanish language, and is of course principally designed for brethren of that nationality, and will doubtless circulate widely in the Spanish West India Islands, and in South America, as well as among the Spanish brethren in this country. It is ably edited; the articles in the present issue are well written; and the general appearance of the work is highly creditable to its talented and zealous editor, whom we wish all success in his new undertaking. The subscription is \$5 a year—32 pages.

"**THE LADY'S BOOK**" for December is at the bookstores, finely illustrated as usual and filled with excellent and seasonable reading matter. It is the concluding number of the volume; and now is a favorable opportunity for the ladies to renew their subscriptions for the succeeding volume, the first number of which will be issued on the first of January.

THE DE MOLAY Encampment of this city entertained its friends of the **HUGH DE PATENS** Encampment of Melrose, at its regular communication in November, and made a very pleasant occasion of it.

GREECE.—The Lodges at Corfu, Syria, Zante, and Athens, heretofore under the Grand Lodges of Italy, France, and England, whose members are mostly natives of Greece, have it under contemplation to form an independent Grand Lodge of Greece.

DISTINGUISHED DEAD.—The following distinguished brethren have died in Europe the past year:—

Bro. Klemm, Grand Master of the Grand Lodge of Germany, at Berlin; Bros. Gerhard Friedrich, J. Pfarr, and Franz Fresenius, Past Grand Master of the Mother Grand Lodge of the Eclectic Union; Bro. Unger who had been elected Grand Master of Saxony; Bro. Asher, the Deputy Grand Master of Hamburg; the Duke of Athol, Grand Master of Scotland; King Frederick VII., Grand Master of Denmark.

ST. ANDREW'S LODGE celebrated its one hundred and ninth anniversary at the American House in this city on the 30th ult., St. Andrew's day. Aberdour Lodge also celebrated the day at Freemasons' Hall.

MASONRY IN THE SOUTH.—The condition of the Institution at the South is at the present time a sorrowful one. The Lodges as a general thing have been broken up and the brethren scattered by the rebellion, and most of them are without the necessary furniture and regalia. An appeal for help issued by authority of the Grand Master of South Carolina from Columbia, the capital of the State, says, "Were the Grand Lodge of the State now to assemble for any purpose, it would not be possible to obtain, for the M. W. Grand Master, an apron, such as would properly belong to and represent his office." This is a sad state of things, and calls for relief. Donations may be sent to R. W. James M. Austin, Grand Secretary, New York.

An application for affiliation if rejected may be renewed in the same Lodge, or presented to another at any time, and as often as it may please the brother so to do.

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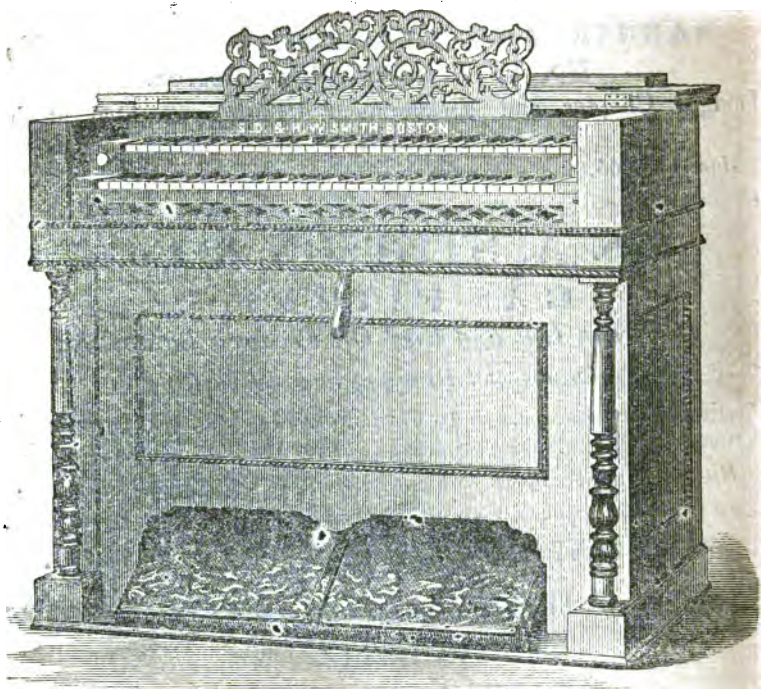
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The *New York Courier* says, "It affords us much satisfaction to state, that the estimate we formed of 'THE MASONIC CHOIR,' the title of the new Music Book, compiled by Bro. the Rev. J. W. DANMUN, and published by Messrs. G. D. RUSSELL & Co., of 126 Tremont street, Boston, has not been disappointed.—Wherever it has been introduced it has given satisfaction, and promises ere long to be received with universal satisfaction."

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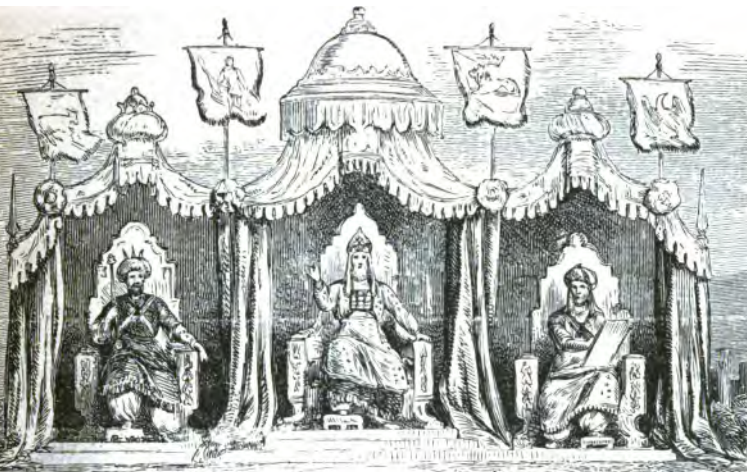
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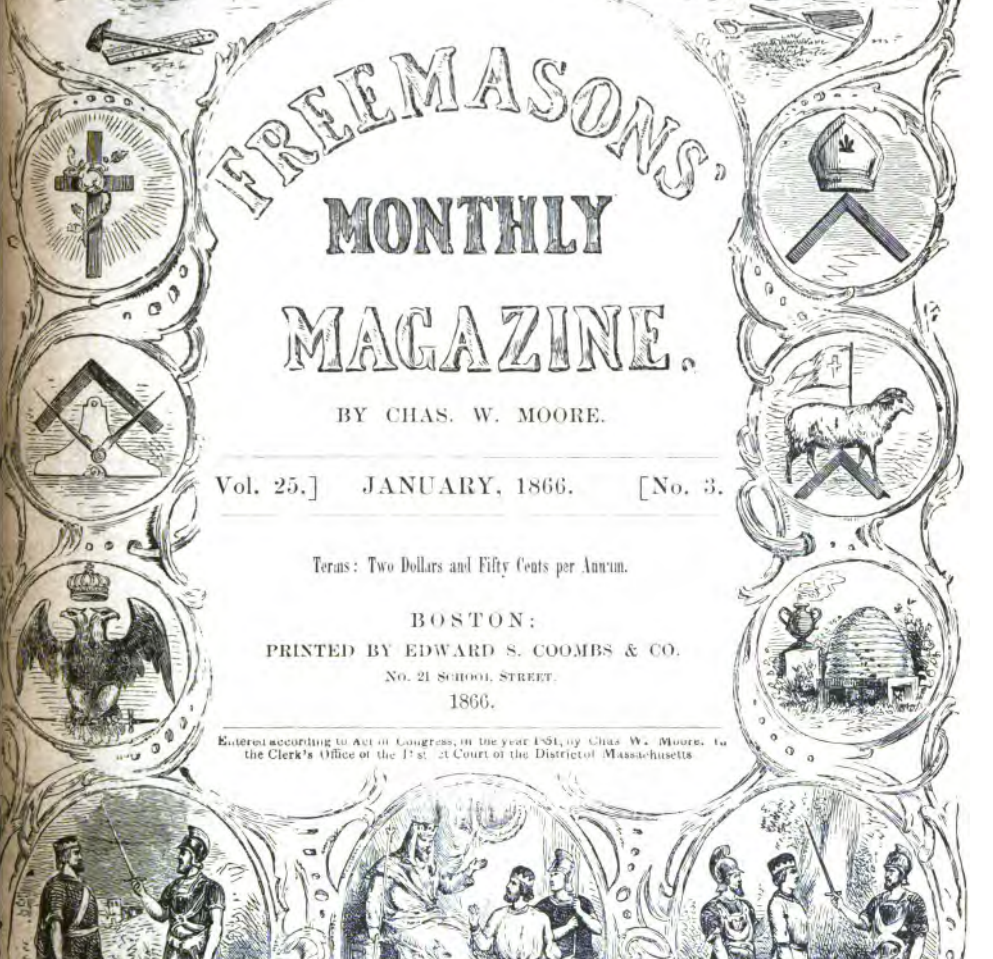
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BUSINESS. — T Morgan, Wisconsin, Penn; J W Morgan, Rome, Geo; J M Sankey, Terre Haute, Ind; R H Hartley, Lima, N Y; J Blackburn, Phila; J H Still, N York; R Briggs, Milbury; S Smith, N London; A S Wright, Lawrence; B W Tucker, Newark, N J.



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THE

FREEMASONS'

MONTHLY MAGAZINE.

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JANUARY 1, 1866.

[No. 3.

THE POPE AND FREEMASONRY.

THE Catholic Church, in its administration and policy, is the antagonism of Freemasonry. It is the antagonism of a spiritual tyranny and a liberal charity; of Gothic ignorance and intellectual progress; of papal absolutism and the natural right of private judgment. In this sense, and thus far, the two are radically antagonistic. All opposition to that church beyond this, Masonry accepts as a necessity, forced upon it by the systematic, long-continued, and causeless persecution of its bigoted priesthood. It respects alike all denominations of religion, and interferes with none. It rises above the sectarian prejudices and denominational strifes and contentions which have stripped the pure and simple teachings of the Bible of their beauty and unity, and takes its stand on a high and unobtrusive morality. "Good will to men" is the great lesson it teaches and the great purpose of its existence. To this end, it directs all its energies and applies all its resources. It enacts no creed, and establishes no formula of worship. It devoutly recognizes the existence and providence of God, and acknowledges individual accountability to Him. Here it stops. All else it leaves to the churches, the consciences, and the religious convictions of its disciples. While it does not interfere with the dogmas, the government, or the discipline of any denomination of worshippers, it asks the same forbearance and indulgence for itself. It asks this, not as a concession, but as a right. With few exceptions this right has been freely conceded by Christian communities of every sect and opinion. One of these exceptions, and that the oldest, most persistent, and relentless, is the Roman Catholic Church. It is true that, during the dark ages, the

Church of Rome conferred upon the Fraternity the most important privileges, and allowed them to be governed by laws, customs, and ceremonies, peculiar to themselves. Wherever the Catholic religion was taught, the meetings of Freemasons were sanctioned. But this unwonted clemency was of short duration. The Masons were fostered by the Pope and Bishops so long only as they could be advantageously employed in the erection of splendid churches, monasteries, and cathedrals. The Holy Mother Church, though she detested the liberal principles of Freemasonry, did not deem it derogatory to her piety, hypocritically, to patronize its members under the pretence of toleration, so long as they could minister to her vanity and ambition. Consequently, when the Masons had become more numerous, and the demand for religious structures was less urgent, we find her, not only depriving the Fraternity of those privileges which she had voluntarily conferred, but pursuing, with fiendish intolerance, the very men to whom she was indebted for much of her ecclesiastical grandeur. Her treacherous intercourse with the Fraternity had taught her that their liberal doctrines were dangerous to the debasing policy of the Popedom, — tending to enlighten the human mind, and dispel the mists of superstition. From that time forward to the present, she has been the steady and crafty enemy of our Institution; and her ecclesiastical thunders and inquisitorial tortures have been in turn employed for its annihilation. In the year 1735, the Catholic priests of Holland commenced a vigorous persecution of the Fraternity, in which they were joined by the States General; and the Lodges in that kingdom were suppressed, though no political or religious offence was alleged against them, or attempted to be proved. Two years afterwards, in Spain, the Pope fulminated a furious decree against the Order in which confiscation and death were denounced against all its members without distinction; and, a few years later, the King, Philip the Fifth, sentenced several Masons to the galleys for life, while he punished others with tortures in the prisons of the Inquisition, and burnt others at the stake. Portugal followed in the same course of religious intolerance, and their prisons were filled with innocent men, to gratify the malignant spirit and jealousy of its priests. In 1738, the spirit of persecution broke out in the ecclesiastical States of Italy. In the early part of that year, a formidable bull was thundered from the Vatican, not only against Freemasons themselves, but against all who favored their cause, — all who were in any manner connected with the Society which, in the opinion of His Holiness, was hostile to the public tranquillity, and to the interests of immortal souls. In this bull, no particular charge, either of a moral or political nature,

was brought against any individual of the Order. It was a general denunciation, alleging that the Fraternity had spread far and wide, and were daily increasing; and that they admitted men of every religion into their society. This bull was followed the succeeding year by an edict not less intolerant in its sentiments, and still more severe in its enactments. The servitude of the galleys, the tortures of the rack, and a heavy pecuniary fine, were threatened to persons of every description who should presume to breathe the heretical air of a Masonic Lodge. This again was succeeded by one of those absurd decrees for which His Holiness had become proverbial, condemning a French book on Masonry, and ordering it to be burned by the Ministers of Justice in one of the most frequented streets of Rome. In 1740, the Catholic clergy in Holland attempted to enforce obedience to the commands of their superiors. Availing themselves of the privileges of their clerical station, they excluded from the Holy Sacrament all applicants from whom, by craft and threats, they were able to extort a confession of their connection with Freemasonry. The States General, however, soon interposed, and restrained these minions of papal tyranny within the proper sphere of their duty.

In the bull of 1738, entitled "The Condemnation of the Society or Conventicles *De Liberi Muratori*, or of the Freemasons," is disclosed the secret of the moving cause of all these persecutions of the Church, in the following words: It is a Society "in which persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them. We, therefore, revolving in our mind the great mischiefs which generally accrue from this kind of Societies or Conventicles, not only to the temporal tranquillity of the State, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil or canonical sanction; since we are taught by the Divine Word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and, like foxes, endeavor to root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent." It is this fear that the influence of the liberal principles inculcated by the lessons of Freemasonry may "root up the vineyard" of ignorance, bigotry, and superstition of the papal hierarchy, that stimulates its priests in their indiscriminate and atrocious proscriptions. "Men of sense and discrimination usually endeavor to induce others to embrace their opinions by persuasion — bigots by persecution." Christ established his Gospel by mildness — Mahomet by the sword; the Papal Church hopes to

maintain itself by its denunciations and tortures. Why does Popery dread the progress of Freemasonry? asks a learned brother, and answers the question by saying, "Because the two systems contain antagonistic principles." The pure doctrines of Freemasonry — its principles of universal beneficence — its charity and brotherly love, and the truly Christian duties which its ritual inculcates, are utterly at variance with that system of superstition and bigotry which, under the denomination of Catholicism, seeks to perpetuate ignorance and error, fetter the conscience, and enslave the mind. Protestantism cherishes and promotes Freemasonry — Popery would persecute and suppress it.

In the year 1751, a bull was issued from the Vatican, renewing the former prohibitions against the meetings of Masonic Lodges, either at Rome, or in any of the ecclesiastical dominions, and praying the princes and States of the *Roman communion* to forbid them in their respective territories. At Naples, several Freemasons were seized and imprisoned, but through the intervention of some influential brethren, His Sicilian Majesty ordered the commissioners, who had been appointed to execute the edict, to search thoroughly into the true state of the case. This they accordingly did, and reported that they could "find nothing contrary to religion and virtue in the proceedings of the Lodges"; whereupon the King ordered all inquiries and prosecutions on the subject to cease. In the same year, the Inquisitor of Spain, whose infamous name was Peter Torrubia, having first received absolution of his premeditated villainy, became a Freemason for the express purpose of betraying and handing to the executioner the names of the unfortunate members, before he knew what their proceedings might be. He immediately made himself acquainted with the entire condition of the Order and the names of its members. Being unable to accuse them of any malpractices, he named for punishment the members of ninety-seven Lodges, without any pretext whatever; and as he himself was the accuser, witness, and judge, *the whole of them were subjected to torture on the rack.*

We have not space, nor is it our purpose, to trace these systematic persecutions of the Church further than to give our readers a general idea of their extent and character, and to prove the proposition with which we started, that the Romish Church, in its administration and policy, is the uncompromising enemy of Freemasonry. And we desire here to mark the distinction between the Church, *per se*, and its abuses. With its religious dogmas, its creed, and forms of worship, we have nothing to do. They are matters of individual belief, opinion, and choice; and we have no right, as we certainly have no desire, to dic-

tate to the judgment or to interfere with the consciences of any class or sect of religionists. Not so however with its policy, or its administration. The first of these we believe to be wrong in principle, debasing in its influences on the minds of its disciples, and averse to the progress of civilization and the intellectual improvement of man. The latter we as sincerely believe to be bigoted, tyrannical, oppressive, and demoralizing. That the Romish Church embraces within its fold as pure and devout Christians, as profound scholars and eminent philanthropists, as any other denomination, we should be false to our own convictions to deny; while that, on the other hand, in the old countries, are to be found among its priests, from His Holiness the Pope down to the meanest vagrant friar who prowls about the dark places of Italy, a larger number of bigots, hypocrites, and fanatics, than among all the other religious sects combined, the whole history of the Church for the last three hundred years fully attests. It is to the evil example of these men, and the pernicious policy of the Church, that is to be traced the undeniable and lamentable fact that a large proportion of the masses (and particularly of the most intelligent) of the people of the leading nations on the continent of Europe, though nominally Catholics, are, in fact and reality, either sceptics or confirmed infidels. But we are digressing.

Passing over the intermediate period,—during the whole of which time these persecutions continued,—we find that, in 1779, at Aix-la-Chapelle, a Dominican monk named Ludwig Greinemaun, a lecturer on theology, endeavored to prove, by a course of sermons preached during Lent, that “the Jews who crucified our Saviour were Freemasons; that Pilate and Herod were the Wardens of a Masons’ Lodge; that Judas, before he betrayed his Master, was initiated in the synagogue, and that when he returned the thirty pieces of silver, he did no more than pay the fees for initiation into the Order.” At this day such a manifestation of insanity would consign its author to a mad-house; and, as a historical fact, it would create no other feeling than that of contempt, were it not that when preached it had the effect to excite the magistrates of Aix-la-Chapelle to issue a decree which provided that, “if any one shall offer a refuge in his house to the Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one hundred florins; for the second offence, two hundred florins; and for the third offence, with perpetual banishment from the city and territories.”

Coming down to the present century, we find that, in the year 1838, the English vicars apostolic issued an episcopal denunciation, in which

they say: "We enjoin that the Catholics be warned against entering into the society of them who are vulgarly called Freemasons." Not satisfied with this, however, the Bishop of Olena (one of the three who signed this edict), in 1842, promulgated an additional injunction, to be observed in the London district, declaring that "a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the Society of Freemasons, unless they absolutely, positively, and forever, abandon the aforesaid condemned society. This rule must be implicitly followed, where the penitent is avowedly associated with a Body of Freemasons, or where, *in confession*, he declares himself to be a Freemason."

As a practical, though revolting illustration of the devilish spirit with which these Jesuitical bigots are actuated in their hostility to Masonry, it is sufficient to mention, that, in Gibraltar (an English colony), in the year 1840, "a poor but respectable Roman Catholic was refused Christian burial because he was a Freemason; and *his corpse was expelled* from the Roman Catholic Church as a contamination." The Rev. Dr. Burrough, a Past Grand Master, then residing there, hearing of this atrocious conduct of the Catholic priest, performed for the deceased those sacred offices which had been denied to him by his own Church. This brings us appropriately to the particular subject that has elicited the preparation of this article.

Our readers will recollect that, less than two years ago, the Marshal **MAGNAN**, one of the oldest and most distinguished of the French marshals, was appointed by the Emperor, Grand Master of the Freemasons of France; and so well and acceptably did he perform the duties of his high office, that his Brethren, at the close of his first official year, elected him to the same dignity by a unanimous vote. He was a distinguished Roman Catholic. On the 29th of May last he died, having enjoyed the "respect, esteem, and love of all his Brethren." His funeral was a public one, and largely attended by the citizens of Paris, and most of the public functionaries of the empire. His Brethren were there in large numbers. They desired to manifest their respect for his memory, and to mark, by some public display, his connection with their Order. They placed his apron, collar, and the jewel of his office upon the lid of his coffin, and attended the corpse to one of the metropolitan cathedrals, where the Catholic funeral service was performed. This simple and touching token of respect to the remains of their beloved Grand Master has elicited from His Holiness, Pius the Ninth, one of those denunciatory edicts which have rendered so many of his predecessors infamous. We have not the document before us; but its

general character may be inferred from the following answer to it by the Freemasons of Lyons, which has been kindly forwarded to us by our Paris correspondent, and which we translate for the information of the readers of this Magazine : —

The Freemasons of Lyons to the Sovereign Pontiff of the Roman Catholic and Apostolic Religion.

TO THE VERY HOLY FATHER : —

Freemasonry is cosmopolitan: it embraces adherents among all the religions of the earth. The leaders and heads of these diverse beliefs have ever been, at least, indisposed to attack or injure it. The greatest hostility has been manifested towards it by Catholicism, and that particularly during the last fifty years.

We pass, as unworthy of notice, the assaults and the defamations of the *enfants perdus* of the Catholic party. Their opposition has assumed a chronic character. It has no distinction or weight; but now, to-day, the maledictions come from the supreme head.

In an extended and caustic phillipic, you have deigned to denounce, not only isolated acts and individual errors, which are inherent in all societies, even the best regulated; but to deprecate our whole Masonic organization and system.

After the example of your predecessors, you consider "that there is not a moment to be lost in overthrowing and destroying with a sentence of condemnation, as with the sword, this criminal association, so destructive to all things holy, and so subversive of public safety."

You enumerate the efforts of your predecessors, and recognize as a fact "that their exertions and efforts were in vain." In your judgment, "this society, far from being annihilated, appears to have elevated itself with impunity, and stands erect everywhere." You portray it as robed in the garb of "benevolence," the better "to conspire against the Church and the civil power." You demand, "wherefore this association of men of all creeds and all beliefs? Wherefore these clandestine re-unions? A society like this which avoids the day and its light, must be impious and criminal." And on these vague conjectures you regret "that any can encourage or even tolerate such a foul society like that of Freemasonry; such an enemy to the Church and to God; so fatal even to the security of kingdoms!" . . . You also add, "Venerable brethren, we are pained to see some lax and indifferent in a matter of so grave importance, so opposed to the dictates of our predecessors; to witness an inactivity where there should be the most rigid opposition and the most strenuous action!" Moreover, "you condemn this Masonic society and all like associations, whatever various forms they may assume, as tending all to the same result, conspiring, either openly or covertly against the Church and the legitimate powers"; and finally, "pray that God may suppress the efforts of those who, by such organizations, are guilty of such impious and criminal deeds, and that the Church and society be freed from evils so numerous and so inveterate."

Such is a true and faithful analysis of your allocution of the 25th of Sept. Nothing is omitted by you, and even an appeal to the secular arm and power is made, unworthy of a Christian minister.

Attacks like these would justify and demand replies in a tone similar to that you have employed. But ours shall be calm and dignified, conscious as we are of the justice of our cause and the legitimacy of our acts. Deign to hear us:—

In France, and especially at this period, no one is condemned without a hearing; but in Rome, alas! it is otherwise. Had you cited us before you, our Masonic law and doctrines would have replied for us, for it declares in these words:—

“ART. 1. — Freemasonry is an institution essentially philanthropic, philosophic, and progressive. Its aims are truth, the pursuit of universal morality, of the sciences and of the arts, and especially of a diffused benevolence. It has for its fundamental principles the existence of God, the immortality of the soul, and the union of mankind. It regards the liberty of conscience as the sacred right of every man, and excludes no one for his religious belief. It has for its motto, *Liberty, Equality, Brotherhood.*”

“ART. 2. — From the high position it assumes, Freemasonry respects the religious belief and the political opinions of all its members, and strictly forbids at its meetings the discussion of either religious or political subjects, which have reference to any point of doctrine of religion or any different form of civil government. It reminds its members that one of their first duties, as Masons and citizens, is to respect the laws of their country.

“ART. 3. — Freemasonry regards labor as one of the imperious laws of humanity. It demands of all that they employ their faculties in active labor, and proscribes voluntary inaction.”

Do you detect in those laws any approach to a crime? or find any wrong, which should incur such high censure, as has emanated from yourself?

You accuse us of being a politico-religious body. You are utterly mistaken in the whole matter. To compel our adherents to renounce their affiliation; to succumb to the influences of a ruling, dictating ambition; to yield their most cherished rights, the liberty of conscience and reason, is to them impossible. Their independence would never accept the “*perinde ac cadaver.*” It would be but a dead body.

We have never asserted that benevolence alone was our aim. *Other societies* may have, in this respect, the same title and the same apparent object; but you are well aware they use these to disguise their operations.

At all our meetings the destitute are remembered and relieved; but we deem that mere alms-giving is but a poor substitute, a sad palliative, an expedient, which free labor, order and economy would better accomplish. We teach the existence of God, without discussing the relative merits which are the results of this belief. Freemasonry enjoins on her children, “ever respect and preserve the inculcations of your fathers, as an homage to those from whom you have derived your existence. We inculcate the dignity of man, by his hopes of immortality.

In politics, above all, we consider ourselves as citizens; we plant ourselves on the platform of our nationality, and in the defence of our country, and above the petty dissensions of mere party.

Our chemists (and eminent as such) have analyzed the blood which was derived from the Crusades, and which springs from the soil of our land. They have never discovered any distinctions which authorize the prejudices of nobility or of cast. With us all are co-equals, and every man is estimated by his acts and conduct, and by nought else. An unhallowed prejudice, long established as a sound and orthodox doctrine, has permitted men to sell into slavery their fellow-men, even those who have been baptized as Christians!

Our fathers, the legislators of the French Revolution, have erased slavery from our code. We are on the side of those who have combated for the freedom of humanity, so recently, so gloriously, so successfully; and we have mourned for the last victim in the cause, our brother ABRAHAM LINCOLN. For a long period labor has been deemed an unworthy, ignoble pursuit. The working man, according to its doctrines, was esteemed but as an inferior, degraded being. Idleness was a stamp of nobility; labor was despised. On the contrary, we maintain that "labor and industry are the means of elevating man, of civilizing the world." We have proclaimed labor honorable, and to be honored. When Masons meet they wear the Apron, the emblem of work. We assert "that the family, father, mother, the wife, the children, compose an unbroken circle which cannot be severed. Duty to these first — then self." Both the nourishment of the mind and of the body every man should supply for his own family. "Morality should be ever taught by example." To the neophyte Masonry bestows bread and water, and says to him, "Temperance is a virtue, a duty, and an act of conservation; by it intelligence will last with life, old age become the evening of an unclouded day."

Shall we explain then our motto?

In our teaching, liberty is an imprescriptible right, which is only limited by that of another.

We have said that all men are equal, and by what standard we measured their individual worth. You call all men *brothers*. We are not to teach you that egotism is short-sighted. A reciprocal affection should unite men; mutual wants should be recognized among all. It is for us to admonish others that individual rights have rigorous equivalents which are called duties.

We believe that an exact sense of justice and injustice is well understood by all of our Order. With us that miserable adage, "that the end justifies the means," is not tolerated.

We enumerate by thousands our adherents and our re-unions.

If the statement of our doctrine is not a faithful, exact, and true one, it may elicit contradiction. We fearlessly await the issue.

You demand why men of so varied characteristics of opinion, and of opposing creeds, are thus united? The response is a very simple one. They know that the political and religious quarrels which have so long been the causes of bloodshed, are the results of the divisions, the demarcations between mankind. They seek for a central point and power by which they can be mutually recog-

nized and esteemed, and by which hands can be linked to hands, hearts to hearts, without relinquishing their personal opinion, either in religion or politics. Is this a crime?

It is said, that *the introduction of MASONIC EMBLEMS in your temples, on the occasion of some recent funeral ceremonies, has been the cause and instigation of all these fulminations.* Is this the first time that such things have been done? Has it not ever occurred to you, that to remove these emblems the cathedrals, the just pride of Catholicism, the *chefs d'œuvre* of the middle age, must be razed to the ground, even to the last stone. If you doubt this statement, examine the architectural details and ornaments in these great edifices, so evident everywhere, on the floors, the pavement, the columns, the mouldings, and the roofs: everywhere the workmen, the masons, the sculptors, and architects, have left their mark — those signs: and why? because they were of us; and all, perhaps, derived from our association that intelligence, those ideas, which embellish and illuminate their works.

Why should you reproach us on account of our meetings with closed doors, when you are aware that when the great day comes, when we shall have the liberty of re-union, like and equal to that enjoyed by all *creeds* and *worships*, they shall be opened, never again to be closed. Then, the judgment.

VERY HOLY FATHER, — The Freemasons, enemies of all boisterous manifestations, were peaceful and quiet, unconscious of that aggression which has been so unprovoked. In our country, violent measures are not successful ones. Your allocution of September 25 will have the effect of securing for us the esteem and respect of all those who have not until this time fully known us and our principles; and notwithstanding your anathemas, not one of its members will ever forsake that work of justice and peace to which their lives are devoted. Of this we are sure and confident.

With our respectful homage,

THE FREEMASONS OF LYONS.

LYONS, Oct. 5, 1865.

In view of the foregoing evidence of the proscriptive policy of the Roman Church towards Freemasonry, — a policy emanating from the highest source, and pervading the entire superstructure, enforced by the most awful threatenings, and involving the most unhallowed, not to say barbarous penalties, — in view also of the absolute power of the priesthood, and the submissiveness of the people under their charge, — the question, how far and to what extent Romanists are eligible candidates for Masonry, becomes one of importance, and that should be carefully considered on the application of such persons for admission to our Lodges. While we would not refuse the petition of any candidate on account of his peculiar religious belief or opinions, in the abstract, yet he may be so under the control of religious or sectarian influences that his admission among us would be neither expedient nor prudent. We have an illustration of this in the case already cited, where the

admission of the false and treacherous priest Peter Torrubia, subjected the members of ninety-seven Lodges to the vengeance of the Inquisition. Innumerable other instances might be sited from the history of our Institution for the last two hundred years. Cases also of renunciation in the confessional, and in the sick chamber, under the threatenings of the attendant priest, even in this country and in our own day, are not infrequent. With the majority of the members of the Papal Church, the power of the priest in the confessional is absolute and irresistible. In the belief of the true Catholic, the Pope is above all human law, for he is supposed to hold in his hand the fate of both body and soul. Suppose, then, the question of Masonry be put in the confessional. Will the penitent lie? He must do so, or renounce his Masonry, or jeopardize his soul. Which will he do? Have we a moral right to place him, or allow him to place himself, in such a dilemma? It may be said, that few intelligent Catholic *men* attend the confessional. This may be true; but how would it be at the last hour, when confession, absolution, and sacrament are made essential to salvation? As late as 1837, it was declared by the highest authority in the Church, "that a confessor cannot lawfully or *validly* grant sacramental absolution to men belonging to that Society (Masonry), in any part of the world soever, except they absolutely, positively, and forever abandon the aforesaid condemned Society." He must be either more or less than a Catholic to resist a power like this, when brought to bear upon him in his last hour. We are happy to know, however, that the Catholic priests in this country do not, as a class, push their power to this extent. But exceptions do exist, and such cases are of frequent occurrence among us. We could name Catholic Masons among our personal acquaintances, who dare not visit a Masonic Lodge through fear of their priest, and who, when the hour comes, will renounce their Masonry if necessary to secure absolution. It is against such cases that we should use all proper means to protect ourselves and our Institution.

It is not always easy to mark the distinction between the liberal Catholic and his priest-ridden brother; though it becomes important that this distinction should be made in the admission to our Lodges of members of this denomination of Christians. Most of our Brethren in France and Italy, and other parts of the old continent, are nominally Catholics. They are so doubtless, in some measure, because the doctrines of that Church, as the basis of a religious belief, commend themselves to their judgment; but we apprehend chiefly, because it is the religion in which they have been educated; just as most Englishmen are Episcopalians, and most Americans Protestants. It is the prevalent

religious drift of the popular mind, and they follow the current. Such Catholics care just as much, and no more, for the Pope, than the Episcopalian cares for his Bishop. They respect him as the spiritual head of their Church, but have neither respect for, nor fear of, his ecclesiastical maledictions. Such men may be good Christians, without being the slaves of Papal craft, or the submissive tools of Papal tyranny, in any of its forms. They may be trusted, because they are willing to trust themselves in matters of conscience, and to follow the dictates of their own judgment in all matters affecting their secular interests and social relations. Such Catholics are our Brethren who have spoken to us from Lyons.

THE SCOTCH RITE IN PENNSYLVANIA AND OHIO.

CINCINNATI, OHIO, Nov. 23, 1865.

MY DEAR BRO. MOORE,—The Sir Knights and Brethren of Pennsylvania have taken in hand the working of the degrees of the Ancient Accepted Scottish Rite. They feel that the cultivation of its beautiful and instructive degrees will increase a love for the Order of Masonry in general. They believe the practice of the many valuable lessons taught in the degrees of the Rite are calculated to fit man for the presence of his Maker, and consequently make him more anxious for the study of the ancient mysteries.

The last month I have granted Dispensations to the Brethren of Bloomsburg, Penn., for the opening of a Grand Lodge of Perfection, Council of Princes of Jerusalem, and Chapter of Rose Cross, of H—R—D—M. The Ill. Bro. Goodwin, active member of Supreme Council for Penn., not being able to attend to the duty, I authorized the Ill. Bro. Alfred Creigh, Inspector-General, 33°, to organize the Bodies, and qualify the officers for work. My knowledge of the Brethren, their well-known love for the Order, and great zeal in the working of all degrees of Masonry, is a sure guarantee for the complete success of the undertaking, and the future prosperity of the Bodies of the Rite established in their midst.

I have also granted Dispensations to the Brethren, Sublime Princes Royal Secret of Harrisburg, Penn., for the opening of a Chapter of Rose Cross, and a Consistory of Val. and Ill. Princes of the Royal Secret, in their city. The Ill. Bros. Goodwin and Creigh, Inspectors-General of the 33°, and the Ill. Princes associated with them, is the only assurance needed to satisfy all lovers of the Rite that the Bodies of the old city of Harrisburg will add largely to the strength of the Ancient Accepted Scottish Rite.

The bodies of the Rite of Pittsburgh and Philadelphia, Penn., have been re-organized, and are refitting for the work. Their prospects are fair for a large increase of numbers the coming winter.

We have the assurance from all parts of the Jurisdiction of peace and harmony in our Bodies, with an increased effort for the more general spread of our beloved Rite.

At the opening of the Bodies of the Rite of Chicago, Ill., for fall and winter work, fourteen of the most worthy and enlightened Sir Knights of the State were elevated to the high grade of Knights K—H, and Sublime Princes of the Royal Secret. Under the zealous and able management of the officers, and the continued and determined efforts of our Ill. Brethren, Chicago Bodies of the Rite must prosper and stand in the front rank.

Since the opening for winter work, the Bodies of the Rite of Cincinnati have elevated several to the high grade of Knights K—H, and Sublime Princes of the Royal Secret. At their last meeting eight worthy Brethren were started on the road for Perfection. The Bodies of Cincinnati are fitting up spacious rooms for their use, in the new Masonic Hall, at a cost of from 8,000 to 10,000 dollars. They will be magnificent, and furnished with all things needful for the full and perfect working of the degrees of the Rite. With Br. Carson, and the able and efficient Officers and Brethren of the Bodies at their posts, we may look for a continuance of the best work in the Jurisdiction.

Yours, truly and fraternally,

K. H. VAN RENSSELAER.

GRAND LODGE OF CALIFORNIA.

THE Most Worshipful Grand Lodge of the State of California commenced its sixteenth annual communication at the Masonic Temple, in San Francisco, on Tuesday 10th Oct. Representatives from one hundred and ten chartered Lodges were present, and a large number of Past Masters. There being a sufficient representation, the Grand Lodge was opened in Ample Form, with music from the choir and prayer by the Grand Chaplain. The address of the M. W. Grand Master (says the "Mercury") was an ably-written and highly interesting paper. In it he reviewed briefly the principal events of the past year, giving due thanks to Almighty God for the manifold blessings which he has vouchsafed to us, and especially that peace and harmony had again been restored throughout the length and breadth of our land. He paid a glowing tribute to the memory of the venerable Brother, Geo. C. Yount, late Grand Bible Bearer of the Grand Lodge, who went to his rest, full of years and of honors, on Thursday, the 3d Oct. Brother Yount was for many years the Grand Bible Bearer, and was one of the oldest members of the Grand Lodge. He was one of the earliest of the California Pioneers, and, we believe, the first white settler in the Napa Valley. His life was a long and eventful one, and no citizen of our State was more universally respected and beloved.

The Grand Master strongly denounced the practice indulged in, to a greater or less extent, in this and other jurisdictions, of Masons appearing at balls and in public processions other than Masonic, clothed in the insignia of the Order.

ST. PAUL'S LODGE, GROTON.

PEPPERELL, NOV. 28, 1865.

BR. MOORE, — There is a sublime and solemn pleasure in looking over the records of by-gone days, reminding us that we must soon leave earth's trestle-board, and enter on the never-ending trestle-board of immortality.

I find the first regular meeting of St. Paul's Lodge of Free and Accepted Masons was held at Freemasons' Hall, in Groton, Feb. 13, A. L. 5797. The following members of said Lodge were present: Br. James Brazer, M.; Br. Oliver Prescott, S. W.; Br. Thomas Whitney, J. W.; Br. William Tuttle, Treasurer; Br. John Leighton Tuttle, Secretary; Br. John Loring, S. D.; Br. Jonas Farnsworth, J. D.; Br. John Williams, Tyler; Br. Jonathan Loring, S. S.; Br. T. Sewell Emerson, J. S.; Bros. Leonard Whiting, Samuel Tuttle, Joel Abbott, Ebenezer Hamlin, Jeremiah Getchell, David Moors, Francis Champney, Daniel Davis, Thomas Gardner, John Hosley; visiting Brethren, Aaron Brown, Samuel Dana, Thomas Heald, and Amos Wellington.

I remember most of the Brethren. Now they have passed away to that vast ocean to which we are all rapidly hastening. In pursuing my research, I find a special meeting of the members of St. Paul's Lodge, in Groton, August 1, A. L. 5797, when the following Brethren were raised to the sublime degree of Master Masons, viz: Israel Shattuck of Pepperell; Timothy Bigelow of Groton; Luther Bancroft of Pepperell (my father) and Wallis Little of Shirley. I think that Br. Bigelow never had a superior, if he had an equal, in the Masonic Institution in this State. He was a man of the brightest talents. I remember him when he was Major of a battalion of infantry, under my uncle, Col. Jonathan Bancroft of Pepperell; — the Bancroft of Revolutionary memory, who once had the honor to *command Washington* on the banks of the *North River*. The visiting Br. Samuel Dana, was the father of the present Gen. James Dana of Charlestown. He was Secretary of St. Paul's Lodge for a number of years; and distinguished for being an eloquent pleader at the bar.

In turning over page after page, I have at length found when the beautiful Pitcher was presented to St. Paul's Lodge by Br. Dr. John Walton of Pepperell. At a regular meeting of St. Paul's Lodge, August 30, A. L. 5802, R. W. Timothy Bigelow, Master, "Voted, unanimously, That the thanks of this Lodge be returned to Br. John Walton for the very elegant and appropriate Pitcher presented by him to St. Paul's Lodge." You will remember, a year ago from last October, I promised you and our M. W. Grand Master, William Parkman, a history of the pitcher when I found the year it was presented. Br. Walton ordered it to be made in Liverpool, England. His name is upon it, and under his name the following verse: —

"The world is in pain,
Our secrets to gain;
But still let them wonder and gaze on,
For they ne'er can divine
The Word, nor the Sign
Of a Free and Accepted Mason."

The pitcher is covered with Masonic devices, from the Entered Apprentice's degree to the Consistory. I have never seen it filled with any liquid, although I have been a F. and A. Mason forty years next February. Some fifty years ago it used to be filled with punch and lemonade, as I have been told by Brethren older than I am. It was the custom in those days to drink to the health of every candidate who was initiated, crafted, or raised. The W. Master would say, "Br. Senior Warden, are you all charged in the W. P?" "All charged, R. W." "Are you all charged in the S., Br. J. W. P?" "All charged, R. W." "We are in the E., give him a bumper!" Br. Walton informed me, a few years before he died that he "presented it to the Lodge to remind the Brethren of the first Cardinal Virtue!" Let all who read this saying of his, take heed.

The pitcher will hold eight gallons, and is always to be seen in our Lodge room. We look upon it as a precious gift, from one of our Order who has passed on to the spirit-world. Br. Walton was Secretary of St. Paul's Lodge for a number of years, and Master in 1805. He was a true and faithful workman in our Masonic vineyard. Were I to give you a history of all the officers and members of St. Paul's Lodge, from its first organization to the present time, it would furnish you with printing matter for years! I cannot close without mentioning the names of Br. Caleb Butler of Groton and Br. John Abbot of Westford, who had held all the offices in the Lodge up to Master, and afterwards M. W. Grand Master of the Grand Lodge of Massachusetts. They were as true to the institution as the magnetic needle is true to the Pole. The names of such Brethren will never die while Freemasonry has an existence in Massachusetts.

Yours fraternally,

LUTHER S. BANCROFT.

P. S. I find by the records that Br. Asa Peabody was admitted a member of St. Paul's Lodge, November 28, A. L. 5803. In what Lodge he received the different degrees I cannot tell. If you know I wish you to inform me.* His name, some years before he died, was changed to Augustus. In 1804 he delivered an oration at the dedication of the new hall, which took place October 18th. He held different offices in St. Paul's Lodge for a number of years. We claim three Brethren who received the degrees in St. Paul's Lodge, Groton, as having been Grand Masters of the Grand Lodge of Massachusetts, Bros. Timothy Bigelow, John Abbot, and Caleb Butler; and one who was a member of St. Paul's Lodge, Br. Augustus Peabody. They were nature's noblemen!

* We think he was made a Mason in Amicable Lodge, Cambridgeport.

MASONRY IN CHINA.

[Concluded from page 28.]

THERE were many reasons why American residents in Shanghai should desire to have a Lodge under a Constitution distinct from the English; not only because the working of an American Lodge in some points is diametrically opposite to both English and Scotch forms, but cases occur in which scruples of conscience arise as to what may be required under former obligations. An anecdote of what once happened in an English Royal Arch Chapter will best illustrate what we mean. An American Companion visited the Chapter in question, and when the Brother about to be exalted entered simply as a Master Mason, the visitor could not refrain from saying, that under American constitutions no Royal Arch Mason could be made who had not taken, first the honorary degree of Mark Master, second, that of Past Master, and third, Most Excellent Master; and unless it were intended to confer those degrees prior to that on which they had commenced, he did not think, consistently with his Masonic vows, he could remain and witness the ceremony. The scruples of the Most Excellent Companion could not be objected to, and he retired; the candidate who had been withdrawn during the discussion, being recalled, and the ceremony proceeded with.

It was sometime in 1863 that seventeen American Masons, including Bros. Blanchard, Haskins, Boone and Hill, agreed together to petition the Grand Lodge of Massachusetts for a Dispensation to hold a Lodge in Shanghai, under the denomination of the Ancient Landmark; the meeting for signing being attended by three other Craftsmen, each of whom contributed ten dollars a piece towards paying the needful fees, purchasing jewels, working tools, furniture, clothing, &c.; a sum just sufficient to provide for a Lodge of twelve members to begin with, and on the 9th of May, last year, [1864,] (the Dispensation being dated the 14th of December, 1863,) the Ancient Landmark had its first meeting in the hall of the Northern Lodge of China; Worshipful Bro. Charles Eugene Hill being first Master.

Unlike the English Grand Lodge which, in the grant of a Charter deems the business completed, or the Scotch, which grants a Charter first, and an annual working certificate afterwards, the American Grand Lodges grant Dispensations for a year or eighteen months first, and then a Charter; said Charter being only given on the most satisfactory assurance that all things have been done in order; to effect which assurance copies of every minute, letter and even summons have to be duly forwarded for careful consideration. That the Ancient Landmark will get its Charter in June next, there can hardly be a doubt; for, if we have been informed aright, never was a Lodge worked with more care and respect for Ancient Landmarks; the result of business at the 14th of December last, a year from date of Dispensation (though only the eighth month of actual operation), being — initiations, forty-three; passings, thirty-five; raisings, twenty-nine.

The success, in short, has been most signal, and reflects on the Master and

Officers the highest credit. What some of the difficulties to be encountered were may be conceived on a consideration of the circumstance that all of the seventeen petitioners were made in different Lodges, and in as many as eight different States; it being among the singularities of American Craft, that hardly one State works similarly to the other. That no member shall be advanced to a superior degree but on the entire satisfaction of each Brother, the ballot goes round for candidates in each grade; not a mere formal ballot, but positive rejection if incompetent; the system of instruction being so perfect and so closely followed, that in five initiations last week, each was presided over by members who had themselves been made here in China; the last ceremony being performed by one who was only raised to the sublime degree some three weeks ago. The fact cannot be dwelt upon too long, and should be mentioned wherever Freemasonry is practised, as an illustration of the zeal and efficiency of American Craftsmen in this farthest East.

The regular meeting nights of the Ancient Landmark Lodge are the first Tuesday of every month, with annual meetings in December for choice of officers. The fees are as follow:—ten dollars on application as a candidate (returnable if rejected); thirty dollars additional before making; membership fee, five dollars if made in the Lodge; twenty dollars if made elsewhere; quarterly dues, three dollars. There is no limit to the number of members.

In due course the Lodge expects to obtain Dispensations to work the Superior degrees, and there can be no doubt that it will then increase in numbers (of various nationalities) very fast. That the American Fraternity are under considerable obligation to their present efficient Worshipful Master is clear from what we have written. In instruction, or actual working, this indefatigable Brother has had, we are told, as many as eleven meetings in a month; sufficient to try the strength and patience of the strongest man.

The next Lodge established in Shanghai was the Tuscan, No. 1020, under the Grand Lodge of England, which originated in this wise: Both the Northern Lodge of China and Royal Sussex Lodge received more applications from candidates for initiation into Masonry than could easily or could at all be complied with; a state of things which prompted the then W. M. of the Northern Lodge of China, Bro. R. F. Gould, and the Worshipful Past Master Cornelius Thorne, to suggest that there should be a meeting at Bro. Gould's of those who might be willing to take office in a new Lodge. This suggestion being circulated by Bro. Henry Æneas Sidford, a meeting took place on the 5th of March, 1864, which resulted in an application to the R. W. Bro. Mercer, P. G. M., to grant a Dispensation for establishing and constituting a Lodge to be called the Tuscan. The brethren present at this meeting and signing the application being P. M.'s Gould and Thorne and M. M.'s Dallas, Tilby, Gordon, Seaman, Gundry, Johnston, Ramsbottom, Sidford, Gibbs, Hockley, and Jamieson; Bro. Thorne taking the chair.

Bro. Sidford was proposed for first Master; Bro. Tilby, S. W., and Bro. R. A. Jamieson, J. W. This petition was complied with in all save the Masterdom, which was given to Bro. Tilby—Bro. Sidford taking the Wardenship, an indispensable qualification in English Masonry precedent to the chair.

The inaugural meeting of the Tuscan Lodge was held at the Masonic Hall on the 18th of June, a little over three months from the period when a Provisional Warrant was applied for; the installing officers (all Past or working Masters) being W. M. Bro. Gould; P. M. Bro. Underwood; S. W. Bro. Dunlop; J. W. Bro. Parker; Sec. Bro. Birdseye, and present, the R. W. Bro. S. Rawson, P. G. M., the W. Bro. Donaldson, and some thirty others; the first business after the installations and investitures being the first reading of a proposed code of By-Laws.

At the second meeting of the Lodge, on the 18th July last, several candidates were initiated, and then, as the summer was well on, it was proposed that the Lodge should take a recess until the 18th of October, by which time it was hoped that the jewels and furniture, which had been ordered from England, would arrive. And the Lodge went into recess accordingly until the said 18th of October, when the By-Laws were finally passed for submission to the P. G. M., and from which period the Lodge has continued to work with regularity and success.

At the regular meeting of the 19th December, 1864, the Officers for the ensuing year were nominated, and as the names of these Brethren were given with the commencement of these notices, there is no need for re-iteration. At our present writing, the Lodge is, to a certain extent, in difficulty. Bro. H. Æneas Sidford on a Dispensation by the P. G. M. (touching the full year as Warden) was elected to the chair, and such has been the industry and popularity of that worthy Brother, that the Lodge now numbers over fifty members; the first work in the third degree occurring in January last. Every thing at that date promised for the Tuscan Lodge a year of harmony and continuance in well doing. The exigencies of the public service, however, may not be bent to the cause of Masonry, and at the last regular meeting Worshipful Bro. Sidford had to take farewell of his Lodge for at least some months, during his necessary absence at one of the consular ports on business. This was one blow to the Lodge. The second, identical in time, was the constrained absence at Japan of one for whom all Brethren in Shanghai entertain a warm regard, viz., the Tuscan's Senior Warden, Bro. O. R. Crockett; the fear in his case being that his health will never again allow him to resume his post. Fortunately, in the person of our esteemed contemporary, Bro. Gundry, the Tuscan has a Junior Warden competent for the onerous duties devolving on him.

We have said that the Lodge is in difficulty; but hardly so, for, as remarked by Bro. Sidford on vacating the chair the other night, in the person of its immediate Past Master, Bro. Tilby, the Lodge has a steady supporter, ready to fill, temporarily, any office rather than that the working shall be retarded, or the interest of the Brethren suffer. The Lodge numbers also some other experienced Brethren most ready to assist in upholding the Tuscan column in all its beauty.*

* The furniture of Tuscan Lodge in black ebony and silver, procured from home, on funds advanced by Bro. Tilby, is remarkably chaste and unique.

The regular meeting nights of Tuscan Lodge are on the 18th of every month (or the 19th if the 18th is Sunday). The fees are as follows:—Initiation, taels fifteen (same as the Sussex); Passing, ten (five more than the Sussex); Raising, fifteen (ten more than Sussex); Joining, eight; Quarterly Dues, taels eight (double the Sussex's); naval and military brethren, one tael only. This, for the present, concludes our notice of Tuscan Lodge; the only story now to tell being that of the Cosmopolitan.

Of the earlier steps taken to bring about the establishment of a Lodge under the Scottish Constitution, the public of Shanghai, generally, know almost as much as we do. The following announcement in our issue of the 26th November, 1863, being, we think, the first active step in enlistment of sympathy with what had been done by certain Master Masons who, in the September previous, made an application by petition unto the M. W. the Grand Master for Scotland, for the grant of a Charter for a Lodge to be called the Cosmopolitan:—

MASONIC.—Brethren wishing to be present at the Anniversary Dinner of the G. L. of S. Festival of St. Andrew, on Monday next, may obtain Tickets at Messrs. Dato & Co.'s, Pro-vand & Daly's, and Farr, Bros. & Co.'s, up till Thursday the 26th instant, after which none will be issued.

The Brethren named in this petition for first office bearers were:—

R. W. M., Bro. Donaldson; S. W., Bro. H. G. Farr; J. W., Bro. Z. Williams; Treas., Bro. J. Hooper; Sec., Bro. W. Dato; S. D., Bro. C. P. Reynolds; J. D., Bro. J. Geary; I. G., Bro. J. E. Coates. The signatures are as follows:—Bros. C. M. Donalds, on (S. C.); R. Bainton, (S. C.); E. E. Wilson, (S. C.); J. Hooper, (E. C.); C. P. Reynolds, (A. C.); E. W. Robinson, (A. C.); W. Tarrant, (E. C.); W. Dato, (G. C.); H. G. Farr, (E. C.); R. Smith, (A. C.); Z. Williams, (A. C.); E. Bisber, (A. C.); W. Bell, (E. C.); J. G. Kursh, (A. C.); J. E. Coates, (A. C.); J. Geary, (I. C.); R. Mulholland, (S. C.); R. Daly, (E. C.); R. T. Smith, (E. C.); L. Segar, (G. L.); B. Bird, (A. C.); J. Wilson, (S. C.); G. Morrison, (E. C.), and W. Sutherland, (S. C.); in all, say twenty-three Masons, of the following Constitutions:—Scottish 5; English 8; American 7; German 2; Irish 1. Nearly all these Brethren, too, and some others not Masons, exhibited their warm desire for the establishment of a Scottish Lodge by advancing money to procure what was necessary. We may be wrong in some of the details, because we have only obtained them by incidental conversations, but it is but right that pecuniary supporters of our Masonic Art should have their good deeds recorded, and the following may be taken as the Cosmopolitan's first loaners: Bro. Farr, \$100; Bro. Donaldson, \$50; Bro. Dato, \$50; Mr. now Bro. Keppel, \$50; Bro. Wilson, \$25; Bro. Segar, \$25; Bro. Daly, \$25; Bro. Mulholland, \$25; Bro. Bird, \$25; Bro. Bell, \$25; Bro. Sutherland, \$25; Bro. E. W. Robinson, \$25; Bro. W. B. Walters, \$25; Bro. J. G. Kursh, \$25; Bro. J. E. Coates, \$25; Bro. Symonds, \$25; Bro. Hicks, \$25; Bro. Stenroos, \$25; Bro. C. P. Reynolds, \$7; Bro. R. Smith, \$25,—between six and seven hundred dollars,—some of which was expended about the announced festival of St. Andrew.

This petition being seconded by the then Worshipful Master of the North-

ern Lodge of China, Bro. P. Underwood, was complied with in March following. That is to say, the Charter bears date in March, 1864; though whether it resulted from the death of the late Grand Master for Scotland, the Duke of Athol, or any other circumstance of which we know naught, this Charter only came to hand in Shanghai by the last mail in December, and then, apt illustration of the mutability of human affairs in China, of the twenty-four signers, or contributors whose names we have given above, only five were present to complete their recommendation by taking office; these being the present Master and Senior Warden, Treasurer, Acting Secretary, and late Inner Guard—five only. Three others (master mariners, birds of passage) have since appeared and attended the Lodge, but of the remaining sixteen we have no record; some are dead, others absent in parts over sea.

MASONIC HYMN.

TUNE — “*Duke Street.*”

THE spacious world by Wisdom planned,
 And spread beneath the starry skies,
 Was made a temple strong and grand,
 From which a Mason's prayer should rise.

Our Great Grand Master gave it birth;
 He squared and laid its corner-stone;
 His Strength and Wisdom spread this earth;
 At his command the work was done.

He formed yon broad expansive skies,
 And round the verge of that blue dome,
 In pomp transcendent spread those skies,
 Arched the broad heavens, the Mason's home.

While in our Lodge, with songs divine,
 By faith our prayers ascend to heaven;
 Strength, Wisdom, Beauty, all combine,
 And Faith and Hope and Love are given.

A WARDEN can preside and open a Lodge, in the presence of the Master, at his request. If in the absence of the Master, he assumes all the duties of that office. And the Master may call upon either of his Wardens or any Past Master to preside, *in his presence or under his direction*; but the Master is responsible for all that is done, the same as if he were actually presiding in person.

AN unfavorable report by the Committee of Investigation does not reject a candidate. A ballot is necessary in all cases.

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its one hundred and third-second Annual Communication at Freemasons' Hall in this city, on Wednesday, the thirteenth day of December, ultimo. It was the most numerously attended session that has been held since the organization of the Body in 1733, *one hundred and fourteen* of the one hundred and thirty-three chartered Lodges being represented, giving, with officers and permanent members, three hundred and ninety votes. There are sixteen Lodges at present under dispensation (one having been added since the meeting), making the entire number under the Jurisdiction one hundred and forty-eight; and we are gratified in being able to add that they are all working harmoniously, and are in a highly prosperous and healthy condition, having a membership of more than fourteen thousand, which, in point of intelligence, respectability, and influence in the community, are not, we venture to say, excelled by any equal number of members belonging to any other secular society or association in the world. The elections passed off harmoniously and acceptably. The official term of the present incumbent, the M. W. Br. WILLIAM PARKMAN, having expired by constitutional limitation, R. W. Br. CHARLES C. DAME, Esq., of Newburyport, who had filled the office of Deputy Grand Master for the past three years, was elected Grand Master with almost entire unanimity.

The business of the Grand Lodge was chiefly of a local character, though of much importance to the interest of the Order in the Commonwealth.

The expulsion of John W. Allison by Jerusalem Lodge at Northampton was confirmed.

The number of petitions for initiation during the year was 4,017; the number initiated, 2,904; rejections, 1,123.

Among the reports adopted was the following, offered by R. W. Past Grand Master LEWIS, from the Committee on the Library, which we recommend to the especial attention and favorable consideration of the reader:—

Report on the Library.

That the small nucleus of what, it is hoped, will be the commencement of a large collection of Masonic works, has been very considerably augmented since the last report. It now contains about five hundred volumes, all in good order and well bound, besides a large number of pamphlets.

There was received from the Treasurer of the Grand Lodge the sum of four hundred dollars, being the amount insured on the Library, which was destroyed. This, of course, has been more than expended.

A perfect catalogue has been made of every book and pamphlet, which includes a systematic index. Fifty volumes of the transactions of Grand Lodges and other Masonic organizations have been bound in a substantial and neat manner.

To the urgent appeal of the Committee on the Library to the Fraternity, to supply by donation the loss sustained by fire, there has not been that response which should have been so emphatically exhibited. Some exemplars of devotion to the cause have manifested their liberality; and these instances will be promulgated in a future report; and it is to be hoped, that of those now present, some may be prompted by this palpable hint, to cause themselves to be registered among the benefactors to Masonic literature.

To those of the Order who are unacquainted with the Bibliography of Freemasonry, it may not be irrelevant to state, that, among the large collections of Europe, there are some which would surprise those who may not be informed of the fact, that there are those which number thousands of volumes. Your chairman at his late visit to the Hague had the pleasure to view the great library of the late Dr. Kloss, now the property of the illustrious Grand Master of Holland, Prince of the Netherlands, which contains more than ten thousand volumes on the subject of the Order. This collection is open to and free for all Masons; and if any Brother should visit that interesting spot, he will be welcomed cordially by the Grand Archæologist and Grand Secretary, the savant Brother I. I. F. Noordzick.

It is hoped that Massachusetts will come up to a high standard in this particular, and maintain in this, as in other characteristics, its pre-eminent distinction.

There has been received a large engraved portrait of the Grand Master of England and a view of the Masonic Temple at Geneva. These have been framed, and are the donation of a Brother.

W. LEWIS, *Chairman.*

December 13, 1865.

On the day following, the Grand Lodge was assembled at 9 o'clock, A.M., for the exemplification of the work by the Grand Lecturers, R. W. Brothers E. D. BANCROFT and L. H. GAMWELL. The attendance this day, like that of the preceding day, was larger than ever before on any similar occasion, the brethren present numbering not less than six hundred. Five hundred and twenty dined together at the hall; and, notwithstanding this unexpected increase in his guests, Brother TARBELL's efforts to provide for them were crowned with the most ample success.

The work of the day we heard spoken of in the highest terms of commendation; and much credit is given to the Grand Lecturers for their urbanity, promptness, and accuracy.

On the 27th, the Grand Lodge was again called together for the installation of the new officers, and the celebration of St. John's day, but too late for a more particular notice of the doings the present month.

LODGE OF ELEUSIS.

SUCH is the very pretty classical name of a new Lodge which was organized in this city about a year since, under a Dispensation from Grand Master Parkman. Having realized the expectations of its founders, and succeeded to the satisfaction of the Grand Lodge, that Body at its late annual communication granted it a Charter, and on the 18th ult. constituted it in due form and installed its officers with the usual formalities. Both ceremonies were performed by the Grand Master in person, and in his usual clear and impressive manner. The music on the occasion was of surpassing excellence, and while it afforded the highest gratification to all present, it reflected equal credit on the performers.

At the conclusion of these ceremonies the company was escorted to the banqueting hall, where they sat down to one of Bro. Tarbell's excellent collations. At the proper time brief speeches were here made by the W. Master of the new Lodge, the M. W. Grand Master, Rev. Bro. Alger, and others.

We learn that it is the intention of the Brethren who have started this new enterprise, to give to their Lodge a high and elevated character, both in its constituency and work. Its members are at present few and select, and they will hereafter be limited to a convenient number for the transaction of the business of the Lodge and the cultivation of personal friendships and mutual improvement. We learn also, that the number of candidates for initiation will be restricted to a small and definite number, and that beyond this none will be received during any given year. We anticipate the most favorable results from this regulation, and cannot but think, that, if it were generally adopted by our Lodges, though it might not so rapidly increase the number of *Brethren* as the present practice, it would give us an increased number of *Masons*. What we might lose in numbers would be more than compensated for in the increase of well instructed and carefully selected members.

The Officers installed are as follows :—

Henry W. Warren, W. Master; Richard Briggs, S. W.; George P. Sanger, J. W.; George Langdon Pratt, Treas.; George L. Roberts, Sec.; J. M. Rodocanachi, S. D.; Charles U. Cotting, J. D.; William Henry Allen, S. S.; F. F. Emery, J. S.; Rev. William R. Alger, Chaplain; James D. Kent, Marshal; J. W. Taylor, Inside Sentinel; C. C. Winthrop, Organist; L. L. Tarbell, Tyler.

ST. ANDREW'S LODGE. — PRESENTATION.

WE had merely space in our last to state the fact that St. Andrew's Lodge celebrated its one hundred and ninth anniversary, at the American House in this city, on St. Andrew's Day, the 30th of November last. There was a full attendance of the members of the Lodge, and the occasion was one of marked interest, — as such occasions with this ancient and wealthy Lodge usually are. The tables were elegantly spread and bountifully furnished with such luxuries as the season and the market afforded. The feature of the evening was the presentation of a gold Past Master's Jewel and Watch and Chain, also of gold, to the retiring Master, W. Brother EDWARD STEARNS, who had filled the Chair and discharged its duties during the two last preceding years, to the satisfaction and acceptance of his Brethren, and with honor to himself and the Lodge. The watch and chain were presented by R. W. Bro. C. W. Moore, the Senior Past Master of the Lodge present, and the jewel by the M. W. Brother William Parkman, Grand Master, and also a Past Master of the Lodge. The presentation speeches were replied to by the recipient in an earnest and eloquent address, in which the speaker referred to his long connection with the Lodge and reviewed the acts of his administration, during which the Lodge had been prosperous, and active in works of benevolence; and in this connection he stated the gratifying fact that the Treasurer had, the past year, dispensed the very liberal sum of *fifteen hundred dollars* in charity, which is probably a larger amount than has been given in the same time by any other single Lodge in the country. It is proper to add that this sum, large as it is, exceeds the usual annual charitable disbursements of the Lodge by about two hundred dollars *only*. Such generosity is worthy of its ancient rank and reputation.

Another incident of some interest to the occasion was the sending of a committee with the compliments and congratulations of the Lodge to Aberdour Lodge, which was celebrating the day at Freemasons' Hall, to which a suitable acknowledgment was returned.

Appropriate speeches were made by several members of the Lodge, and the evening passed off to the gratification of all present. The new Master, W. Brother William F. Davis, presided at the tables with tact and ability, and contributed much to the interest and enjoyment of the occasion.

MASONRY IN THE ARMY.

(From the "Cincinnati Masonic Review.")

CLEVELAND, O., June 15, 1865.

BROTHER MOORE, — I have several times noticed in the "Review" incidents cited to show the influence of Masonry in the army, and the benefit it has been to brethren in cases of extreme need, especially while prisoners in the hands of the enemy. My experience has been somewhat extensive for three years past, having been with Sherman from Chattanooga to Atlanta, and when he "marched down to the sea," and onward to the end; and I have one or two adventures to relate, which, if you think proper, you may place on record in the "Review" — a work which used to be a most welcome visitor to me while in the army.

I make the following statement as much to combat the impression that Masons in the rebel army would not recognize "the Yankee Masons" (as they called them), as to show the benefits of Masonry under certain circumstances. While out with a scouting party on the third day of August, 1864, I was surprised and attacked by four times our number, and myself and two men taken prisoners. I expected to receive very severe treatment, as our captors were a roving band, and not under very good discipline. The private soldiers had taken from me all my valuables before the commanding officer made his appearance. When he came up (it was a Col. Andrew Young), he recognized me at once as a Mason, secured and returned to me all my personal effects that could be found, and allowed me to ride in his company and share his rations. When we reached Gainesville, Georgia, he introduced me to prominent Masons — among others, the D. G. Master of South Carolina, whose name I have forgotten. I am glad to say that I received very kind treatment from every Mason I met. In retaliation for some of their men, who, it was claimed, had been killed by our soldiers contrary to the usages of war, it was finally decided that I must be shot. The officer who was entrusted with the execution of this duty discovered that I was a Mason, and, instead of shooting me as ordered, gave me an opportunity to escape, and furnished me with a hundred dollars in Confederate money — which at that time was of great service to me, for I was penniless. I should very much like, now that the war is over, to meet Col. Young again, to thank him for his kindness at a time when kindness was needed and a friend was worth something. Lieutenants Price and Alexander, both of the Ninth Georgia Regiment of Cavalry, also rendered me personal favors under the same perplexing circumstances, which I shall not soon forget. While in Charleston, I invariably found friends among the Masons. Capt. Cooper, of Charleston, proved himself a whole-hearted craftsman, and did all he could to extend aid to captive and suffering brethren, whenever they made themselves known to him as such.

Such, Brother Moore, has been my experience during the late bitter war, and I freely bear testimony that Masons in the rebel army, on all proper occa-

sions, were mindful of their Masonic relations and duties — even to us of the Union army. The war is now ended, and I trust a firm peace and lasting Union will be the result; and a still closer and kinder feeling obtain between Masons of all parts of our beloved country.

Fraternally,

M. J. BORLAND,
Late Lieutenant, Tenth O. V. Cav.

A GENEROUS ACT REWARDED.

IN October last, Brother Bartlett S. Drew, a highly respected member of King Solomon's Lodge at Charlestown, left his home in that city for Chicago, Ill., for the benefit of his health. In crossing Lake Huron, the steamer on board of which he was a passenger, stopped at Glenn Arbor for wood. While there Bro. Drew, by some accident unaccounted for, fell overboard. The alarm was immediately given, when D. R. McDONALD, the mate of the boat, and a Mason, at the hazard of his own life, instantly sprang into the water, in the hope of saving that of his drowning Brother. The body was rescued in a few minutes, but life was extinct, the Brother having died, as is supposed, of disease of the heart; and it was probably a sudden attack of this that occasioned the accident. The body was properly buried by the Brethren at Glenn Arbor, and subsequently disinterred and forwarded to his friends in Charlestown, where it was again buried by the members of his Lodge. In recognition of the fraternal kindness and interest manifested by Brother McDonald, King Solomon's Lodge, at its first meeting after the circumstances were made known to it, appointed a committee consisting of W. Brothers J. A. D. Worcester and G. H. Marden, Past Masters, and Brother Chase P. Goss, to acknowledge in such manner as they should deem proper, the generous and manly conduct of Brother McDonald. In the discharge of this duty, the committee procured an elegant gold watch and chain, and their chairman was commissioned to proceed to Ogdensburg and present it in person. The presentation took place on the 10th Dec. last, with ceremonies appropriate to an occasion of so much interest. The following inscription was engraved upon the watch:—

“Presented by King Solomon's Lodge of Free and Accepted Masons, of Charlestown, Mass., to Brother D. R. McDONALD, for endeavoring to save the life of Bro. BARTLETT S. DREW, who was drowned in Lake Huron, Sept. 1, 1865.”

THE RESPONSIBILITY OF THE MASTER.

THE *Trowel* has the following on this subject:—

Charges were preferred against the Master of a Lodge; they were investigated, and the Master suspended from exercising the functions of his office. After the suspension had taken place, the inquiry was made of me, whether charges could be preferred against the Master in the Lodge. I decided that charges could be preferred, and that the Master could be tried while under suspension, as in other cases. Was I right?

Sect. 80, By-Laws of the Grand Lodge of Illinois, are as follows:—

“Any member of a subordinate Lodge is subject to the discipline thereof, excepting only the Worshipful Master.”

The Master of a Lodge can only be tried by the Grand Lodge. — *Hubbard of Ohio*

No Lodge can exercise penal jurisdiction over its own Master, for he is alone responsible for his conduct to the Grand Lodge. — *Mackey*.

Brother Charles W. Moore holds the same opinion. The same principle is clearly stated in the Constitutions and Regulations of Maine, Massachusetts, Wisconsin, Ohio, New York, Minnesota, North Carolina, Georgia, Florida, Alabama, Iowa, California, Oregon, Maryland, Vermont, Mississippi, Arkansas, and Tennessee.

We, therefore, at once decide that the Grand Lodge alone can try a brother for *any act done, or neglect of duty*, while lawfully acting as the Master of a Lodge.

The power of the Grand Master reaches only to an examination of the charges, and a suspension from the functions of his office until the meeting of the Grand Lodge, when the Master should be put upon trial, and be expelled, suspended, degraded from the chair, or be acquitted and reinstated, as justice may require.

AN Entered Apprentice or Fellow Craft cannot be buried with Masonic honors.

A Dimit is simply the severance of Lodge membership, and is complete when the brother has paid his indebtedness to the Lodge, and the Lodge has, by resolution, consented to such severance. The act of the Lodge severs the membership not the issuing of the certificate by the Secretary. The *certificate of dismissal* is merely evidence of the joint act of the Lodge and the member by which such membership was terminated, and does not necessarily include a recommendation of the brother. — *G. M. N. Y.*

A Warden can preside and open a Lodge in the presence of the Master, at his request.

OBITUARY.

SIR J. W. PATCH OF LOWELL.

[Resolutions adopted by Pilgrim Encampment, November 8.]

WHEREAS, it has pleased the Great Disposer of Events to knock at the door of our Asylum and by the messenger of death, to summon from our midst one dearly beloved and honored for sincerity of friendship and nobleness of character; and,

Whereas, in the removal by death of our late highly esteemed Brother and Companion, Sir Knight JOHN WHEELOCK PATCH, we are called upon to mourn the absence of one beloved for his devotion to Masonic duty, therefore,

Resolved, That while we grieve that we must be deprived of the society of one so active and zealous in the promotion of true Masonic culture, we will endeavor to gather from his example a fresh incentive to the devotion of our best exertions for the further advancement of all that is true, manly, generous, and brotherly in our Masonic relations.

Resolved, That although as a Pilgrim Warrior he has yielded to a summons from which there is no discharge; although a burning taper has been extinguished in our Commandery which can only be relighted by an Almighty Hand; although his sword, vowed only to be drawn in defence of Truth, Liberty, and Religion, has been returned forever to its scabbard, we will try to derive consolation from the fact that all this has been done in accordance with the will of Him before whom we should all reverently bow.

Resolved, That in our deep affliction we will hope that the same *Fortitude* which helped him in sustaining the trials of life, enabled him also to meet the realities of death; that *Justice* may in some degree be done to his name and memory by the continual remembrance of his many noble qualities; and that *Mercy*, that glorious attribute of the Son of God, has obtained for him admission to the companionship of good and faithful servants in that Asylum of peace beyond the veils of earth.

Resolved, That our sorrow in parting with our cherished Brother is alleviated by the hope that death was but the transition of his spirit to a happier sphere; and that the emblem of green which we drop upon his grave is not only a pledge of fidelity to his memory, but typical also of the immortality of the soul in that upper sanctuary not made with hands.

Resolved, That by this afflictive dispensation of Providence, both those upon whose heads have fallen the snows of age and those whose cheeks are mantled with the sunny smiles of youth, are alike reminded of the frailty of their nature as mortals; of the transitoriness of their earthly hopes, and of their entire dependence upon that Power which is invisible and supreme.

Resolved, That we deeply sympathize with the family of our friend and Brother in their bereavement, and hope that from the "Great Source of Love" consolation may be given them in this their hour of sorrow.

Resolved, That a copy of these resolutions be entered at length upon the records of Pilgrim Encampment, and also that a copy be forwarded to the family of the deceased, and the Freemasons' Monthly Magazine, with a request that the same be published.

CHARLES A. STOTT, }
 GEORGE W. RAYNES, } *Committee.*
 SOLON W. STEVENS, }

BROTHER JAMES ANDERSON.

At a convocation of "Titus Strong Council," held in Freemasons' hall, Greenfield, Nov. 6, 1865, the following Resolutions were unanimously adopted:—

Resolved, That the affectionate and kindly relations which the members of this Council held towards their aged Companion, JAMES ANDERSON of Shelburn, render it eminently proper that they should place upon their records some tribute to his worth.

Resolved, That in the life of our deceased friend, whose presence at our meetings was always a benediction to us, we have seen much to love, admire, and imitate; and while we mourn that we shall see his face on earth no more forever, and shall miss his genial smile and friendly greeting in the Lodge below, let us hope again to meet him in the Celestial Lodge above.

Resolved, That to the bereaved and sorrowing family of our friend we tender our affectionate sympathy.

Resolved, That a copy of these resolutions be sent to the family of the deceased, also, to the Freemasons' Magazine, Boston, and Greenfield Gazette and Courier, for publication.

MASONRY IN ENGLAND.

It must be confessed that the growth of Freemasonry in this country is not less rapid than in America, and other parts of the world. The returns, which are periodically made to the Grand Lodge, announce a considerable accumulation of funds, bespeaking an increase of membership unparalleled in the history of the Order. The funds could not be so largely augmented, unless initiations had become more frequent than heretofore, and were not a greater number of persons pressing into the various Lodges, which abound throughout the country, the greater part of which, it is to be feared, are not in such good working order as they were in former years, though they may be very anxious to promulgate the principles of the Craft.

That Masonry may advance in this country is our ardent aspiration; that its pure principles of brotherly love, relief, and truth may be diffused to the utmost extent, commensurate with the blessings which such principles cannot but produce, every well-wisher of the Order must desire; but it is very questionable whether the rapid increase is tending to these ends. The members who are annually "made" are no criterion that it will be so; nay, on the contrary, they tend to confirm our fears that ruin or disaster may accrue sooner than some seem to imagine, unless a check be put upon the growing disposition to bring the "popular world" more largely within the precincts of the Fraternity than it was once permitted to be. It is one of the fixed rules of the Craft, that "the tongue of good report should be heard" in favor of *all* who desire to enlist under its banners. It is essential to the very life of the Order, that "strict care and due examination" should be had that no unworthy person be permitted to pass the portals of a Lodge. It is imperative, according to the Constitutions, that no person should solicit his friends to become Craftsmen, or offer any inducement to lead them to suppose that it would be for their benefit to undergo the process of initiation. — *Freemasons' Magazine, London.*

ORGANIZATION

OF

THE M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF
THE COMMONWEALTH OF MASSACHUSETTS,

For 1866.

M. W. Charles C. Dame, of Newburyport	Grand Master.
R. W. Sereno D. Nickerson, of Boston	Deputy Grand Master.
" " William Sutton, of Salem	Senior Grand Warden.
" " Wyzeman Marshall, of Boston	Junior Grand Warden.
" " John McClellan, of Boston	Grand Treasurer.
" " Charles W. Moore, of Boston	Recording Grand Secretary.
" " Charles L. Woodbury, of Boston	Corresponding Grand Secretary.
W. Rev. William R. Alger, of Boston }	Grand Chaplains.
" Rev. John W. Dadmun, of Boston }	
" William D. Stratton, Melrose	Grand Marshal.
" Samuel P. Oliver, of Boston	Senior Grand Deacon.
" F. J. Foss, of Malden	Junior Grand Deacon.
" Edward Stearns, Boston, }	Grand Stewards.
" H. H. P. Whittemore, Marblehead, }	
" George Frost, Roxbury, }	
" Arthur Cheney, Boston, }	
" Henry W. Muzzey, Cambridge	Grand Sword-Bearer.
" J. Edward Everett, South Dedham, }	Grand Pursuivants.
" Charles Heywood, Gardner, }	
" Nicholas Johnson, Newburyport	Grand Standard-Bearer.
" E. D. Bancroft, South Groton, }	Grand Lecturers.
" L. H. Gamwell, Pittsfield, }	
Br. John B. Rhodes, Boston	Grand Organist.
" William H. Kent, Charlestown	Grand Chorister.
" Eben F. Gay, Boston	Grand Tyler.

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R. W. James A. Fox, Boston	District No. 1.
" " George H. Pierson, Salem	District No. 2.
" " Lemuel A. Bishop, Lawrence	District No. 3.
" " H. C. Skinner, Milford	District No. 4.
" " Jonathan E. Gay, Stoughton	District No. 5.
" " A. A. Burditt, Clinton	District No. 6.
" " John B. Bayles, New Bedford	District No. 7.
" " Rev. R. S. Pope, Hyannis	District No. 8.
" " Henry Chickering, Pittsfield	District No. 9.
" " David W. Crafts, Northampton	District No. 10.
" " S. O. Dearborn, Melrose	District No. 11.
" " Newell A. Thompson, Boston	District No. 12.
" " George H. Kendall, Valparaiso	District No. 13.

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MASONIC CHIT-CHAT.

WINSLOW LEWIS LODGE of this city celebrated its ninth anniversary at the private residence of R. W. Bro. Sereno D. Nickerson, one of its earliest Past Masters, on Monday evening the 11th December. There was a general attendance of the members and several invited guests. The occasion was one of those green spots in life around which the memory loves to linger. After spending an hour or more in social greetings, the company, numbering some sixty brethren, were ushered into the dining-room, which had been tastefully decorated with national flags interspersed with Masonic emblems, and where the tables were spread with every luxury that a liberal and generous hand could provide, or the most fastidious taste could desire. What followed, the reader can very easily imagine. We have rarely known more real, hearty, social enjoyment crowded into the same number of hours. The Lodge is one of the most respectable and prosperous in the jurisdiction, and ranks among its members a full share of the most intelligent and gifted of brethren.

AN IMPOSTOR.—We are informed that there is, or has been within a few days, in this city and vicinity, a fellow calling his name A. B. Mehcair, and hailing from New York, soliciting charity of the Brethren and Lodges, but who is an unmitigated impostor. He claims to be a Mason, but is without credentials of any kind. He recently paid our Vermont Brethren a visit, and swindled them out of a suit of clothes, and money for his immediate necessities. The country is overrun with such scamps, and our Lodges cannot be too vigilant in detecting and exposing them.

VICTORIA LODGE, P. E. I.—At the regular Communication of Victoria Lodge, No. 383, R. S., Prince Edward's Island, on the 28th November, officers for the ensuing year were severally nominated and elected; and on the 30th (St. Andrew's Eve) installed in due and ancient form as follows: J. W. Morrison, P. M., R. W. M.; Neil Rankin, P. M., W. D. M.; J. Barrett Cooper, W. S. M.; James Davis, S. W.; George Douglass J. W.; W. R. Watson, Treasurer; R. Morrison, Secretary; Rev. Thomas Duncan, Chaplain; Alex. McKenzie, S. D.; John P.

Irving, J. D.; John Cairns, Marshal; Matthew Waddell, Architect; Alex. Ross, Organist; S. Farquharson, Donald McLeod, Stewards; George Rankin, I. G.; James Connell, Tyler.

The installation ceremonies being ended and the Lodge closed, the newly-installed officers, past officers, and members of Victoria, with their guests, Past Master Covell, American Consul, and several Brethren of St. John's Lodge, sat down to a collation prepared expressly for the occasion, in discussing which, and other kindred topics, an hour was very agreeably spent "without the aid of wine." Both the Lodges in this city appear to be, as far at least as financial matters are concerned, in a flourishing condition. We wish them every prosperity.

SCIENTIFIC AMERICAN.—This is by far the most able and popular scientific journal published in this country, and should be in the hands of every mechanic, inventor, manufacturer, and all others interested in the progress of the Arts. It is published weekly by Munn & Co., New York, and contains a full account of all the principal inventions and discoveries of the day, besides valuable illustrated articles upon tools and factories, engineering, and all other branches of mechanics. It also gives full and accurate reports of scientific societies at home and abroad, patent-law decisions, practical receipts, &c. It is printed in the best manner, and finely illustrated. Terms \$3 a year.

THE Little Falls (N.Y.) Journal and Courier warns the Masonic Fraternity against one John Sweeny, who has imposed upon the Lodges in that vicinity. Said Sweeny represented himself to be a member of Cincinnati Lodge, Great Barrington, Mass., by which imposition he is living upon the charities of the Order.

"GODEY'S LADY'S BOOK" for January is a superb number; to be had at the bookstores.

CORRECTION.—We were in error in saying that the Grand Lodge of Illinois held its late annual session at Chicago. It was held at Springfield, and meets at Chicago next year.

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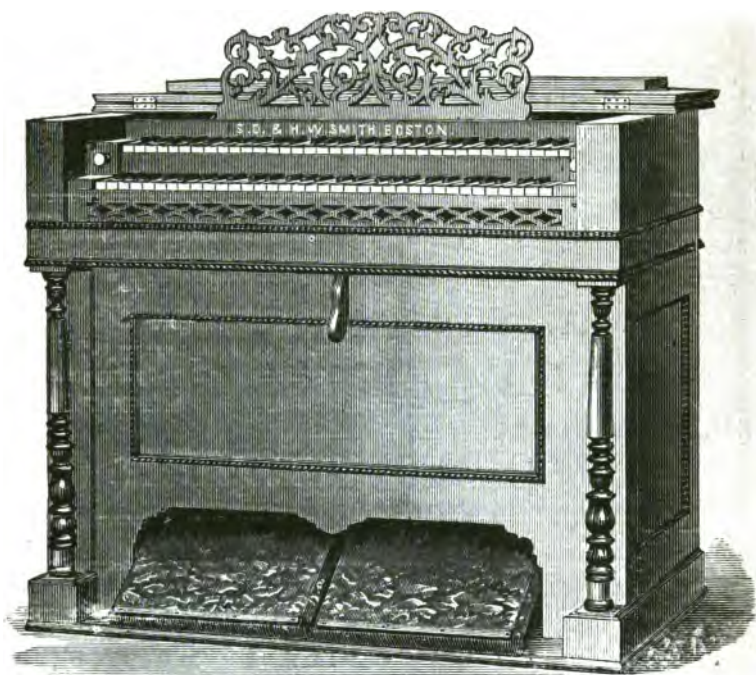
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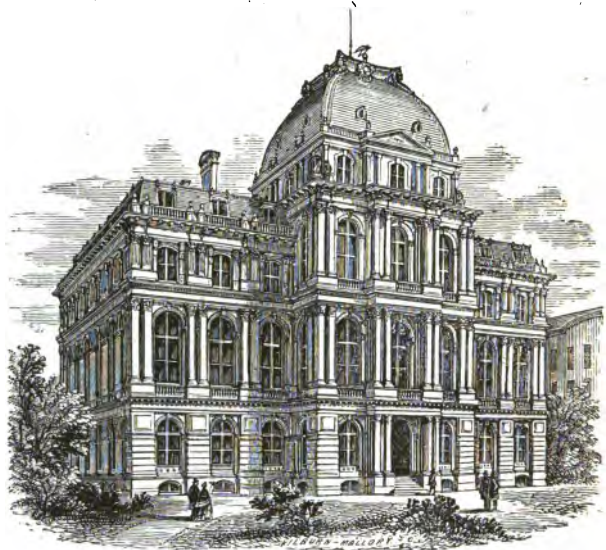
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THE GRAMMATICAL CONSTRUCTION OF THE RITUAL.

A CORRESPONDENT submits the following inquiry :—

“Is there anything in Ancient Freemasonry requiring a desecration or perversion of the English language in any part of the Work or Lectures ?”

Had our correspondent put his question in a different form his meaning would have been more obvious. The intention of the inquiry is, to ascertain whether, in our opinion, the laws and usages which govern the Ritual, are so rigid in their exactions as to demand a strict and verbal adherence to what is commonly supposed to be the “ancient text,” regardless of the grammatical construction of the language. We are not unmindful that an affirmative opinion has to some extent obtained and found advocates among some ultra conservative brethren. But such an opinion rests on no sound or logical reason ; nor can it be defended by any argument based on intelligence and common sense. The essential principles and esoteric forms of Masonry, like the ancient laws of the Medes and Persians, are fixed and unchangeable ; but the terms in which those principles and forms are embodied and presented to the mind, always have and always must continue to keep pace with the progress and improvement of the science of language, or sink into an unintelligible and barbarous jargon. The truth of this can be best illustrated by a few brief examples from the history of our own language. Take, for instance, the Lord’s Prayer, as it stood in the eleventh century, thus : “ Our Fadir that art in hevenys, Halewid be thi name, Thi kingdom come to, Be thi wil in erthe, as in hevene. Give to us this day our breed iver other substance, And forgive to us our

dettis, as we forgive our dettouris, And lede us not into temptacioun, But delyvere us from evyel. Amen." Take also the answer said to have been given by some Masonic brethren of the fifteenth century to Henry VI. of England, as to what Masonry is: "What mote ytt be?" asked the king, and the answer was — "Ytt beeth the skylle of nature, the understondynge of the myghte that ys what hereynne, and its sondrye werckynge: sonderlyche, the skylle of reckenyngs, of waightes and metynge," &c. Again: "Howe comede ytt yn Engelonde?" And the answer was: "Peter Gower, a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche londe, whereas the Venetians had plauntedde maçonrye, and wynnyng entrance yn al lodges of maçonnes, he lerned muche, and returnedde, and woned yn Grecia Magna, wachsynge, and becommynge a myghtye wyseacre."

As an example of the character of the language of the Lodge-room at a more recent period, we give the following from one of the old Masonic charges, as they were delivered in the time of James II.: "Fifthly, Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship." Again: "That a master or fellow make not a mould stone, square, nor rule, to no lowen; nor let no lowen worke within their Lodge, nor without, to mould stone."

The style and orthography of the Ritual as used by our English brethren anterior to the eighteenth century, may be correctly inferred from the foregoing examples; and we think it may be safely assumed that no intelligent brother would desire to have either restored.

The indelicacy of expression common even among the higher and educated classes of society at the different periods of time to which we have referred, and an example of which we have ventured to give, was an imperative reason for a modification of the original or "ancient text"; as it would also be against its restoration, could it be supposed that such a restoration is anywhere desired or would be tolerated. The change of this indelicate form of expression — for the *idea* is still retained — necessarily involved a change of language. The vulgarisms of a former age were superseded by the refinements of a higher state of civilization. The language and tone of private life kept even-pace with the advance of literature and science. Conventional forms yielded to the necessity and profited by the improvement. Masonry, in common with all other associations of men, wisely laid aside its antique and unseemly garment, and clothed itself in a dress better suited to the improved condition of society; and its Ritual at the present time, when correctly rendered, is unsurpassed in the elegance, simplicity, and

purity of its diction, by any composition in the English language. That it is not always correctly and effectively delivered is a misfortune common to all literary productions. Men are not all elocutionists, nor are they all scholars. A fine English composition in the hands of an unskilful reader, is as misplaced and in as much danger as would be the beautiful and delicate mechanism of a modern chronometer in the strong hands of a descendant of our ancient friend Tubal-Cain. The line of duty which this obvious truth suggests is apparent ; but it is nevertheless too often wholly disregarded in our Lodges, and that to the very great prejudice of the Ritual, and hardly less so to their own character for intelligence. *Non omnia possumus omnes.*

It would be interesting to trace the various changes which at different times have taken place in the verbal and grammatical construction of the Ritual, from the earlier English versions to the present time ; but this we are not at liberty to do. We however give a single example, premising that within the last hundred years, the Work and Lectures have undergone extensive material alterations, — the first in its forms and ceremonies, and the latter in their verbal and grammatical construction and arrangement. In both cases, however, the essential *idea* has been carefully preserved and transmitted. The following example is taken from the Lecture in most common use in England about the middle of the last century : —

“ *Ques.* What doth GEOMETRY teach ?

“ *Ans.* The Art of Measuring, whereby the Egyptians found out their own Land, or the same quantity, which they had before the overflowing of the River Nile, that frequently used to water the country ; at which time they fled to the mountains till it went off again, and this made them have continual quarrels about their land.”

Contrast this with the following from the Lectures of the present day : “ Geometry ” — we quote from the Trestle Board — “ treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, and from a line to a superficies, and from a superficies to a solid. By this science the Architect is enabled to construct his plans and execute his designs ; the General to arrange his soldiers ; the Engineer to mark out grounds for encampments ; the Geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the Astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of Architecture and the root of the Mathematics.”

Ab uno disce omnes. From a single example the whole may be inferred. That which we have here given is not by any means one of the most striking of the many that could be adduced from the more esoteric parts of the Ritual, but is amply sufficient to indicate the extent and general character of the changes which have gradually, and through long periods of time, taken place in the phraseology and illustration of the Lectures of the Lodge. That these have been greatly improved and beautified in their language and rhetoric none can doubt. And it is equally certain, reasoning *a priori*, that similar changes and modifications will continue to be made, from time to time, and that all our ritualistic formulas will be compelled to keep pace with and conform to the advance of philology and literature in other departments of learning. It is not however to be inferred from the recognition of this inevitable law of progress, that every subordinate organization in Masonry, or any individual Mason, is at liberty to alter, modify, take from, or add to, either the language, symbolism, or forms of the Ritual as it now exists. This can only be done, if done at all, by the deliberate action of the supreme power to whose care and keeping this important subject has been committed by the united voice of its constituents, under the solemn limitations and restrictions of the universally recognized landmarks, laws, and usages of the Order. These are fixed and unalterable. The verbal language of the Ritual may be changed to conform to the literary requirements of the time; but its symbolism, its philosophy, and its mystic teachings are its life, and the basis of the universality of the institution itself. These admit of no change.

There can hardly be said to have been anything like a regular system of Work and Lectures, even in England, until about the middle of the last century, when Entick, Hesletine, Calcott, and other equally distinguished brethren, took the matter in hand, and succeeded in producing something approximating to system and uniformity. The object aimed at, however, was not attained until 1772, when Preston submitted his version of the Lectures to the Grand Lodge of England, by which body they were adopted. These continued to be, substantially, the Lectures of all the regular Lodges in England, Ireland, and Scotland, until 1813, when the Grand Lodge of England changed them, and compromised its own dignity, for the sake of a union with the schismatic Grand Lodge, which had been set up in London more than half a century before.

The condition of the Ritual in this country was scarcely better than in England prior to the beginning of the present century, when Preston's Lectures were brought over by some English brethren, and com-

municated to Webb, who revised, abridged, and adapted them to the genius of the American Lodges. From that time they have substantially continued to be the Work of this country, though frequently subjected to the tortures of ignorance and the presumption of itinerant Lecturers. The authorized changes which have from time to time taken place in them, in different parts of the country, are not such as to materially affect their unity. The real object — sometimes successful, but more frequently otherwise — in every case, has been to correct supposed errors and innovations, and to restore the Lectures to their original purity, — to lop off the excrescences and correct the bad grammar which ignorance had fastened upon them, and which persistent ignorance and stupidity would continue to hand down from generation to generation as ancient landmarks! This is the class of men to which our correspondent refers, and the evil of which he complains. Masonry neither inculcates nor tolerates ignorance, and does not therefore require, that, because an ignorant Master, or other authorized teacher, uses bad grammar, others, better informed than himself, should follow his example. The arbitrator in all such cases, however, is the Grand Master or the Grand Lodge; and when the matter in dispute cannot be amicably adjusted by the good sense of the parties interested in it, it should at once be submitted to one or the other of these authorities for decision.

THE LATE BROTHER AUGUSTUS PEABODY.

In our last issue, in answer to an inquiry by our correspondent at Pepperell (embraced in a very acceptable sketch of the history of St. Paul's Lodge at Groton), we expressed a belief that the late lamented brother whose name we have placed at the head of this notice was made a Mason in Amicable Lodge at Cambridgeport. In this we were in error. In his private Masonic diary, now in our possession, he says, —

"I was made a Freemason, as near as I remember, in the early part of the year 1801, in Franklin Lodge No. 6, at the village of Dartmouth College, N. H., William Woodward, Master. In the winter following, I left school at Bridgeton, Me., and visited Lodges at Portland and elsewhere in that State.

"In the winter of 1802-3 I kept school at Fitchburg, and several times visited Aurora Lodge at Leominster.* In the fall of 1803, when I was in Mr. Bigelow's † office as a student, I became a member of St. Paul's Lodge, Groton.

* This Lodge is now located at Fitchburg.

† Hon. Timothy Bigelow, afterwards Grand Master of the Grand Lodge of Massachusetts.

"In the fall of 1804 or 5, I forget which, I went as a delegate from that Lodge to Lancaster, and attended for about a fortnight a Convention, held in the hall of Trinity Lodge, to learn the Webb Lectures of Bro. Benjamin Gleason.

"In 1806, when I opened my office in Cambridgeport, I joined Amicable Lodge, and was an officer there. I thence for a number of years attended the meetings of the Grand Lodge in Boston.

"I became a member of St. Andrew's Chapter, Boston, having been exalted in 1804 or 5, in St. John's Chapter, Groton, being the first who ever passed the Arch in that Chapter.

"In 1812, Hon. Timothy Bigelow being Grand Master, I was appointed District Deputy Grand Master of the First District, and visited officially the numerous Lodges in that District for two or three years.

"In 1818, when the Lodges in Boston met in the old Exchange, just before it was burnt, and after I had been Senior Grand Warden, I retired from the meetings, and thereafter had little connection with the active duties of the Craft, except that I was, for one or two years, Deputy Grand High Priest; and excepting, also, that after the Antimasonic pressure became severe, I met often with the brethren in their meetings for consultation and advice."

The foregoing notes may be serviceable to our esteemed brother, Luther S. Bancroft of Pepperell, in the preparation of a more elaborate history of the excellent Lodge over which in past time he presided for many years with distinguished ability, and in whose welfare and reputation he still continues to feel an abiding interest, and in whose duties he is still, and we most sincerely trust may long continue to be, an active and efficient laborer. It may be proper to add, for his further information, that Bro. Peabody was elected Grand Master of the Grand Lodge of Massachusetts in 1842, and held the office for the full Constitutional period of three years. He died on the second day of October, 1850, aged 71 years, a profound thinker and good man.

EXAMINE WELL. — Sir Kt. Palmer urges the necessity of examining well both applicants for initiation and visitors. Many Lodges are far too slovenly and careless in these particulars, hence discredit is thrown upon the institution by unworthy initiates; and even otherwise unexceptionable Masons cultivate carelessness in masonic expression, and an unjustifiable ignorance of ancient and accepted forms. A few sharp refusals of the privilege of visitation would go far to secure a praiseworthy "brightness" of now dull Masons.

Whatever is worth doing at all, is worth doing well. The Mason who neglects his own Lodge-privileges at home, ought not to be permitted when away from home to quarter himself upon the unmerited hospitality of other Lodges. "To him that hath shall be given" — not to him poor in masonic word and deed. — *Chicago Messenger*.

GRAND ORIENT OF THE NETHERLANDS.

THE Grand Secretary of the Grand Lodge of the Netherlands, in a private note, writes that the semi-centennial anniversary of the Grand Mastership of the Prince William Frederick Charles of Holland, will be celebrated with imposing ceremonies at the Hague on the 27th of May next. The Prince was elected Grand Master in 1816, and has presided over the Fraternity in the Netherlands during that, we believe, unprecedented length of official service, with distinguished ability, and to the great benefit of the Craft under his charge. The forty-nine regular working Lodges, under that Grand Orient (fifteen dormant, and eighteen of which no information had been obtained) were increased during the last year by four new Lodges in South Africa. A singular regulation was adopted by the Grand Orient, that, in case of the rejection of a candidate, the Master of a Lodge, having informed himself of the moral character of the candidate and reported the same to the Lodge, may at any subsequent meeting within six months of the time of his rejection, order a new ballot for the purpose of deciding whether he was a suitable person to become a member of the Order. The spirit of this regulation is unobjectionable, but the manner of proceeding is not such as American Grand Lodges would be likely to adopt if the matter were submitted to them. It will be noticed that the time within which the name of the rejected candidate must again be brought before the Lodge, if at all, is limited to six months. Some of our own Grand Lodges, on the contrary, hold the candidate in abeyance for even a longer time before his name can again be brought forward for a ballot. The equity of the matter is on the side of our Brethren of the Netherlands. The rejection reflects unfavorably upon the character of the candidate, whatever the justice of the case may be, and it too frequently occurs through misinformation or hasty examination. In such cases it is no more than just that the candidate should be afforded the earliest opportunity to set himself right, and thereby remove the imputation that rests upon him. It is an opportunity that should also be allowed to the Brethren who recommended him to the Lodge, to justify themselves, supposing, of course, that they are dissatisfied with the result. But, in no case, should the candidate be re-proposed on the evening of his rejection, or without a new application signed by himself. A contrary course is too common in some of our Lodges; but it is nevertheless wrong and should not be allowed.

THE WORKINGS OF MASONRY IN THE ARMY.

THE following interesting report by Rev. Bro. A. H. QUINT, Senior Warden, and for some time acting Master of Bunker Hill Army Lodge No. 5, under the jurisdiction of the Grand Lodge of Massachusetts, will give our readers a clearer and more correct idea of the practical workings and usefulness of such Lodges, in time of war, than can probably be obtained from any other available source:—

WILLIAM PARKMAN, Esq., M. W. Grand Master of Masons in Massachusetts.

SIR,—I have the honor to return to you the Dispensation granted in 1861 to the brethren therein named, and committed to George H. Gordon, then Colonel of the Second Regiment of Massachusetts Infantry. That regiment having been mustered out of service, after over four years' of honorable history, the time of this Dispensation expires.

In behalf of the brethren remaining, I thank you for the trust committed to us, and assure you that it has been the source of great pleasure and profit.

I surrender also the records. Their imperfect state is due to the fact that the first Secretary, Capt. Edward G. Abbott, was killed at Cedar Mountain; and his acting successor, Surgeon William H. Heath, died in front of Atlanta of disease contracted in the faithful and untiring discharge of his duty. His minutes I have copied and attested.

Of the history of this Lodge, I take the liberty to make the following statements:—

Speedily after the receipt of the Dispensation, Col. Gordon assumed his office as Master, with the Wardens named, Chaplain Alonzo H. Quint, Senior Warden; Major Wilder Dwight, Junior Warden. Measures were taken to perfect the officers and members in the work, in which the Lodge accurately followed the practice of the best Lodges at home. Members at home occasionally, procured the best instruction; and the work, I think was strictly correct.

The necessary furniture was procured, and all the fixtures as well secured as army life would allow. In the winter of 1861-2, the Lodge at Frederick, Md., kindly allowed us the use of their rooms, of which, however, we availed ourselves but once. In that winter, Charles Wheaton, Jr. (Adjutant), and Lieut. Charles R. Mudge, and Lieut. Robert B. Brown, were received as Entered Apprentices, and passed the degree of Fellow Craft. Lieut. Wheaton leaving the Regiment, he did not proceed further; I trust that the Grand Master will authorize any Lodge to continue the work in his case, when he shall have returned. Lieut. Mudge fell, as Lieutenant-Colonel Commanding, at Gettysburg. Lieut. Brown subsequently was raised to the degree of Master Mason.

In the winter of 1861-2, much brotherly intercourse was had with other brethren. On St. John's day, the Lodge in Frederick held a public installation

and our Lodge formed a part of the large procession. The Senior Warden, Chaplain of the Second, was invited to and did deliver an address in the Lutheran Church, which was well filled,—upon “Masonry and the State.” A copy was asked for publication, but the speaker felt too diffident of its merits to consent. The banquet which followed was attended by over five hundred Masons.

In that army corps, after consultation, a committee of relief was instituted; upon which the Senior Warden had the honor to serve as one of the seven, in connection with Major-General Banks, Colonel Murphy of Pennsylvania, and others.

The active campaign which followed prevented meetings. The promotion of Colonel Gordon to be Brigadier-General removed him from the regiment, and the Senior Warden assumed the care of the Lodge, in which he remained. The working strength of the Lodge was greatly reduced by the removal of Colonel Gordon, the resignation of his commission by Captain Tucker, the promotion and removal of Captain Underwood to the 33d Massachusetts, the fall of Captain Abbott at Cedar Mountain, the wound and resignation for disability of Surgeon Leland, and the fall of Lieutenant-Colonel Dwight at Antietam. But two of the original eight remained.

But, in the winter of 1863-4, in Tennessee, the Lodge again prosecuted its work. Other Masons in the regiment assisted, and the approval and kind interest of the Grand Master were felt. Suitable accommodations were had, and the Lodge became a centre of great interest. John F. George, Charles W. Thomas, James W. Cork, Edward A. Phalen, and Theodore K. Parker, were severally received, passed, and raised.

The Lodge was temporarily organized thus: The Senior Warden, as Master; Bro. A. D. Sawyer (Lieut.), S. W.; Bro. James Francis (Major), J. W.; Bro. W. H. Heath (Surgeon, Secretary and Treasurer; Bro. R. B. Brown (Capt.), S. D.; Bro. Whitney (Capt.), J. D.; Bro. Miles (Sergeant), and Bro. A. W. Mann (Lieut.), Tyler.

Great numbers of visitors were habitually present. The care of rigid examination was thoroughly performed, with much labor. Generals and enlisted men met together, not only with no detriment to discipline, but to its advantage. Masons of low military position were only the more careful to show due respect to their brethren in higher stations in the daily routine of duty. As an illustration of the extent of visiting, on one evening I noticed present brethren from Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, District of Columbia, Ohio, Indiana, Illinois, Michigan, Iowa, Colorado, Tennessee, Alabama, and Georgia. Citizens as well as soldiers were visitors; and it is evident, that in the work of harmonizing the country, Masonry has a powerful mission to fulfil.

The active campaign which followed, never ceasing until Sherman's army was at Washington, forbade all effort to meet as a Lodge.

The intercourse with Masonic brethren was always good. Masons were found to give a brotherly welcome everywhere. The intercourse, even with enemies, was never in the slightest degree prejudicial to loyalty: yet it

proved often valuable. The courtesies and helps to prisoners, and to wounded men, were often touching. The hand of the wounded on the field of battle felt a safeguard even from those just before in conflict, when it found a brother; and the wounded prisoner on the operating-table felt relieved when he knew that a brother's hand held the knife of the surgeon.

Of those eight originally mentioned in the Dispensation, I will recapitulate, with those who were subsequently under the Craft's care:—

Colonel Gordon became Brevet Major-General; Chaplain Quint left service in Georgia, by advice of the Surgeon; Lieutenant-Colonel Dwight fell at Antietam nobly; Captain Tucker resigned; Surgeon Leland wounded at Cedar Mountain, and resigned; Captain Underwood maimed for life at Wauhatchie, became Brevet Major-General; Lieutenant Sawyer resigned, from ill health, in front of Atlanta; Captain Abbott was killed at Cedar Mountain,—a brave soldier.

Of those who received degrees,—Lieutenant-Colonel Mudge fell at Gettysburg, bravely leading his men; Lieutenant Wheaton is still in service; Captain Brown served with gallantry until the close of the war. Of the other five, four have been wounded.

Of other Masons working with us, Surgeon Heath died of disease in front of Atlanta, a true and noble man. I believe that none of the enlisted men were wounded; except that George H. Ide a Fellow Craft (though not sitting with the Lodge) was killed at Cedar Mountain.

The lamented Shaw, then a Captain in the Second, had expressed his determination to offer himself at the first opportunity; but he left to take that position in which he fell at Wagner.

Accompanying this report, will be forwarded to the proper official the fees due. Other funds have been used in assisting needy brethren; and some help was also rendered to a poor widow and large family of fatherless and suffering children in Georgia: that her husband had fallen in the Confederate army, did not seem a reason why assistance should hesitate.

With assurance of gratitude for the interest and care of the Grand Master, I have the honor to be fraternally yours,

ALONZO H. QUINT,
(Late Chaplain 2d Mass. Inf.) Senior Warden.

GOURGAS CHAPTER ROSE CROIX, CHICAGO, ILL. — At the recent election of officers of Gourgass Sovereign Chapter of Rose Croix, H. B. D. M., the following named princes were duly elected and installed: H. C. Ranney, M. W. and P. Master; W. M. Egan, M. E. and P. Kt. P. S. W.; G. H. Gibson, M. E. and P. Kt. J. W.; R. H. Foss, M. E. and P. Kt. Treas.: J. H. Miles, M. D. and P. Kt. Sec.; T. A. H. Smythe, M. E. and P. Kt. M. of Cer.; T. D. Snyder, M. E. and P. Kt. Capt. Guards. This truly prosperous body of Ineffable Masons is deserving of all the success it has met with. It works, as heretofore, under the lawful Jurisdiction of the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is at Boston.

CHRISTMAS.

In accordance with a provision of its Ritual, which we are gratified to learn the members regard as of binding force, the late Festival of Christmas was appropriately celebrated by MOUNT OLIVET CHAPTER OF ROSE CROIX, of this city, on the 25th of December last. Other engagements prevented our attendance, but we understand the occasion was a very pleasant one; and, as not inappropriate to the season, we take pleasure in transferring to our pages, in this connection, the following interesting historical sketch of the great festival, from the Pittsburg (Pa.) "Evening Chronicle":—

We believe it was Alfred, the wisest and best of English Kings, who first reigned over all England, and who truly deserved the title of "Great," with a view to the welfare and happiness of his subjects, established a decree that thenceforth the holidays should begin with Christmas and end with Twelfth-Night, or the Epiphany. Nearly ten centuries have passed away and his decree still remains as operative as ever, and thousands regard the twelve days as *par excellence* the *Holidays*. It was a right good decree, however, of King Alfred, one well worthy to be honored among the noble laws which will ever be dear to merrie England.

In viewing the holidays and their associations, we shall at present only refer to Christmas. The twenty-fifth day of December is observed in the Christian Church as a festival in commemoration of the birth of our Saviour. Its institution is attributed by the decutal letters to Pope Telisphorus, who died A.D. 138, and throughout the subsequent history of the church it has been one of the most noted of Christian solemnities. At first it was the most movable of the Christian festive days, often confounded with the Epiphany, and celebrated by the Eastern Churches in the months of April and May. In the fourth century the urgency of St Cyril, of Jerusalem, obtained from Pope Julius I. an order for an investigation to be made concerning the day of Christ's nativity. The result of the inquiry by the learned theologians of the East and West, was an agreement on the 25th of December. The chief grounds for the decision were the tables of the Censors in the archives of Rome; and although, in the opinion of some of the fathers, there was not authentic proof of the identification of the day, yet the decision was uniformly accepted; from that day the nativity has been celebrated throughout the church on the same day.

A common tradition exists that Christ was born about the middle of the night, and the custom, in Roman Catholic countries, of ushering in Christmas day by the celebration of three masses, one at midnight, the second at early dawn, and the third in the morning, dates from the sixth century. The day was considered in a double light of a commemoration and a cheerful festival,

and was accordingly distinguished by devotion, by vacation from business, and by merriment. During the middle ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries and moralities, performed by personages in singular costume and grotesque masks. The scenery usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull's heads, cherubs, eastern magi, and manifold ornaments.

The custom of singing canticles at Christmas, called carols, which recalled the songs of the shepherds at the birth of Christ, dates from the time when the common people ceased to understand Latin. The Bishops and lower clergy often joined with the populace in carolling, and the songs were enlivened by dances and the music of tambours, guitars, violins, and organs. Fathers, mothers, sons, and daughters mingled together in the dance; if in the night, each bearing in his hand a lighted wax taper. During the last days preceding Christmas, it is still the custom for Calabrian minstrels to descend from the mountains to Naples and Rome, saluting the shrines of the virgin mother with their wild music, under the poetical notion of cheering her until the birth-time of her infant, at the approaching Christmas,

Preparatory to Christmas the bells are rung at dead midnight throughout England and the continent; and after the solemn celebration of the mass, for which the churches in France and Italy are magnificently decorated, it is usual for the revellers to partake of a collation, that they may be better able to stand the fatigues of the night. Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were sometimes termed "December liberties," in which everything serious was burlesqued, inferiors personifying their superiors, and great men becoming jubilant and frolicsome,

In the Protestant districts of Germany and the North of Europe, Christmas is often called the "child's festival;" and Christmas eve is devoted to giving presents, especially between fathers and children and brothers and sisters, by means of the so-called Christmas tree. A large yew bough is erected in one of the parlors, on Christmas eve, lighted with tapers, and hung with manifold gifts, sweet-meats, apples, nuts, playthings, and ornaments. Each of these is marked with the name of the person for whom it is intended, but not with the name of the donor, and on the assembling of the whole family on Christmas morning, the presents are distributed according to the labels, amid joyful congratulations. This custom was also observed in America to a considerable extent until within a few years past; and in old families of German descent, is still occasionally to be found. Another custom greatly in vogue is that of children hanging up their stockings by the fire-place on Christmas eve, in expectation that Krisis Kringle will pay a visit during the night and deposit his reward to them according to their merit.

Formerly, and still in some of the smaller villages of North Germany, the presents made by all persons were sent to some one person, who, in a white robe, high buskins, a flaxen wig of enormous size, and a mask, becoming a bugbear to children, and known as *Knecht Repert*, goes from house to house and is received by the parents with great pomp and reverence, calls for the

children, and bestows the intended gifts upon them according to the character which is given them by the parents after a careful inquiry.

In Sweden an old tradition exists, which is preserved in the history of Claus, Archbishop of Upsal, that at the festival of Christmas the men living in the northern parts are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them assemble together at an appointed place during the night and rage a fierce war against mankind and other creatures not fierce by nature; that the inhabitants of that country suffer more from them than the ravages of real wolves.

In England Christmas has always been at once a religious, domestic, and merry-making festival, observed alike by every rank and every age. The revels used to begin on Christmas eve, and continue often until Candlemas (February 2d). In the houses of the nobles during the holidays, "a lord of misrule" or "abbot of unreason" was appointed, whose business was to make "the rarest pastimes, to delight the beholder." The larder was filled with capons, fowl of every kind, beef, mutton, pork, pies, puddings, plums, nuts, sugar, and honey. The tenants were entertained at the hall; and the lord of the manor and his family encouraged every act conducive to mirth. Walter Scott, in his beautiful poem entitled "Marmion," gives a fine picture of Christmas, as observed by the English people, the concluding lines of which read, —

"England was merry England then;
Old Christmas brought his sports again;
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
A poor man's heart through half the year."

The custom of decking the houses and churches at Christmas with evergreens is derived from ancient Druid practices, an old belief existing that sylvan spirits might flock to the evergreens and remain unripp'd by frost till a milder season. Holly, ivy, rosemary, bays, laurel, and mistletoe furnished the favorite trimmings, which were not removed till Candlemas. Chaplets of these were also worn on the head, and from this arose the phrases "Kiss under the rose" and "Whisper under the mistletoe." Holly and ivy still remain in England the most esteemed evergreens, though at the universities the windows are decked with laurel.

In the United States, since the puritans, who were at first stern opponents of Christmas pastimes, the day has been generally less celebrated in New England than in the Middle, Western, and Southern States. In many of the States it is a legal holiday, and is usually observed by a religious service, and by making presents, and not unfrequently by trimming houses and churches with evergreens.

CIRCULAR OF GRAND COMMANDER PIKE.

JAN. 11, 1866.

DEAR BROTHER MOORE, — The extraordinary course of conduct which the Grand Commander of the Southern jurisdiction has thought proper to pursue towards our Grand Council and jurisdiction, in consequence of his sympathies with certain clandestine Masons in the city of New York, induces a few reflections incident thereto, not with the expectation of eradicating the evil he has done, but with the view of placing upon the pages of Masonic history a phenomenon of too much importance not to pause and consider it. I allude to the inexcusable indiscretions of that brother while on a visit North, the tendency of which is to weaken the salutary effects of discipline within our borders, and make powerless the authority of our Grand Council in its endeavors to rid the jurisdiction of clandestine organizations. This is undoubtedly their tendency, yet I do not apprehend that they can be followed fully to such results. Nor need it be apprehended that our Council will be diverted from its wise and conservative course in maintaining its own dignity, and in enforcing those salutary rules and regulations which are based upon the Constitutions of the Order. This opinion is formed from the reputed character of that body, and no doubt is deeply sympathized in by the membership composing the Northern jurisdiction.

Brother Pike first issued a circular address to, and afterwards visited in person, a clandestine Lodge of Masons. The circular purports to emanate from the Grand Orient at Charleston, and is addressed to two Grand Councils, one meeting in Boston, and the other in New York.

It appears to be based upon the hypothesis that there are discords, rivalries, and controversies prevailing in this jurisdiction, and that our kind and considerate neighbors have the right to come into it and adjust these difficulties. It bears date the 15th July, 1865, and introduces itself with the sentiment that "Feuds and dissensions within the body of the Ancient and Accepted Scottish Rite of Freemasonry must result in its paralysis and ruin." If this sentiment is intended to apply to the condition of this jurisdiction, it is difficult to conceive where this distinguished officer obtained the information. He certainly could not have received those impressions from the legitimate bodies or brethren within it. So far from there being any irregularities or discords there, either in the Council itself, or between it and any of its subordinates, or with the membership, which in all probability is the largest in the world, all their meetings and official and social intercourse are characterized by the most perfect harmony, good feeling, and brotherly love. That Grand Council sustains a dignity and moral position which will compare favorably with any other Grand Council in the world, without an exception. It is sovereign in its attributes, and has wisdom to determine, and of course power to execute, its mandates, independent of the intrusive aid of any foreign power. This fact was obviously demonstrated in 1862, in disposing of an aggravated case of usurpa-

tion, which, if suffered to pass unrebuked, would have taken from its exalted character, seriously impaired its legislative functions, and brought a scandal upon the institution. Had this officer, while in New York City, extended his visits beyond the pale of that spurious body which he so emphatically denounced in 1863, he would have been better enlightened as to the true condition of the jurisdiction, and discovered an offensive excrescence that had fastened itself upon the Ancient Order, which should at once be removed, instead of being cherished, as it is, by this high functionary.

One of the most remarkable and significant points in the circular is the following: "Each of your bodies has the color of right, and in each are several Inspectors-General of undoubted regularity." After reading the "*Balustre*" sent forth from the Southern Council, against this clandestine body in New York, in 1863, it necessarily follows, that either the moral aspect and teachings of Freemasonry have materially changed, or the acute sensibilities of virtue, honor, and integrity, which adorn the character of a true Mason, have in this instance been sensibly blunted, if not entirely destroyed. As the printed proceedings of the Boston Council are accessible, which show its transactions for a series of years back, it will be unnecessary to refer more particularly to its legal succession from its origin, farther than to say that the body is composed of a compound, simple, pure and genial in its character, possessing no element that can destroy life, or impair either health, strength, or vigor. Its legitimacy has never before been questioned, even by inferential insinuations, as in the present instance. Nor has its efficiency in propagating the true principles of Freemasonry received other than the fullest commendations from its compeers in either hemisphere.

Contrawise, what is the moral and Masonic status of the New York organization, to which this officious Grand Commander accords a "color of right," and which he is pleased to place on the same footing with the supreme head of the Order in the Northern jurisdiction? It is composed of three distinct elements, neither of which is pure or legitimate, nor ever has been. Two of these, the Cerneau and Hays, or Atwood parties, are notoriously spurious, and have been so regarded by both the Southern and Northern Grand Councils, from their origin down to the present time. Hence it is not necessary to dwell on their unmistakable character. The third element to it is the party or faction, composed of two seceding brethren, one of whom is since dead, and others unknown to the Boston Council. The two former were expelled the Grand Council at the stated session in May, 1862. Even had these two gentlemen been in good Masonic standing at the time they associated themselves with these clandestine organizations, which they did for the purpose of giving them a pretence to a "color of right," they would of course by such a step have vitiated all claim to legitimacy. But that was not the case: they were not in good standing; they were expelled Masons, and coalesced with a class of persons in New York in no better Masonic standing than themselves. And this is the composition of the body that Grand Commander Pike affirms, even in the face of his own edict against them, possesses some "color of right." How can it be possible that a coalition of such discordant constituents.

each corrupt in itself, and possessing the elements of destruction, unsupported by the three great pillars of wisdom, strength, and beauty, can produce a superstructure that can secure grandeur and stability, and which could, by any qualifications of which it is capable, recommend itself to the favorable consideration of the Masonic world?

These facts make another point in the circular most astounding. It suggests: "Would it not be fair, just, equitable, generous, and noble, if you were to agree to form a Supreme Council for the Northern jurisdiction by a Union of the two bodies?" It is scarcely possible that two bodies so perfectly opposite in character, as above set forth, — the one in Boston, *Masonic* in every particular, the other *Antimasonic*, with no congenial affinities, — can ever hope to be successful in uniting as one body, while the present status of each remains as it is. Its accomplishment can scarcely be effected, if by doing so the rules and usages of the institution are to be laid aside and its principles ignored. The preliminaries thereto, under the most favorable considerations, suggest very many formidable obstacles; and now new barriers obstruct the way by the indelicate and injudicious interference of a foreign party. A Masonic union can be attainable only through a medium indicated by propriety and the Constitutions of the Order. If the writer of that circular supposes for a moment that the Supreme Council in the Northern Jurisdiction can be made to deviate from its own conception of integrity and duty, in consequence of the childlike threat he finds it in good taste to make, to wit, "that if the Charleston Council is not called upon to act as umpire in the controversy, or it is not otherwise settled by the following September, it will take the matter into its own hands, denounce the body against whom it may decide, and reclaim the jurisdiction ceded by her in 1815," he misconceives entirely its spirit.

The following is another most extraordinary paragraph in this remarkable circular: "All bodies and Masons of the Ancient and Accepted Scottish Rite may be assured that the Mother Supreme Council will always hereafter assert and maintain all its just prerogatives, as the source from which all the Supreme Councils have sprung; and especially that she will determine all disputes between rival Supreme Bodies, or those claiming to be such, on the continent of America; permitting no foreign power sprung from her loins to usurp her authority and claim to be dictator and general umpire. To whom but the eldest, the ancestor of all, should such power and prerogative belong?" If the object of this bombastic, vague, and fulsome paper was to terrify, intimidate, or to excite any additional reverence for our sister Grand Council in Charleston, it will fall very far short of its aim. It can do neither. It rather jeopardizes the friendly relations which have hitherto existed between the two jurisdictions. Although undoubtedly an offshoot, the Boston Council will hardly acknowledge a maternal relationship. It is true it sprung into existence with the consent and aid of the Southern Council. But without receiving nutriment from that source it has budded into womanhood, and now enjoys the blessings of full maturity. From its very organization it was endowed with all the requisites of self-existence and all the elements of perpetuity. This

position is verified by the declaration of the venerable and beloved Brother Gourgas, in his Valedictory delivered in Council, upon retiring from the office of Grand Commander, in 1851. He says: "My association with sublime Freemasonry, it is well known to you, commenced previous to the fifth of August, 1813, the date of the establishment of our Supreme Grand Council by the Supreme Grand Council (our now sister and confederate) sitting at Charleston;" &c. It is thus very evident that the Boston Council is not, and never has been, tributary to any power; that it is wholly independent and sovereign in its character. It derives its legislative, executive, judicative, and administrative functions innately, modified of course by the Constitutions of the Order.

It is scarcely necessary to trace the prominent features of this remarkable document to any greater length. Its propositions evince such a lack of virtue, and are characterized by so loose a regard for Masonic principles, that it is undeserving the serious consideration of the brotherhood in this jurisdiction. Its conception, however, is bad; and being calculated for mischief and widely circulated within the limits of a friendly jurisdiction, should be withdrawn by order of the Southern Grand Council, and its author severely censured. If the members of that Council have any regard for their reputation as Masons, they cannot suffer such conduct to pass unrebuked. This act is of itself sufficient to bring him to the bar of his Council; but improprieties far more dangerous characterize his career while sojourning in the city of New York. It is notorious that while there he knowingly and wilfully met with and attended the meeting of a clandestine Lodge of Masons, purporting to be a Lodge of Perfection of the A. . and A. . Rite, and while there actually officiated in certain religious ceremonies, as belonging to the Order, but really peculiar to the Christian Church. His plea in extenuation for violating his solemn vows in visiting a body of, and associating with, clandestine Masons, to wit, that the Lodge had in its possession a Charter emanating from the Supreme Council at Boston — when he knew at the same time that it had been issued to other parties and long since recalled and annulled, and that the parchment is at this time withheld by violence from its source — is special, and too disingenuous to meet with any consideration from worthy, intelligent Masons. No; this disreputable conduct will fasten as a viper to his memory, affecting seriously his reputation and good name, and destroying forever any future usefulness he might otherwise have imparted to the Craft. If the argument had any force, it should first have been submitted to the Masonic world for a calm, unbiassed consideration, and waited the results of its combined wisdom, rather than to plunge headlong into so fatal an error. It would seem as though he was afraid of the verdict of such a tribunal; therefore, to gratify his friends and personal inclinations, rushed precipitately into irremediable criminalities. By this undignified course of conduct he not only prejudices the case, and compromises his office, but forestalls the action of his own Council in the premises. It is hardly possible that the Southern Council can suffer these manifest violations of decency to pass unnoticed. It certainly cannot do so with impunity. Many of those who are associated with him in that body are refined gentlemen,

sensitive to a nice degree of the consideration due to others, and the responsibilities laid upon them by most sacred and solemn vows. These they will not disregard. It is to be hoped that they will fearlessly and faithfully perform their duty to the Craft, and that which is due to their own reputation. This person stands arraigned before the bar of Masonry, under charges the most grave of any that a Mason can be accused of. He will doubtless exert his official power and influence to avert the consequences of an investigation; and he may, with his Council, be successful; but not so with the Masonic world: if guilty, his name will be placed in *red letters*, and become a byword.

Affectionately yours in brotherly love,

D.

"THE TEMPLE" AT PARIS.

THE Order of Knights Templars founded in 1118, held their first conclave in the city of Paris in 1147, and about 1180 they founded an establishment there which at first was a simple monastery; but as the Order increased in wealth, numbers, and power, they increased the size of the building as well as added to the contiguous grounds, and in the beginning of the thirteenth century they constructed the celebrated tower which six hundred years afterward became the prison of Louis the Sixteenth and Marie Antoinette. It originally stood at some distance from the thickly inhabited part of the city, and was built in the form of a square, with the great tower in the centre and four turrets at the angles of the lofty walls. For a hundred years after the erection of this fortress the Knights Templars continued to flourish, and so great was their influence that the *Enclos du Temple*, as it was called, was a sanctuary for criminals and debtors, the latter class continuing to enjoy the privilege down to the time of the first French revolution. In the beginning of the fourteenth century Philip the Fair — as he was called — dispersed the Order and confiscated their property, the fortress being converted into a royal treasury, while the Monastery and adjoining buildings were given to the Knights Hospitallers, better known as the Knights of Malta. Beside Louis the Sixteenth and his family, whose sad history is known, there were imprisoned there, among other distinguished persons, Sir Sidney Smith, Toussaint, Louverture, Pichegru, and a Captain Wright, both of whom committed suicide there. The Order of Malta was suppressed in 1790, and the tower itself was demolished in 1811, when by an imperial decree dated from the camp of Osterade, and signed by Napoleon the First, it was ordained that upon its foundation there should be erected a covered market for the sale of all sorts of flippery and second-hand articles, under the name of marine stores. And there it stands to-day as one of the sights of the city of Paris. Nearly two thousand shops or stalls are contained within its limits and the merchandise offered for sale comprises nearly every article known to commerce, the speciality, however, being old clothes and second-hand furniture. — *Dispatch*.

A B D - E L - K A D E R.

ON the 30th of last August, the Lodge of Henri IV., at Paris, had a formal reception of this distinguished member. He was accompanied by Brother Gabaud, his interpreter. In reply to certain questions, the responses of the Emir were highly important and interesting, and should be remembered as evincing the state of Freemasonry in the East. These answers we give literally from the French.

1. In what consideration is Freemasonry held in the Eastern countries?

It is not encouraged, and is not favored. The Brethren of the Order are regarded, generally, as having no religious belief (athées), lawless, and disturbers of society. I myself was of the same opinion before I had read its constitutions; and it was not until its views and aims were considered and thoroughly understood, that I was convinced that it was truly the most admirable institution of the world.

2. Can Freemasonry be introduced there?

As yet the people are inimical to its reception. Where I reside, no Masonic gathering could be held. Secret meetings are forbidden; and those who should be present at such would be arrested; and I myself would have my life endangered, without I had the assistance of the European powers.

To the remark that the prosperity of the Western nations, as Holland, England, the United States, France, &c., appeared to be in a ratio with that of the advance of the Order, he replied, with regret, that these nations are free; but the East are in the bondage of a very circumscribed freedom.

But, he observed, that these very countries, although now enjoying the blessings of liberty, of freedom, and of conscience, were otherwise in the olden time; and that those now oppressed might regain these sacred rights and privileges. He demanded, what would be thought, by the new initiate, of a chateau which was to be seen at Touraine (meaning that of Plessis-les-Tours), where were to be seen gratings and scaffolds, and where Christians executed Christians?

On the same evening, the Emir received a deputation from the Lodges of Tours, Nantes, and Blois. The members were welcomed most courteously. There were with him M. Hocquard, French consul at Damascus; Brother Gabaud, Government interpreter; the Syrian interpreter, and other Arabs.

Addresses were made by Brother Bailly, Master of the Lodge "Des Arts et Metiers," and by the Mayor of Nantes. We regret that we have not space to give the full details of these truly Masonic discourses.

In reply, Abd-el-Kader said: "For these fraternal expressions, I thank the whole Masonic Body. I regard Freemasonry as the first institution of the world, and that a man is incomplete without it; and I trust that it will pervade all humanity. Then all will live in peace and fraternity."

NEW MASONIC HALL, CAMBRIDGEPORT.

THE new and superb Masonic Hall of Amicable Lodge, at Cambridgeport, was dedicated by the M. W. Grand Lodge, on Thursday the 4th ult. The ceremonies were performed by the M. W. Grand Master, Brother CHARLES C. DAME, assisted by his officers, in accordance with the usual Masonic formula, and in an impressive manner. They were interspersed with appropriate music and singing under the direction of Brother A. H. Hews. At the conclusion of these ceremonies the officers for the present year were installed by the Grand Master, as follows:—

Henry Endicott, W. M.; Eben Denton, S. W.; F. W. Gregory, J. W.; James Millegan, S. D.; S. P. Adams, J. D.; Nathan Fiske, Treas.; Charles Tufts, Sec.; — Coffin, S. S.; J. D. Nutter, Marshal; C. A. Skinner, Chap.; J. D. Hazen, Tyler.

Br. Fiske was installed as Treasurer for the twenty-first time, and Br. Tufts was installed Secretary for the thirty-first time.

At the conclusion of the installation services, a banquet was provided for three hundred persons, and the occasion was made one of much social enjoyment. Speeches were made by Brothers Charles C. Dame, Wyzeman Marshall, William Parkman, and others. The entertainment concluded with a song from Br. C. G. Jackman, of this city.

The new Lodge-room is a very fine and spacious apartment, appropriately chaste in its finish and furnishings. It is not probably excelled in these respects by any similar room in the State. The ante-rooms are equally elegant, and are most admirably adapted and fitted up for the purposes for which they are designed.

DEATH OF HON. WILLIAM B. HUBBARD.

OUR readers will regret to learn, as we are pained to announce, the death of the distinguished Brother whose name stands at the head of this brief notice. He died at his residence in Columbus, Ohio, at about half-past 12 o'clock on Thursday the 11th of January, ultimo, in the 71st year of his age. We have not the particulars of his death, but infer that it was sudden and unexpected, probably from apoplexy; the local paper from which we derive our information saying, that "he did not revive for a moment from the unconscious state in which he was found on Wednesday morning." He was a native, we think, of Western New York, from whence he emigrated at an early period of his life, and settled at St. Clairsville, Ohio, where he commenced the practice of the law. In 1831 he represented Belmont county in the General Assembly of his adopted State, and was elected Speaker of the House. He removed to Columbus about three years afterwards, and almost immediately became identified with the financial interests of that city. He was for some time president of the Columbus Savings Institution, which was afterwards converted into the City bank. He was, we believe, the first President of the Exchange bank, incorporated under Kelley's Banking law. In 1863 he organized the First National Bank of Columbus, one of the first banks in the State organized under that law.

We are not informed as to the time or place where he first connected himself with the Masonic Institution. In 1842 he was Grand High Priest of the Grand Chapter of Ohio, and in 1850 was elected Grand Master of the Grand Lodge; which office he held for three consecutive years. In 1847 he was elevated to the dignity of Grand Master of the General Grand Encampment of the United States, and served in that office for nine successive years. He was also an efficient and honored member of the Supreme Council of the 33d, for the Northern Jurisdiction of the United States. He sustained all his Masonic relations with eminent ability, and was universally respected by his Brethren in every section of the country where his name was known. He was of studious habits, and a good scholar. He leaves a wife and five children, three sons and two daughters, all of whom, we believe, are married.

We shall look to our Ohio Brethren for a suitable memoir of his active and useful life.

HENRY PRICE LODGE.

THE anniversary of St. John the Evangelist, was celebrated by Henry Price Lodge, in Charlestown, on Wednesday evening, 27th Dec. The Lodge assembled at 6 o'clock, and after transacting the business of the evening, with their friends and invited guests repaired to the supper room. At the conclusion of the supper, a handsome silver tea service was presented to Hon. Br. Gideon Haynes, in compliment for kindness and services to Br. Lounsbury, formerly Master of this Lodge. The presentation address was made by Br. W. W. Peirce, and responded to in a feeling manner by Br. Haynes. A silver pitcher and goblet were then presented to Br. Waitt, the retiring Secretary of the Lodge, for past services. This presentation was made by Br. Charles Hurd. A Past Master's Jewel was then presented to Br. T. B. Harris, by Hon. Br. G. Washington Warren. Subsequently speeches were made by Br. Warren, Br. Thomas Hooper (the oldest Mason in Charlestown), Br. George P. Kettell and W. Br. William H. Kent, the latter in reply to a complimentary toast to St. John's Lodge, Boston, of which he is Master. It was a very interesting and pleasant occasion.

MOUNT LEBANON LODGE.

A PUBLIC installation of the officers of Mount Lebanon Lodge took place at the Lodge-room, Masonic Hall, Summer street, on the 8th of January. The exercises were of a very interesting character, and quite a large number of ladies graced the occasion with their presence. The following is a list of the officers installed:—

Ira D. Davenport, W. M.; John W. Dadmun, S. W.; James R. Elliot, J. W.; Cadis B. Boyce, Treas.; Thomas Waterman, Sec.; George D. Moore, S. D.; Bela D. Ladd, J. D.; William Pratt, Jr., S. S.; Thomas Waterman, Jr., J. S.; Aaron R. Coolidge, I. S.; Noah M. Gaylord, Chaplain; William W. Elliot, Marshal; S. B. Ball, Chorister; John F. Abbott, J. F. Hews, William Boyce, M. V. Lincoln, and William Marble, Committee on Charity; Luther L. Tarbell, Tyler.

The ceremonies of the installation were performed by M. W. Grand Master CHARLES C. DAME.

Appropriate music was furnished by Mount Lebanon Lodge Quar-

tette Club, consisting of Brothers S. B. Ball, Hiram Wilde, J. Kimball, and Edward Prescott; Brother Howard M. Dow officiating as pianist.

At the conclusion of the formal exercises a supper, prepared in the most elegant style by Br. Tarbell, was partaken of, after which speeches were made by Ira D. Davenport, W. M., Grand Master Dame, Rev. Br. Dadmun, Rev. Br. Alger, Rev. Br. Gaylord, Brothers Woodbury, Marshall, and others. The speeches were interspersed with music. Br. William Marble read a poem, and Br. H. D. Barnabee contributed to the enjoyment of the occasion with several comic songs and recitations.

GERMANIA LODGE, BOSTON.

THIS excellent and prosperous Lodge celebrated its tenth anniversary, by a ball, supper, &c., at Minot Hall, in this city, on Thursday evening, January 4. The members generally were present with their ladies, numbering in all about one hundred persons, and a more agreeable party we have never attended. It was like a family gathering—everybody was at home and at ease, anxious only to make everybody else happy; and the most perfect success crowned the effort. The dancing commenced at an early hour, under the direction of the W. Master, assisted by his officers, and continued until about eleven o'clock, when supper was announced and the company proceeded in procession to the banquetting hall, where an hour or more was devoted to the discussion of the rich, and, to some of the guests present, rare and unusual viands, with which the tables were spread. The more intellectual part of the entertainment was opened by the W. Master, Brother Sternfeld, in an eloquent and appropriate address in the German language, and closed by calling upon Dr. Lewis, whom the Brethren regard as the father of their Lodge, it having been established through his influence, and during his administration as Grand Master. Speeches were also made by Bros. Moore, Tarbell, Emmons, Haberstroh (P. M.), Kramer, S. W., and others, whose names have escaped us.

The tables were then dismissed and the dancing was renewed, and continued until a late hour, when the party retired to their respective homes, feeling, we believe, that they had each and all passed a pleasant and happy evening.

The Officers of the Lodge are as follows :—

Adolph Sternfeld, M. W. ; Otto Kramer, S. W. ; Charles Hess, J. W. ; Fred. Siebert, Treasurer ; Peter Hasberle, Secretary ; Carl Muller, S. D. ; August Fiedler, J. D. ; John Christ. Zander, S. S. ; Franz Ellinger, J. S. ; G. J. Walther, Chaplain ; Jacob Valois, Inside Sentinel ; L. L. Tarbell, Tyler.

SAGGAHEW LODGE, HAVERHILL.

THIS new Lodge having received its Charter at the annual communication of the Grand Lodge in December last, was duly Constituted and its officers were regularly installed by the M. W. Grand Master, Br. CHARLES C. DAME, assisted by a delegation of the Grand officers, on Friday the 12th January last. The attendance of the members of the Lodge and visiting Brethren was very large. Among the latter we noticed several very aged Brethren ; one, Brother MOSES WINGATE, having attained to the great age of *ninety-six*, having been a Mason *sixty-four years*, and is probably the oldest member of the Fraternity in the State. His physical health is remarkably good, and his mental faculties remain unimpaired. The ceremonies were performed in the afternoon, in the convenient and beautiful hall fitted up a few years since by Merrimack Lodge. At the conclusion of these, the Brethren of the new Lodge, with the officers of the Grand Lodge, repaired to the public house in the village and sat down together at a bountiful and well served dinner ; at the conclusion of which brief speeches were made by the Master of the Lodge, the Grand Master, and Grand Secretary, when the Brethren of the Grand Lodge were under the necessity of leaving for the cars. We understand, however, that the speaking at the table was continued for some time longer, and that in the evening the Brethren held a pleasant social levee at the Lodge room, to which their ladies were invited.

The Lodge has been eminently successful the past year, both in the number and character of its initiates. It is in competent hands, and its future prospects are most satisfactory and encouraging. The officers for the year are as follows :—

James E. Gale, W. M. ; Daniel Fitts, S. W. ; Charles W. Chase, J. W. ; R. Stuart Chase, Treas. ; George S. Chase, Sec. ; Edwin A. Bradley, S. D. ; David M. Kelly, J. D. ; Calvin Smith, S. S. ; Hazen S. Littlefield, J. S. ; Oliver S. Hubbard, Chorister ; Arvida M. Vance, Marshal ; Alexander S. Hodgkins, I. S. ; Nathaniel K. Johnson, Tyler.

CAPTURE AND RETURN OF A CHARTER.

We have been politely furnished with a copy of an interesting correspondence growing out of the capture and return of the Charter of a Royal Arch Chapter in Georgia :—

To the H. P. of Mt. Zion Chapter, Atlanta, Ga.

NEWTON LOWER FALLS, Sept. 1, 1865.

DEAR SIR AND COMPANION,—The fortune of war which has so long divided our beloved Companions North and South, some time since placed in the hands of a person not a member of our Order, the Charter of your Chapter, who brought it with him when he came North, which fact coming to my knowledge, I persuaded him to give it to me, with a view to its ultimate restoration to its rightful owners, provided the Chapter is still in existence. The Charter is in a good state of preservation, though not enclosed in a case. Please let me hear from you, and if you consider it of value, I will procure a case in which to enclose it, and forward it by express, or in any other way which you may suggest.

With the best wishes for your health and happiness, and the most ardent desire for the cordial union of our beloved brethren in all sections of our country, and for the prosperity of our beloved institution, I remain,

Very cordially and fraternally,

M. GARFIELD.

Reply of S. E. Williams, Secretary of Mt. Zion Chapter.

ATLANTA, GA., Oct. 14, 1865.

MOSES GARFIELD, ESQ.,—

COMPANION,—Your very welcome letter to the H. P. of Mt. Zion Chapter was placed before the Chapter by him at our last communication. I am instructed by the Chapter to tender you sincere thanks for the companionable interest you have taken in securing and preserving our Charter, and request that you forward it as suggested, in a case, by express. Enclosed I send you five dollars to defray expenses.

We heartily join you in your wishes for the prosperity of our beloved institution. We are badly used-up here,—lost all our regalia, furniture, and most of our jewels; and the destruction of this city by the flames having reduced many of our Companions almost to want, makes it quite expensive to those who are able to again fit up the Chapter as it should be. The right spirit prevails, however, and with the aid of the Supreme Architect of the Universe, we hope and feel that we shall soon again be in a prosperous condition.

Cordially and fraternally,

JAMES E. WILLIAMS,

Secretary Mt. Zion Chapter, Atlanta, Ga.

To the Secretary of Mt. Zion Chapter.

NEWTON LOWER FALLS, Oct. 30, 1865.

MY DEAR SIR,—Your favor of the 14th inst. did not reach me till the 28th, and I hasten to respond. I have procured a case for the Charter, and have forwarded it by express, as you requested, receipt for which from Adams & Co. please find enclosed.

I regret to hear of the loss of your Masonic property by fire, but trust you will soon be in more prosperous circumstances, and that our beloved institution, which breathes "Peace on earth, and good-will to men," will be instrumental in restoring kind and brotherly feelings between those who have been so long estranged.

Please let me know if the Charter reaches you safely; and should you ever have occasion to travel in this part of the country, I would be very happy to have you call on me.

With the most sincere wishes for your health and happiness while travelling the rough and rugged paths of life, and for the prosperity of our beloved Order,

I remain, very cordially and fraternally,

M. GARFIELD.

Reply.

ATLANTA, GA., Nov. 13, 1865.

FRIEND GARFIELD, — In reply to your letter, or that portion addressed to me personally, I will state that it would afford me much pleasure to visit you, should I ever visit the region in which you reside, and cordially extend the invitation to you to call on me should you ever visit this place. I have the pleasure of saying, that since I wrote you our Order has fair prospects of being in a healthy and prosperous condition very soon, not by asking assistance from a distance, but solely through the exertions of its members at home. We are troubled much, however, yet by the military, many of our members being afraid to come out to our meetings, military orders requiring that citizens shall not be out after certain hours. Hope that will be changed soon. Prospect rather gloomy however at present.

Fraternally yours,

JAMES E. WILLIAMS.

At a regular meeting of Mt. Zion Chapter, No. 16, I presented your letter of 30th ult., also the Charter, which has also reached me. On its presentation the following resolution was passed unanimously:—

Resolved, That the thanks of this Chapter be presented to M. Garfield, Esq., for his kind and prompt action in procuring, preserving, and forwarding our Charter, and that a copy of this Resolution be forwarded him by the Secretary, with the seal of this Chapter attached.

JAMES E. WILLIAMS, *Sec'y.*

THE SCOTTISH RITE IN PHILADELPHIA. A correspondent, under date of Philadelphia, December 6, writes as follows:—

"I am gratified at being able to inform you that the bodies of the A. A. Rite were revived and firmly established in this jurisdiction during the last ten days. Some young and zealous Masons have taken the matter in hand, and already the rush for admittance is so great that the difficulty will be to guard the entrance so closely that none but the best material will get in.

By authority of the M. P. Sov. G. Com. K. II. Van Rensselaer, new officers were this day elected to all four of our bodies, and from appearances you may look for a good report from them next May."

SUPREME COUNCIL OF CUBA.

We are gratified in being able to lay before our readers the following Decrees of the Supreme Council of the Southern Jurisdiction respecting the establishment and legality of the Supreme Council of Cuba and the West India Islands, as established by Ill. Bro. Andreas Cassard, 33d. They definitely settle the whole matter, and do full justice to Ill. Bro. Cassard, to whom the conduct of Bro. de Castro has been a source of many vexatious annoyances for some years past: —

DECREES: That the decision and judgment of the Chamber of Deputies of this Supreme Council for Louisiana, recognizing as legitimate the Supreme Council of Cuba and the Antilles, established by Ill. Bro. VICENTE A. DE CASTRO, be and it is hereby reversed, annulled, and set aside, and wholly held for nought.

That the said body was never legally created, nor has ever had any legal existence as a Supreme Council, for want of power on the part of Ill. Bro. DE CASTRO to create the same.

That all the acts of Ill. Bro. DE CASTRO, done as Sov. Gr. Insp. General in Cuba, are, and always have been, null and void for want of power; and that no body established by him will be recognized as legitimate, nor any person who has received any degree from any such a body or from himself, will be received or recognized as legally in possession of the same, by any body or individual Mason under the jurisdiction of this Supreme Council.

That this Sup. Council declines to recall its recognition of the Supreme Council established by Ill. Bro. Andreas Cassard; but on the contrary doth hereby finally affirm the same, and doth acknowledge it to be a regular and lawful Supreme Council for the Island of Cuba and all the other unoccupied Unward and Leeward Islands of the West Indies, and such as are now occupied or under the lawful jurisdiction of other Supreme Councils may by them be relinquished to it.

CAMBRIDGE ROYAL ARCH CHAPTER.

WE had the pleasure to be present on Friday evening, Jan. 19, at the constitution of a new Royal Arch Chapter in the neighboring city of Cambridge, under the above name. The Body had been working the past year under a dispensation from the Grand Chapter, and its labors had been crowned with great success. Wisely availing itself of the experience and ability of one of our best presiding officers, in the person of Companion HENRY ENDICOTT, and an efficient board of officers in other respects, we are told that few Chapters in the jurisdiction have presented themselves for constitution in a more satisfactory condition,

or with stronger claims to the confidence and approval of the parent body. The ceremonies of constitution and the installation of the new officers were performed in the new hall (of which we have spoken elsewhere) by the M. E. Companion RICHARD BRIGGS, Grand High Priest, in a chaste, dignified, and impressive manner, and to the manifest acceptance of the large number of Companions present. The music was such as to elicit the highest praise and admiration of the audience. The deep notes of Comp. Jackman, of this city, and the clear, thrilling tones of Comp. Fitch, of Newburyport, were electrical in effect. Comp. A. H. Hew's presided at the organ with his usual ability and good taste. The charges to the officers and Chapter were effectively given by P. G. H. P. Thornton.

At the conclusion of the ceremonies in the hall, the company were invited to the banquetting-room, where tables were bountifully spread with rich and tempting viands; which, having been appropriately disposed of, and brief speeches made by several of the Companions present, the company separated, realizing that they had spent a very agreeable evening. The new officers are as follows:—

Z. H. Thomas, Jr., H. P.; William F. Knowles, K.; James G. Holt, S.; Rev Charles A. Skinner, Chap.; Frank A. Kennedy, Cap. of Host; Charles Harris, P. S.; Enos B. Phillips, R. A. C.; Samuel M. Davis, M. 3d V.; Samuel D. Young, M. 2d V.; William J. Dowd, M. 1st V.; C. C. Allen, Treas.; Frederic W. Gregory, Sec.; Leander Greeley, S. S.; W. J. Lothrop J. S.; D. M. Hazen, Sent.

The Chapter is favorably located, and there is no apparent reason why it should not become one of the most flourishing and respectable bodies of the kind in the State.

THE A. A. RITE IN MICHIGAN. — We are requested to state for the information of the Brethren of the Ancient Accepted Rite in Michigan and elsewhere, that the various bodies of that Rite will hold their annual re-union at Detroit, commencing on Monday the 12th instant and continuing in session until Thursday the 15th. The Lodge of Perfection will work on Monday and Tuesday; Council of Princes of Jerusalem on Tuesday evening; Chapter of Rose Croix on Wednesday; Chapter of K—H, 30, on Wednesday, and Consistory, 32d, on Thursday, P. M. The grand re-union banquet will take place at the Masonic Temple on Thursday evening.

THE NEW YORK FOLLY OFFICIALLY DENOUNCED BY OHIO.

ACTION OF THE CINCINNATI LODGE OF PERFECTION.

At a meeting of Gibulum Grand Lodge of Perfection, Ancient Accepted Rite, held in Cincinnati, Ohio, Nov. 16, 1865, the following Preamble and Resolutions were unanimously adopted:—

Whereas, from the Masonic and secular prints, we learn that a ceremony called a "Masonic Baptism," recently took place in a body, or assembly in the city of New York, styling itself, a Lodge of Perfection of the Ancient Accepted Rite, therefore, we, as Masons of the only acknowledged and accepted Ancient Accepted Rite in the Northern Jurisdiction of the United States, deem it an imperative duty to place ourselves right before the world, generally, as well as the fraternity admitted legally to the degrees of this Rite, to authoritatively announce to them that the ceremonies denominated a "Masonic Baptism," is not recognized by us as legitimate, or as belonging to, or in harmony with, any degree of the Rite that we have received. Therefore, be it—

Resolved, That we, the officers and members of Gibulum Grand Lodge of Perfection—14th grade Ancient Accepted Rite—have learned with astonishment and indignation, that a body styling itself a Lodge of Perfection, has been practising a ceremony professed to be "Masonic," called a "Masonic Baptism," which ceremony we, who have received all the degrees conferred in a legitimate Lodge of Perfection know does not belong to any of said degrees, and therefore it is spurious, do announce to our Brethren and to the world, that we do not recognize any such ceremony, but do repudiate and condemn it as contrary to the ritual of the Order. And we do further announce that the said body in the city of New York, styling itself a "Lodge of Perfection," is not a legitimate Masonic body of the Ancient Accepted Rite; that for several years it has not been recognized by the Supreme Council of the Northern Masonic Jurisdiction of the United States, which in the Northern States is the only legitimate governing body of the Ancient Accepted Rite. That nearly all the prominent leaders of their spurious Grand Body have been, or now are, under expulsion by our Supreme Grand Council. That we denounce these pretenders as irregular and spurious, and we trust that our Brethren and the world will need no stronger presumptive evidence of their illegitimacy, than is given by this sacrilegious and profane mummery they have dared to practise in the name of Masonry.

Resolved, That we denounce as irregular and spurious this ceremony, and refuse to fellowship as a Mason of our Rite with any one who participated in the same, or who defends and upholds said so-called Lodge of Perfection in such disgusting mummeries as Masonic.

Resolved, That all Masonic periodicals favorable to legitimate Masonry of whatever Rite, are requested to publish the foregoing.

M. I. MACK, T. P.

JOHN E. BELL, G. Secretary.

LIBERALITY OF A CIRCUS COMPANY.

The Masonic Board of Relief at San Francisco, Cal., has just had its exhausted treasury replenished, says the Mercury of that city, in the following way:—

The funds of this charitable organization have, for some time past, been at an exceedingly low ebb, and so frequent and urgent have been the demands upon it of late, that it became absolutely necessary some active measures should be taken to replenish its depleted treasury. With this object in view, a committee of the Board of Relief waited upon John Wilson, Esq., the enterprising and indefatigable manager of the unrivalled circus company which has been performing in this city, who, ever prompt to respond to the call of charity, at once placed his mammoth pavilion, and the company under his management, at the disposal of the Board, for a benefit, which took place on Thursday evening, 14th inst. The affair proved to be a success in every respect. The performance was a brilliant one, and the pecuniary result gratifying in the extreme, the net proceeds amounting to about \$2,000. Great credit is due Mr. Wilson for his untiring efforts to bring about this result, and we trust our brethren will remember his generosity wherever he may go.

At a meeting of the Board of Relief, held on the 16th inst., the following resolution was unanimously adopted:—

Resolved, That the thanks of this Board be tendered to John Wilson, Esq., for the generous offer of his mammoth pavilion, and the services of the equestrian and acrobatic company under his management, for a benefit in aid of our charity fund, and for his arduous and unremitting efforts to render that benefit a complete and gratifying success.

JURISPRUDENCE. Is an adjourned meeting competent to transact any business that might come before a regular meeting?

1. A Lodge cannot adjourn, or call from labor, over night; it *must* close; but it may close to a specified time, or the Master may call a special meeting.

2. Some business can be transacted only at a regular meeting; no business can be transacted at a called or special meeting, but the business for which it was called. — *Trowel*.

A B, residing at W, petitioned the Chapter at Y, and was elected in due time, but has not taken any of the degrees; since his election a Chapter has been established at W. Can the new Chapter lawfully receive the petition of A B?

Not without the consent of the Chapter at Y. Masonic comity requires the new Chapter to ask permission of the old Chapter, and the old Chapter should courteously grant the request. — *Ib*.

T A L E - B E A R I N G .

TALE-BEARING is often the result of intellectual poverty. The masonic tale-bearer does not study Masonry as a science; he does not relish the literature of Masonry; his masonic taste has not advanced sufficiently far to carefully read a masonic journal, and he must tell what he knows, must talk about the small affairs of his friends and acquaintances. He has nothing better to talk about.

It is often the result of the absence of intelligent interest in the institution and its great principles, and a want of devotion to the noble and elevated pursuits of the masonic art. The brother who has a love for masonic history and philosophy, who watches with a masonic eye and solicitude the affairs of his own country, or the fortunes of foreign nations, who is keenly interested in the triumph of its great principles in political and religious bodies, or who is personally engaged in zealous endeavors to benefit his brethren and to diminish the sufferings of mankind, will seldom be a tale-bearer himself or encourage others in this vice.

This habit is frequently the sign of a weak judgment. Tale-bearers will tell in the most innocent way tales about their brethren, which, if not contradicted or modified by explanatory circumstances, must destroy the commercial stability of the merchant, the personal honor of the gentleman, and the religious sincerity of the Christian. They show a feeble judgment in crediting themselves the most improbable statements, and also in repeating them to others. Such mischief-mongers need pity for their feebleness.

Some brethren thus assert their self-importance. They wish to exhibit their confidential relations with men of wealth, position, or intellectual power. They do not perceive that they are exposing their own baseness in betraying information obtained confidentially, professionally, or officially.

Some are tale-bearers through the love of being listened to and producing a sensation. They can produce nothing from their own hands to interest, so instead of wit they talk scandal.

Tale-bearers who stir up strife, and whose "words are as wounds," are subject to masonic censure. They deserve it. They should never find a home among us.

OFFICERS OF GOLDEN FLEECE LODGE, LYNN. — Timothy G. Senter, W. M.; Alonzo C. Blethen, S. W.; James F. Hartshorn, Jr., J. W.; James D. Alley, S. D.; Henry O. Burrill, J. D.; George B. Toleman, Treasurer; William B. Phillips, Secretary; Charles W. Biddle, Chaplain; Warren Tapley, S. S.; Ezekiel F. Estes, J. S.; William H. Kimball, Marshal; William R. Badger, I. S.; George T. Estes, Tyler.

MASONIC CHIT-CHAT.

Bro. A. O'SULLIVAN, Grand Secretary of Missouri, and one of the most intelligent and widely known and beloved Masons in the United States, writes us under date St. Louis, Jan. 17, that he still continues in feeble health. "I have suffered enough," he says, "to kill a half dozen ordinary men." His complaint is of a chronic nature, and we fear is beyond the reach of medicine; though, in common with all his friends, we hope a kind Providence may order it otherwise. "It has not left me," he writes, "for the past two years, and I am a skeleton, a 'lean and slippered pantaloon,' weighing about one hundred and fifty-six pounds, when my weight when you last saw me was two hundred and twenty-five pounds." He still, however, attends as usual to his duties as Grand Secretary, having his office at his private residence. We shall be pardoned for making the following extract of a more personal character:—

"I need scarce tell you how welcome the Magazine is to my bed-side. I look on it as an old, kind, and familiar friend. Only think of it, twenty-four volumes of light, truth, Masonic intelligence, law, and usage, such as cannot be found in the same space throughout the length and breadth of the Masonic world! This is not intended as flattery, my brother! It is the honest, mature conviction of a Mason who has had some experience in Masonic affairs, who has read somewhat on the subject, and who humbly trusts he has profited some little by his reading. May God in his infinite mercy spare you many years to be what you have been so long—a bright and unerring light, 'making darkness light, and crooked things straight.'"

R. W. Bro. CHARLES A. FULLER, Grand Secretary of Tennessee, writes as follows:—"I have succeeded in making my set of your magazine complete. Thanks, many thanks, to you for your kindness in enabling me to do so. The complete set is the most valuable magazine work in existence, being a perfect *vade mecum* for reference as well as for general reading."

It might not be quite modest in us to say that this is true, but we believe it to be so, and regret that there are not more complete sets in existence.

We give in a preceding page an interesting report on the practical workings of Army Lodges, which we recommend to the notice of our readers.

MASONIC HALL BURNED.—The new and elegant Masonic Hall at Melrose was destroyed by fire on the evening of the 4th of January last. It was one of the finest halls in this State, and had been fitted up at a heavy expense. It was occupied by Wyoming Lodge, Waverly R. A. Chapter, and Hugh de Payens Encampment of Knights Templars. The fire broke out in the lower part of the building, which was occupied for stores, and is supposed to have been the work of an incendiary. The different Masonic bodies named lost a portion of their regalia and a fine new organ, which had been placed in the hall but a few days before. The entire loss, above insurance, will not probably exceed four thousand dollars. We understand that the Brethren at Melrose are taking the necessary measures to secure the erection of a building of their own to be appropriated exclusively to Masonic purposes.

We have said elsewhere that the venerable Brother Wingate of Haverhill is probably the oldest Mason in the State. In this we were not quite correct. Brother Thomas Hooper of Charlestown leads him about one year, having been initiated in 1800, and has consequently been a Mason at least sixty-five years. Brother Wingate was initiated in 1801. He is ninety-six years of age; Brother Hooper eighty-six. They are venerable and worthy patriarchs, and still frequently attend the meetings of their respective Lodges. Brother Hooper was Master of King Solomon's Lodge in 1812—more than half a century ago.

NEW HALLS.—The M. W. Grand Master dedicated a new hall for Day Spring Lodge at Monson on the 22d, and another for Mt. Horeb Lodge at West Harwich on the 25th ult. Both halls, we understand, are neat and convenient structures, and well adapted to the purposes for which they are designed.

IMPOSTORS.—James J. Murray, pretending to be a member of Union Lodge, Addison, N.Y.; and Dr. Robert Stroinski, of Halifax, N.S. Both in the West when last heard from.

We dislike *dunning*, but beg to remind those especially of our subscribers to whom bills have been forwarded, that many of them are still delinquent. We trust they, and others to whom no such special notice of delinquency has been sent, will give the matter early attention.

T. C. SAVORY,
BANNER AND DECORATIVE PAINTER,
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Jan. 1, 1865.

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ORNAMENTAL BRONZES IN GREAT VARIETY.

Particular attention given to furnishing Masonic Halls with Fixtures and
Emblematic Shades. Also, Masonic Candlesticks.

Boston, Jan. 1, 1865.

No. 352 Washington Street.

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Jan. 1, 1865.

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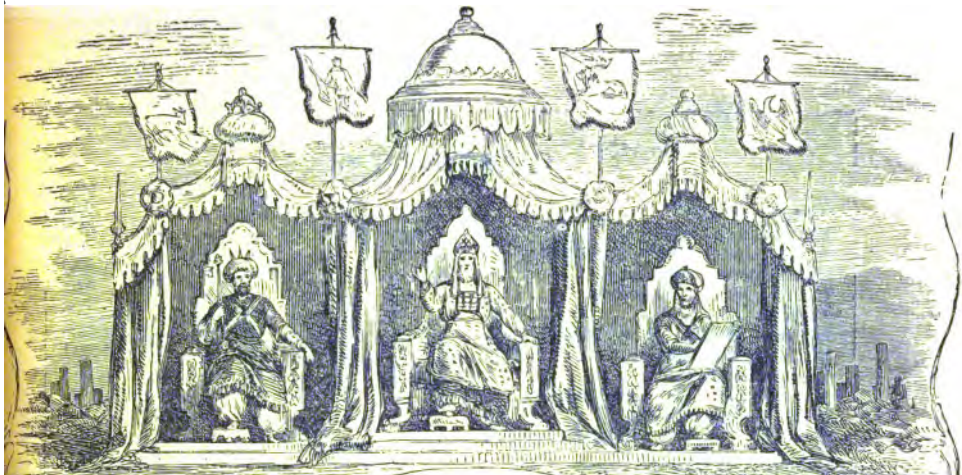
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SUPREME COUNCIL, THIRTY-THIRD DEGREE.



The MOST PUISSANT SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS-GENERAL, of the THIRTY-THIRD and LAST DEGREE of the ANCIENT ACCEPTED SCOTTISH RITE, for the Northern Masonic Jurisdiction of the United States of America, KILLIAN H. VAN RENSSELAER M. P. SOV. GR. Commander, will convene in ANNUAL SESSION, at its GRAND ORIENT, at Freemasons' Hall, in Boston, on Wednesday, the 16th of May, 1866, at ten o'clock, A.M.

The ILLUSTRIOUS SOVEREIGN GRAND CONSISTORY of S. P. of R. S. will assemble in Grand Council of Deliberation on the same day at twelve o'clock, noon, for the transaction of business.

NATHANIEL B. SHURTLEFF,

BOSTON, 1 April, 1866.

Sec. Gen. H. E.

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THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXV.]

MAY 1, 1866.

[No. 7.

"NEGRO LODGES."

WE have been favored with a copy of a remarkable report, adopted by the Grand Lodge of North Carolina in December last, on the existence of "negro Lodges" in that State. The report sets forth that the "Past Most Worshipful Paul Drayton of the National Grand Lodge," has recently established in the city of Newbern a Body, which he designates as "King Solomon's Lodge No. 1, A. F. M., composed entirely and exclusively of negroes," and that this was done "under the authority of the Most Worshipful Grand Lodge of the State of New York." On these alleged facts, the report proceeds to arraign the Grand Lodge of the latter State for a violation of the jurisdiction of the Grand Lodge of North Carolina. If these statements were true, and susceptible of the interpretation given to them in the report, they would constitute just cause of complaint on the part of our brethren of North Carolina; but if the subject had not imparted its own color to the perceptive faculties of the committee, it would have occurred to them that there is not and never has been any body or organization in the United States which the Masonic fraternity do or ever have recognized as "A National Grand Lodge," and that Mr. Paul Drayton must have been the "Past Most Worshipful" of something unknown to the Masonry of this country, or that he was an impostor. This plain and obvious deduction from the facts would have saved the committee the labor of writing one of the most objectionable reports that ever emanated from an intelligent Grand Lodge, — the direct tendency of which is to create jealousies and prejudices not calculated to restore that community of fellowship and reciprocal confidence between the brethren of the North

and the South which the unhappy events of the last four years have done so much to disturb.

The committee say, "if the facts be true, the Grand Lodge of New York has sent an agent into the Southern States with full power to organize Lodges throughout the southern portion of the country," and express the "opinion" that that Grand Lodge has "no such right." If there be any thing fixed and certain in the Masonic law of this country, it is that no such right exists. The committee, however, "anxious to find something which would relieve their brethren of New York from what *seems* to be a breach of that *courtesy*, which so much distinguishes Masonic intercourse, have hope that it may turn out to be true, that there are still remaining in different portions of the South, New York troops, and that the purpose is simply to organize military Lodges among such troops." If such be the purpose, the committee concede its propriety; but they ought to have been better informed than to suppose that Army Lodges were established by travelling missionaries. The usages of Masonry recognize no such practice. They, however, "are constrained to say, with much concern, that the impression made upon them by a careful consideration of the aforesaid articles is, that the purpose is not to organize Military Lodges, but to organize Lodges throughout the southern portion of the country generally, and especially "negro Lodges." This is the precise impression, whether so designed by the committee or not, that the report is calculated to make upon the entire southern mind; and a more mischievous and dangerous sentiment the ingenuity of the committee could not have originated. If it were possible for such a belief to find its way into the hearts of our southern brethren, it would work an entire and bitter separation of all Masonic intercourse and sympathy in the fraternity of the two sections of the country; and this with entire justice. It would be such a gross and palpable violation of the lawful rights and prerogatives of the Grand Lodges of the Southern States, that they could not submit to it for a moment, without compromising their own dignity and surrendering their existence as independent organizations. But it is charitable to believe that the committee did not comprehend the full force and effect of their own language.

The following paragraphs from the Report are scarcely less remarkable as coming from a southern source:—

"The committee do not, in the abstract, question the propriety of making Masons of negroes. Our ancient landmarks are that he that be made a Mason must be able in all degrees; that is, free born, worthy, and well qualified. It

is not necessary that the candidate should be a white man. We teach that in every clime, and among every people, Masonry has existed; and to every human being our benevolence extends. But propriety, conformity to government, and, reasonably, to religion, and to manners and customs, have distinguished our Order. Our communications are often breast to breast, mouth to ear. Fellowship, in the sense of the most perfect equality, intimate relationship, and close communion, is the chief characteristic of our intercourse."

We are not disposed to criticise this paragraph with much nicety, but that the committee do not "question the propriety of making Masons of negroes," comes with singular significance from a section of the country that, for more than half a century, has been consistent in its denunciations of the recognition, by Northern Grand Lodges, of colored men, who had been made Masons even in foreign countries and by lawful authority. *Tempora mutantur, et nos mutamur in illis.*

If it be true that the Almighty never made a slave, and that slavery is a condition into which the child enters after birth, then it follows that his restoration to freedom restores him to all his natural rights. The earliest regulation (1723) we have upon the subject declares that a candidate for Masonry must be "free born." This was soon afterwards (1738) explained by the addition of the words "or no bondman." The Grand Lodge of England, adopting this interpretation, provides, by constitutional law, that the candidate must be a "freeman." The rule in this country is, that the mother must have been free at the time of the birth. This would of course exclude all the negroes of the South who were born into slavery; and this fact should quiet the nerves of our brethren of the North-Carolina committee against having their sensibilities disturbed by being required to take their former slaves into their embraces as brethren, should there ever arise such a preposterous movement as that they so credulously attribute to the Grand Lodge of New York. They have manifestly been cheated out of their senses and into a ridiculous absurdity. But let us follow them a step further:—

"We know that Masonry is not only close in fellowship, but it is perfect in morals, and intricate in science. And we know that the negroes of the South are wholly incompetent to embrace it. They are ignorant, uneducated, immoral, untruthful, and, intellectually, they are more impotent than minority or dotage: both of which we exclude. It would be rare if any locality could furnish the requisite number of sufficient capacity to open a Lodge. Therefore to have Lodges exclusively of negroes would be dangerous to the high character of our Order. And to associate them in Lodges with our white brethren would be impossible."

If this be a true description of the character and condition of the blacks of the South, — if they are "ignorant, uneducated, immoral, untruthful," and so much more intellectually debased than other classes, even in their "minority and dotage," — it is not impertinent to inquire how they became so? And we will leave the committee to answer this question themselves :

"We fear that our northern brethren are in gross error as to their Masonic mission to the South. Why should the mission be to the *South*? Why not to the negroes of the North? We fear that they are unconsciously imbued with the spirit of fanaticism; that they have unwholesome dreams that they are better than we. And we do allow ourselves to resist the conviction that we are not more devoted to the best interests of the negroes of the South than they can possibly be. They were born in our families; we have nursed them in sickness; labored with them in the field and in the shop. We have rejoiced with them when we had much, and suffered with them when we had little; we have protected them because they were weak, and advised them because they were ignorant. We have made them better than Africans, and nearly equal to our northern brethren, — themselves being judges, — and, but for fanaticism, doubtless many of them would have been worthy of Masonic privileges. Our earnest desire now is, still further to improve their condition. We would educate them, improve their habits and manners, and make them industrious and provident."

If, under such a training, they have attained only to the stature of "ignorant, lying, immoral dotards," it might be a question whether their longer continuance in the same school, and under the same teachers, would materially "improve their condition," their "habits," or their "manners," in the future.

As to the "Masonic mission" mentioned by the committee, it is enough to say, that the only mission which the Masons of the North have to make to their brethren of the South is one of peace, brotherly love, and relief. We give them our sympathy, and contribute liberally of our substance; and what we ask in return is, that they treat us as brethren, and not attribute to us acts and designs of which we are not guilty.

Here we leave this unfortunate report, in the hope and expectation that the Grand Lodge of North Carolina will avail itself of the earliest opportunity that may offer to repair the injustice it has done, not only to its sister Grand Lodge of New York, but to their brethren, generally, of the Northern States; and that they may the more clearly see the propriety of doing so, and the necessity of correcting the unauthorized statements and unfraternal strictures of their committee, we will

briefly sketch, for their information, the origin, and so far as we are able, the present status of African or "negro Lodges" in this country.

In the early part of the year 1784, certain colored persons residing in Boston, and claiming to be Masons, petitioned the Honorable Thomas Howard, Earl of Effingham, acting Grand Master under His Royal Highness the Duke of Cumberland, Grand Master of the Grand Lodge of England, for a Charter, authorizing them to open and hold a Lodge of Freemasons in the town of Boston, in the State of Massachusetts. This petition was intrusted to a Captain Scott, of the "London Packet," and by him taken out to London and placed in the hands of the proper Masonic authorities there. After some considerable delay, the reason for which is not known, the Charter prayed for was granted to Prince Hall, Boston Smith, Thomas Sanderson, and several others, all colored men, and inhabitants of Boston. It bears date September 29, 1784, and is signed by Rowland Holt, D. G. Master, and countersigned by William White, Grand Secretary. We think it probable that it also bears the name of the Duke of Cumberland, though of this we have no certain knowledge. We are also under the impression that the Charter was not received, nor the Lodge organized, until the year 1787. It was an ordinary Charter, drawn up in the usual form, and conferred no other privileges than those which are ordinarily granted by such instruments. Prince Hall was its first Master. He was an intelligent and influential man among persons of his own color. Of the other petitioners we have no knowledge; nor does it appear from any thing that we have ever met with on the subject, where they obtained their Masonry, if they had any, or by what means they were enabled to satisfy the authorities at London that they were Masons.* Scott, who was probably a member of the Order, may have aided them in this respect, as he did in obtaining their Charter. The Lodge continued in active operation for some years, when it fell into abeyance. Of its proceedings, from this time until 1827, we have no definite information. In the last-named year, we find it in active operation under the mastership of Mr. John T. Hilton, who, we believe, claimed for it the powers and prerogatives of a Grand Lodge; which powers it must, however, have assumed as early as 1812, in which year it is said to have granted a Charter for "Boyer Lodge, No. 1 (colored), of the city of New York." It was stricken from the registry of the Grand Lodge of England about the year 1813; and its lawful exist-

* It is said they were made in Army Lodges, but there is probably no authority for this.

ence was then, of course, terminated, supposing it to have ever been any thing other than an irregular organization. But it was never any thing else. Its original establishment in Boston was a violation of the jurisdictional rights of the Grand Lodges of Massachusetts; and, therefore, waiving the question of color, it could never have been recognized, by them or any other Masonic body, as a lawful Lodge. It never was so recognized; nor has there ever been, during the whole period of its existence, any recognition of its acts, or intercourse had with its members, by any Grand Lodge, or other Masonic body in this country.

Such is very briefly the origin of Lodges of colored Masons in America. Frequent attempts have been made to induce the Grand Lodge of Massachusetts to acknowledge the Lodge in this city, on the ground that it emanated from legal authority; but they have always been resisted, and all intercourse with it prohibited; not solely, and perhaps not principally, because it was composed of colored men, but, primarily, because it was instituted in violation of the law of Masonic jurisdiction; and, secondly, because its Charter was, more than half a century ago, revoked and annulled by the Grand Lodge from which it emanated.

But there is one view of this subject which it may be useful to consider, before it is too much embarrassed by prejudice or unavailing vituperation. "Negro Lodges" exist among us to a much greater extent than is generally supposed.* They claim to be Masonic associa-

* Our information on this point is to the following effect: 1. That there is a National Grand Lodge, with its Grand Master and Grand Secretary, at Philadelphia, having under its jurisdiction Grand Lodges (with subordinates) in the States of Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Ohio, Michigan, Indiana, Louisiana, and California. 2. That there are subordinate Lodges in most or all of the Western and Eastern States, not named above, except Maine, New Hampshire, and Vermont, and in the following additional Southern States, to wit: Virginia, North Carolina, South Carolina, Georgia, and Kentucky, where Grand Lodges have not yet been organized. 3. That there is a Grand Chapter, Grand Encampment, Grand Consistory, 32°, and Supreme Council, 33°, all located at Philadelphia, the two former having subordinate bodies in several of the States. We understand further that the Consistory and Supreme Council claim to have derived their authority from the Grand Orient at Hayti, with which body the Grand Lodges above referred to are said to be in regular communication. But of this we have seen no evidence. We have also heard a singular story of two of the continental Grand Lodges in connection with these parties; but our authority is not sufficiently definite or reliable. We give this information for the special benefit of our brethren of the North-Carolina committee, to whom it will probably be new, and perhaps useful in quieting their nerves.

tions ; but of this we have no means of judging. If they be so, they are clandestine and irregular, and with them the Masons of this country, whether North or South, can hold no intercourse or communication. But it does not follow from this that it is either wise, or prudent, or just, that we should denounce, proscribe, or revile them. We may regret their existence, or that they had not organized under some other name ; but as they have not seen fit to do so, we cannot help ourselves, and must accept the fact as it is. From what we have been able to learn from their printed documents, — from their periodicals, the by-laws of their Lodges, and the published addresses of their more intelligent members, — we are led to believe that they are a moral and benevolent association, and that they are doing much to relieve the necessities, to improve the social condition, and elevate the intellectual status of their own people. If this be so, the purpose of their association is a commendable one, and they will receive, at least from that part of the community who care little for Masonic relations, the encouragement which in their changed condition they so much need, and which is so essential to their personal welfare and usefulness. And, as from the peculiar nature of the case, whatever may be the character of their organizations, whether *quasi*-Masonic or otherwise, they can neither interfere with or impose upon our Lodges; or in any other way become troublesome to us, we, as Masons, need not be very sensitive on account of their existence among us. They will take care of themselves ; and our true policy is to allow them to do so without interference from us. Supposing them to be irregular Masons, there is a wide distinction between their Lodges and similar clandestine bodies which are from time to time springing into existence under the patronage of men less honest in their purposes, though of whiter skins. In the latter case a fraud is practised upon the credulous, and, if opportunity offer, an imposition upon the lawful Lodges of the country. In the former case, no such fraud is chargeable. They hold out no encouragement to their people that they will ever be recognized as Masons anywhere beyond their own circle ; and it would be a mark of greater stupidity than their worst enemies give them credit for, if they should ever attempt to pass themselves off as Masons among those of a different class, in this country at least. Whatever might be the effect should any of them emigrate to Hayti, or other of the West India Islands, or England, or wherever else the color of the skin is not a disqualification for admission to a Masonic Lodge, — supposing them to know enough of Masonry to pass the required examination, — it is impossible to say ; nor is it a matter about which we need concern ourselves. There are safeguards

enough for their protection ; and if our brethren, in jurisdictions beyond the United States, fail to avail themselves of them, they alone are responsible for the consequences. We trust, therefore, in view of the whole matter, that our Grand Lodges, both North and South, will allow the subject to subside. No good can result from the further agitation of it, at least not until it shall assume a more serious aspect than it at present wears.

ERASING MEMBERS.

THE Grand Lodge of Ohio recently approved and adopted the following decision of one of its committees, but probably without much consideration : —

“The Lodge has nothing to do with the suspension of members for non-payment of dues. The law is, ‘The Master shall cause the Secretary to enter “suspended” every member who shall be in arrears.’”

On this Bro. Drummond in his report, already referred to, comments with much force as follows : —

“This is not law in Maine ; and we believe that such a provision in the Code is void *anywhere*. We do not believe that the Master of a Lodge *can* be invested with power to inflict punishment upon a Mason without *notice* or *trial*. Suppose the brother alleges that he has paid his dues, but that the Secretary has failed to give him credit, what then ? Who determines whether the member is ‘in arrears’ ? As long as Secretaries are not *infallible*, a member of a Lodge should lose his membership only after trial of charges duly filed, and served upon him, if within the jurisdiction.”

We do not think that the Lodge is bound to a strict observance of all the forms of a trial, as in a case of moral delinquency. The by-laws require that the member shall pay certain annual or quarterly dues. This is one of the conditions on which he holds his membership. If he fails to fulfill this condition, the Secretary should report him to the Lodge as a delinquent ; and this is the charge against him. The Lodge may then direct the Secretary to notify him of the complaint against him, and summon him to appear at the ensuing or a subsequent meeting of the Lodge, to show cause, if he have any, why his name should not be stricken from the roll of members. If he fail to appear or to satisfy the Lodge, he should be discharged. But to discharge him without such notice, and without giving him an opportunity to justify himself, is neither just nor in accordance with Masonic usage.

A NEW GRAND LODGE IN NOVA SCOTIA.

SINCE the acquisition of Nova Scotia by Great Britain by the Peace of Paris in 1763, that Province, like all the other British Provinces, has been held to be within the concurrent jurisdiction of the Grand Lodges of England, Ireland, and Scotland, and we had supposed the relation was agreeable and profitable to all parties, allowing for some inconveniences incident to the secondary power to which the Lodges in all the Provinces are necessarily subjected, and their great distance from the parent bodies. But however this may have been in times past, and however successfully the system of Provincial Grand Lodges may have worked, when the Lodges in the Province were few and the members not numerous, our brethren in Nova Scotia have recently come to the conclusion that they can best subserve their own interests, and insure the future prosperity of the Order, by declaring their independence of their ancient mother, and "setting up an establishment" for themselves. They took this hint from their Canadian Brethren; and as secession worked well in that case, we do not know any reason why it should not prove equally successful in theirs. It is true that the Grand Lodge of Canada had to struggle hard for its existence, and our brethren in Nova Scotia may be subjected to the same trials. But such struggles and trials are incident to all new enterprises. We are not inclined to discuss the legality of the movement. We did that in the Canada case. An obvious good may be some apology for a doubtful proceeding. Cromwell and his followers thought so in their day, and so did our fathers in theirs. But this is a matter which will doubtless be amicably adjusted by the parties more immediately interested in it. In the meantime, we content ourselves by announcing the fact, that ten of the Lodges in Nova Scotia have united and organized an independent Grand Lodge in that Province, "in order," they say, "to insure the rights and privileges which the growing interest of the craft imperatively demand; and having duly and regularly installed their officers according to ancient usage," they respectfully and earnestly request the Grand Lodges of this country to recognize them, regarding such recognition as "essential to their future prosperity." This is of course a request with which each Grand Lodge will comply or not, according to its own sense of propriety, and with a due regard to its relations to the Grand Lodges of Great Britain. It is certainly desirable that those Grand Bodies should first be heard in a matter of so much im-

portance to them. The ten Lodges in question derived their existence from them; and they were bound to them by ties of allegiance and obligation. These, so far as we are informed, have been abnegated and severed by the act of one party only, and that the subordinate. Still, many of the Grand Lodges did not hesitate to recognize the Grand Lodge of Canada, when organized in exactly the same way and on the same principles; and they may not be indisposed to adopt a different course towards their brethren in Nova Scotia. The Grand Lodge of Massachusetts, in the former case, thought that it was bound in good faith to await the action of the Grand Lodge of England. If it should determine to pursue the same policy in the present instance, it will not be from any want of kindness towards their brethren in Nova Scotia, but from a sense of duty to the great principle involved, and the respect which it can never cease to entertain for its venerable and honored parent.

The new Grand Lodge is held at Halifax; and its principal officers are William H. Davies, M.D., Grand Master; William Taylor, D. G. M.; Robert J. Romans, S. G. W.; A. K. Mackinlay, J. G. W.; William Garvie, G. Tr.; C. J. Macdonald, G. Sec.

OBJECTING TO CANDIDATES.

WE discussed this subject in our last, and refer to it again only for the purpose of laying before our readers the following brief extract from the excellent report of the Committee on Correspondence of the Grand Lodge of Maine, adopted at its late annual communication. The report is from the pen of R. W. Bro. J. H. Drummond. He is reviewing the proceedings of the Grand Lodge of Maryland, and says:—

“Bro. William J. Wroth presented the Report on Correspondence, reviewing Proceedings of fifteen Grand Lodges, not including Maine.

“He is a strenuous advocate for a ballot for each degree. He does not satisfy us that that course is preferable to ours in Maine. We desire to ask the brother a few questions. Is not an E. A. a Mason? If he is unfit for advancement, is he not also unfit to be an E. A.? If fit for an E. A., is he not *entitled* to advancement? If charges are made against him, is he not entitled to a hearing in his defence? After such hearing, if all the members of the Lodge but one believe he is fit for advancement, ought that one to be able to deny to a *brother* what all the rest of the Lodge believe him to be entitled to? Is it not in effect, and substantially, giving to *one* member of a Lodge the power to expel a brother from the fraternity?”

GRAND LODGE OF TENNESSEE.

We have received a copy of the proceedings of this Grand Lodge for the years 1863, 1864, and 1865. In 1861 and 1862, the Grand Lodge did not meet. In 1863, the only regular officers present were the Grand Treasurer, Secretary, and Tyler; and eleven Lodges only were represented. The Grand Lodge, nevertheless, proceeded to the election of officers, and adopted a resolution, remitting the dues of the Lodges for that and the preceding year. It also passed the following resolutions:—

PEDDLERS AND ITINERANT LECTURERS.

“On motion of Brother Hamilton, it was *Resolved*, That this Grand Lodge disapproves and discountenances the introduction within its jurisdiction of any other degrees than those recognized by legitimate and well-known Masonic authority.

“*Resolved*, That this Grand Lodge hereby prohibits the admission into the subordinate Lodges under its jurisdiction of all itinerant peddlers of so-called degrees, by whatsoever name they may designate themselves, and regards the admission of all such persons, and the introduction of such degrees, as being well-calculated to destroy the harmony of subordinate Lodges, and tending to the removal of the ancient landmarks of the Order.”

It likewise passed resolutions condemnatory of Rob Morris and his “Conservators.” No other business was done, except the installation of the officers by P. G. M. Dashiell.

In October, 1864, the Grand Lodge again assembled at Nashville, when twenty-two Lodges were represented. The business was wholly local and unimportant. The Grand Master and Grand Secretary were authorized to issue new Charters to Lodges whose Charters had been destroyed by fire, or otherwise.

In October, 1865, the Grand Lodge again assembled under more favorable and encouraging circumstances, resuming, to a very great extent at least, its original status and position among the Grand Lodges of the country, not again, we trust, to be disturbed for many future generations. Besides the regular officers, there were present three P. G. Masters, the same number of P. D. G. Masters, one P. S. G. Warden, one hundred and eight Past Masters, and the representatives of one hundred and fourteen Lodges. The Grand Master, M. W. Bro. Thomas A. Hamilton, opened the session in an appropriate and well-written address, from which we extract as follows:—

“The rapid and running tide of time has brought around another year in our eventful history; and once more, through the providence of God, we are permitted to assemble in annual communication, to review the labors of the past year, and to devise means whereby the Heaven-born principles of our beloved Order may be more thoroughly inculcated, and our organization for good rendered effective for the future. We have great reason for thankfulness, that, oppressed as we have been by a cruel civil war, for the past four years, so few of our brethren have fallen. We should also be grateful for the blessings bestowed upon us by our Heavenly Father, in his ever watchful care over us and our families; and we should, with a contrite spirit, pray to him who is the author of every good and perfect gift, for a continuation of his blessings.

“The great beauty of Freemasonry, my brethren, is its adaptation to the moral and social condition of man. No matter what may be the country, creed, or language, Freemasonry lends its holy influence to soften and smooth man’s rough and rugged nature. From the time the novitiate professes his belief and trust in God, until the sublime truths of our teachings, like the glorious light of the noon-day sun, burst in all their effulgence upon his vision, it points with the unerring finger of truth to a life beyond the dreamless regions of the grave, where sin and sorrow, pain and death, are felt and feared no more.”

WITHDRAWING PETITIONS.

“A few words are necessary on the subject of withdrawing petitions. There appears to be a great difference of opinion, among learned Masons, as to the right to withdraw a petition after it has been referred to a committee and reported on favorably by them. As your body has never, to my knowledge, given an opinion on this important point, I hope you will do so at this Communication. You will allow me to say a few words against the practice. *The fear of rejection is the only ground for the withdrawal of a petition.* The applicant, or his friend, is certainly not likely to desire the withdrawal of the petition, if he thinks it would not be rejected. When it is withdrawn, he has the right to apply at once to another Lodge, if he happens to live in a city where there are several Lodges. Now it frequently occurs, that when a petition is withdrawn from one Lodge, the same party makes application at once to another Lodge; and, doubtless, because his character is not so well known in the second, he is elected, and receives the degrees; and in a few months he is visiting brethren through whose Lodge his petition could not have passed. If the petitioner cannot pass the scrutiny of those who know him best, he should not, in my opinion, be permitted an opportunity of applying to others.”

The following is the concluding paragraph of the address:—

“And now, brethren, in conclusion, as the great civil strife is over, and our once happy homes and firesides are again the scenes of our accustomed, fraternal greetings, let us all, as with one accord, put our energies together, and make one united effort to accomplish what we have claimed for our time-

honored Institution. Let us endeavor to bind up the broken hearts of the widow and the orphan, heal the wounds of the afflicted, and restore peace to their troubled minds; and thus, by the practice of these kindly charities, convince the world of the good effects of Masonry. And as our Institution always suffers from war, let us all appeal to him who holds the destinies of nations in his hand, to spare our beloved country, for all time to come, from this dread scourge; and reverting to the nature of our solemn engagements, let us invoke his especial blessing upon our beloved Order; and when our pilgrimage here on earth is ended, that we may 'all be gathered into the land where our fathers have gone before us.'"

We notice nothing in the proceedings of special interest, except, perhaps, the passage of the following resolution, which satisfactorily, and we think wisely, disposes of the subject embraced in it:—

ARMY LODGES.

"*Whereas*, There may have been many worthy applicants admitted to the several degrees of symbolic Masonry, by Lodges legally constituted by the Grand Lodge under which they respectively acted, in the army of either the United States or Confederate States, in due form; therefore

"*Resolved*, That in all such cases, the brethren so admitted to the degrees of Masonry may be acknowledged in full fellowship by those working under the jurisdiction of this Grand Lodge."

STANDING REGULATIONS.

We find the following among the standing regulations of this Grand Lodge:—

"That each presiding officer of a Lodge in this State shall, in every case, give the lectures appertaining to all the sections in each degree he may confer; and no degree shall be considered fully conferred until such lectures are given.

"That, in the opinion of this Grand Lodge, it is contrary to an enlightened spirit of Masonry to confer the three symbolic degrees at one Communication on the same person; and that no dispensation be hereafter granted for that purpose.

"That the Lodges working under the jurisdiction of this Grand Lodge be and are hereby instructed not to receive a lecture on any of the degrees of Masonry from itinerant lecturers, except such lecturer present proper authority from the Grand Officers of this Grand Lodge.

"That the despicable habit of tattling and slandering is unworthy any man or Mason; and that in every case of well-attested slander, the calumniator be immediately expelled from all the benefits of Masonry.

"That when a subordinate Lodge alters, amends, or changes its by-laws, a copy of the same shall be submitted to the next Grand Lodge thereafter for its approval."

VIRGINIA.

SOON after the commencement of the late civil war, the Grand Commandery of Virginia took occasion to say some very unknighly words, and to give some uncourteous defiances. Time and circumstances have wrought a change in their condition; and, throwing aside the weapons of anger, the Pilgrims of the Old Dominion have again resumed their wonted courtesy, and are ready to hear and be heard.

In November last, the Grand Commander of Virginia addressed the following letter to Grand Master Palmer:—

SIR H. L. PALMER, Grand Master.

M. E. GRAND MASTER,—My old friend, Sir Knight Pierson, yesterday informed me that you had been elected Grand Master of the Grand Encampment of the United States. Allow me to congratulate you upon your election.

You are no doubt aware that at the commencement of the late war, in reply to an un-called for circular issued by the late Grand Master, M. E. Sir B. B. French, I informed him, as Grand Master of the Grand Encampment of Virginia, that it no longer acknowledged allegiance to the Grand Encampment of the United States. My action in the matter was subsequently fully sustained by the Grand Encampment of Virginia.

Understanding from Sir Knight Pierson that the Grand Encampment of the United States has not acted on the subject, I now take the responsibility of stating to you, officially, that the Grand Encampment of Virginia is willing to let the past be buried with 'the eternal past,' without a resurrection; and whilst we lament, mourn over, and deplore the flow of blood and the great loss of life by what we considered a justifiable war on the part of the South, as Masons we cheerfully submit to the result, knowing it to be THE WILL OF THE GREAT I AM; and, in obedience to THAT WILL, we ask to return to our allegiance.

Fraternally yours,

E. H. GILL,

Grand Commander G. E. of Virginia.

Grand Master Palmer responded in the most fraternal manner; the following is a portion of his letter:—

"I am especially gratified to learn that the Templars of Virginia are disposed to renew their former relations with the Grand Encampment of the United States. I can conceive of no reason why they should not, and confidently assure them of a most cordial and knightly welcome to their old and honored position in the councils of the Order. I am disposed to meet your

proposition, on behalf of the Grand Encampment of Virginia, in the same spirit of frankness and candor in which it is submitted, and to recognize the Grand Encampment of Virginia as one of the constituent bodies of the Grand Encampment of the United States, on an equality with and possessed of all the rights, powers, and prerogatives enjoyed by other Grand Commanderies, upon the sole condition that she is subject and will conform to the requirements of the Constitution of the Grand Encampment of the United States. All this I understand to be embraced in your proposition.

"I do not deem it necessary for me to issue any public edict or order on the subject of her resuming her former relations to the national head, but will do so if desired, or if after further consideration it should seem best.

"I have availed myself of the first moment I am able to write at all to reply to your letter, that your Grand Encampment, which I believe meets next month, may, if so inclined, take such action in the premises as may be proper."

The remarks of Grand Commander Gill to the Grand Commandery, which met on the 14th December last, were all that could be desired. The committee on his address were not so hearty; but they recommended the adoption of the following resolutions, which were unanimously adopted:—

"*Resolved*, That we cordially unite with our Most Eminent Grand Master in the sentiments of fraternity so well expressed by him.

"*Resolved*, That the resolution adopted on the 12th of December, 1861, 'suspending the connection of this Grand Encampment with the Grand Encampment of the United States,' be and is hereby rescinded."

Edward H. Gill was re-elected Grand Commander, and John Dove Grand Recorder.—*Trowel*.

Is it legal for a Lodge to confer the second and third degrees upon an E. A. or F. C. hailing from some other Lodge, and bringing with him the proper credentials, without first appointing a committee of investigation, the same as if he had never received a degree?

Is it necessary for him to send in a petition for the degrees he wants, or is the request of his own Lodge sufficient ground for action?

If Lodge A *requests* Lodge B to confer the second or third degrees for Lodge A, that is sufficient to justify Lodge B in proceeding at once. The work of Lodge B and the candidate belong to Lodge A.

But if Lodge A gives Lodge B the control of the candidate, and relinquishes all claim to him, then the candidate must go through all the forms of petition, reference, report, and ballot.—*Trowel*.

DEATH OF BROTHER DAVID PARKER.

ONE after another, and in rapid succession, our aged brethren — those of a school and generation now almost extinct — are passing on to that uncertain land appointed as the final home and resting-place of all men. But few of them are left. The links of the chain connecting the present with the days of their active labors are nearly all broken. In a very few years more, and all of that venerable band who in the fierce warfare of anti-masonry stood shoulder to shoulder in defence of our beloved Order will have gone to their reward. We owe them an inappreciable debt of gratitude; and it is "right, and proper, and our bounden duty," that as they shall finish their work and pass on to their heavenly rest, we, their surviving brethren, should moisten their graves with the tear of fraternal love and grateful remembrance. Recognizing the obligation of this duty, and in compliance with the expressed wishes of the deceased, St. ANDREW'S LODGE of this city assembled at Freemasons' Hall on Wednesday, the 11th of April, to perform the last sad rites of sepulchre over the remains of their venerable and beloved Brother DEACON DAVID PARKER.

We have been permitted to publish the following interesting letter, written in answer to an invitation of the Lodge to attend a proposed celebration of the *fiftieth anniversary* of the writer's membership. It was probably the last letter he ever wrote on the subject of Masonry, and indicates his wishes:—

WEST BARNSTABLE, Jan. 21, 1886.

MR. WILLIAM PARKMAN.

MY DEAR FRIEND AND BROTHER, — Your kind letter of 12th inst. was received by due course of mail; and I assure you that it gave me much pleasure to hear from my old friends of St. Andrew's Lodge, and more particularly for their kind remembrance of me; and if my health would permit, nothing would give me more pleasure than to meet with my brethren at the time proposed. But, alas! it cannot be. My days are fast drawing to a close, and my faculties are fast refusing to perform their wonted duties; so that for days I do not go out of my house. Under these circumstances, I have only to make myself as comfortable as possible, and wait patiently until our Heavenly Father shall call me home; and then my remains will be taken to Boston, and thence to Mount Auburn; and the assurance that a few of my old friends of St. Andrews' will attend my remains to their last resting-place, and deposit the Masonic evergreen on my coffin, will be a source of satisfaction to think of. You will please express to the brethren of the Lodge my gratitude for the many favors I have received at their hands; and as for yourself personally, my dear brother, you have always acted towards me as a true friend and brother, and you have the thanks of a grateful heart.

Yours truly,

DAVID PARKER.

The Lodge was opened in due form; and the W. Master having appropriately announced the purpose of the meeting, R. W. Brother MOORE, as the Senior Past Master, submitted the resolutions appended to this notice. The members then proceeded in carriages to the Universalist Church in School Street, where the funeral services were performed. Rev. Bro. GAYLORD of this city read the selections from the Scriptures; and Rev. Bro. R. S. POPE of Hyannis, who, at the special request of the deceased, had accompanied the family from Barnstable, pronounced the eulogy. It was a chaste, appropriate, and graphic performance, — a modest and truthful tribute of love and affection to the memory of a dear friend and brother. At the conclusion of the address, Rev. Dr. MINER, President of Tufts' College, offered an eloquent and earnest prayer for the bereaved family and kindred. The remains were then conveyed to Mount Auburn for burial. At the grave a portion of the Masonic funeral service was read by Past Grand Master PARKMAN, and a prayer was offered by the Rev. Bro. Pope. The "Masonic evergreen" was then deposited; our brother's request complied with, and our duty performed.

The following resolutions were adopted by the Lodge before proceeding to the Church:—

Preamble.

The seed-time, *then* the harvest — the sowing, *then* the reaping — death, and *then* the resurrection. Man cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not; his life is swifter than a weaver's shuttle.

Another link in the chain of our fraternal circle is broken; another dearly-beloved brother has gone to that bright, celestial home, where there is no need of the light of the sun, or the moon, or the stars, for the Lord our God is the light thereof!

Brother DAVID PARKER, in a ripe old age, has laid down the gavel, and ceased from his labors on earth to renew them in heaven. The "West Gate" will no longer be opened for him; his footstep will no more be heard in our halls; his voice will no longer be lifted up in counsel; his accustomed place in our little Lodge will know him no more forever. The silver chord is loosed; the golden bowl is broken. Man goeth to his long home, and the mourners go about the streets.

Brother Parker died at West Barnstable on Saturday, the 7th of April instant, in the seventy-eighth year of his age. He was born at Shelburne, Nova Scotia, Dec. 29, 1788. He removed to Boston early in life, and soon engaged in active business. He was made a Mason in St. Andrew's Lodge in 1815, and was admitted a member in the succeeding year. He had served, at various times, in nearly all the minor offices of the Lodge; and, in 1820, was

elected its W. Master, the duties of which office he discharged for two years to the great acceptance of his brethren, and was twice subsequently re-elected to the same office. He never advanced beyond the grade of a Master Mason: assigning as a reason, that he found more of good in the requirements of the Masonry of the Lodge, than he could live up to. He was for a long term of years the chairman of the Board of Trustees of the Lodge, and rendered valuable services in advancing and protecting its pecuniary interests. He loved his Lodge next to his Church; and the attachment was ever cordially reciprocated by his brethren. He filled at various times subordinate offices in the Grand Lodge, but declined promotion to any of the more important and arduous places in that Body, on account of his business engagements.

Our brother was in some respects peculiar in his personal characteristics. Possessed of strong common sense and an indomitable energy of character, he was persistent, and usually successful, in whatever he undertook. The prevailing element of his character, and that which made him a useful member of society and a reliable friend, was his manly frankness, his generous impulses, and sterling honesty. Nothing could sway him from the right, or persuade him into the wrong, against his own convictions of duty.

But he has left us; and it only remains for us to place our appreciation of his worth on record, as a testimony to those who may come after us. To this end, the following resolutions are submitted:—

Resolved, That in the death of Brother David Parker, St. Andrew's Lodge has lost its oldest, and one of its most beloved and honored members, — one who had served it for more than half a century, with unabated zeal, untiring industry, and unyielding integrity. Honest, frank, and sincere in all his social relations, his brethren looked to him for counsel in every emergency, where intelligence, sound discretion, and faithfulness were necessary to success.

Resolved, That in his death, the Masonic family of Massachusetts has lost a brother, who, in the day of trial and adversity, was to them a pillar of strength and a tower of defence.

Resolved, That we tender to his bereaved wife and family our warmest sympathies in their great affliction.

Resolved, That the Lodge attend his funeral this day, and that the Jewels be draped in mourning for the succeeding three months.

KING SOLOMON was born 1033 B.C., and was appointed to the throne by direction of God, 1015 B.C., and thus publicly consecrated and admitted to the regal office before David's death. The temple was commenced 1012 B.C., and 1004 B.C., completed, when he conducted the ark of the covenant unto the most holy place, with loud thanksgivings to God. Immediately "the glory of the Lord filled the house" as a token of his gracious presence.

ST. JOHN THE ALMONER.

BY SIR WILLIAM S. GARDNER.

[From an Address before Bethany Encampment at Lawrence, Mass.]

WHILE we as Templar Masons join with our brethren in celebrating the days set apart to these patron saints, we have our own St. John to whom we dedicate our Encampments, and who is designated by the title of The Almoner. He was nobly descended and very rich; living at Amathus in Cyprus while a widower, he buried all his children. This great affliction so affected him that he became distinguished for his great piety. He employed the whole income of his vast estate in the relief of the poor, and from his profuse alms-deeds received the surname of "The Almoner." Of this saint, remarkable for his sanctity, but little has come down to us, and this is to be found in the folio volumes of the "*Acta Sanctorum*," which are written in Latin. From Butler's "Lives of the Saints," I have gathered the following incidents in the life of our patron.

Being upwards of fifty years of age, he was raised to the patriarchal chair of Alexandria about the year 608. On his arrival in that city, he ordered an exact list to be taken of his masters. Being asked who these were, he answered, "The Poor": namely, on account of their great interest in the court of Heaven in behalf of their benefactors. Their number amounted to seventy-five hundred whom he took under his special protection, and furnished with all necessaries. He prepared himself by this action to receive the fullness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most vigorously forbade all his officers and servants ever to receive the least presents, which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to him to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed.

One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East, both in riches and rank. Besides these, incredible charities flowed through his hands in continual streams. When his stewards complained that he impoverished his church, his answer was that God would provide for them. To vindicate his conduct and silence their complaints, he recounted to them a vision he had in his youth of a beautiful woman, brighter than the sun, with an olive garland on her head, whom he understood to be Charity, or compassion for the miserable, who said to

him: "I am the eldest daughter of the great King. If you enjoy my favor, I will introduce you to the great Monarch of the Universe. No one has so great an interest with him as myself, who was the occasion of his coming down from heaven to become man for the redemption of mankind."

When the Persians had plundered the East and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt, and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen to assist in rebuilding the churches; adding, in his letter to Modestus the bishop, that he wished it had been in his power to have gone in person and contributed the labor of his hands towards carrying on the holy work. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in Divine Providence; and resources never failed him in the end. When a certain person, whom he had privately relieved with most bountiful arms, expressed his gratitude in the strongest terms, the saint cut him short, saying, "Brother, I have not yet spilt my blood for you, as Christ my Master and my God commands me."

The Patriarch lived in the greatest austerity and poverty as to diet, apparel, and furniture. A person of distinction in the city being informed that he had but one blanket on his bed, and this a very sorry one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He accepted of it, and put it to the intended use; but it was only for one night; and this he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his masters (his familiar name for the poor) were so ill-accommodated. The next morning he sold it, and gave the price to the poor. The friend being informed of it, bought it for thirty-six pieces, and gave it him a second and a third time; for the saint always disposed of it the same way, saying, facetiously, "We shall see who will be tired first."

Hearing that when an Emperor was chosen it was customary for certain carvers to present to him four or five blocks of marble, to choose one out of them for his tomb, he caused his grave to be half dug, and appointed a man to come to him on all occasions of pomp, and say, "My lord, your tomb is unfinished. Be pleased to give your orders to have it completed; for you know not the hour when death will seize you."

Nicetas the governor had formed a project of a new tax, very prejudicial to the poor. The Patriarch modestly spoke in their defence. The governor, in a passion, left him abruptly. Towards evening, St. John sent him this message: "The sun is going to set"; putting him in mind of the advice of the apostle, *Let not the sun go down upon your anger*. This admonition had its intended effect on the governor, and pierced him to the quick. He arose and went to the patriarch, asked his pardon, and, by way of atonement, promised never more to give ear to informers and tale-bearers. St. John confirmed him in that resolution, adding that he never believed any man whatever against

another till he himself had examined the party accused. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he soon after invited him to his private chapel to assist at his mass, and there desired him to recite the Lord's Prayer. The saint stopped at that petition, *Forgive us our trespasses, as we forgive those that trespass against us.* When the nobleman had recited it alone, he conjured him to reflect upon what he had been saying to God at the hour of the tremendous mysteries, begging to be pardoned in the same manner as he forgave others. Feeling himself struck to the heart, the other fell at his feet, and from that moment was sincerely reconciled with his adversary.

Observing that many amused themselves without the church during part of the Divine office, which was then of considerable length, he followed them out, and seated himself among them, saying, "My children, the shepherd must be with his flock."

As he was one day going to church, he was accosted on the way by a woman, who demanded justice against her son-in-law, who had injured her. The woman being ordered by some standers-by to wait the patriarch's return from church, he, overhearing them, said, "How can I hope that God will hear my prayer if I put off the petition of this woman." Nor did he stir from the place till he had redressed the grievance complained of.

The Almoner is said to have been well versed in the Scriptures, though a stranger to the pomp of profane eloquence. He studied with great circumspection to avoid the least idle word, and never chose to speak about temporal affairs unless compelled by necessity, and then only in a very few words. Humility was his distinguishing virtue.

Such was the saint to whom we dedicate our Encampments, and who has been selected for our patron. It is meet and proper from time to time to recall his good deeds, that we may strive to profit by the glorious example which he has presented for our imitation. Let it be our endeavor to imitate the virtues of each one of these saints—the *faith* of the Baptist, the *hope* of the Evangelist, and that *charity* which was the characteristic of the Almoner. Let us remember that the lessons taught in this Christian Order of Knighthood were exemplified in the daily walk of each of these distinguished saints, and that the crown of glory which awaited them in the Court where no Herodias thirsts after the blood of a prophet, and no Domitian persecutes an Apostle, and where he who has labored with diligence in his Master's work is sure to receive the joyful welcome, also awaits each of us who remain constant unto death.

CAN a Lodge go into committee of the whole, and report on a petition, when the committee appointed are not present to report?

By no means. A Lodge is no Lodge without a Master; a committee of the whole has a chairman, who in such a case would not be the Master. It is inadmissible. Committees of the whole are unknown and foreign to Masonry.
—*Trowel.*

ELOQUENT EXTRACT.

[From the Address of M. W. THOMAS SPARROW before the Grand Lodge of Ohio.]

WHEN Solomon had completed his temple, and, in the presence of the assembled hosts of Israel, had invoked upon it the blessing of the Most High, and in answer to his prayers the fire had descended upon the altar and consumed the burnt-offerings and sacrifices, and the glory of the Lord filled the house of God, he doubtless thought that he had erected a monument of his magnificence which would last throughout all time. But that temple, for the erection of which so great preparation had been made, upon which so much treasure had been expended, the building and dedication of which were marked by so many evidences of Divine approbation, stood but about four hundred years from its foundation.

Silently, under the shadow of that gorgeous edifice, like the processes of nature, unobserved of men, was matured an institution built of blocks purer than Parian marble, stayed with timbers more durable than the cedars of Lebanon, and supported by pillars more majestic than Jachin and Boaz. That spiritual temple was destined to be a permanent monument of its founder's greatness and glory. The flames which consumed and crumbled the material building did not scathe it. The tide of conquest did not affect its sure foundations. Captivity did not destroy it. Time has not diminished its strength. Age has not impaired its beauty.

Freemasonry has survived the vicissitudes, the wars, and revolutions of nearly thirty centuries. It has "stood by the cradle, it has walked by the hearse" of societies which promised to last as long as the earth should revolve on its axis. It has floated down the stream of time on the fragments of States whose power knew no limits.

It witnessed the miraculous destruction of the host of the Assyrian king, when, —

"Unsmote by the sword,
It melted like snow in the glance of the Lord."

It saw the Babylonian, when he applied the torch to the temple, and made "Salem's high places his prey." It saw the rise of the Grecian and Roman empires, and stood upon their ashes. It was in existence when the northern hordes came forth to destroy the civilization of the Old World; saw the sacked and burning cities which they left in their march, and the death and desolation which marked the course which they had travelled. When the wind had dispersed the dust of those countless armies, and the smoke of those burning cities had ascended to the sky, the fraternity was to be seen industriously employed in repairing the ravages which had been wrought. Amidst the darkness of the middle ages, which succeeded, its lights were not extinguished nor its labors suspended. Magnificent works of Gothic architecture were erected by the fraternity in Europe during this period of the world's history,

and still stand as mementoes of its artistic skill, patient industry, and devout piety.

Freemasonry has witnessed the rise and growth of all the civilized nations now on the face of the globe. And to-day it looks, without the indulgence of a single fear for its own safety, at the gradual decline or more rapid overthrow of the social organizations and political institutions from time to time laid prostrate around it.

The age of the institution, and the revolutions which it has survived, should inspire us with profound reverence for the wisdom of its government, and a firm resolution to adhere strictly to its ancient landmarks and approved ordinances. It has been truly said, "that which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. That which is new, if it promise not much, doth fear condemnation before trial; till trial, no man doth acquit or trust it, what good soever it pretend or promise. So that in this kind there are few things known to be good till such time as they grow to be ancient."

THE SCOTTISH RITE IN PHILADELPHIA.

A CORRESPONDENT writes us from Philadelphia, April 9, as follows:—

"Ill. Bro. K. H. Van Rensselaer has been in Philadelphia during the last week, on a visit by special invitation, and aided our bodies in conferring the degrees of the A. and A. Rite on twenty candidates. The degrees were conferred in full.

"We have lately fitted up and started anew our bodies. Our furniture for the Lodge of Perfection alone has cost us over \$1,000; and Bro. Rensselaer says our regalia is the finest in the jurisdiction. We have some fifty or sixty applicants waiting."

We also learn from Indianapolis, Indiana, that the several bodies in that city, from the Lodge of Perfection to the Consistory, both inclusive, held their annual festival on the 25th and 26th April, holding three sessions on each day, and doing a large amount of work. All these bodies are in a very flourishing condition, and will be fully represented at the approaching annual session of the Supreme Council in this city next month.

GRAND LODGE OF VERMONT.

WE have been politely favored with a copy, in advance of its regular publication, of the annual address of the M. W. Leverett B. Englesby, Grand Master of the Grand Lodge of Vermont, delivered before that Body at its annual communication in January last. It is an interesting paper, and ably discusses a large variety of topics of interest to the particular jurisdiction for which it is especially designed. Our brother very appropriately says:—

“As a fraternity, we have been prospered, for which we should thank God, both in goodly accessions to our numbers from the good and the true, and, generally, in the preservation of that harmony, both at home and abroad, which it should ever be our earnest endeavor to foster. The exceptions are of a character inseparable from every institution, however high its aspirations, pure its aims. Human nature is very imperfect, very frail; from this imperfection, out of this frailty, arise those cases which at times trouble us greatly, resulting in trials and the consequent punishment. From these facts we should not find discouragement, but cheerfully, fairly meet them, dealing therewith firmly, yet withal charitably, for that ourselves are far from perfect, and in need of all kind, charitable construction of our many short-comings.”

THE POPE AND FREEMASONRY.

“I regret to notice that the Pope has placed the Institution in Germany under his ban, on account of the words of a song sung by some children at a festival, where were present Masons, who applauded. The words were of a rationalistic tendency; and hence he concluded that the institution was rationalistic in its tendency, and opposed to the Church. I regret it more for the spirit it displays than for the fact. I had hoped that the age of inquisitions, of persecutions for faith, or want of faith rather, had entirely disappeared. It seems almost incredible that in this age of the world, after an existence of so many centuries; in view of the fact that men of every clime, sect, creed, political and religious, are found on its rolls—men high in the State, in the Church, eminent for piety, probity, all the graces that elevate and adorn life; that the bond of association is professed, exemplified to be charity, universal brotherhood; because some unworthy men have crept in, or those that are therein have their own views upon subjects religious, political, and express them; therefore the institution should be put under the ban. Yet so it is; and there are those in our midst whose ideas upon the subject are very little, if any, in advance of the Pope's. It is our right and privilege as citizens to associate ourselves together for any and all purposes not inconsistent with the constitution and laws of the land. When men speak sharp words of us, do they reflect of whom they speak?—their own relatives, friends, neighbors,

who have ever sustained the most exemplary characters, the kindest relations, as men and citizens; men whom, in the ordinary relations of life, they believe and trust. But when we tell them that, as Masons, our only objects are those of a high, moral character, charity, brotherly love, they wag their heads with doubtful looks. However much we may regret these things, we cannot help them. They can make no contest with us, for we will have none. Ever as we have, will we pursue our course quietly, certainly, endeavoring to do as well as we may, without intruding upon any one's prejudices, never meddling with any affairs outside our Order, our professions."

DECISIONS.

"A man who has lost his right arm cannot be made a Mason.

"A brother under charges loses none of his rights until the charges have been investigated, determined, and sentence of suspension or expulsion passed.

"An elected and installed officer cannot be removed. In case he neglects to attend your meetings, you must fill his place by appointment *pro tem.*, and at your next annual election make a better selection.

"A Lodge cannot adopt the proceedings of another Lodge, which has through mistake infringed upon its jurisdiction in the matter of receiving a petition and acting thereon. Each Lodge must be the judge of and act upon the petitions of those who desire to connect themselves therewith.

"When a petition has been presented, acted upon favorably, but before degrees conferred it is ascertained that the applicant belongs under the jurisdiction of another Lodge, you should suspend all further proceedings, and notify the petitioner of the facts, and that you cannot confer the degrees.

"The preferring charges does not affect the relations a brother sustains to a Lodge, except in the right of voting upon the charges.

"A brother selling Mnemonics, or any other pretended ritual, is guilty of a breach of the Grand Lodge regulations, and is liable to be dealt with therefor.

"When the by-laws of a Lodge provide for the election of officers at the December communication, and also that the communication shall be held on Thursday of the week in which the moon fulls, the election held at that communication, though it come in November (there being no communication in December), would be within the spirit and intent of the by-laws, and legal."

At our last regular communication a candidate for initiation presented himself, and after the usual interrogatories refused to proceed, saying that he wanted to "study over it." What shall we do?

Let him study over it the balance of his natural life. In other words, refuse him and all such as him, and consider yourselves well rid of him.

— *Trowel.*

SOCIAL LEVEE OF ST. ANDREW'S LODGE.

A CORRESPONDENT who was present by invitation has politely favored us with the following account of the recent brilliant social levee by St. Andrew's Lodge of this city. Being our mother Lodge, we have preferred that another should speak for us :—

DEAR BRO. MOORE,—The pleasantest gathering it has ever been my privilege to attend occurred on the evening of the 12th inst. It was the occasion of a social reunion of the members of St. Andrew's Lodge of Boston,—one of those few opportunities when the wives and daughters of the brethren are permitted to tread within the enclosure devoted to the rites of our Order. It is unnecessary to say that the brethren of St. Andrew's Lodge did not fail to respond to the invitation, and to present themselves, with their ladies, in good numbers. At half-past eight o'clock the brilliant company were ushered into the hall which had been prepared for the social and delightful pleasures of the dance. The apartment devoted to this portion of the evening's entertainment was arranged in a manner most appropriate to the occasion. In the east of the hall, beneath an elegantly arranged canopy supported by columns, was placed a number of plants, bearing upon their branches innumerable clusters of brilliant and fragrant flowers; behind this array of nature appeared a representation of the rising sun; while, enshrined within the bower, as though the presiding spirit of the spot, was the figure of the goddess Psyche. In the west, the rays of a brilliant star, set in a canopy of "white, red, and blue," shone upon an admiring and appreciating company.

The harmonious strains of music soon caused the younger portion of the assembly to tread the graceful measures of the merry dance; and although most of the older guests preferred to enjoy the scene without taking an active part therein, yet the happy expression of their countenances showed that the days were not forgotten when their footsteps were as light and active.

At about eleven o'clock, the assembly were invited into the apartment where awaiting them was spread a *more than sumptuous repast*. To describe the scene that was here presented, so that it could be realized, would require a greater power than mine. Words can scarcely convey an idea of the exquisite beauty that broke upon the view; it would have required but a slight stretch of the mind to have imagined oneself amid the "gorgeous" splendors of an eastern feast.

Tables loaded with tempting delicacies, arranged in the most perfect taste; the rarest flowers in greatest profusion, filling the air with their sweet fragrance, and presenting to the eye that harmonious mingling of color that nature alone can produce, formed the main features of the banquet-hall; while from the centre of this gathered splendor rose a floral temple of beautiful proportion and design, within which a fountain, sparkling as liquid crystal,

sprang from an emerald bed of moss; and, as if to unite into one perfect and complete whole the different portions of the scene, the softened strains of music fell upon the ear.

It is almost needless to say, that the perfect arrangement of the evening's entertainment was completed under the immediate care of the superintendent of the Masonic apartments; and to the committee of arrangements, Bros. Oliver, Palmer, and Pulsifer, great praise is due for their untiring exertions in providing for the comfort and pleasure of those present.

After due attention had been bestowed upon the banquet, dancing was resumed; and the early footsteps of a new-born day mingled amid the retiring pleasures of the scene.

S.

We have little to add to what our correspondent has written, except to say, he has omitted to notice that on the north side of the dancing-room, under a canopy, and standing on a pedestal, was a statue of Cupid, with his bow and arrow, pointing across the hall at the heart of his victim, Psyche. The windows were also tastefully draped, and added much to the general effect, which was peculiarly striking and beautiful. Indeed, the whole arrangement was in fine taste, and elicited, as it deserved, the highest praise of all present. The draping of the hall was the work of Bro. C. W. Roeth of Boylston Street, and was highly creditable to his artistic skill and taste.

Our correspondent may appear to be a little poetical in his description of the tables, but he is not much out of the way. The scene was surpassingly beautiful. We have had some little experience in such matters, and can say of the tables, without violence to the truth, that in the completeness of their arrangement, the beauty of their floral and other embellishments, and in the richness, variety, and abundance of their contents, we have never seen them excelled; and this was the general experience of all present. Bro. Tarbell tried to do the best thing of the season, *and he did it*. We must, however, say, — without meaning to detract any thing from his credit, — that he owes not a little of his success to the confectionery skill and inexhaustible conservatories of Bro. Copeland of Melrose. The floral display was perhaps one of the most attractive features of the occasion, especially to the ladies. The endless number of bouquets, and the richness, variety, and perfection of the flowers, was a subject of general remark.

The occasion was a happy family gathering; none but members and their families, with two or three exceptions, being present.

SOUTHERN COUNCIL, 33°.

WE learn from the papers that a special communication of the Supreme Council, 33°, for the Southern Jurisdiction, was held at Washington on the 17th of last month, apparently for the sole purpose of deciding whether the Northern Supreme Council was a lawful organization! The next move will probably be a convention of delegates from the Southern States to decide whether the States of the North are in the Union, and whether they shall be so recognized by the South. One would be about as modest and sensible as the other.

When it shall appear that the Southern Council was lawfully assembled at Washington, and that it has not vitiated itself by admitting to its body parties whom it admits and proclaims to be clandestine and unlawfully made Inspectors-General of the 33°, and its official proceedings are received, it will be time enough to inquire by what authority they have assumed, unasked and without notice, to interfere with the business of a sister council, with which it has been on terms of amity and friendship for more than half a century, and which, numerically at least, is without an equal in this or any other country, having not less than *seventy active subordinate bodies* acknowledging its authority, and an intelligent and influential membership to be counted by thousands, not one of whom can either be bribed, purchased, or otherwise influenced to compromise his honor as a man, or his duties and obligations as a Mason, whatever may be the extreme of his necessities.

The decision, whatever that may be, can bind only the parties to it; and if this be as represented, the recusant parties in New York will abandon their illegal organizations. They voluntarily submitted the question of their legality to arbitration, have been heard in their own defence, and a decision has been given against them. To this extent, the proceeding was regular and binding.

At the meeting at which Mr. Raymond was deposed, there were present six active members of the Council; and their doings were subsequently approved and confirmed by *every absent member*. The pretence that Bros. Van Ransselaer and Christie were not members, when both were in office, and had been for years, is simply absurd. But supposing they were not, and that there was any irregularity in the proceedings, which we deny, then it was cured and regularized by the approval of the absentees and the subsequent action of the body. But we wait for the report.

FREEMASONRY IN ENGLAND.

FREEMASONRY in England is a very vital thing, practically working for the enlarged charity it inculcates. We mentioned last July, in the "Gazette," the fact that a new building for the "Royal Masonic Institution for Boys" had been dedicated at Wood Green, London; and the "London Era" gives us an account of the celebration of the sixty-eighth anniversary of the association at Freemasons' Hall, Great Queen Street, whereat there was a large attendance, the capacity of the festival-room being severely tried, the season being, what would often here be the reason of small numbers, the "necessity of great efforts to pay off £6,000" due of the building-expenses on the structure at Wood Green, — "Masons, as men of honor, having determined that no debt shall remain on any of their charities." The brethren assembled in full craft regalia, with their ladies, and presented a brilliant appearance. Right Hon. Lord de Tabley, R. W. Prov. G. M. for Cheshire, presided, assisted by a large number of Vice-Presidents. The President, in proposing the toast of the evening, "The Past, the Present, and the Future of the Institution," gave an eloquent sketch of its establishment, condition, and prospects. The institution was established in 1766, with but a scanty pittance allowed for boys educated in the schools of their own neighborhoods. In 1856 a house was hired for them in Lordship Lane, where twenty-five were educated in the house, and others at their own homes; but the growth of the Order and the needs of the orphans were such, that the building at Wood Green was called for and built, at an expense of £30,000, capable of accommodating one hundred and fifty boys, or two hundred on emergency. When it was opened, there was a debt of £10,000, which had been since reduced to £6,000, and they had met to pay it. He described the condition of the school, with eighty scholars, to be increased by subsequent elections, as being very hopeful; and urging his brethren to liberality, he said, "I do not think any charity better deserves the support of the craft in general than that which sends forth our young men with a generous recollection of the benefits that their fathers have received, with a grateful remembrance of the benefits they themselves have received, and with a resolution to do credit to the school from which they come, and to do their best to further the interests of Freemasonry." At the close of his remarks, a procession of the boys came in, and the deserving received gold and silver medals from the chairman. The list of subscriptions were then read, which amounted to £5,300, with thirteen lists to come in. Is there not a lesson in this transatlantic zeal that Masons here can profit by? The above is but one of many such charities. "The Royal Freemasons' Girls' School" and the "Benevolent Annuity Funds" have a celebration in May. — *Evening Gazette.*

JURISPRUDENCE.

R. W. Bro. REYNOLDS, in his excellent "Trowel," which we are happy to know is meeting with deserved success, makes the following decisions:—

A ballot cannot be reconsidered. If a brother casts a negative vote by mistake, or under a misapprehension, the Master can order another ballot, and the mistake may be corrected.

How are the brethren to find out who cast the negative vote? It is unlawful to inquire, and it is unlawful for any brother to tell *how* he voted, unless it be where a brother wishes to correct his mistake, or where a brother has voted under a misapprehension, *but never*, under any circumstances, where a brother wishes his vote to stand. *It is a grave Masonic offence to do so.*

Is that a secret ballot where the brethren *tell* how they voted? Is there any security for a brother casting a negative vote, when any brother may inquire and any brother may tell how he voted?

A brother or a candidate may be favorably known, *generally*, but some brother, with a good reason to keep his knowledge secret, may know, or have reason to believe, that the candidate is a bad man. He is to exercise his prerogative for the good of Masonry.

One Mason may reject a candidate for one reason, *good enough for him*, and perhaps for him only. It is to be presumed that he does so conscientiously. No one has any right to know his reason; no one has a right to ask for it, but it is the bounden duty of *every brother* to shield the brother with the covering of silence and profound secrecy. In other words, when a negative vote has been cast, *every brother is supposed to have cast it*, and every Master should so instruct his Lodge.

A few kind words. Do not take a town meeting view of *anything* in Masonry. Work by rule. Study the law. Observe the landmarks. The plumb line of rectitude, the level of equality, the square of justice, the order of time, the well tempered trowel, all guided by the gavel of authority, will lead to harmonious results, a united and affectionate brotherhood. Keep the intention of every Masonic rule and ceremony in view. The word petition implies the right to grant or reject; the word ballot implies the right to vote either way, and the secret ballot implies that a Mason votes before God alone, and that by Him only shall he be judged.

Is a Master elect bound to take the Past Masters' degree before he can be installed?

Yes; every Master should be invested with the secrets of the chair, and every past or present Master violates his covenant who installs any Master until he is taught how to rule, govern, and preside over his Lodge.

OBITUARY.

STOUGHTON, MASS., March 28, 1866.

At a regular communication of Rising Star Lodge F. and A. M., held on the above date, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased the Almighty Architect of the Universe to remove from our earthly company our late beloved Brother LEMUEL GAY, who was one of the oldest members of this Lodge, therefore —

Resolved, That we bow in profound resignation to this severe dispensation of Divine Providence, remembering that the "Lord gave, and the Lord hath taken away."

Resolved, That in the decease of our brother we acknowledge the great loss with which this Lodge has met; the deprivation to the fraternity at large of one whose interest in Freemasonry was as extended as the bounds of the Order, and the deep sorrow which by his departure from among us has fallen upon our hearts.

Resolved, That we recognize with just pride and gladness the long and ceaseless Masonic faithfulness, through evil as well as good report; through stormy as well as peaceful times of our departed brother; in respect to which we would hold him up as an example before our eyes, and before the eyes of all true and earnest Masons.

Resolved, That out of regard to his memory, and as a feeble expression of our grief, this Lodge be draped in mourning thirty days.

Resolved, That a copy of these resolutions be spread upon the journal, and an attested copy be transmitted to the family of the deceased.

A. ST. JOHN CHAMBRE,	} Committee.
ANSEL CAPEN,	
AZEL CAPEN,	

WHY IS MASONRY SECRET? — Why not, then, it is asked, unfold the mysteries of the institution thus fraught with advantage to mankind in general? Why, let us ask, are not all men virtuous? Masonry desires that her principles should be universal—that all men should be charitable, friendly, and faithful. But when she looks around, and observes the fraud and vice which everywhere prevail, she rightly invites the good and virtuous alone to partake of her mysteries. If all men were Masons, the end of the institution would be defeated. The responsibility which is attached to each member, as being bound to promote the cause of virtue and morality, would dwindle into nothing. The lofty eminence on which we stand would sink into insignificance. That manly pride which dilates the heart of a Mason would be converted into disgust. Gold would be less precious if it were less rare; diamonds no longer esteemed if gathered in every valley; and an institution which has subsisted for ages, which boasts of a Solomon, of a St. John, and a Washington, when every knave and fool could claim its privileges, would fall into ineffable contempt. — *Mercury*.

MASONIC CHIT-CHAT.

THE late Bro. WILLIAM H. ADAMS. — We are indebted to the politeness of a correspondent in Philadelphia for a copy of a very beautiful pamphlet entitled "Proceedings of Washington Lodge No. 59, and Jerusalem Chapter No. 3, A. Y. M., in memoriam of Brother and Companion William H. Adams," held at the Masonic Temple in that city, on the 27th of February last. Bro. Adams died on the 11th, and his remains were interred with Masonic honors. The proceedings on the 27th were solemn and appropriate, and eminently worthy of the character and of the distinguished place the deceased brother had long occupied in the Masonic fraternity. He had been for many years Grand Secretary of the Grand Lodge of Pennsylvania, and filled other posts of trust and responsibility. The eulogy was delivered by Bro. Samuel C. Perkins, M. E. G. H. P. of the Grand Chapter of the State, and is an able and eloquent performance. We should be pleased to transfer the whole or a part of it to our pages, had we the space to spare.

FUNERALS. — A correspondent asks: "Where is the relative position of a Royal Arch Chapter in a funeral procession?" Nowhere. Royal Arch Chapters, as such, have no place in funeral processions. A Masonic burial is the business of the Lodge, and cannot properly be performed by any other body; and no other regalia than that of the Lodge should ever be worn on such occasions. White aprons and gloves, with crape on the left arm, is the only proper dress, the officers wearing their jewels, which may be suspended by a blue ribbon from the neck, or fastened to the left breast of the coat, which should, of course, be black. If, however, other bodies do attend in regalia, they should be formed on the left of the Lodge.

TWO new Lodges have recently been established in the Danubian Principalities, one at Galatz in Moldavia, and the other at Ibraila in Wallachia, both under the Grand Orient of France.

EXPUNGING RECORDS. — Bro. Reynolds of the "Trowel" has the following, which is undoubtedly correct: —

"Has a Lodge the right to expunge any part of the minutes of the preceding meeting? What is meant by approving the minutes?"

"After the opening of a Lodge at its regular communication, the first business in order is the reading of the previous regular and special communications. This is done in order that all mistakes may be corrected, and all omissions supplied, *so as to show exactly what did occur*, and nothing more, that is proper to be written. It is entirely out of order to strike from, or so change the record as to omit what did occur, or show that something took place which did not."

THE SOUTHERN COUNCIL. — A correspondent asks if the Southern Council has any bodies under its jurisdiction? We are not aware that it has any in operation, unless it be that one or two of the old French bodies in New Orleans are so. Before the rebellion, it had one or more bodies at Columbia, S. C., and we think a Lodge in Georgia, a Consistory in Mississippi, with a nominal existence. If it has any others, they are unknown to us. It does not publish its proceedings.

THE SUPREME COUNCIL, 33°, will assemble at Freemasons' Hall, in this city, on Wednesday, the 16th inst., at ten o'clock, A.M., and will continue in session during the week. It is expected there will be a large attendance of members from the States of Maine, New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Indiana, and Michigan, in all of which are bodies of the rite in active operation under the Northern Jurisdiction.

IMPOSTORS are strolling about the country in all directions, and practising frauds upon the Lodges and brethren. Many of them, we regret to say, are women. One of the latter class lately made her appearance at Newark, O., under the name of Jane Lawton. She had a daughter with her, and said she was from Canada.

OFFICERS OF WORCESTER GRAND LODGE OF PERFECTION. — Samuel T. Bigelow, T. P. G. M.; Henry Goddard, D. G. M.; Benjamin Lewis, V. S. G. W.; William S. Goodwin, V. J. G. W.; R. M. Gould, G. K. of S.; Rev. T. E. St. John, G. O.; John Dean, G. M. of C.; Henry E. Knapp, G. T.; Jonas Heard, Jr., G. S.; Emery Wilson, G. C. of G.; J. W. Jordan, G. Wor.; Henry C. Fish, G. T.

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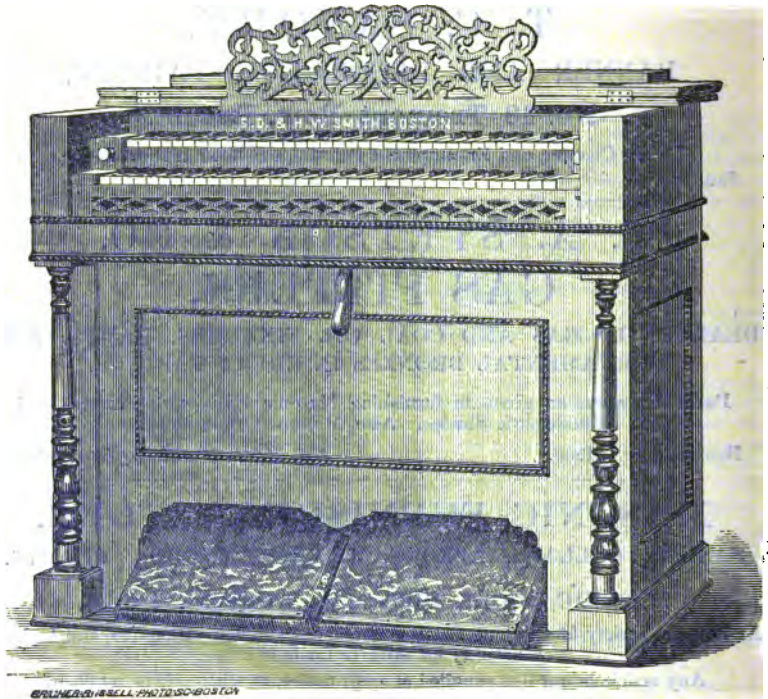
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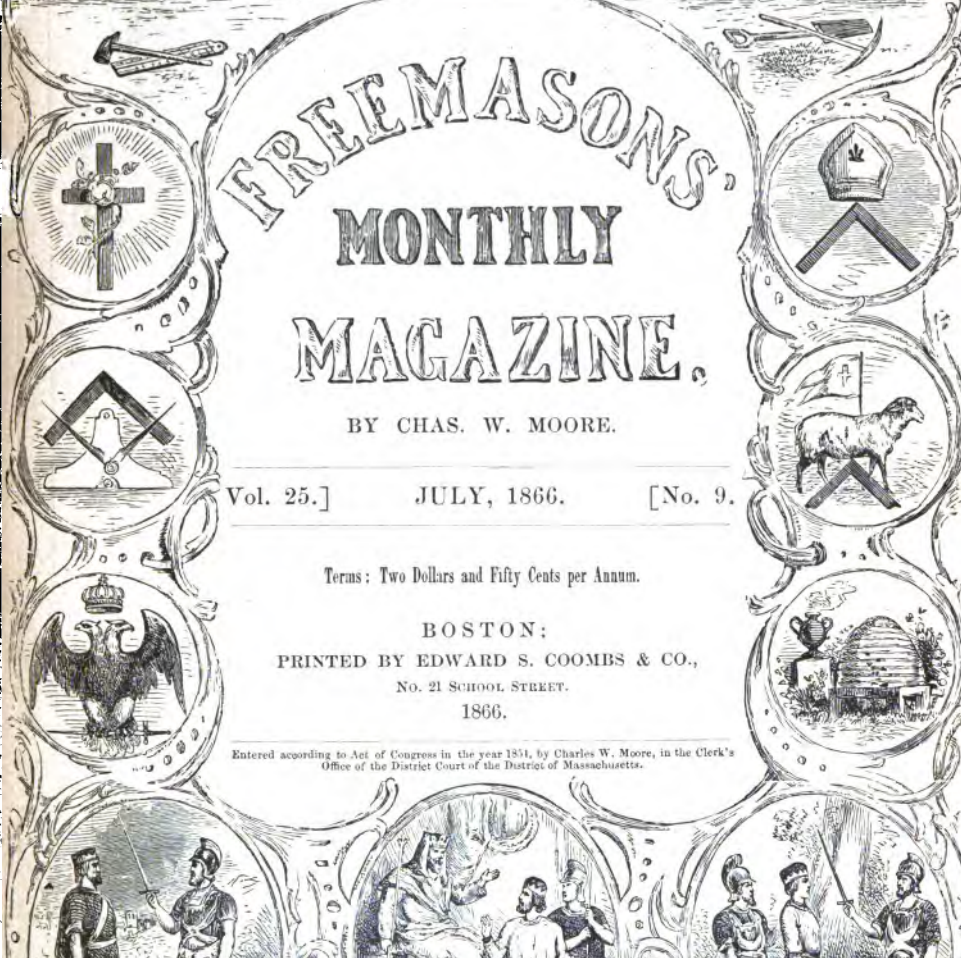
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JULY 1, 1866.

[No. 9.

REJECTED CANDIDATES.

C. W. MOORE, Esq.

PITTSFIELD, May 15, 1866.

DEAR SIR AND BROTHER, — Allow me to propound a simple question in masonic jurisprudence.

L— petitions B— Lodge, in the town of A—, in due form, to receive the degrees of F. & A. M's.

His petition is rejected. L— afterwards removes to P—, and a year or two after his residence in P—, makes application to M— Lodge, to receive the degrees there. M— Lodge is located in P—. The petition is duly referred; favorable report; M— Lodge unanimously elect L— to receive the degrees.

Can they legally proceed without the consent of the Master, one Warden, and three members of B— Lodge? (*Vide* "Pocket Trestle-Board," page 61.) In other words, Is there any masonic statute of limitation? Or does a man forever go under the ban of having been rejected, in this State, so as to be under the necessity of applying, *semper et ubique*, to the Master, &c., of the Lodge where he was once rejected?

I inquire for the purpose of getting a practical interpretation, especially of the 10th clause on page 61 of "Pocket Trestle-Board."

Your views will greatly oblige yours ever,

L. H. G.

The section in the "Pocket Trestle-Board" referred to by our correspondent is as follows: —

"A rejected candidate cannot, in Massachusetts, be initiated in any other Lodge, without the recommendation of the Master, one Warden, and three members of the Lodge in which he was rejected. A more general rule is, that he cannot be initiated until after the expiration of six months or a year from the date of rejection. Our own opinion is, that he should be initiated whenever the Lodge which had rejected him can properly receive him; that is, when the cause of the rejection is removed, be the time longer or shorter; and this can be ascertained only by a new

proposition, to be received at the discretion of the Master. There is no justice in keeping him a year under the imputation of the rejection, if it can be sooner removed."

It is a rule of universal application in Masonry, that a candidate, having been once rejected, cannot subsequently apply to any other Lodge for admission, the original Lodge having and retaining exclusive masonic jurisdiction over him until it voluntarily relinquishes it, or until it is terminated by some constitutional provision of the Grand Lodge to which it is subordinate. The object of the rule is to render it difficult, if not impossible, for an unworthy applicant, who has been rejected by the Lodge where he is known, to gain admission to the Institution through a Lodge located where he is unknown; and, being of universal application, it is equally operative and binding on all Lodges throughout the country. There is not, however, we regret to say, that uniformity in the conditions with which a majority of our Grand Lodges have thought proper to incumber it that is desirable, and which is necessary to render its practical operation complete and effective.

The law, as it exists under the authority of the Grand Lodge of this Commonwealth, is correctly stated in the opening sentence of the paragraph given above from the "Pocket Trestle-Board"; and our correspondent will perceive that it admits of no qualification or limitation. It is clear and positive in its terms; and the only admissible exception to it would be in a case where the rejecting Lodge had ceased to exist. In the happening of such an event, a compliance with its requirements being impossible, the candidate would doubtless be at liberty to apply to any other Lodge within whose jurisdiction he might reside; and such Lodge, with a knowledge of the previous rejection (to be ascertained in the ordinary way), would also be at liberty to dispose of the application in such manner as its own judgment, with a proper regard for the interests of the Institution, should determine.

The rule may, in exceptional cases, operate with some severity; but, as a general regulation, it is undoubtedly a wise and conservative one. Any law on the subject less stringent in its provisions could scarcely fail to introduce causes of complaint among the Lodges in different parts of the country, and to expose them and the Institution generally to an additional risk of admitting unworthy members. The rule cannot, therefore, be too carefully preserved or rigidly enforced. As we have already said, it is of universal application, and is so regarded by nearly every Grand Lodge in the country, though in some jurisdictions it exists in a modified form. The Grand Lodge of the District of Columbia, for example,

forbids the initiation of a rejected candidate in another Lodge until the expiration of one year after his rejection, and then only upon the recommendation of seven members of the original Lodge, if it be in existence, of whom three must be the Master and Wardens. Virginia modifies this rule, and allows the candidate to be initiated in any Lodge after one year from the date of his rejection, without the recommendation. Georgia, Florida, Alabama, and Louisiana make no exceptions, but require the recommendation of the rejecting Lodge. Illinois demands the unanimous consent, and Michigan the written recommendation, of the Master and Wardens of the rejecting Lodge. Iowa goes one step further, and requires that the rejected candidate shall not only apply to the same Lodge, but that the Lodge shall not act upon the second petition, "except all the members be present who acted in the instance of the rejection, unless by special dispensation of the Grand Master." And Ohio requires that its Lodges shall "satisfy themselves, by a test or otherwise," that the candidate has not previously been rejected in some other Lodge. We need not multiply these authorities. Enough have been cited to show the general prevalence of the rule, and the importance that is everywhere attached to it.

The fact that, as in the case presented by our correspondent, the candidate does not now reside in the State where the Lodge which rejected him is located, does not change the force of the rule, or impair its universality, though it may justify a constructive modification of its terms. For example, by the law as it exists in Massachusetts, a candidate who has been rejected by one Lodge cannot be received by another in this jurisdiction, without the consent and *recommendation* of the Master, one Warden, and three members of the first Lodge; but this rule has been so construed in practice, as that, when the rejected candidate comes from a foreign jurisdiction, and has acquired a legal residence in this State, the *consent* alone of the foreign Lodge has been deemed to be sufficient. This construction rests on the presumption that such consent would not be given in a case where substantial and positive objections are known to exist. The propriety of it is further justified by the circumstance that cases frequently arise where the candidate, having removed from his former residence, allows a period of one, two, or more years to elapse before he renews his application to the Lodge in his present place of abode. In such cases, the presumption is, that the responsible officers of the rejecting Lodge may have been changed, and that their successors know little more of the candidate than what appears of record; and are not, therefore, qualified to recommend him to a sister Lodge as worthy of its confidence and acceptance. All that can reason-

ably be asked under such circumstances, is, that the original Lodge will relinquish its jurisdiction in the case. And this will seldom be withheld, unless for such substantial reasons as should forever exclude the petitioner from the privileges of the Order. This course throws the responsibility of his admission upon the second Lodge, within whose jurisdiction he resides, and where it properly belongs.

As a final answer to the inquiries of our correspondent, we beg to say: 1. That the rule, as it exists in Massachusetts (the rejecting Lodge, and that to which the second application is made, being both located in the jurisdiction), admits of no change or limitation. 2. That the candidate having been rejected by a Lodge under a foreign jurisdiction, the *consent* alone of that Lodge is sufficient to authorize the second Lodge to entertain his petition.

And we may be allowed to suggest, in conclusion, that if this last rule were adopted as the uniform rule throughout the country, it would afford all the protection of which the case admits, and secure greater efficiency and unity in practice.

THE CHAPTER DEGREES IN THE LODGE.

"A brother was elected Master in a Lodge of which I am a member, who has never served as Warden or Master, and his election is justified upon the ground that he has received the higher degrees. Is that right or masonic?"

If we had not been accustomed for over thirty years to meet such points, we should be inclined to think that the brother who gave the above reason was insincere, or using his reason as a subterfuge for want of a better. But we have learned that there are sincere persons who have such reverence for what is beyond them, that they are oblivious to the excellence and importance of their own rights and privileges. We have respect for all legitimate Masonry. We underrate no part of it. But the Master Mason's degree is inferior to no degree conferred by mortal, and is the governing degree in Masonry. Symbolic Lodges, or, to use a more familiar term, blue-lodge Masonry, knows nothing of higher degrees. There can be no Chapters without Lodges, no Councils in the absence of Lodges and Chapters. There can be no Lodges of Perfection, no Councils of Princes, no Chapters of R. C., or Sovereign Consistories without the Master Mason's degree and the Master Mason's Lodge. No brother gains any superiority in rights or privileges in a Master Mason's Lodge because he has taken higher degrees. — *Trowel.*

THE SOUTHERN SUPREME COUNCIL.

[Extract from a Report made to the Sovereign Grand Consistory by a Committee of Nine, who were appointed immediately on the organization of that body to inquire into and report on certain statements in a report purporting to emanate from a Committee of the Supreme Council for the Southern Jurisdiction of the Ancient Accepted Scottish Rite.]

YOUR Committee to whom was referred beg leave to report—

That they have carefully examined several printed documents purporting to emanate from a neighboring independent jurisdiction of the Ancient Accepted Scottish Rite; and while they are unable to find any conclusive evidence that the supreme authority in the Southern Jurisdiction of the United States has authorized their issue, yet they cannot doubt that these documents have been prepared and put in circulation through the efforts of several members of that jurisdiction. The evident object of these publications is to interrupt the harmony existing between this Supreme Council and the subordinate bodies under its authority, and to sow doubts and dissensions in this Holy Empire. Other objects may be inferred.

Your Committee have given to these suggestions of doubts concerning the organization of the Supreme Council their careful attention; and they report that it is a matter without contestation that the Northern Jurisdiction for the United States of America was provided for, and directed to be established, by the ancient Constitutions and decrees of the sovereign authority of the Ancient Accepted Scottish Rite, at the time when the one sovereign power of the Rite throughout the world meditated and prepared for the re-organization of this Rite into separate independent sovereignties for each nationality, and the extinction of the universal central power, to take place after the death of Frederic the Great of Prussia (1786). Equally also is it uncontested, that, in the year 1813, the Supreme Council for this jurisdiction was lawfully created according with usage, and that the previously existing bodies of this Rite in this jurisdiction gave in their allegiance to it, and the Council proceeded in the legitimate exercise of its functions to cultivate the Rite within this jurisdiction, and to administer its government, entertaining harmonious relations and correspondence with the Supreme Councils of other Sovereign Jurisdictions, including the Southern Jurisdiction of the United States, and so continued up to the year 1866. In the year 1860, certain grave events of internal policy occurred in the Supreme Council for this jurisdiction, which now are made the subject for comment by persons belonging to and living within a foreign jurisdiction, and are suggested as causes for seeking through such interference to overthrow the present organization of the Rite in this jurisdiction, and to usurp, from the bodies composing it, their rights of self-government under masonic institutions. Pretensions so contrary to the sovereignty of this jurisdiction, and so derogatory to the capacity and will of the members of this Rite within its boundaries to manage their own internal affairs, and so ad-

verse to the spirit of Masonry, demand, in the opinion of this Committee, prompt and peremptory opposition; acquiescence in them could not co-exist with personal self-respect or honorable adhesion to our masonic obligations.

The peculiar organization of the Ancient Accepted Scottish Rite may be briefly stated. It has two divisions, one relating to its various masonic degrees, ritual and philosophic teachings, which are of world-wide obligation, and constitute the ties which bind in love and fraternity the members throughout the world, and unite them in harmonious moral worship of their Creator and Redeemer; the other concerns the executive power for the administration of the affairs and policy of each jurisdiction, and is the object of this attack. The political power is divided between the Supreme Council on the one hand and the assembly of the subordinate bodies of the Rite in Sovereign Grand Consistory under certain limitations and restrictions not necessary to be repeated here. Among other points, the Supreme Council substantially holds all the powers of a Grand Master of a State in York Masonry, when it meets the general body of the Order in assembly for purposes of legislating for the good of the Order.

Without going into detail or demarcations, the whole political power is included within the body of the Order for the jurisdiction; and no part of it resides in any foreign jurisdiction, or in any aggregation of foreign jurisdictions. The Supreme Council for France, in 1862, May 25, repelled the endeavors of Marshal Magnan to usurp a control over them under the pretended authority of the Emperor, and its Commander added to the denial of his right so to do these words, significant of the absolute independence of the Order, "If the Emperor thinks he ought to dissolve us, I shall submit without a protest; but as no law obliges us to be Masons in spite of ourselves, for my own part I shall withdraw myself from your domination." The noble conduct of the Ill. S. C. Viennet met a responsive echo in the breasts of his subordinate Lodges,—the Emperor refrained, and the Scottish Rite rested free in the midst of Imperial France. In the analogies of political life the independent right of every nation to form its own frame of government, to freely regulate its internal affairs, and to hold any of its officials to account for their official conduct without interference from foreign nations, is a recognized axiom of government. The Scottish Rite claims for itself within this jurisdiction the like sovereignty over its own affairs. The internal arrangement of its powers and mode of their political exercise concerns itself; and in case of failure in performance of duties by a subordinate, it will provide its own remedy; if it has not previously done so; it will repair a damage, supply an omission, remedy a fault, or cure a neglect in its internal policy, according to its own views of right, and in the forum of its own masonically-enlightened conscience. These are natural inherent powers of absolute sovereignty, acting at its pleasure, *ex post facto*, or by prior ordinance.

The grave event occurring in 1860, was the misconduct in office of the then M. P. Sovereign Grand Commander of the Supreme Council, Edward A. Raymond, and of the Illustrious Treasurer-General, Simon W. Robinson.

The executive powers of the Order, as before remarked, are vested in the Supreme Council; as also other powers which formerly were reposed in the supreme head of the Order. In consequence of the misconduct and usurpation of M. P. Sov. Grand Commander Raymond, and the wilful and voluntary desertion of his duties as the presiding officer of the Council, it became necessary for the Supreme Council to suspend him from his official station, and supply a temporary presiding officer, that their deliberations might continue in due form. These causes are stated in the preamble and resolve of the Council, Aug. 24, 1860. At the annual meeting, May, 1862, in consequence of continued neglect and misconduct, he was formally tried and deposed, — as was also the Treasurer, — and new officers elected in their places. It may be here remarked that the subject of offence, and the remedy therefor, were both matters internal to this jurisdiction, domestic to the Rite, and to be properly dealt with under its independent powers, exclusive of foreign intervention; and your Committee might well rest with the assurance that the Supreme Council and the Sovereign Grand Consistory having fully acquiesced and confirmed the doings in the matter, the subject is foreclosed to all masonic bodies of foreign jurisdictions who heretofore had recognized the Scottish Rite existing here from 1818.

Your Committee have no knowledge of any interference with, or dissent to the proceedings of the Supreme Council and Sovereign Grand Consistory, coming from any foreign Council during the five years which succeeded this action; on the other hand, in the various Councils in Europe and elsewhere, and the bodies under them, the regularity of our visiting brethren has been universally acknowledged during that period. Your Committee, however, feel that the local interests of the Rite would be served by exposing the pretexes on which these persons, strangers to our internal organization, rules, and usages, desire to re-open the matters definitely settled five or six years ago.

It is pretended —

First, That these acts were done by less than a business quorum of the Supreme Council.

Second, That the Commander was right in usurping the powers complained of as one of the causes of the deposition.

It is not pretended —

That this Supreme Council, as it existed before the events of August, 1860, was other than the legitimate head of the Scottish Rite for this jurisdiction.

Who are the voters of the Supreme Council for business purposes?

In the transfer of the powers of the Chief of the Order at large to the separate nationalities by the Constitutions of 1786, it was provided that a Supreme Council of Inspectors-General of the Thirty-third Degree, of nine members, should be formed to receive these powers; and the Supreme Council as a body aggregate should always thereafter exercise them. The mode of raising members to the degree in order to constitute the Council was pointed out; and it was indicated that this masonic degree might be conferred on others without their becoming thereby *ipso facto* members of the Supreme

Council for the nationality; as, for example, a man may be a Mason without being attached to a Lodge.

When these Supreme Councils had been created and became practical bodies, it soon became manifest to themselves that their numbers were too small to perform the business devolving on them in large and flourishing jurisdictions. Consequently, in many instances, they severally amended their Constitutions, and increased the number of their members without any dissent from the body of the Rite at large. In France, at an early day, the number was increased to twenty-seven; in the Southern Jurisdiction of the United States, in 1826, to ten; and, at a later day, the number was increased to thirty-three. In the Northern Jurisdiction of the United States a usage was adopted, at an early day, that all persons of the degree elected to and holding an office in the Supreme Council became *ex officio* entitled to a vote as well as a voice in the Council, the tenure of members being *ad vitam* (for life).

The Supreme Council for this jurisdiction was thus composed of its elected officers and its non-official members. This met the approbation of the Supreme Council, and of the Sovereign Grand Consistory of the Rite, and the working bodies of the Order.

Your Committee find numerous evidences of these facts on the records of the Supreme Council; as well also have they drawn evidence from the oral declarations of a number of the active members who have for over twenty years sat in the Council; and they report that on this fact of the usage there can be no doubt.

The proceedings for May 15 and 16, 1860, when Ill. Br. Robinson, Grand Treasurer-General, presided, and those for May 17 and 18, 1860, when Ill. Br. Raymond, M. P. Sov. Grand Commander, presided, can have been regular only by virtue of this usage; and the proceeding of these gentlemen to do ordinary business of the Council with this attendance is the highest evidence of their acquiescence and knowledge of the usage and rule. The voting powers in this Council were thus clearly determined by its own usage long before the grave events of August, 1860; and were officially sanctioned by Brothers Robinson and Raymond by their action on the 15th, 16th, 17th, and 18th of May of that year, before Br. Raymond's dissension began. The parliamentary usage, rule, and precedent of this Council are thus clear. A sovereign body is the only lawful interpreter of the intent and obligation of its own internal Constitutions and by-laws. The very idea of sovereignty is inconsistent with the obligation of being bound by the interpretations of another body. A familiar illustration is found in the repeated decisions of the Supreme Court of the United States, to the effect that the interpretations of the Constitutions of the States by their own highest tribunals will always be received by the Supreme Court as the true meaning of the clauses, where a conflict of State and Federal constitutional power is not in question.

As a sovereign power, its right to adopt or change its rules at its own pleasure is a necessary consequence of its right to regulate its own actions. The right to vote was early extended to elected officers of the Council. A further question is, —

What did the Council provide should be a quorum to do business, so as in their own judgment to constitute a valid meeting of their body?

It will be apparent, following the principles enunciated, that a Supreme Council, after having been originally constructed or created under the constitutional form provided in 1786, was then in possession of full and absolute sovereignty.

The Constitutions of 1786, Art. II., authorize the first-created three of the Council to proceed and hold elections for and admit or reject members; seniority in the order of receiving the degree determining in the first instance that one should be Sovereign Commander, the next his Lieutenant.

The fifth article, while naming nine as a proposed number for the Council, gives to three, if the M. . P. . Sov. . and Ill. . Inspector are present (and the oldest in date present is *ex officio*, if no special deputy is there, the acting Sovereign Commander), the right to proceed to business of the Order, and also "to form the Council complete."

Another clause, Art. III., provides for the duty of the Sov. . or Lieut. . Commander, in case of temporary absence or death, to provide substitutes.

It is clear from these clauses that in case of the death or disability of the two first-named officers, without their having appointed substitutes, the next two in seniority assume, *ex officio*, their vacant places; or the Council may elect temporarily, and the business organization is at once perfected. The Institutes, Article IX., show a like power in the Consistory.

It cannot be denied that the sovereignty of a jurisdiction vested in its Supreme Council so soon as *three* members belonged to it, and the will of the three then made the law. Three voting members, under the Constitution of 1786, could constitute a quorum for business purposes; neither of which, it might happen, should be the Sov. . Gr. . Commander or his Lieutenant.

Among the precedents of this Council, in May, 1860, we find Brothers Robinson and Raymond each successively presiding over this Council, and doing business without objection with themselves included, only as members *ad vitam* of the Council present, viz.: when Ill. . Br. Robinson presided, Ill. . Brothers Moore, Robinson, Case, and Van Rensselaer; when Ill. . Br. Raymond presided, Ill. . Brothers Raymond, Robinson, Moore, Case, and Van Rensselaer.

From the record, then, it is clear, if *five* were necessary for a quorum of voters, then was Ill. . Br. Van Rensselaer recognized as a legal voter. If, on the other hand, he was not a legal voter, then *three* legal voters, neither of whom was the permanent Sov. . Gr. . Commander, were recognized as a quorum; and this is clear on the authority of the two afterwards expelled members.

In the Supreme Councils of the Southern and of the Northern Jurisdictions, and we believe, also, of France, the mode of succession to the chair has been varied from seniority by election whenever such was the will of the Council.

The intentions of the wise founders of the Order were to create for each nation a self-sustaining and independent Council. The broad principles

enacted for its creation remained for use in case of accidents, such as that presented by the exile of most of the French Supreme Council on the fall of Napoleon in 1815; or a like disabling political contingency, separating part of a Council from its jurisdiction, or in the known political emergency of abdication, or resignation, or deposition of officers, of which so many examples in government, civil and masonic, could be cited.

If there is an inherent defect of power in a sovereign people or in a sovereign Council, to perpetuate their own government when the unforeseen failure of a subordinate official to perform his duties takes place, then order is a chimera, and practical men as well as philosophers must study the principles of government from new lights. We say that no action of a minority can paralyze the power of the sovereignty to preserve government. The powers of a sovereign body are not tried by the rules which control the exercise of a delegated authority, or of the limited jurisdiction of a court over whom are superiors; and an attempt to measure them by such standards is inconsistent and incompatible with the idea of sovereignty residing in the body under consideration, and implies that instead of being sovereign it is subordinate and inferior. The Supreme Council of each nation is responsible to itself for its internal organization; and it may, consistently with the principles of its origin and purpose, at its own pleasure elect to act with three, or with nine, or with more than nine voting members in its Council, and according to its own convenience can it prescribe its quorum. Your Committee have been informed, that, in the Southern Jurisdiction this scope of power has been strikingly exhibited in the case of their Most Puissant Sovereign Commander Dalcho, who was deposed in the year 1822 by *two members* of the Supreme Council; and the Council thus re-organized continues to the present day. With this precedent for *their* own regularity, it does provoke a smile that members there should doubt the right of *four*, whom they admit were legal, to expel *two* unworthy, the M. P. Sov. Commander and the Treasurer, with the unanimous consent of all the rest of the grade in this jurisdiction. Certainly the Supreme Council was a unit against them then, and have since continued as a unit against them.

The distinctions between a quorum necessary to do business and a majority of the quorum needed to carry a measure, do not seem to have been appreciated by the critics out of this jurisdiction. After the voluntary desertion from their posts and refractory absence from their duties by Ill. Brothers Raymond and Robinson, under the Constitutions of 1786, *three* members would have been competent to have formed the Council, to have proceeded with general business, and formed "the Council complete." In the Southern Jurisdiction, two deposed their Commander and re-organized the present Council in 1822.

Examples of these general views of the power of the Supreme Council to regulate its internal matters are readily drawn from the acts of the Southern Supreme Council in 1869, when they raised the number of their members to thirty-three, made seven a quorum, and authorized votes to be taken in writing, without the personal attendance of the voter by himself or proxy, and to assume his vote as aye if he does not reply to the letter in a reasonable

time; and by their fifty-first article repealed all the Constitutions of 1762 and 1786, so far as they were inconsistent with their enactments of 1859.

To study how far a minority might proceed to expel the majority of the Council, is to explore one of those quibbles of casuistry to which the common sense of mankind finds an instinctive answer. We should probably recognize the majority. The case of Messrs. Raymond and Robinson is a plain one; the whole Council, and the whole of the thirty-thirds of the jurisdiction sanctioned their deposition, except one too ill to take any part. In this jurisdiction they had no case for reconsideration; the Council was unanimous, and the great body of the Rite also was against them. Satisfied of the finality of the decision in the legitimate bodies of the Rite, instead of contrition they raised the standard of rebellion, failed, and sought refuge in a spurious Lodge in New York, previously denounced as illegitimate by both the Southern and Northern Jurisdictions, where Mr. Robinson now is, the other having died, occupying some subordinate post in that body. Their friends do not ask now a re-hearing from this Council; but they seek to expunge the Supreme Council of this jurisdiction from the list of masonic bodies, on the pretence, that, in consequence of the desertion of those two persons, no legal quorum of the Supreme Council remained, and that it has therefore ceased and become extinct. For this end a labored effort is made to misrepresent the status of two members of this Council who participated in the proceeding of 1860, and are still occupying their seats, commanding the respect and esteem of all who know them (we allude to Ill. Brothers Van Rensselaer and Christie); and to claim that they were not voting members of the Council in 1860 and 1861, and that only four voting members acted on their expulsion. Having examined this subject with great care, we report that Ill. Com. Van Rensselaer was elected a member *ad vitam* of the Supreme Council of this jurisdiction in the year 1845; and that since then he has attended every annual meeting thereof, except one when detained by illness, and every special meeting, voting as a member without intermission to this present session of 1866.

Your Committee report that Ill. Br. Christie was elected and installed an active member *ad vitam* of the Supreme Council for this jurisdiction in the year 1845; and that he has been a regular attendant on the meetings of the Council since then, and a constant one, except as occasionally prevented by his duties as a civil officer of the United States; and that he has always voted, when present, from the first. We find that Br. Christie has never resigned his membership *ad vitam*. We also find that in the year 1851 he resigned his office in the Council of Captain of the Guards, and was elected to and accepted another office in the Supreme Council, — Deputy of the Supreme Council for the district of New Hampshire, which he held till 1864.

Your Committee further find that in the year 1862 it was suggested by Ill. Br. Starkweather in Council that the printed proceedings of the Supreme Council for 1861 stated that Ill. Br. Christie had resigned his membership *ad vitam* on accepting the Deputyship of the Council for New Hampshire, and he moved to amend the printed proceedings to accord with the fact that he had only resigned the office of Captain of the Guards, which was carried. Those

printed proceedings are before us, and we think that Br. Starkweather was in error as to their contents. Ill. Br. Christie's remarks are given at page 28: "He adverted to the generous example set by the M. P. Br. Yates in repudiating *tenaciousness of official station*, and commended his motives for resigning. Influenced, he said by similar sentiments as Br. Y., Br. Christie tendered his own resignation, which was accepted in the same spirit as offered."

Now what were the sentiments of Br. Yates which he was emulating? Br. Yates resigned his office as M. P. Sov. Gr. Commander, and said, "Although I have resigned my office, I have not, for I cannot, resign my obligations or forego my responsibilities as a Sovereign Grand Inspector-General in our Order, and the enjoyment of those privileges so peculiarly the birthright, &c. . . . Allow me to unite with our new M. P. Sov. Grand Commander, and you, my dear brethren, in renewing our vows. Let us aid each other to infix more deeply the landmarks set by our fathers," &c. He not only retained his membership *ad vitam*, but, at the request of the new Sov. Gr. Commander, continued to exercise several offices of the body created by the Council for him, including that of Ill. Gr. Chancellor, H. E., and Deputy of the Council for New York. This was rotation in office, but it was not giving up the right of citizenship in the body. The same proceedings show that Christie and Yates resigned their old and accepted the new offices of Deputies of the Council then created. The facts were clear on the record; and the resolve of the Supreme Council, although it confirms our view, was not necessary in order to explain it. We are satisfied beyond reasonable doubt that Ill. Br. Christie has been an active member of the Council *ad vitam* from 1845 to the present time, entitled to a full vote, and of the same powers as Brothers Starkweather, Moore, Case, and Young, whose powers are admitted by the cavillers to be full. He would equally have had a right to vote *ex officio* since 1851, had he not already been a member *ad vitam*.

With regard to Ill. Br. Van Rensselaer, your Committee further report, that, in the year 1851, he accepted the office of Deputy for the Supreme Council of this jurisdiction for Western Pennsylvania and Ohio, and held that office at the time of the desertion of his post and duties by Ill. Br. Raymond. Your Committee have already stated that, by the unanimous usage and consent of this Council, such official had the right of a vote in Council during his continuance in office; and they further report that this right to vote, they are informed and believe, was exercised by this Ill. Brother, unquestioned, during the nine years following to 1860, until after the occurrence, and since then to the present time. They further report that the printed records show that he was present at the meeting of May, 1860, and was officially recognized, successively, by the presiding officers Robinson and Raymond as one of the quorum of active members necessary to make a legal meeting on the following days, — May 15 and 16, while Ill. Br. Robinson presided; May 17 and 18, while Ill. Br. Raymond presided; — and they are fully informed and believe that he was reported as a member present at every meeting of the Council he attended after 1851, and that he voted also at that meeting in 1860 on the

election of Ill. Br. Carson; and they can find no evidence on the strictest inquiry that his right to a vote in the Council was ever questioned prior to the proceedings to declare vacate the Commander's office.

Your Committee further report that they find it stated in the printed Proceedings of 1851, that Ill. Br. Van Rensselaer accepted the office of Deputy of the Supreme Council for the States of Ohio and Pennsylvania, and consequently resigned his seat in the Council. They also find that in May, 1862, the Supreme Council voted to amend this statement in the printed report to conform to the facts, which were, that at a later period in the session he accepted the Deputyship, and resigned his office as *Master of Ceremonies*; on which a resolution of thanks was tendered him by the Council. See page 28 of same Report. The statement drawn as a condensation in the beginning of the Report is incorrect as to substance and time, as will be seen (page 27) where the Commander recommends the new office of Deputy of the Council to be created. The creation of the office must have been after the recommendation; and the proceedings represent his acceptance to have been *before it existed*. The account of his resignation as Grand Master of Ceremonies is omitted, and only appears through the resolution of thanks. The error and confusion in the statement of the compiler is thus evident, and the need of a revision in order to conform to facts is apparent. The statement is not that he resigned his seat by his own act, but that this acceptance involved a consequent resignation. The fact was, that as the office he did resign was vacant, and consequently was to be filled by a new election or appointment, an additional vote was made in the same manner as was done in Charleston in 1826.

The power of a sovereign body to amend errors in its own records and make them consistent with the facts is not to be disputed: it is always the same body, and always controls its records. Its powers are not limited by sessions, as a House of Representatives which expires at the end of each Congress. Courts exercise this right under limitations prescribed by statutes; and the authority of the Supreme Council is not limited like that of courts, but is a law-making power also. We cannot assume that the Supreme Council has not absolute control over its records, nor that it would falsify them; proof is required of the most substantial character, to lay a foundation for such a charge. None has been either offered or suggested to exist in any of the controversial documents put in circulation. Your Committee consider it an immaterial point of practice in the Supreme Council, as it bears on this subject, because the right of Ill. Br. Van Rensselaer to a vote in the Council by virtue of his office as its Deputy was just as perfect and valid as the right to vote drawn from his original election to *ad-vitam* membership. The discussion is therefore inutile.

Your Committee have been surprised to see efforts to confound the office of Deputy of the Council with the office of a Deputy Inspector-General. The distinction is too wide for a mistake. A Deputy Inspector-General is the agent or attorney of an Inspector-General, and his masonic grade may be the lowest known in the Order. No Council-powers were ever claimed for such an officer of an officer in this jurisdiction. The Deputy of the Supreme Coun-

cil for a District, on the other hand, exercises higher powers than any Sovereign Inspector-General, 33°, whether a member *ad vitam* of the Council or unattached. The whole administrative powers of the Supreme Council for the section are placed in his hands, to be exercised in its name. He must be an Inspector-General, 33°; and among others, powers which three members of the Supreme Council *ad vitam* could only exercise together in his absence, he is authorized to execute alone. There is no office in the gift of the Council of more power and dignity, except its chieftainship; and there are none which have been more effectually wielded for the good of the Order and the progress of the Rite.

Your Committee further report that they find that the six members, Brothers Van Rensselaer, Moore, Christie, Starkweather, Young, and Case, who signed the records of the meetings of the Supreme Council for August, 1860, at which initial action was taken against the Commander for misfeasance in office, were each of them regularly members of the Supreme Council, 33°, for this jurisdiction, and entitled to vote therein. They are of opinion that they were a legal and proper quorum of the Supreme Council for this jurisdiction for the transaction of business, and that they might lawfully fill vacancies, and their acts are entitled to recognition as the acts of the Supreme Council.

Your Committee further report that they find on examination that every member of the Supreme Council, except the two members expelled and one disabled by sickness from all action, concurred, either by vote *viva voce* or in writing, in the proceedings of the Supreme Council in August, 1860; that every individual of the grade, and every honorary member in the jurisdiction, with the same exception, concurred therein; and that every Sovereign Grand Consistory of the Rite which has since assembled at its Grand Orient has concurred therein unanimously and freely.

The energy which was aroused to lop off those dead limbs has not ceased; its beneficial effects have been spread over all the jurisdiction with unparalleled masonic approbation. Where one body then existed, we now have ten; and where ten members then were, we now have ten-fold, chosen from among the perfect ashlar of Masonry, and representing the true and able in every masonic institution. Our ritual is studied and our degrees are worked from the Atlantic to the Mississippi by an enthusiastic, intelligent, devoted, and growing body of masonic chivalry, as numerous as that of France, and more numerous than those of all the rest of the world united who speak the English tongue.

Your Committee have sought in the laws of national comity for the doctrines by which the independence of nations is maintained and encroachments thereon are defined for the reprobation of the enlightened. For the accuracy of their application of these rules, they appeal to the enlightened Supreme Councils of the world; and they report that the proceedings of this jurisdiction as to the *standing* of any of its members are final and conclusive; and that any attempt of a foreign jurisdiction to revise the course which the Grand Body of this jurisdiction pursued, or the result they arrived at as to such individuals, — or to interfere in the governance of this jurisdiction by upholding

and seeking to proselyte within its borders any construction of its rules and usages for domestic government, differing from those assented to and acted upon by this jurisdiction itself, — would alike be breaches of masonic comity, an usurpation upon its right of self-government, and an assumption to interfere in its dealing with individual members, not only subversive of the sovereignty of the Northern Jurisdiction, but insulting to the free spirit of the individuals composing, and to the collective nationalities of this Rite on this planet.

The Supreme Council of this jurisdiction in the forum of its own conscience appreciates the wide-difference between those who have weakly fallen into the stagnation of Bourbonism, and, repenting, wish to rejoin the Rite in good faith, and to participate in our labors and prosperity on the one hand, and those on the other who, influenced by malignant and unmasonic passions, have said in their hearts, like Milton's devils, "Evil, be thou henceforth my good." To the first class its masonic charity is as ready and wide-spread as the healing dew of heaven; nor will masonic justice be lost sight of in dealing with the second class, when, abandoning their efforts at discord, they sincerely seek to restore harmony.

Endeavors to enlist a foreign jurisdiction to invade this, and force us by intimidation to renounce our sovereign right to exclude expelled Masons, and to accept one from their hands against our will, are not evidences of a penitential heart; and we know no knight of this jurisdiction so humble of temper and craven of heart as to yield the shadow of right to foreign dictation.

The proofs are strong that a conspiracy to usurp the masonic government of this jurisdiction by a foreign power now exists among some of its leading members. Pretensions, guardedly cloaked under the phrase of "Mother Council," of her superior rights, have been shadowed forth by some leading members of the Council for the Southern Jurisdiction. The phrase is suspicious. Every one remembers that it was with the same figure of rhetoric as the "mother" country, that Great Britain cloaked her efforts to rob us of political liberties, continuing the amiable pretension through two wars and to the verge of a third. It has an ill-omened sound in the ears of this Northern Jurisdiction; and your Committee report that they have considered the claims thus promulgated, and there is no foundation for any pretension of peculiar or superior rights, privileges, or powers being vested in any "mother" Supreme Council in the world. The Supreme Councils of the Rite throughout the world will agree with us that the powers of the Sovereign of the Sovereign Princes of the Sublime Secret, whatever they were, were delegated directly by the Constitutions of 1786 to a Council of the Rite in each nation, and to two Councils in the United States — one for the Northern, one for the Southern Jurisdiction; and no right of toll, excise, or diminution on the absolute sovereignty thus delegated, was given or permitted to the Supreme Council for the Southern Jurisdiction. Her powers are only over the bodies within her territorial limits; few or none of whom, as your Committee are informed, exist outside of the limits of the city of New Orleans.

Your Committee report that they have found no authority to sustain the

charge that the government of the Ancient Accepted Scottish Rite for the Northern Jurisdiction has at any time exhibited any unmasonic or unkind spirit toward their Southern brethren of the Rite, either in time of peace or during the excitement of the political convulsions our country has lately undergone. The misprint of the word "Missouri" for the word "Wisconsin" in an annual report, has been made the theme for our denunciation as invaders by one who ought to have known better; and who *did know* that, during the long years of the past civil war, States upon States of the Southern Jurisdiction were entirely cut off from all communication or connection with the Southern Supreme Council — were abandoned by them, and lay utterly open, both from the temper of the people and political events, inviting this Jurisdiction to assume possession and give them the Rite. Also another large class of States whose sovereignty had not been determined by any existing treaty between the two jurisdictions, but for whose possession our rights were paramount, sought the Rite from us. The record shows that this Council withstood all solicitations, and did not form a single body in any of those States during the whole war. The records of the world may be challenged to show a mere noble effort of masonic unselfishness under circumstances so well calculated to justify a different mode of action on the subject. When peace came, and parol and pardon enabled such of the Southern Council as had not sought safety in exile to visit the limits of their former possessions, they found all that they had left before the war: we had neither destroyed what they had constructed, nor had we occupied with any organization what they had abandoned and fled from, nor had we extended over the undetermined. The principles of equity and justice were never more tempered with masonic charity, forbearance, and fraternity, than was the conduct of this Supreme Council through that epoch. It has not been met with a corresponding spirit on their part. The address of the Sov. Gr. Commander of that Council is full of reviling towards this Council. The other documents we refer to breathe a spirit of aggression and perversion as extraordinary as unjust. We let the main facts thus simply narrated constitute our reply.

The spirit of usurpation manifested among some members of the Southern Council should not escape observation — it seeks to control the Scottish Rite in the North by usurping the place of this Supreme Council; and through fraud and force, to seize as prize of war, and despoil the glorious fabric of Scottish Masonry, which, through the abilities and energy of its Supreme Council, has been raised in the North. But it seeks in vain. The vows of allegiance to its Northern Supreme Council are still warm in the hearts of the clustering thousands of its Sublime Princes and Chevaliers. Around their self-recognized chiefs of the Order they will form a circle of steel; and with united efforts and union in their hearts defend the banners of the Holy Empire of the Northern Jurisdiction. The artful device of recognizing the subordinate Consistories, Chapters, Councils, and Lodges of the Order, while it denies the legitimacy of their union under their Supreme Council, will not delude the proved loyalty of those bodies into the manifest guilt of treason; nor into the ineffable stupidity of submitting the rights of this Northern Jurisdiction to the

arbitrament of those who seek to corrupt us into treason that they may despoil us of our independence and dishonor our knightly fame.

Your Committee have no information as to the official action of the Southern Council. Your Committee report that this Sovereign Grand Consistory of the Ancient Accepted Scottish Rite for the Northern Jurisdiction, proclaims anew the legitimacy of their masonic chiefs, the Supreme Council, — re-affirms the righteousness and legality of the expulsion of Messrs. Raymond and Robinson from that body, — and declines to admit the right of any foreign Council to decide or pass upon the internal administrative constitution and usages of this jurisdiction.

ST. PAUL'S LODGE, GROTON.

PEPPERELL, May 14, 1898.

• BR. MOORE, — I send you the following which I hope will be interesting to your numerous readers: —

The first *clergyman* who received the three degrees in St. Paul's Lodge, Groton, Mass., was the Rev. Laban Ainsworth of Jaffrey, N.H. On the "Third Monday of November, A.L. 5797, the Lodge voted to remit the initiating fees of the Rev. Br. Laban Ainsworth, and that Br. S. W. inform him thereof." "June 24th, A.L. 5800, St. Paul's Lodge assembled in ample form, proceeded to the Meeting House, where was delivered by the Rev. Br. Ainsworth, an excellent discourse, calculated to produce masonic virtues. After the ceremonies, the Lodge returned to a bower erected for entertainment and hilarity; and the brethren, estranged from the secular concerns of life, passed a social hour in all the joys of fraternal affection."

I find by the Records that the Rev. Br. Laban Ainsworth is the only clergyman who has received the degrees of Freemasonry for sixty-nine years in St. Paul's Lodge, until last January, February, and March, when the three degrees were conferred upon the Rev. Burtis Judd, of Townsend; and the Lodge voted to remit his fees, with the exception of the fee to the M. W. Grand Lodge. You see by the above statement that the clergy in this section are indifferent. We wish them well, and hope their eyes will be opened in this or the spirit-world to the holy and sublime teachings of Freemasonry!

The next W. Master of St. Paul's Lodge (after Br. James Brazer), was Dr. Oliver Prescott, jr., who was chosen by a unanimous vote, Dec. 16, A.L. 5799. He held the office two years. On the 27th of December, A.L. 5802, he was again elected W. Master, and held the office until the 29th of August, 5803. He was the first High Priest of St. John's Royal Arch Chapter in Groton, which no longer exists. He was the oldest son of Dr. Oliver Prescott of Groton, a distinguished physician of those days. Born April 4, 1762. He was prepared for Harvard College under the tuition of the celebrated Master Moody, at Dummer's School in Byfield, and entered in 1779. He studied medicine with his father, and with Dr. Lloyd of Boston; settled in his

native town, and had an extensive practice in his profession in that and other towns in the vicinity. In 1811 he, with his family, removed to Newburyport, where he died, Sept. 26, 1827. His companion, both in preparatory studies and in College, says of him, "His natural parts were good. He had a quick mind, retentive memory, and sound understanding." "Soon after the battle of Bunker Hill, he was at Pepperell, and his uncle, Col. William Prescott, showed him the banyan and waistcoat, and the rents or holes made in them by the British bayonets." "Col. Prescott was among the last that left the redoubt, and before leaving it was surrounded by the enemy, and had several bayonets pushed at his body, which he parried with his sword; they pierced his banyan and waistcoat, but he was not wounded." "In his person he was tall, his frame large and muscular, his features strong and intelligent, with an eagle eye." "About nine o'clock on the morning of June 17, 1775, it became apparent that the British were preparing to cross the river and attack them. The officers then urged Col. Prescott to send a messenger to head-quarters, and request the commander, Gen. Ward, to relieve them according to his engagement, as they had brought on no provisions for a longer time, and had worked all night. This he refused, saying the works should be defended by those who built them; their honor required it, and they could do it successfully; but he would send for reinforcements and refreshments." The action began between two and three o'clock, P. M. Do you hear the word of command from that "darling child" of New England? "Don't you fire until you see the whites of their eyes." The word is given in "thunder tones!" The British ranks are swept down, as the mower sweeps the grass. Those who remain retreat to the water's edge and form again for the second charge. The enemy were suffered to come within a few rods, when this "Spartan band of heroes" opened their deadly fire. Their ranks are again broken, and they retreat to the place of their landing. The third charge was made in the form of a triangle. The British officers were obliged to make great exertions to bring up their men this time. The redoubt was entered on the south-eastern side, and at the same time the enemy advanced between the breastwork and the rail fence to the rear of the redoubt. A few men were shot down as they mounted the breastwork, among others Major Pitcairn, by Joseph Spaulding, of Chelmsford (who belonged to Captain John Ford's company of minutemen). "The ammunition of the Americans was exhausted; a cartridge of one of the field-pieces furnished powder to load the last muskets that were discharged. They had few bayonets and were obliged to use the butts of their guns." "Col. Prescott was always confident he could have maintained his position with the handfull of men under his command, if he had been supplied with ammunition. The British staggered before they entered the redoubt, and he thought would not have rallied if they had been again repulsed. This battle made a lasting impression on Gen. Howe's mind, and rendered him an over-cautious commander during the remainder of his command." When Washington heard of the result of the battle of Bunker's Hill, he exclaimed, "*We shall conquer!*" It was the great battle of the American Revolution. It severed forever the connecting link between Great Britain and the colonies.

The bodies of eight soldiers from Pepperell who were killed in that battle, slumber near that Monument, of which Daniel Webster exclaimed in earthquake voice on the 17th of June, 1825 (when the corner-stone was laid by the M. W. G. Master of Massachusetts, John Abbott of Westford), "May it rise until it meet the sun in his coming; may the earliest light of the morning gild its top, and parting day linger and play upon its summit." Eight soldiers from Pepperell were wounded in that battle. Seventy-five men from this small town were with Col. Prescott's "forforn hope." I obtained more information about that battle when I was young, by talking with those who were there than I ever did by reading the different accounts of the action. Col. Prescott died at his residence in Pepperell, Oct. 13, 1795, aged 69. His remains were transferred to the house of silence under the honors of war, Col. Jonathan Bancroft of Pepperell commanding the battallion. His monument, *eternity!*

"Pepperell was the birth-place, though not the constant residence of the Hon. William Prescott, the only offspring of Col. William and Abigail Prescott." He was a man of inflexible integrity, hospitable and courteous, beloved by all who knew him. He presented two beautiful stands of colors to a company of light infantry in this town, bearing the name of Prescott Guards, in honor of his intrepid father. What pleasure it gave the company, on the anniversary of the 17th of June, to march to his place of residence in Pepperell, and partake of his hospitality! His wife, the late Madam Prescott of Boston, was a mother in Israel, a Josephine. Ask the poor, the sick, the orphans, in this town, or in the city of Boston, and they would say she was a ministering angel. What lover of history does not admire the writings of the scientific historian, the late William H. Prescott of Boston, their son?—His history of Ferdinand and Isabella; his history of the Conquest of Peru under Pizarro; his Conquest of Mexico under Cortez; his miscellanies, biographical and critical works? Unborn generations will call his name blessed! When he died, history lost one of its noblest champions. We all ask how those immense blocks of stone, thirty-eight feet long, eighteen feet wide, and six feet thick were fashioned into shape, and conveyed from their native bed from four to fifteen leagues, and adjusted with the nicest accuracy, so that it was impossible to introduce even the blade of a knife between them? This was done by a race ignorant of the use of iron. They had the knowledge of tempering copper better than our smiths have of tempering steel. And these immense blocks were conveyed without beasts of burden. They had a mechanical power superior to any now in use. Their magnificent Temple of the Sun! Who would not wish to gaze upon it? Their bridges, roads, and aqueducts are viewed with admiration by all travellers. Their agricultural knowledge far surpassed that of the white race which are upon the earth. No person in Peru was poor; all had enough. What industry, what economy, was practiced by the Peruvians under the Incas! Those blocks of stone were but a trifle smaller than those used in the building of Solomon's Temple, some of them forty-three feet nine inches long, twenty-nine feet wide, and fourteen feet thick! What Freemason can tell me with what machinery they were raised?

Let us go with Prescott to Mexico, and read about the Toltecs, Aztecs, &c. What advances they had made in astronomy, architecture! — their immense calendar stone! How we should like to see the beautiful city of Mexico, as Cortez saw it, — their floating gardens, temples, bridges, &c. What would the historian have given for those manuscripts of the Aztecs which were destroyed by the soldiers of Cortez! — a disgrace to the Spaniards! “We may well doubt,” says the historian, “which has the strongest claims to civilization, the victors or the vanquished.” “They fixed the true length of the tropical year with a precision unknown to the great philosophers of antiquity.” The great French astronomer, La Place, supposed it was original with the Aztecs. We ask in vain of the antiquarian, who built Otolum, in Guatemala, in North America, eighteen degrees north of the equator? There are the ruins of a city seventy-five miles in circumference, thirty-two miles long, and twelve miles wide! How sad it is to think whole nations of our race have experienced such terrible revolutions! Pestilence, wars, and the convulsions of the globe have destroyed the proudest works, and rendered vain the finest efforts of human genius! Where is the finite mind that can write their history? Alas! buried in the ocean of time! We read in the Holy Bible of only one season before the Deluge. If the earth then moved in a complete circle round the sun, there would be but one. But after the Deluge we read of the four seasons. From the Almighty Architect of the universe comes the declaration, “There shall be seed time and harvest, summer and winter, as long as the earth remains.” We view with delight the beautiful arch in the cloud after a shower, the rainbow, “the token of the covenant between God and all flesh, that the earth shall never be destroyed again by a Deluge.” The seasons are occasioned by the earth’s axis being inclined to the plane of the earth’s orbit $25^{\circ} 30'$ nearly, always in one direction, in its circuit round the sun. Ask not the astronomer when this inclination took place. Astronomers have been for ages watching the sun (or the earth) in the ecliptic, and never have they seen it a single second short of or beyond the tropics. There is no science which ever entered the human mind so sublime as the science of astronomy. We discover by it the wisdom, power, goodness, and magnificence of the all-wise Creator.

Yours fraternally,

LUTHER S. BANCROFT.

NEW LODGES. — The Grand Lodge of North Carolina has adopted the following rule for its future government in granting Dispensations for new Lodges. The propriety of it will be readily admitted, and its importance should lead to its general observance: —

Resolved, That henceforth all subordinate Lodges, recommending petitions for dispensations for opening and holding new Lodges, shall, in addition to the recommendation now required by law, plainly and explicitly certify that they have carefully examined the Master and Wardens, or at least the Master, of the proposed Lodge, and that they find them to be well skilled in the ritual and laws of Masonry.

LAYING OF THE CORNER-STONE OF THE MASONIC HALL IN MELROSE.

THE ceremony of laying the corner-stone of the new Masonic Hall, near Wyoming Station in Melrose, took place on the afternoon of June 25; and, notwithstanding the extreme heat, there was a very good attendance, large numbers of ladies and gentlemen going from Boston and neighboring places to witness the peculiar services incident to such occasions. About three o'clock a procession was formed on Main Street, near Lyceum Hall, in the following order: Detachment of Police; Joseph H. Wait, Chief Marshal; Gilmore's full band; Hugh de Payens Encampment of Knights Templars of Melrose, L. L. Fuller, M. E. G. C.; Wyoming Lodge, Melrose, Daniel Norton, Jr., W. M.; Mt. Vernon Lodge, Malden, J. W. Chapman, W. M.; M. W. Grand Lodge of Massachusetts, Charles C. Dame, M. W. Grand Master; Detachment of De Molay Encampment of Knights Templars, Boston, William F. Davis, M. E. Grand Commander.

The procession passed through the principal streets to the site of the new hall. Many of the houses were decorated with national colors in honor of the occasion.

The exercises of consecration commenced with the singing of a hymn by a quartette formed for the occasion; after which the opening exercises by the officers of the Grand Lodge took place according to the customary formula. Prayer was offered by Rev. J. W. Dadmun, the Grand Chaplain, which was followed with the singing of an original hymn, written by Sir Knight J. L. Sullivan.

The inscription on the plate to be deposited under the corner-stone was then read by R. W. Br. John McClellan, Grand Treasurer. A manuscript history of the Masonic Order in Melrose, prepared by Br. L. S. Gould of Melrose, was read by him, and a copy of it deposited in the box.

The corner-stone was then put in its proper place with the usual ceremonies, and the services were concluded with the doxology and a benediction.

The banquet was an elegant affair. For taste and beauty in its arrangement, in the decorations of the tables, and in the bountiful supply of the luxuries and delicacies with which they were spread, we have never seen it surpassed. It was held under a large tent or marquee, pitched in a vacant grass plat, and comfortably accommodated about eight hundred ladies and gentlemen. The flowers were in great profusion and variety, and were principally from the inexhaustible conservatories of Br. Charles Copeland of Melrose. Four hundred boxes of the finest strawberries the market affords, more than three hundred quarts of ice-cream, and cake without measure, found a ready demand, in addition to the salads and other ordinary accompaniments. The whole of this part of the festivities was under the excellent management of Messrs. Copeland and L. L. Tarbell, and it could not have been improved.

Br. N. E. Bryant of Hugh de Payens Encampment presided at the tables, and welcomed the guests in brief and appropriate terms; and at the proper time short speeches were made by Brothers Bryant, Dame, Norton, Parkman, Dadmun, and one or two others.

The work upon the temple was commenced on the 9th of May, and the progress has been most satisfactory.

It will be one hundred and six feet in length, fifty-nine feet in width at the centre, and fifty-one feet at the ends, being somewhat larger than the old hall. It will be forty-eight feet in height to the plates, and will be covered with an Italian roof. The hall, located in the second story, is to be twenty-one feet in height. The lower story is to be finished for stores, and fifty-three feet of the basement, at the south end of the building, will be used for the same purpose. The walls are to be built of concrete masonry, resting on granite under-pinning, and the outside will be covered with mastic. Messrs. Ephraim Moulton and Thomas Hawkins of Melrose are the contractors for the mason work, and Messrs. Tibbetts and Hollenback of Boston are employed on the carpenter's work. The architect is Mr. John Stevens. The building will cost about \$30,000, and it is expected that it will be completed in November next. It will be used by the Wyoming Lodge, Waverley Royal Arch Chapter, and the Hugh de Payens Encampment of Knights Templars of Melrose.

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held a quarterly communication at Freemasons' Hall in this city, on the 13th June ult. The session was well attended, and an unusually large amount of business was transacted. Charters were granted for Lafayette Lodge at Roxbury; Athelstan at Worcester; Acacia at Gloucester; and Konohasset at Cohasset. The committee to whom the petition of the first-named Lodge was referred, submitted a very complimentary and excellent report, from which we make the following extract:—

“Your Committee desire to call the attention of the Grand Lodge to the following clause in Article IX:—

“Only fifteen applications shall be accepted during any one year.”

“The conservative spirit existing among the petitioners is evinced by this provision in their By-laws. It has been apparent for many years, that the immense amount of work done by many of the Lodges in this jurisdiction is tending to destroy the great object of Masonry. The beauty of our ritual, and the good fellowship among the members of a Lodge, cannot be conserved when the chief aim is to make Masons and money. The inevitable result of overburdened work is to impair the effectiveness of our ceremonies; to weary the brethren by constant repetitions, and thereby render the attendance small; to destroy the unity and intimacy of the brethren, and to sap the very foundations of our institution.

"Your Committee hail with pleasure this determination of the petitioners to return to the palmy days of our fathers, when intimate friendly social intercourse was one of the chief objects of Masonry."

The Constitutions of the Grand Lodge were amended by increasing the minimum fee for initiation from *twenty* to *twenty-five* dollars; and the annual dues of Lodges to the Grand Lodge from *six* to *ten* dollars. The dues to the Grand Lodge on initiates were also raised from *three* to *five* dollars.

EXPULSIONS. — The expulsion of *Lewis D. D. Voorhees*, by Essex Lodge, Salem; of *William H. Spooner*, by Hampden Lodge, Springfield; and of *H. B. Stevens*, by Republican Lodge, Greenfield, were severally confirmed by the Grand Lodge.

FORFEITURE OF MEMBERSHIP.

"The right of a Lodge, by a provision in its by-laws, to prevent a member from voting for officers, who is a certain number of months in arrears for dues, admits of no dispute. One of the undoubted rites of a subordinate Lodge is to exact the payment of dues from its members, and to fix a penalty, other than censure, suspension, or expulsion, for non-compliance. Every member of a Lodge, at the time of his admission to membership, enters into a voluntary written contract with the Lodge, that he will observe and support the by-laws. The nature of this contract is, that the member is to enjoy all the rights and privileges of the Lodge on condition that, among other things, he will pay a certain amount of dues, annually, in instalments due at certain specified times; and the penalty is, that if he neglect or refuse the required payments, he shall be deprived of certain named privileges. The contract is equally binding on both parties, and neither can violate it without incurring the penalty. If a Lodge should refuse the rights and privileges to a brother who has promptly fulfilled his duties, the Grand Master would compel it to stand up to its bargain, and by a parity of reasoning, the Lodge compels the member to stick to his. If he will not pay he cannot vote, that's all. Much stress is laid by the opponents of this doctrine on the constitutional provision that every member in good standing is entitled to one vote, but it is respectfully submitted that a member who fails to comply with the conditions of good standing is not entitled to its immunities." — *Simons*.

The general principle of membership as stated in the above is correct, but the argument is calculated to mislead and induce erroneous action. There is no question that if a member fails to fulfil his contract under the by-laws he incurs the stipulated penalty; but the fact of failure must be proved and established before it can be lawfully exacted; and this must also be done in accordance with masonic usage, that is, by previous notice and investigation. It will not do, while an election is pending, for one member of the Lodge to object to another's voting because he may chance to be a few months in arrears for his dues. Such a practice if allowed would lead to great abuses and

oppression. It must first be shown that the secretary has officially demanded the dues, and that the delinquent has wilfully neglected or refused to discharge them. The Lodge can then inflict the proper penalty, not before.

MISSION OF FREEMASONRY.

PERHAPS a chief mission of Freemasonry, in the present age, is to keep alive the truth that man lives not by bread alone; to prevent the vast mechanical achievements of the age seducing us into mechanical life; to teach our wealthy young men that they are not honored by ignoring their family history, and painting a coat of arms to cover up the leather aprons of their grandfathers; and to declare that the mechanic in profession should be not a mere machine in *soul*, not working exclusively in a dead system, but always the architect of a living ideal. Freemasonry is almost alone as an effective agent here. Christianity teaches this, and many Christians also. But the church organizations, under the desire of successful competition, pleasing the rich and the influential, making distinctions in the house of God, and falling in with the spirit of the age instead of controlling and directing it, are fearfully at fault towards the poor and the humble. They must lose their hold of the poor, or they must cease their patronizing charities and fully acknowledge the brotherhood in Christ of the outcast and the despised. This mechanical progress will prove our ruin if separated from that which secures equal moral and spiritual progress. Moral earnestness and Christian charity must keep pace with mechanical improvement.

How boldly does Freemasonry proclaim man to be separate from and superior to machinery, whether of peace or of war. Upon the practical recognition of this truth depends just action between capitalists and laborers, between officers and soldiers. No man is fit to be President of the United States, or Secretary of War, or to use well the talent of capital, who does not realize divinity in the humblest humanity, that man is greater than any achievement of mechanism, and any interest of capital. War tends to degrade the moral and spiritual, and elevate the animal and physical. Since the close of the war how have our ears been pained with the reports from all parts of the country of wrong and outrage and disregard of the sacredness of life. Masonry has a great work before her, to hold up right ideas of the sacredness of life, and the value of personal liberty. The telegraph, and steamship, and mechanical improvements, must be made to subserve liberty, brotherhood, and masonic influence. Everything, even our late war, must be made, in due time to evolve the incalculable issues of human welfare, and universal brotherhood, truth, and charity. — *National Freemason.*

NEW MASONIC HALL AT SOUTH BOSTON.

OUR enterprising and zealous brethren at South Boston, composing St. Paul's, Gate-of-the-Temple, and Adelphi Lodges, to which have recently been added St. Matthew's Chapter and St. Omer Encampment, having recently fitted up for their mutual accommodation one of the most beautiful and convenient Halls in the State, the ceremony of dedication was performed by the M. W. Grand Lodge on Wednesday evening, the 30th of May last, in the presence of as large a number of the brethren of these different bodies as the Hall could accommodate. The officers of the Grand Lodge were escorted into the Hall by a committee under the marshalship of Past Master Richard M. Barker, and were handsomely received by W. Br. Charles H. White, Master of St. Paul's Lodge, who had been invited by the associate Lodges to preside on the occasion, the duties of which appointment he discharged with admirable tact and ability. The ceremonies were in accordance with the ritual, and were performed by M. W. Grand Master CHARLES C. DAME with his usual good taste, and in an impressive manner. The music, on which much of the effectiveness of the ceremony depends, was of the very highest order; the solos especially were delivered in a surpassingly beautiful and effective style. The lessons were read by the Rev. Br. Dadmun, one of the Chaplains of the Grand Lodge.

At the conclusion of the services in the Hall, the officers of the several bodies, with the Grand Lodge and invited guests, were escorted to the banquetting room, where they spent a very agreeable hour. Short speeches were made by the presiding Master, the M. W. Grand Master, Past Grand Master Dr. Lewis, Brothers Moore, Sutton, Dadmun, Cheney, Apollonio, and others.

GRAND LODGE OF PENNSYLVANIA.

WE have been favored with a copy of an abstract of the proceedings of the Grand Lodge of Pennsylvania, during the year 1865. It is a neatly printed pamphlet of ninety pages, and gives a very satisfactory and interesting synopsis of the doings of this excellent and always conservative Grand Lodge for the past year. The principal business was of course done at the annual meeting in December, when the M. W. Grand Master L. R. Scott, delivered an able and well-prepared address, one of the prominent points of which is the laying of the corner-stone of the monument to be erected in the "Soldiers National Cemetery" at Gettysburg, which ceremony was performed by the Grand Lodge on the 4th July last.

The Grand Master states that he had issued during the year two hundred and fifty-five dispensations "to pass the Chair". This was preparatory to ad-

mission to the Chapter; an arrangement peculiar to Pennsylvania, though in conformity to the original practice.

The Grand Charity Fund has reached its maximum of fifty thousand dollars, and the Gerard bequest has reached the very handsome sum \$48,945.86. Our impression is that the original donation was \$20,000.

The Committee of Finance, in view of this favorable condition of the charity funds of the body, recommend to its consideration the establishment of an asylum for old and decayed Masons, a measure of doubtful necessity and of questionable expediency, in this country. In England and some of the old and crowded countries of Europe, such an institution may be both useful and expedient.

We notice that the Hall Committee recommend the disposal of the present Temple in Chestnut Street, and the erection of a new one better adapted to the uses of the fraternity.

The use of the Encampment hall was granted to Bros. Blackburn, Hutchinson, Meyer, and others, for the permanent use of the bodies of the Ancient Accepted Rite.

The report on foreign correspondence is ably drawn by R. W. Samuel C. Perkins, chairman of the committee on that subject. Speaking of Massachusetts the report says: "Your committee beg to tender to the M. W. Grand Lodge of Massachusetts, on behalf of the Grand Lodge of Pennsylvania, her heart-felt sympathy with the fraternity of that jurisdiction in their losses and misfortunes; and to express her hearty congratulations at the noble exhibition of promptness, zeal and energy, with which the Masons of Massachusetts have undertaken the erection of a new Temple."

The committee notice a fact of some interest in the proceedings of the Grand Orient of France which had escaped us, namely, that at a late meeting of that body, one of the subjects brought under discussion, was as to the suppression of the higher degrees, including all above the degree of Master Mason. The vote was taken by yeas and nays and resulted in eighty-six voting in favor of continuing them, and eighty-three for their suppression.

We make the following extract from the report of the Committee on Appeals:—

THE SECRECY OF THE BALLOT.

"It is not only a Master Mason's right, but his secret, which no brother should seek to obtain possession of, directly or indirectly, and which, when once known by accident or espionage, a brother should not expose. No effort to deter the exercise of this right should be permitted, nor can the one who has exercised it be assailed therefor.

"If he makes known the fact of having voted a black-ball, and admits in doing so his motives were false and malicious, he must take the consequences of his indiscretion and admissions. A brother may remove the veil of secrecy, and unfold the reasons for his conduct if he sees fit, but until he does so voluntarily and of his own accord, it is masonically wrong to seek to penetrate or force his mystery from him. This gives to the member a potent power. He should therefore use it wisely and well. It is a sacred trust, for which he is

answerable to his conscience and his God. If, in approaching the ballot-box, instead of there acting in good faith, he pollutes it for the purpose of petty malice, private revenge, or in a spirit of retaliation for real or fancied injuries, and keeps from the Order those against whom he knows and can urge nothing, and would prove useful members of it, he violates his masonic obligations, is a foe to Masonry, and false to every principle of duty and right. Such brethren are unfit to belong to the Craft, and should quit the Temple, whose just teachings they cannot feel and appreciate, and whose beauties they do not see; and by such acts would mar, if not wholly destroy.

“Sectarian, clannish, or factitious combination or efforts in a Lodge must end in its destruction; for there can be no true brotherhood where such a baleful and pernicious spirit finds entrance, and is fostered and kept alive. Masonry is designed to make men better, and when they pass its threshold they are invoked to leave behind them, in the outer world, those passions and prejudices which are unseemly and destructive of human happiness, and enjoined in the Lodge to dwell together in amity, friendship, and brotherly love. It is painful, however, to find that the injunctions of our Order do not always produce the fruit it is their benevolent mission to create, inculcate, cherish, and enforce. The failure is the result of man's infirmity, not the fault of the masonic bond. We of the mystic tie know, and it is a knowledge of which we may well be proud, that, of all human institutions, ours has been less perverted and abused by unworthy members than any other; and we should earnestly strive in every shape and way to check error, redress wrong, and cultivate the purest principles and closest fraternal relations: that Masonry may grow stronger and better with time, and be as lasting too.”

NEW HALL AT NORTH ADAMS.

THE new hall of Lafayette Lodge, at North Adams, in Berkshire county, was dedicated by the Grand Lodge on Wednesday, the 19th June last. The ceremonies were performed by the M. W. Charles C. Dams, Grand Master, assisted by P. G. Master Parkman, as D. G. M.; R. W. Wm. Sutton, S. G. W.; R. W. Chas. W. Moore, as J. G. W.; Bro. Wm. Lumb, as G. Sec.; R. W. Rev. J. W. Dadmun, G. Chaplain; W. Bro. L. L. Tarbell, as G. Marshal.

The occasion was one of more than ordinary interest. It was the first time for many years that the Grand Lodge proper had made an official visit to the extreme western county of the State; and its appearance on the present occasion was looked forward to with increased interest, and the arrangements for the reception were made accordingly. We are told that a larger number of brethren were present in the procession than were ever before brought together in the county on any previous occasion, public or private. The number was about five hundred, including several Lodges, Chapters, and the

Springfield Encampment, the latter doing the escort duty. The town was crowded with visitors from the neighboring villages, to most of whom the parade was new. The procession, which was finely and efficiently marshaled by Bro. Tarbell, moved through the principal streets to the Baptist Church, where an excellent and appropriate address was delivered by Rev. Bro. Dadmun. The speaker occupied an hour and five minutes, and was listened to with unabated interest to the close. The procession was then again formed, and moved to the Wilson House, a large and elegant new hotel, in the upper part of which the Masonic Hall is located. It is a fine, spacious room, with convenient apartments, and is richly and tastefully furnished. The brethren have been liberal in their expenditures, and may justly pride themselves on having the most elegant Hall in the State west of the Connecticut river. The Lodge has been very prosperous, and is located in one of the most romantic and thriving towns in New England. Our visit was an exceedingly agreeable one; and we regret that our limits do not allow of a more particular mention of the kindnesses of which the Grand Lodge and its members personally were the recipients.

PRESENTATION ADDRESSES.

THE following are the addresses delivered on the recent presentation of banners to the De Molay Encampment, noticed in our last: —

BY MISS MARY ANN WOOD.

Most Eminent Grand Commander and Sir Knights of De Molay Encampment, —

Having in view the great loss which you sustained by the conflagration of the Masonic Hall in April, 1864, wherein the banners of your Order became a prey to the devouring element, — and feeling assured that it would be pleasing to you all to have the ladies manifest the warm and sympathetic interest which they feel in your prosperity, we have originated a subscription, and having been aided by the ladies (the wives, mothers, sisters, and daughters) of the members, we are now enabled to replace them.

To me has been assigned the very pleasant duty of presenting to you, in behalf of the ladies, these beautiful emblems of knighthood, as testimonials of their good wishes and esteem.

We have endeavored, as far as lay in our power, to have them resemble as near as possible, those which were destroyed, in the hope that, whenever or wherever they are placed before you, they may tend to awaken in your hearts some pleasant recollections of the past.

To you, Most Eminent Commander, and to those who may succeed you in command, in the presence of the ladies and Sir Knights here assembled, we entrust their future keeping; being fully assured that, in the hands of those Sir Knights whose fame is spread both far and wide for deeds of charity and

knightly courtesy, these beautiful emblems will ever, as now, remain untarnished.

In asking your acceptance of these gifts, permit me before closing, to call your attention to the beautiful mottos inscribed thereon.

The first, "*Magna est veritas et prevalebit,*" will ever remind you that truth is a divine attribute and the foundation of every virtue. The most natural beauty in the world is honesty and moral truth; for all beauty is truth. True proportions make the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth is still the perfection.

With this motto, and that of your Templar Banner, "*In hoc signo vinces,*" you will always conquer, and win those glorious victories over self which shall fit and prepare you all for that better life which is to come; where, in realms of never-ending bliss, you shall exist forever.

REPLY BY SIR WILLIAM F. DAVIS, G. C.

In behalf of De Molay Encampment, it gives me great pleasure to accept these beautiful banners, and to tender to you and the ladies who have been instrumental in procuring them, our hearty thanks.

It is well known that this Encampment suffered a severe loss when the masonic apartments in this city were destroyed by fire, particularly in the destruction of our banners.

These will be the more highly prized by us because they are duplicates of those under whose peaceful folds the De Molay Encampment marshalled her forces in former times, and under which they marched in their memorable tour to Richmond.

Had the spirit which animated the Sir Knights on that occasion pervaded the nation, no clash of arms would have been heard, no marshalling of contending armies on the field of battle. Every Sir Knight who looks upon these fac-similes of those old banners, will be reminded of her struggles in the infancy of her organization, and of her triumphs in riper years. They will also be reminded that they are the gifts of the wives and daughters of the Sir Knights of De Molay Encampment, and of the kind sentiments so fitly expressed in the presentation.

But they will be prized still more for the symbols and mottos they bear. The Cross will ever remind us of the Saviour, who laid down his life to expiate the sins of the world; and that the Orders of Knighthood originated in a laudable zeal to rescue the Holy Sepulchre from the hands of the infidels.

It is said of the Crusaders who captured Jerusalem in the year 1099, that they formed a holy brotherhood in arms to guard the honor of the saintly virgins and to protect the gray hairs of the aged and venerable who greatly distinguished themselves at the siege and capture of the Holy City; and that they entered into a solemn compact to aid and protect each other. Warmed by the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the Poor Fellow-Soldiers of the Cross, and were afterwards called the Knighthood of the Temple of Solomon, or Knights Templars.

Their warlike spirit has passed away, but their virtues and moral heroism are worthy of our constant imitation; and although our saintly virgins and matrons are not called upon to perform a tour of pilgrimage to the Holy City, yet they show their devotion to our Order in deeds as appropriate and worthy of our warmest commendation. The highest expression of our gratitude will ever be, like the gallant knights of old, to guard their virtue and honor while life shall last.

“*In hoc signo vinces,*” in this sign thou shalt conquer. Constantine saw this sign in the heavens, and from that moment devoted his life to the defence of the Christian religion. We have inscribed it upon our banners because it is appropriate to an Order founded upon the Christian religion, and that we may be continually reminded of the virtues of him whom we receive as our Immanuel.

CELEBRATION AT WARREN, R.I.

THE Masons in Rhode Island observed St. John's at Warren on the 25th June. About two thousand members of the Order participated, there being delegates from every city and nearly every town in the State. The members assembled in Providence, and went to Warren by special train. A procession was formed of the different societies, who presented an imposing appearance, and proceeded to the Methodist Church, where P. G. M. A. Ballou of Woonsocket conducted the services. The orator was Rev. Br. B. W. Atwell of Providence, who dwelt chiefly on the life and services of John the Baptist. After the exercises in the church, the Masons repaired to a spacious tent near the depot, and partook of the annual grand feast, after which there were numerous speeches and sentiments. The occasion was one of great interest.

GRAND LODGE OF IOWA.

THROUGH the politeness of R. W. Brother Parvin, Grand Secretary, we have received a considerable portion of the proceedings of this Grand Lodge for the past year, in advance of the regular publication. The Annual Address of the Grand Master occupies some forty or more pages, embracing a large number of decisions, of more or less importance. Following this is the Grand Secretary's Report, which is a well-prepared and business-like paper. From it we learn that there are one hundred and seventy-one active Lodges in the State, and that dispensations have been granted the past year for fifteen additional ones, showing that the Order in the jurisdiction is in a flourishing and prosperous condition. The report of the Committee on Correspondence is contained in the same paper, and is an interesting digest of the doings of the Grand Lodges, whose proceedings have passed under the review of the Committee. We have marked one or two extracts, but the crowded state of our pages obliges us to defer their publication to a more convenient time.

NEW HALL AT FRAMINGHAM.

THE new hall recently erected by Middlesex Lodge at Framingham, was dedicated by the Grand Lodge on Monday, the eighteenth June ult. Arrangements had been made by the Lodge for a public parade, dinner, &c., but in consequence of the unfavorable state of the weather the former was dispensed with. The same cause also contributed to greatly reduce the number in attendance. This, however, was very respectable; and on the conclusion of the ceremonies at the Hall, a procession was formed and marched to the church, where an original poem was delivered by Rev. T. J. Greenwood of Malden. It occupied forty minutes in the delivery, and was a fine performance, some parts of it rising to eloquence and brilliancy. At the conclusion of these services a procession was again formed, and proceeded to the Town Hall, where the tables were spread for dinner.

The new hall is very neat, and well furnished, and the ante-rooms appropriately arranged.

KONOHASSETT LODGE.

THIS Lodge was constituted, and its officers publicly installed, at Cohasset, on Wednesday, the 27th June ultimo, by the M. W. Grand Lodge. The new hall, which is a very neat and convenient one, was also dedicated. The installation of the officers took place in the Town Hall, and in the presence of a large assemblage of ladies and gentlemen. At the conclusion of the ceremony the audience were addressed by the Rev. Brother Dadmun. The officers are as follows:—

W. M., George Beal, Jr.; S. W., James H. Bouve; J. W., Zaccheus Rich; Secretary, Q. O. Cole; Treasurer, A. T. Prouty; S. D., Charles A. Gross; J. D., M. B. Stetson; S. S., H. C. Mapes (D. W. Pratt, proxy); J. S., H. Merritt; Tyler, Joseph H. Smith; Marshall, E. E. Tower.

The Lodge is well officered, and in a very prosperous condition.

MASONIC JURISPRUDENCE.—It is a well settled principal of Masonic Law, that after a man has been initiated, he cannot be tried or dealt with for anything he has done when not a mason, or on account of his character, provided it was or might have been known or ascertained upon due inquiry.—*Decision of Grand Master of Maine.*

Drunkeness is a proper cause for charges. I should consider it an arbitrary stretch of power for a Master to overrule the decision of his Lodge, after an impartial trial.—*Ibid.*

MASONIC CHIT-CHAT.

ANOTHER AGED BROTHER.—We understand that our aged brother and fellow-citizen, **FREEMAN HOLDEN**, honored Mt. Lebanon Lodge, of which he is a member, by his presence at its regular meeting last month. Our brother was born on the 14th of June, 1780, and was made a Mason in Mt. Zion Lodge, at Hardwick, in this State, in 1802, and has consequently been a member of the Order *sixty-four years*. We are happy to add that our brother enjoys a more than usual share of good health for one of his advanced years, and retains all his early interest in the institution.

SEVERAL Lodges exist at Rome; and, since the Pope issued his last bull, the number of candidates have greatly increased! His Holiness made a sad mistake when he perpetrated that folly.

R. W. BR. JAMES H. HIBBARD, P. G. M. of the Grand Lodge of Illinois, died at Alton on the 14th of May last, aged 39. He was an accomplished and zealous Mason, and greatly beloved by the brethren of his adopted State. He leaves a wife and children.

JOHN SWEENEY.—This person was recently expelled by Cincinnatus Lodge, at Great Barrington, in this State. But owing to some informality in the returns, the expulsion was not confirmed by the Grand Lodge at its late session. Sweeney, however, by the action of the Lodge, stands suspended from all his privileges as a Mason. He is travelling about the country. The last heard from him he was at Edensburg, Pa., and had imposed upon the Lodge in that place.

THE corner-stone of the Douglas monument is to be laid at Chicago on the 4th inst., by the Grand Lodge of Illinois. It is expected the President will deliver the address. The Grand Lodges are all invited to take part in the ceremonies.

At the late annual Convocation of the Grand Royal Arch Chapter of New Hampshire, held in Concord, N.H., the following officers were elected and installed: M. E. Gr. High Priest, Thomas E. Hatch, Keene; E. Dep. Grand High Priest, N. W. Cumner, Manchester; E. Gr. King, D. R. Marshall, Nashua; E. Gr. Scribe, Lewis Woodman, Claremont; Gr. Treasurer, John Knowlton, Portsmouth; Gr. Secretary, Horace Chase,

Hopkinton; Gr. Chaplain, Jas. Adams, Candia; Gr. Captain of the Host, John A. Harris, Concord; Gr. Pr. Sojourner, Thomas Spurlin, Dover; Gr. Royal Arch Captain, Jacob D. Marsh, Nashua; Gr. Master of Third Veil, A. D. Smalley, Lebanon; Gr. Master of Second Veil, D. R. Burnham, Plymouth; Gr. Master of First Veil, W. R. Martin, Portsmouth; Sen. Gr. Steward, W. B. Kimball, Peterborough; Jun. Gr. Steward, Geo. H. True, Manchester; Gr. Tyler, Geo. L. Reed, Concord.

IMPOSTORS.—There are not less than twenty or thirty vagrants and beggars, both men and women, travelling all over the West, assuming all sorts of shapes, characters, and disguises, telling all sorts of tales, and possessing uncommon information in regard to places, lodges, and masons, who are gathering up fabulous sums of money. Of all that have applied to this office, for the last five years, nine out of ten have been proven impostors, and not one is *known positively* to be a meritorious case. No attention should be given to a bright examination; such cases are *expelled, suspended, or unworthy* Masons, in almost every instance. Refuse, *fairly and squarely*, any money to a man or woman able to work; pay little or no attention to papers or certificates; nearly all of them are feloniously obtained, or have been procured from the easy good nature of some brother, who could not say *no!*

It has come to the point now, that it is necessary to refuse money in all cases, except where money should be given in common humanity, otherwise our treasuries will be robbed of what belongs to the widow and orphan, and means furnished to aid these miserable mendicants to pursue their career of fraud and crime.—*Official Circular Gr. Lodge of Illinois.*

THE Masonic Hall at Atlanta, Ga., was destroyed by fire on the 1st of May last. The Hall was protected by brethren in Sherman's army while passing through the place. It was insured for \$17,000.

RESTORATIONS.—Bro. Reynolds, of the Trowel, correctly decides, that "the Lodge which suspends is the only one which can legally restore; and the Lodge which expels is the only one that can recommend restoration, in cases where no appeal is taken, or where sentence has been confirmed."

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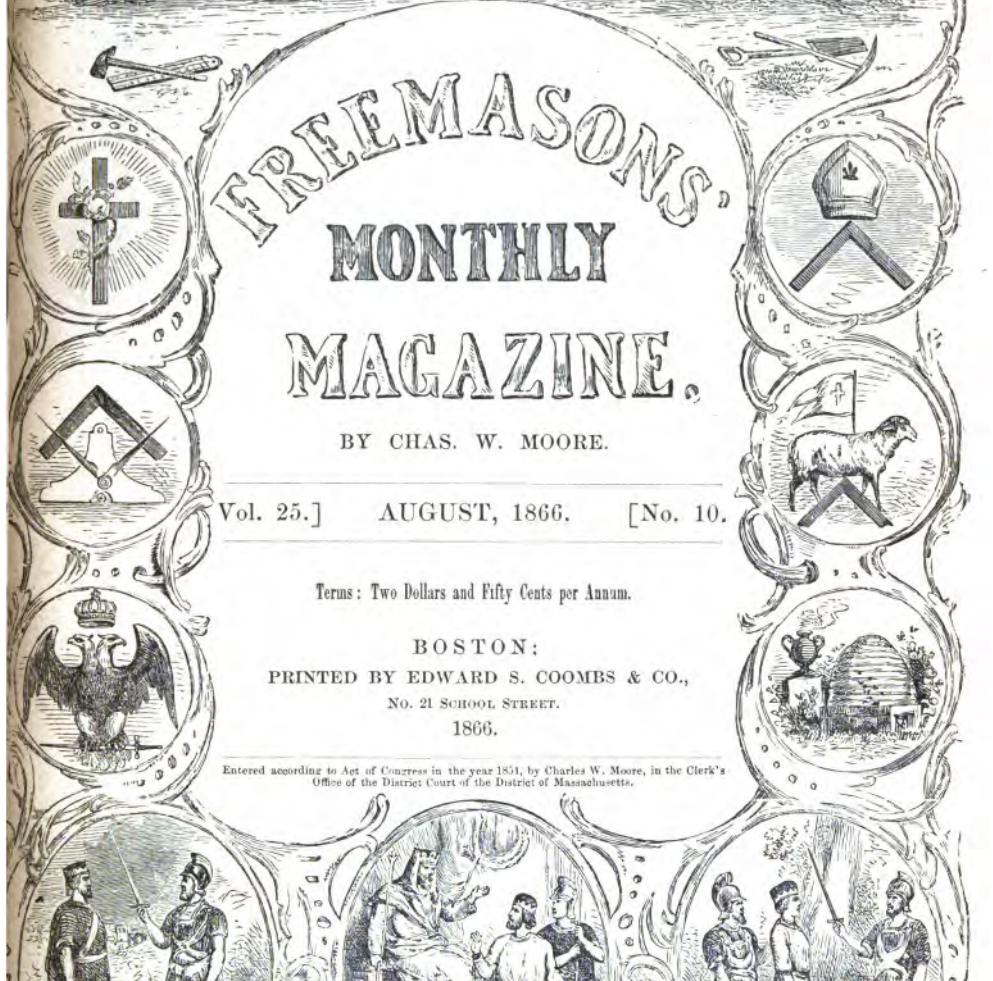
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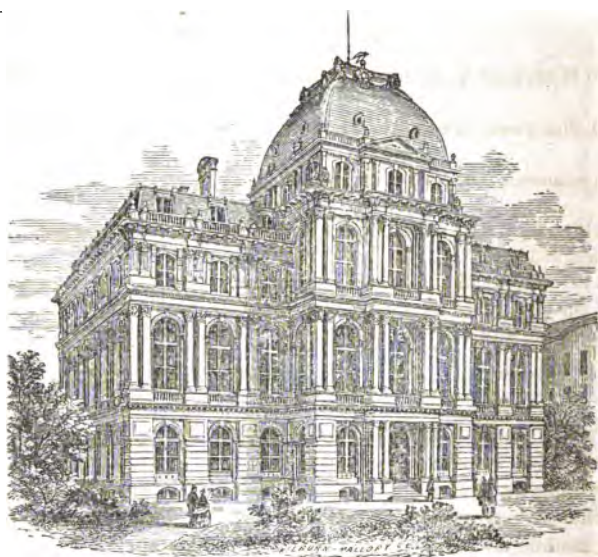
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THE

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Vol. XXV.]

AUGUST 1, 1866.

[No. 10.

CRIMINAL JURISPRUDENCE.

QUESTIONS.

1. Would it be legal to receive the testimony of a Mason's wife against her husband?
2. Has a Lodge power to compel a Mason to appear as a witness for or against a brother?
3. Should witnesses (not Masons) be examined by committee or by the Lodge present?
4. Would it be legal for a woman to testify against her former husband—divorce having been granted?
5. Would it be illegal for the officers of a Lodge to vote last?
6. Should the plaintiff be allowed counsel as well as defendant?
7. Does it require a two-thirds vote to expel a brother from Masonry?

ANSWERS.

1. This would depend much upon the nature of the complaint and by whom preferred. If brought by a third party for an offence recognizable at common law, the wife should not be admitted as a witness against her husband. Marital secrets are confidential and privileged communications, and can be used neither lawfully nor rightfully by the wife against her husband, nor by the husband against the wife, with some few exceptions provided for by special statutes, or where the personal rights of the parties *alone* are involved. Were the opposite rule to obtain, confidence between husband and wife would be materially impaired, if not wholly destroyed; the former would be placed in a condition where he could be compelled, by process of law, at the sacrifice of his own happiness, to criminate his wife and ruin his family. Such a rule would make marriage a dangerous rather than a happy and desirable relation. It would not, therefore, be either legal or masonically proper for the Lodge to admit the testimony of the wife against her husband in any

case recognizable by the civil law, or where the evidence would involve a violation of marital confidence, nor where a third party is interested in the conviction of the accused. Cases, however, may and do frequently arise in masonic as well as in civil matters, where the admission of the testimony of the wife against the husband is not only lawful but eminently right and proper. As for instance, where the wife is the aggrieved party, and the object of the complaint is the restraining or the reformation of the husband. In such a case, in masonic proceedings, the testimony, or, more correctly speaking, the statements of the wife are clearly admissible. Family difficulties, however, should be kept out of the Lodge, except in very extreme cases; and then they should not be entertained until the proper officers have failed to effect a reconciliation, or reformation, as the fact may be. In all domestic disputes there is usually more or less that is reprehensible on both sides.

There is no power in the Lodge to compel a wife to testify against her husband; and, in most cases when she volunteers to do so, the offence is found to be of so aggravated a character, and the parties so much under the influence of passion, that masonic discipline usually proves ineffectual. Such cases may be more successfully treated by friendly counsel and fraternal admonition. Where these fail, and the delinquent persists in his evil way, the duty of the Lodge is to cut him off; not more as a just punishment of an unworthy member than for its own protection. In doing this it will rarely be under the necessity of subjecting the wife to the mortification of testifying against her husband. Other evidence will usually be available.

2. A Lodge certainly does possess "the power to compel a Mason to appear as a witness against a brother" in any case of masonic trial and discipline, whether had before his own Lodge or another. Masonic trials cannot lawfully proceed unless all the members of the Lodge have been duly summoned to appear; and every member or brother on whom such a summons is served is under the highest obligations to obey it; the penalty for refusing or wilfully neglecting to do so is expulsion. Being present he is bound to answer such questions as may properly be put to him. The obligation to obey the summons carries with it the correlative obligation to fulfil the purpose of it.

3. Witnesses who are not Masons should be examined by a committee of the Lodge, the plaintiff and defendant being present, either in person or by counsel, or both. The examination usually takes place in the ante-room. The questions and answers should be in writing, signed by the witnesses, and submitted to the Lodge in that form.

4. A divorced wife would be a competent witness against her former husband in the common-law courts, in all transactions subsequent to the divorce; and, with this limitation, we can see no reason why her testimony should be rejected in a masonic trial. We can, however, understand why her evidence should be received with much caution, and carefully weighed with the collateral testimony and the probabilities of the case.

5. The constitutional rule in Massachusetts requires that the members shall vote according to seniority; that is, according to the date of member-

ship, beginning with the youngest. No distinction is made or allowable between the officers and private members. All stand upon an equality in this respect. The object of the rule is as far as possible to secure an impartial and unbiassed judgment, and that the younger brethren may not be influenced by the votes of their seniors..

6. Both parties may employ counsel if they think proper.

7. There being no regulation in the Constitutions of the Grand Lodge, nor in the by-laws of the private Lodge to the contrary, a majority vote determines all questions that can arise in the proceedings of the latter. A two-thirds vote is not, therefore, in this jurisdiction, necessary for expulsion.

P Y T H A G O R A S .

PYTHAGORAS is generally reputed among Masons to have been in some way connected, either as the founder or leader, with a sect or fraternity of which the Freemasonry of the present time is a lineal descendant, or to which the latter bears a striking analogy. However the fact may be, the tradition is older than any known masonic record, and has obtained almost universal credence with the brotherhood; and this latter circumstance is found to be sufficient with Masons to impart a peculiar interest to whatever may relate to the life and character and doctrines of the great philosopher.

The first of the three great philosophical schools of Greece was founded by Thales of Miletus, who was born about B.C. 640. With him originated the Ionic school, and to him also are traced the first beginning of geometry and astronomy. The main doctrine of his philosophical system was, that water or fluid substance was the single original element from which everything came and to which everything returned.

The second of these schools of Greek philosophy was the Eleatic, which derived its name from Elea or Velia, a Greek colony on the western coast of Southern Italy. It was founded by Xenophanes of Colophon, who fled to Elea on the conquest of his native land by the Persians. He conceived the whole of nature to be God, and did not hesitate to denounce as abominable the Homeric descriptions of the gods.

The third and last of these schools was founded by Pythagoras, of whom Smith, in his admirable history of Greece, furnishes some interesting particulars, which, though they may not be new, will hardly fail to be acceptable to many of our readers. He was a native of Samos, and was born B.C. 580. His father was an opulent merchant, and Pythagoras himself travelled extensively in the East. "His travels," says our author, "were greatly magnified by the credulity of a later age; but there can be no reasonable doubt that he visited Egypt, and perhaps also Phœnicia and Babylon. He is said to have received instruction from Thales, Anaximander, and other of the early Greek

philosophers. Of his own philosophical views our knowledge is very limited; since he left nothing behind him in writing, and the later doctrines of the Pythagoreans were naturally attributed to the founder of the school. It is certain, however, that he believed in the transmigration of souls; and his contemporary Xenophanes related that Pythagoras, seeing a dog beaten, interceded in its behalf, saying, 'It is the soul of a friend of mine, whom I recognize by its voice.' Later writers added that Pythagoras asserted that his own soul had formerly dwelt in the body of the Trojan Euphorbus, the son of Panthous, who was slain by Menelaus, and that, in proof of his assertion, he took down, at first sight, the shield of Euphorbus from the temple of Hera (Juno) at Argos, where it had been dedicated by Menelaus. Pythagoras was distinguished by his knowledge of geometry and arithmetic; and it was probably from his teaching that the Pythagoreans were led to regard numbers in some mysterious manner as the basis and essence of all things. We shall, however, form an erroneous opinion of the character of Pythagoras, if we regard him simply as a philosopher, attaching to the word the same meaning which it bore among the Athenians of a later age. He was, in fact, more of the religious teacher than of the philosopher; and he looked upon himself as a being destined by the gods to reveal to his disciples a new and a purer mode of life. The religious element in his character made a profound impression upon his contemporaries, and they believed him to stand in a close connection with the gods.

"Pythagoras is said to have returned to Samos about the age of forty, with a mind deeply impressed with his divine mission. Finding the condition of his native country, which was then under the despotism of Polycrates, unfavorable to the dissemination of his doctrines, he migrated to Croton in Italy. Here he met with the most wonderful success. His public exhortations induced numbers to enrol themselves as members of the new society which he sought to establish. This society was a kind of religious brotherhood, the members of which were bound together by peculiar rites and observances. There were various gradations among the members; and no candidates were admitted without passing through a period of probation, in which their intellectual faculties and general character were tested. Everything done and taught in the fraternity was kept a profound secret from all without its pale. It appears that the members had some private signs, like Freemasons, by which they could recognize each other, even if they had never met before. From the secrecy in which their proceedings were enveloped, we do not know the nature of their religious rites, nor the peculiar diet to which they are said to have been subjected. Some writers represent Pythagoras as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since we know that the celebrated athlete Milo was a Pythagorean, and it would not have been possible for him to have dispensed with animal food. But temperance was strictly enjoined; and their whole training tended to produce great self-possession and mastery over the passions. Most of the converts of Pythagoras belonged to the noble and wealthy classes. Three hundred of them, most attached to their teacher, formed the nucleus of the

society, and were closely united to Pythagoras and each other by a sacred vow. His doctrines spread rapidly over Magna Græcia, and clubs of a similar character were established at Sybaris, Metapontum, Tarentum, and other cities.

“It does not appear that Pythagoras had originally any political designs in the foundation of the brotherhood; but it was only natural that a club like that of the Three Hundred at Croton should speedily acquire great influence in the conduct of public affairs, which it uniformly exerted in favor of the oligarchical party. Pythagoras himself also obtained great political power. He did not, it is true, hold any public office, either at Croton or elsewhere; but he was the general of a powerful and well-disciplined order, which appears to have paid implicit obedience to his commands, and which bore in many respects a striking resemblance to the one founded in modern times by Ignatius Loyola. The influence, however, exercised by the brotherhood upon public affairs proved its ruin. The support which it lent to the oligarchical party in the various cities, the secrecy of its proceedings, and the exclusiveness of its spirit, produced against the whole system a wide-spread feeling of hatred.”

INTERESTING FUNERAL CEREMONIES BY THE G. O. OF FRANCE, IN HONOR OF THE LATE GRAND MASTER, MARSHAL MAGNAN, AND OTHERS.

[Translated from the Bulletin of the Grand Orient for the “Trowel.”]

THE Council of the Order, at their meeting on the 27th of November, 1865, decided, upon motion of the Deputy Grand Master, the Ill. Br. Lengle, that the approaching festival of the Order should be replaced by a funeral fete to the memory of his Excellency, Marshal Magnan, the deceased Grand Master of the Order, and in which should be included all the brethren having occupied high stations in the Order, who have died since the last funeral commemoration. It fixed the celebration of this fete on Wednesday, Dec. 27, 1865, and appointed the Hon. Brothers Battaille, Drouet, Galibert, Grain, and Lezeret de Lamaurinie, a committee to conduct the ceremonies.

Following this decision, under date of Dec. 1, 1865, the Grand Orient addressed the following circular to all the officers of Lodges in France and Algeria, and to all the delegates of distant Lodges:—

“TH. ILL. BRETHREN,—I have the pleasure of announcing to you that the Grand Orient will celebrate, on the 27th December, inst., at precisely eight o'clock in the evening, a funeral fete, to the memory of Marshal Magnan, deceased, Grand Master of the Order, and of the members of the Grand Orient deceased since the last funeral commemoration.

"The officers and the Masons of the jurisdiction are invited to assist at this ceremony; and the Grand Orient does not doubt their readiness to pay a solemn tribute of gratitude to the Illustrious Grand Master, whose memory French Masonry will ever cherish, as also of those brethren whose virtues, talents, and devotion to the Order have rendered them worthy of our regrets.

"The Hon. Brothers Hermitte and Cauchois, members of the Council of the Order, will pronounce the funeral oration.

"N. B. — The deputations of officers should be at the hotel of the Grand Orient at precisely seven o'clock. The deputations will consist of not more than five members each. . . . No one will be admitted below the grade of Master."

Thanks to these arrangements, and, above all, to the zeal displayed by the brethren of the Committee, the Grand Temple, on the day fixed for the ceremonies, presented a most imposing aspect.

In the East was erected a dais covered with black velvet, bordered with ermine, and sprinkled with silver stars. Under the dais, behind the altar, was a chair, unoccupied and covered with crape. This was the chair of the deceased Grand Master. Upon the chair, the supreme mallet of the Order lay in repose. On the right and left burned two sepulchral lamps. In the centre, in the space reserved between the columns of the north and of the south, stood a cenotaph, formed of steps, and terminating in a triangular pyramid. Upon each face of the pyramid was an inscription in letters of gold. On the side facing the East was the following: "To the Grand Master of the Order." Beneath this inscription were engraved the arms of the Marshal. The second contained this inscription: "To the Deputy Grand Masters, Particular Representatives of the Grand Master, Grand Dignitaries, and officers of the Grand Orient of France;" on the third, "To all the members of the Grand Orient of France, deceased since the 27th of February, 1846."

At the foot of the cenotaph was an antique urn, in which was incense for burning; at the four angles were placed candelabras with seven branches; upon the steps were laid wreaths of immortelle, mingled with branches of acacia and cypress.

The Temple, lighted by five hundred and thirty-seven gas-burners, was entirely hung with black drapery to a height of seven yards, which was bordered at top and bottom with ermine. At the height of the gallery, upon the sides of the hall, floated sixty banners; that of the Grand Orient waved above the dais in the East. The sides of the Temple were also ornamented with fourteen wreaths, each a yard in diameter, interwoven of immortelles and cypress. These wreaths encircled as many shields, on which were sentences and emblems alternately, in the following order, going from the East to the South:—

1. A broken column, the capital fallen down.
2. "Power, riches, genius, all vanish with Death."
3. A level.
4. "Every man must submit to the command of Death."
5. An hour-glass.

6. "Time destroys all; his ravages are rapid."
7. A torch reversed.
On the North, commencing at the East:—
8. "A breath can extinguish the torch of life."
9. A distaff and shears.
10. "The woof of our days is delicate and difficult."
11. A scythe within a circle formed by a serpent having its tail in its mouth.
12. "Time causes all to disappear; he alone remains."
13. A sceptre and a trowel.
14. "The poor and the rich, the subject and the king, are equal after death."

A band of musicians was placed in the West, comprising forty of the best artists of the capital, under the direction of Br. Jacobi, first violin of the Imperial Academy of Music.

The galleries, the seats intended for visitors and those reserved for the Grand Orient, the Grand Masters, the Council of the Order, the Grand Dignitaries, the officers of honor, and the representatives of foreign masonic powers, were entirely covered with black, bordered with silver.

It was amid such a scene that the Grand Body was opened, and over eight hundred Masons from different parts of the jurisdiction took their places in the Temple.

The ceremonies were directed by the Grand Master, Gen. Mellinet. Among the visitors present were the Haytien Minister and Secretary of Legation.

Delegates were present from ninety-eight Lodges, ten Chapters, and four Councils — the Councils and Chapters of Paris only being represented. Lodges in Montevideo, Algeria, Corfu, Buenos Ayres, Valparaiso, and Tunis, were represented.

Among the names of the deceased announced by the Grand Master, besides that of Marshal Magnan, were those of Meyerbeer, and John D. Willard of New York. The proclamation of the names was listened to standing and in order, and was followed by a triple battery of mourning.

After the battery, and amid a most religious silence, Br. Bataille gave the words of a cantata which he had composed and set to music for the solemnities of the day. The choir accompanied his voice, so grave and powerful, and the whole produced the most profound impression on all hearts.

The Grand Master then gave permission to Hon. Br. Cauchois, who expressed himself in the following manner:—

"TH. ILL. GRAND MASTER, &c.— You all know that the Egyptians, our teachers in many things, but particularly in Masonry, established the usage of judging immediately the dead, and that the kings themselves were subject to this description of trial. The judges, chosen from among the old men, examined the life of the deceased. If his conduct had been irreproachable, he was allowed to proceed to the funeral; if the contrary was found to be the case, the dead body was deposited in the common ditch, called Tartarus.

"To-day, with us, a similar custom would be not only contrary to the written law, but it would deeply offend the justice and the clemency of our principles; the justice which, setting at defiance the passions of the hour, leaves to history the time to mature its judgments; the clemency which entreats, before all, peace for the ashes of him whom the grave is about to cover.

"Therefore it is not surprising if in our day the greater part of the funeral orations incline rather to praise than to blame. Without doubt it may be, as the result of this benevolent disposition, some portraits are incomplete; but that which is important above everything, is that the eulogy accorded to the dead may be merited, and that their good actions may be placed sufficiently in relief, in order to inspire in the survivors the desire to imitate them.

"To a voice more fully authorized and more eloquent than mine is reserved the honor to recount to you, with all the enlargement that it will permit, the biography of the Thrice Illustrious Marshal Grand Master, whose eminent masonic services have excited your just acknowledgment, and will again live in our remembrance.

"A mission at the same time most simple and complex is confided to me — that of recalling to you the several other losses sustained by the Grand Orient of France, from the 12th February, 1846, the period of its last funeral ceremonies, up to the present day.

"To unfold before you the long list of more than fifty members of the Grand Orient who have died during that period of nearly twenty years, accompanying it with particular biographical notices of each one, would be an undertaking beyond my power, and would be also of a nature to fatigue your kind attention by unavoidable repetitions; for the masonic existence of the greater part of these worthy brethren is in almost every case confined in a nearly uniform circle. Masonic zeal and devotion have not been the exclusive privilege of any one, but they have constituted a common patrimony that all have equally endeavored to transmit to us as their most precious heritage."

The orator then gave a short sketch of each of the deceased brethren; but, as they are mostly unknown to our readers, we omit all except a few prominent ones:—

"Br. Chemin Dupontes, by turns bookseller, grammarian, and professor of belles lettres. He published a large number of works, one of which, particularly addressed to workmen, under the modest title of *Jean le Rond*, was awarded the Montyon prize by the French Academy in 1838. In 1796, in conjunction with Daubermesnil, Deputy to the National Convention, he founded the sect of 'Theophilanthropes,' signifying 'The friends of God and man,' which, after the saturnalia of the goddess Reason established by atheism, had for its object the establishment of a religion founded on deism and love for humanity.

"Br. Bertrand, 83°, Chevalier of the Legion of Honor, was President of the Tribunal of Commerce of the Seine in 1847; represented the department of Yonne in the National Assembly from 1849 to 1851, and Deputy of the same department in the Corps Legislative from 1852 to 1857.

"Br. Cesar Moreau, 83°, Chevalier of the Legion of Honor, was the founder of the 'Statistical Society' and of the 'Academy of Industry,' and had filled the position of Consul of France at London. From 1835 to 1837, he was a co-laborer on the journal *The Masonic Union*, and, in 1857, published *Un Précis sur la Maçonnerie*, which contained valuable documents relating to our Order.

"Br. Janin, 33°, physician, Chevalier of the Legion of Honor. Of him it is said, that to the needy sick he was not content to give his services gratis; he always supplied the cost of the necessary medicines, and took as much precaution to conceal his charities as others used industry to make them public.

"Br. Giacomo Meyerbeer, 33°, the illustrious author of 'Robert,' 'The Huguenots,' 'The Prophet,' and other celebrated works, was a member of the Lodge *Les Freres Unis Inseperables*. Born in Berlin, he considered France as his second country."

The oration on Grand Master Magnan was delivered by Br. Hermitte.

After the orations, the Grand Master, accompanied by the brethren of the Grand Orient, then silently made the tour of the cenotaph three times. During this ceremony, the orchestra performed the "Andante" from Beethoven's symphony. At the close of the third circuit, the Grand Master lighted the incense, and pronounced the following invocation:—

"May the soul of our brother re-ascend to its celestial country, as the perfume of this incense rises to the skies; may the Grand Architect receive it with kindness, and accord to it the recompense of the just. Let us render to the names of our brethren the last tribute of a Mason."

The Grand Master and the brethren who accompanied him deposited at the foot of the cenotaph the emblematic flowers, symbols of their pious homage, and all returned to their places.

The Grand Master ordered the Masters of Ceremonies to pass around the charity-box. While these brethren were receiving the offerings, the orchestra executed the *Marche Egyptienne*, composed by Br. Samuel David.

The Grand Master then addressed the brethren, thanking all for their promptness in coming to pay a last tribute to their deceased brethren.

After a short address, in which the Grand Master gave renewed assurance of his love for and devotion to the Order, the work was closed with the usual ceremonies, and all the brethren retired in silence.

SOLOMON AND HIS TEMPLE.

SOLOMON, the king of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with a decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterwards distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose that monarch long before his death had numbered the workmen whom he found in his kingdom; had appointed the overseers of

the work, the hewers of stone, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise. But on consulting with the prophet Nathan, he learned from that holy man, although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the Divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was therefore reserved for the more peaceful Solomon, his son and successor.

Hence, when David was about to die, he charged Solomon to build the temple to God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expenses.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, king of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and in fact many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:—

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I at present enjoy, and on that account I am at leisure and design to build a house to God, for God foretold to my father that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skillful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon, in the following epistle:—

"It is fit to bless God, that he hath committed thy father's government to thee, who art a wise man and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that

thou sendest to me about ; for when by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given ; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, " a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building.

King Solomon commenced the erection of the temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era. Advised in all the details, as masonic tradition informs us, by the wise and prudent counsels of Hiram, king of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages and in the maintenance of concord and harmony, which should insure dispatch in the execution and success of the result. That no confusion might arise in consequence of the great number employed, which has been estimated by some writers at not less than two hundred and seventeen thousand two hundred and eighty-one, the workmen were divided into three classes, distinguished by their different degrees of proficiency and skill. To each of these classes, peculiar signs and words of recognition were intrusted, and of each distinct duties and labors were required. The most admirable methods of paying the craft were adopted, so that every possibility of imposition on the part of the craftsman, or of injustice on that of the rulers, was easily avoided. All the stones were hewn, squared, and numbered in the quarries of Tyre, and the timbers felled and prepared in the forests of Lebanon, whence they were carried by sea, in floats, as King Hiram had promised, to Joppa, and thence by land to Jerusalem, where they were deposited and secured in their appropriate places by wooden mauls, so that, as Scripture as well as masonic tradition informs us, " there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." Another tradition seeks to impress upon our minds the favor with which the undertaking was viewed by the Deity, by affirming, that while the building was in progress, it did not rain in the daytime lest the workmen should be interrupted in their labors.

To Hiram Abif was intrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists and masons. Their names and offices have been handed down in traditions of the Order.

Adoniram, who is said to have been the brother-in-law of Hiram Abif, appears, under the title of "Inspector," to have held the next position in dignity to that illustrious personage. We are informed that he commanded the workmen at Jerusalem, at their first organization, before the arrival of Hiram Abif, and that afterwards he had the inspection of the works at Mount Lebanon, where the monthly levy of ten thousand Jews, in connection with the Tyrian craftsmen, were employed in the preparation of timbers.

Tito Zadok, the High Priest, and Prince of the Harodim, or nobles, was appointed to control the three hundred architects who were appointed to superintend the disposition of the materials, and at the same time Solomon instituted a school of architecture for the instruction of the workmen, so that as the temple was advancing in its progress towards completion, the Craft were augmenting their knowledge and experience of the "royal art."

Masonic tradition informs us that the workmen, who were employed, were divided into twelve classes, and that twelve illustrious persons were appointed to render to Solomon a daily account of the work which had been done by their respective tribes.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to its interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. . . .

The temple was at length finished in the month of Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the king's house where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's degree.

Our traditions inform us that when the temple was completed, Solomon assembled all the heads of the tribes, the elders and chiefs of Israel, to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the centre of the holy of holies.

It was during the construction of this edifice that we believe the system of Freemasonry to have been thoroughly revised and placed under its present organization. The great truths which had been preserved and handed down through a long succession of patriarchs, had, as we have already seen, been lost to the rest of the world; but the Tyrian workmen who arrived at Jerusa-

lem, in possession only of the dim and imperfect light which they had derived from what has been called the spurious Freemasonry of the Pagan mysteries, were here, at Mount Moriah, on the threshing floor of Ornan the Jebusite, to recover their lost knowledge, and once more to find the universal language and the true doctrine of Freemasonry.

“The whole system of Freemasonry,” says Archdeacon Mant, “underwent some revision under the command of Solomon, who, being acquainted with many of the most famous systems of mysterious instruction, was enabled from that knowledge to settle among the true believers an improved form of masonic discipline; and from this point, accordingly, our present system of Freemasonry is undoubtedly to be dated.”

By the construction of this magnificent edifice, Solomon and the Masons engaged with him in the undertaking acquired immortal honor. The Order was now firmly established, and thoroughly regulated, and the wisdom of the illustrious founder became the theme of admiration to surrounding nations. It was this wide-spread reputation that induced the Queen of Sheba, a country supposed by most commentators to be situated in the southern part of Arabia, to visit Jerusalem and inspect the celebrated works of which she had heard so many encomiums; and masonic lore informs us that, when she first beheld the stupendous edifice, which glittered with gold, and seemed, from the accurate adjustment of all its joints, to be composed of but a single piece of marble, she raised her eyes and hands in an attitude of admiration, and exclaimed, “Most excellent Master!”

Here, then, the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons whom, at the completion and dedication of the temple he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of spurious Masonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repented of this temporary aberration from virtue, and, in the emphatic expression, “Vanity of vanities! all is vanity,” he is supposed to have acknowledged, that, in his own experience, he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the sceptre of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance.

As a naturalist, he is said to have written a work on animals, of no ordinary

character, which has however perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess, and the Book of Ecclesiastes, alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman.

After a reign of forty years he died, and with him expired forever the glory and the power of the Hebrew empire. But the Masons whom he had instructed and organized, dispersing into various countries, in search of employment, carried with them the most grateful remembrance of his wisdom and his youthful virtues, and conveyed to the remotest lands the blessings of the noble institution that he had founded, and which, lost by the wickedness of his ancestors at the tower of Babel, was by his piety again discovered on the threshing floor of Ornan the Jebusite. — *Masonic Miscellany.*

J E R U S A L E M.

WHATEVER relates to Jerusalem, past, present, or future, is of interest to the Mason and Christian hardly less intense than to the Israelite. The following, which we find in the "National Freemason," indicates a movement which looks more like opening that interesting land to the advances of modern civilization and religious culture than any which has preceded it since the dispersion. Every enlightened mind will wish it success:—

Br. Adams writes of this movement:—

"Strangers are now building up the walls of Jerusalem, as foretold by the prophets, and the streets are being enlarged, and the glory of the Gentiles is being turned toward Jerusalem like a flowing stream; these are some of the many reasons why all honest-thinking men may know that the time has come for the Lord's people to begin to gather to that long desolate and down-trodden land. As to what we will do when we reach that glorious land, we answer, that we will do just what people do in other countries: we will raise wheat, barley, millet, cotton, castor oil, olive oil, wine, hemp, and all kinds of fruit, produce, and vegetables. Some who go will work at the carpenter business, some at boat-building, some at plastering, some at shoemaking, some at furniture making, and some at almost every other kind of mechanical business. One will put up a large hotel; two or three others will put up

boarding-houses for the accommodation of some of the thirty thousand European pilgrims who yearly visit Jerusalem by the way of Jaffa. Some purpose to start a line of stages between Jaffa and Jerusalem, and others will coast and trade between Alexandria and Beirout. If our *anxious friends* think that the foregoing won't be business enough for one small industrious community, why then we will inform them that we will have merchants, milliners, and school-teachers; for we wish it understood that in our seminary we shall have Hebrew, Greek, Latin, French, and German taught, as well as English. If this is not business enough, we can employ some twelve or fifteen men on our reaping and threshing machine, and our printing establishment will employ a few more. We think we have given some reasons for going, and that any honest man will say that we won't die for want of employment. . . .

“Our new home near Jaffa, in Palestine, is located about five minutes' walk northeast from the gate of Jaffa (known as the ancient Joppa). It is situated in the midst of orange groves, lemon groves, pomegranite groves, fig-trees, grape-vines, date-trees, and almost every description of oriental fruit and shade trees. Its location is about four minutes' walk from the Mediterranean sea; it has a gentle rise from all sides, being a trifle the highest in the centre, commanding a splendid view in every direction; a location capable of being made almost an earthly paradise, with but a small expense. It lies between two roads, occupying the entire space between the two; it will have two main or principal streets, running at right angles; in the midst of each street will run a stream of living water, carried by a small raised canal, with beautiful trees, vines, and flowers on either side; the canal will be cemented outside and inside; in front of every two houses will be a reservoir for the accommodation of the families immediately opposite. Jaffa is a walled city, and one of the oldest cities in Palestine; it was an old city in the days of Abraham. It is the only seaport of Jerusalem, and some thirty or more other towns in middle Palestine. Some thirty thousand European pilgrims visit Jerusalem by the way of Jaffa yearly. Our first vessel will sail from Jonesport for Jaffa, by the way of Malta, about the middle of next July, loaded with lumber and other building materials, also carrying furniture and household goods, agricultural implements, and about twenty-five or thirty families, numbering in all about one hundred and twenty persons more or less. A good physician will accompany the expedition and locate in Palestine. All those who are going are people of enterprise and industrious habits, and we expect to hear from them a good report.”

He again writes: —

“We are preparing to move with our families, our houses, our agricultural implements, also our mechanical implements and our furniture, to that once glorious land. We are going there to become practical benefactors of the land and people; to take the lead in developing its great resources. We are not going there as religious, proselyting bigots. We have no purpose to interfere with the religion or laws of the country. We shall treat the seed of Abraham as our true brothers, whether they believe our faith or not; we shall

strive to instruct them in all the arts of mechanism and agriculture, whether they are Jews, Christians, or Mohammedans. We shall never rail at them about their religious faith, or slur them because they don't think as we do. We shall strive by our works to show many an eye, and many a hand, by gentleness from error won, raised in pure devotion to the true and only God."

CONSTITUTING OF ACACIA LODGE.—INSTALLATION OF ITS OFFICERS.—THE FRATERNITY ON THE WAVE.

[We are indebted to the "Cape Ann Advertiser" for the following excellent and graphic account of the constituting of the new Lodge at Gloucester on the 13th July. It is so full and well done that we have no occasion to add anything to it, except to acknowledge, in behalf of the officers of the Grand Lodge, the kind and generous hospitalities extended to them by their brethren of Gloucester. These are rightly appreciated, and will long live in the pleasant memories of the past. The new Lodge is composed of active, intelligent, and experienced brethren; and its future prospects are such as should encourage their hearts and strengthen their hands.]

THE new Lodge of Masons formed in town some ten months since, under the name of Acacia Lodge, and which has been working under dispensation, was duly constituted as a regular Masonic Lodge on Monday evening last at Masonic Hall. The peculiar ceremonies pertaining to the constituting of a Lodge were witnessed by a large number of the fraternity, and were of a most impressive and beautiful character; but being purely of a masonic nature cannot be made public. All who attended will long remember the event as a bright chapter in their masonic life, and will, in the days to come, love to dwell upon the theme. The following officers from the Grand Lodge of Massachusetts were present and conducted the ceremonies: Charles C. Dame, M. W. G. M.; William Parkman, R. W. P. G. M.; William Sutton, R. W. S. G. W.; Wyzeman Marshall, R. W. J. G. W.; John McClellan, R. W. G. T.; Charles W. Moore, R. W. G. S.; Edward Stearns, W. G. S. D.; William F. Davis, W. G. J. D.; L. L. Tarbell, W. G. S.; William D. Stratton, W. G. M.; E. F. Gay, G. T.; John W. Dadmun, W. & R. G. C.; George A. Pierson, R. W. D. D. G. M. At the conclusion of the ceremonies pertaining to the constituting of the Lodge, the officers for the current year were installed as follows: F. J. Babson, W. M.; George B. Honors, S. W.; William H. Steele, J. W.; Alfred Mansfield, Jr., Secretary; William F. Ansel, Treasurer; E. L. Rowe, S. D.; Edward E. Burnham, J. D.; John Logan, S. S.; Edward Burnham, J. S.; Charles Raymond, C.; Thomas Raymond, T.

THE SAILING PARTY.

Tuesday morning dawned bright and beautiful. Members of the fraternity to the number of one hundred and fifty gathered at Battery Wharf, where the new schooner, commanded by Capt. Henry R. Smith, and owned by himself

and Mr. Daniel Sayward, was in readiness to take out the party. At half-past nine, orders were given to cast off, and with a light wind the vessel sailed down the harbor. Tyrian Lodge, and Ashler Lodge of Rockport, were well represented; brotherly love prevailed, and all hearts were happy as the beautiful craft moved slowly over the calm surface of the water. Whistling for a breeze was attempted, but given up as ineffectual, and the party joggled slowly on.

NAMING THE VESSEL.

When about midway of the outer harbor, W. M. Fitz J. Babson called the brethren forward, and in a neat speech informed them that they were afloat in a vessel without any name, and it was deemed expedient that she should then and there be christened. The M. W. G. M. of the Grand Lodge was invited forward, and the speaker informed him that the vessel was to bear his name, and, breaking a bottle of wine according to the ancient custom, pronounced her the "CHARLES C. DAME." Mr. Dame was completely taken by surprise, and so were all on board. Hearty cheers were given for him and the vessel which bore his name; and all acknowledged that the secret had been well kept and the christening a perfect success. As soon as quiet was restored, Mr. Dame made a telling speech, wherein he acknowledged the honor that had been conferred upon him by giving such a beautiful craft his name. It was one of the most agreeable events of his life, and never before was he so completely taken by surprise. He should watch her career, and hoped that success would follow her in all her cruising, and sincerely hoped that her owners might reap rich returns for their investment. Thanking them for the high compliment they had paid him, and alluding to the pleasant occasion which had called the brethren together, he concluded amid a hearty round of cheers. He was followed by Capt. Thomas Hunt of Salem, who spoke of the pleasant event as one long to be remembered, and predicted that the "Charles C. Dame" would prove a successful craft, both to her owners and those who embarked in her. The speaker alluded to Masonry as one of the great lights of the age, drawing men towards it with cords of brotherly love, and cementing hearts with kindly feelings and charity, which was the great cardinal virtue. Capt. Hunt was listened to with earnestness, and was most heartily applauded. Other remarks were made by Messrs. William Parkman, Eben Page, L. L. Tarbell, J. C. Calef. Rev. J. W. Dadmun also spoke and sung a beautiful song, entitled "The Sea," which was well received.

Capt. Smith was then called for and received the cheers of the company. Cheers for the owners and for the crew were next given; and it was pretty conclusive that the vessel had received its christening under circumstances of a most auspicious nature.

THE NAME PUT ON.

During the speaking, Mr. Samuel Elwell, 3d, a member of Acacia Lodge and a painter by trade, very quietly obtained the requisite materials, and, getting into the boat, placed the name upon her stern. But few were aware that this was being done, and most all received a double surprise when they

saw the work completed. This was one of the most pleasant episodes of the day, and one that seldom occurs, that of a vessel leaving port without a name and returning fully christened, with her name duly placed in its proper position.

The wind being so light, the project of visiting the "Old Man's Pasture" and indulging in the fine sport of cod-fishing had to be given up. Some efforts at fishing were made, but without success, and this portion of the programme had to be omitted, much to the disappointment of many who counted upon pulling several mammoth cod from their abiding places at the bottom of old Neptune's domains.

THE YACHT JUNIATA.

At about high twelve, a yacht was seen bearing down for the vessel. She fired a salute and was recognized as the Juniata of Boston, owned by Arthur Cheney, Esq., having on board R. W. P. G. M. Winslow Lewis, and others of the fraternity who had promised to grace the festivities with their presence. Their boat was lowered, and they were soon on board, where a most hearty welcome greeted them. During the day the yacht was visited by many of the officials, and pronounced as fine a specimen of workmanship as had ever visited these waters. Upon the return of the party, she came into the harbor, and her passengers reported themselves at the Fort, where they took dinner.

THE DINNER AT EASTERN-POINT FORT

Was an event long to be remembered. The party sat down at tables spread in the barracks, at about four o'clock, with appetites rendered all the more keen from having been obliged to wait. Messrs. Logan and Woodman were the caterers, and well did they accomplish their part of the programme. A fish-chowder, which an epicure might have feasted upon, was one of the features, while meats and the accompanying fixings supplied all that was needed to fill the aching void in the bread-baskets of hungry Masons. Such a merry game with the spoon we have seldom seen, and the cry for "more chowder" kept the waiters busy. After dinner, songs and speeches followed in quick succession, giving an entertainment which was well appreciated. At six o'clock preparations were made to re-embark; and after a pleasant sail in the harbor, the vessel returned and landed at steamboat wharf. Here stood Capt. E. W. Davidson of the steamer Charles Houghton, who gave a pressing invitation for the party to come on board the steamer. The invitation was accepted, and they were received in the most hospitable manner and a half-hour passed very agreeably. Thus ended the masonic festivities. All enjoyed themselves, and nothing occurred to disturb the harmony of the occasion. They met upon the level and parted upon the square.

To the courtesy of Ordnance Sergeant Henry Bricken, the fraternity are indebted for much that made their visit to the fort so agreeable. Everything that was in his power was freely done for the comfort and accommodation of the brethren, and his efforts were duly appreciated.

WASHINGTON AS A FREEMASON.

WE find the following in a late number of the "Boston Journal":—

Of all the numerous biographies which have been written on the life and public services of the "Father of our Country," few, if any, scarcely mention his connection with the brethren of the Mystic Order. Nearly three-quarters of a century have passed since his death; the members of the fraternity who saw him made a Mason and those whom he often honored with his presence in the Lodge-room and in public, have all passed away, and with them much that would be delightful and refreshing to contemplate. Fortunately, however, all information of his masonic history is not lost, for the stray leaves of his interesting and instructive masonic record have been gathered up and presented to the public in a very neatly printed volume published by the Masonic Publishing Company of New York. From it we gather the following facts:

Washington was made a Mason on the fourth day of November, A.L. 5752, a few months before he was twenty-one years of age, as the records of Fredericksburg Lodge show, and the record of his initiation fee is as follows: "Received of Mr. George Washington, for his entrance fee, £2, 3." On the 3d of March following he was passed to the Fellow-crafts degree, and on the 4th of August he was raised to the sublime degree of Master Mason. The old record-book of the Lodge is still preserved, and the Bible upon which he was obligated and the seal of the Lodge are still among the most interesting mementos of his life.

A few months after this he was employed by the Governor of Virginia in the very important task of resisting the encroachments of the French in the western part of the State. There are traditions that Washington and his brethren held military lodges during the old French war, and there is a cave near Charlestown, Va., a few miles from Winchester, where his headquarters were, which to this day is called "Washington's Masonic Cave." Tradition informs us that here Washington and his military brethren held their meetings; and as late as 1844 the masonic brethren in that vicinity held a celebration there to commemorate the events of its early history.*

The close of the year 1776 was a sad one for American Masonry. Every Grand East on the continent was in darkness. Massachusetts and Virginia had each lost a Grand Master since the commencement of the war; the Grand Master of New York had entered the British army, and the Grand Lodge of Pennsylvania was suspended. In the spring of 1777, Washington was selected as the most proper person to be elected the first independent Grand Master of

* We apprehend very little reliance can be placed on this tradition. Masonic Lodges are not held in caves; nor is it at all probable that Washington ever met them in such a place.

Virginia; but he modestly declined, on the ground that he did not consider it masonically legal that one who had not been the Master or Warden of a Lodge should be elected Grand Master, and because at that time his country claimed all his services in the field.*

Tradition also informs us that military Lodges were held during the winter of 1777 at Valley Forge, and that Washington often honored them with his presence. In Philadelphia, 1778, he was present at the festival of St. John the Evangelist, and was honored with the chief place in the procession. He attended a public festival at Reading, Connecticut, in March, 1779; and in June, the same year, he attended the festival of St. John the Evangelist at West Point, celebrated by the American Union Lodge. In January, 1780, the three Grand Lodges of Massachusetts, Pennsylvania, and Virginia met at Philadelphia, and General Washington was unanimously elected "Grand Master of Masons throughout the United States." †

We have not room to follow the Father of our country in his masonic relations to the day of his death. During the war of the Revolution he was constantly surrounded with masonic brethren, upon whom he relied for advice and support, and nobly did they repay the trust imposed on them. In the army there were Generals Knox, Steuben, Lafayette (who was probably made a Mason in this country), Putnam, Wooster, Greene, Wayne, Sullivan, and Gist, together with such names in civil life as Benjamin Franklin, Peyton, Edward Randolph, Bishop Seabury, and a host of others, who took a leading part in the events of that period.

The next scene of masonic interest which we can notice is his inauguration on the 30th of April, 1789, in New York, as President of the United States. On that occasion, General Jacob Morton, Master of St. John's Lodge of New York, and Grand Secretary of the Grand Lodge of the State, was marshal of the day; and Robert R. Livingston, Chancellor of the State of New York and Grand Master of the Grand Lodge, administered to Washington his oath of office. The sacred volume which was used, and the red crimson velvet cushion on which it rested, were taken from the altar of St. John's Lodge; and after the ceremony was concluded a memorial leaf was then folded at the page where he devoutly pressed his lips. This volume is still in possession of the Lodge.

* The Grand Lodge of Virginia was not organized until Oct. 1778, when John Blair was elected Grand Master. No mention is made of Washington in the proceedings, nor is it probable he was ever thought of for that office. He had more important business on hand, and for which he was better fitted.

† There is no foundation for this statement. The three Grand Lodges named never met at Philadelphia for any purpose. The Grand Lodge of Pennsylvania, in January, 1780, resolved that a Grand Master for the United States ought to be chosen, and nominated Gen. Washington for the appointment; but the proposition not meeting with favor in the Grand Lodges of the other States, the subject was allowed to subside, and was never again revived.

We have not seen the work from which the Journal made its abstract; but if its statements are not more reliable than the foregoing it needs revising.

Passing by other masonic incidents of great interest, the laying of the corner-stone of the Capitol at Washington, on the 18th of September, 1793, the painting of his masonic portrait in 1794, the masonic festivals which took place on the 22d of February, even during his lifetime, we come to the last great event of his earthly career, and the first day of mourning which this nation ever saw. On the evening of the 18th of December, 1799, all that was mortal of Washington was laid in his last resting-place at Mount Vernon. Around the body at the entrance of the tomb were gathered the military escort, the clergy, the mourning relatives, and the masonic brethren. The beautiful and expressive burial-service of the Episcopal church was read and fervently responded to by the multitude around; then the Master of the Lodge performed the mystic funeral rites of Masonry, the swords and the apron were removed from the coffin, the brethren each cast upon it the ever-green sprig, the public burial honors were given with lifted hands by the brethren, and Mount Vernon's tomb was left in possession of its noblest sleeper.

These reminiscences of Washington will ever be fondly cherished by the members of the craft; and it will be interesting to them to observe that from the early days of manhood to the last declining years of his useful life, in camp, in public office, and in retirement, he never forgot his sacred obligations to the Order; that his career as a Mason was no less dear than that of a statesman, and that the highest honors of the craft as well as of his country were conferred upon him.

CORRECTION.

SAINT STEPHEN, NEW BRUNSWICK, 7th July, 1866.

CHARLES W. MOORE, Esq.,

Editor "Freemasons' Monthly Magazine," Boston, Mass.

DEAR SIR AND BROTHER, — The Grand Lodge of Massachusetts is in error, when, in its resolutions of fraternal greeting to the Grand Lodge of the Netherlands on the advent of the fiftieth anniversary of the Grand Mastership of His Royal Highness Prince William Frederick Charles of Holland, it says that it "completes an event which has no like masonic parallel." His Grace Augustus Frederick, Duke of Leinster, was elected Grand Master of the Grand Lodge of Ireland in 1813, and has been annually re-elected ever since, thus completing his fifty-third year as Grand Master.

Fraternally yours,

A MEMBER OF THE GRAND LODGE OF IRELAND.

We were aware of the fact above related, but overlooked it when the resolutions were adopted. The Duke of Leinster was elected Grand Master in Ireland the same year in which the late Duke of Sussex was elected to the Grand Mastership of the Grand Lodge of England. He is at the head of all the Masonry in Ireland, including the Scottish Rite.

A. AND A. RITE IN SPRINGFIELD, ILL.

H. A. JOHNSON GRAND LODGE OF PERFECTION was opened June 19, in this city, with full ceremonies, the M. P. Sov. Grand Commander, K. H. Van Rensselaer, presiding, and was in session, conferring the various degrees, until late Wednesday evening. On Thursday morning, the Sov. Grand Commander constituted the Grand Lodge, and installed its officers. All the degrees to the 14th grade were conferred upon Gen. Isaac C. Pugh of Decatur; Prof. Joseph Karr of Pittsfield; James Lowe of Quincy, P. M. of Bodley Lodge No. 1; Capt. D. S. Whittenhall, of Joliet Commandery No. 4; Col. J. H. Matheny, P. D. G. M.; C. W. Matheny, P. D. G. H. P.; Charles Fisher, J. G. W.; P. A. Dorwin, Master Central Lodge No. 71; John L. Davis, Master Springfield Lodge No. 4; Col. Thomas S. Mather; John A. Hughes, J. W. of Tyrian Lodge No. 333; John C. Reynolds, D. G. Sec.; George Carpenter, J. W. of Springfield Lodge No. 4; A. J. Dunning, Commander Elwood Commandery No. 6; Prof. R. L. McGuire; F. W. Tracy, Cashier National Bank; and Brothers W. D. Richardson, J. W. Dalby, H. N. Edwards, John S. Fisher, and S. R. Harriman, all noted citizens of Springfield. The degrees were also conferred to the 13th grade on Sir J. B. Hammond.

On Thursday afternoon, VAN RENSSELAER COUNCIL PRINCES OF JERUSALEM was opened, and degrees conferred to 16th grade; and the Council was constituted under charter and its officers installed.

Thursday evening, LAVELY CHAPTER OF ROSE CROIX was opened for the first time under dispensation, and degrees were conferred to 18th grade.

On Friday morning, CARSON CONSISTORY was opened, and during the day and evening, to a late hour, the degrees were conferred to the 32d grade—Sublime Princes Royal Secret.

From the 15th grade to the 32d, the degrees were conferred on the same brethren—Pugh, Karr, Lowe, Whittenhall, Richardson, Dorwin, Charles Fisher, Dunning, McGuire, Dalby, Hughes, Harriman, Tracy, Davis, Carpenter, Reynolds, and John S. Fisher.

We are under great obligations to our Ill. Deputy B. F. Patrick, and our Chicago brethren, for the use of their scenery and paraphernalia.

Ill. Princes O. H. Miner, William Lavelly, George F. Wright, L. W. Shepherd, James W. Sponsler, and Nicholas Strott, gave themselves to the work. The brethren here are greatly indebted and thankful to Ill. Prince M. J. Noyes, of Pittsfield, for his attendance and counsel throughout, and for his valuable assistance. Nor should we forget that Ill. Prince Sponsler provided plenteously all needed refreshments, both at his hotel and at the Lodge-room, and a carriage and servants were ready at all times for the Sovereign Grand Commander.

Ill. Prince Wright added greatly to the interest by the addition of valuable

paintings; and, without his important suggestions and rich taste, many scenes would have been far less interesting.

One scene produced by him in the Rose Croix struck every beholder with awe and contrition. The Sov. Grand Commander declared it to be the first he had ever seen, and the most awe-inspiring he had ever beheld.

The closing scenes were magnificent beyond description. The old chief Van Rensselaer, though lame, reminded us of his heroic brother, Gen. Van R., who died long after the second war, covered with fourteen scars from wounds received in battle. Aye, the glorious old chief is "decrepid" no longer, but is ready for "duty" yet.

THE GREAT FIRE IN PORTLAND.

OUR readers have learned from the secular papers full particulars of the great calamity which has recently befallen the beautiful city of Portland in the neighboring State of Maine, by which more than five hundred buildings were laid in ashes, including the entire business part of the city, and from ten to fifteen thousand of the inhabitants rendered houseless. It was one of the most extensive and devastating fires that have ever occurred in this country, and can be compared only to the great fires in Charleston, S.C., in 1838, when eleven hundred and fifty-eight buildings were destroyed, and that at Pittsburg, Pa., where one thousand buildings were burned. The great fire in Quebec, in 1845, destroyed fifteen hundred houses; and this was followed by another which destroyed thirteen hundred dwellings: in all, two-thirds of the city. St. Johns, Newfoundland, was nearly destroyed by fire in 1846, when six thousand people were made houseless. The great fire at Nantucket in the same year destroyed three hundred buildings.

A large number of our brethren are doubtless among the sufferers, but to what extent we have not learned. R. W. Br. Drummond, under date of July 8, writes us as follows:—

"You will be glad to learn that in our terrible calamity, the houses of Brothers Murray (G.M.), Preble, and myself escaped. But Br. Dodge (G. H. P.) was burned out, and lost all he had in his house save his plate and a few small articles.

"Our Masonic Hall was burned, and all its contents, except the charters and most of the jewels. The office of Grand Lodge and Grand Chapter was burned, but all its contents saved by the exertions of Grand Master Murray.

"My office was burned, but I saved *all* my papers and books, and almost *all* of my law library, and a portion of my office furniture. I am very grateful; for saving my library (which is quite valuable) was almost *providential*.

"Br. Preble's office had a *narrow* escape, but was saved. It would have been a sad loss as his masonic library was in it, and that is larger than *all* the

other masonic libraries in the State. As it was, he lost *all* his duplicates, stored in another room in the same building.

"The losses of our masonic bodies are *well* but not *fully* insured. The records of Grenleaf Chapter were *all* destroyed, but those of *all* the other bodies, I believe, were saved; almost every Sir Knight lost his uniform, &c.

"Br. M. F. King's place of business was burned, with most of its contents. I cannot tell about his insurance.

"I had some two hundred dollars' worth of books at the binders, which were all lost."

Since the receipt of the above, we learn that many of our brethren in Portland have lost everything, and are greatly in need of assistance for themselves and families. We hear of several Lodges in this State that have contributed generously in aid of the sufferers, but much remains to be done, for much is needed. We trust the matter will be taken in hand at once, and that contributions will go forward liberally. Donations may be forwarded to M. W. T. J. Murray, G. M.; Hon. Josiah H. Drummond, P. G. M.; or William P. Preble, Esq., P. G. M.; all of Portland.

"BY SEA TO JOPPA."

IN answer to the queries propounded under the above caption by a "Young Mason," one who has devoted considerable time to the investigation of the subject respectfully begs leave to suggest: First, the title "Lebanon" is not confined to a single mountain, but is the name of a ridge or chain of mountains of Turkey in Asia, between Syria and Palestine; they form the north boundary of Palestine, extending from the Mediterranean sea as far south as Arabia. The highest summit of Lebanon is about 9,600 feet. Between Tyre and Sidon they extend quite down to the coast of the Mediterranean, and it is remarkable that at this day the only few specimens remaining of the cedars of Lebanon are to be found near the latter city, which is situated at the base of Lebanon and immediately on the coast. Now from Joppa to Sidon is just 115 miles, which is the utmost distance the timber is required to be conveyed by water; and, indeed, from the nature of the coast, there can be but little doubt that those trees in ancient times were to be had at a much less distance; the mountains approaching the coast at what is now known as White Cape, only about 80 miles north of Joppa. I cannot find in my reading that the coast of Syria and Palestine is "proverbially a stormy one"; but, on the contrary, the Etesian winds blow in a very constant manner from north to south during the months of May, June, and July, not boisterously but steadily, so that there would have been less labor or uncertainty in conveying the timber in floats propelled by sails, during those months, than there would have been in going and returning even with the ships of the present day; the floats requiring but to travel

with the winds due south to Joppa, while the return of the ships would be against the wind north to Sidon.

It is indeed true that Webb, Cross, Oliver, Macoy, and a host of other *perpetuators* of error, have set forth as a fact, that the stones were procured in the quarries of Zeredatha, but the declaration is unsupported by any authority sacred or profane. We have too much of this in our masonic literature, and a Young Mason's desire for *proof* of that which without proof is mere assumption, cannot be too strongly commended. We would advise the masonic student to profit by his example. I have, therefore, been unable to find in my reading any reliable account of the stones having been procured “ at Zarthan, between Succoth and Zeredatha ;” but I do learn from Josephus (*Antiquities*, chapter 11, sec. 9), that King Solomon enjoined the 80,000 Fellow Crafts to “ cut out large stones for the foundations of the Temple, and that they should fit them and unite them together *in the mountain* (not mountains), and so bring them to the city.” This is the only evidence, either scriptural or historical, that the stones were procured in any particular place, or *in or on* any particular mountain ; but we have the recent discoveries recorded in Barclay's “ *City of the Great King*,” to prove that they *were* procured in the immediate neighborhood of the site of the Temple itself, in fact were quarried under what is now, and at that time was, a part of the city of Jerusalem. After explaining the accidental discovery of the subterranean quarry, and vividly describing the evident manner in which the stones were separated from the adjacent rock, the marks of the instruments used being still well defined, Dr. Barclay concludes : “ We all agreed the quarry had been worked ; and then the question arose, ‘ by whom ? ’ The answer was by King Solomon ; and for this opinion there seemed to be many reasons. The stone is the same as that of the portions of the Temple wall still remaining, and referred by Dr. Robinson to the period of its first building.” The mouth of the quarry is higher than any portion of the Temple area, making the transportation of the immense blocks of stone a comparatively easy task. This—combined with the fact that the Scriptures are silent as to the place where the stones were procured, although very explicit, as is Josephus also in regard to the place and manner of obtaining the timber—is, I think, evidence sufficient to satisfy us that the transportation of the stones, after all, was not so difficult a task as at first it might have seemed to a “ Young Mason.” For this information, I refer to Barclay's “ *City of the Great King*,” from pages 459 to 469 inclusive. A few words in reference to an error into which a “ Young Mason ” has fallen in regard to the city of Zarthan, Zartanah, or Zeredatha, all of which names were evidently applied to one and the same place, for proof of which I refer a “ Young Mason ” to 1 Kings, vii., 46 ; 2 Chronicles, iv., 17 ; Joshua, iii., 16 ; 1 Kings, iv., 12. Having satisfied “ Young Mason ” on this point, I will now proceed to locate this place, as upon its location depends the practicability of conveying, not the stones or the timber of the Temple to Jerusalem, but the conveyance of the holy vessels, doors, gates, and other metal parts, which was a matter of equal importance. Succoth remains at the present day, and is situated forty-five miles northeast from Jerusalem, on the east bank of the

Jordan; and by a careful perusal of the sixteenth verse of the third chapter of Joshua, we are satisfied that Zarthan or Zeredatha could not have been higher up the river than Succoth. Joshua crossed the Jordan "right against Jericho," and the water of the river was stayed at Zarthan. Jericho is twenty-seven miles from Jerusalem toward Succoth, so that the clay grounds where the holy vessels were cast could not have been farther than forty-five miles, and may have been as little as twenty-eight or thirty miles from Jerusalem, — no great matter for transportation even in that early day. Now Zarthan is supposed by commentators to have been situated in the tribe of Manasseh west of Jordan, near Jezreel and Bethshan, or Sythapolis, and not far from the Jordan; and indeed Joshua, as quoted above, would seem to locate it very near the river bank. Succoth, we know, was situated east of Jordan in the tribe of Gad, and according to Jerome in the district of Sythapolis, — hence the plain of Jordan, where Hiram cast the brazen vessels, must be the plain in which the river runs, Zarthan and Succoth being nearly opposite each other; but whether the precise spot of his operations was on this side or the other side is uncertain; in this place however, on both sides of the river, is to be found in abundance that particular clay proper for his purpose. The word Zeredatha is not used in the Scripture in any place except 2 Chronicles, iv., 17, but Zartanah or Zarthan appears in many places in the same connection. — *Cor. Mas. Review.*

WASHINGTON AND OREGON.

WE make the following extract in relation to the pending controversy between the Grand Lodges of Washington and Oregon on a question of jurisdiction which has arisen between them, from the report of the committee of correspondence of the Grand Lodge of Pennsylvania. It states the case clearly and comprehensively, and may be useful for future reference: —

An important jurisdictional controversy has arisen between the Grand Lodge of this Territory and the Grand Lodge of Oregon, arising out of the following circumstances. Congress, in the formation of the new Territory of Idaho, had taken part of Washington Territory. The Grand Lodge of Oregon subsequently granted a Charter for a new Lodge at Idaho City, within that part of the new Territory which had formerly been included in the boundaries of Washington. Of this action, the Grand Lodge of Washington Territory complains as an infringement of her jurisdiction.

The ground taken by the Grand Lodge of Oregon is that masonic usage confines the *exclusive* jurisdiction of a Grand Lodge to the limits of the State or Territory in which such Grand Lodge is organized; and that upon any change in the boundaries of the State or Territory, the exclusive jurisdiction of the Grand Lodge is changed in its territorial limits accordingly. If, by reason of such change, any portion of the State or Territory is erected into, or made

part of a new State or Territory, such portion then ceases to belong to the exclusive jurisdiction of the Grand Lodge, and is open to any Grand Lodge which may choose to grant Charters to Lodges therein.

The Grand Lodge of Washington, on the other hand, contend, that, having once rightfully acquired and held *exclusive* jurisdiction over any portion of Territory, a Grand Lodge cannot be deprived or ousted of such jurisdiction, without her consent, by any changes of geographical or political divisions.

The Committee are gratified to remark the fraternal and courteous and able manner with which the controversy has thus far been conducted; and express the hope that it may be amicably settled, without any interruption of harmony. So far as the opinions of our sister Grand Lodges have found expression in the proceedings which have been referred to your Committee, they are unanimous in sustaining the position of the Grand Lodge of Oregon.

HISTORICAL SKETCH OF ROYAL ARCH MASONRY.

[From the Constitutions of the Grand Lodge of Pennsylvania.]

IN 1798, Rules and Regulations were adopted by the Grand Lodge for the government of the Grand Chapter, by which, among other things, it was determined that no Chapter should be held within the Commonwealth of Pennsylvania and Masonic Jurisdiction thereto belonging, but under the authority and sanction of a regular subsisting warrant granted by the Grand Lodge, according to the old institutions and by the consent of such Lodge, signified to the Grand Chapter; that no regular Chapter can be held without the presence of six regularly registered Royal Arch Masons; that no brother can take the degree unless he has taken the first three degrees, and has filled the office of Worshipful Master, or passed the chair by dispensation; and the expenses of the Grand Chapter shall be borne by the Grand Lodge.

In October, 1797, a Convention of Committees from several Chapters in the Northern States, assembled at Masons' Hall, in Boston, authorized "to meet any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, or with any committee or committees duly appointed and authorized by any or all of said Chapters, and to deliberate on the propriety and expediency of forming and establishing a Grand Chapter of Royal Arch Masons, for the government and regulation of the several Chapters within the said States."

This Convention, of which Thomas Smith Webb was Chairman, in a circular letter addressed to the Chapters in said six States, assumed, in opposition to the opinion and precedent given by the Grand Lodge of Pennsylvania, "That no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of Royal Arch Masons."

In January, of the following year, at a Convention assembled in response to said circular, a General Grand Royal Arch Chapter was established over the foregoing States. In 1806, the General Grand Chapter of the United States was formed, four State Chapters only being represented, to wit, Rhode Island, Connecticut, Vermont, and New York.

The Grand Lodge of Pennsylvania condemned this organization of Royal Arch Masons, contending for the old Constitutions by which the Arch was considered as properly under the jurisdiction of the Grand Lodge, and denying the expediency and masonic legality of a separate supreme jurisdiction.

The General Grand Chapter introduced various innovations upon the ancient and established work of Royal Arch Masonry. The innovations are openly avowed and explained thus, in Appendix to the 16th edition of the Masonic Chart, by Jeremy L. Cross:—

“After the Grand Lodges of the several States had declared themselves free and independent, and the General Grand Chapter was formed and established in 1798, it was deemed advisable to adopt a regular and uniform mode of lecturing and work for the whole; and, in order to accomplish this great desideratum, the expert workmen from various parts of the country met together.

“The work was completed and adopted fully by the year 1810. It was at this period the author commenced lecturing in the New-England States, with all those bright and well-informed Masons who had been so assiduous in selecting and arranging the above system; which was by them adopted as the most correct. Taking the ‘Ancient York Rite’ for a standard, they selected from the ‘Scottish Rite’ those things which approximated to the former, and out of the two systems they formed a very perfect and complete set of lectures, which are beautiful in themselves, and have been preserved entire to the present hour.”

The mode of work and lecturing in Pennsylvania is different from that adopted by the General Grand Chapter. Pennsylvania adheres to the “Ancient York Rite.” The degrees of Most Excellent Master and Mark Master have, however, been admitted within her jurisdiction, and are now prerequisites for obtaining therein the Arch degree.

Upon the 17th of December, 1810, a committee was appointed by the Grand Hiram Royal Arch Chapter, to revise and amend the By-Laws, Rules, and Regulations of the Grand Chapter. This Committee reported December 21, 1812, a code of By-Laws, which was adopted by the Grand Chapter, and upon being presented to the Grand Lodge for approval, the same was duly approved by that body.

The preamble to this code, which is of interest in its historical connection, is as follows:—

“Ancient Masonry consists of four degrees, the first of which are those of Apprentice, the Fellow-Craft, and the sublime degree of Master Mason; and a brother well versed in these degrees, and having discharged the offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the brethren of his Lodge, is eligible, on due trial and

examination by the Chiefs of the Chapter to whom he shall have applied, and by them found worthy, of being admitted to the fourth degree—the Holy Royal Arch.

“It follows, of course, that every regular warranted Lodge possesses the power of forming and holding Lodges in each of these degrees, the last of which, from its pre-eminence, is denominated among Masons a CHAPTER. That the said Chapter of the Holy Royal Arch may be established, held, and conducted with the regularity, discipline, and solemnity, bearing the sublime intention with which they have from time immemorial been held as an essential component part of Ancient Masonry, and that which is the perfection and end of the beautiful system, the Excellent Masons of the Grand Lodge of Pennsylvania, according to the old institution assembled and constitutionally convened in General Grand Chapter of the Holy Royal Arch Chapter, have carefully collected, revised, and adopted the following regulations for the government thereof, that under the sanction of the Grand Lodge they may be transmitted to every regular warranted Lodge on the Register, and may be solemnly and finally made a part of the Book of Laws and Regulations of the Craft.”

Royal Arch Masonry continued to spread in Pennsylvania, and its government, under the control of the Grand Lodge, was found to be inefficient, and many efforts to modify it were made. For many years these efforts were fruitless. But at length, July 16, 1824, a Constitution was adopted by the Grand Chapter, with the assent of the Grand Lodge, by which the Grand Royal Arch Chapter was made independent of the Grand Lodge, and invested with power to elect its own officers; to make by-laws, rules, and regulations for its own government; to regulate, superintend, and control the by-laws, rules, and regulations of subordinate Chapters and Most Excellent and Mark Masters' Lodges under its jurisdiction; to grant warrants for holding Royal Arch Chapters and Most Excellent and Mark Masters' Lodges, and the same to suspend, revoke, and restore at pleasure; and to exercise jurisdiction over the same.

In accordance with this Constitution, the Grand Chapter, Dec. 23, A.D. 1828, A.L. 2358, adopted a series of Rules, and Regulations; and has been governed by this Constitution, Rules, and Regulations, with but few alterations and amendments, from that time till the adoption of the Constitution which precedes this sketch, and which contains no fundamental alterations.* A change from the Constitution of 1824 was made in 1855, when a provision was introduced, adding to the list of those who composed the Grand Chapter “All High-Priests, Kings, and Scribes, for the time being, of subordinate Chapters under the jurisdiction.” As a member of a subordinate Chapter was eligible to the offices of High-Priest, King, and Scribe therein without having passed the chair of a Blue Lodge by election, this provision introduced as members of the Grand Chapter, some who were not members of the Grand Lodge, and who ceased to be members of the Grand Chapter immediately upon the termination of their term of office in the subordinate Chapter. This

* Constitution, 1862. — Ed.

provision is not retained in the present Constitution, the Grand Chapter having in this respect returned to the old Constitution of 1824.

The Most Excellent Masters' Lodge has ever been constituted under a separate warrant within this jurisdiction.

In 18—, a separate Mark Lodge was opened and held under the warrant of Concordia Lodge, No. 67, in the city of Philadelphia,* and continued to work under it till the Grand Chapter was established under the Constitution of 1824, when a warrant was obtained from the Grand Chapter.

ATHELSTAN LODGE, WORCESTER.

THE ceremony of constituting this new Lodge and of installing its officers took place on Friday, the 13th July last. The ceremony was performed by the M. W. Grand Master, CHARLES C. DAME, assisted by a delegation of the Grand Officers, and in the presence of a large number of brethren. The evening was excessively warm, but the hearts of the brethren were warmer, and the occasion was one of marked interest and pleasure. The officers for the year are as follows: Samuel T. Bigelow, M.; E. P. Woodward, S. W.; J. J. Russ, J. W.; Joseph Chase, Treas.; Luther H. Bigelow, Sec.; D. W. Knowlton, S. D.; J. E. Chase, J. D.; John Speed, S. S.; D. W. Bemis, J. S.; C. B. Whiting, Marshal; Daniel Seagrave, Tyler; Jonas Heald, Jr., Inside Sentinel; Rev. E. W. Virgin, Chaplain.

The success of the Lodge while under dispensation has been most satisfactory, both in its work and discipline, and its future prospects are bright and encouraging. Its management is in excellent and able hands; and there is no apparent reason why it should not fill a first place among the Lodges in the jurisdiction.

The officers of the Grand Lodge are under obligations for the courteous and generous reception extended to them. The dinner furnished on their arrival at the Bay State House—one of the cleanest and best public houses in the interior of the State—was surpassingly excellent, alike in variety and abundance; and what is a matter of some importance as well as rarity on such occasions, it was well and tastefully served. The present proprietors of the house are Brothers Hatch and Wilcox, and we most heartily commend their fine establishment to such of our friends as may have occasion to visit Worcester.

* There are now three Mark Lodges, viz., Nos. 91, 214, and 216, in Philadelphia.—ED.

LAFAYETTE LODGE, ROXBURY.

THIS new Lodge was constituted and its officers were installed on Monday evening, July 2, 1866. The ceremonies were performed by the Grand Lodge, M. W. Charles C. Dame, Grand Master, assisted by the Grand Officers. The exercises were interspersed with music, performed by a choir of male voices in a very admirable and effective manner. The elegant hall of the Lodge was conveniently filled by the members and their ladies, the latter being admitted after the ceremony of constitution.

Before proceeding with the installation of the officers, one of the ten brethren who had been initiated while the Lodge was working under dispensation came forward, and for himself and associates presented to the Lodge, in a modest speech, with an elegant and costly set of Jewels. They were received by the W. Master, Br. C. J. Danforth, in appropriate and fitting terms, and handed to the Grand Master, who immediately proceeded to install and invest the officers with them, as follows: C. J. Danforth, W. M.; John Kneeland, S. W.; William Hobbs, Jr., J. W.; W. B. May, Treas.; C. L. Lane, Sec.; W. F. Mullen, S. D.; F. Briggs, J. D.; D. Wheeler, S. S.; H. W. Wills, J. S.; J. Bacon, Marshal.

At the conclusion of the exercises in the lodge-room, the gentlemen with their ladies repaired to the banqueting-hall, where tables were handsomely spread and bountifully furnished for their refreshment.

 THE GRAVE OF HENRY PRICE.

HENRY PRICE LODGE of Charlestown paid a memorial visit to the grave of the first Grand Master in America, at Townsend, on Thursday, the 21st of June last. The occasion was one of great interest to all present, fraught, as it must have been, with many pleasant memories and historical suggestions. The officers of the Grand Lodge were politely invited to be present and unite in the ceremonies and festivities of the occasion; but official duties in another part of the State prevented their attendance. Appropriate addresses were made at the grave, and subsequently at the table, by Brothers S. M. Nesmith, Master of the Lodge; L. S. Bancroft of Pepperill; G. W. Warren; W. W. Wheildon; Rev. O. F. Spofford; Gideon Haynes and J. A. D. Worcester of Charlestown; Hon. Charles R. Train of Framingham; E. D. Bancroft of Groton, and others. A full account of the proceedings appeared in the "Bunker Hill Aurora" of the 23d, but did not reach us until after the matter for our present issue was made up. We hope to be able to find room for it in our next.

MASONIC CHIT-CHAT.

BRO. REYNOLDS, in the "Trowel" for July,—an excellent number, as all his numbers are,—says: "The Southern M. P. Sov. Grand Commander has not answered the questions put to him in the June issue of the 'Trowel.' We shall therefore assume that he speaks the truth; in which case the *Ritual furnished the South from ours* (the Northern Jurisdiction), *in lieu of theirs destroyed or stolen*, has been so changed in the 32d and 33d degrees that *all allegiance to the country is obliterated.*"

And yet this autocratic gentleman impertinently talks of the "defective Rituals" of the Northern Council! They are imperfect as contrasted with the infidel and abhorrent system which he has prepared and had the effrontery to publish as the adopted Rituals of his own body! But it is of very little consequence what he says or does, either masonically or politically. Whatever influence he may have ever possessed in either respect has been utterly destroyed by his disloyalty and radicalism.

THE ANCIENT ACCEPTED RITE IN ALBANY, N. Y. — We are gratified to learn that, since the meeting of the Supreme Council for the Northern Jurisdiction in May last, the city of Albany has been visited by the venerable and Ill. Bro. K. H. Van Rensselaer, Sov. Gr. Commander, who had most pleasant interviews with such brethren residing there as claimed to be of the A. A. Rite. The result was, that the Grand Lodge of Perfection, which was founded there in 1767, has been re-established on a sure and permanent basis, and is now working in unison with the bodies of the Rite in the Northern Jurisdiction. We thank Ill. Bro. R. H. Waterman, for a copy of the seal, around the circumference of which is the following inscription: "Ineffable and Sublime Grand Lodge of Perfection, Albany, N. Y. Founded 20 Dec. 1767." We wish them the fullest measure of success.—*N. Y. Cour.*

THE GRAND COMMANDERY OF MISSOURI met in June, and elected the following officers for the ensuing year:—

R. E. George Frank Gouley, of St. Louis, G. C.; V. E. Louis F. Weimer, of St. Joseph, D. G. C.; E. Jas. T. Agjur, of St. Louis, G. C.; E. Jas. McDaniel, of Hannibal, G. C.; E. Rev. J. D. Vincel, of Chillicothe, Prelate; E. Martin Collins, St. Louis, S. W.; E. B. F.

Newhouse, Weston, J. W.; E. William L. Loker, St. Louis, Treas.; E. A. O'Sullivan, St. Louis, Recorder.; E. Hamp. Woodruff, St. Louis, S. B.; E. Wm. Bosbyshell, St. Louis, S. B.; E. W. H. Stone, St. Louis, W.; E. Thos. Harris, St. Louis, S.

THE GRAND CHAPTER OF MISSOURI met also in June, and elected the following officers:—

M. E. Samuel Russell, St. Joseph, G. H. P.; R. E. Martin Collins, St. Louis, Dep. G. H. P.; R. E. Rufus E. Anderson, Palmyra, G. K.; R. E. Joseph Tollman, St. Louis, G. S.; R. E. John D. Daggett, St. Louis, G. T.; R. E. A. O'Sullivan, St. Louis, G. S.; Comp. Rev. P. M. Pinckard, St. Louis, Chaplain; Comp. Joseph E. Drake, Carrollton, C. H.; Comp. Thomas Burns, Macon, R. A. C.; Comp. Thomas Harris, St. Louis, Guard.

NEW HALL AT MANSFIELD.—St. James Lodge, at Mansfield, having recently fitted up a neat and convenient hall for their future accommodation, the same was formally dedicated by the M. W. Grand Lodge, on the 24th ult., in the presence of the members of the Lodge and their ladies. The officers were installed by the M. W. Grand Master, at the conclusion of the ceremonies of dedication. The ladies availed themselves of the occasion to manifest their interest in the prosperity of the Lodge by providing a very rich entertainment for the company at the vestry of one of the churches in the village. We are happy to add that the Lodge is in a flourishing condition, with encouraging prospects before it.

"THE little I have seen of the world," said Longfellow, "and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening vices within—health gone—happiness gone—even hope that remains the longest, gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

