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DEVOTED TO

MASONIC AND HOME LITERATURE.

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THE MICHIGAN FREEMASON.

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NO. I.

THE MASONIC PHILOSOPHY.

But few men fully understand the moral system of Masonry. The masses think it only a secret order of brotherhood, a sort of fraternal association, gotten up and perpetuated for the purposes of social life and of fraternal guardianship.

They do not recognize the fact that it is a broad system of liberal and philosophic principles, comprehending in its moral outlines all that is just and true, fraternal and charitable, in any of the religions of the world. This is true in its spirit, obligations and moral purposes.

True, it has no creed of religious faith, or standard of theological doctrines, but it teaches the being of God, it believes in the doctrine that man is immortal. Aside from these two great principles it makes no demands upon the credulity of its membership of faith in anything belonging to speculative philosophy. Its aims are practical and conservative, having more particular reference to personal duties and relative obligations, than to any of the theological theories of ancient or modern times. It knows no church and ignores none. Its members are gathered from all communions, from all religious faiths, and from all grades of men of good report. It constitutionally declares in favor of the most liberal forms of moral government, as well as for the most liberal recognition of man's universal brotherhood.

What it is in faith it aims to be in practice, a society of human reliance, of brotherly love, relief and truth. It knows no nationality, claims no sectionality, and never for a moment disdains any man on account of his religious or theological notions.

And yet it always looks at the *man*, and if he is honorable in life, guarding his integrity, walking in the line of his obligations, and use-

ful among his fellow-men, he is set down as being worthy of the brotherhood, and counted a true Mason.

The fact that he is a Hebrew does not ostracize him, and the fact that he is a Christian does not in any sense militate against his character. Once made a Mason by the mystic rites of his obligations, he is ever afterward the vicegerent of his own life, and the obligated brother of every true Mason.

He then belongs to the family of man in a sense he never did before.

A believer in God, he is man's friend as well as the obligated guardian of himself. He knows no divisions in the human family, and no good reasons why he should proscribe any man for his faith, his religion, his politics, or his nationality.

He worships God by serving his fellow-men, and glorifies his Maker by being true to His creatures. Honest in life, gentle in spirit, faithful in his relationships, and full of the spirit of toleration and charity, he is the peer of the best, the full equal of all brothers, and the true representative of the ancient and honorable body.

This, and all this, we say of him—not because he has been initiated into the rites of the fraternity in some Lodge room—but because he is made acquainted with the true theory of personal and moral government.

That which is his duty he performs, and that which the sectarian too often condemns he tolerates; for he asks no man his faith, or his religion, or his politics.

Trained in this school, men become conservative, liberal and humane. They fear God as the son fears his father, and they know that they cannot do otherwise, and be true to themselves or their fellow-men.

Devotion to the Great Father of All is manifested by them not in creeds, or in ceremonies, or relationships, but in the exercise of true charity to their fellow-men. They are too well educated to believe that mere songs, or prayers, or Lodge ceremonies, can answer the place of liberality or charity, and they know from the teachings of the simplest Masonic lessons, that God only is worshipped in grace and truth, where man is served in sympathy and love. This, indeed, is the order of the divine government, as is plainly made known in the Holy Writings, and it is this that gives to the Craft the divine authority to act as the conservative of suffering humanity in every country and clime under the whole heavens.

On this basis its philosophy is built, and on it rests its prestige, with all that it proposes for the benefit and blessing of men. It pretends to no moral monopoly, and lays no claim to any superiority over any other institution.

What it has done belongs to the history of our race, and what it is, in its genius, its labors, and humane influences, it leaves without fear or favor to the ultimate judgment of the King of Kings and Lord of Lords.

The divine government is the only rule of its principles, as it is also of its appeals for the right.

With these broad and liberal views it has erected its Lodges among the nations of the earth, and silently worked its way alongside of all other organisms, without jealousy or the spirit of competitiveness, or a single instance of persecution of any cotemporary power. Thus founded, and thus governed, it has kept its march amid the melancholy ruins of ages—the grandest mystic body the world has ever known.—*Masonic Advocate.*

GRAND LODGE JURISDICTION.

[The following very able paper was read by R. W. Charles Levi Woodbury, chairman of the committee appointed by the Grand Lodge of Massachusetts, to consider an application which had been made by a Lodge in Italy to become a subordinate to the Massachusetts Grand Lodge. It handles the subject in a masterly manner, and will be read with great interest by intelligent Masons everywhere. It discusses the status of the African Lodge and the Ohio movement.—ED.]

REPORT OF THE COMMITTEE ON GRAND LODGE JURISDICTION.

The committee appointed to consider the application of the Lodge at Palermo, Italy, to become subordinate to our Grand Lodge, and also to consider the question of Grand Lodge Jurisdiction, beg leave to report:

In Masonry the right of independence of the Masons of each political country has been admitted. Their national organizations rest on the same footing and are governed by like principles of international law with those existing among separate nations. When the organization of the Freemasons of a country has been once recognized by other Grand Lodges, the sovereignty and exclusive jurisdiction of that body in that territory are recognized and admitted; and it would be a breach of comity to hold intercourse with, and a breach of faith to recognize, any rebellious or rival authority without the bounds, while the political organization of the country remains unchanged. This has been the rule with our State Grand Lodges, and has been the foundation principle governing the action of the Masonic Bodies in Nova Scotia, New Brunswick, the two Canadas, and the Grand Lodges of England, Ireland and Scotland, in relation thereto. And it has been the rule of conduct among the Craft in the various nations of Europe. It is too well settled to be doubted.

The amity and friendship among the various Grand Lodges which have thus recognized each other as Sovereign Bodies within their respective territorial jurisdiction, constitutes one of the firmest bonds that bind Masonry of all nations into one friendly union without any sacrifice of local liberty and independence, and they are supported by the scrupulous rule of not interfering in the internal affairs of each other. The Masonic comity, like comity of nations, is the rule of peace.

We may grant that in the exercise of its independence a Grand Lodge could so far depart from the ancient landmarks of Freemasonry as to cease to be a Masonic body, but such a case would ensure an appropriate remedy.

This Grand Lodge has, on many occasions, avowed and acted on these principles.

The petition of the Lodge at Palermo, addressed to this Grand Lodge, avows that it has seceded from the Grand Lodge of Italy, and desires to be recognized by, and taken under the protection of, this Grand Lodge.

The Grand Lodge of Massachusetts has no disposition to interfere in the internal affairs of the Grand Lodge of Italy. It has no knowledge of the merits of the dispute. It has not been requested to act as referee by the parties to the dispute, and it has no jurisdiction of its own to establish bodies in a country Masonically organized with a Grand Lodge.

The relation of amity and friendship existing between the Masonic Fraternity of Italy and of Massachusetts ought to remain unimpaired by any officious intermeddling on our part.

We have, by recognition, admitted that Italian Masons are capable of and entitled to possess self-government; we claim no more for ourselves.

This petition should be dismissed.

OHIO.—From various official documents it appears that the Grand Lodge of Ohio have before them the proposition to recognize, within the limits of that State, another body, under the style of the "African Grand Lodge of Ohio."

This Grand Lodge has recognized, for more than half a century, the Grand Lodge of Ohio as the Sovereign Masonic Body of that State, and has been pleased to observe that the Masons of Ohio have carried on the institutions of Masonry with due observance of the ancient landmarks, and greatly to the moral progress of that State. Their constitution is reasonable. They can make Subordinate Lodges on Masonic grounds, who can admit good men of requisite qualification to the privileges of Masonry so far as they are entrusted to the Grand Lodge of that State. But all this Masonry in Ohio is subordinate to the Grand Lodge of Ohio, the only Masonic body we have recognized in

that State as having the power to make or govern Masons. When we recognized the Grand Lodge of Ohio, it had no color test for Masonry in its constitution ; we assume it has none now.

Masonry, as we understand it, may lawfully be conferred on the good men and true, free-born, of any race, language, nation or religion. It is universal.

Grand Lodges, and the Masonic law concerning the character and qualities of Grand Lodges, have come into recognition and use since the beginning of the eighteenth century. Through their means Masonry has been raised to a very high standard. Frauds and impostures have been suppressed, and the means of universal recognition in Masonic countries established on a safe foundation.

The unity of the brethren in a State under one Grand Lodge has always been held desirable ; a division into two or more has been considered deplorable. The American Masons have been trained to principles of self-government and unity, and, we think, hold that the brethren in a State are not truly brethren unless united under one Grand Lodge. Thus only do we dwell in unity together.

The proposition before the Grand Lodge of Ohio is that they shall break the unity of Ohio, and cede a part of their jurisdiction to the "African Lodge."

While making citizens of African descent Freemasons on lawful grounds is a right of Ohio Masons, yet we may, without offense, inquire whether any Grand Lodge has the right to make two Grand Lodges in a State, and thus break the unity of the brethren there, which should exist irrespective of creed, race, national birth, or color ; whether, if one creates by its vote the African Grand Lodge, it can, Masonically, make a color test, and exclude whites from the African Grand Lodge, or, *vice versa*, exclude those of African descent from the present Grand Lodge, which, therefore, would be only half Grand.

Our opinion is that a distinction founded on color as "black," or race as "African," is in contravention of the Ancient Landmarks, is not Masonic, and would be void. If we are right in this view, then the evil of making two Grand Lodges of equal and co-ordinate powers in one State has no relief, because one may lawfully compete with the other—recognize him whom the other suspends, charter where the other refuses, make where the other rejects, and thus precipitate Masonry into the horrors of a divided and ineffective jurisdiction over its own Lodges and members, and a competitive struggle for candidates. Wherever competing Grand Lodges have existed in a community, the standard of Masonry has been lowered in consequence of rivalry, and Masonic subordination been sadly demoralized.

Masonic experience has settled that the only safe and prudent line of division for jurisdiction is territorial ; in accordance with this Ma-

sonry is organized. A personal test, to divide jurisdictions, is exactly against the equality of Freemasonry. A Lodge, indeed, may be authorized to work in a foreign language because its members do not speak English, but the work must be the standard of the Grand Lodge, and any Mason can qualify himself for participation by acquiring the tongue the work is performed in.

Two Grand Lodges in one State are an anomaly, which it would be hard to justify on any Masonic grounds. In their interior relations, where existing by a common consent, other States might have something to say; but in their exterior relations to other Masonic jurisdictions grave questions would arise. Might it not justly be said that the previously recognized Grand Lodge had abandoned its character and pretensions as *the* Grand Lodge of the State, and thus voluntarily had abdicated its claim to be recognized thereafter as the equal of the Grand Lodges of other States? Is there not a reasonable doubt whether such a voluntary step would not be a dissolution of the Grand Lodge, considered as the representative body of all the Masons in the State?

When a rival Grand Lodge springs up by usurpation in a territory, every other Grand Lodge sustains the elder, by refusing recognition to the rival, and treating its followers as clandestine, and not entitled to Masonic privileges.

There is much gravity in these questions, and your committee prefer to suggest them for consideration without concluding as to their exact weight.

AFRICAN LODGE.—Your committee are not unmindful of the existence of clandestine bodies professing to have the privileges of Masonry in various parts of the United States, composed mainly or exclusively of men of African descent. The origin of these bodies was in this jurisdiction, where their claims to possess regular or genuine Masonry, frequently presented to this Grand Lodge and carefully examined, have ever been found consistent with Masonic law.

There is no distinction in this Grand Lodge grounded upon color. Masonry is a social institution, and the Lodges regulate the admissions they severally make. We know of a good many men of African descent who have received regular Masonic degrees in Lodges under this jurisdiction, and who do obtain thereby all the benefits thereof. At this time, in this Grand Lodge, there sits a brother of this descent, who has been a respected member for several years in virtue of his rank as Warden of one of our most respectable Subordinate Lodges.

We have had and received in our Subordinate Lodges visiting Masons of regular standing in their own jurisdictions who were of African descent.

We state these things merely that our position may not be misconceived, and our objections to Masonic irregularities be scoffed down

on the pretense that we are opposing a class on account of their color.

True it is that in 1787 three colored men of Boston received from England a charter for a Subordinate Lodge, at Boston, to be called African Lodge, which had been granted in 1784, but not forwarded to them until three years afterwards. The chief of them, Prince Hall, died on December 2, 1807.

The date of this charter was after the treaty of peace with England in 1784, by which the independence and sovereignty of these States were recognized. It was also eight years after the Massachusetts Grand Lodge was formed (March 8, 1777), and had declared the Masonic independence of the Masons of this commonwealth, whereby the duties of self-government were assumed by the Masons of this commonwealth, which they have continued to exercise to the present time. Thus this charter proceeded from a foreign source, which had no political authority in the country, where alone it was directed to be used, and which had no Masonic right there; for the Grand Lodge of Massachusetts had been for years in the possession of the Masons of the commonwealth. It is admitted that this charter was never recognized by any Lodge in Massachusetts. Certainly, after the evacuation of Boston, March 17, 1876, there is no pretense that England had any control in Massachusetts.

It is probable that some persons may have worked as clandestine Masons under this charter for some years after its arrival, but in 1813 it was struck from the rolls of the Grand Lodge of England, and no returns to England had been made under it for many years previously to this action. Thus ended the charter of African Lodge, and its history. In 1808 an organization called the Prince Hall Grand Lodge was started in Boston, but by whom is not known. It professed to grant charters, and did make some clandestine bodies in other places. No Masonic power, domestic or foreign, stood its sponsor, and no known Mason belonged to it against whom the penalty of expulsion could be hurled by the Grand Lodge of this State. The Grand Lodge of Massachusetts never authorized any Lodge, or recognized any person claiming Masonic rights from this source.

The next in order of succession we have heard of was the National Grand Lodge, professing to have been established by these counterfeits about the year 1847. It is understood that these bodies claim jurisdiction in and over Masonry in all the States of this Union; but no official intercourse has ever been sought by that body with this Grand Lodge, or those who pertain to it, and we are ignorant of all that concerns it. No Mason is known to have belonged to it.

Your committee find it difficult to trace these organizations further. Existing without Masonic authority, anarchy seems crowned supreme among rival bodies of mushroom growth, fully conscious of each other's illegitimate aspirations.

The existing Prince Hall Grand Lodge organization is supposed to draw its powers from this National Grand Lodge.

In 1827 some persons calling themselves African Lodge, No. 459, repudiated the Grand Lodge of England. The petitions of these pretended Masons have been considered by the New York Grand Lodge in 1846, and by this Grand Lodge in 1869. Your committee deem it best to append, as part of this report, that of Bro. Herring, of New York, made in 1846; the petition of Lewis Hayden and others, and the report thereon to this Grand Lodge, 1869, and Grand Master Gardner's address, 1870, for a fuller statement of the history of the organizations of these bogus Masons of the National Grand Lodge so-called.

It will be noticed that the petition of 1869 pretends that in 1775 Prince Hall and others were made Masons in an army traveling Lodge at Boston. It is somewhat singular that the Provincial Grand Lodge of Massachusetts, October 1, 1773, passed a vote that "no traveling Lodge had the right in this jurisdiction to make Masons of any citizens," and that Gen. Joseph Warren was the Provincial Grand Master at the time of this vote. The name of the Army Lodge is not given where Prince Hall got his Masonry. Why Hall should apply to Gen. Warren prior to his death, June 17, 1775, for recognition, is hard to perceive. The sharp social division between the patriots who constituted the members of the Massachusetts Grand Lodge and the Army Lodges of the English invaders, from the attack on Fort William and Mary, at Portsmouth, in December, 1774, to Lexington in the following April, and Bunker Hill in June, does not favor the idea suggested by the petitioners that he did so. Hall himself, in a letter dated March 1, 1784, says they had been working as a Lodge almost eight years. The evacuation of Boston, March 17, 1776, was almost eight years previous to the date of his letter. Probably before the evacuation he and his associates sat in the Army Lodge that made them, if there was any such. No pretense is made that any of them ever sat in a local Lodge, and were they citizens of Massachusetts, as the petition would infer, no British Army Lodge had the right to make them. Consequently, if made at all, as individuals they were irregular and clandestine under the Provincial Grand Lodge rule, and remained so when this Grand Lodge had declared its independence from British Masonic rule.

Prince Hall's letter of 1784 admits there was neither British nor American authority for the Lodge he pretends to have held from the date of the evacuation. True it is, the petition to this Grand Lodge states they had a Dispensation, but does not say from whom. In a publication of the Prince Hall Grand Lodge of 1865, a citation occurs from the address of J. V. De Grasse, June 30, 1858, who says he has in Hall's own handwriting that in 1776 he "organized and opened, under

Dispensation granted by this British traveling Lodge, the first Lodge of Masons composed of colored men in America."

The power "to grant Dispensations to form Lodges" is a Grand Lodge power, and never was delegated by the English Grand Lodge to any traveling Lodge. This pretense of authority in 1776 falls, leaving their legitimacy to depend on the Charter received by them from England in 1787. Now, however doubtful the Masonic jurisdiction in Massachusetts during the revolutionary struggle may seem to some, none, we think, will claim that the Grand Lodge of England had authority to charter Lodges in Massachusetts after our independence was acknowledged by Great Britain on November 30, 1782.

We recapitulate these facts, because they point to inevitable conclusions as to Prince Hall and his associates :

1. No evidence that they were made Masons in any Masonic Lodge.
2. If made, they were irregularly made.
3. They never had any American authority for constituting a Lodge.
4. Their charter from England was granted at a time when all American Masonic authority agrees that the Grand Lodge of England had no power to make Lodges in the United States, after the acknowledgment of our independence, November 30, 1782, and the treaty of peace made November 3, 1783.
5. The Grand Lodge of England dropped African Lodge from their list in 1813. Said Lodge does not appear to have worked since Prince Hall's death in 1807, except this, that in 1827, parties calling themselves African Lodge, No. 450, repudiated the Grand Lodge of England.
6. The Grand Lodge of England did not delegate to African Lodge any power to constitute other Lodges, or to work elsewhere than in Boston.
7. No Masonic authority exists for any of the organizations since 1807, whether pseudo-lodges or Grand Lodges; and no evidence of the Masonry of any of their members has come to our knowledge.
8. Neither English nor any other Masonic authority exists, nor has at any time existed, for the colored Lodges located out of Boston to make Masons, or practice Freemasonry. Each of them began its existence in defiance of the Masonic community of the State where located, and continues unrecognized by the regular Masons of the State.

Your committee entertain a deep solicitude for the preservation of the jurisprudence of Freemasonry as the best security for the permanency of the ancient landmarks of the Art. The only Masonic distinction among men depends on a Masonic investigation of the candidate's

claim to be worthy and well qualified. If these are found in a competent Masonic way, his right to receive the privileges of Masonry is perfect. We conceive distinctions founded upon race to be as inadmissible as they would be if founded on the candidate's sectarian creed or political party.

The object of the institution is to bring good men of various races, creeds and politics together, and make them better acquainted and more tolerant of differences so long as they agree on being good, reverential and charitable citizens, which are the essentials of Freemasonry.

The policy which would make Masonic distinctions of these accidents which Masonry seeks to disregard, must overthrow the very toleration which makes Masonry universal, and gives it the aroma of the mission of peace and good-will on earth. Shall a visiting Mason be told at the door, this is a Presbyterian Lodge, you cannot enter; or, this is a native American Lodge, all of foreign birth are excluded? It is by adhering to the landmarks that Masonry has had its great social success; a contrary course would soon wreck the institution.

Possibly, the great principles of toleration are not as closely adhered to in some Lodges as they should be; but that is a fault which more Masonic light will cure. Surely it does not justify overthrowing our common altars and legalizing departures from the landmarks. If Masonry had ever sought popularity or power, it would have sacrificed its generous spirit and broad platform, the purest exalted social philosophy, in catering to local prejudices.

If the individual Lodges of Ohio or of Massachusetts are capable of proving a colored man by Masonic tests, why should such a man not gain admission by the same strait and narrow door other men use? If fit and worthy men exist among the race, as doubtless they do, why should they not ask to kneel at your altars, rather than at a separate one? Your committee know the tension of the race-feeling in this country, and the generous sympathy, which in the desire to vindicate its humanity and equality, tends to overstep the limits of prudence, and extend to all privileges which should be restricted only to the best of each race.

The African Grand Lodge do not show regular and genuine descent. The quality of their members, like that of their founders, is unknown to the Masonic community. We do not know whether they are more cognate to our requirements than the Sons of Temperance, the Odd Fellows, or the Grangers, independent institutions, patronized by many very reputable citizens.

If the progressive toleration of Ohio is strong enough to spread genuine Masonry among those of her colored citizens who are worthy, why not rather proceed with individuals tested in a regular way, than to break down a landmark in the effort to absorb an entire organization,

of whose moral and personal character and quality they have no Masonic mode of knowledge?

We are without any intention of being offensive to our brethren in Ohio, or of trespassing on the recognized independence of their State organization. Should they think otherwise, this committee apologizes in advance for any incautious phrase they may have used.

This is the first occasion in Masonic history where, under no Masonic pressure, the Grand Lodge of the State has it under consideration to divide the union of the Craft in their jurisdiction by a color distinction, and abrogate its own exclusive control over Masonry, rather than trust the Masons in its Subordinate Lodges with the right of judging black men's qualifications, as well as white men's, for Freemasonry; to make thousands of Masons by a mere vote of the Grand Lodge, and hurl them as visitors on the local existing Lodges, who had never found in them any Masonic qualification: to erect other Masonic authority in the State, with its autonomy of Subordinate Lodges, and independent rules and jurisprudence and jurisdiction, and present to the Masonic Craft the experiment of a dual Masonry and a dual government in its limits.

The question whether this would promote the unity and harmony of the Craft must force itself on the consideration of every intelligent and conservative Mason who is in-relation of fraternity with the present Masonic authority in Ohio.

Our Grand Lodges have been organized to support the traditional Freemasonry which their members received from their fathers. This compels us to be conservative in Masonry.

They did not expect their high doctrines could thrive, except among those selected for lofty character and broad liberality of opinion. The world still looks to such men for leadership in all good and honorable objects.

We recognize the fundamental idea that the brother's interests should be preferred to that of those who do not know the light. The committee have no doubt that the intelligent and worthy members of the Grand Lodge of Ohio will take every precaution to consider the bearings of the proposition before them on the Royal Art of which it has long been one of the brilliant and cherished ornaments; and that whatever step it takes in the matter will be founded on reasons acceptable to the Masonic world, consistent with its traditions, which it will not hesitate to spread before other Grand Lodges and the Masonic community. Respectfully submitted,

CHARLES LEVI WOODBURY,
WILLIAM S. GARDNER,
SERENO D. NICKERSON,

Committee.

MASONIC REFLECTIONS IN HOLY LAND.

BY BRO. ROB. MORRIS.

A thoughtful man who has read up and posted himself in the lectures of the Blue Lodge, will find every object named therein, with its proper illustration, in the very land where the institution of Freemasonry originated. From my copious notes I will put together a few of my own observations in this line.

The lily, as a Masonic emblem upon the Brazen Pillars, refers beyond question to the same subject named and figured and illustrated by Jesus in His Sermon on the Mount. I mean the windflower or Anemone. This species of lily, numerous everywhere, is particularly abundant in Palestine. It forms a great attraction upon the hillsides of Galilee and along the slopes of the Lebanons in the spring of the year. It springs up among the heaps of the white chalky stones of that country and appears of a more brilliant red by contrast. The botanic name (*Anemone coronaria*) elegantly expresses the particular object, the scarlet crowned lily, which afforded me so much enjoyment during my peregrinations in northern Palestine. On the fatal battlefield of Hattin they form a carpet so blood-red as almost to suggest that the ensanguined hue was borrowed from the oceans of blood spilled in that relentless day of July, A. D. 1187, when the Chivalry under the Crusades went down under the Scimiter of Saladin.

THE CLEFT IN THE ROCK.

The material of which all the rock is composed from the plains of Esdraelon to Beersheba is a white chalky stone dolomite. This peculiar formation called dolomite suggests caves, fissures, crevices, or, as the lecturers style them, clefts. Around Jerusalem they are extremely numerous. In fact these clefts (caves) of the Holy Land are named both in the Old and New Testament very frequently. The thoughtful reader will readily make his own application of the fact.

HIGH HILLS AND LOW DALES.

The Masonic expression which conveys little meaning to a dweller on American plains is most emphatically characteristic of the Holy Land, a country of mountains and valleys. Jerusalem is 2,600 feet above the sea. Mount Ebal is the same. Mount Hermon is 10,000 feet. Such a territory suggests *no other images* save those to which the traditional expressions in the Masonic rituals refer.

CHRIST'S THORN.

The Christ's thorn (*Rhamnus spinachrista*) is doubtless the plant of which that instrument of torture, the *Crown of Thorns*, was composed, and is therefore an appropriate emblem in the Orders of Christian Knighthood. It puts forth long, slender, crooked twigs or switches

easily bent into a crown, and these are armed with a multitude of long, strong and acute thorns.

THE PALM.

The Palm-tree is an emblem of a just and upright Mason, prolific in good deeds. There is a peculiar fitness in this emblem; for the name of the land, *Phœnicia*, whence the Masonic Order sprung, signifies a *palm-tree*, and on the coin of Vespasian, struck to commemorate the conquest of Judea by the Romans, the palm-tree forms the central and conspicuous figure. The trees yet stand along the plain of Phœnicia "like military sentinels with feathery plumes nodding gracefully on their proud heads." At Tyre there are many, also a few at Joppa and a few at Jerusalem. It is a pleasant thought in this connection that no tree needs association so much as the palm. A grove of palms is a cheerful spectacle; a single palm, recalling the sad emblem of Judean captivity, is quite the reverse.

SCARABÆUS.

As an Egyptian (and Phœnician) emblem the Scarabæus or dumb beetle played a most important part. It is the *Scarabæus Sacer*; (*Atenichus Sacer*) of another author; (it is a dreadful bore, this having half a dozen names for every bug and fly!) but the Greeks called it *Cantharus* or *Heltocantharus* (and probably a good many other things besides). The form of this insect was greatly employed by the Egyptian, Phœnician, Etruscan and other artists in making rings, beads for necklaces, etc. On the Egyptian monuments we find four species of this bug delineated, viz: the *Ateuchus puncticollis*, *taticollis*, *morbillonus*, *semi-puncticollis*. (I hope the reader will not suppose I remember all this. Far from it. I borrow it.) Many mystical ideas were connected with the dung-beetle; the number of his toes, thirty represented the days of the month, the deposit of its earth-ball containing eggs referred to the lunar month. The movement of the ball itself recalled the action of the sun on the earth. The fact that there is no female of this race suggests the *paternal* principle of nature. The Egyptian hieroglyphics for this bug is *Khepru* denoting the verb *to be*. So much use was made of it as an emblem that the early Christian fathers called Jesus *the Scarabæus*, because *living*, the insect was worshiped, and *dead*, it was embalmed.—*Masonic Journal*.

HON. M. C. KERR, late Speaker of the House of Representatives, was a member of both the Masonic and Odd Fellows Orders, and both Orders united in paying him the last sad tribute of respect at the grave.

THE *Masonic Jewel* recommends the establishing of a Masonic Home at Hot Springs, Arkansas, for the accommodation of worthy afflicted Masons, who may seek relief by visits to that celebrated resort of the afflicted.

THE FIRST AND LAST CARE OF A MASON.

The first and last care of a Freemason is to see that the entrance to the Lodge is duly guarded, so that only those who are truly worthy can gain admission.

We are often reminded that there is a dangerous remissness among Masons in this particular. We are too often compelled to recognize as Masons those who we know, and of whom the world know, are unfit to be members of a professedly moral order. This ought not so to be. It brings disrepute upon the whole fraternity. It is not in accordance with our professed principles. It is a fearful stumbling-block in the way of our prosperity as an order. It puts in constant jeopardy the good name of the Masonic institution, and blackens the fair face of its venerable escutcheon.

My brother, "Guard well the outer door." Stand like a faithful sentry; fully armed for every emergency, and sleepless upon your post. The greatest injury that was ever inflicted upon the Masonic institution may be distinctly traced to the admission of unworthy persons. In the times, still fresh in many living memories, when slander, and calumny, and persecution even, directed their weapons against the doors of our order, their guides were traitorous deserters from the institution itself. It was those whom we had taken into our house, to the confidence of our Masonic family, who sat at our symbolic table, who knew even our family secrets and weakness—it was these that strengthened the hands of our enemies. They were the Judases that were guides to them who sought the life of the institution. Had it not been for these, the shafts of the enemy would have failed to touch the body. But with their aid the institution was nearly overwhelmed in the vast ruin.

"But what has been may be." "Like causes produce like effects." Let us then learn a lesson from the past, and be on our guard. "Eternal vigilance is the price of liberty." Let us adopt this as our watchword, and each of us resolve no unworthy man shall, upon any pretense whatever, pass by us into our temple. No matter who he may be—our friend, our relation, even our own brother in the flesh—we have no moral right to allow him to pass on, unless he be indeed a "good man and true," a "man of honor and honesty,"—unless he be in every sense a MAN.

The Masonic is not a moral reform institution, nor is it a rival or a substitute for either of the many modern temperance organizations.

The whole theory, philosophy and history of Freemasonry admonish us of the danger of so interpreting Freemasonry. Our true safety is in admitting only those who, by their daily life and conduct,

will add strength and stability to the institution, so that in the language of the old Charge, Masonry may become "the center of union and the means of conciliating true friendship." Will the admission of an intemperate man do this? Will the admission of a gambler, or a libertine, or a profane swearer, do this? Will a Sabbath-breaker, a tale-bearer, or a slanderer, become a "center of union," or a means of conciliating true friendship among us? No! a thousand times, *no*.

In view, then, my brother, of the value we set upon our beloved institution, let you and me resolve that we will guard safely the outer door. As we wish to enjoy the consciousness of having done our duty to those illustrious lights who have gone before us, let us guard well the outer door.

Whatever may be the bribe offered us, or whoever he may be who approaches, let us never forget that it is the first and last great care in Masonry to guard well the outer door of the institution.—*Jewel*.

THE WOUNDED CAPTAIN.

BY S. C. COFFINBURY.

"Oh! Heavenly Father, temper the wind to the shorn lamb! I am a widow and my child is an orphan!" Thus exclaimed Clara Arthur, pressing her little daughter Eda to her bosom.

Alas! how often, during the war of the rebellion, has that piteous voice of anguish burst from the heart of the bereaved, and been borne by the spirits of the departed to the land of peace, when it was echoed by the lips of angels up to the throne of God. How often, alas! has it been the doom of the widow and fatherless to be abandoned by the world to their prayers, their anguish and the tears of pitying angels. While ambition was planning campaigns, battle-fields and conquests, and philanthropy was suing to humanity for pecuniary means to execute them, and to comfort the weary soldier, their instrument,—how many bereft widows and orphans were left to wander hopelessly and cheerlessly from door to door, or to tread the path to shame and infamy, there to sink into a dying life—a living death!

It is when war unchains her dark angel and sends her shrieking among men, with her scourge of spears in one hand, her torch of blood and rapine in the other, to spread desolation and death, that the hearts of men are barred against the wail of suffering and the cry of despair. It is then when humanity is listening to the boom of the cannon, and watching the fortunes of the battle-field, that the noble and the good, who have been taught the pure lessons of "brotherly love, relief and truth" from the deep but unsure fountains of all good, are left to fill a wide gap in the ranks of humanity, and to quietly and patiently work

out and demonstrate the profound problems of the divine mystery, "on earth peace, good will among men." They hear the orphans' cry and widows' wail.

It is in the village of S——, in the State of ——, that Clara Arthur and her daughter Eda are introduced to the reader. The mother appears to be about thirty years old, the daughter eight. They were both beautiful; the one as a woman in the fullness of maturity; the other as a child in the purity of innocence. The neat, yet plain room in which they are seen, indicates a comfortable but unostentatious manner of living. While there is nothing wanting for comfort and convenience, there is an entire absence of those meretricious appliances of luxury that indicate that aristocratic assumption which, in the present day, is so apt to gain upon and usurp the more rational aspirations of the domestic household in pretentious ostentation.

There is something grand in the lofty and affectionate anguish of a woman. As we gaze upon her, under the ministerings of the angel of sorrow, her womanhood enhances, and her very weakness and tenderness swell into the strength of grandeur; she rises above us from our groveling plane, and we look upwards as to an angel, to contemplate her sublimity; we see her in an upper, a holier sphere than that from which we look. There she stands, a being of a purer mould—a link of gold between angels and men—between earth and heaven—too lofty to elicit our pity, too poor to affect our tears, too sublime to accept our condolence; our words of consolation fall an empty mockery at her feet. We can only gaze and wonder in a spirit akin to awe.

How deeply touching is the grief of childhood! We long to clasp the innocent to our bosom—to kiss away the glistening drops that tremble upon the silken eye-lashes, to look words of peace and love into the pure soul that flashes out from the blue depths that sparkle liquidly beneath the quivering lids. Sweet childhood! In its inexperience of the philosophy of life, it submits not to the fiat of destiny without many ingenious defensive alternations—many feints to parry the fatal shaft. The dignity of womanhood meets her destiny coldly and calmly, though it may be in the majesty of sorrow and the grandeur of tears; but childhood puts aside the point of the poisoned arrow and pushes forward to pass it; it will not submit without an effort to avoid its keenest wound. Thus was it with Eda, as she exclaimed amid her tears, "Mother, there is yet hope; the letter does not say that he is dead. Now listen and I will read every word of the letter over again;" and she read:

"FRONT OF THE LINE, ARMY OF THE POTOMAC, June 20, 186—.

"MRS. C. ARTHUR,—*Dear Madam*: It becomes my painful duty to inform you, that on the —— day of June, in an engagement with the forces of the enemy, under Stonewall Jackson, your husband, Captain George Arthur, was severely wounded

and taken prisoner by the enemy. If living, he is a prisoner; but his wounds were of such a nature, (as I have learned,) as to preclude much hope of his recovery. Yours with respect, and sympathy with your affliction,

A—— S——,

Major Commanding 7th Regt. — Inf't. Vol."

"Ah! my child, we are without hope!" Even if he should still be living he is wounded, and a prisoner in the hands of inhuman soldiers, from whom there is no hope of obtaining his release. He cannot survive long in a hospital without the medical aid and the kindest attention; then, what hope can there be for him in the hands of enemies?"

"No, no, mother, say not so; was not father a Freemason?" rejoined Eda.

"Yes, child," replied the mother, "but what of that? Freemasonry avails but little in a war of brother against brother. My child, think of that dread Libby prison and Andersonville," and again Mrs. Arthur burst into tears, and threw herself upon the sofa in deep agony.

Eda gazed a minute upon her mother, thoughtfully; her eye gradually assumed a new light; she softly folded the letter, and placing it in her bosom, with a gentle but firm step stole from the room.

About three o'clock that afternoon, in the village of S——, sat Judge B—— in his office. He was past the meridian of life; he was neither corpulent nor lean, but of that full habit which is necessary to perfect a fine, large physical form. His large head, graced with a full suit of steel-mixed hair, was well balanced upon his broad shoulders, while good nature smiled playfully upon every lineament of his handsome features. A deep, intellectual eye, a thoughtful composure of countenance, and a high broad forehead bespoke the man of profound thought and mental labor. Judge B—— was now a practicing attorney in the village of S——, although he had long presided in one of the judicial tribunals of his state, and had with credit represented his constituency in the national legislature. He was surrounded by clients when Eda Arthur entered his office. She slowly and softly approached Judge B——; she stood awhile reading his features, and looking into his eyes inquiringly.

"What do you want, my child?" inquired Judge B——, returning her penetrating glance. Eda, as if assured by the tone of voice and gentle play of features that accompanied it, without removing her eyes from his, slowly withdrew the letter from her bosom, and placed it in his hand.

The judge ran his eye hastily over the contents of the paper, and, turning to his clients, said:

"Gentlemen, you must come some other time; here is more important business than yours which demands my immediate attention."

"But," said one of the persons, "we have come a great distance to see you, judge, and our business is also of great importance."

"True," returned the judge, "but it matters not; this note, brought by this little girl, puts me in possession of facts and circumstances which require my immediate attention, to the exclusion of every other matter; so you understand me."

"But, judge," returned the client, "if you will consider, we cannot conveniently come again; if you cannot do our business, we must go to some other lawyer."

"Very well," returned the judge, "that will do better; there are several competent lawyers in town; go to one of these, gentlemen; I must be master of my time the rest of this day; perhaps longer." So the clients left.

"Are you Mrs. Arthur's child?" inquired the judge of Eda, who replied in the affirmative. He took the child upon his knee, and kissing her, asked, "Why did you come to me with this letter?"

"Because," returned Eda, "once, when mother was blaming father for being a Freemason, father told her that you were also one, and that ought to reconcile her to his being one. He told that Masons helped each other, and now father is not here to ask you to help him, so I came to ask for him. Mother don't know I have come. You will send for my father, won't you?"

"Yes," replied the judge, "God will not permit the father of such a child to die in prison. If your father survives he shall be brought home."

Eda clasped her arms around the judge's neck, kissed his cheek, and, burying her face in his bosom, sobbed aloud, while the big tears stole down the cheeks of the judge and hid away in his iron-gray whiskers.

On that night Charity Lodge of the Free and Accepted Masons was opened in due form, the members of which having been summoned for a special communication. The business especially claiming the attention of the Lodge was presented by Judge B——, by producing the short letter from the army of the Potomac in relation to Captain Arthur. The impossibility of obtaining passports into the confederate army, with the danger attending such an enterprise even with passports, were fully discussed. The improbability of Captain Arthur still being a survivor, the difficulty attending his exchanges, the danger to him on account of his wounds, if still surviving, attending his removal, if removal were permitted, the danger of his remaining without proper attention and medical treatment in the enemy's hospital, were also discussed. Another important question arose: Who will go? A thousand dollars had been raised to defray the expenses of the journey, and the removal of the invalid or his mortal remains; but who shall go? There were enough to go; many had offered to assume the responsibility of the task, but the ardor and impulsiveness of youth were the

obstacles in the way of settling upon several of the younger brethren, while the Lodge was slow to select one from several who held the responsible positions of heads of families at home.

"I will go," said Brother H——, rising in his place. He was a venerable old man. He was tall and straight. His hair and long flowing beard were white as snow. Although old, his brow was well knit, his cheek was as fresh as youth, while in his deep keen eye could be read the experience of many years. "I will go," said he. "Should I not return, there are none but you, my brethren, to mourn my loss. I stand alone in the world; I have seen the loved ones perish around me, and like a blighted tree, I stand alone. I have encountered many dangers in my time in foreign lands, and amid the hordes of savages in our northern wilds; in every exigency of danger I have found our beloved Order and its mystic language sufficient for each emergency. I will go and bring our brother home, if living; if not, I will bring his remains to his wife and child."

Every eye in the Lodge moistened as this venerable old man resumed his seat. There he sat, the minister of mercy. The light rested softly upon his quiet and placid features, while a halo appeared to encircle his venerable brow.

How grandly beautiful—how like an angel of light towers before us the minister of charity! How like the pitying angel of humanity he bends over the afflicted, and pours in the oil and wine of healing?

Here let us draw the veil over the deliberations of this secret Order, as it plans ways and means in behalf of suffering humanity.

On the morrow, brother H——, the tall, old man with the white hair and beard, at whom the reader had a passing glance in the Lodge, surrounded by his brethren, took his seat in the morning express eastward. By his side was seated the little Eda Arthur; no entreaties, dissuasions, injunction or commands could move her from her purpose of "going to her father," as she said she was in accompanying brother H——. Hands were shaken, blessings were pronounced, adieus were exchanged, the bell was rung, the cars were off and soon out of sight and hearing.

A few days passed. In the valley of the Shenandoah lay the beligerent forces of the federal and confederate armies. A battle was inevitable. It had been expected from day to day for more than a week. The forces on either side had been massing for a decisive blow. The day had at last arrived for the fearful collision of arms. The order of attack had been given, and Stonewall Jackson was advancing upon the left wing of the federal line. His line of battle was well formed and bristled with arms. The stout infantry stood shoulder to shoulder within musket range of their enemy. A battery in the rear of the line had already opened its thunder of fierce defiance. A low hum of

whispered voices arose from the serried ranks like the growl of a beast of prey. Stonewall Jackson dashed swiftly along the front of his line, while the huzzahs of twenty thousand soldiers arose like a fierce battle-cry. He turned the left wing of his line, and guiding his fleet charger to the rear, took position near its center, surrounded by his staff. A moment more, and the whole line is to receive the order which will precipitate the whole mass of armed warriors upon the masses of the federal line, there to grapple in the death-struggle.

At this juncture, a new feature was added to the fierce aspect of war. From a group of copse-wood lying directly between the belligerent forces, appeared the tall, straight figure of brother H——, leading little Eda Arthur by the hand. She was draped in snowy white. Brother H—— was clothed in white gloves and apron. In his left hand he carried his hat, while with his right hand he held the little hand of Eda. His white hair and flowing beard glistened like silver in the noon-day sun. Like the angel of peace he slowly approached the confederate ranks. How grand was the effect upon the rude soldiery of both armies! How stood the genius of peace and war in juxtaposition—venerable age and innocent childhood had joined hands and had interposed between the weapons of death! How beautiful the effect! The ingenious fancy could fill up the procession with invisible angels as these two advanced amid the surroundings of war and the appointments of death! The heads of the rough soldiers were uncovered, and bowed in deep homage as brother H—— and Eda approached the centre of the line. The dense column silently opened. Bro. H—— and Eda passed through, and it as silently closed again. After they had gained the rear, they directed their steps to where General Jackson sat upon his panting steed in the midst of his staff. He dismounted and advanced a few paces to meet brother H—— and Eda. The rough soldier extended his hand in friendly greeting to brother H——.

"Brother, what brings one like you here at such a fearful moment as this?" inquired the war-worn general.

"Humanity," replied brother H——.

"What can I do for you?" asked General Jackson.

"Now, Eda, do your errand," said brother H——, turning to the child at his side.

"Is my father still living?" inquired Eda. "His name is Captain George Arthur."

"Yes, my child, he is still living," replied the soldier in a voice as gentle as a child. "He is likely to live, although severely wounded. By my order, my own surgeon has given him especial care and attention. A brother of the mystic tie never appealed to me in vain."

"I came," rejoined Eda, "to take my father home to mother; you will let me, won't you?"

"Yes, my sweet child, you shall take your father home, and may God protect you both!" He called an orderly, and hastily writing on a small piece of paper which he handed to him, said:

"Here detail the man,—procure an ambulance,—take George Arthur, a prisoner in the hospital, and Captain of Company A, Seventh Regiment—— Infantry Volunteers,—deliver him, and this old man and child, under a flag of truce within the federal lines; that is your passport."

As brother H—— and Eda moved to follow the sergeant, General Jackson advanced to Eda, and said:

"Little angel, let an old soldier kiss your hand." Eda extended her hand. The rough old man knelt upon his right knee, and raising her hand in reverence towards his lips, Eda suddenly withdrew it, and clasping her arms around the neck of the brawny and sun-tanned old man, kissed his rough cheek, burst into tears, and wept upon his shoulder. Stonewall Jackson wept. He remained kneeling with his head bowed, several minutes after Eda had separated from him, while every one of his staff turned away in respect to his emotion. Within an hour after this touching incident, the din of arms, the smoke of war, the confusion of battle, mingled with the gush of blood and the shriek of death, swept over this sacred spot, where peace and war, childhood and age had met in holy embrace. Whatever may have been the faults or political errors of that war-worn soldier, this incident of gentle tenderness drapes his memory in a white-robed sanctity. Angels bowed their heads in reverence above him, while he thus knelt upon that battle-field encircling innocent childhood with his war-clad arms.

It was a joyous day when Charity Lodge marched in procession to the depot of S——, to receive and welcome brother H——, Eda and Captain Arthur home.

"You will not blame father for being a Freemason any more, will you, mother?" whispered Eda to Mrs. Arthur, as she embraced her child after an absence of twelve days.

OPPORTUNITIES.—We often meet with people whose manner of working largely depends on contingencies, which they think they cannot overstep. "If I only had opportunities for doing good," says one, "then I should be useful and happy." What opportunities do you require, my friend? When we look at a man's real life, we find it to be very common, and his position low. No post, however noble it may appear to the world, can secure a noble life in him who fills it. Even a king may be more of a slave than his servant,—a slave in soul. On the other hand, the dullest work brightens up, and becomes profoundly interesting, when it is illuminated by the help of the Holy Spirit.—*G. L. Austin.*

WOMAN — HER INFLUENCE.

Nothing in nature presents to the mind of man a conception so noble or a picture so attractive as woman. The defaced scrolls of fallen empires and nations teem with examples of her heroic and generous deeds. Her achievements are blended with the mystic feats and pageant displays of mythological chivalry. Though history and poetry have blended their efforts, and painted in graphic colors the sagacious statesman with hoary locks, sitting at the helm, guiding the noble ship of state over the stormy billows of political agitation; or the world-renowned conqueror with herculean strength, plucking unfading laurels from the brow of dame Nature herself; yet their descriptive powers have proven inadequate to the task and left the worthy deeds of *woman untold and unsung*. She is the nucleus around which cluster the fondest recollections of fallen nations—the brightest anticipations of nations yet unborn—around which the complicated machinery of society performs its wonted revolutions—the grand center from which emanated the Promethean spark of civilization, which, fanned by the gentle breezes of ages, has spread its refined flame through the length and breadth of the habitable globe.

Her influence recognizes no boundaries save the barriers of nature and the confines of eternity. Could we but scan the pages of time's mouldering register, and accomplish the evolution of the past ages, every page of the sacred scroll would proclaim the unbounded influence and supremacy of woman.

Could we, for a moment, raise the curtain of oblivion, and glance down the dim vista of the past, before our astonished gaze the monumental remains of oriental Babylon would tower up in the distance, embalming, in its mouldering ruins, the name and deeds of the immortal Semiramis. The ancient site, the decorated remains and decaying relics of Troy appear conspicuous from afar, while the departed shades of her heroes, from her polluted shrines proclaim in trumpet tones the sad tale of the perverted influence of profligate Helen. Well might the illustrious bard of heroic celebrity, tuning his celestial lyre, strike his loftiest note in commemorating that sad event; for every crumbling stone bears the impress of woman's influence.

Rome, the mistress of the world, in whose genial climes the Muses delighted to dwell, and to inhale the sweet incense ascending from her altars; at which the devotees of literature assembled to perform their wonted oblations, to share the ambrosial fruit and quaff the nectar with their fabled gods, presents a most thrilling instance of the almost supernatural power of woman in controlling the affections and actions of man. Contemplate for a moment that proud city, with all its regal splendor, tottering upon the verge of destruction. Listen to the shrieks

of horror uttered by its miserable inmates, as they hasten hither and thither beneath its towering steeples. Behold without its walls the wife and mother, with disheveled locks, tattered garments, and down-cast looks, wending their way to the camp of hitherto inexorable Coriolanus. Witness there the mother prostrate at the feet of her exiled but victorious son, pleading in behalf of his inveterate enemies and an ungrateful country. See the convulsions that agitate the soul, when he sees before him his affectionate wife and children; and above all, that mother, who cherished and protected him in his infancy—who early led him to the foot of Parnassus, and bade him quench his thirst with the limpid waters that gush from the Castalian fount. When, with uplifted hands, she poured forth her earnest entreaties, the dulcet tones of that mother's voice touched a chord in his heart that vibrated in sympathetic unison with her own. His proud heart was humbled: his soul melted within his bosom, and with despair painted on his countenance, he exclaimed, "Oh, mother, thou hast preserved Rome, but ruined thy son!" Nowhere in the annals of history can we find so signal a manifestation of maternal influence. Nor does this complete the catalogue of incidents illustrative of our theme. Instances of female influence equally as thrilling are associated with the earlier history of our own happy land. France, infidel France, has experienced the influence of her Madame Rolands and her Josephines. Aye, woman's name and deeds stand emblazoned upon the brightest page of every nation's history. Her talents have graced the walks of literature, and her name echoed amid the verdant groves of poesy. The human heart is her empire, and with wisdom and moderation she rules and directs every impulse of the affections, every emotion of the heart. Her friendship is unbounded; it blooms in every clime, it sheds its sweets amid the snows of Caucasus, and cheers the Greenlander and Esquimaux as they wander forth among their bleak hills, and gaze upon the cliffs of their ice-bound shore. It flourishes among the sand-hills of the desert, and strengthens under the burning rays of a tropic sun. Its beauties are alike developed where winter first puts on its robes of snow, and where the green livery of summer is longest worn. Gilding by its influence the darkest hours of human adversity, it elevates human nature in the scale of being—gives to the social affections their noblest impulses, and alleviates, though it cannot entirely remove the disquietudes and calamities of life.

When the soul of man is dejected, and his mind tossed upon the stormy billows of mental agitation, 'tis woman alone that can dispel the gathering clouds, scatter the howling winds, and restore peace and tranquillity to his convulsed soul.

None like her can soothe the thorny bed of affliction, and bring the balmy sweets of repose to soothe suffering humanity. Her pres-

ence lends enchantment to the scenes by which man is surrounded. We may walk upon the verge of roaring Niagara, among the majestic ruins of Rome, amid the monumental remains of Athens, and beneath the barbaric splendors of Constantinople; yet none of these can afford the sweets of contentment without the smiles and soothing cares of woman. Eden, with its ambrosial fruits and guiltless joys, was still sad till the voice of woman mingled with its melodies, and every land, though the soft zephyrs "float the landscape o'er" and scatter perfumes from their odoriferous wings, must be cheerless till it feels the presence of the same enchantress. It is woman alone that can make a home for the human heart, and evoke the bright and beautiful from the recesses of nature, where her footsteps light, the freshest flowers of spring; her smiles garland the domestic hearth; her sympathy melts through the deepest folds of grief. When night invests the heavens; when the soft Pleiades in their storm-rocked cradle sleep, and the sentinel stars upon their watch-towers wane dim, her vigil flame still pours forth its faithful beams—still struggles with encroaching darkness, till the day-spring and the shades flee away. Then we would exclaim in the pathetic strains of the poet—

" Oh woman, thine is still the power,
 Denied to all, but only thee;
 To chase away the clouds that tower,
 To harass life's eventful sea;
 Thou light of man, his only joy,
 Beneath a wide and boundless sky;
 Long shall thy praise his tongue employ,
 Sylph of the blue and beaming eye."

DOES BRAIN WORK SHORTEN LIFE ?

In the first place, there is good reason for doubting, or at any rate there is no good proof that mental diseases, or diseases of the brain, are more prevalent in this than in other countries. It is generally thought so, and it may possibly be true; but the only proof of it that can be given, is a general impression that it is so, an impression whose only foundation is a general inference from a very few facts, the very weakest of all proof. But there is important evidence upon the subject which is available. It is the average age of those who die, in various occupations and professions in this country. In Massachusetts these records have been kept for 25 years, so that the number of facts has become sufficient to make the results important and valuable as evidence.

We find, in the report for 1867, that in 25 years nearly, the deaths of 3566 professional men had been reported, with an average of 50.5

years, and 9856 merchants, financiers, agents, etc., with an average age of 48.5 years. These averages are greater than those of any other class except farmers and mechanics working in the open air. The average age of active mechanics in shops is 47.9 years; of inactive mechanics in shops 43 years; of laborers, 46.8 years; of factors laboring abroad, 34.2 years; of persons employed on the ocean, 45 years; of females, 38.7 years; of farmers, 46.2 years; and of active mechanics working in the open air, 51.2 years. There is nothing here to indicate that brain labor shortens life, and when we look at the individual professions, the proof is still more marked. Thus the average of those who died in some of the most important professions and occupations was as follows :

	Years.		ears.
Bankers.....	54 7	Judges and Justices.....	66 4
Bank Officers.....	54 8	Lawyers.....	66 1
Merchants.....	63 0	Physicians.....	66 0
Booksellers.....	60 6	Professors.....	66 9
Clergymen.....	67 8	Public Officers.....	64 6

The average age of the whole number of persons who died in the twenty-five years, whose occupations were specified, was 50.5 years. It seems, then, that bankers, merchants, clergymen, judges, lawyers, physicians, and professors live longer than the average of all classes of occupations, and very much longer than laborers or inactive mechanics working in shops. Neither the hurry and excitement of bankers and merchants, nor the severe mental labor of clergymen, judges and lawyers, seem to shorten their lives. In fact, it will be noticed that the three professors last named, whose occupation is wholly brain labor, and of the most severe description, are the very highest on the list of average ages.

It is probable that some merchants injure themselves from too much devotion to, and more especially from too much anxiety about their business; and it is possible that sometimes a student or professional man may injure himself by severe mental labor in this country, though we cannot recall a well authenticated case of the kind. The truth is we have but few hard students in this country, and our students and professional men are killed, not by too much labor of the brain, but by too little labor of the body; not by too much food for the mind, but by too much food for the stomach.—*Providence Journal*.

DROPPING TO SLEEP.—It is a delicious moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come, not past; the limbs have just been tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions creeps over you; the spirit of consciousness disengages itself once more, and with slow and hushing degrees, like a mother detaching her hand from that of a sleeping child, the mind seems to have a balmy lid closed over it, like

the eye; it is closed—the mysterious spirit has gone to take its airy rounds.—*Leigh Hunt.*

SOMEHOW OR OTHER.

Life has a burden for every one's shoulder—
None may escape from its trouble and care;
Miss it in youth, and 'twill come when we're older,
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,
Robbing our heart of its treasure of song;
Lovers grow cold, our friendships are slighted,
Yet somehow or other we worry along.

Every-day toil is an every-day blessing,
Though poverty's cottage and crusts we may share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter,
Just when we mourn there is none to befriend;
Hope in the heart makes the burden seem lighter,
And somehow or other we get to the end.

—*From N. Y. Dispatch.*

WHY MRS. HERBERT LOVED MASONRY.

"Ticket, ma'am," said the conductor.

"Yes, sir, in one moment;" and Mrs. Herbert sought in her pocket for her portmonnaie, in which she had deposited the article in question. But it had mysteriously disappeared, and the lady arose hastily, and gave a rapid and searching glance under and about her.

"O, sir, I have lost my ticket; and not only that, but my money and check for my baggage."

The conductor was a young man who had been but a few weeks upon the road in his present capacity, and felt himself greatly elevated in his present position. He prided himself in his ability to detect any person in the attempt to avoid the payment of the regular fare, and had earnestly wished that an opportunity might be offered which would enable him to prove his superior power of penetration, and the ease with which he could detect imposition. Here, then, was a case just suited to his mind; and he watched Mrs. Herbert with a cold, scrutinizing, suspicious eye, while she was searching so eagerly for the missing ticket. With a still extended hand he said, "Must have your fare, madam."

"But, sir, I have no money; I cannot pay you."

"How far do you wish to go?" he asked.

"I am on my way to Boston, where I reside. I have been visiting relatives in Wisconsin."

"Well, you can go no further on this train unless you can pay your fare."

A bright thought occurred to Mrs. Herbert. "I will place my watch in your keeping," she said; "when I reach Detroit I will pawn it for money to pursue my journey. My husband will send for and redeem it."

"That will do," said the conductor. "I will take your watch and give you a check to Detroit. I have no authority to do so from the railroad company, but may upon my own responsibility."

But Mrs. Herbert's embarrassment was not to be relieved so readily as she hoped. Searching for her watch, that, also, was not to be found.

"Oh, what shall I do?" she said, her face growing very pale. "My watch is gone too! I must have been robbed in Chicago."

"You can leave the train at the next station," he said, quickly and decidedly; "that's what you can do."

The whistle sounded down brakes, and the conductor stepped on the platform of the car. Mrs. Herbert looked around her. There were few passengers in the car; some were reading, some looking out of the windows on the town they were just entering. No one seemed to have heard the conversation between the conductor and herself, or, at least, to have become interested in her behalf.

The train stopped, the conductor appeared, and taking the shawl and traveling basket from the rack above her head, bade her follow him. In ten minutes more the train had gone, and Mrs. Herbert sat alone in L—— depot, trying to decide upon the course best to pursue. She had no money to defray her expenses at a hotel; she had nothing with which to pay a hackman for taking her to one; but after a few minutes' reflection she resolved to inquire for the residence of a clergyman of that church of which she herself was a member, and ask him in the name of Christian charity and kindness, to give her a home until she could send a telegram to her husband, and he could furnish her with means to pursue her journey.

Inquiring of the ticket agent the name of the clergyman she hoped to find, being politely directed to his house, she was soon at his door and rang the bell. He answered the summons in person, and in a few hurried sentences she made known her misfortune and her request.

The Rev. Mr. Ripley was thin, tall and straight. He was apparently about forty-five years of age; polished, but pompous; no particles of dust could have been found upon his fine, black broadcloth, or nicely polished boots; the tie in his cravat was faultless; his hair was brushed carefully forward to conceal coming baldness. Very dignified, very important, very ministerial appeared the reverend gentleman; but as Mrs. Herbert looked into his cold, gray eyes she felt that benevolence was by no means as strong an element in his composition as selfishness. Her heart seemed to chill in his presence; she could not help contrasting him, mentally, with the good Mr. Weston, who was pastor of her own church at home. Ah, not often had the hand now thrust into the bosom of the tight-buttoned dress-coat been prompted by the cold heart beneath it to place a bright coin upon the palm of beggared childhood; not often had his footsteps found their way to poverty's door; yet this unworthy representative of the Christian church preached charity to his rich congregation at least twice every Sabbath, and, so far as he himself was concerned, made preaching supply the place of practice.

"Madam," he said, after eyeing her from head to foot, "you have a pretty story, but the streets of L—— are full of such stories at the present day. Did I listen to

one half I hear of the kind, I should have my house filled with poor mendicants all the time, and perhaps few of them would be worthy of my respect; I cannot keep you as you request."

Mrs. Herbert turned from the inhospitable door of the Rev. Mr. Ripley. The cool insolence with which he had treated her had almost driven courage from her heart; but she determined now to seek a hotel, where at least to rest herself and decide upon some course of action. She had eaten nothing since morning, indeed; she had not thought of food; but now she felt faint and weary, and the consciousness that she was alone in a strange city, friendless and penniless, with the shades of evening already falling, quite unnerved her. As she glanced up and down the street the first thing that attracted her attention was,—not a public-house sign, but in large gilt letters the words—'Masonic Hall.' Her heart gave a quick, joyful jump. Her husband belonged to the Masonic Fraternity, and she knew that any duty a Mason owed to a brother, he owed equally to that brother's wife and daughter. She remembered also that to that noble Order she was indebted for nearly all the happiness she had known in her life. But familiar as she had been with its workings in her native city, she had never realized its universality, and never understood how, like some great taliamanic belt, it circles the earth, embracing all mankind in its protecting folds: softening the asperities of dissenting religionists, shedding the purple light of love on the fierce rapids of commercial life, enlightening and ennobling politicians, and harmonizing their conflicting sentiments upon a sense of kindred.

Mrs. Herbert now paused irresolute. What would she now have given for a knowledge of one mystic sign by which to call her husband's Masonic brothers to her side?

Men were passing rapidly up and down the street; elegantly dressed ladies were out enjoying the delicious coolness of the evening, for the day had been sultry; but amid all that busy throng there was not one whom she felt at liberty to accost.

A gentleman was passing her, leading a little girl by the hand. With a quick gesture she arrested his step. She had observed nothing peculiar in the stranger's face; indeed, she had not noticed it at all; but a Maltese cross was suspended from his watch guard, and the moment she discovered it, she involuntarily lifted her hand to prevent his passing her.

The stranger looked at her inquiringly; she pointed to the cross and said, "That, sir, is why I stopped you; will you excuse me for addressing you, and please tell me if you are a Mason?"

"I am," he replied.

"Oh, sir, my husband is a Mason, and perhaps you will be kind to your brother's wife."

"Where does your husband live?"

"In Boston. His name is G. W. Herbert; he is of the firm of Herbert, Jackson & Co., L—— street. I was on my way from Wisconsin, but have been robbed of the means of paying my fare, and the conductor refused to take me further. I have applied to the Rev. Mr. Ripley, and he turned me insultingly from the door."

"The old hypocrite," muttered the gentleman. "Mrs. Herbert, my house is but a block distant, and it is at your service. My wife will make you welcome and comfortable. Will you accept our hospitality?"

"O, sir, how gladly!" And half an hour later Mrs. Herbert was refreshing herself at the well spread table of Mr. Henderson, the first officer of Eureka Commandery, No. 12.

When supper was over Mr. Henderson said to his wife, "I will return immediately. Make Mrs. Herbert feel herself at home."

He walked directly to the office of the Western Union Telegraph Company, and addressed the following message to his brother in Boston:

"Is G. W. Herbert, L—— street, a member of our Order, and his wife in the West? Answer immediately."

When Mr. Henderson returned home he found his wife and Mrs. Herbert in an animated conversation; and he was surprised to note the change in the strange lady's appearance now that she felt herself among friends. Her face wore so genuine an impression of sweetness and purity; her conversation was so expressive of such lofty sentiments, such real goodness of heart, and betrayed so highly cultivated a mind, that Mr. Henderson found himself regretting that he had taken the precaution to send a telegram to Boston in order to prove the truthfulness of her statements. Mrs. Henderson seated herself at the elegant piano, and after performing several pieces, invited Mrs. Herbert to play also. She gracefully complied, and after a low, sweet prelude, began to sing:—

"A stranger I was, and they kindly received me."

She sang the piece entirely through, her voice quivering with emotion; Mr. and Mrs. Henderson stood at her side and the gentleman said:—

"Mrs. Herbert, it is we who are blessed in being permitted to form the acquaintance of so entertaining a converser and musician. You are not a stranger, but a dear friend, a sister, my brother's wife; you have a right in our home. A Knight Templar's house is ever open to the unfortunate. But you must not leave the piano yet; play another piece for us—your favorite."

"I don't know that I have one"

"Your husband's, then, suggested Mrs. Henderson.

Again Mrs. Herbert's practiced fingers swept the keys, and then her clear, rich voice arose in the popular Masonic ode:—

"Hail, Masonry divine."

As the last sweet echo died away, she arose, saying, "That is my husband's favorite."

Mr. Henderson was standing with his arm around his wife's waist. Tears were in his eyes, and he drew closer to her as he said, "O, Jennie, will you not learn to play that for me?"

"But I could never make it sound like Mrs. Herbert," she replied, "for you know I do not like Masonry."

"And why do you not like it?" Mrs. Herbert ventured to ask.

"Because it rises like a mountain between me and my husband; I am jealous of Masonry!" And the glance she cast upon him at her side told Mrs. Herbert with what depth of love this true wife regarded her husband, and she almost pardoned her for her dislike of Masonry upon the ground she had mentioned. But she felt that Mrs. Henderson was in error, and she said:

"Will you allow me so tell you why I love Masonry?"

"Oh, yes," replied Mrs. Henderson, "I should be very glad to feel differently if I could;" and she drew a large arm chair for Mrs. Herbert in front of the sofa, upon which she and her husband seated themselves.

Mrs. Herbert began: "My father was a commission merchant in Boston, and in consequence of causes which I never fully understood—for I was very young at the

time—he failed in business. Our beautiful home was taken from us, and father removed mother and me to an humble but comfortable cottage in the suburbs. while he procured employment as clerk in a dry goods establishment.

“He was disheartened by his sudden and heavy losses. It was seldom, indeed, that he was heard to speak cheerfully and hopefully. His health declined, and before we had ever dreamed of the threatening danger, he was a confirmed consumptive. But he was a Mason and we were not allowed to feel that his inability for labor had deprived us of the comforts of our home. Supplies of provisions, clothing and fuel came regularly to our door. But one chill evening in September, we were gathered around the bedside to take the last farewell. The friends of our prosperous days were not there,—they left us with our riches—but a circle of true manly faces were there, and tears were brushed aside which were the overflow of sympathizing hearts. I stood beside my grief stricken mother who knelt beside the couch of death, her head bowed helplessly upon the emaciated hand upon which she had depended for guidance and protection. My father kissed me tenderly, and, turning to his Masonic brothers, said: ‘I can but leave my dear ones in your care, and I know that I can trust you. I feel that my poor Alice will not long survive my loss, and thus this little one will be a helpless waif on the great sea of humanity. I give her to you, not as a child of one, but of all—the Lodge.’

“A few moments later I was fatherless. One of those strong, noble men lifted me to his arms and bore me from the room. I had heard what my father had said, and although a child of but seven years, I comprehended it all. I threw my arms around the good man’s neck, who held me so tenderly, and sobbed, “Oh, sir, will you be my father?”

“‘Yes, my dear little girl,’ he said, in a broken voice, ‘you shall never want.’

“My mother was a frail, delicate creature, and her constant watching at my father’s bedside, combined with the last terrible shock, threw her into a fever from which she never recovered. We remained in our little cottage until my sweet mother’s death, and my father’s Masonic brothers anticipated our every want. And when I was at last an orphan, my new protectors took me away. All that I felt was a most sacred change. I was placed under the charge of the most reliable instructors, and my health was carefully guarded. I lived in the house of him I asked to be my father, and I believe he loved me as his child. When I arrived at the age of twenty years, I was married—with the full approbation of my guardian—to Mr. Herbert, confidential clerk in a dry goods house. The young man was honest and attentive to his business—that was not quite ten years ago—now he is a partner in the same house. We have an elegant home and a wide circle of friends, but none so dearly prized as the tried and true; and once every year our parlors are opened to receive, with their families, the few who remain of those who, at the time of my father’s death, were members of the Lodge to which he belonged. You understand now, my friends, why I love Masoury.”

Mrs. Henderson lifted her eyes to those of her husband; he was looking at her so wistfully, so pleadingly.

“My dear wife,” he said, “Mrs. Herbert’s case is but one out of thousands. It is the aim of Masonry to relieve the distressed everywhere, and to elevate and ennoble themselves. Our labors take us often from the home circle, but it would not be manly in us to spread a knowledge of the good we do. To many of the recipients of our charity it would be bitter relief, if trumpeted forth to the world.”

Mrs. Henderson placed both her hands in those of her husband and said, her eyes filled with tears: "I will learn to play that piece for you, and I think can give it some of Mrs. Herbert's expression, for I think differently of Masonry than I have ever done before."

The next morning, when breakfast was over, Mrs. Herbert said, "Now, Mrs. Henderson, I must send an immediate telegram to my husband, for I am very anxious to meet him, and I must not trespass upon your generous hospitality longer than is necessary."

"Will you entrust me with the message?"

"Yes, sir;" and it was soon ready.

"Ah! I was about sending you the answer to your telegram to Boston," said the operator to Mr. Henderson, as he entered the office. He took the paper extended toward him, and found the message to read as follows:

"G. W. Herbert is a worthy Knight Templar. He stands well socially and financially. His wife is in Wisconsin."

Mr. Henderson called upon a few Masonic friends, and then hastened home. Taking a roll of bills from his side-pocket, he laid them before Mrs. Herbert, saying, "I did not send your message. I have taken the liberty to draw from the bank of Masonry a deposit made by your husband for your benefit."

"The bank of Masonry! A deposit for my benefit! I do not understand you."

"Well, then, I will explain. Every dollar a man contributes toward the support of the Masonic Institution, is a deposit to be drawn upon any time he or his family may require it; I know positively that your husband is a worthy Mason, and this money—one hundred dollars—is as really and truly yours as if he handed it to you himself. If you wish to continue your journey to-day, I will see you safely on the one o'clock train."

Mrs. Herbert's lip quivered, but she only said, "Oh, I shall be very glad to go."

A week later the Secretary of the Eureka Commandery announced to his brothers in regular conclave assembled, the receipt of a letter which he proceeded to read:—

"M. L. Henderson, E. C., and Sir Knights of Eureka Commandery, No. 12:

"I enclose you a check for one hundred dollars, the amount so kindly furnished by you to my wife, who arrived in safety yesterday. My gratitude to you for your timely sympathy and care is only equalled by her own, who says that her experience in your city has added a new chapter to her reasons for loving Masonry.

"Should any of you visit Boston, do not fail to call upon us, that we may return our thanks in person, and invite you to the hospitality of our home."—*Our Home Magazine.*

THE LEPERS OF JERUSALEM.—We walked across to the Zion Gate, and mounting the city walls there—an uneven and somewhat broken, but slightly promenade—followed it round to its junction with the Temple wall, and to Robinson's Arch. Underneath the wall by Zion Gate dwell, in low stone huts and burrows, a considerable number of lepers, who form a horrid community by themselves. These poor creatures, with toothless feet and fingerless hands, came out of their dens and assailed us with piteous cries of charity. What could be done? It was impossible to give to all. The little we threw them they fought for,

and the unsuccessful followed us with whetted eagerness. We could do nothing but flee, and we climbed the wall and ran down it, leaving Demetrius behind as a rear-guard. I should have had more pity for them if they had not exhibited so much maliciousness. They knew their power, and brought all their loathsomeness after us, thinking we would be forced to buy their retreat. Two hideous old women followed us a long distance, and when they became convinced that further howling and whining would be fruitless, they suddenly changed tone and cursed us with healthful vigor; having cursed us, they hobbled home to roost.—*Charles Dudley Warner.*

HAPPINESS.

It has been the delusion of every age that happiness resides in something outside of ourselves—in the possession of what it is hard to get. Even in this day of boastful enlightenment and progress, we hold substantially the same view. We may have another theory or opinion for our neighbor, for it is a peculiarity of contentment-seeking that the rules we give others we hardly ever follow. We are pretty sure that the things we have not, and see no present means of securing, must contain the element of happiness. If we are poor, it is riches; if we are unknown, it is reputation; if we are invalid, it is health; if we are isolated, it is society. The fact that we know persons who have any or all of these, and are still dissatisfied, avails not with us. They are not capable of enjoyment, we say; they can't appreciate what they possess; they have defects which are not ours, which stand in the way of their contentment. Give us, we cry, one-half or one-quarter of their blessings, and the sun should never go down upon our regret. Grant us what we have so long and so ardently desired, and we shall not ask for more.

If told that all men have talked thus before and had gained what they sought, we allow that some men may have done so; but they are not the men who understand themselves. It is the universal weakness of the human kind, this conviction of self-understanding, and they who are irretrievably ignorant on this point carry their conviction to the region of fanaticism. Others think certain things; we know most things, and one of the things we know best is what we need, and what the effect of possession must inevitably be. That happiness comes from within, it is very easy to see. Most of us admit it, but very few of us act upon it.

AN agreeable figure and winning manner, which inspire affection without love, are always new. Beauty loses its relish, the graces never; after the longest acquaintance they are no less agreeable than at first.

OUR SISTER JURISDICTIONS.

Having enlarged our Journal to its original size, we have more space at our command, and shall occupy a part of this extra space with articles giving a brief synopsis of the condition and growth of the Craft in Sister Jurisdictions. To that class of our readers who fail to obtain the printed proceedings containing Foreign Correspondence, these articles will be very instructive, and we trust will be read with interest and profit; and as these articles are original, even to those brethren who have the advantage of reading the printed proceedings of our own and other Jurisdictions, we trust that our way of presenting matters will be so modified as to repay a perusal. Had we been advised that we would have had no report of the Committee of Foreign Correspondence, we should have occupied a portion of the limited space of Volume VII. with articles of this character.

MASSACHUSETTS:—By the courtesy of R. W. Bro. Charles H. Titus, Grand Secretary, we have before us the printed proceedings of the Grand Lodge of the commonwealth of Massachusetts at the Annual Communication held at the Masonic Temple, Boston, commencing Wednesday, December 8th, A. L. 5875.

The Grand Officers were all present at the opening, together with the eighteen District Deputy Grand Masters, and a large number of permanent members made up of Past Grand Master, Past Deputy Grand Masters, Past Grand Wardens, Standing Committees and the Representatives of Constituent Lodges. Past Grand Master Doyle, of Rhode Island, was present, seated at the right of Grand Master Everett. The Grand Lodge was opened in AMPLE FORM at 2 o'clock P. M. After the usual routine business of approving the minutes of Special Committees, &c., R. W. Bro. Doyle, in behalf of Bro. Geo. H. Smith, now visiting in London, presented to the Grand Lodge of Massachusetts a most artistic portrait of His Royal Highness the Prince of Wales arrayed in full regalia as Grand Master of England. The eloquent address of P. G. Master Boyle is too lengthy for insertion, and we do not feel like spoiling it by extracts; but the response by R. W. Bro. John F. Heard, Past Grand Master of Masons, contains so much valuable information that we give it entire:

Most Worshipful:—

I have listened attentively and with pleasure to the appropriate and eloquent remarks of Brother Doyle. He well represents Brother George H. Smith, now residing in London, England, who is the liberal donor to this Grand Lodge of the beautiful and artistic portrait of the Prince of Wales, the present Grand Master of England. I rise to make a motion, but before doing so would say a few words.

Allusion has been made to the Late Grand Master of England, the Marquis of Biron. I would not in the least degree censure a man for obeying his religious con-

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victious; but I have felt that the Marquis was not free from blame,—he knowing the benevolent character of Freemasonry as existing in England and the United States,—in not, even while he was taking upon himself Catholicism, making known to the Hierarchy of Rome the spirit and objects of our Institution. As an honest and consistent man he should have done so; and should have had the courage to defend and uphold the noble principles, which he had professed to sustain, of a Body of men over whom he had been honored to preside as their chief. But, on the contrary, he yielded ignominiously to the prejudices of the priesthood.

The Grand Lodge of England were most happy in their selection of a Grand Master to succeed the Marquis, namely, EDWARD, the present Prince of Wales, several of whose ancestors were Masons, who did not deem it derogatory to their station to affiliate with our Brotherhood. I would mention three of them.

FREDERICK, Prince of Wales, who died in 1761, was the father of GEORGE III. He was initiated in 1737, "at an occasional Lodge, convened for the purpose, at the palace of Kew, over which Dr. Desaguliers presided as Master." "His Royal Highness was advanced to the Second Degree at the same Lodge; and at another Lodge, convened at the same place soon after, was raised to the Degree of a Master Mason." The record does not show that he ever held any office in Masonry.

GEORGE, Prince of Wales, afterwards King GEORGE IV. He was born August 12, 1762, and died June 27, 1830. He was the grand-uncle of the present Grand Master of England. His Royal Highness was made a Mason in 1787, at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided. In 1790 he was elected Grand Master, and on the 2d of May, 1792, he was installed into the office. He was chosen Grand Master of Scotland in 1806, in order that the "strictest union and most intimate communication should subsist" between the Grand Lodges of England and Scotland. When, in 1811, he became Regent of the United Kingdom, he resigned as Grand master; but "soon after graciously condescended to accept the title of GRAND PATRON of the Order." His accession to the crown occurred in 1820.

EDWARD, Duke of Kent, the grandfather of the present Grand Master of England, was initiated into Masonry in the Union Lodge, at Geneva, in 1790. He was the third brother of George IV., and died in 1820. His daughter, Queen Victoria, was born in 1819. On the resignation of the Duke of ATHOL as Grand Master, in 1813, of the *Ancient* Grand Lodge, so called he was elected to that station with the view to bring about a reconciliation, or union, between that Body and the *Modern* Grand Lodge, so called, whose Grand Master was the Duke of SUSSEX. The Union of the two Bodies was, happily, accomplished, and has existed to the present time. To the Dukes of KENT and SUSSEX are the Fraternity of England indebted for harmonizing differences among Masons which should never have existed.

The consanguinity of the present Grand Master of England to the distinguished Brethren I have named, makes him, also, their proper Masonic representative.

A vote of thanks was tendered Bro. Smith for the portrait, when the Auditing Committee made their report showing the receipts of the year to be \$59,908.75, including \$8,045.49 balance over from preceding year. Note that, Masons of Michigan, and remember that we have a membership fully equal to that of the commonwealth of Massachusetts, and yet a large number of our brethren grumble at the assessment of our Grand Lodge, whose income is only about \$10,000 per annum!

The annual report of Grand Master Everett is brief, but for its perspicuity and directness is a model. He notes the general prosperity of the Craft in his jurisdiction, and the great sorrow which had come to them in the loss of Past Grand Master Winslow Lewis and Past Senior Grand Warden Thomas F. Conkey. He alludes briefly to the Centennial celebrations about to transpire in which the Fraternity would share, and which would serve to take us back in memory to the revolutionary struggle when a Warren and others fell so gloriously, laying down their lives for their country. He reports the granting of Dispensations for five new Lodges, the petitioners averaging from twenty-six to fifty-one. Two Masonic halls had been opened and consecrated by the usual ceremonies. The Ritual of his jurisdiction had been purged of many "errors and unwarrantable changes" by a committee who had performed a vast amount of labor, having "held no less than thirty-five meetings, and were in session in all more than eighty-five hours." The following in reference to impostors and Masonic trials we deem of sufficient importance to warrant their quotation:

"**IMPOSTORS.**—It becomes my duty to caution the Masters of Lodges against impostors and spurious Masons. A man calling himself Professor Charles de Lagarlier (undoubtedly an assumed name,) has a room here in Essex street, where he confers what he purports to be the Degrees of Freemasonry. It is said that his victims number about fifty, and that he assures them, when the so-called Lodge has seventy members, they will receive a Charter from the Grand Lodge of Scotland. Our only safeguard, besides a rigid examination, is to demand that strange visitors show their diploma. The Master of a Lodge, at his installation, promises that no visitor shall be received into his Lodge without due examination, and *producing proper vouchers* of his having been initiated in a regular Lodge. These vouchers should be critically examined. It is sometimes annoying to a Brother to be refused admission because he has not his diploma with him; but if he has a spark of the true spirit of Masonry in him, he will see the justice of this requirement. The Masters of Lodges are therefore hereby directed not to admit visitors unless they produce their diploma, and pass a thorough examination, or can be vouched for by a Brother who has sat in Lodge with them.

"**MASONIC TRIALS.**—The subject of Masonic trials has engaged the attention of the Grand Lodge during the past year, and I deem it my duty to refer to it at this Annual Communication. A special committee, to whom a proposition to consider the propriety of appointing a Board of Commissioners before whom all trials involving expulsion or suspension from the Fraternity shall be conducted, having reported favorably upon the proposition at the Quarterly Communication in June last, certain constitutional amendments, necessary to carry the system of trials and commissions into practical effect, have been offered, and await the action of the Grand Lodge. Some misapprehension has arisen in the minds of certain Brethren as to the nature and probable effect of the proposed change in our system of trials. In former years, when Lodges were few, and their members correspondingly so, there were very few cases of crime or moral delinquency which called for the disciplinary intervention of the Fraternity in any form. A trial by a Lodge of one of its members was a rare

and exceptional incident in its history; an incident which many of the Lodges in this jurisdiction never knew. The great increase of Lodges and of membership therein, which recent years have witnessed, has greatly multiplied the occasions and the necessity for such trials. Indeed, it is a confession which we are bound in conscience to make, and there are now too *few* trials, for the good of our Fraternity, and too many of its members remain in the fold, to whom its justice and discipline should be applied. Experience has clearly demonstrated the fact that many Lodges hesitate, even in clear cases of obliquity, to bring the offenders to trial before them, either because such trial is irksome to the members, or because it often involves a knowledge of Masonic Law or methods of trial which they do not possess, or because prejudice or favoritism intervenes. The offender in such cases often escapes an investigation, and remains to burden his Lodge, and to bring the whole Fraternity into disrepute, simply because he has some partial friends, and it is thought unwise to disturb the harmony of the Lodge. The difficulties which often attend a trial by a Lodge, even in clear cases, and the sting which is frequently left behind such trial, have served to show the necessity for a tribunal which shall be fully competent for all the exigencies of a full, fair, and impartial investigation of all cases, which, in the interests of the whole Fraternity, demand such an investigation, a tribunal which shall be so far removed from passions and prejudices, that it can present to the Grand Lodge for its final action a record as just, true and charitable as the lot of humanity will admit. Such a tribunal will take no *right* away from the Lodge, but will simply relieve them of a burden. In the light of all recent experience, and looking to the future interests of the Craft, I recommend the proposition for the new system of trials to your candid and favorable consideration."

The Committee on Charity reported disbursements to the amount of \$1,878.64, leaving only \$60 in their hands unexpended. The total number of persons assisted was 175, and the average amount given over \$10. We give the following from their report:

"The depression of business during the year, and the consequent lack of employment, or remunerative wages, have largely added to the number of destitute Masons, their widows and orphans; and consequently your committee have had more urgent and more frequent applications than at any time before. Your committee have had applicants from nearly every State in the Union, from England, Scotland, Ireland, Hungary, Poland, Bermuda, Calcutta, British Provinces, New Zealand, and even from Persia. The largest portion of these applicants have been found worthy of assistance.

"The appeals have in a large degree come from a better class of people than ever before. Many mechanics, who have heretofore been able to provide for themselves, have been obliged to make their poverty known, and ask even for bread. To those who understand what pride is, it must be apparent how hard this has been in many cases. As an example of how unfortunate a man may become, your committee would cite one case relieved by them, where the applicant had eaten but one meal per day for two weeks, lest his children should not have enough. This Brother was a M. M., R. A. M., and Knight Templar. He had been one of the Grand Lecturers of the Grand Lodge, and one of its Board of Relief in the State in which he formerly resided, besides holding many minor offices in Masonic Institutions, as was proved by letters from many prominent Masons, to whom your committee applied for information.

"The lack of funds at the disposal of your committee has oftentimes prevented as liberal donations as some cases really demanded. Your committee have endeavored however, to deal justly by all, and to dispense your charities as carefully and judiciously as possible.

"Your committee have exerted themselves to get employment for many Brethren, and in every case but one, so far as we know, the good conduct of the applicant has justified your committee in their exertions.

"Your committee have been solicited to assist in paying mortgages, publishing books, securing patent rights, and introducing a valuable tooth-powder,—in all of which cases, in the opinion of the applicants, great good would follow; but your committee have in no case felt justified in 'granting the prayer of the petitioners,' but have 'given them leave to withdraw.'

"Your committee would renew the hope, expressed by them in their last report, that the Most Worshipful Grand Lodge will ere long inaugurate some plan by which a larger sum shall be placed at the disposal of your Charity Committee. If every Mason within our jurisdiction could be induced to contribute even a very small sum, it would enable your committee to send happiness into many a household, and to encourage many disheartened Brethren, their widows or orphans. From present appearances the coming winter is to be a hard one for the poor. Let us hope the Masons of Massachusetts will do all they can to relieve the unfortunate."

A grand Saint John's Feast was holden on December 28th, at the Banquet Hall in the Masonic Temple, at which sentiments appropriate to the occasion were read, toasts drank, and speeches made from which we may enrich the pages of our Journal at some future time, but at present must forbear. The reports of the District Deputy Grand Masters are able, and show that the right men were chosen, and that they attended faithfully to the business intrusted to them.

We close with the following summary: Number of initiations during the year, 1,418; No. passed, 1,441; No. raised, 1,418; No. of rejections for degrees, 616; No. suspended, 217; No. expelled, 1; No. dismissed, 487; No. discharged from membership, 304; No. deceased, 286; No. of membership, 26,107; No. of members admitted, 1,720; No. reinstated, 89; No. Grand Lodge diplomas, 1,232; No. Past Master's diplomas, 53.

The volume before us contains no Report on Foreign Correspondence, which is usually so valuable a feature of the Reports of Grand Bodies. But we are under great obligations to the Grand Secretary of Massachusetts for a specially valuable volume of proceedings of the Grand Lodge held August 6th, 1875, and September 8th, 1875. At the first named communication the Grand Lodge paid their mournful respects to their Senior Past Grand Master, deceased, Winslow Lewis, by attending his funeral, and at the latter communication appropriate resolutions were passed expressive of the great sorrow of the Fraternity at the loss of R. W. Brothers Lewis and Conkey.

Now is the time to subscribe and form clubs for the FREEMASON.

TEMPERANCE.

Masonry regards temperance as one of the cardinal virtues, and so important as to be entitled to the place of honor. Temperance is defined to be "that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." This is the broad definition given to temperance in all our manuals, and should be perfectly understood by every member of the Craft from Entered Apprentice up through all the grades. Masonry would keep such a curb upon the affections and passions as to avoid ALL excesses; especially should we avoid the contracting of vicious and licentious habits. And more especially yet that we should avoid the contracting of a habit which would tend to destroy the health of body and soul, and so blunt the moral sensibilities that when under the influence of ardent spirits we are blind to duty, and often rashly do that which we would shudder even to contemplate in our sober moments.

What can be more detestable to a true Mason than the encountering of a drunken member of the Craft swaggering about, in everybody's business than his own, swearing rude oaths, and withal sporting a cheap Masonic jewel conspicuously worn, thus advertising the debauched wearer as a member of our ancient and honorable Order? We encountered such a specimen of our fallen humanity not long since at one of the railroad depots of this village. Overhearing a conversation in which we were spoken of as the Editor of a Masonic Journal, he came swaggering up to make our acquaintance, without introduction. Meeting with a rebuff, he claimed acquaintance on account of his being a Mason. On being told that strangers had no proof of *his* being a member of that institution, he proposed to make proof *then and there!* We could do no less than assure him that he had already produced the most indisputable evidence that he was not a Mason; but if he assumed to be a member of the Craft, and would inform us the name and location of the Lodge to which he belonged we would investigate the matter, and inform the W. M. of his drunken condition and proposition to reveal the secrets of the Order to strangers. Of course this silenced him somewhat, and served to put him upon his better manners. Indeed is intemperance a vicious habit, the indulgence in which may lead to the disclosure of the most valuable secrets; and the member of

the Craft who indulges in this vice, after having been fairly warned, should be relentlessly expelled for conduct unbecoming a Mason. And when we note the prevalence of this degrading habit in our midst, we are tempted to write ourselves down in favor of the extreme legislation of the Grand Lodge of Indiana.

Intemperance is the enemy of every virtue which Masonry inculcates. It is the very antipode of our Order. While Masonry is calculated to raise her votaries up to a high and noble life, drunkenness is calculated to degrade and ruin all who indulge in it. Let us then learn not to convert the means of refreshment into those of intemperance and excess. So mote it be.

THE FOREIGN CORRESPONDENCE.

MR. EDITOR,—I have been informed that the reason why Foreign Correspondence was not published together with the Proceedings of the Grand Lodge this year, was because the Grand Lodge had provided no funds to defray the expenses of publication? Is this report correct?

S. S. R.

Brother S. S. R. is certainly wrongly informed. It was expected that the Chairman of the Committee on Foreign Correspondence would have his work prepared for the printer at an early date, when Grand Lodge last sat. He had received his pay for the work, and all expected that the work would be done with dispatch, on account of the failures of the previous year. Our present Grand Secretary expected this, and delayed the printing of the Transactions several weeks, with the hope of issuing the Proceedings with Correspondence included, as had been customary; but at length was obliged to go to press without it. The promise was then made that the Correspondence would soon be ready, and should appear in a separate pamphlet, so arranged and paged that it would bind up with the Transactions, as a supplement or appendix. But up to this writing it has not appeared, nor is there any indication that it will soon appear, if ever. Indeed, the great delay would render the work almost worthless, as the time is now near at hand when the Grand Lodge will hold its next Annual Communication, and the Correspondence of the previous year will then be due; and if our brethren must go up to the approaching session of Grand Lodge without the advantage of knowing what is transpiring in sister Jurisdictions, they can well afford to wait a little longer for the work of Secretary Garfield, and thus save the needless expense of publishing a volume of stale matter, which by that time would be quite out of season.

We greatly regret the failure of Dr. Pratt to discharge this duty due the Grand Lodge and the Fraternity throughout the State, and know

of no sufficient reason to give as an apology. The Doctor has been able to engage largely in other business, to travel East, attend to home duties, etc., etc. Why could he not spend a few weeks in the quiet of his study in the preparation of this Correspondence? That is what our Brethren constantly ask; and we have no satisfactory reply.

GRAND LODGE.

The Thirty-third Annual Communication of the Most Worshipful Grand Lodge of Michigan will convene in the city of Grand Rapids, commencing on the twenty-third day of January, inst. Business of great importance will come up for consideration, and it is time that our brethren who are to take part in the business of this session should give serious thought to the matters upon which they are so soon to act, that they may perform the important duties devolving upon them undisturbedly.

One matter of paramount importance will come up for final action—that pertaining to our District Deputies. Shall we continue these District Deputies, somewhat modifying their fields of labor and method of compensation? or shall we merge their offices all into one—that of a Deputy Grand Master? We have already indicated *our* opinion in the premises. We favor the present system, with some modifications. We would increase, rather than diminish, the number of these officers. In the older and more densely populated portions of the State, we would favor having a District Deputy for every county, and we would have them draw their compensation for their visits to Lodges from the Lodges visited. Having their jurisdiction cut down to single counties, the expense of time and funds would be comparatively trifling. And in such case the Deputy could visit every Lodge in his jurisdiction at least once every year, and personally witness their style of work, examine their books, and give all needed instruction. Then every member would have the benefit of the instruction given.

Now, in case of a change by merging all these offices into one, what will be the result? Then one man will be expected to do all this work. As we have more Subordinate Lodges in the State than there are working days in the year, if our proposed new officer were to lose no time during the entire year, he could not make the circuit of the Lodges and witness their home work during that length of time. And an efficient Deputy, who should thus labor, should have from \$1,200 to \$1,500 per year and expenses; and in that case we would find the proposed change more expensive and far less efficient than the present system.

But it may be urged that the Lodges would be better served, from the fact that a more efficient and better qualified man would be placed

in the field. This brings us to say that we favor not only the electing of the District Deputies by the Lodges whom they serve, but would recommend their being subjected to a strict examination by the Grand Master, or some other well qualified Grand Officer, as to their qualification to fill their several stations. These Deputies should be not only well posted in the ritual and jurisprudence of the Craft, but men of unblemished moral characters, that they may reflect honor upon the Fraternity and command the respect of the outside world, while capable of advising Masters and enlightening the members. While we would have them paid for their home work, by the Lodges served, we would have them *ex officio* members of the Grand Lodge, and entitled to per diem and mileage.

In reference to the salary of the Grand Secretary we would say a word. The cutting-down of the salary of that official to \$500 per annum is a mistake. The salary in most Jurisdictions is from one to two thousand dollars per annum. We would favor paying one thousand dollars and then expect the Grand Secretary to *earn* his wages. His Report on Foreign Correspondence should be made up before the meeting of the Grand Lodge, so that it might be read, if called for, before that body, and be in readiness for the compositor, so as not to delay the printing of the Transactions. And he should be provided with journal and ledger, and required to keep all the financial affairs of Grand Lodge in as good shape as book-accounts are kept in banks and business houses in general. When a report touching finance is to be investigated, and items are called for, the excuse should not be made, "The papers are lost: it is now impossible to render the desired account." And, for the credit of the Craft, we hope for no more such reports as that of 1875:— "Warrants for printing Transactions and the Compiled Laws, *and all other expenses*, \$4,340.68"!

Another matter. It is hoped that we shall have no more Grand Lodge assessments. Let the dues be fixed at a sum that will meet the needs of Grand Lodge, be the sum what it may. If it requires fifty cents per year, let us have it in the shape of dues. If it needs a dollar a year to put our Grand Lodge on a good financial basis and to create a fund needful for purposes of Masonic charity, let us have it in the shape of dues, and not *assessments*. For ourselves, we would rather pay one dollar per annum in the shape of dues, than ten cents in *assessments*.

Other matters we might mention, which will probably come up for action; but we forbear. We trust all will go up to the approaching session with hearts surcharged with the spirit of brotherly love and a determination to act for the highest good of our noble Order, rather than for selfish ends. And may the work be so done as to meet the approval of the Grand Master above, and each one concerned have the approval of a good conscience towards God and man!

SICKLY LODGES.

Within our Jurisdiction are many sickly Lodges, which live only at "a poor dying rate." Most of these were never successful. At the beginning they started out wrong—made up of poor material, officered by ignorant men who knew almost as little of the spirit and objects of Masonry as they did of the Greek language. On the old rule of "birds of a feather flocking together," such parties called into the Lodges over which they presided others as ignorant and unqualified for membership as themselves, and the result is appalling indeed. The existence of these Lodges is a source of weakness to the Fraternity, and the sooner they die out entirely or else become so modified as to be worthy of an existence, the better it will be for our Craft.

In many places where Lodges have been instituted, there was no need of them. It is not every hamlet of two or three hundred inhabitants of mushroom growth, and thinly populated country adjacent, that can properly sustain a Masonic Lodge. We know of weak, sickly Lodges located in such places, whose ambitious officers are elected by dint of much wirepulling, and when defeated, withdraw from Lodge meetings and perhaps satiate their ambition by a speedy move for the organization of a Lodge of Red Men, Knights of Pythias, Druids, or something else, or perhaps all of them, to rival and weaken the Masonic Lodge, which they took an active part in organizing, but which had refused to elect them to its principal office. In these small, unimportant villages, where good material is scarce, is where unqualified, unprincipled ones either manage to "run the Lodge," or by their constant clamor and quarrel disgust the better part of the members and succeed in driving them away, or keep them in that constant foment often termed "hot water." The claim often set up, "I am the father of this Lodge," "had it not been for me, you would have had no Lodge here to this day if ever," is well calculated to gain them the votes of unthinking brethren, and gain for them the principal office, so that the abortion of a Lodge is governed by its boastful but unworthy parent—and both Lodge and Master are alike a disgrace to the Craft. In other instances, where a better element endeavors to rule and save the Lodge, there is enough of this bad leaven at work to paralyze the effort, and the result is anything but satisfactory to those who have the good of the institution in view.

This evil is a serious one, and the important question is: how are we to act in the premises in order to remedy it?

No doubt the best remedy in several instances is to revoke the Charter, and disband the weak, sickly Lodge. In such case the members who are worthy a place in our ranks could affiliate with a health-

ful, vigorous Lodge in the vicinity, where they would feel much more at home, and find a field where they could use their influence for building up real Masonry—and others who were never worthy or well qualified could be heaved over among the rubbish. In this way, while our number of Lodges would be lessened, our real strength would be greater, and the institution in Michigan become purer, and in all respects improved.

If we are not mistaken these are the views of our Grand Master and others holding commanding positions in the Jurisdiction, and we would suggest to the members of certain sickly, effeminate Lodges we wot of, that they had best cease their confusion and jangling, and be up and doing while the day lasts, showing themselves worthy of Masonic life, or perchance the night will soon come and with it the mandate, "Cut ye down the worthless tree; why cumbereth it the ground?"

FROM REFRESHMENT TO LABOR.

The cooler season, with its longer evenings, has returned, after a summer of almost unprecedented heat, and with the refreshing coolness the gavel again sounds in the East, calling the Craft to labor. The season of labor has come, and already the Craftsmen in all parts of the Jurisdiction are at their places with tools in hand. New applicants for the mysteries of the institution are at the portals knocking for admission, and others are on the way. Shall they be admitted? Committees will investigate, and we hope do their work thoroughly, and all the members too, we trust, will look to it that none may be admitted but good, true men, who will come to us with clean hands and pure hearts, desiring the true light and wishing to be serviceable to their fellowmen.

But other things there will be to do than initiating, passing, and raising candidates. Such an Order as ours, pretending to be charitable, to look after its poor, distressed brethren, and the widows and orphans of our deceased brethren, should expect to accomplish something each year worthy of our professions. The work before us, as winter shall advance, is to look after our poor brethren who are worthy, but fallen into the decay of age after a long life of toil, and perhaps a struggle with adversity which has swept away the fortune they had accumulated.—We no doubt have such aged Masons in our midst, who need our counsel, aid, and cheerful words to make their brief stay with us a pleasant one in life's decline. Oh, let us remember them, and be it a part of our work this cold winter to see that such *are* visited often and cared for.

And how many widows there are whose husbands, when with us, were ornaments of the Craft—widows who love the Masonic Order, because their departed companions loved it and always spoke of it in high

terms as a charitable institution. Brethren, let it be a part of our work during the cold of winter to visit these broken homes, and advise with the lone widow, and give somewhat of our abundance to aid in the carrying of comfort to these dependent ones, who really have a claim upon our sympathies. Let us not wait till called upon; for if we do, many of the most deserving will never call, and may suffer rather than humiliate themselves into beggars. If ours is a charitable institution, we are strong enough in numbers to do much of the work indicated. Will we do it? If we do we shall be Masons indeed, and our *work* will testify for us; if we do not perform some of this work of charity, we should be judged, not according to professions, but according to our deeds.

And as our Grand Lodge is soon to meet, shall we not at its session take some measure to institute such a work of charity as has never yet been attempted in Michigan? Shall we not organize our forces and raise a charity fund which shall be used in behalf of poor widows and their orphan children as their circumstances may demand. I do not think, with our facilities for free education, it is needful to build Masonic school edifices nor raise endowment funds for schools to be controlled by the Craft in Michigan; but there is need that we raise a fund for the help of deserving families which need our aid in order that children may attend the good schools we already have. In other States not so well provided with schools, the Grand Lodges have taken the matter in hand and raised hundreds of thousands of dollars to erect colleges and endow them properly. But if we are situated more favorably in regard to schools, shall we therefore fold our hands in idleness and do nothing for the poor families we have in our midst? Not if we are worthy of the name we bear.

Nor will it do for us to plead poverty; for we are more able and more numerous than are our sister Jurisdictions which have done so much in the way above indicated. We have the numbers and we have the means. Shall we do the work? Who will second our motion for a Charity Fund in Michigan?

If it is not to be a State movement inaugurated and fostered by the Grand Lodge, let it at least be done in a smaller way by our individual Lodges, and let it be a work we do at once.

THE *Keystone* says, "The engineer who planned the fortification on Bunker Hill, Dorchester Heights and Cambridge, in the Revolutionary era, was Bro. Col. Richard Gridley, an active Mason, a Deputy Grand Master of Massachusetts, and the brother of Grand Master Gridley. Washington Irving styles him the 'veteran engineer.'" "

WHERE we have no Agent will the W. M. act, or appoint one? Brother, this is important. Don't fail to act, and report soon.

Questions and Opinions.

BROTHER CHAPLIN:—Not long since a newly made brother was seen in a state of intoxication and reprimanded therefor. Soon after the offense was repeated and the party seen by several of the members of his Lodge—when charges were preferred by order of the Worshipful Master. At the trial the evidence against the brother was direct and explicit, sustaining the charges, but when the vote was taken, to the astonishment of the Master and many of the members of the Lodge, a majority voted to clear the offending member by not sustaining charges which had been abundantly proven, so that he escaped without even a reprimand. In your judgment what action should then have been taken?

WORSHIPFUL MASTER.

Answer. In such a case any member of the Lodge could have appealed to the Grand Lodge, through the Grand Master, and that is just what should have been done. Lodges should not shield members who violate the cardinal virtues, and disgrace both themselves and the Craft by practicing the loathsome vice of drunkenness. Those that do so should be called to an account, for they are as guilty as the offending members. Lodges should work according to our Laws and Regulations or they forfeit their charters.

Ques. Will you please inform us as to the difference between indefinite suspension and expulsion? Is there any difference? J. H.

Ans. Suspension does not destroy the *membership* of the brother suspended, expulsion does. Masonry has always recognized a marked difference between suspension and expulsion. The former suspends the member for either a definite or indefinite period, while expulsion is Masonic death. One is supposed to be temporary only, while the other is final.

Ques. Dear Sir and Bro.:—I have been an attentive reader of your excellent Magazine during the last year, and have received much instruction from its perusal. I am glad that you give some attention to Jurisprudence, for the body of the Craft need light in that direction. As you are in the habit of answering questions, and have informed your readers that it is not legal to expel for non-payment of dues, in this Jurisdiction, please inform us how long a Masonic *dead beat* should be retained under the milder penalty of suspension? B.

Ans. It is generally held that long continued, wilful suspension, without effort to regain membership when abundantly able to do so, and especially when a spirit of obstinacy and insubordination is manifested, such party is liable to charges for unmasonic conduct, and may be lawfully expelled. Care should always be taken to treat the worthy poor with consideration and charity, but Masonry is not calculated to throw shields around "*dead beats.*"

Ques. Where the Master and a majority of the prominent members of a Lodge are guilty of unmasonic acts, what course should be taken by the members of said Lodge, who love law and order?

Ans. In such an instance of high-handed offense, the matter should be certified to the Grand Master, giving a full history of the case,—offense, proofs, &c. It is his prerogative to attend to all such irregularities, and deal out justice to Master and members, as the case demands. Any member, or number of members, may sign such appeal to the Grand Master.

Ques. Can a vote electing to membership be reconsidered by the motion of a member who was out of the State when the vote was taken, and therefore could not interpose his objection, but at the next regular was present, and wished to reconsider, but was ruled out of order by the Master?

X.

Ans. On reference to Grand Lodge Regulations, page 52, Section 8, Compiled Law, you will find this language: "The election of a brother to membership is final; no objection made after election shall change the result." We regard this as just; and further, had the brother been at home and voted against the member, and thus deprived him of membership, though it is law, at present, in this Jurisdiction, yet in the opinion of a growing number of our brotherhood, it would have been neither just nor Masonic. In our opinion one vote should *not* deprive an applicant of membership. If aught is known against the character or good standing of the brother applying, charges should be preferred. If he is worthy of being a member of our Order, he is worthy of Lodge membership. To vote out a worthy brother is an indignity which should not be tolerated. That is one of *our opinions*. Our law now is that *one vote* may deprive a brother of membership though one hundred votes would welcome him!

A HAPPY NEW YEAR.

We send to our readers, one and all, a happy greeting. With the new year may we retrospect the past, and resolve to make amendment where it is necessary for the perfection of character. Masonry inculcates the highest standard of morals, and would have her votaries to be good and true men, worthy and well qualified for any station in life. Then as Masons, let us resolve to make some progress every year in the divesting ourselves of the vices and superfluities which may have overtaken and enthralled us in the past, and by the use of the working tools of the Master endeavor to receive, and communicate, the polish of the perfect ashlar, that we may become living stones in that Temple whose maker and builder is God.

During the past year we have been celebrating our national Cen-

ennial, and now we start off on the second hundred years of our national existence. Our country has already become one of the mightiest among the nations, and its future of grandeur and glory no prophet can foretell if only our people shall be virtuous, industrious, economical, and charitable toward each other. Our Craft represents nearly a half million of the families of this Great Republic, and our influence for weal or woe is in proportion to our numbers. By the practice of those virtues inculcated in Masonry, we shall shed the light we enjoy upon the pathway of those now groping in darkness. Thus we shall be approved of our own consciences and the world, and when our years are all numbered, and the last sands of our earthly life have run out, and the Grand Master of heaven shall call us from labor on earth to refreshment in the Grand Lodge above, we shall receive the reward of a well-spent life.

LETTER FROM THE GRAND MASTER.

GRAND LODGE F. & A. M., MICHIGAN, }
 OFFICE OF THE GRAND MASTER, }
 MARQUETTE, Nov. 22, A. L. 5876. }

My dear Bro. Chaplin :

I am sincerely rejoiced to hear from yours of the 17th inst. that the prospects of THE MICHIGAN FREEMASON are such that you feel warranted in entering upon the publication of a new and enlarged volume. I felt assured that the Masons of this State would not allow the magazine to be discontinued for the lack of a reasonable support.

I have no decisions of importance to transmit, and no time to add anything to what I have heretofore said as to the importance of maintaining your publication, as I am in the midst of a term of our Court, wherein I am constantly employed.

Very truly and fraternally,

M. H. MAYNARD, *Grand Master.*

IN MEMORIAM.

Dark shadows have fallen around the home of the R. W. B. F. Doughty, Agent of the MICHIGAN FREEMASON. Charles H. Doughty, an only son, aged twenty-four, who has been employed as brakeman on the Grand Rapids & Indiana Railroad for the last few months, met with a fatal accident on the morning of the 11th of November, near Swan Station, Ind. After adjusting his brake and going from the first car toward the engine, it is reported the step on the car was displaced, causing him to lose his balance and go in between the car and tender, the wheels passing over the right arm and leg, so badly mangling them that, had he lived, amputation would have been necessary. The unfortunate young man expired in about three hours.

after the accident. He maintained consciousness, and bore with patience and Christian fortitude the dreadful shock, to the last.

Bro. Doughty was from home when the accident happened, and did not learn of it till the day after. Sister Doughty bore the sad bereavement as best a mother could who had lost so suddenly her only boy. This is a sad blow to the family. Since Bro. Doughty's superannuation, Charley has been his main stay. He was a dutiful son, and counted no sacrifice too great to lighten the cares and make comfortable his parents. The home is sad now, and a great breach has been made in the hearts of the bereaved, which the kind hand of the Heavenly Father, the sympathy of kind friends, and the levelling hand of time will only be sufficient to fill. In this unexpected blow, the community have lost a young man of sterling worth and religious character traits which adorn any position in life. Had he lived he would doubtless have worked himself up to position, as he possessed the elements of success. He had the confidence of all who knew him, and his sudden demise has caused a deep gloom to settle down upon us.

The writer of this knew him but to love him, and had marked out a useful place for him in the church and society. But it was not to be, God had determined otherwise. Charley's work was done. "He was not, for God took him." On the afternoon of the 14th, followed by a large circle of friends, and the Masonic Fraternity, of which he was an honored member, we laid him to rest with our hearts sad, but in the hopes of a glorious resurrection to the life immortal.

* * *

Editor's Table.

THE MORTON HOUSE.—Grand Rapids is noted for its excellent hotels, at the head of which stands the MORTON, equalled by few and surpassed by none in the country. The MORTON is located near the hall to be occupied by Grand Lodge, and will be headquarters of the Grand Officers during the approaching session. The gentlemanly proprietors are members of the Craft, and have had a large experience in catering to the wants of the public. To those who stopped at the MORTON one year ago, we need speak no word of commendation; but to others we will say that those who procure rooms there during the coming session will thank us for these timely hints.

WHEN in Kalamazoo the Editor makes his home at THE KALAMAZOO HOUSE, at which we have made headquarters during the several years we have been connected with this Journal. We have never had occasion to complain in the least of our treatment at this Hotel, and we take great pleasure in commending it to the public. It is a first-class Hotel in all its appointments.

WE send this number of the FREEMASON, with Prospectus, to every Lodge in our Jurisdiction. All the Lodges should be subscribers. Will the W. M.'s put this important matter before the several subordinates, and report?

THE
MICHIGAN FREEMASON.

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NO. II.

THE DESTRUCTION OF THE TEMPLARS.

REV. A. ST. JOHN CHAMBRE.

Philip le Bel of France would have been a second Nero, had he lived in the first century instead of in the fourteenth. That is to say, a Nero in ferocious cruelty and intolerance, though not in uncleanness.

He was the moving spirit in the persecutions and final destruction of the Order of the Temple. The world has never seen a baser or more relentless, or more un pitying, and withal unjustifiable, crusade against a noble and chivalrous body of men. No doubt, there were evil spirits among the Knights—men who disgraced their spurs and stained their escutcheons, and did what they could to disgrace their profession and their Brethren. But for the sins of individuals there could be no justice in condemning the entire Order. It was not, however, the sins of the Knights that really wrought their ruin—no grave crimes were ever proved against them—but their wealth. They had grown rich and powerful by the might of their swords, and by the bequests of the pious. There is no evidence that this wealth was improperly used—that it was either hoarded or lavished upon pleasures. On the contrary, everywhere the Knights distributed their hospitality with splendid liberality, and took pride and pleasure in centering in their churches every accessory that could enhance the solemnity of their service as children of the Catholic Church. Philip le Bel was needy. There was also an opportunity to display his zeal for purity. He desired, also, to reward a subservient clergy,—for the most part, at this time, inimical to the Templars.

The immediate occasion for the outbreak, so far as history shows, was in the punishment, about A. D. 1305, by Jacques de Molay, the

Grand Master of the Prior of the Preceptory of Montfaucon, in Toulouse, for heresy and gross immorality. This unworthy Knight, in connection with a scandalous Florentine, in some way connected with the Order, but now in disgrace, hinted to the authorities of the court, that for a consideration, they would reveal a condition of crime and immorality in the Order at large that would warrant its abolition, and the confiscation of its vast estates. Their overtures were eagerly seized upon; but so almost incredible were their revelations, that at first only the king and his creatures pretended to believe them. The Pope, to whom the revelation was sent, refused all credence, but the Pope himself, Clement V., was now in the power of France. "The Babylonian Captivity" of the Papacy had begun; and a papal court on French soil, with such a monarch as Phillip on the throne, could not be independent. The king took the matter in his own hands, in spite of the efforts of the Pope; while, however, he ostensibly deferred to some of the papal requirements. This was essential; for the Templars were a spiritual as well as a military body, and as such were really only responsible to the Holy See, and to no other authority whatever. Philip worked well his foul and fell purpose. Seventy-two Knights were sent before the Pope, and *every one*, it is stated, confessed to *every charge* presented against them! thereupon a commission was appointed, partly by the king and partly by the Papal court, for the trial and conviction of the whole Order. The charges against the Templars embraced almost every imaginable crime that would be likely to strike with horror the age, and be a pretext for the accomplishment of the king's designs. Among these were the denial of the Christian faith, indignities heaped upon the Crucifix, secret meetings for the perpetration of unnatural crimes and the indulgence of unnatural affections, and the idolatrous worship of a female image. The Commission was not idle. Of the Temple in Paris, one hundred and forty Knights were examined, and, it is stated, *every one* confessed *every* crime that was charged upon them! It was even affirmed that like confessions were made by the Grand Master, De Molay, and the Preceptors of Guienne, Poitou, and Normandy. The Pope began, evidently, to distrust this wholesale confession, and made a feeble attempt to arrest the haste of the proceedings, by securing a final adjudication of guilt or innocence on the part of the Order to a General Council, which he ordered in two years from the date of his Bull upon the subject. But Philip was not to be foiled. He gathered a Council of his clergy at Tours, which he found subservient to all his will, and then transferred it to Poitiers, where the Pope was, and then fairly wrenched the game into his own hands. Then began the persecution in all its fierceness and cruelty. Many Knights, after most fearful torture to extort confession, were burnt at the stake, denying, with the last breath from their burning lips, every charge against them, personally and as an Order, as an unqualified and monstrous lie.

What is to be believed now of the previously claimed unanimous confessions? In this *auto de fe* no less than fifty-six victims sealed the truth of their *denial* with their blood. According to the accounts, these men went through their most agonizing tortures, and in full prospect of a most fearful death, and yet quailed not in protesting their innocence, and denouncing their accuser as guilty of perjury. Jacques de Molay, Grand Master, and Hugh de Peraud, Preceptor of Normandy, were brought before the tribunal at Paris, on the 22d of November, 1309. It had been industriously reported, and was generally believed, that they had already confessed the crimes laid to their charge. What followed now? They denied their guilt, and denied that they knew anything ill at all of their Order! They were sent before the Bishop of Paris, who caused to be read to De Molay the confession it was alleged he had made before the Pope and the Cardinals. De Molay heard this with intense astonishment, and making the sign of the cross, replied, "the Cardinals might know best what they were about," but he "prayed God so to do unto them as was done in like cases to Saracens and Tartars, whose heads were struck off as traitors, and their bowels ripped open." He appealed to the Pope; and was reserved for his judgment.

One by one the facts came out. One prisoner openly denounced before the public, with a courage born of despair, the unmerciful and cowardly means used to extort confessions. He had been dragged from dungeon to dungeon, had been barbarously racked, and under the stress of his sufferings had confessed to lies put into his mouth by his tormentors. Some of his companions, he declared, had expired on the rack, rather than affirm a lie. He himself subsequently withdrew from his confession, and his sufferings were redoubled. He was brought out to die at the stake, but now would defend his integrity, and that of his Order with his expiring breath. It was known that others of the prisoners would make like statements at the flames, and the authorities were alarmed. They had gone too far, however, to recede. New charges were made. Large number of Knights were gathered in the prisons in Paris. These steadily asserted their innocence, affirmed that any confessions that had been made were under torture or won by bribes, and they again appealed to the Pope. But even the Pope could not save them. Fifty-four of them were burnt at one time, denouncing the falsehood of the charges under which they suffered, while "the people looked on with horror and consternation."

Everywhere the revolting persecution raged. At an early stage in the crusade, an understanding was made between Phillip le Bel and Ferdinand IV. of Castile, James II. of Arragon, Charles II. of Naples, and Edward II. of England, to destroy the Order and confiscate its estates. In Arragon the Knights stood on the defensive; but it did not long avail. In England they soon fell. In Naples they were suddenly

arrested one day under sealed orders from the King. In Italy and Germany their downfall was not long after accomplished. The General Council met at Vienna in A. D. 1311: and there, *admittedly* not by any right of law, for there was none to warrant it, but by the pressure of France, and in the *plenitude of Apostolical power*, the Order was suppressed throughout the world.

But there were yet distinguished heads of the Order to be disposed of—among them the Grand Master De Molay, and the Preceptor of Normandy. A Commission of three Cardinals and the merciless Archbishop of Leus, with their prelates and doctors of canon law, was appointed to try them. It was determined they should openly confess. A lofty scaffold was erected in front of Notre Dame, in Paris; their alleged confessions were read; and the Knights were ordered to subscribe to their truth. De Molay and the Norman Knight absolutely refused. They denied resolutely every charge, and appealed from the present to a future Pope and General Council. The consternation of the Commission and of the Court was unbounded. The King at once summoned a privy Council in the palace, and it was determined that before night closed upon the world those men should die. The place selected was an open space in the Rue du Palais. There they were dragged by the King's Guards; and there De Molay and his brave companions were burned at the stake, to the last alleging their innocence and the innocence of the Order, and enduring their tortures with heroic fortitude and Knightly constancy. If ever murder was committed by royal hands, De Molay was murdered by Philip le Bel.—*Freemasons' Repository*.

“LET THERE BE LIGHT.”

BY BRO. CLIFFORD P. MACCALLA.

The most sublime panorama ever unrolled on earth was exhibited before the creation of man. Only the hierarchy of heaven beheld it. The elements composing the globe were then a mass of unorganized atoms. Only the plummet of the Grand Architect of the Universe could sound their chaotic depths, enveloped as they were in the blackness of darkness. Surging masses of matter rose and fell—“the earth was without form and void.” Now came the prelude to the great change. The spirit of God brooded over the elements, preparing them for translation into forms of loveliness and life, when those sublimest of all words were uttered—“Let there be light.” Our earth was then “brought to light.” But the sun had not yet shone. According to the theory of cosmogony now almost universally received, the light arose from the condensing of the mass of nebulous and incandescent matter which surrounded the globe. In Hebrew the sun is not called

Or, light, but *Maor*, a place of light, and when God created the sun and moon, He said: "Let there be light-holders in the firmament of heaven, to give light upon earth." According to Sir William Herschel, whose theory is shared by the greatest astronomers, including La Place and Arago, the sun and its attendant planets were produced by the condensation of a vast nebula, and probably the nebulae we now observe in the sky are plastic under the creative hand of the Almighty, and the *nuclei* of future worlds.

Masonry has adopted the sublime language of inspiration, and displays a wonder in some sense analogous to that we have thus described. Although Masonic Light to some is a myth, and to others an empty drama, to the thoughtful it is the nearest parallel on earth to that which was thousands of years ago the result of the great creative fiat of Omnipotence. A man comes out of the world to be made a Mason; his mind is in chaotic darkness, and his emotions represent the surging masses that composed the earth before its maker commanded light. He stands for the first time in the presence of the "Sons of Light," as the chaotic globe once did in the presence of its Creator; and we may almost imagine the genius of the Ancient Craft to be hovering over the scene, as the Spirit of God moved over the face of the waters at the creation. The turbulent elements of the earth knew not the order and beauty that were to be evolved out of them, neither does the candidate for Freemasonry know the sublime principles that are to be taught him within the tyled door of the Lodge. He has never had his soul lighted by the true principles of Brotherhood. Brotherhood—what is it? Members of the same family, of the same faith, of the same party, of the same nation—we can understand how there may be a union between these; but what is that which binds together all families, all faiths, all parties, and all nations? Only Freemasonry. And why? Because all of its sons have been "brought to light" and learned the true principles of brotherhood. The light of love and of obligation, at the fiat of the Worshipful Master, has flashed upon their minds and moulded them to order. Hand has clasped hand, heart has throbb'd to heart, and memory has learned the secrets that it parts with only with life. The fraternal tie that Cain snapped asunder when he slew Abel, Freemasons seek to unite. This is the Mystic Tie of the Craft that encircles the world.

All men have some degree of light, but it is as the starlight—"distinct, but distant; clear, but O! how cold!" Ours is *all* of the light of nature and revelation, streaming upon us from the sun and moon in space, and the Bible, the "first great light," from the Masonic altar.

Freemasons have been appropriately termed, "Sons of Light." The name may not be very ancient, but it is very true. Its modern

popularity is largely owing to the fact that Bro. Robert Burns embalmed it in his immortal verse. In his celebrated "Farewell to his Brethren," he wrote :

" Oft have I met your social band
And spent the cheerful, festive night,
Oft—honored with supreme command,
Presided o'er the Sons of Light."

It is not surprising that the sun should have been the object of worship among many nations in ancient times, since it is necessary to the very life of the entire animal and vegetable creation. Consider the sun's dazzling radiance, the majesty of his progress through the sky, and the crimson glory of his setting, and it is not wonderful that he was regarded as a god. The custom of the ancient sun-worshippers of saluting their god by kissing their right hand and waving it toward him in the heavens, is alluded to in the Book of Job, (XXXI, 26-28). A similar custom is said to have prevailed among the Iroquois Indians, and is thus described :

" With deep solemnity he gently passed
His dexter hand upon his heaving breast ;
Then slowly moved it, touching lips and head,
There silent held it—not a word he said,
Until at length he raised his arm on high,
With upright index pointing to the sky."

Freemasons worship not blindly, but call upon "the true light which lighteth every man that cometh into the world." He does this if he is a true "Son of Light," but if not he has merely been formally enrolled among the "Sons of Light" below, without acquiring the right to accompany them into the Grand Lodge above. Freemasons who are false to their professions are sons of darkness instead of light. Darkness should never follow light—the reverse is the natural order. In "Faust" Goethe calls Mephistopheles *ein Theil der Finsterniss die sich das Licht gebär*—"part of the darkness which brought forth light." The two principles seem to be necessary to each other. The eloquent Macmillan has said: "All light shineth in darkness. The one is the complement of the other. There is no light without its sister, shadow, and no shadow without its sister, light. The visibility of shadow is the evidence of light. It needs fear to define hope; disease, health; misery, happiness; guilt, holiness. No physical object or moral truth can have an outline without its corresponding darkness. Strange thought,—that which darkened the universe contributed most to its light!"

Lux e tenebris—Light out of darkness, is the motto of Freemasonry. Its fiat is, "let there be light." There never was a Lodge which was opened, continued, or closed in darkness. Such a course would con-

tradict the teachings of the Craft. "Ye are the light of the world" should invariably be true of Freemasons. They have been to the East, the source of light; they have listened to Him who sat in the chair of King Solomon, who spoke to them not random words of a careless thinker, but words weighty and well considered, that have come down from time immemorial. Every Mason should be the synonym of truth, the soul of honor, the dispenser of light—freely has he received, freely should he give.

"Light, beautiful light!
 Light, the reflection of Deity's smile,
 That awakened worlds from the chaos of night,
 And brightened ocean and isle!
 Fleet as a thought o'er the waters careering,
 Iris-hued pearls in thy pathway appearing,
 Gemming the foam, while the depth thou art cheering,
 Light, beautiful light!"

Light comes from the East, and has always traveled from the East to the West; and so has Freemasonry. Masonry is related to civilization; the two travel together, hand in hand. Hence every attempt to trace the origin of the arts and sciences; to reveal the people who gave birth to civilization; to explore the ancient mysteries, is of interest to Freemasons. Masonic light comprehends secular light. The two grow together, inseparable. No barbarous nation ever existed with Masonry, no civilized nation ever existed without it.

Of the three words used in Hebrew to denote the East, one means literally, the *sun-rising*. The word Saracen, also signifying "men of the East," was derived from the Arabic *sharak*, corresponding to the root of the first of the three words, *sarak*, the sun-rising.

One man, at least, in this century—and he a Freemason—died an ideal death. He passed away after a long life of perpetual sunshine. Even his last moments were unclouded, save during the actual dis severing of soul and body, and even this cloud was gilded by the rays of a restful peace indicative of purity of thought and freedom from physical suffering. Possessed of supreme genius, he was the idol of his nation; but his death was as full of meaning as his life—distinguished by words of the loftiest symbolism, words that Masons appreciate more fully than others, worthy of opening and inspiring a life as well as closing it in death. The last words of Goethe were, "More Light." And we doubt not his prayer was answered,—and that there flashed upon him, as his spirit winged its flight to the "Temple not made with hands, eternal in the heavens," an exuberance of light such as mortal never saw.

"More Light" is the cry of every earnest Freemason. He seeks to penetrate the meaning of the mysteries of life, to learn the history

of the past and scope of the future. The key to this future is "More Light." When the immortal Goethe, the greatest of the brotherhood of poets of this century, lay on his death-bed, he craved symbolically the highest of blessings, not riches, nor fame, nor life itself, but a lifting of the curtain of time, and a glimpse of the glory of eternity, "More Light" was his cry. Let it be ours now, as well as when we come to stand upon the border land. Then we may not be able to utter it; then the agony of death may cloud the mind or paralyze the will. Now is the time to have "More Light."—*Eclectic*.

SOME ERRORS CONCERNING MASONRY.

It is evident by the speech of the world that some very mistaken ideas prevail in regard to the character and functions of the Masonic Institution. The outside public, giving but little careful thought to the matter, render their harsh judgments upon a society which is but the creature of their own misapprehensions and prejudices. They criticise Masonry, deeming it to be an organization of selfishness — an alliance of men who are pledged to stand by each other through thick and thin, for ends of mutual profit, or honor, or power, as the case may be. They oppose it because they think it ministers to human vanity and pride. In their thought a man joins the Masons and becomes interested therein, for much the same reasons that many persons join a militia company, viz : fondness for the decorations and parades. A few, perhaps, decry the institution on still weightier grounds holding it to be a society having some direct object of evil in view, or at best deeming it to be an assemblage of the baser sort, who practice in secret certain wild orgies at which the world would start back aghast could it but see them.

It is hardly necessary to affirm that these and similar views are woful misapprehensions of the character and purposes of Masonry. Every craftsman knows, when he hears such judgment pronounced by the profane, that the facts do not warrant the making up of so harsh a verdict. He understands full well that the whole tenor of Masonry is opposed to the practices and aims often ascribed to it by the ignorant and thoughtless, and that it has altogether different and higher objects in view.

But does every Mason clearly see and fully realize what is the real genius of the Institution to which, perhaps, he is devotedly attached? Are there not some on the inside, as well as many on the outside, who make grave mistakes in judgments which they form concerning the character and purposes of Masonry? To specify some of these errors on the part of the craft themselves is the object we have in view in writing the present article.

1. In every considerable communion of Masons there will be found some advocates of the theory that Masonry associates men together chiefly for this purpose, that their material and financial condition may be improved. It is regarded by them as a sort of mutual beneficial society, taking membership in which they expect to promote their business interests, to become the recipients of its bounty in any time of need. Those who adopt this view talk a good deal about "practical Masonry," compare it unfavorably with other societies, complaining that it does not make endowments, pay benefits, and otherwise discharge the functions that belong to a great organization whose watchwords are charity and mutual helpfulness.

The class who indulge most in such unfavorable comparisons and criticisms, begin with a wrong estimate of the spirit and purport of the Institution. Masonry does preach the gospel of a large charity, bids to exalted works of benevolence, and opens the way to the exercise of much brotherly sympathy and help—but it is not a system of benefits and endowments. It does not say to the initiate, pay so much, do so much, and a certain recompense shall be returned to you. It makes no formal graduation of its benefits, and gives no definite promise of material bestowments as a means of attracting men to come within its lines. It might be well to do this; but such a defined system of interested reciprocity, of arbitrary payments and receipts, is foreign to the character of Masonry.

2. Another class of Masons make the great mistake of supposing they have merely joined a sort of convivial club—that they have been admitted to companionship with a lot of generous fellows who mean to cultivate each other's society and have a good time generally. In their mistaken thought Masonry stands for pleasant lounging rooms; for festive gatherings of one sort and another, where the spirit of a free, glad companionship prevails; opportunities of eating and drinking together in the restful atmosphere of some upper room from which the outside world is excluded.

These companionable occasions and practices are proper adjuncts to Masonry; but they neither constitute its chief functions nor display its real character. That brother's vision is sadly limited or perverted, who can only see Masonry in its social aspects and festival garb, and who fails to discern its broader capacity and purpose as calculated to minister to the intellectual and moral side of life. Masonry enjoins fellowship and sociability, and its calls from labor to refreshment ought by no means to be abridged; but mere eating and drinking and the satisfaction of a pleasant companionship, are by no means the principal objects for which the Institution exists. The brother of the true discernment sees in the fraternity a means of making and ripening acquaintances; of forming friendships; of answering the demands of his

social nature ; and therefore he rejoices in the sweet communions and festival occasions to which it prepares the way. But he does not restrict the genius of Masonry to these means and results, which are but incidental to a nobler work that it is calculated to exert in moulding the character and the life. It is a *mistake* to magnify a part and make it appear to stand for the whole. Because Masonry is so well adapted to meet the social propensities of human nature, is no ground for assuming that this is the only mission it has to perform.

We should take care not to narrow or materialize its character by dwelling too much on one feature to the neglect of other and perhaps superior elements that enter into its organic structure. Masonry is a comprehensive system that touches life on all sides and only when thus regarded does it appear in its real character and true worth.

3. Others make the mistake of supposing Masonry and religion to be one and the same. Only a few days since, a brother said in our hearing : "Masonry is religion enough for me—I go to the Lodge and therefore feel no call to attend church." This is an erroneous view to take, as it seems to us. Masonry was never intended to take rank as one of the religions of the world. It does not assume to be a system of theology, nor does it seek to occupy the place which is justly held by the Church of the Living God. It places the Bible on all its altars, calls reverently and in faith upon the great name of Deity, but it is far from saying that such faith and exercise are all that the religious nature of man needs. It imposes duties of manifold and important character, but it makes no pretensions that these requirements constitute the full code of Christian ethics. In fact the Masonic Institution was never intended to supply the place of religion, or to displace the church or to afford the sufficient means of providing for a man's spiritual wants.

Those who call Masonry and religion synonymous, who imply by their words or actions that there is no need of any other faith or worship than that which is supplied by the Lodge, do the Institution a grievous wrong, and woefully misapprehend its character, as well as the claims of true religion. Of course, Masonry is not irreligious, as our enemies assert. It points toward faith and devotion—toward worship and God. It inculcates high moral obligations and plants itself squarely on the eternal principles of truth and virtue. But it aims not to usurp the functions of the Church, nor to take the place of revealed religion in ministering to the spiritual side of human nature. They do no favor to the fraternity who ascribe to it a position which is out of accord with its natural character and beyond its legitimate province.

Thus we have considered some of the errors concerning Masonry which are noticeable even among its own disciples. These mistakes all arise by the placing of undue stress on some special attribute of the or-

der, instead of regarding the system as one comprehensive whole, and so bringing out the various parts in the proper relations and harmony. Masonry is many-sided. Its mission is to the reason and the imagination, as well as to the social feelings and sympathies; and it takes on both an intellectual and moral character. It does not assume to occupy all the ground either of culture or religion. Yet its purposes and functions are sufficiently broad, its work sufficiently beneficent to entitle it to the hearty allegiance of those who should honor the Institution both for love's sake and truth's sake.—*Freemasons' Repository*.

NON-AFFILIATION.

We see by some of our exchanges that the matter of non-affiliation is still engaging much attention. The New York *Sunday Times* devotes a leader to it, and calls upon its contributors to aid in the discussion, and see if by an amicable exchange of thought something may not be suggested which shall not be calculated to cure the evil of unaffiliation.

In the reports of Grand Masters and Committees of Correspondence the subject of non-affiliation, and how to remedy it, still holds a conspicuous place.

During the past decade almost everything has been tried to avert the evil, but penalties only seem to enhance the evil complained of, instead of remedying it. In many instances Lodges have denied the granting of dimits unless the Brethren requesting them should avow their intention of an immediate renewal, or at least pledge their word that they would immediately apply for membership in another Lodge. But all this has not seemed to cure the evil, but on the contrary it has continued to grow till at this present time it is said that we have fully five thousand non-affiliated Masons in the Jurisdiction of Michigan. This is no doubt a mistake. We may have near that number in this jurisdiction that are not affiliated with Lodges in this State, but a large majority of this number belong to Lodges in other jurisdictions, and are doing their part in bearing the expenses of keeping up Lodge organizations. But still we have a large number among us who are not members of Lodges, and it may well be regarded an evil that these things are so.

But how shall the matter be remedied? Can it be done by the infliction of penalties? We are free to say that we think not. Our institution is one that is sought of the free will and accord of every applicant, and if we cannot make our members feel at home with us, if the principles of the Order are not sufficiently attractive to keep them, in vain shall we attempt to coerce them to remain in our midst. And if Masonry cannot sustain itself without a forced membership, the

sooner it goes down, the better. It is not an institution for freemen if it is a forced, involuntary one.

The way to cure the evil of non-affiliation is to make our institution attractive. Select good material for membership, and see that the excellent tenets of our profession are something more than sounding brass or tinkling cymbal. Let the Lodge-room be made cheerful by the glow of generous impulses as the members meet from time to time for the transaction of the business appertaining to the Craft. Let all meet the same welcome greeting, and especially welcome the stranger when he shall turn in to spend a pleasant hour with brothers of the silk-tie. In this way will our institution possess an attraction which will not only fill our Lodge halls, but it will be found the cure of what is termed the evil of non-affiliation.

The following remarks from P. G. M. Webber are so in accordance with our views of the matter that we give a place to them, as they have not been read by a tithe of our readers :

"How to enforce affiliation seems to be a question which is now attracting much attention throughout the different Grand Jurisdictions. From the remarks of some on this subject, one might suppose that the principal object of the creation of Lodges was to collect dues. In one State they have provided that unless all non-affiliated Masons within their Jurisdiction within three months after notice connect themselves with some Lodge, the Subordinate Lodge shall expel them from all the rights and privileges of Masonry ; and others have gone nearly as far in this direction. They should go a little farther to be consistent, and *require* Lodges to receive them on application. But, to be Masonic, they should cease this warfare against non-affiliated Masons. Masonry existed before Lodges, and Lodge dues were not thought of until a recent period of our history ; and I think it is but proper to say that this crusade against non-affiliated Masons is an innovation in the body of Masonry. Non-affiliation is an evil but it is one that can not be corrected by force.

"When we undertake to correct it by force or arbitrary rules, the result, no doubt, will be to increase the number of non-affiliates and suspended members. Masonry is not founded on force. It does not exist by force or compulsion. Let us make Lodges attractive. Let us so conduct our Lodge meetings that the rights of membership will be worth having, will be appreciated, and only those will remain non-affiliates who are kept away by force. It is true that our Lodges must have a certain amount of income in order to pay their necessary expenses ; but that income should not come as an enforced tax—it should be the voluntary, free, and equal contribution of members. If any one be poor, his dues should be remitted. If any one, not being obliged by necessity, shall neglect or refuse to pay his share of the expenses, we should not dimit him on that account. But he, by this act, proves himself unworthy of being a Mason. He proves that when he declared, before being made a Mason, that, 'unbiased by friends and uninfluenced by mercenary motives, and influenced solely by a desire of being serviceable to his fellow-creatures,' he freely and voluntarily offered himself as a candidate for our mysteries, and desired to become a member of the Lodge, promising a compli-

ance with our usages, he stated that which was not true, and he should be expelled from Masonry as material received under a misapprehension as to its quality. In our fraternity the law of force, except as it is applied to cut off unworthy members, has no place. Brotherhood is maintained and strengthened by the law of love, but is destroyed by force. If this fact should be remembered and acted upon, it is confidently believed that the evil of excessive non-affiliation will cease. Again: The mere fact of non-affiliation cannot be regarded as an injury to our Order, nor as conclusive evidence that the Brother is not a lover of the Craft. There is a distinction between the rights of Masons, as such, and the rights of membership. If a Mason is willing to renounce the benefits of his membership, and become non-affiliated, still he is entitled to his rights as a Mason. There may be special reasons in his particular case—reasons, perhaps, connected with the peace of his family—or other causes that we know not of and that we have no right to inquire into, that lead him to take his course. Why should we assume to judge him harshly? As the connection originally was voluntarily formed, so let it be continued; and if he desires to sever his membership, I think the Fraternity is more strengthened by allowing him to do so than by retaining him against his will. Ceasing simply to retain membership, he does not cease to be a Mason, nor does he necessarily cease to practice Masonic virtues.

"I agree entirely that 'every Mason ought to be a member of a Lodge.' This is declared as a duty resting upon him. In the exercise of that charity to our Brethren which we profess, I think we are bound to assume that every Mason will be a member of a Lodge unless he has a good reason for not being. Let us hold non-affiliated Masons strictly to their duty, and require of them an observance of the moral law, and in case of their failure in this regard treat them as members of Lodges in a like case should be treated, with discipline, even to the extent of expulsion, if it be necessary to purge the Craft."

MASONIC ARCHÆOLOGY.

There is a theory of Masonic Archæology which has now to be considered, namely, that the real history of Freemasonry begins from the revival of 1717. There is no doubt a very great difficulty by historical or documentary evidence in linking on Freemasonry, for instance, to the Guild system, but that was to be expected from the nature of the case! No one contends, that we are aware of, that our Masonic ritual to-day, by the way of illustration, is *totidem verbis* the same as that of the guilds, for that would be an absurdity. In the history of all human associations, the beginnings are simple and unornate, but they become systematized and artificial, if we may so write. No doubt in 1717 the then existing ritual was enlarged and elaborated, adhering to the leading principles and landmarks, and it is just possible that in early days the local lodges only admitted to the degree of Fellow Craft, and the Grand Lodge or Grand assembly as a specially convened Master's Lodge gave alone the Third Degree. This would explain Dermott's evidence, which, though not altogether reliable, is not to be absolutely despised or rejected!

But because we have some difficulties to contend with (there are difficulties in everything), are we to jump to the conclusion that in 1717 a few speculative Masons adopted and adapted the terminology and ritual of the operative guilds to their own purposes, or that of a purely social, benevolent, didactic, festive club? We feel persuaded that such a theory is most unsound in itself, critically indefensible, and histor-

ically untenable. We believe, *au contraire*, that our own accounts are substantially true, and that for some time previous to the beginning of the eighteenth century the operative guilds had been opening wide their portals to speculative members. It is quite clear, we think, for instance, that in 1746, among the Freemasons at Warrington, when two speculative Masons were admitted—Elias Ashmole and Colonel Henry Mainwaring—while Mr. Richard Penket Warden, Mr. James Collier and Mr. Richard Sankey were either gentlemen *generosi* or speculative Masons—Hittler, John Ellam and Hugh Brewer were in all probability operative Masons, but all members of the same Lodge. Those who met in 1717 were clearly not all operative Masons, though some one has foolishly said so, and in fact they well represent the twofold character of Masonic Lodges, or guilds, then. That they then endeavored to revive an old association, not to found a new one, we are perfectly persuaded also, and they did what all ever do in such circumstances. They no doubt made some changes and modifications in the original system, which time and altered circumstances rendered absolutely needful.

We see all this, we think clearly, in the regulations of Grand Lodge of 1721; they were altering an old institution, adapting it as best they could, not starting a new one, and we note how very carefully they handled all the traditions and precepts of the past. Anderson, in 1723, went back simply to the guild legends, and deriving all his history and the like from them, one could have wished, with freer criticism, and with a greater power of rejection. We mean as regards the actual history of Freemasonry. But it is not right to blame Anderson for what he could not do; what he did do he did well. Probably any bolder treatment of the subject would not have been acceptable to the Grand Lodge of that day. He did what he was told to do, and we are not disposed to quarrel much with him because he so strenuously adhered to the old guild legends, and gave them to the craft, he being an educated man, *quantum valet*. Anderson has latterly been very hastily condemned and unduly deprecated, but we are bound, it appears here, to do him justice, as the first who sought to put in a simple, readable form the confused chronology, the doubtful declarations, and the quaint legends of the old operative guilds.

We must reject, then, any theory of Masonic history which starts with the assumption that all the years previous to 1717 are "prehistoric," as far as Freemasonry is concerned. We not only do not believe anything of the kind, but, as we have said before, we feel convinced that such a view of our history is as delusive and uncritical as well can be. It is one thing to admit a difficulty in the matter; it is quite another thing to propound a theory of one's own, which ruthlessly sweeps away, and on grounds utterly indefensible, a fair and reasonable explanation of our true Masonic history. To suppose that all our old ceremonial dates only from 1717 is positively puerile; to assert that we have no evidence of any earlier Freemasonry than the eighteenth century, because the oldest MS. ritual only dates from the third decade about the seventeenth century, is to mistake entirely the value and bearing of evidence. We have often said that rituals, like minute books, are valuable portions of evidence, but they are not all, or the most important. They do not prove a great deal, because they assume to prove the exact date of Freemasonry; they can only be used properly as to their exact date, and can legitimately be made to go no further back. But such an argument is we know untenable.

There is plenty of evidence to prove for instance that before 1700 Freemasonry existed in this country, had a ritual and secrets of its own, and we have MS. evidence

of a ritual or catechetical teaching (if Mr. Walbran was correct), as early as the middle of the seventh century. Even those who fix the date of the handwriting of the Sloane MS., 3329, at the first fifteen years of the eighteenth century, do not deny that the verbiage and archaisms are the middle of the seventeenth century; at least, Mr. Sims of the British Museum does not; and we, therefore, have always felt, and feel still, on this and on many other grounds, needless to recapitulate here, that the theory of the 1717 origin is, as we have often put it, a critical mistake and an unsound proposition.—*London Freemason.*

WHAT MAKES YOU A MASON?

Who of the Mystic Brotherhood has not had this important question asked him once and again? The writer, while yet a young Mason, had it impressed upon him that this is a *test* question, and that all should be prepared to answer it promptly and correctly. Years have passed away, and much time has been devoted to the study of the principles of the Order, and the more are we convinced that this *is* a test question, and the answer we give will decide whether we are or are not Masons.

We often hear of "obligated Masons," by which we are led to infer that our obligations have much to do with the making of us. But we should ever bear in mind that it requires more, much more than the mere repeating of obligations to make us all that binding obligations imply. How many there are who assume obligations, and yet never discharge them! The mere taking of vows does not make us great or good; the keeping of vows may do so. And here is where we too often err. We think we are Masons because we have taken the obligations of Masonry upon us. We often meet those who have repeated these obligations, and gone through all the ceremonies connected with the degrees, and yet, alas, they are not Masons. They were entered, passed, and raised, and to them it was all a dead letter because they did not keep the vows they assumed—live the obligations they took.

No mere forms of initiation ever yet made a Mason good and true. The initiation is the starting point, but it is not the goal. By passing through the ceremonies and assuming the obligations we become members of the great brotherhood and are inducted into the sanctuary where Masonic light sheds her benign rays to enlighten the understanding and purify the soul. But it is not enough that we gain an entrance into the Temple, and assume the obligations peculiar to the Craft. The simple entrance of a college does not make the scholars wise men. When admitted the student has advantages of teacher, books, apparatus, &c., but all these will not avail unless he apply himself to his task and by severe study becomes master of lessons taught. No more can he who enters the Masonic Order become a Mason without application. Masonic science includes all others, and long and laborious is the labor

which conquers all. And strict is the discipline over the passions which will at length conquer them and make them tame, and hold them ever in obedience to the dictates of our higher and nobler nature. But by keeping our vows, by obeying our obligations, by applying ourselves to study and reflection, at length we shall conquer ourselves and become the greatest victors known on earth. So shall we be true and genuine Masons, shedding the glorious light for others' weal, which has enlightened our minds and purified our consciences. •

CHARITY THE GREATEST OF ALL.

“Now abideth Faith, Hope, Charity—these three; but the greatest of these is Charity.” I Cor., xiii, 13.

The Charity of this passage of the Great Light is more than almsgiving; for the author of the text says in its connection, “Though I bestow all my goods to feed the poor, * * and have not charity, I am nothing.”—verse 3. We would naturally think that he who bestowed *all* his goods to feed the starving poor would certainly be charitable; and so he would in the usual acceptance of the word. But that All-seeing Eye which looks deep into the secret recesses of the heart, and knows the motives which act as the mainspring of our actions, knows whether the motive is a noble or ignoble one, whether the act of kindness be unselfish or not, whether love or ambition prompts; and judges us for what we are.

True charity does good for the love of goodness. It aids the needy, because it loves such work. Instead of shirking the performance of duty, it seeks rather the opportunity of doing the good work. Instead of hesitating, and inquiring whether the needy may ever be able to return as much again, it asks no questions, seeks no reward, except the noble, self-satisfying one of a consciousness of noble deeds performed—a brother of our common humanity aided, a falling brother saved.

And how this noblest of the graces towers above all others! How it challenges the admiration of every beholder! Even the cold and unfeeling are touched at the sight of an act of real charity. And how the beholder is almost tempted to hate himself for his narrow selfishness, and ask pardon of God and of the world for having lived to no better purpose!

“Charity never faileth.” The time will come, in the far-off future, when faith will be lost in sight, when the grandest and most glorious anticipations of the most enlightened soul of earth will be more than realized, and when that hope which is an anchor for the tempest-tossed mariner across the sea of time shall no longer “ardently desire or expect,” but be lost in the realities of fruition. But even then Charity will live, and bloom forevermore in that holy, happy place where God

resides, as fresh and youthful as when the morning stars of creation "sang together, and the sons of God shouted for joy."

Charity is the strong gravitation which binds the moral universe together, and which unites all spiritual intelligences to the Almighty Author of their being. It dwells, in its purity and richness and fullness, in the Great Jehovah, before whom all true Masons bow in humble adoration. And as we *practice* this virtue of all virtues, so shall we clothe ourselves, in our limited sphere, with the perfection which dwelleth in God, and become in that sphere "perfect, even as our Father in heaven is perfect." Yes, by the *practice* of this charity shall we become charitable in spirit, and be beloved of God and mankind. By such practice shall we be Masons indeed, and in our lives will shine the spirit of the Craft, and, seeing this, the profane even will say, "By their fruits ye shall know them." *So mote it be.*

ALONG THE HIGHWAY OF MASONRY.

Among the many organizations in the world that have been instituted among men, there is not one in which the line of conduct of the member is more clearly defined than in the fraternity of Free and Accepted Masons. There is none in which the member is bound by stronger obligations to pursue a steady course in the discharge of his duties as such, and to practice the precepts so prominently set up to teach him the way wherein he should walk. The highway of Masonry is no obscure path with devious windings, a trail that can be followed only by carefully watching the marks left by those who have gone that way before, but a broad open road, through an open country, which may be easily followed by any one when once fairly started on his mystic journey. At every turn and cross-road has been placed a finger-post, upon which, in language intelligible to every well-informed Mason, he finds all needed instructions to enable him to travel in confidence, and in the full enjoyment of all his rights and privileges among his fellow-travelers.

With a line of conduct so clearly defined, with obligations so strong to discharge every known duty, and with an open road before them so plain that none need go astray, it might be expected that there would be unanimity of thought and action among all Masons in their intercourse with each other, and especially that all would unite in preserving the landmarks, and in upholding the principles and teachings of Masonry. It is, however, a fact much to be regretted, that such is not the case. Instead of being thus united as one man, we find Masons often divided in opinions and in their course of action. If all were actuated by an earnest desire to promote the best interests of the Order,

such would not be the case, for then we would find them acting more in harmony with each other.

While we believe that a very large proportion of Masons are honest in all that they say and do, it is evident that some are not, and that they are only seeking to promote their own individual interests in remaining Members of the Order. They travel along in the good company of their more worthy Brethren, with a feigned zeal well calculated to mislead them in regard to their true character; and for a time, perhaps, succeed in pulling the wool over their eyes to the extent of securing for themselves the advantages of high official positions, which place them before the world as recognized, honored leaders, enjoying the full confidence of the whole Fraternity. Not having the true spirit of Masonry in them, we often find them opposed to measures that would be of undoubted benefit to the Craft, or advocating others that would work to its injury; when the one would interfere with some pet scheme of their own, or the other gratify the longings of a selfish ambition. They remain obedient to Masonic law so far as to protect themselves from charges for unmasonic conduct, but where there is no fear of a penalty to restrain them, they set it at defiance upon the slightest provocation. Thus they travel on, until their cupidity is discovered, and they are made to fall back to the rear, where they generally follow in forced submission until all hope of regaining their lost position has passed away, when at the first cross-road they desert from the ranks, strike out for the camp of non-affiliates, and enlist under their banner, upon which is inscribed one significant word—*Deserters*.

There is another class of Masons, often found upon the highway of Masonry, who are active and officious, apparently well-meaning, and would do what is right if they only knew how; but who never make an effort to gain the information to qualify themselves to act until the very moment when action becomes necessary. They pass the finger-posts without observing the instructions upon them, and then halt the procession while they discuss the question whether they are on the right road or not.

Without the means at hand to arrive at a correct conclusion, such discussions are worse than useless, for they consume valuable time, and still do not develop the desired information. Finally they move on, and, to their mortification, find at last that they made a great mistake. One bright Mason is worth more to a Lodge than a score of such Members.

Another class of Masons, and we are sorry to say that they are exceedingly numerous, are no better informed than those last described, and are this much worse, that they don't seem to care whether they are right or wrong. They vote "hit or miss" on all questions, with a *sang froid* that would have astonished King Solomon himself. Now we do really believe that they desire to be right, but are too indo-

lent to make even an effort to find out whether they are or not. Perhaps they are not as much to blame as those who made them Masons.

There are several other classes of Masons that we might mention in this connection, but we will let them rest until some future time. We do not expect much benefit from an article like this, for those for whom it is designed are seldom among those who read a Masonic journal. It is, however, the duty of all good Masons to make an effort to correct existing evils, and we have called the attention of our readers to a few such, hoping that they will endeavor, so far as lies in their power, to aid in bringing about a reformation among the classes we have named. By so doing they will not only benefit the parties themselves, but add to the happiness of the whole Fraternity.—*Masonic Advocate*.

“THE MOSAIC NARRATIVE.”

Nowadays, all divines, English and foreign, agree that the word employed by Moses, and translated in our Bible by “the beginning” expresses duration of time previous to creation. *Reshith*, the Hebrew word for beginning, is in the original used without the definitive article. The articles were expressly omitted in order to exclude the application of the word to the order of creation, and to make it signify previous duration or previous eternity. The words of Moses, then, “In former duration God created the heavens and earth,” may mean millions of years just as easily. A few verses later, describing the second day of creation, Moses declares that God made the firmament and called it heaven. It is plain from this that the heavens of the first day’s creation are different from the heavens of the second day; the difference of time proves a difference of subject. The heavens of the first verse were made in former duration, before the creation of light; the heavens of the second day were made after the earth and after the light.

Another statement made by Moses is an extraordinary anticipation of the most recent cosmological doctrines. “The earth was desolation and emptiness and darkness upon the face of the raging deep, and the Spirit of God brooding upon the face of the waters.” It is now hardly doubtful that the earth was a molten sphere, over which hung, in a dense vapor, all the water which now lies upon its surface. As the crust cooled, the aqueous vapor that surrounded it became condensed into water and rested on the surface of the land. The conflict between the waters and the fiery heat, as the crust of earth was broken, fell in, or was upheaved, are well described by the words of Moses, “the earth was desolation and emptiness.” It is curious that the great facts of the submersion of the earth and its condition of emptiness should have been thus exactly described by Moses.

We are told that God said, “Let there be light, and there was

light." Celsus, Voltaire, and a writer in *Essays and Reviews* have found it strange there should have been light before the creation of the sun; but according to the theory of cosmogony now almost universally received, the earth did in fact exist before the condensation of the sun. Light there would be, from the gradually condensing mass of nebulous and incandescent matter which occupied the whole space now circumscribed by the orbit of the earth. If Moses had wished to describe the modern doctrine concerning light, he could not have done so more happily. The sun is not called "or," light, but "mar," a place of light, just what modern science has discovered it to be. If light be no matter, but vibrations of luminiferous ether, no words could more precisely explain what must have occurred when God set in motion the undulations which produced light, and said, "Let light be." The account given of the creation of the sun very closely anticipated modern science: "Let there be lightholders in the firmament of heaven, and let them be for lightholders in the firmament of heaven, to give light upon the earth.....and the stars." When the sun began to give his light, then, for the first time, the earth's fellow planets, the stars, began to reflect his brilliance, and became luminaries also.—*London Quarterly Review*.

SUBSCRIPTION LIST OF THE FIRST MASONIC HALL IN AMERICA.

We take the following interesting paper from the admirable *fac-simile* in the "Dedication Memorial of the New Masonic Temple, Philadelphia"—a volume that every earnest Pennsylvania Freemason, as well as every Masonic scholar, should own.

"WHEREAS at a Meeting of the Grand and First Lodges, on Thursday, the 12th day of March, 1752, a Committee was then appointed and fully authorized to look out for a suitable lot whereon to erect a Building for the accommodation of the said Lodges, Philadelphia Assembly, and other Uses; and take such Deed for it in their names, for the Uses and in Behalf of the aforesaid Grand and First Lodges, as they shall be advised to by Council learned in the Law; and to do such other things for the carrying on and completing the same, and letting it out when finished, as in and by the Minutes of that Meeting they are directed to do; AND WHEREAS the said Committee have in pursuance thereof made a Report to the Grand and First Lodges (who met for the purpose on Saturday, the 23d of February last) of a certain Lot, which was unanimously approved of by the said Lodges, who Did then, in full Confidence of the Honour and Integrity of the said Committee, confirm the Authoritys given to them in 1752, and enjoined them to take proper measures for purchasing the said Lot and erecting the proposed Building as soon as conveniently may be. Now we the subscribers, being willing to promote the aforementioned laudable undertaking, (as we think it will not only tend to the establishing our particular Society on a lasting Foundation, and enable us further to extend our Charity to the Distressed among

Masons, but also be of general service to the Inhabitants of this City, who have frequent occasion for a Building of the kind proposed to be erected), do therefore agree to advance and pay to Messrs. Samuel Mifflin & John Swift, towards defraying the Expenses thereof the sums annexed to our respective Names, on Demand : Saving to us our heirs, Executors, Administrators or Assigns the Right of being freely repaid by the persons who shall from time to time have the said Building in Trust as aforesaid, in the Manner directed by the Minutes inserted in the Minute-Book of the first Lodge on the 12th day of March, 1752, viz : out of the first Moneys arising from the said Building after all expenses are paid in proportion to the several sums lent."

(Signed)

WM. FRANKLIN, £15.
JOHN SWIFT,
for RICH'D HILL, Jr., £15.
EDWARD SHEPPEM, £15.
DAN'L ROBERDEAU, £15.
JAMES HAMILTON, £50.
WILLIAM ALLEN, £50.
B. FRANKLIN, £20.

WM. PLUMSTEAD, £25.
JOHN SWIFT, £15.
THOS. BOUDE, £15.
THOS. CADWALADER, £15.
TOWNSEND WHITE, £15.
JOHN BELL, £15.
THOS. BOND, £15.
ALEX. HUSTON, £20.

And a number of others.

This first Masonic Hall in America (if not the first in the world) was erected on Lodge Alley, west of Second St., Philadelphia, and completed in 1754. There were then three Lodges in this city.

It will be observed that among the subscribers' names are those of many eminent Freemasons, including Bro. William Allen, Chief Justice of the Province, and the first elected Provincial Grand Master of Pennsylvania (elected in 1732, and re-elected in 1750); Bro. Benjamin Franklin, Provincial Grand Master in 1734, and again in 1749; his son, Bro. William Franklin, Grand Secretary; Bro. William Plumstead, Prov. Grand Master in 1737, and afterwards Grand Treasurer; and Bro. Thomas Cadwalader, M. D., who in 1754 wrote to Bro. Henry Bell, of Lancaster, that he was a member of the first Lodge established in Philadelphia in 1730, and that it was regularly chartered in that year by Bro. Daniel Cox, Provincial Grand Master of New York, New Jersey, and Pennsylvania, and the earliest Grand Master of Masons in America. The above is an interesting document, and it cannot fail to interest our readers. We believe it has never before appeared in print, out side of the *fac-simile* first referred to.—*Keystone*.

HIS LODGE.—It got so, at last, that his wife began to wonder what business "the Lodge" had on hand that it should meet four or five times per week. He was out four nights a week until eleven o'clock, and he came home with redness in his eyes, and his step was unsteady as he passed down the hall. He said "the Lodge" business was mighty hard on the muscles, and the candidates were coming in by the hundreds. One night he groaned out in his sleep, and talked of "the right bower," and yelled out "spades!" and the wife wondered still more.

The other evening she took a position where she could see who

went up-stairs into the Lodge-room. Her husband passed by and entered a place where rows of bottles adorned the shelves, and coffee and spice stand in a saucer on the counter, to purify the breath. When she went in he was one of four at a table. Each one of the four was looking at the pictures on some cards held in his hand. "So this is the Lodge, is it?" she inquired, as she stood before them. He was caught, and he resolved to make a clean breast of it. He laid his cards down, rose up and gave her his arm, and said: "I won't lie to you, Mary. This is not the Lodge-room—this is where we stop for a minute to beat the blasted enemies of our Craft out of their surplus greenbacks! When I come home to-night, Mary, I'll bring that shawl you spoke of!"

The regularity with which that man now hangs around home every evening in the week is astonishing.—*Keystone.*

THE TRIUMPHS OF INNOCENCE—A TALE OF MISSISSIPPI.

BY ROB. MORRIS.

CHAPTER I.—THE MIDNIGHT ESCAPE.

The full harvest moon looked kindly on while Charles Wilton, no longer a prisoner, extricated himself from the cord that had lowered him from the jail window, and took the western road through the village

That moon watched his departure, no tell-tale intelligence, as, with a farewell glance at those hated walls, he commenced his midnight journey.

Through the shadows—everywhere presented in strong contrast with the bright light—through the thick night shadows, taking advantage of every friendly wall and bit of sheltering foliage, shunning the scattered habitations, drawing more closely to the tree-sides, when alarmed by the sound of his own feet, and exercising a vigilance withal, that took in every object, he pressed forward, elated by the hope and spurred by the fear that might be supposed to alternate in the breast of one now closing a twelve months' confinement in a county jail.

And the clear harvest moon exposes his countenance, that we may read it well. Imprisonment has done sad work there! The cell and the chain have robbed him of many a manly beauty. His eyes set deeply back his thin pale cheeks, tell an over true story how he has longed for the exercise, the free light and the healthful breeze of the earth, and how his longings have all been in vain.

Yet there is no sign of the felon upon his prison-worn countenance, nor can we detect in any motion of the man who has broken jail to-night a token of cowardly fear.

But it is his to bear the *mark of suffering virtue*, that signet not easy to describe, yet beautiful to behold; that gem in the coronet of Free Masonry, the proudest of her jewels. And we behold a manly determination befitting one who has to-night set all upon the hazard of a *single throw*, and who *will not be taken alive*.

Is it not then an excusable triumph for Charles, built on in the first hope of escape, to whisper exultingly, "No more a prisoner!"

No more a prisoner! Forward then freeman, while the bright moon guides you. Forward, while in that village, lately so watchful, you are the only watcher.

While the jailor slumbers by his useless keys; and the judge with your sentence yet trembling upon his lips; and the jury, whose scruples against shedding man's blood were so difficultly overcome; and the men of nerve who have cast lots for your hangman; and the crowd who wept for you while your own cheeks were dry; and the mystic brothers whose kindness comes ever so promptly and never too late.

Forward, but whither!

Towards the moon's setting, lies broadly before you three hundred miles of Mississippi. Three hundred miles of hill and prairie, broad stream and broader valley, the thicket almost impervious, the canebreak almost interminable.

Does not your heart sink, now that the first turning has shut the village out from your view and you glance forward with eye and mind? Vain inquiry!

"The gallows behind, bright freedom before,

"May be life, may be death, but a dungeon no more!"

While these hopes are so freshly exercised in his heart and lend speed to his limbs, it will be a good time to offer the reader such a sketch of Charles Wilton's real character, as developed in his history, that no partial or hasty judgment may be formed against him.

Charles Wilton is a Free Mason, and when, on the preceding day, he had turned away from hearing the solemn sentence of *death* pronounced against him, and looking around, beheld the crowded audience bathed in sympathy, he signaled the ancient sign of distress.

He had not, thus far, made himself known in that place as a Free Mason.

The charges against him were so grave, and his circumstances so peculiar, that while there was a hope, however distant, of escape, he had trusted that the favorable truths in his case would of themselves be sufficient, and had locked up, *hand and lip*, and made no confidant.

But he felt now that he could *stand alone* no longer, and he demanded a friend by that token which no Free Mason can refuse.

This token was acknowledged, and within an hour he was visited in prison by a committee of Brethren, who brought him physical and spiritual comfort and offered to give him *every honorable aid*.

In testimony of his gratitude, and to prove the instant necessity of his case, he gave to this committee in Masonic trust, an account of his life, which will appear more in place in a subsequent part of this tale.

Recurring to a secret pocket, which his jailor had not suspected, he drew forth sundry documents that fully substantiated his assertions, and that fully presented him before them in his true light as a man and a Free Mason. His concluding words are especially worthy of notice:

"I have now made known to you by indisputable evidence, that I am innocent of the murder of this man Hardy, and I see that you believe me. I have told you in Masonic faith these things, which I would not tell the jury, and which the desire of life alone calls from me now. And do not think that this desire springs from a base motive, nor that the fear of death prompts me to ask your assistance. Had there been one terror connected in my mind with the thoughts of dying, one foot the less had trodden Buena Vista—one voice been unheard at the storming of Monterey.

"Neither is it for personal considerations that I desire to escape. My real name

is known only to Free Masons and to God—to both in solemn confidence; therefore, no stain can be cast upon my memory by this disgraceful death; and I have no family to mourn my loss, for all that bore my name have gone before me to the grave. But there is a motive, as I have informed you, sufficient to move a strong man to supplication, a strong heart to tears. It is, that the fair fame of one—ah! as pure as the ministering angels—depends upon the discovery of the true murderer, and no one has the clue to that discovery except myself.

“*There is no help* for me but through you. Although innocent, I must die, and that, too, in a situation the most degrading to man. No *acacia* will be mingled with the ashes of one who has often dropped *the first sprig* in the grave of his Brethren—and oh! when the Lodge is called to its pleasant labor, and the familiar tokens of the Craft pass from hand to hand and from voice to voice, there will be no place for me among the living, or in their sweet remembrance of the dead.

“I now entreat of you, as you are fathers, as you have sisters, pure hearted, and whose honor is dearer to you than your own; as you are Free Masons, who would have a name to live among the honored dead, I implore you—see! it is upon a knee never before bended, save to God—I beseech you, for that aid which will enable me to escape and prosecute this search. I will return again. I will return—my pledge is the plighted word of the ancient King—and within three months you shall behold me here, with my proofs of innocence, or to go to that death to which your community has devoted me.

“Then let your tears plead for me, and when in your own death hour, you shall be called upon to wrestle with the King of Terrors, oh, may you have a quiet heart, in the remembrance of your Masonic faith to-night.”

The committee retired to report the result of their conference to their Brethren, and so much were their own hearts affected by the earnest appeals of the prisoner, that they could hardly resist their desire to make confidants of the others in the mysterious facts of his history.

Every comfort was liberally purchased by order of the Lodge, and the Chaplain directed to make regular visits to the condemned man, for which well chosen kindness, a large and respectable committee was selected to assist him. Every proposition that tended to alleviate his sufferings and smooth his passage to death, was entertained and adopted, but *not a voice, not a whisper*, in answer to his appeal for escape.

The committee did not even feel it right to mention his request to the Lodge; for it must be remembered that the documents so satisfactory to *them* in support of his innocence, and which alone could justify any person in interfering with the laws, were strictly confidential, and confined to the committee itself.

So the Lodge, having done what an enlarged charity dictated, adjourned, and to them their poor brother seemed given over to die. But there were two of the committee whose charity was not thus restrained. They took upon themselves the trouble, aided by an experienced lawyer, a Free Mason, to collate all the facts produced on trial for and against the prisoner, assisted by those very important ones produced by himself, and disclosed to them in prison. Then, stating it as an assumed case, they procured the written opinion of the most eminent counsel, at court, substantially by the Bench itself, and found it nearly unanimous in favor of the prisoner's acquittal.

That no stigma might fall upon the Craft, they next addressed themselves to

Wilton himself, and procured from him a certificate that no one had a share in his liberation but themselves.

Thus fortified they supplied him early in the night with the means of escape, and we have seen how successfully he used them.

Forward, then, while the harvest moon shines brightly.

Forward before those heavy clouds creep up to veil her fair face.

Forward by the long slope, beneath the arching canes, across the stream, winding and chill, through the neglected graveyard where the stones shine ghastly pale, and through the long lanes that divide plantations as with a ribbon of green sward.

Cheerily on, for you must win many a mile ere the break of day. . . . But hark ! a bell sounds, sudden and sharp, through the night air. Guns, too, are fired, and their solemn echoes reach far beyond the flying traveler. Voices ring clearly upon his sharpened ear, and before another mile is passed the sounds of galloping horsemen come up from behind him.

It is plain that his escape is discovered and the country seems to be already alarmed, for there gleams out a sudden light from every window right and left of the road, and knots of half dressed negroes are bunched about the gates, and he presently hears from the nearest farm house a stern voice as of some one who calls impatiently to have a saddled horse.

It is not long that a man requires for deliberation in a strait like this. There seems to be an intuitive faculty that springs up in a sudden emergency, when cool reason becomes lost in her calculation of resources.

Wilton stopped but for a single moment. His experienced ear quickly measured the distance to the nearest band of pursuers. He saw at a glance forward, that his flight in that direction would be obstructed.

The moon still shone, but clouds had banked up high in the west, as if presently to receive her in their gloomy folds. This decided him, and turning rapidly to the right, he left the road where a deep gully had washed itself through the friable soil, passed up between the high banks and reaching the head of the ravine, lay down. His pursuers were scarcely a minute behind him. They galloped along with headlong speed, but he distinctly heard the voice of one who declared with an oath that ten minutes more would be too late for the moon, and he recognized the tones of his late jailor in the speaker.

Before the second party, which was not far distant, could come up, Wilton withdrew himself from his hiding place, and struck northward through the open woods. He continued in this direction but for a short distance, however, for another party was evidently scouring the woods before him, and his heart leaped to his throat to hear, mingled with their loud hollows the baying of hounds.

Thus beleaguered on every side, in a thickly settled precinct, where every citizen was aroused and in pursuit, and already weakened by an hour's violent effort upon a frame reduced by twelve months' confinement, what wonder that a brief reeling of despair came over him, or that he exclaimed in the bitterness of the moment, "kind heaven ! am I then only favored with good fortune for a single hour !" But hope soon revived, and he speedily adapted his plans to the new emergency. Again changing his course, which as we remarked was towards the polar star, Wilton turned his back upon the moon, and made directly for the village from which he had escaped. He felt that any further progress in his original plan was, for the present, out of the question ; for the two parties would be speedily joined by many

others from the different plantations, and by the use of dogs his course would be easily detected.

While fording the creek he had observed it to be broad and shallow, running over a bright sandy bottom, and this timely observation led him to a new plan which was to baffle the pursuit of the hounds, by burying his trail under water. He hoped also that his very nearness to the village would tend to puzzle his pursuers, who would scarcely suspect his object in doubling upon his own tracks so soon.

The alarm bell, which still sounded, was now his only guide, for already the edges of the upper clouds had begun to obscure the moon's broad face and some faint flashes in the west gave token of an approaching storm.

Wilton had been provided by his liberal friends with food enough to sustain life for several days. His clothing, too, was well chosen and abundant, for his providers clearly understood the hardships which he anticipated. But in the hurry of the hour, and the fear of being overtaken, his shoes had unfortunately been left behind, and already the rough oyster shells which fill the prairies of eastern Mississippi, had cut many a gash in his tender feet.

This, however, only affected him at present, as it gave a clue to the keen scent of the bloodhounds, that he expected soon to strike his trail, and in spite of his wounded feet, he was not long in making the two or three miles of the distance. Traveling rapidly through the cane-brake, he soon reached the bank of the creek that flowed chill and forbidding beneath him. Here, for the first time, he paused to listen, and at once found abundant reason to be satisfied with his change of plan, for the eager cry of the dogs was right behind him, and he was not a minute too soon.

Wilton tied in his handkerchief the provisions with which his pockets had been liberally supplied, and sprang into the stream. It was deeper than at the ford, but not so as greatly to impede his motions, and he followed down the course of the current as rapidly as possible.

The creek, which was designated by one of those unpronounceable Indian titles that are said to signify *crooked*, did every credit to its name, for it had more than its share of that remarkable tortuosity peculiar to an alluvial country,

In the place where Wilton entered it, a curve commenced, the ends of which so rapidly converged, that after running for a considerable distance, it returned within fifty feet of the starting point. By the time he had gone around the curve and arrived at the lower side of the narrow neck spoken of, the approach of his pursuers caused him to halt and conceal himself under the roots of an immense oak that had been nearly undermined by the action of the current.

Right on his trail, with the steady perseverance and certainty of death itself, came the excited pack. Trained in the pursuit of runaway negroes, they needed but little of human direction to unravel all the shifts of the simple African.

Right on the steady trail, and at their very feet galloped a party of three, whose fearless horsemanship through the thick cane-brake betokened many a midnight chase of the fox. Arrived at the bank of the creek, both hounds and riders were at fault. The dogs stood wistfully whining and gazing into the sluggish water, as if expecting their game to emerge from its depths; while their masters dismounted and endeavored through the thick gloom which had now overspread the night, to discover something that might encourage their dogs. It was plain, however, that the case was nigh hopeless; for, after sending the dogs across the creek in charge

of one who seemed to be a subordinate, two of the men approaching the tree that sheltered Charles, commenced a conversation in a low tone.

"This is no more than I expected, and we have only been chasing some poor negro who had gone out to rob a melon patch and was scented by the hounds. This man Wilton is no simpleton to run right back to the village in this way; and if he has got half the sense that he showed on the trial, he is many a mile from here by this time. But, after all, why should we wish to take him? Nay, why should we not rather prefer to see him escape. I declare upon the word of a Mason, that while I was tearing through that cane and risking my neck in the chase, I was all the time hoping that he might get clear; that sign which he made yesterday warmed my heart towards him, and one of the committee told me that he had been Master of a Lodge in another State."

"The sign was a touching one," responded the other, "but I do not understand that my Masonic obligations are opposed to the laws, nor could I connive in any manner at his escape."

"I confess my sympathy for a Brother in distress," replied the first speaker, "and though I too respect the laws too highly to assist in breaking them, yet I felt bound to add my contribution when the committee solicited it; and however guilty he may be, I cannot help wishing his escape, if only he may repent. At any rate, you will admit that it is as little as the Craft can do to a suffering member to relieve him, and there is no law that forbids the exercise of charity."

"But this man is a murderer," urged the other, "a base, cold-blooded murderer; would you allow his membership to avail him after such a crime?"

"Charity suffereth long and is kind," said the first in a solemn manner; "'charity hopeth all things, believeth all things.' I cannot give you a better answer than Paul's own words. If Wilton shed the blood of this man, as there seems sufficient grounds to believe, he ought to die; nor does Free Masonry cover with her privileges any who are obnoxious to punishment. Let him die who has brought death upon another, for it is the command of God."

"But then it is not enough, George, *to die!* Death pays all debts, and it is among our dearest duties to smooth a pathway to the grave for the most erring Brother. *The Light* is precious though he used it so ill, and I would——"

How long the argument might have continued does not appear, for now the first heavy drops of rain began to fall, and the thunder gave such fearful promise of a storm, that the whole party hastened to the village for shelter.

Wilton had heard every word of the debate that so intimately concerned himself. He had not failed to mark the kind heart of the first speaker, which was evinced in every word he uttered, and it was with a heavy sigh and the single exclamation, "the time will come," that he banished the subject from his mind, and turned his thoughts to his own escape.

The bank of the creek, although so crooked as greatly to lengthen his journey, yet presented him a natural landmark by which he could keep his course even in the darkness; and it was not long until he again struck the road by which he had first left the village. Being satisfied that the violence of the storm, which now raged in great fury, would leave the road clear of pursuers and obliterate all traces of his feet, he resumed his former route to the westward, and until the dawn of day ceased not in his rapid course. By sunrise he had gained about ten miles, and finding a spot

which promised concealment in the sedge grass of a low meadow prairie, he lay down and was soon buried in needed sleep.

[To be continued.]

NORTHWESTERN MASONIC AID ASSOCIATION.

Editor Michigan Freemason :

DEAR SIR AND BRO.—In response to your kind invitation to give your readers a statement of the objects, origin, progress, and prospects of this Association, I will say that the objects are: First—The protection and maintenance of the widows and orphans of deceased Masons. Second—The relief of the Lodges from the heavy burdens of caring for the families of those who, by *this means*, may make provision (while living) which, in case of death, will leave their families independent and beyond the need of Lodge charities; which, at best, can afford only temporary relief, often entirely inadequate, and always more or less humiliating to the recipient. Owing to the uncertain and transitory nature of wealth, the rich, even more than the poor, have seen the wisdom of making some such provision for their families. Hence the large support that has been given to Life Insurance projects.

This Association is based upon a plan which human experience has indicated to be the *cheapest* and *safest* yet devised. It is therefore especially adapted to meet the wants of the poor man, and enables him to look hopefully to the future, and enjoy the self-respect which comes of self-reliance. Its advantages are also cordially embraced by men of means, both on account of the cheapness and safety, and because of the encouragement which their patronage lends to the institution.

The Society plan of securing benefits to families is not new. It has been carried on with varying success for many years; and in this country there are hundreds of them at the present time, the oldest being about twelve years of age.

Thirty years ago all forms of life insurance were new on this side of the Atlantic, and the several companies which started about that time, were regarded rather as experiments than otherwise, especially as they were without any American tables or statistics of mortality that could be relied upon as a basis for calculation. But capital is usually backed by brains, and the founders of life insurance in this country were intelligent, shrewd men, who studied well the subject, and made themselves familiar with the experiences of the life companies of the old world. As a result the American companies proved magnificent financial ventures. As might be expected, similar companies sprang up all over the country, and thinking men began to enquire if some *cheaper* way could not be found for men to band together

and *save to themselves* the millions which these companies were accumulating. Out of this enquiry came at last the co-operative societies.

But it has not always happened that these have paid strict observance to the inexorable laws upon which all successful efforts of this kind must rest. Some have been eminently successful, others partially so, and some have failed outright. Taking for a study the histories of all these associations, as far as they can be gathered up, it seems quite possible to discover the causes which, in the main, have contributed to these differing results. Speaking in general terms, the cause of failure has been ignorance of the principles and a consequent disregard of the laws which have been recognized as vital, by men schooled in such matters.

The common plan of *all* has been, and is, to form a society, pay in a small membership fee to meet necessary expenses, and then, upon the death of a member, assess each surviving member a small sum for the benefit of the family of the deceased; while all *reserves* and *profits* are kept safely in the pockets of the members, and are thus *saved*. This is the correct principle. No cheaper plan can be devised, because no money is paid in beyond what is required to meet the actual losses as they occur, and the necessary expenses, which are small. It is the safest possible plan, because the benefit moneys are kept in the hands of the members themselves, until wanted to pay a loss. Hence they cannot be lost in bad investments, nor stolen by dishonest officials. And the small amounts that pass through the treasury to the beneficiaries are easily secured by requiring suitable bonds from those who handle them.

But the principal mistakes, which have detracted somewhat from the success of these institutions, have been: First, *an equal assessment of all the members without regard to ages*. This is just as fair, and no fairer than it would be to insure all classes of property against fire at one and the same rate. Second mistake, *carelessness in the selection of risks*. Some have had no medical examinations, others have conducted these so loosely as to render them of little value. It is easy to see that this plan may be made even more expensive than life insurance, by an extravagant death-rate. And to make sure that it will be cheaper, the death-rate *must* be kept down, even as it is in life companies. Hence the utmost care in this direction may be said to lie at the very foundation of all success.

Third error, localizing the association; confining it to small territorial limits, where an epidemic or a sickly season may so increase the deaths as to drive out large numbers of the members.

Fourth, a lack of energy, skill, and means to "push" the work of building up a large membership. For however commendable and advantageous the object, it must be persistently presented to the atten-

tion of the "busy world" which yields but a reluctant ear to anything new, that does not offer immediate means for money getting.

To make your association a success, you must make the membership fee large enough to meet a liberal outlay for printed matter, pay office expenses and postage, and yet furnish a margin for commissions to agents, such as will *pay* them for devoting considerable time and energy to the business of procuring members.

The Northwestern Masonic Aid Association was organized in the summer of 1874, in obedience to a wish quite generally expressed by the Brethren in Chicago and elsewhere. It was determined to profit by the experiences of others; to adopt those measures which had been proven to be valuable, and avoid, as far as possible, everything which had proved a weakness in other similar organizations. Looking back over two years and a half of practical trial of the measures which were adopted, we see very little which we think might have been improved.

Our plan embraces a Board of nine Trustees, chosen by the members in annual meeting, who are not allowed to handle any of the money of the Association, but whose duty it is to supervise and control the action of those who do handle the funds, any one of whom they have power to remove at any time; a Treasurer and Secretary chosen by the Board and placed under ample bonds, while they are debarred from being members of the Board, or of exercising any of the functions of a Trustee; assessments graded according to ages, from 80 cents to \$1.70 on a death; a careful medical examination, overlooked by a competent Medical Director; an unlimited membership; a membership fee of six dollars; assessments limited to the deaths occurring among a number of members necessary to carry \$2,500 or \$5,000, as each member may choose; and territory limited only by the judgment of the Board of Trustees, who seek to avoid all unhealthy or exposed localities.

The Association was set on foot during the first year of "the panic," and times have been getting harder ever since. This, and the fact that our organization was new and untried, and, having but few members, could pay but small benefits to families at first, have retarded our progress somewhat. Nevertheless there has been no month since its inception that the Association has not materially increased in numbers. At this writing we have nearly seventeen hundred members, and the future opens up with very hopeful promise. During this first week of the new year we have received *forty applications* for membership, and two minor societies in neighboring States have opened negotiations, with a view to relinquishing their organizations and joining their membership to ours. We have members residing in nearly all of the Northern States, from Maine to California. Among these are found a large number of the most influential Masons of exalt-

ed rank, as well as prominent professional and business men. We have about sixty members in Saginaw, and others scattered over the State of Michigan. The Association belongs to no State or locality, but is the common property of the Fraternity at large. We seek a numerous membership, judiciously selected and widely distributed, as the best means of reducing the individual expense and of securing a uniform, low rate of deaths. Avoiding only unfavorable localities, we invite our Brethren to join with us and be of us, and help to build up a great and beneficent institution, which, standing as a rock of refuge for the widows and orphans, and a pillar of strength to our Lodges, shall reflect honor and credit upon the Masonic Fraternity.

Thus far our death-rate has been exceedingly light, and the exemption from assessments has given great satisfaction to the members. During the year ending Sept. 1st, 1876, the cost of keeping one thousand dollars secured to family, was: To members aged from 21 to 30 years, \$5.56; those from 31 to 40, \$6.60; 41 to 48, \$7.96; 49 to 55, \$9.70; 56 to 60, \$11.78. Since Sept. 1st, (four months) we have had but *one death*.

We have had the satisfaction of knowing that the few thousands which we have turned over to the widows of our deceased members have been the means of doing much good, sometimes even taking the form of relief from want. Yours fraternally,

JAMES A. STODDARD, Secretary,

January 6, 1877.

177 Madison Street, Chicago.

MASONIC AID ASSOCIATIONS.

We give in the present number an article from the Secretary of the NORTHWESTERN MASONIC AID ASSOCIATION, to which we call the attention of the readers of the FREEMASON. For ourselves we have always favored this plan of mutual relief, and never more than we do at present, since the collapse of the Continental, of New York, in which we were insured for \$5,000. On looking over the matter, we have come to the conclusion of Brick Pomeroy, that there is not a more gigantic swindle in the 19th century than that of the Life Insurance. The Life Companies amass millions, build majestic marble-front blocks in our large cities for offices, pay their leading officers \$25,000 salaries, all of which is taken from the pockets of the assured, and then, when it is to their advantage, just after finishing up an expensive block, *a la Continental* of New York, out of which job, perchance, the leaders made a fortune, then up goes the company, and the thousands who contributed the funds which have enriched these villainous thieves, are left out in the cold. The writer was coaxed into the Continental just after meeting with an accident which nearly

cost him his life. He has paid near \$200 per annum for several years, and now loses all. Had he entered into the *Protective Life*, of Chicago, and our *Masonic Aid*, carrying \$15,000, instead of \$5,000, he would not have spent so much money as he did in the Continental, and he would now be cheered with the recollection that nearly all the funds he had paid went directly to the aid of widows and orphan children, instead of going to swell the coffers of shysters and thieves.

Our Aid Societies pay no large salaries, they build no marble blocks, but they unite in a mutual compact for the insuring of each other at the least possible outlay of funds. They are found to work well where they have been tried, and are bound to be the poor man's guaranty for his family's support, when he is called from the labors and cares of earth.

We have carefully examined the Constitution and By-Laws of the Northwestern, and are personally acquainted with its leading officers, and can commend it to our readers as one of the best Masonic Aid Associations in the country. It must prove successful. It is now in good working order, and rapidly filling up its membership.

We give the following commendations from leading Masons of the Northwest, who may be known to most of our readers :

"*Commercial Hotel, Chicago, Nov. 3, 1874.*

"J. A. STODDARD, SEC'Y NORTHWESTERN MASONIC AID ASSOCIATION :

Dear Sir and Brother:—Having visited your office for the purpose of investigation, and having carefully examined your By-Laws and other documents, I take pleasure in saying that I am highly pleased both with the general plan of your Association and with the thorough, systematic manner in which I find the business is being conducted. And more especially do I congratulate you upon the high character and well-known integrity of the gentlemen who are associated with you as Officers and Trustees; their names alone are sufficient guaranty of the success and stability of the Association, which I doubt not is destined to subservise an important and beneficent purpose and to reflect credit upon the Masonic Fraternity.

Please send me a blank on which I can make application for membership, and oblige,

Yours Fraternally,

GEO. E. LOUNSBURY."

"*Chicago, October 21, 1894.*

"GEO. W. SPROAT, ESQ., SEC'Y BELLE CITY LODGE, No. 92, RACINE, WIS.

Dear Sir and Brother:—Your favor of yesterday received and noted. You ask my opinion of the Northwestern Masonic Aid Association, if I consider it sound in principle, its probable success, the probity of its officers, etc. * * * I will answer emphatically that I do regard it as sound in principle, and in every other respect. I think its success already assured. * * * I believe it strictly honest in purpose; indeed, it is so carefully laid out, guarded and watched at all points by competent officers, that, should the inclination to dishonesty present itself, the opportunity is not afforded. * * * Seventeen years' business residence in Chicago enables me, I think, to correctly estimate the characters of the gentlemen (the officers), many of whom I have known nearly or quite that length of time. * * * You can find no better, * * * They are all men grown, no triflers among them, but gentlemen who value their standing and good names too highly to allow of their connection with anything of a doubtful character. I am not personally connected with the Association save as a policy-holder.

Fraternally Yours,

GEO. K. HAZLITT."

"*Iowa City, Iowa, September 27, 1875.*

"J. A. STODDARD, SECRETARY.

Dear Sir and Brother:—I have read with care your circular; and having heretofore fully examined the subject, am prepared to express an approval of your plan and efforts. I have seen much good, and, as yet, no evil, growing out of these associations, and hope yours may prove successful and beneficial.

Fraternally yours,

T. S. PARVIN."

GRAND MASTER'S ADDRESS.

Brethren of the Grand Lodge of Michigan :

In submitting this, the annual report of your Grand Master, I aim to call your attention to those subjects, and those only, which ought to claim your consideration during the hurried hours of our sessions; intending to make it as concise and business-like a document as the nature of the matters therein treated will permit, hoping that this, my last act of official life, may meet with the same considerate kindness at your hands which has heretofore and always characterized your reception of my efforts to serve you.

LODGES CONSTITUTED.

The twelve new Lodges chartered at the last session of this Grand Body have been duly constituted, and their officers were installed by various brethren, acting under my authority, to whom, without particular mention of any, I desire now to return my grateful acknowledgments for such service.

LODGES CHANGING PLACE OF MEETING.

During the year I have granted consent to twenty-two Lodges to remove into new halls; first satisfying myself that the proposed new locations were safe and proper for Masonic uses. I desire to call attention to Section 2, Article 20, of Grand Lodge Regulations, which prescribes the action of Lodges in such cases, and to say that such requirements should be strictly complied with as a pre-requisite to asking the Grand Master's consent. I mention this because nearly every request which has come to me has been unaccompanied by any authenticated documents showing a compliance with such requirements; which has caused delay to the Lodge and unnecessary labor to me.

MASONIC PROCESSIONS.

I have granted one consent for a Lodge procession upon a strictly Masonic occasion, and refused a large number for "Decoration Day," and "Fourth of July."

DISPENSATIONS FOR ELECTION OF OFFICERS.

Eight dispensations for elections of Masters or Wardens have been granted in cases where such elections seemed to be necessary for the proper working of the Lodges.

CORNER-STONE CEREMONIES.

The Board of Supervisors of Isabella County extended an invitation to Grand Lodge to lay the corner-stone of their new court-house, in July last. Being unable to attend in person, Most Worshipful W. L. Webber kindly consented to act as my proxy, and the ceremony was performed in due and ancient form; for which service Brother Webber will please accept my thanks.

The authorities of the City of Lexington, and the Masons of Lexington. —No. II.—6.

ington Lodge, No. 61, requested Grand Lodge to lay the cornerstone of their Masonic and City Hall, in the month of July last, which was done by Right Worshipful Arthur M. Clark, as my proxy, and the occasion was a brilliant and profitable one to the brethren. I tender my thanks to Right Worshipful Bro. Clark, for his service upon that occasion.

SPECIAL DISPENSATIONS.

I have granted two Dispensations to ballot upon applications without the usual delay of one month; and three Dispensations to confer the third degree without delay. These were granted in cases where circumstances seemed to render it proper. I have refused numerous applications of the same kind, of the number of which I have kept no record.

DUPLICATE CHARTERS ISSUED.

Four duplicate charters have been issued under the provisions of Section 45 of Grand Lodge By-Laws. Three of these were issued to Lodges whose original charters had been destroyed by fire, and one was to replace a charter which had been abstracted from the Lodge room by some person unknown.

NEW LODGES.

I have issued five Dispensations to form new Lodges, as follows:

May 22d, Portage Lodge, at Portage Center, Kalamazoo Co.

Aug. 16th, Doric Lodge, at Grand Rapids, Kent Co.

Aug. 26th, Imlay Lodge, at Imlay City, Lapeer Co.

Sept. 4th, Marlette Lodge, Marlette, Sanilac Co.

Sept. 19th, Durand Lodge, at Petoskey, Emmet Co.

CHARTERS SUSPENDED.

On the 17th of July last I received from Vienna Lodge, No. 206, a bundle of documents, representing both sides of a difficulty which had arisen in said Lodge. Inasmuch as my action resulted in the suspension of the Charter of the Lodge, I think proper to detail, somewhat at length, the facts as they came to my knowledge. It appears that there has been an old contest and struggle in said Lodge, to remove the location thereof to the neighboring town of Clio, and with that movement the W. M. was in sympathy. At the regular meeting in June the W. M. announced that as the regular for the month of July would occur on the fourth of that month, such meeting would be omitted, and there would be no meeting of the Lodge until its regular in August. A portion of the members of the Lodge, headed by the S. W., held a meeting on the 24th of June, at which time they renewed the lease of the hall they were then occupying, for a period of ten years, signed a written agreement therefor, and paid six months' rent in advance. They also voted to appropriate a sum of money from the Lodge funds for repairs of the hall, and for a new carpet. All this was done without the knowledge of the Master, or of that portion of the brethren

who desired to remove the Lodge to Clio. Meanwhile the Clio party had their little scheme, which was developed about as follows: The W. M., with his friends, held a meeting on the night of the 4th of July, in violation of his public announcement to the Lodge on the 6th of June, (and his private statement to the brethren on repeated other occasions,) that there would be no meeting of the Lodge on that day; set aside all the proceedings of the Lodge on the 24th of June, and voted to remove the Lodge to the Village of Clio. The papers came to me through the hands of the District Deputy, and my decision was announced to him in the following letter:

OFFICE OF THE GRAND MASTER, July 17th, 1876.

J. B. F. Curtis, District Deputy, Eighth District:

RIGHT WORSHIPFUL AND DEAR BRO.:— I have carefully read and considered the two documents from Vienna, 205, received in yours of the 14th inst., and it appears to me that both parties in this Lodge have been guilty of gross unmasonic conduct. I do not care to pass upon the several questions raised, because I have concluded that the interests of Masonry require the suspension of the charter of this Lodge until proper assurances can be given that ordinary good faith and courtesy shall characterise the administration of its affairs. You are therefore hereby directed to take possession of the charter, jewels and other property of Vienna Lodge No. 205, and to hold the same, subject to the future order of Grand Lodge, or the Grand Master, for which this shall be your sufficient warrant.

I am truly and fraternally,

MATTHEW H. MAYNARD,
Grand Master.

All the documents are herewith submitted.

APPOINTMENT OF GRAND LODGE REPRESENTATIVE IN IOWA.

On the 14th of June last, at the request of T. S. Parvin, Grand Secretary, I commissioned Geo. B. Van Samm as the Representative of this Grand Lodge near the Grand Lodge of Iowa.

SCHOOLS OF INSTRUCTION.

Under the provisions of the by-laws of this Grand Lodge it is the special duty of each District Deputy to convene the officers of the different Lodges at such time and place as may be agreed upon by the Grand Lecturer and himself, for the purpose of receiving instruction from the Grand Lecturer, and for the examination of the work and proceedings of each Lodge. Conformably to the recommendation of the Grand Lecturer, and to my own conviction of the necessities of Lodges, I directed schools of instruction to be held in various portions of each district, that all Lodges might, without unreasonable expense or inconvenience, be enabled to receive the benefits thereof. It was my own good fortune to be present with the Grand Lecturer at four schools held in the 10th District, and from my observation upon those occasions, I became more than ever convinced of the great usefulness, if not absolute necessity of these official visitations. I have requested the District Deputies in their reports to me to specify particularly the lodges in their districts not rep-

resented at such schools, whether any excuse for such want of attendance was rendered, and if so, what excuse, together with a full and truthful (I mean not concealing the truth) statement of the condition of the work and records as found. The neglect of Lodges to attend schools of instruction is a matter of general and serious complaint. In the report of one Deputy I find the following language, which I desire to quote:

"The records, as a general thing, are kept in a very poor shape, and I feel as if Grand Lodge might provide for our Lodges some general form to be followed in keeping their records, that would not only make uniformity, but aid the country Lodges very materially. We have several poor and sickly lodges in this District, and did I not think that this was the last year of our present system of District Deputies, and perhaps of schools of instruction, I would ask that you issue your summons, or adopt some other strenuous measure compelling all delinquent Lodges to meet in some place under penalty of forfeiture of their charter, and to remain long enough to improve their work. For I cannot but think if Masonic Lodge work is worth doing at all, it is worth doing well."

I have no doubt if the truth were fully told by the other District Deputies that their reports would be somewhat similar to the above.

It was my purpose to take prompt and decisive action in every case of non-attendance where a good excuse was not furnished. I also intended to call to account the officers who are deficient in their work, and whose records are badly kept. The first report which came to me was from the fourth District, and in attempting to carry out my design I found myself deeply involved in *business* at once. As other reports came in I was appalled by the magnitude of the task and the burden of correspondence it entailed upon me. It was absolutely insupportable. I was obliged to stop; and I now bring the whole matter before Grand Lodge. These schools were called by summons, duly issued in conformity with the law, by the District Deputies, and Grand Lodge may do what it thinks best about enforcing an obedience in such cases. It is a noticeable fact that the Lodges which most need the instruction and supervision which these schools afford, are the least likely to avail themselves of the opportunities thus furnished. I have directed the District Deputies in their annual reports to Grand Lodge particularly to specify the delinquent lodges by name, and particularly to report those the condition of whose work and records would seem to require special attention.

A proposition practically to abolish the office of District Deputy, and incidentally to do away with these schools of instruction is to be acted upon at this session of Grand Lodge. I trust this proposition will receive careful consideration before any action is taken. I have occupied a position during the past year, from the observation and experiences of which I may be presumed to be able to speak with some degree of intelligence upon this subject. In the light of such experience, and as the result of such observation, I unhesitatingly declare that if you abolish these offices, or materially decrease their number, you impose

upon the Grand Master an amount of labor unreasonable, if not absolutely insupportable. If my administration has been in any degree successful, I feel bound to acknowledge, that to the intelligent co-operation of the District Deputies, all credit is due. They have stood between me and the flood which would have overwhelmed me; they have divided with me the labor to the performance of which my own strength was totally insufficient. I think Lodges will testify that their claims upon me and appeals for my official action have met with prompt reply. I have been able (except during one or two absences from home) to answer every letter upon the same day on which it has been laid upon my table. That I could do this has been owing to the fact that I have had so little to do: yet I have received and perused 316 letters requiring replies, and have written in reply to and in connection with the subject matter thereof 337 letters, or more than 500 pages of ordinary letter paper. I do not claim to have worn myself out in your service, brethren—I am no skeleton, and I hope I have many years yet left in which I may work for Masonry—but during the past year many whole days have been spent in this labor. But it is not alone to spare the Grand Master that we want the District Deputies. Their duties in connection with schools of instruction are responsible and important. It is not necessary for me to recapitulate those duties, or dwell upon their importance. I have heard but one argument advanced in support of the abolition of these offices, viz: the saving of expense. The records of our Grand Lodge I think will show the total expense for the support and pay of District Deputies, exclusive of their attendance and mileage at the session of Grand Lodge, has been less than \$150 per year. I respectfully submit that we cannot afford to save that amount of expense in the manner indicated. * * * * *

DECISIONS ON MASONIC LAW.

1. A brother was tried in his Lodge and acquitted; the Grand Lodge, upon appeal, reversed the decision, and expelled him. It subsequently restored him. Held: That the action of the Grand Lodge restored him to membership in his Lodge.
2. On the 9th of February I received a letter from the Grand Master of Indiana submitting a letter from a Lodge in that State, asking that jurisdiction be waived over certain material residing within this State, and near the line of the State of Indiana. In reply I informed him that our Regulations did not provide for the waiving of Territorial Jurisdiction by a Subordinate Lodge, and I doubted the good policy of such an act in any case. I therefore declined to comply with the request. I notice that one of my predecessors, in a similar instance, asked the Subordinate Lodge to waive jurisdiction, and it was done. With due respect for his decision, I doubt the policy of such action, as, if pursued, we would soon have within our jurisdiction Masons over whom our disciplinary control, though clear under our laws, might not be acknowledged by the Indiana Lodges, and there would be trouble, which it is best to avoid.
3. I have been applied to on several occasions to grant Dispensations for special elections of W. M. Except in cases of clear necessity I have refused; holding that

the S. W. ought to succeed to, and exercise the duties of the superior office. I think that Grand Lodge should prescribe the contingencies on which the office of W. M. and Wardens should become vacant.

4. I have no hesitation in saying that a brother who neglects, for five years after his election, to present himself for advancement, ought to be required to renew his petition; to submit to a fresh examination, and the scrutiny of a new ballot. His neglect and indifference would seem to furnish strong *prima facie* evidence, at least, of that species of unworthiness, and conclusive proof of a lack of proficiency, which our Regulations imperatively require as a condition precedent to advancement.

5. Section 8, Article 15, of Grand Lodge Regulations, provides that after an election, "If before the degree is conferred, any brother of the Lodge object, the candidate shall neither be initiated or advanced until the objection is waived or withdrawn." Several cases have arisen, and questions have come to me under this provision of law to which I have replied in substance, "I cannot believe that it was the intention of Grand Lodge by this section, to give any greater force or vitality to an objection than is given by the same Regulations to the black-ball." Section 1, Article 17, provides that "A rejected candidate may renew his petition to the same Lodge at any succeeding regular meeting thereof." The brother who has once used the black-ball is compelled to be present and use it again, or the applicant may be admitted. I see no reason why the brother who uses the objection should not be held to the exercise of equal diligence. The applicant *cannot*, and his friends in the Lodge *may* not be able to find out by any other means than by a renewal of the application, whether or not the objection may not be withdrawn. If the ballot is clear, and no new objection is made, it may reasonably be presumed that the former objection is withdrawn.—[Not concurred in by G. L.—Ed.

6. The By-Laws of a Lodge may grant restoration, upon payment of arrears, to a brother suspended for n. p. d. In the absence of such provision he must present a petition upon which a vote of the Lodge will be required. I have always looked upon suspension for n. p. d. as a penalty resorted to for the enforcement of payment and that it ought to be removed by operation of law, as soon as the cause for which it was inflicted is removed. This may be provided for in the By-Laws and save a great deal of trouble; or probably the sentence may in the first instance be definite, "to stand until he shall pay," etc.—[Not sustained.

7. On the 22d of March last I issued the following order, the apparent necessity for which appears in its preamble:

"OFFICE OF THE GRAND MASTER,

"MARQUETTE, Michigan, March 22d, 1876. }

"Numerous complaints having come to me of irregularities in Masonic trials, which would have been avoided by an obedience to the 'Penal Code,' or to the rules of any other standard authority; and, whereas, an impression seems to be prevalent that, because said 'Penal Code' has not been formally adopted by Grand Lodge, therefore its provisions are not and never were Masonic law, and Masters are at liberty to apply their own peculiar, and often *original* ideas to the conducting of Masonic trials; and, whereas, I consider said 'Penal Code' to have received the informal (at least) sanction of Grand Lodge, and to be more convenient and accessible than any other compilation of rules for such cases:

I do hereby order that the "penal code" published with the compiled law of this Grand Jurisdiction be, until otherwise ordered by Grand Lodge, respected and obeyed as the approved law of this Grand Jurisdiction, and that its provisions and requirements in respect to Masonic Trials be strictly complied with.

Given under my hand and private seal, at Marquette, the day and year aforesaid.

MATTHEW H. MAYNARD, Grand Master.

The following question and answer cover a large number of cases and I report them in full.

8. Question. A member of our Lodge applied for a dimit, giving no reasons. I refused to entertain the petition on account of this informality—but the brother will no doubt apply again, giving *some* reason. It seems to me that his reasons should be good reasons, and our Grand Master or Grand Lodge should say what are good reasons. The brother is a prominent resident in our jurisdiction, lives one mile from our Lodge, and is in good circumstances.

If we practice giving dimits in such cases, every brother that may feel aggrieved about a hundred and one little matters we might mention, will be applying, and the State will be flooded with nonaffiliates. Please give me what you consider good and sufficient reasons for granting dimits, and upon which *only* they should be granted. I ask that my question and your answer be published in the MICHIGAN FREEMASON.

A WORSHIPFUL MASTER.

Answer. A lodge, by virtue of its inherent right, has the power to admit members and to reject any application for membership. [Art. II of Regulations.] So, by virtue of the same inherent right, it has the power to dimit members and to reject any application for dimit. The process of attaining membership and of obtaining dismission are precisely similar. Both require the petition of the individual Mason and the consent of the Lodge. Sec. 9, Article XVI, provides that "a brother in good standing may apply to his Lodge for a dimit, giving his reasons therefor," * * * "and the Lodge may, by a majority vote at a regular meeting, grant his request."

It was decided by G. M. Webber that this application must be in writing and G. M. McCurdy decided that the reasons must be set forth in application.

I am inclined to hold it sufficient to satisfy the requirement of the regulation that the reasons be stated very briefly and be general in their character, for I can easily conceive of many cases in which a brother ought to be granted a dimit if he desires it, where the reasons might be of such a character that to require him fully and specifically to commit them to writing would be to deny a sensitive man the right to make the application at all.

In its action upon such an application the Lodge may be just as *reasonable* nor just as *unreasonable* as it (a majority) chooses to be, and neither Grand Master or Grand Lodge has any power to interfere. I shall not undertake, nor do I believe Grand Lodge will ever undertake to define what *shall* or *shall not* be considered good reasons for granting a dimit. It is purely a matter between the Lodge and the applicant, as sacred from limitation and interference as is the ballot upon his application for degree or for membership. We may say in general terms, that certain reasons are undoubtedly good, and certain others clearly insufficient, but between the two extremes will arise "a hundred and one" cases, each of which must stand upon its own individual merits.

Two cases precisely alike, in *outward* circumstances, may arise in different Lodges. One Lodge may grant the dimit, the other may refuse. Both may do right or both may do wrong, in my opinion, but their action is final and can not be reviewed or questioned.

So much for the law. On the question of policy, I will only say a word, which will not be law, but a suggestion. If you have got a man who has a substantial grievance against your Lodge, or against any brother, don't let him go until you endeavor to reconcile him. If you succeed "thou hast saved thy brother," if you fail "put your-

self in his place," and do as you would be done by. If you have got a man who has lost his interest in masonry, who, perhaps, is disappointed in his expectations of finding it to benefit his trade or business, who is too stingy to pay his dues, or who pays them grudgingly, who is always finding fault, who is mad because he has not had some office, and in a "hundred and one" ways makes himself disagreeable and all about him unhappy; don't you think you had better let him go? Why do you want to keep him? For the sake of what he pays annually into your treasury? Harmony and peace are worth more than one, two, three or four dollars per year. You had better let him go. *In fine*, my brother, act charitably and honestly toward your brother and toward your Lodge, and you will have no trouble in deciding what are good and sufficient reasons for granting a dimit.

9. A Masonic Lodge is not the proper tribunal within which to settle the construction of contracts or seek their enforcement; nor will Lodges lend their aid to the collection of debts or the adjustment of business differences.

A W. M. will be sustained in declining to receive and order trial upon charges brought into his Lodge, the obvious purpose of which is of the character above referred to.

The following answers a number of questions:

10. The right to object to a visit appertains to a brother only while he is actually within the Lodge. He cannot make and file an objection with the Secretary and thus prevent a visiting brother's admission to the Lodge, in his absence, when all the brethren present are willing to receive the visit.

The following inquiry contains a new idea, and it strikes me as being so peculiar that I report the question in full with the reply, as to which I cannot think myself in error, notwithstanding the confident assumption contained in the questioner's missive.

11. A. B. was expelled about a year ago, for non-payment of dues, which paid the debt. Now he sends the amount of those dues to the Lodge, and asks to be reinstated with a regular petition. The Lodge refuses to reinstate him or return the money sent. Now, Masonry gives an equivalent for money. Being expelled paid the debt, therefore, he owes the Lodge nothing unless he is restored. Keeping his money and refusing to restore him, is getting his money for nought. Is that Masonry? I claim they must restore him or return his money. If I am right please instruct —— Lodge accordingly.

—— ——— Past Master, &c.

Answer. The Lodge had no right to *expel* the brother for non-payment of dues. The sentence will be construed as an *indefinite suspension*, the highest penalty which could be inflicted for the offense. But neither sentence would discharge the brother from his just indebtedness to the Lodge. If he has since paid his dues he has but paid his honest debt, and the Lodge has a right to keep the money. I cannot interfere to compel a Lodge to reinstate a suspended member, much less have I power or disposition to order this Lodge to return money to this brother which he has paid only in discharge of his just obligation.

12. Under Sec. 1, Article XXI, G. L. Regulations, I feel bound to refuse all requests for Masonic processions upon "other than strictly Masonic occasions." Fourth of July, (though *Centennial*), or Decoration Day, are not Masonic occasions, and my dispensation will not make them such. I have no power to dispense with an imperative regulation of Grand Lodge.

13. A W. M. charged with defrauding his Lodge, who neglects or refuses, when

required by the Grand Master, to answer or deny the charges, will be suspended from office without waiting for further investigation.

14. The duty to aid and assist a worthy, distressed brother, is measured by my ability and his necessity. Within these bounds it is without limit.

15. Honorary membership is usually conferred in recognition of high personal and Masonic character. It is not to be conferred on any one in opposition to the objection of a member of the Lodge. Hence a Lodge cannot, without previous notice, vote honorary membership, and a consequent right to sit in its meetings to one, to whose presence therein a brother has previously objected.

16. Since the Grand Master's order of March 22d, 1876, the Penal Code has been the law of this Grand Jurisdiction. Since that day, *at least*, it has not been lawful to expel a brother for non-payment of dues.

17. In the absence of the W. M. the record of a Lodge meeting should read :

"In the absence of the W. M. the S. W. (or J. W., as the case may be,) opened the Lodge," etc

The S. W. is not W. M. *pro tem*. He is S. W., and needs no other or different title.

The words *pro tem*. are used when a private member is called to discharge the duties of an officer which cannot be done in the East.

18. You cannot interfere with the action of a Lodge, other than your own, by "*objection*"; but you may, of course, advise members of any facts within your knowledge which ought to influence them. "The right to ballot or object belongs only to members of the Lodge." *Reg.: Art. 16, Sec. 1, and Sec. 8.*

19. It is not necessary that the name of an objecting brother be spread upon the record. It would be improper to do so. Let the record show that "a brother of this Lodge having objected to the initiation of Mr. A. B. since his election, the said election is set aside, and the petition is declared rejected."

20. Ques.—Our Lodge acquitted a brother for n. p. d. Does such action remit the dues, or may the brother be again put upon trial? The accused did not appear, and made no defense.

Ans.—I suppose there was no conflict of testimony, or claim that the dues had been paid. If so, I hold that the Lodge in pronouncing the accused "not guilty," found that the withholding of payment did not amount to u. m. c., as charged. If, therefore, the dues are still unpaid, such continued withholding may now be charged as u. m. c., and the brother may again be put upon trial, although it be for the same dues as before.

21. As the guilt or innocence of the accused is to be determined *from the evidence*, not otherwise, it is apparent that a brother who comes into the Lodge after the evidence has been read, and who has not heard the same, is not able to vote intelligently upon that question, and the W. M. will be sustained in excluding such vote. No brother should vote who has not heard *all* the evidence. If any other rule were possible the trial would be a farce, and the judgment a mockery of justice.

22. The law requiring the examination of a candidate for advancement to be in open Lodge, evidently contemplates that *all* the brethren shall be satisfied upon the question of proficiency. Such examination should therefore *precede* the ballot for advancement. At the same time I should not consider it a grave irregularity if, for any good reason, the ballot should be taken first, provided no objection was afterwards interposed by any brother to the result of the examination.

23. The Grand Master has no power to dispense with any of the "qualifications of a candidate," prescribed by Article 13 of Grand Lodge Regulations.

24. The rules which might apply in courts of Justice of the Peace, do not bind committees of Lodges in the taking of testimony to be used upon Masonic trials. The committee should proceed with a careful regard to all the equitable rights, both of the accuser and accused; and it is the duty of the Worshipful Master to advise them, and if he wants advice to apply to the Grand Master.

25. It is not ground for objection to the installation of a duly elected W. M. that he keeps a billiard saloon; if, however, connected with such business, he has a bar at which intoxicating drinks are retailed to his patrons, his business is essentially immoral and demoralizing in all of its effects upon the community. Any Lodge that will elect such a man as its W. M. is unworthy to hold its Charter.

GRAND LODGE OF ONTARIO.

On the 6th day of September last I made the following order, which was issued to all the Lodges :

"OFFICE OF THE GRAND MASTER, Sept. 6th, 1876.

"Being officially advised of the formation of a spurious Grand Lodge in the Province of Ontario, and of the expulsion by the Grand Lodge of Canada, of a large number of brethren because of their participation in the proceedings of such clandestine body, it is ordered that until the Grand Lodge of Michigan shall otherwise order, no Lodge or brother of this State Masonically recognize, or communicate with any Lodge or person hailing from a Lodge in the Province of Ontario, unless complete documentary evidence be first furnished, showing that such Lodge acknowledges the jurisdiction of, and is acknowledged by the Grand Lodge of Canada.

"Given under my hand, etc.

"MATTHEW H. MAYNARD,
"Grand Master."

THE MICHIGAN FREEMASON.

I desire to call the attention of the Worshipful Masters here present to the importance of sustaining this organ of our Fraternity. I am pleased to learn that it is entering upon a new year with greatly improved prospects. This Magazine should be cheerfully and handsomely supported by the Lodges of this State, as only by a liberal support can we expect it to maintain a creditable and valuable table of contents. As a means of communication between the Grand Master and the Subordinate Lodges, of keeping up with the current decisions in Masonic law, it should be in the hands of every officer of a Lodge. During the past year, by the courtesy of its editor, my decisions have, from time to time, appeared therein, and if its circulation had been more general, I would have been saved the necessity of deciding the same questions a great number of times, and the Lodges would have been saved the annoyance incident to a controversy which always accompanies the submission of any question to the Grand Master.

OBITUARY.

While the year 1876 has brought to us many blessings and causes of congratulation which we would thankfully recall to-day, letting our

hearts and all that is within us praise His holy name, who is the giver of all good and the author of all our mercies, we have special cause for gratitude in reviewing the useful lives and glorious deaths of those who have "gone from their labors on earth to everlasting refreshment in the paradise of God."

Right Worshipful brother Stillman Blanchard, for eleven years Grand Visitor and Lecturer of this Grand Lodge, died at his home in Tecumseh, on the 24th day of February last, full of years and full of honors, venerable and venerated, loving and beloved. He went from the society and the arms of his brethren here, to the companionship and embrace of his elder brother, his Saviour and his God.

His poor blind eyes have opened upon eternal light, and his feeble tottering frame is clothed anew in everlasting youth.

For the following facts in his life I am indebted to a prominent citizen of Tecumseh, Hon. B. L. Baxter, who for thirty years was his friend and almost daily associate.

Judge Stillman Blanchard was born in Rutland, Vermont, December 24th, 1795. His early education was with reference to one of the learned professions, but before he had completed his preparatory classical course, circumstances induced him to turn aside to enter upon mercantile life.

He was made a Mason in 1818, before he was 23 years of age; was Master of the Lodge, and King of the Chapter in Rutland in 1820; and in 1824 was Commander of the Knight Templars, and Grand Lecturer for the Grand Chapter and Grand Commandery of Vermont.

He removed to Tecumseh, Michigan, in 1826, having, in the meantime, spent one year, after leaving Vermont, at Strongsville, Ohio. As Tecumseh was first settled in 1824, he was among its pioneers, and was always an active and influential citizen, and had much to do in promoting its prosperity and shaping its destiny.

From 1857 to 1868 he was the Grand Lecturer of this Grand Lodge. For many years, also, he was the Grand Lecturer of our Grand Chapter.

Brother Erastus W. H. Ellis, Representative of this Grand Lodge near the Grand Lodge of Indiana, died at his home in Goshen, on the 10th day of October last. Bro. Ellis was born at Penfield, near Rochester, in the State of New York, on the 29th day of April, A. D. 1815, of good Revolutionary stock. He was educated to the profession of his father, that of a physician, and received the degree of M. D. at Jefferson Medical College, Philadelphia, in 1834, just before his nineteenth birthday. He practiced medicine with great success until January, 1839, when he was solicited to take the control of a newspaper at Goshen, with an offer of liberal compensation. Naturally of literary and quiet tastes, he abandoned his profession, and accepted this position. His career during this time, the public trusts performed, the

acts of public and private charity, the life of beneficence and benevolence,—showing a hand as ready to do as his heart was quick to suggest and inspire deeds of philanthropy, are well known to all who knew him.

He became a Mason in 1846; was a long time Master of his Lodge, and held various positions in other branches of the Fraternity.

A sketch of his life, by Bro. Wm. A. Woods, of Indiana, concludes as follows :

“Of Masonic songs, anthems, sketches and essays, his productions were many and excellent. The Fraternity has conferred on him many honors—no less honor has he reflected upon it. I believe it no exaggeration to say that, measured by Masonic rule, no better man has ever belonged to our society in this State. Our annals furnish no more complete exemplar of all Masonic and manly virtues. No words can measure his merits. With thanks to the Almighty Father for giving us the companionship of so good and great a man, I exhort you to preserve his memory and emulate his example.”

In common with the Masonic Fraternity of the United States, we are called upon to mourn the death of Dr. John Dove, who died in Richmond, Va., on the 16th day of November last, at the age of eighty-four years. He was a native of Richmond, and for sixty-three years a Mason, during which time he held many high positions in our Fraternity.

He was the oldest Grand Secretary in the world, having held the office over fifty years; and was Grand Recorder of the Grand Encampment of Knights Templar for thirty years. The name of Dr. Dove has been a household word among Masons since the earliest recollection of any of us. He was a man whom no mere position could honor, but who adorned every position to which he was called.

FINANCE.

The subject of finance will, as usual, claim your careful and I hope harmonious discussion and action. The Finance Committee will submit their statement of our present financial condition. In connection with this subject, and as measures of retrenchment, I take the liberty to recommend that the By-Laws be so amended as to abolish—

1st. The Committee on Crednetials, which it seems to me performs no valuable service for Grand Lodge. This Committee is supposed to report the names of those entitled to seats in Grand Lodge. The fact is, that the entire service is performed (and always will be under our present system,) by the Grand Secretary, and there seems to me to be no reasons why we should continue on our pay roll a useless committee of three members.

2nd. That the Committee on Correspondence consist of the Grand Secretary alone, thereby also relieving our pay roll of two who ordinarily

do no duty. I confess, brethren, I do not see how Grand Lodge can creditably maintain itself upon its present revenue.

For the last two years we have resorted to a special assessment. This expedient which has been regarded as temporary, is always objectionable, and has given rise to serious complaint as being in violation of our own laws. Whatever you do, brethren, I hope you will establish a fixed reliable and sufficient revenue, one which Grand Lodge may confidently expect to realize and which the constituent lodges will cheerfully and promptly furnish. We are so constituted that we value that which costs us something, and Masonry is very cheap, I fear too cheap, and consequently may not be valued as it deserves.

CONCLUSION.

My Brethren "I know of no way of judging the future but by the past" and judging from the past, the future gives promise of noble and glorious success in our peculiar work. The zeal, earnestness and intelligence which have characterized the official communications received by me, the truly fraternal spirit, the willingness to yield personal preferences for the promotion of harmony in the Lodges, all demonstrate to me that the *principles* of Masonry have taken deep root in the hearts of our membership. If they have root they must grow and bear fruit, for there is no such thing as retrogression in their development.

My Brethren, our society is not the selfish thing the world calls it. It is a Fraternity, and every man is a brother. The apostolic injunction is a Masonic motto :

"As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." And never in the history of the world was there so much work at hand for Masons to do, as now, *just now*.

Corruption festers in our public offices, speculation and dishonesty of every name disgrace and degrade the men who lead the people, and we MASONS have something to do about it.

We owe positive duties to those around us, and have no right to be content with the mere negative goodness or morality of our own lives.

When Cain answered God's demand for the missing Abel with, "Am I my brother's keeper?" he spoke the language of a murderer. God and humanity call upon us, "where is thy brother?" thy brother man, as well as brother Mason. Where is that virtue which God gave him and which alone makes him a man?

If Masonry has any peculiar and distinctive work in the world it is to promote morality, temperance and the administration of justice among men.

These things are not to be left to the church. We do not pretend to do her work, nor is Masonry a religion or in any sense a substitute therefor. The one deals with man's relations to his God, the other

with his duties to his fellow man, simply declaring at the outset that he who owns no God can be susceptible of no honest brotherly emotion, and amenable to no fraternal obligations.

I desire to say then that to cultivate public morality as well as private virtue is the duty of every Mason.

Worshipful Masters: Have you in your Lodges the notoriously profligate and profane? Have you those whose daily life and occupation is to sow the seeds of death among their neighbors, whose presence by your fireside with your wives and daughters would be a contamination not to be endured?

Purge your Lodges of such. They are a source of weakness and a cause of shame and disgrace.

I say these things here because I have been called upon to say them to W. M's. singly, in reply to anxious inquiries (in instances more than I should like to mention) during the past year.

A society making the professions that we make ought to be heard from upon questions of public morality. The trumpet of the Grand Master, at least, shall give forth no uncertain sound.

Masonry has outlived all its persecutors, and stands to-day pre-eminent among all human institutions, because its principles have the vitality and the sanction of the word of God.

As we maintain, practice and transmit these principles in a purity unsullied by the contaminations of greed or the toleration of vicious associates, so may we boldly unfurl our banners, bearing the title which we proudly claim of AN ANCIENT AND HONORABLE Fraternity.

MATHEW H. MAYNARD,
Grand Master.

GRAND LODGE.

The Editor has just returned from attending the thirty-third session of the Most Worshipful Grand Lodge of Michigan, which convened in the city of Grand Rapids, on Tuesday, January 23, and was opened at high 12 in Ample Form, by M. H. Maynard, Grand Master. A very large number of Masters and Representatives were present, together with most of the Past Grand Officers of the Jurisdiction.

The address of the Grand Master is a business-like one, and will be read with equal pleasure and profit. We give it in the present number to the exclusion of our usual editorials, and other important matter which will appear in our next issue.

The session occupied but two days, and of course the business was hurriedly done,—too hurriedly, in our opinion. But so well skilled was the Grand Master in the duties pertaining to his office, especially the rules of order for the government of deliberate bodies, that the business was transacted with the greatest dispatch, yet without jar or discord.

The little space at our command this month precludes our giving more than a brief synopsis of the business of the session. The very able report of the Committee on Jurisprudence we will give in our next issue.

Our system of District Deputies, we are glad to say, is continued. Charters were granted to the five Lodges working under Dispensation. Grand Lodge dues were increased to thirty-five cents, and assessments done away with. This action called forth much discussion, which brought out facts having a bearing upon the financial standing of the Grand Lodge, and showing in part where the funds of the Grand Body had gone. The Grand Master was cautioned about the granting of Dispensations for the formation of new Lodges, as it is believed that we now have too many, for the good of Masonry, in this Grand Jurisdiction. In relation to the place of holding the next session, the committee found applications from Detroit, Kalamazoo, and Lansing, which were urged with great zeal; but so well were the brothers pleased with the hospitality of Grand Rapids, and so centrally is that city situated, that it got a large majority vote for the next session to be holden there.

The following were chosen and installed officers for the ensuing year :

- W. M. Wm. Dunham, Manistee, G. M.
- R. W. John W. Finch, Adrian, D. G. M.
- “ “ Isaac T. Beach, Almont, G. S. W.
- “ “ R. C. Hathaway, Ionia, G. J. W.
- “ “ R. W. Landon, Niles, G. T.
- “ “ E. I. Garfield, Detroit, G. S.
- “ “ A. M. Clark, Lexington, G. L.
- “ “ Ethan R. Clark, Vernon, G. C.
- W. Bela Cogshall, Holly, G. S. D.
- “ L. H. Bailey, South Haven, G. J. D.
- “ A. H. Ellis, Middleville, G. Marshal.
- “ Harvey Dean, Grand Rapids, G. Tyler.

DISTRICT DEPUTY GRAND MASTERS.

First District—C. F. Bellows, Ypsilanti. Second District—Lewis Grant, Bronson. Third District—Albert C. French, Constantine. Fourth District—O. T. Blood, Kalamazoo. Fifth District—E. T. Church. Sixth District—E. Mudge, Eaton Rapids. Seventh District—George W. Robertson, Mt. Clemens. Eighth District—James B. F. Curtis, Flint. Ninth District—Crawford Angell, Grand Rapids. Tenth District—Not represented.

STANDING COMMITTEES.

Committee on Jurisprudence. — Foster Pratt, Kalamazoo; Hugh McCurdy, Corunna; John W. Champlin, Grand Rapids.

On Appeals.—O. L. Spaulding, St. Johns; C. W. Strait, Battle Creek; A. C. Manly, Leslie.

Finance.—E. P. Robertson, Albion; Fred Hart, Adrian; Wm. M. Congdon, Houghton.

On Lodges.—Wm. Graves, Niles; B. Bampton, Detroit; A. D. Eldred, Tekonsha.

Editor's Table.

WE call the special attention of our readers to that part of the Grand Master's address which alludes to the FREEMASON. This Journal is the Official Organ through which our Grand Masters communicate with the Lodges, and should be read by every Brother who would be well posted. Now is the time to help us, as we have just commenced Volume Eight. Will not each subscriber get us a new one?

WE have just received the address of the Grand High Priest, Companion Wm. Brown, which will appear in our next issue. We also have correspondence from Milwaukee, Wis., Colorado, and elsewhere, which lies over for want of space.

THE new Lodge at Portage Centre, Kalamazoo County, will be instituted on Thursday evening, February 15th. The Editor will be present and deliver an address.

LODGES will be supplied with volume seven of FREEMASON bound for \$1.50. It is *entirely* Masonic, contains the eloquent address of P. G. M. Durand and his decisions, and all those of P. G. M. Maynard. It is the most valuable volume yet issued. Address the Editor.

WE had prepared an article on the Masonic press, in which we noticed our many exchanges, but it is crowded out. We extend fraternal greetings to all, and especially thank the fraters of the *Keystone* and *Eclectic* for the good words spoken in our behalf. We reciprocate, and also notice the beautiful appearance and improved contents of the *Repository*. *More anon.*

THE Editor expects to visit the Lodges in Detroit at an early date. Our General Traveling Agent, R. W. B. F. Doughty, will also be busy, and we bespeak for him the kindly aid and co-operation of the Brotherhood where he may sojourn. Let one and all work earnestly for the FREEMASON.

P. G. M. COFFINBERRY attended the recent session of the Grand Lodge. He is enjoying a fair degree of health for one of his years, and promises us some articles for the FREEMASON, soon.

THE MICHIGAN FREEMASON.

VOL. VIII.

MARCH, A. L. 5877.

NO. III.

ADDRESS OF THE GRAND HIGH PRIEST.

Companions of the Grand Chapter :

Another year has passed since last we met in Grand Convocation. To some a year of happiness and prosperity ; to others adversity and disappointment. To all one year's nearer march to the silent tomb. We are admonished that day by day, year by year, we are approaching the limits of our earthly pilgrimage, when we shall be called from our labors here on earth to eternal refreshment on high, where the Supreme Grand High Priest of the Universe forever reigns—forever presides. May our lives be such that when the Grand Warden of Heaven shall call for us we may be found ready, and when landed on the broad shores of eternity, if placed at the right hand of our Supreme Grand Master, He will be pleased to pronounce us just and upright Masons.

Having performed, so far as I have been enabled, the important duties intrusted to my care at the last Annual Convocation, it is with mingled feelings of pleasure and sadness that I stand before you to give an account of my official acts, and offer you my fraternal greeting. Pleasure in being enabled once more to meet you one and all, around our Holy Altar ; once more to renew our friendship and our sacred vows.

But while we are engaged in these friendly greetings, clasping the warm hand in fraternal grip, surrounded with pleasures, absorbed with the excitement of worldly strife and daily cares, the funeral knell sounds—the dark shadow of death falls across our pathway, turning our mirth, joy and gladness into sadness and mourning, and we learn that Comp. John Clark, who has borne the burden and heat of the day, has answered the solemn warning, passed the vales of this earthly

tabernacle to join that innumerable band that has crossed the cold river of death.

Brother Clark was born at Bath, in the State of Maine, on the 29th of July, 1797, and died at his home in East China, St. Clair County, in this State, February 4th, 1876. At the age of twenty he joined the Baptist Church, and through life remained a devoted and worthy member, and was for many years the Treasurer of the Baptist Association of this State. In 1830 Companion Clark settled in this State, and in 1835 located upon a farm on the St. Clair River, where he resided until his death. Gifted by nature with superior qualities of head and heart, a close observer of character, aided by extensive travel and reading, his liberal and enlightened judgment caused his fellow-citizens to elect him as a delegate to the State Convention, which convened in Detroit, in 1835, to frame a constitution in this State, then on the eve of being admitted into the Union. After the admission of the State his county formed a part of the Fifth Senatorial District, from which he was twice returned as senator, and as such was appointed chairman of important committees. In 1850 he was elected a member of the convention which framed the present State Constitution. In 1856 he was elected a member of the State Legislature, and was chairman of the Committee on Internal Improvements, and a member of the Committee on Elections.

As a Mason, Comp. Clark united himself with our Order soon after arriving at his majority, and was made a Mason in his native town in 1820. For fifty-six years he was a member of our Fraternity, during which time he won and enjoyed the full confidence of his brethren, who elected him to the highest stations of trust and honor. He was W. M., H. P., E. C., Rt. Em. Gr. Commander of the Grand Commandery of the State, and V. Eminent Grand Captain General of the Grand Encampment of the United States; in each and all of which positions he discharged the various duties with honor to himself and credit to the Fraternity. From the time he became a member of the Craft until the time of his death Brother Clark was an active, zealous and warm-hearted Mason. Well do we remember, after the death of his beloved wife, six years ago, when it was really not prudent for him to attend our Grand Convocation, on account of the infirmities incident to old age, how tenderly and devotedly his affectionate daughter, the prop and comfort of his declining years, accompanied him to this city, and bestowed upon her father that loving care which only a devoted child can give.

As a member of this Grand Body his chair is vacant forever. With such a record of Christian piety and loving kindness—with charity for all, and malice toward none, our Brother, ripe with years, and his brow wreathed with honors, closed his earthly pilgrimage. The fra-

ternal ties that made us one are severed, only to be united in the better world.

"Lives of good men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

I would most respectfully recommend that this Grand Chapter take such action as will show to the family and friends of the departed Brother and Companion the esteem in which he was held by this Grand Body.

The past Masonic year, as far as I am aware, has been one of comparative quiet among the Royal Craft. No intruder with mistaken zeal has created disorder or confusion in our ranks; nor has the fanatic's angry touch despoiled the work of those whose knowledge of architecture and the different arts and sciences, has entitled them to prominent distinction and fraternal remembrance among us.

At the last Annual Convocation of this Grand Chapter charters were granted to the following named Chapters, located as follows: Caro Chapter, No. 96, at Caro, Tuscola County; Evert Chapter, No. 97, at Evert, Osceola County; Grass Lake Chapter, No. 98, at Grass Lake, Jackson County. These Chapters were severally constituted and their respective officers installed by myself, as follows:

On the 7th of February last I visited the Companions at Grass Lake, and with the assistance of Comp. John L. Mitchell, P. G. H. P., C. W. Strait, G. M. 3d VI, Charles C. Ismon, H. P., of Jackson Chapter, J. B. Everard, D. G. M., and other worthy Companions, I constituted Grass Lake Chapter and installed its officers. After installation specimens of their skill were exhibited in the Mark M. Degree, and it affords me great pleasure to inform you that I consider them capable of executing the most difficult part of the work.

On the 8th of February I constituted Caro Chapter, No. 96, and installed its officers. I found their members few, but their zeal and energy gave assurances of a promising future.

On the 10th of February it was my pleasure to be present with the Companions of Evert Chapter, No. 97, and with the assistance of Comp. Edwin Saunders, Past High Priest of Saginaw Valley Chapter, I constituted Evert Chapter and installed the officers. After installation I witnessed the marking of three candidates, which was performed in a masterly manner, and I think I can safely assure you that the interest of the Royal Craft is safe in their hands, and that the work which they will present for your inspection will be good and true.

To the officers and Companions who rendered me valuable assistance in the above arduous duty, I now return my sincere thanks.

DISPENSATIONS FOR NEW CHAPTERS.

During the past year I have granted two Dispensations for the formation of new Chapters, located at the following named places :

On the 17th of April last I granted a dispensation to a constitutional number of Companions at Hudson, Lenawee County, to open and form a Chapter at that place, to be known and designated as Phoenix Chapter, No. —, with John M. Osborn as first High Priest; James J. Hogaboom, King; and George Chapman, Scribe. I also, by request, gave them an order on Companion Charles H. Putnam, Receiver of the Grand Chapter, directing him to deliver to the Companions the working tools, jewels, etc., in his possession, for their use and benefit until the next Convocation of this Grand Body.

On the 12th of June last I granted a dispensation to a constitutional number of Companions at Leslie, Ingham County, to organize a new Chapter at that place, to be known and designated as Leslie Chapter, No. —, with Allen C. Manley as First High Priest, Henry B. Hawley, King, and Wm. Haynes, Scribe.

These applications for new Chapters were accompanied by such proper vouchers and recommendations as are required by the provisions of the Constitution, and recommended by the Chapters near their intended locations.

I wish further to state in regard to these two Chapters that I have visited them officially, and find their places of meeting secure and all that could be desired. I have also witnessed their work in nearly all the Chapter degrees, and would therefore most respectfully recommend that their requests be granted.

Of the many applications that I have received for Special Dispensations to confer degrees in less time than is prescribed by the Constitution, I have granted three—the candidates in each case being recommended in the highest terms by the principal officers of the Chapters, and other distinguished Masons, for their strict integrity, purity of character and intelligence. I considered the good of the Order would be promoted in so doing. I also granted a Dispensation to Hillsdale Chapter, No. 18, to appear in procession memorial day. Also to the Companions of Thunder Bay Chapter, No. 74, at Alpena, to appear in public as a body on the 4th day of July for the purpose of participating in the Centennial celebration of our National Independence. In both the above cases the least possible display consistent with our Order was recommended. I have also, for good reasons, granted several Dispensations for holding annual elections that could not be held at the time prescribed; and also for installing officers for like reasons.

OFFICIAL VISITS.

Article 14, of the By-Laws of the Grand Chapter, makes it the duty of the Grand High Priest to examine the work of the Subordinate

Chapters. This duty has been complied with to the best of my ability, and under the injunction the following Chapters have been officially visited :

On the 2d of March I visited Lawrence Chapter, No. 95, and witnessed their work in the R. A. degree, which was exceedingly well done, particularly that of the P. S. On the 3d day of March I met the Companions of South Haven Chapter, No. 58. My visit being somewhat unexpected, no work was presented, but from conversation with a number of the Companions, I am satisfied the Chapter is in a flourishing and healthy condition. On the 4th of April, by request, I visited Capitol Chapter, No. 9, and witnessed the conferring of the R. A. degree. On the 20th of June I met the Companions again, and was highly pleased to witness their improvement in the work since my first visit. On the 24th of April, in company with Companion John L. Mitchell, P. G. H. P., C. W. Strait, Grand Master, 3d VI., Charles C. Ismon, High Priest of Jackson Chapter, and a number of other worthy Companions, I visited Grass Lake Chapter, No. 98. Work was presented in the R. A. degree, and the manner in which it was executed was highly satisfactory. Thanks to the Companions for their generous hospitality. July the 11th, by invitation, I was present with the Companions of Hastings Chapter, No. 68. An exemplification of work was given in the R. A. degree in a workmanlike manner, and gave assurance that the officers were doing their utmost to comply with the ritual of the Grand Chapter. August 17th it was my pleasure to be present with the Companions of Albion Chapter, No. 32. Work of the most difficult part was undertaken and admirably executed. With Companion Morrison as High Priest, and his able corps of officers, all well skilled in architecture and the different arts and sciences, this Chapter would rank among the best in any Grand Jurisdiction.

From information received I deemed it my duty to visit Huron Chapter, at Port Austin, which I did on the 12th of October last. I found the Companions struggling hard for life with no one to instruct or speak words of encouragement to them. They seemed dejected and discouraged, owing to the obstructions they had met with ; such as officers moving out of the jurisdiction, and many of the members engaged in business too far distant to even be present at the regular meetings. I prolonged my visit with them two days, the whole time being occupied in giving them such instructions in the work as I could under the circumstances, and assisting them in other ways officially. They were greatly encouraged by my visit and seemed determined to convince the Grand Chapter, at its next session, that they could present as good work for inspection as the best.

JURISPRUDENCE.

Like all my predecessors I have received and answered the usual flow of questions, a very few of which I submit to you for your ap-

proval; for the reason that Masonic law and usage have settled the same; and for the additional reason that the new constitution, which you will doubtless adopt at this Convocation, will provide a new rule of action and adjudication:

1. Question.—The By-Laws of our Chapter provide that a member in arrears for dues shall not be entitled to vote or have any voice in the Chapter. Is such a law valid?

Answer.—Such a law is valid; but until charges are preferred, and a legal trial had thereon, and judgment and sentence, the companion has a right to take part in the work and business of the Chapter.

2. Q.—A companion petitions for membership, when a member of the Chapter objects to the application being received, and gives his reasons therefor. What ought the H. P. to do?

A.—Direct the Secretary to note the fact, and return the companion his petition and dimit.

3. Q.—A brother who has taken the Mark and Past Master degrees in my Chapter has removed to Missouri, and petitioned a Chapter there for the remaining degrees, which Chapter requests this Chapter to waive jurisdiction of the brother. Can we do it?

A.—A subordinate Chapter here has no power to transact such business with a subordinate Chapter in Missouri. The Grand High Priest of Missouri should request this Grand Jurisdiction to waive its jurisdiction over the brother, and upon the request of the High Priest of your Chapter to do so, and the consent being obtained, the G. H. P. would, without doubt, waive jurisdiction, and notify the G. H. P. of Missouri accordingly.

4. Q.—A brother petitions for the Chapter degrees; the petition is received, favorably reported upon, and the candidate is elected. But before conferring the first degree, we find the brother to be a non-affiliated Master Mason. What shall we do?

A.—Do nothing but inform the brother as to the law touching the case. Which is, that the petition of a non-affiliated Master Mason shall not be received by any Chapter working under this Grand Jurisdiction. Should the brother see fit to comply with this law, and still insist on advancement, he must again petition and be balloted for as before.

In February last my attention was called to a question of jurisdictional right existing between Decatur Chapter, No. 75, and Calvin Britain Chapter, No. 72. It is claimed by Decatur Chapter (and not denied) that Calvin Britain Chapter did, during the year 1874, confer the Capitular Degree of Masonry on one R. W. Stickney, at the time a resident of Hartford, Van Buren County, and in the jurisdiction of Decatur Chapter, and by virtue of which Decatur Chapter considers itself entitled to the customary fee, which is \$25, as I am informed. After a thorough examination of the charges I wrote Companion F. A. Potter, M. E. High Priest of Calvin Britain Chapter, giving my views of the matter in controversy, and gently reminding him of the proper remedy, but have received no response. The specifications and corres-

pondence pertaining thereto are herewith respectfully submitted for your careful consideration.

On the 9th of December I received official information from M. E. Companion James W. McMillin, High Priest of Grand Lodge Chapter, No. 86, located at Grand Ledge Village, stating that his Chapter had lost nearly everything by the terrible conflagration in that village, and at the same time requesting a dispensation that they might continue their work until the next session of the Grand Chapter, and I wrote them in substance that I was willing to do anything for them within the law; but, as the time appointed for the meeting of the Grand Chapter was so near at hand, and they, perhaps, not having any secure place of meeting, I advised them to let the matter rest until the meeting of Grand Chapter.

The companions will doubtless apply for a new chapter at the present session, which I would most cordially recommend be granted them free of charge, and also, any assistance that the Grand Body can render to the unfortunate companions.

In April last I received a communication from M. E. Past Grand High Priest, Alfred I. Sawyer, stating he had received a commission from the M. E. Grand High Priest of Massachusetts, as Grand Representative of the Grand Chapter of Massachusetts, near this Grand Chapter; also a letter from the same source, recommending the appointment of Companion Thomas E. St. Johns, of Worcester, Mass., a distinguished Mason and Past Deputy Grand High Priest of the Grand Chapter of Massachusetts, as Representative of this Grand Chapter near the Grand Chapter of Massachusetts. But inasmuch as this Grand Chapter has never recognized the representative system adopted by many Grand Bodies, I declined to act in the matter.

Companions: In the future I shall look back with pride and pleasure to the position I have occupied as the highest officer of the Grand Chapter of Michigan; and in surrendering this important trust to my successor, permit me to tender my sincere thanks for your forbearance, and for the courtesies that I have at all times received at your hands.

During this year this great republic has ended the first century of its national existence and has entered upon its second. When liberty was proclaimed to all the people it was heralded by joyful demonstrations, and a solemn vow was registered upon the altar of our country to defend, preserve and protect those liberties then proclaimed. Thus far and so long the Supreme Grand Architect of the Universe, upon whom we, as Masons, put our trust, has guided, protected and preserved this nation. At that time our horizon was overcast with clouds; storms threatened and dangers surrounded the republic and those who guided and directed its counsels. Those dangers were overcome; the vessel of

State outrode the storm ; the clouds of war were dispelled, bright skies appeared, and a nation, happy and prosperous, took its place among the powers of the earth. To-day, while the republic is entering upon its second century, should dangers threaten its existence, or doubts be entertained of the ability of the people to govern themselves, or of the wisdom of popular government, let us trust that wisdom from on high may direct the counsel of those on whom rest the responsibilities of the present ; and that brotherly love may prevail now and at all times.

The sacred institution of Masonry will survive and prosper while nations fall and crumble into dust ; for an eternal principle of right exists in its organization, and must prevail for all time to come. Its course is onward, and its aims are pure and upward. While religious tenets clash, its principles never change. Faith in God, hope in immortality, and charity toward all mankind came from on High. Let us remember and practice them. May the blessings of Heaven prevail, and every moral and social virtue cement us.

REMARKABLE SUFFERINGS OF BRO. JOHN COUSTOS FOR FREEMASONRY.

FROM MACKAY'S ENCYCLOPÆDIA OF FREEMASONRY.

The sufferings inflicted, in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a Lodge in that city, and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book detailing his sufferings, from which the reader is presented with the following abridged narrative :

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized citizen. In 1743 he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary, or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XII, denouncing the Masonic institution, the Lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Mason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who per-

petrated the most shocking crimes." In consequence of this information, it was resolved by the Inquisition that Coustos should be arrested and subjected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee-house—the public pretense of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bare-headed, before the President and four Inquisitors, who, having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but as he refused to make any such confession, declaring that from his infancy he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days afterwards he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a proper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations, they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry—among others, whether he, since his abode in Lisbon, had

received any Portuguese into the society? He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry; threatening me in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Masonry, he was subjected to the torture of which he gives the following account:

"I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared but what two candles gave, and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself on a sudden surrounded by six wretches, who, after preparing the torture, stripped me naked (all to linen drawers), when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for that purpose.

"The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through the flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in—by which means my tortures were suspended at intervals, that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust as to declare that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon without perceiving it.

"These barbarians, finding that the tortures above described could not extort any further discovery from me, but that, the more they made me suffer, the more fervently I addressed by supplications, for

patience, to Heaven ; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward ; then, by the help of a rope that fastened them together at the wrist, which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to another ; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice, after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

“ Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof :

“ The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the chains were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

“ The surgeons, however, set them presently after ; but the barbarians not yet having satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises ; and here I continued until their *autoda fe*, or gaol delivery.”

On that occasion he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the king of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled “ The Sufferings of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon, &c., &c.” London, 1746 ; 8vo, 400 pages. Such a narrative is well worthy of being read. John Coustos has not by his literary researches added anything to the learn-

ing or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

ROMANCE AND REALITY OF MASONRY.

The majority of brethren have little experience of the advantages derivable from a connection with the Craft, other than those which spring from their enjoyment of meeting stately with fellow-members and visiting brethren, in Lodges adjacent to their own homes. There is a deep and valuable reality in this, but ordinarily there is not much romance. Our everyday life, in the Craft as well as in the world, is so stereotyped, that it brings to us little that is new under the sun. But Freemasons that travel in distant lands have a wider and more varied experience. If in the army or navy, they are continually brought face to face with strange scenes and individuals, and not infrequently as well with great danger; and even if they be only ordinary travelers, their experience is new every day. Valuable as Masonry is to them, at home, it proves doubly so abroad, and they are not slow to acknowledge it. Bro. General Sir Charles Napier, while commander-in-chief in India, once said, in response to a toast at a Masonic banquet: "Few Masons can say that they owe so much to Masonry as I do. I have been forty years a Royal Arch Mason, and I am glad of an opportunity of acknowledging it to the Craft." He then went on to detail how he was once taken prisoner by the French, without a hope of being exchanged, when he remembered that he was a Mason, and soon found a brother in a strange land, and speaking a strange tongue, who had conveyed safely a letter from him to his family in England, (at that time a hazardous undertaking for a French officer,) and the result was his speedy and honorable return to his own land.

There is scarcely any country so remote from civilization as not to have some of its inhabitants initiated into the humane and self-sacrificing principles of Freemasonry. One would not naturally look for brethren among the wild Arabs of the Great Desert of Africa, and yet the tenets of the Craft have more than once been illustrated there, and will be again. For example: Some twenty years ago a member of Oxford University Lodge was traveling in Egypt, accompanied by his servant, and in proceeding across the desert was attacked by robbers. Finally they were overpowered, but not until they had slain two of the band, and naturally the travelers supposed that their own lives would pay the forfeit of their skillful bravery. But the robber chief-

tain no sooner found that he had as a prisoner a Brother Mason, than he restored to him every article of property that had been taken from him, and bid him resume his journey in peace. The lessons of Freemasonry are thus the very last that are forgotten. There seems to be a magic force in them, that impresses them ineffaceably on the tablets of the heart.

Many are the romantic instances that are narrated of Freemasonry, on the battle-field. This one is characteristic, and was related by Bro. Sir Archibald Allison, at a meeting of the Provincial Grand Lodge of Glasgow. In the Crimean war an English officer led a small party of soldiers up to one of the guns placed in an embrasure of the Redan. The majority of the men fell, in the deadly fire to which they exposed themselves. The remaining were gallantly met by a body of Russian soldiers, and the English officer was about to be bayoneted, when he was Masonically recognized by a Russian officer, who struck up the bayonets of his soldiers, led his newly-found brother to the rear, and treated him with the kindness of a Mason.

The following incident of our Revolutionary war is worth detailing in this connection :

On the plains of Camden, after the militia, which composed the principal part of the American forces, had left the field, the brave old German, Bro. Gen. De Kalb, was left to bear the brunt of the unequal conflict, with a few tried veterans. They fought valiantly, but could not win against superior numbers. Borne down in the red hurricane of battle, the brave De Kalb fell, covered with wounds, close to where the British general himself was commanding in person. Prostrate on the ground, though still living, a dozen British soldiers, with savage cruelty, would, in a moment more, have pierced his bosom with as many bayonets. His aid, who was within a few feet of him when he fell, seeing the terrible fate his general was about to meet, rushed toward him, and stretching his hand toward heaven, cried out :

"Save the Baron De Kalb! Save the Baron De Kalb!"

Cornwallis, attracted by the cries, rode to the spot where the old hero was lying in his blood. Springing instantly from his horse, with his own sword he struck aside the bayonets of his soldiers, hailed the German General with a brother's welcome, stanchd his wounds, took him from the cold bed of the battle-field to his own quarters, where every comfort that wealth or power or sympathy could suggest was afforded him ; and if care, attention and relief could have preserved the life of De Kalb, it would have been done by Cornwallis. But death had fastened its fangs upon him, and although Cornwallis was unable to prolong his earthly existence, he consigned the body to the tomb with all the pageantry of a soldier's burial, and himself performed the grand honors of Masonry at the grave.

Even the possession of Masonic emblems by a brother has proved of signal service to him. Deputy Grand Master, Bro. Balquiere, the veteran Anglo-Indian Mason, had bequeathed to him a snuff-box, covered with the emblems of the craft, that had a memorable history, and he prized it accordingly. It belonged originally to a medical gentleman, to whom it had been presented by his lodge, as a testimonial. He afterward went to Brazil, where he realized a fortune in diamonds and other precious

stones. These he placed in a small box, in which he also inclosed his Masonic snuff-box, and returned across the ocean to England. Off the coast of Cornwall the vessel in which he sailed was wrecked, and he reached his native land poorer than when he left it. About a year afterward a stranger called at his lodgings, drew from under his cloak the identical box that contained his lost treasure, and delivered it to him, at the same time making himself known to him as a Mason. The Masonic snuff-box, with his name upon it, led the strange brother to find the owner, and his Masonic principles led him to restore to him his lost property.

And not only does the American Mason find brethren in the deserts of Africa and Arabia, but Chinese brethren are promptly recognized when they journey westward, and come to our shores. Some years ago, at a communication of the Grand Lodge of New Jersey, a card was sent in inscribed with the name of a visiting brother. The officers scanned it, up and down, down and up, crosswise and obliquely, but to no purpose. It looked more like a spider's caligraphy than anything else. It chanced, at last, that a brother learned in the Oriental languages detected "Celestial marks," and suggested that a Chinese brother was knocking at the outer door. He was then examined, found to be a bright Master Mason, and promptly admitted to the circle of the Mystic Tie.

These are a few of the instances that illustrate at once the romance and reality of Masonry, and added to our own intimate knowledge of the advantages, intellectual, social and convivial, the craft forms at home, they intensify our admiration for the oldest, noblest and strongest tie ever devised by man for binding together good men and true, of every clime, nation and language.—*Keystones*.

TEMPLE CHURCH, LONDON, ENGLAND.

Some two years since, during a tarry of several weeks in London, it was our privilege to visit this remarkable old church and the adjacent buildings, so full of historical interest. After Westminster Abbey, there was no other sacred place in the great metropolis that we so much wished to see and worship in; we recall again and again the "white days" when our long-cherished desire in both these respects was gratified, and there came to us a delightful inspiration out of the past, as communion was had with the ancient deeds and glory of which this structure is the holy sign.

The site is not a commanding one, though in the very heart of London, close to Temple Bar, and but just withdrawn from busy Fleet street. Here we find a motley collection of ancient buildings occupied by barristers' halls and offices. The lawyers now hold and use these buildings, including the church itself, and have been in possession since 1608, when the property was conferred upon the "Benches of the Inner and Middle Temple" by royal grant. But these historic structures have an age far antedating this period. Seven hundred years ago, the Knights of the Temple—that famous body of warrior monks which for centuries wielded so large an influence—chose this situation for their ecclesiastical headquarters. Then, in the fullness of their

wealth and power, they erected on this spot an imposing temple of worship, with other buildings, well calculated to make apparent the faith and resources of this great organization. The most interesting part of the church, "The Round," was dedicated in the year 1185, by Heraclius, patriarch of Jerusalem, who was at that time seeking the aid of Henry II. against Saladin. This portion of the main structure has undergone but few changes, and presents substantially the same appearance now as in those early days, when its stone pavements echoed the footsteps of the knights who gazed admiringly upon the lofty arches, the architectural embellishments, the suggestive emblems wrought in wood and stone, such as the paschal lamb and the cross, moved thereby no doubt to pious devotion and deeds of noble daring.

Here came the members of that renowned order both to worship and to legislate. Some of them dwelt in the buildings of the order adjacent to the Temple, and were subject to the most rigorous, partly ecclesiastical, partly military, discipline. Even now, the winding stone stairway and the cell of penance sufficiently attest that offenders were dealt with in no light manner. But the old Temple itself was the one sacred place where they all gathered to pray and worship—to enact solemn ceremonies—to consider the grave questions that related to the work of their order and take sweet counsel together. Here the novice knelt and made his confessions. Here he kept his lonely night vigils. Here, after due preparation, he received the blessing of the Church and the solemn charge of duty—perhaps the consecrated sword that he was to wield against the Moslem in distant Palestine. Here pilgrims and knights were sometimes marshaled to give pious thanks for victories won, and to wave beneath the arches of their cherished Temple those silken banners of the order wrought with such curious devices. Here, too, were brought and laid away the remains of those who had made some proof of their piety or valor, and to whom the ancient Templars gave solemn burial and a fitting resting place. Their effigies in armor are the most striking objects as you enter the sacred vestibule of the Temple. The figures are life-size, the right hand grasping a sword and the legs crossed. It is generally believed that these effigies do not represent Knights who actually fought for the recovery of the City of the Great King and the holy sepulchre, but rather associates and patrons of the order, who in some signal way had distinguished themselves and thus obtained memorials so conspicuous. Be this as it may, these monumental relics are not without their charm; they call to mind in a most impressive manner the days of the Crusades, which gave birth to the order that built and adorned the Temple Church. The visitor of to-day, especially the Templar Mason, beholds the effigies, "cross-legged as men moved to the Holy Land against the Infidels," and straightway the glow and inspiration of the distant past

thrills his soul—his quickened thought leaps at a bound over centuries, and he seems to be living in those stirring times when the Templars first won their reputation, or were established in its largest glory!

Temple Church, as has been stated, retains unimpaired many of its ancient features. "The Round" is there as it was six or seven centuries ago. The old architecture has been in the main kept up in the renewals and repairs, and portions of it are of wondrous grace; so, too, the marvelous beauty of the painted windows has the same charm to-day that has elicited the admiration of generations. Well is the structure calculated, therefore, with the recollections that cluster around it—the associations and memories that attach to it—to move the feelings of the worshiper within its courts, the antiquarian and the interested Templar of our time. Looking upon the grim effigies on the floor; on marble pillars and grooved arches above it that have so long withstood time's consuming tooth; on signs and relics that constantly meet the eye—it requires no great effort of the imagination to float the thought backward even to those strange eventful days when the Crusader went forth with the blessing of the Church to perform his vows, and the whole earth was shaken as the cross and the crescent came together beneath the walls of the Holy City. It is an old history, but it will never lose its interest; its romance will never grow less. Criticise and condemn as we must many of the manifestations of that remarkable era, it will always rise before our thought as an heroic age; we cannot forget the grand enthusiasm of that awakening; we cannot but note the chivalric impulse that roused the sluggish energies of Christian Europe—that sent the pilgrim warrior to the field, and called into being a powerful society something of whose character and work, no less than its name, is perpetuated by so glorified a token as the old Temple Church in London! Its venerable walls, its marble effigies, its sculptured portraits, its monumental relics, and historical associations move and thrill the pilgrim visitor and worshiper of to-day, as they speak to him with an eloquent voice from out of the dim past, telling of the ancient glory and prestige which so grandly illumine the Illustrious Order of Knights Templar!—*Freemasons' Repository*.

TWO TRIALS FOR ONE OFFENSE.

It is true that there is no Masonic law expressly touching the question, to be found in the Regulations or Ancient Constitutions. But the same may be said of *very many* principles that are adopted into Masonic law. *All* rules of right and justice, growing out of the relations of man to his brother man, though not found in the old constitutions, are universally accepted as binding upon Masons. The very design of these rules is to defend *right* against *might*—to protect the

right of the individual against the *might* of the many. And Masonry, more than the civil law, more than *any* law save that of the New Testament, teaches that the rights of the individual must be sustained.

As under the civil law a prosecution for an offense is a contest between the government representing the whole people and an individual—so under the Masonic law a prosecution is a contest between the fraternity and the accused.

One of the early concessions, and, as it has ever been considered, one of the most important concessions won by the people from arbitrary power, was that no one should be twice put in jeopardy for the same offense. So jealous were our fathers in respect to this, that no constitution has ever been framed, in which this principle was not expressly embodied. It is the result of the wisdom of past ages, and is sustained by the support of nearly all the civilized world. If, as is universally admitted, it is a wise and just principle in the administration of *civil* law, it follows that it is a wise and just principle of *Masonic* law; for a man is no wiser as a Mason than as a citizen, and he should be at least as just as a Mason, as he is as a citizen.

But it is said that under this principle the guilty may escape just punishment; this is true, since men are not perfect, and no more so as Masons than as citizens; but the same *would* be true under any mere human system. The evils that would result from the opposite rule would be much greater than the occasional failure of justice. It would open the door to the accuser, to renew the charges and compel a trial thereon as often as he pleased. The result would be an interminable wrangle in every Lodge in the land. Innocent parties would be subjected to repeated accusations and trials, and harmony would never again be known among us. This would not necessarily be the result of malice; for it is almost the universal rule that the defeated party in such a trial firmly believes that the decision is wrong and unjust, and if he could have a new trial he could show it; this is human nature.

Let us not reject rules which the wisdom of ages and all nations have established for the protection of the one against the many—for the defense of right against might.—*Josiah H. Drummond.*

CHARITY is never lost: it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

WHEN Bro. Benjamin Franklin, Past Grand Master of Pennsylvania, visited Boston, in 1774, he attended the quarterly communication of the Grand Lodge of Massachusetts, on October 11 of that year, and on the minutes his name is recorded in full, at the head of the list of visitors on that occasion. So says the *Keystone.*

[Continued.]

THE TRIUMPHS OF INNOCENCE—A TALE OF MISSISSIPPI.

BY ROB. MORRIS.

CHAPTER II.—A BROKEN WING LENDS NO LONG FLIGHT.

The first day after Wilton's escape passed by without incident.

The pursuit had evidently been discontinued, or turned into another channel, and he felt confident that his road would not be again obstructed. But with the knowledge of this, came the discouraging reflections which had not troubled him before, of his scanty means, the limited time before him, and what, at present, was the most annoying, the condition of his feet—now swollen and intolerably painful.

"If I am hindered from sickness," he observed to himself, "or inability to walk, better that I had made no escape. The reprieve of ninety days, only lengthens my agony, and how shall I part from her who has so long expected me? Inscrutable Providence! but I bow submissively. Teach me to endure as he endured who was *three times smitten!*"

Night ended these thoughts by calling him to pursue his journey. But the buoyancy of heart which he had enjoyed through all the diversities of the first night, now left him. His motions were slow and evinced great pain. Every obstruction presented an obstacle difficult to surmount, and his stiffened limbs fast failing, warned him that he must provide for the worst.

His darkest anticipations were realized before morning, by a total inability to walk. He had hoped that after gaining two nights' travel, and getting beyond the country in which he had been tried, that he might safely pursue his journey through the day; but this hope, with the others, was frustrated.

As already shown, his unguarded feet had been severely cut by the stony fossil shells in his first night's journey. Being afterwards chilled from exposure to the storm, the inflammation had extended up his limbs to an alarming extent, and as he sat down exhausted with suffering, he felt that he could go no further.

While mournfully considering his condition, day broke upon him, and the approach of laborers going to their work, drove him again to shelter.

In this second hiding place he lay quiet through that day, and the succeeding night, in the hope that his strength would return; but now a cruel chill crept over him that froze his very blood. This was followed in a few hours by a fever so violent, that while it drove from his mind all recollection of his misery, made him careless of concealment, and he wandered out into the high road, wild with delirium.

Alas, poor Charles! what now avails the thoughtful boldness of your character? Where is the genius that has charmed your fellows, when presiding in the sunny east, you have won them to admiration of the mystic science? Alas, for haughty man! and is this pitiable object that staggers at noon day, with bleeding feet—is this he whose wealth and talents have commanded the respect of the highest? Is it he whose unmeaning words and glaring eyes affright the passers-by, for whom the loved one mourns in her distant home, and wonders "why tarry his feet so long in coming?"

With that remarkable half-consciousness which often accompanies the wildest aberrations of the intellect, Charles took a course according to his original plan, and avoiding all by-ways, and selecting from the different routes the true one, pressed forward to the westward.

It may appear strange that out of the many who passed him in this day's journey, some were not found sooner to recognize in him the man whose trial for murder had drawn so many together from the surrounding counties, the more especially as hand-bills had been sent out announcing his escape, and offering a reward for his apprehension. But fever is a sad transformer, and the most familiar face, when lit up by inward flames, and unnaturally swollen, loses all distinctive features, and the darling child has the look of a stranger, even to the doating eye of its mother.

Many paused to offer assistance, and one man, more earnest or more pressing in his manner, endeavored by force to stop him, and to mount him upon his own beast; but the poor wanderer broke from him and hurried on his course alone.

To make the adventures of the day more diversified, however, there was a scene of a different character presented in the conduct of a brutal, ill-dressed fellow, who, after passing and scanning him with a curious eye, turned back to town and rode off upon a gallop, brim full of the rich reward offered for his capture.

Of all these different phases of human nature, poor Charles was happily unconscious, and it was not until the sun was dropping low in the west, that reason resumed her full dominion over his faculties.

He found himself reclining at length under a venerable oak, whose long drapery of Spanish moss hung like funeral banners over him.

He was near the entrance of one of those long narrow lanes, bounded on each side by immense fields of cotton, which were already bursting forth in such profusion, that a person from the land of snows could hardly resist the idea of its envelopment in a snow-drift.

In these, the loud song of negroes showed that the *picking season* had arrived, when every hand upon a plantation is pressed into active service. The incessant hum from the direction of the gin-house, gave evidence, which the piles of cotton bales, already heaped up, served to corroborate, of an abundant crop. It was every way a stirring and interesting scene, but to the mournful eye which Charles passed over it, no cheerful reflection was returned.

The stranger in a vast city—the unhappy where all else is joyful—can best understand the feeling of utter loneliness which oppressed him, as he strove to draw from the scenes around some hopes of escape. To attempt any further progress in his original plan was useless. If the owner of this wealthy plantation were a Freeman, he would doubtless give him some of that assistance which his ample means would so readily afford. If not, yet, for humanity's sake, and the whole-souled generosity of the southern character, he could not deny him a temporary shelter, and in any event his situation could not be made worse.

With these considerations he again arose, and as *resolution often produces strength*, he was enabled to reach the house, which stood beautifully pitched in a grove of native oaks. The open doors and windows made hopeful *prospect*, for the southern gentleman is never so much *at home* as when his house is nearest thrust *out of doors*, by the swinging back of every door and shutter, as far as hinge can bear it. The opening of the gate was a signal for the proprietor to leave his comfortable chair in the portico, and to come down the gravel walk to meet him. He was a man upon

whom the angel of life had bestowed some fifty summers, but who had made so good a use of them, that he deserved thirty more, at least. Nay, if there was anything in a contented face and laughing eye, fifty would not dry up the fountain of his good feelings, nor put him out with the world.

To such a man it seemed almost a work of supererogation to couple the character of a Freemason. But such men are ofteneast found in the *sacred precincts*, and Major Gray was well known there. This accounted for the additional sparkle, and the brighter smile visible, as Charles besought him with the *sign of distress*.

Perhaps his grasp then was a trifle too hard for so weak a hand; but if so, the delicacy with which he helped him to pick his steps through the sharp pebbles, amply compensated; and not more tenderly did mother ever lay palm upon her gentle ones, than this stout old gentleman conducted him through the portico—through the *very* open doors—through the parlor—scattering wife and daughters like a bomb-shell—through one bed-room into a second, and, all soiled as he was, right upon the best bed.

Not a word of explanation would he listen to. Not he. Quite uncivilly he ordered him to hold his tongue, and not say a word until dinner was prepared; and for fear he himself might be tempted to talk too much, he walked right back again to the portico, and lit his tremendous pipe with a miserable counterfeit imitation of unconcern. Back again, however, in less than a minute, to order all the house servants about, and fret the old cook into spasmodics. A bounteous meal was prepared with unprecedented speed, and Charles, bewildered by such treatment, was taken by bodily force and carried to the table.

The appetite of a Heliogababus only would have exhausted the pressing offers of his entertainer, and if poor Charles could only lay down knife and fork to burst into tears, we must not forget that he was yet very weak, and that the change of his prospects was too sudden. Back to bed they hurried him, treating him all the while like a helpless child, and the bustling Major made himself the servant to wash and anoint his mangled feet, asserting with a tremendous emphasis, that "no nigger on the place could hold a candle to him."

All this time Charles was endeavoring to find an opening, to introduce an account of himself, but he was fifty times cut off in the shortest possible manner, and bid to be still until morning, in which advice the plantation physician, who had been hastily summoned, concurred.

In justice, however, to the Major, we must say that he had recognized Charles already; otherwise his curiosity had been too severely tried, not to have required some pabulum; and we will whisper a word in our readers' ear, and inform him that the two zealous advocates of Charles' escape, had sent a hint to the Major that possibly he might pass that way and need help. And now that we have commenced telling secrets, it will do no harm to add, that the reason the road had been made so free from pursuers, was on account of a marvellous tale started by the Major, of some marks of human feet being seen at the entrance of a large cave near the village, which, of course, everybody took to be Charles', and which had occupied the unremitted attention of every idler in the country, for three days, to trace it up.

While the worn out fugitive is thus enjoying some of the fruits of Heaven-born Masonic charity, we will take the occasion to relate, somewhat at length, the mysteries connected with Charles Wilton, and the circumstances which brought him so nigh to a miserable end.

CHAPTER III. — OPENING OF THE MYSTERY.

The real name of our hero was Charles Lacount. He was of French ancestry, although his parents had resided in Louisiana from their childhood. From his youth, Charles had been noted among his acquaintances for a strong will, unbending in all things that he considered to be duty, yet ever ready to yield to lawful rule. Losing both parents while yet a boy, and being one of those unfortunates denominated an *only child*, he was deprived of that restraint so essential to good government. But even this youthful freedom, and that deference to his little whims, so common with the negro servants, did not effect him further than to make his attachment to the right and hatred to the wrong, a *fixed principle*, that sometimes, when its object was not visible to the world, appeared to be stubbornness.

As soon as he became old enough, he applied for the knowledge and privilege of Freemasonry, and speedily became eminent among the Craft for his attainments in the Sublime Art. Even at this early period his studies relative to those holy mysteries, were directed by the double purpose of present enjoyment and preparation for the busy world upon which he was soon to enter.

A few years' practice made him familiar with the official duties to which his Masonic brethren delighted to call him, and it was known that his name throughout the State was coupled in the expectation of the Fraternity with the highest honors of the Order. But now the quiet life of young Lacount, which had hitherto been chiefly devoted to the care of his large paternal fortune, was about to be broken up. The circumstance which had the principle share in this, was his attachment to a young lady whom he had seen at the house of her father, a leading Freemason.

She was then upon a visit home from a New Orleans boarding school, and Charles, although but little prone to admiration of the sex, found to his surprise, that long after the Lodge business which had led to the place was completed, he was still lingering in the neighborhood upon the most shallow excuses, at the house of her father.

These excesses were cut off wonderfully soon, after the departure of Julia for her school, and Charles, to his increased astonishment, found not the least reluctance in leaving, nor peculiarity in "the order of his going," except that he felt a remarkable desire for the first time, to visit New Orleans instead of his paternal halls.

It is not our purpose to indite a love story, nor would we record this part of Charles' history, but for its inseparable connection with the events already described in this veritable tale. For while newspapers and magazines are stuffed with the amatory and the sentimental, it should be reserved for a Masonic journal to deal in sterner things.

He returned home, and if the memory of the sweet girl, whose charms had won his admiration, did not fade away, yet as years passed by, her image became more and more indistinct, leaving only a few loving features which, like the notes heard across the broad waters, were the sweetest of all. But in the turning of this great globe, there are many conjunctures little anticipated by the wisest.

A summons came to the Lodge which brought a pang to every hearer, that Mr. Burlidge, the father of Julia, was dead. Among the official mourners, the most conspicuous in character and station was Charles Lacount. He found that the little paradise which was formerly thrown around this family, was already darkened. Three of the children had followed one another to the grave, leaving none but Julia. The father, to whose burial he had been summoned, was the next to follow, and as Charles,

dropping the emblem of the resurrection into the half closed grave, looked around upon the scanty remnant of that lovely circle so much admired but three years ago, he vowed in his heart to be a friend to the disconsolate widow.

We have spoken of the remarkable fatality which followed this family in the removal of so many persons in succession, but in truth, we told not the half. Besides the head of the family and three of the children, the overseer, who had been in the family for twenty years, several of the servants belonging to the household, and who were the most intimately acquainted with the domestic arrangements, and a young gentleman studying for the ministry under the auspices of Mr. Burliage, fell victims within an incredibly short period of each other, to this strange mortality.

Much inquiry was made into this sudden calamity. Many ingenious surmises were set on foot by the skillful or the curious, but none proved satisfactory, and after the event had passed its nine days' marvel, it was numbered with things of the past and forgotten.

After a decent interval for mourning, Charles presented himself at the house of Mrs. Burliage, as an avowed suitor for the hand of her daughter. His visits soon assumed the character of an accepted lover, and when called away to his plantation upon the Washita, he departed with the hope that upon his return, her hand should be placed at his disposal. This hope was suddenly and mysteriously blighted, for a few days before his return, her mother disappeared under such circumstances as to induce the general opinion that she had been murdered. Heavy rewards were offered, vigilant officers employed, persons imprisoned on suspicion, and the whole series of efforts brought into requisition which are reserved for such occasions; but all to no purpose, and again the billows of public agitation became settled, and the opinion gained credence that a blight was upon the whole race.

None joined more earnestly or continued so long in the pursuit as Charles, but when, after many weeks of uninterrupted, yet bootless efforts, he returned, he was met by a message from Julia that opened a new field to his efforts. We will give it in her own words, commencing with some of her earlier history, which is necessary to connect the whole:

"When I was about five or six years old," she said, "we were first visited by a brother of my father's, who had always resided in the West Indies. He was an ill-favored man, with a sinister expression of the eye, that always frightened me to look at him. A deep scar was cut across his left cheek, made, as he informed us, by a fall from a horse, and his horrible sea-oaths, when excited by passion, made my blood run cold.

"As I grew older, his visits became more frequent, and my little brothers made themselves quite familiar with him, but my own alarm at his appearance instead of diminishing, grew more intense, and I could hardly bear to be left in the same room. For several years he took much pains to win me over, bringing me presents suited to my childish tastes, but when he found that I refused his presents, and shunned his company, taking no pains to disguise my dislike, he suddenly changed his face toward me, and grew stern and harsh. Things continued in this way until I left home for the boarding school, and in my letters from the family, I could still hear that John Burliage was a frequent visitor at our house, and that by his presents and attention to the children, he had won their unsuspecting minds to place confidence in his friendship. That confidence was destined to yield a fatal fruitage. You have heard how suddenly my brothers and father died. Within a short year three darling boys were

laid side by side in the family grave-yard, and a few months after, my father accompanied them. Death became our most frequent visitor. The servants who had nursed me, and the kind young minister who had endeared him to all, our honest overseer—all were mysteriously smitten, and a blight seemed to rest upon everything that concerned us.

"Amidst the confusion and dismay consequent upon such a state of things, my uncle remained under our roof, apparently the most assiduous friend and mourner. His unremitting attention to the sick and dying gave him a claim to the confidence of the family which was most fatally misplaced—for, listen, Charles, to a tale that will excite your horror! Our dear family was murdered, and my uncle was the murderer! Yes—the gentle children, the youngest a mere babe, the hospitable father, all fell victims to this cruel man. But you shall know my reasons for this belief.

"A few weeks before my father was snatched away, and while we were in the deepest distress at the loss of the children, I was surprised one day at the conduct of my uncle in offering me a remarkably fine orange, which he had received from New Orleans.

"Although there had been so little communication between us for years, yet his attention to our dear lost ones, and his apparent grief at our bereavement, had naturally influenced me somewhat in his favor; and I took the gift from his hand and went to my room feeling self-reproach that I had so often repelled his kindness.

"Going into the room I accidentally struck the orange against the door as it swung back, and broke the rind. Laying it upon my dressing-table, I was surprised to observe, an hour afterwards, that it was covered with dead flies. Not desiring it in that condition, I threw it into the yard, where it was seized as a plaything by a favorite little dog. What was my astonishment a few minutes afterwards, to learn that the animal had died in strong convulsions; a circumstance which, however mysterious at that time, appears plain now, for the orange was evidently impregnated by a subtle and deadly poison.

"After my father's death, I one day communicated to my mother this suspicious circumstance. She turned deadly pale and fainted. Upon recovering, she implored me never to mention the circumstance, as I valued her honor, and until this day I have been silent. A few weeks afterwards, she called me to her room and entrusted me with a sealed package, enjoining me not to open it before her death, which she felt was not far distant. She especially cautioned me from consulting my uncle in regard to it, or even informing him that such a thing was in my possession, and added, that much of the mystery that surrounded us would be cleared up by its perusal. It was not long before the last blow fell upon our house, and I was left alone.

"My uncle had not visited us for more than three months, and rumor reported that he had returned to the West Indies to visit the United States no more. But on the fatal night, which deprived me of my mother, I am confident that I saw his form, accompanied by another, emerge from the shadows of the trees that front the house, and a noise heard beneath my window is now well remembered as the peculiar tone of his voice.

"Amidst all the suspicions in regard to the manner of my mother's loss, I have retained my first impressions in silence. The honor of our family demands that the mystery be cleared up; but my mother's injunctions not to open the package until her death, were so precise, that I dare not disobey her, nor can I divest myself of the hope that I shall one day see her alive.

"In this state of mind, fluctuating on every hope, I give to you my confidence. That you may have my love, I have frankly acknowledged; but could you ask my hand or desire to possess a heart so devoted to other hopes? No, Charles, I see that my resolution has become yours, and that you will execute what I could only resolve. Go, then, my friend, and my heart with you. Trace up this horrible mystery to its source, and while there can be a single reproach thrown upon the name of Julia, think not to gain her hand in marriage."

[To be continued.]

Sister Jurisdictions.

NOTE.—The following was prepared for the February number, but crowded out for want of space. In future we shall so condense these articles as to notice the reports of several Jurisdictions in each issue.

CALIFORNIA.—From the Jurisdiction of Massachusetts we stride across the continent to the Golden State, and spend a pleasant hour with our brethren of the Pacific Coast.

We are under great obligations to the Grand Secretary, R. W. Bro. Alex. G. Abell, for copies of printed Proceedings of the Grand Lodge of California for the years 1874 and 1875. They are large volumes of over 300 pages each, and printed in the very best style of the art.

The last and twenty-sixth Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of California, was held in the Masonic Temple, at San Francisco, commencing Oct. 12th, A. L. 5875.

The Grand Officers were present, except the Grand Chaplain, together with three Past Grand Masters, and seven Past Deputy Grand Masters, and representatives from one hundred and sixty-six chartered Lodges, and three Lodges u. d.

After the opening in AMPLE FORM, and the usual routine business, Grand Master Geo. C. Perkins read his annual address, which is lengthy and able. We give the opening, as follows:

Brethren of the Grand Lodge of California:

Another year has been added to the history of the ages, and once more the representatives of our honored Craft within this broad Jurisdiction have assembled for consultation in reference to the welfare of our cherished Order and to encourage and cheer each other in the good work we have to do; and it is with grateful and devout hearts that we return thanks to the Great Giver of all good for the many blessings of which, as a society and as individuals, we have been the recipients since last we met within these sacred walls, dedicated to virtue and universal benevolence.

It is with unfeigned pleasure that I congratulate you, my brethren, upon the general prosperity which prevails throughout our beloved country. The Golden State, our adopted home, dearer to us, if possible, than the places of our birth, has been most

prosperous during the past year. Mother earth, ever indulgent, has yielded her accustomed bounty from the harvest field and the mine, and the skill of the artisan, co-operating with the enterprise of the merchant, has produced results which rival the history of the oldest nations of the world. For a day or two only in the past year was the shadow of adversity cast over two or three of our sister towns, when the elements seemed to combine against them; but the floods soon stayed, the fires died out, and sturdy enterprise has made them more beautiful than before. Even the passing financial panic, which swept over us in this city, was but temporary in its effect, and the lesson it taught, which could only be learned by experience, has been of far more benefit to us as a people than the injury it caused.

The future to us as a State is laden with the brightest promises of hope. Every day new discoveries of hidden wealth are revealed, and, the story of our agricultural and mineral wealth having now become well known, thousands of people are annually coming to this most favored land, where the soil is so fertile and the climate so varied that the denizens of every zone may here find a congenial home. Most cordially do we welcome them among us, and long may they continue to come, for there is room enough for all who will honestly work. But in the midst of all this prosperity let us remember that, much having been given us, so much will be required of us. May we so use that which has been entrusted to our charge that those who surround us may feel its beneficent influences. Then will we realize that living truth that it is "more blessed to give than to receive," for true happiness consists in fixing the mind upon some object other than our own personal pleasures. Let us endeavor to do good to others by both kind word and deed; and let our light of human sympathy shine far out on the highway of life to encourage and assist the toiling stranger who is our brother.

The creed of a true Mason is to love all mankind and, as far as in his power lies, to do good unto all, not alone by the mere giving of alms to those who are needy, but to do good in every possible manner. If a brother is in the wrong, speak not of his faults first to another, for no Mason has the right to speak ill of a brother when he is not present, however true that which he may say. He should go to him and, with words of love and kindness, remind him of his error, whisper to him good counsel, and show to him that "Great Light" whence he may glean wisdom to direct and strength to assist him in resisting the many temptations by which he is constantly surrounded, and thus win him back to the path of duty and honor.

The prosperity of our Order throughout the world during the past year has been most gratifying. The divine principles of fraternity and benevolence which it inculcates are bringing to its support men of every nation and creed. Thoroughly cosmopolitan and universal as it is in its character, it tends to unite those who would otherwise remain at a perpetual distance. The Prince of Wales is now Grand Master of Masons in England, and the humblest member of the Order in the realm meets his future sovereign on a level in the Lodge. Worldly wealth or honor does not make a Mason. It is the internal qualifications alone which can prepare him to receive the truth and then embrace it. It is too true that many who have seen the sacred light by which Masons work have gone astray, but the living principles which the Order inculcates still exist, and where one has fallen, its teachings have caused thousands to remain true and steadfast; and, could the secret history of our own State be unfolded, the works of charity and pure beneficence performed by Masonry would command the reverence of many who now revile it. For many years, in the mining districts, it

was the prevailing moral influence that kept men within the bounds of moderation and taught them to "do unto others as they would wish that others should do unto them." Its votaries ministered to the sick, relieved the destitute, and afforded the last sad tribute of respect to the dead. Thus was, and is, Masonry quietly and unostentatiously performing its mission among us, receiving within its fold those only who voluntarily knock for admission and are found worthy. Men of every nationality and creed,—with no religious qualifications, except the one requisite belief in God, the Supreme Intelligence which pervades all nature—Jew and Gentile, Mohammedan and Christian, meet within our Lodges upon one common level, working harmoniously together for their moral improvement and social regeneration.

No man's religious opinions are in any way interfered with by his assuming the obligations of a Mason. On the subject of religion or politics his Lodge claims no jurisdiction over him. This assurance is given him before he sees the light by which all true Masons work, and this promise is jealously guarded as one of the tenets of the Order throughout every step of his advancement in the ancient Craft. In times past the Order has been maligned and persecuted by those who, through prejudice, were blinded to its good work. Even during the past year one great religious association has raised its voice, as a body, against the Order of Masonry, and ostracised those of its members who held fellowship with us. While we must condemn this unwarrantable bigotry, we recognize and pay all homage to the many acts of charity and benevolence extended to those in distress by the disciples of that church, and we would not tarnish, by word or thought, the lustre of that bright star of promise awaiting to reward those who have, by their vows, devoted their lives to her service, administering to those in affliction, and comforting the unfortunate. As Masonry remembers this, it forgets the wrong that they do it. "With malice toward none, and charity for all" it raises not its voice against its aggressor, but quietly pursues its mission of doing good to all. It does not array itself against any religion or proclaim itself a substitute therefor, but it inculcates the divine maxim of "love thy neighbor as thyself." Upon this broad platform all creeds can stand, and every sect, denomination, and nationality join hands in administering to purposes of human benefaction.

Five applications for new Lodges had been made, four of which were granted.

The Grand Lodge of California, in 1873, adopted this resolution :

Resolved, That Masters of Lodges who produced to the installing officers certificates of competency this last year, may be installed for the one next ensuing, if re-elected, without producing such certificate.

To show how strictly this was interpreted by the Grand Master, we quote the following from his address :

Many who had been re-elected Masters for the present year thought it unnecessary to again procure a certificate from the Inspector of the District as to their competency, they already holding a certificate from the same Inspector to that effect, bearing date of the previous year. When these facts have come to my knowledge I have, in all cases, recommended that the Masters again visit the Inspectors and pass another examination, receiving a certificate to that effect, as the resolution referred to applied only to the "next ensuing" year, and not to any subsequent year. The reso-

lution, I think, cannot admit of any other construction, and it evidently was not intended that it should, as too great caution cannot be exercised in guarding against the introduction of strange words into the several lectures and work which have been adopted by this Grand Body; and the only way to preserve the uniformity which prevails throughout the jurisdiction, is by having those who are authorized to teach, communicate often with those who have received the proper instruction and are desirous of imparting it to others. I am also fully convinced that a frequent change of Inspectors, without some very sufficient reason, is ill-advised and detrimental to the best interests of the Craft. It has been the custom heretofore (and my appointments have not proven an exception to the rule) to commission the Inspectors before they have exemplified the work with the Grand Lecturer. This, I think, is not as it should be, and I recommend that hereafter, before the commissions are issued to the Inspectors, they be required first to rehearse the entire work with the Grand Lecturer. Such a course, I think, can but prove interesting to the brethren and beneficial to the Craft.

We need some such rule in Michigan. We have Past Masters who went through their whole term, as we are credibly informed, without conferring a single degree,—no doubt on account of incompetency, putting off the conferring of the degrees to called meetings, and then not appearing, so that the S. W. should perform the work! No Master should be installed into office until he be examined by the District Deputy, or some competent officer duly appointed to do that work, of whom he should procure a certificate of proficiency. Such an arrangement would save many Lodges from the imposition of ignorant Masters, and quell the ambition of many an ignorant aspirant.

That part of the Grand Master's address referring to Masonic law and usage, contains several points of interest, which we cannot present. Some positions assumed, and questions asked, are quite novel, at least to us. One is a Lodge asking its Grand Master "the right to pass a resolution refusing admission to any Master Mason in good standing, who was not a member of the Lodge." We have heard of the right of a member to object to the admission of a visiting member, when his presence would disturb the harmony of the brother objecting; but the idea of passing a resolution to exclude "any Master Mason in good standing," is, in our opinion, unmasonic in spirit. The Grand Master answered that he "did not know of any law that would prevent a Lodge from passing such a resolution, but he did very much question the propriety of doing so, as the Master of a Lodge is the proper person, when objections are made to the admission of a visiting brother, to decide thereupon, as it is his duty to see that no discord or confusion be permitted to enter his Lodge, if he can prevent it."

The following caviling by a Lodge is, in our opinion, only calculated to breed mischief, and the decision of the Grand Master sound:

A member of a Lodge, whose dues were paid in full, made application for a "dimit." The Lodge granted only a certificate of withdrawal. The brother refused

to accept such certificate, saying that it was not what he wanted, as the paper which had heretofore been known as a "dimit" in this jurisdiction contained a recommendatory certificate. The Lodge, however, said that a dimit, according to Mackey, was a certificate of withdrawal, and that, if the brother had wanted a recommendatory certificate, he should have so stated in his letter making the application for a dimit, and it declined to give the recommendatory certificate, or recognize him longer as a member of the Lodge. I decided that when a brother asked for a dimit he wanted a recommendatory certificate of withdrawal, which alone would enable him to affiliate with another Lodge in this Jurisdiction, and if the Lodge refuse to give him this recommendatory dimit, the brother would remain a member thereof, for "if he ask for bread will ye give him a stone?" Had he desired to simply withdraw, he could have done so by paying his dues in full and giving notice of the fact to the Lodge, without any action being necessary on its part.

We hold that any member in good standing is entitled to a certificate of said standing, without a desire to dimit. When he asks for a *dimit*, his dues being paid, and no charges against him, he should have it, without cavilling or evading. Nothing was ever gained by holding to a member who desired to dimit from a Lodge, and if he is entitled to a dimit, and desires it, he should have that, and just that.

We have not space for further extracts. The address of Bro. Perkins, as above noted, is able, and shows the Craft in the Golden State to be in a healthy, flourishing condition.

The Grand Lecturer, Bro. John Werner Shaeffer, presented quite a lengthy report of all his doings, and the Grand Orator, Worshipful Henry Huntly Haight, late Governor of California, delivered an able address during the session of the Grand Lodge. It was historical and progressive in character, and is a fine literary production.

John Mills Bowne, of San Francisco, was elected Grand Master, and Alex. G. Abell, re-elected Grand Secretary. William A. January, Chairman of Committee on Correspondence, gives quite a concise report of fifty pages, in which Michigan comes in for a fair share of consideration. Extracts of decisions by G. M. Webber are given, and also his views of the relations of Masonry to religion.

General Summary:—Fees for degrees range from \$50 to \$100; annual dues from \$6 to \$12; initiations for the year, 699; passed, 670; raised, 662; affiliated, 527; restored, 110; withdrawn, 554; suspended for n. p. d., 165; suspended u. m. c., 10; expelled, 9; died, 149; rejected, 226; Entered Apprentices, 287; Fellow Crafts, 130; Master Masons, 11,463.

IGNORANCE AND VIOLENCE.—There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent; for the bee is not a busier animal than a blockhead.—

Correspondence.

WISCONSIN.

MILWAUKEE, January 9, 1877.

Dear Old Freemason:

I own to a negligence in keeping up my correspondence with you. I have no excuses to make in regard to it. I don't like excuses generally. I might as well come out right on the start, admit my neglect, and lay it to sheer laziness, as to try to work up some plausible plea for not having written before, when, perhaps, there would be only a grain of truth in it.

Since writing you I have been down East. Being from early childhood purely Western, and Masonically entirely so, my five weeks' experience among relatives, friends, and members of the mystic tie, was truly gratifying to me, and I shall always look back with pleasure to this visit. I stopped a few days in your State,—at Union City, where I was initiated into the mysteries of Freemasonry. Here I was introduced into the *middle chamber*, and afterwards admitted into the S. S., there to learn lessons of practical importance for all future time. There, too, I first learned the Ritual, Lectures, and work, which laid the foundation and qualified me to fill the position I have so long occupied in this Jurisdiction. Not being there on the evening of their regular communication, I had to content myself with a shake of the hand, and a hearty "God bless you," from the brethren as I chanced to meet them. And among all of the older members of the Fraternity whom I met, it gave me most pleasure to take by the hand and receive the fraternal greeting of Bro. Edwin Perry, who occupied the position of Master when I was admitted, and who conferred the first three degrees upon me. In all my experience since I have looked back upon him as a model Master; one who rendered the beautiful ritual of our Order in such an impressive and dignified manner as to most firmly fix it upon the mind of the candidate.

From the infirmities of age, and the cares of life, Bro. Perry has been obliged to refrain from the active work of the Lodge; but I can assure you his heart is all right, and his interest in the Fraternity unabated.

I stayed one week in Rochester, New York, among relatives and friends, and while there visited, with one of them, Genesee Falls Lodge and Chapter, and had an opportunity of seeing some of the work exemplified, and to note those differences we hear so much about in regard to the working of the several Jurisdictions; and I must say that I came to the conclusion that those differences were more imagin-

ary than real. When we compare with the *intelligent* and *bright*, no matter where they hail from, two Lodges in my own State will differ more from each other than I would with them, owing to the fact of one being *intelligent* and *properly instructed* and the other not. While visiting the Lodge a pleasing circumstance occurred. The chairman of the committee sent out to see if I was *simon pure*, recognized me as one who had performed a like service for him some ten years before in Milwaukee.

I visited a Lodge in Jersey City, but owing to the nearness of the Presidential election and the excitement attending upon it, I met but few of the brethren, and saw no work done.

While in New York I met those old "wheel horses" in Masonry, so well known to the whole Fraternity,—Bros. Austin, Simons, Sickles, Browne, and Moriarity. Most of them can always be found at No. 2 Bleecker street, which seems to be Masonic headquarters for them.

Of course I visited the Temple while there, and through the kindness of Bro. Austin, Grand Secretary, was shown through its many halls, and was delighted with its neatness, its comfort, and its convenience.

Going as I did to the "big show" in Philadelphia, I spent some time in their magnificent Temple. There is no use of my saying anything about it; you and your readers have had it often described. I can only say it is grand, *elegant*. They may justly be proud of it. I met there Bros. Chas. Myer, Shinn, Young, and others, to whom I am indebted for courtesies rendered.

Returning I tarried a time in Pittsburg, that active, lively, enterprising, manufacturing city, noted for its smoke and dirt. There I tried to find Bro. and Sir Knight Hopkins, Grand Master of Templars, but without success; but instead did find hosts of others, large-hearted and courteous as Masons ever should be. I had the pleasure of visiting a Chapter of Rose Croix, and of witnessing the conferring of the 17th and 18th degrees, in a manner highly creditable to them and satisfactory to all.

I am doing but very little officially this winter, being left by the Grand Lodge to visit only such Lodges as may call for my services. I find their calls not very numerous, and very much scattered. Hard times have affected our institution as well as those of business interests; and then the excitement of the Presidential campaign, and the uncertainty as to its results, as well as the annual elections in Lodges and Chapters which, with us, occur in December, have probably had their influence. Well, if these causes will have a tendency to make Lodges more careful in the selection of material for the Masonic Temple, and less anxious to do work, they will have a most salutary effect.

I have for years been of the opinion that many of our younger and more modern made Masons were, in their zeal to become ritualists,

bright Masons, losing sight of the objects and fundamental principles of the institution.

Here in Milwaukee we are doing less Masonic work than usual. Our election of new officers in the several bodies has passed, and in most cases changes have been made. In several instances they have made their selections from among the older and more conservative members, instead of, as before, from the young and inexperienced, though bright ritualists.

Sir Knight Huntington was re-elected Eminent Commander of our Commandery. Having been so well satisfied with his services for the past two years, they imposed the position upon him for the third term.

M. W. J. P. C. Cottrell, our Grand Master, was elected High Priest of Wisconsin Chapter, No. 7. Comp. Trasler, H. P. of Kilbourn, No. 1. Comp. Silber, of Milwaukee, No. 32, and Comp. G. S. Waite, of Excelsior, No. 40. In the Lodges there was a general change made.

Bro. C. L. Clagon was elected W. M. of Kilbourn Lodge, No. 3. A. L. Syter, an old P. M., was elected in Wisconsin, No. 13. Bro. G. B. Seeman, an old member, was elected in Excelsior, No. 175. The names of those elected in the other Lodges I do not now call to mind.

We have had an organization of the different bodies of the Scotch Rite here for several years, but for various reasons, principally for want of suitable rooms, there has been but little done in them. We have now secured a suite of rooms which are being fitted up, and when completed we think they will not only be neat and tasteful, but very conveniently arranged for the purposes required. Bros. Carpenter, Cottrell and Youngs, assisted by Bros. Foot and Bond, two practical mechanics, have got the thing in charge.

The twenty-seventh annual Convocation of our Grand Chapter will meet in this city on the third Tuesday in February,—the 20th. We hear nothing said about new officers, and presume our present G. H. P., Comp. W. C. Swain, will be re-elected. He has proved an active and efficient Grand Officer.

The Grand Council of R. & S. Masters meet on the Monday previous to the session of the Grand Chapter. This is a small body, and a branch of Masonry in which but little interest is taken in this Jurisdiction.

I spent nearly a week at Geneva Lake, not long since, visiting the Lodge and Chapter. They have here one of the finest and most commodious halls in the interior of the State, which they have furnished very neatly and tastefully. I assisted our Grand Master in its dedication last fall. Bro. F. A. Buckbee is W. M. of the Lodge and H. P. of the Chapter.

Geneva is a small village on the banks of a beautiful inland lake, and one among our many places for summer resort.

RACINE.—While here a few days ago I found that they in their election of officers have done as we have here in Milwaukee,—*i. e.* gone back to first principles, and chosen the older and more experienced workmen; having elected Bro. R. B. Balls H. P. of Orient Chapter, No. 11; and Bro. J. Watts W. M. of Racine Lodge. No. 11, and also re-elected him Eminent Commander.

I expect to leave next week for the northwestern portion of our State on official duty. You may hear from me in that quarter; that is, if matters from our State are interesting to you. Until them, I am

Fraternally yours, Y.

MICHIGAN.

PONTIAC, February 12th, 1877.

Dear Brother Chaplin:

Permit me a few words in regard to the amendment of our Penal Code, proposed by me at the late Communication of our Grand Lodge.

It seems to me that it should not be the policy of the Grand Lodge to discourage any proper efforts of subordinate Lodges to purge themselves of unworthy members. It is useless for us to deny, what our everyday life says more plainly than words can, that we have those in our membership we don't consider or treat as worthy brothers, and the honor and reputation of the fraternity demands that we relieve ourselves from responsibility for them by severing their connection with the institution, and depriving them of the rights and benefits of Masonry.

Under the present Code it is practically impossible to obtain legal service on an absentee who is cunning enough (and most of the unworthy are, for it requires very little,) to refuse to receive a letter on which is an order to return to the Secretary.

Only two ways are provided in which service can be made: First—Personal service by a member of the Lodge. Second—By mail, inclosed in an envelope "upon which shall be endorsed an order to the postmaster to return the same to the Secretary if not delivered within ten days."

Does the Grand Lodge mean to compel Subordinate Lodges to retain criminals in good standing?

Shall a man be permitted to carry a certificate under the seal of my Lodge, and of the Grand Lodge, recommending him "To all Free and Accepted Masons on the face of the globe as distinguished for his zeal and fidelity to the Craft," using it as a means of imposing upon and swindling worthy brothers; and when I receive a communication from some sister jurisdiction asking me if he is a member of my Lodge, shall I be compelled to reply that he is a member in *good standing* but is *not worthy*?

Probably there has never been any system devised for service on non-residents, which will not in some cases work injustice. In most proceedings in the courts service is made on non-residents by the publication of a notice for a few weeks in some newspaper published in the county. In the great majority of cases it is hardly to be presumed that the notice will ever meet the eye or come to the knowledge of the defendant, and no attempt is made to prevent plaintiff selecting from the papers published in the county the one least likely to be seen by the defendant, and the time when the same is least likely to be seen. Occasionally great injustice results, but laws cannot be made so elastic as to fit all cases exactly, and any attempt would only cause "many an error to rush into the State".

But there is a vast difference between our proceedings and those of the profane in this: That all Masons are presumed to be actuated by charity and brotherly love, and I was much surprised to hear the Chairman of the Committee on Jurisprudence express fears that Lodges might *maliciously* do injustice to absent brothers!

If a member removing from the jurisdiction of his Lodge withholds knowledge of his whereabouts from all members of his Lodge, so that his residence cannot, after due inquiry, be ascertained, can he have any just cause of complaint if he finds that after a full, impartial investigation he has, without his knowledge, been deprived of the benefits of Masonry?

It will not often happen that a worthy Mason will remove from the jurisdiction of his Lodge without letting some one know where he has gone, and the case when a summons properly addressed fails to reach the accused is one in a thousand, and when such a case occurs it is to be presumed that the Lodge will make haste to repair any wrong that the absent brother may have suffered.

If it is to be presumed that Subordinate Lodges may be actuated by malice, and that two-thirds of the members, forgetting that charity and brotherly love which we profess, will conspire to wrong a worthy brother, then it is time the Grand Lodge was looking after the charters of such Lodges.

I do not believe there is any ground for such a presumption, and the bare suggestion of such a thing seems to me to be an unwarranted reflection upon our beloved Order.

I do not see the necessity of giving the accused sixty days in which to plead; but if the law can be so amended as to make it possible to get service at all, it will be much better than now, even if we give them six months. It seems most convenient, however, to make our summonses returnable at the first regular after they issue, and in order that this may be done in all cases, I propose to insert twenty-five instead of sixty days. Thirty days would not answer, as there is not always

thirty days between regulars. When the return day arrives a commission must be appointed to take proofs, and until the final hearing of the case the accused has still an opportunity to appear, and whenever he appears he will be given all necessary time.

I do not see that anybody's rights would be trampled upon by the proposed amendment, while it would greatly facilitate the prosecution of those cases where there is no defense to make.

Fraternally Yours,

J. E. SAWYER.

OMAHA, Neb., December 26th, 1876.

Editor Michigan Freemason:

DEAR BRO.:—Agreeable to promise I attempted to talk up your very valuable Journal, and in order to do so practically, and with some show of success, I knocked at the door of Cobert Lodge, No. 11, of this city; but, to my utter astonishment, I was *refused an examination* on the ground of a request from the Grand Secretary of the Grand Lodge of Michigan to the effect, "Admit no Masons to your Lodges as visitors without my certificate!" My feelings can be better imagined than expressed. I asked myself, "What is our beloved institution good for, if our Masonic worth and worthiness depends upon the *scrawl* of the Grand Secretary of Michigan?" Just as though our Masonic edifice had for its corner-stone the signature of a Grand Secretary! I am aware that it will be said, "There are clandestine Masons in Michigan, and this regulation was made to catch them." But have we not always had them? Did not the followers of Christ have a Judas? Why did he not punish the eleven that the traitor might also be punished? There are thousands of worthy Masons in Michigan all of whom would be denied even an *examination* if they were to come to Nebraska without the autograph of the Grand Secretary, and it is to be regretted that we, as Masons, are compelled to "travel in foreign countries" on so perishable a thing as an autograph, or that "wages" are withheld because we have it not. I can imagine why the regulation was passed by our Grand Body, and do not doubt the honesty of their intention; but that it was a law of very questionable propriety there is no doubt, and for the good of our noble institution it is to be hoped that our Grand Lodge will repeal the regulation, as it entirely deprives *worthy* Masons, who are temporarily absent from our State, of all the benefits arising from an affiliation with the Order. I am aware it might be said "procure the certificate," but there are many reasons for not getting one. Many times one is called hurriedly away, and has no time to send for a certificate, and there are many who are not aware of the circumstances of such a REQUEST being made by our Grand Secretary of other Grand Jurisdictions. It is not every Mason that has (these hard times,) an extra dollar to pay for the Grand Secretary's sig-

nature. Last, but not least, if any moral or Masonic edifice is supported by so *brittle* a thread, it may be "likened unto the man who built his house upon the sand," etc.

Fraternally yours,

WM. W. HILDRETH.

NOTE.—The clandestine Lodges of Detroit, which caused the legislation complained of, disbanded long ago, and we supposed the certificate alluded to was no longer deemed necessary. We can easily imagine the chagrin of a brother under circumstances such as those related above.

If the necessity ever existed for such an untoward legislation it has now ceased, and we hope the notice given other Jurisdictions will be withdrawn. If it was a general notice we doubt if it was generally acted upon, as the writer has often visited Lodges in sister Jurisdictions, within the last few years, and was never called upon for a written voucher.—ED.

NORTHWESTERN AID ASSOCIATION.

ANSWERS TO QUESTIONS.

CHICAGO, Ill., February 19th, 1877.

EDITOR FREEMASON:—My letter in the February number of the FREEMASON has called forth several letters of inquiry from various parts of Michigan, which I deem it well to answer in a general way, through the same medium.

"What pay do the officers receive?"

Answer.—No officer has as yet received any money for services except the Secretary, who devotes his whole time to the work of the Association, and receives twenty-five dollars per week. There has been the sum of \$15.05 charged to other officers for assessments, which they have been excused from paying, the amounts being offset by services. Our present Medical Director has been allowed his membership fee in each division,—amount \$12. That is all he has ever received for his services. All other officers paid the full fees for membership. One other officer who is obliged to give a good deal of time to the interests of the Association, is now allowed to occupy desk room in our office, rent free. The above constitutes all pay and all allowances, so far, for services of the officers of this Association.

The design has been to pay, so far as the financial condition of the Association would admit of it, a fair equivalent for time actually devoted to its business. But up to this time the officers have received very little as the above statement will show. It cannot be expected that the vigilant care and efficient services of competent and trustworthy men can be secured for so small an outlay as that which has been hitherto

allowed in this case. It would be bad economy which might endanger the interests of the Association through neglect. Yet I believe it to be the settled policy of the Association to practice the strictest economy in all things. The pay of officers will always be small.

There are other questions which I will answer at another time.

We added 89 members in January, and now have 630 members in Division A, 1,128 in Division B. It is now over a year since we had a death in Division A, and we have had but five in Division B in the same time.

Yours Fraternally,

J. A. STODDARD, Secretary.

Official.

GRAND LODGE F. AND A. M.,
OFFICE OF THE GRAND MASTER,
MANISTEE, Jan. 27th, A. L. 5877. }

To Worshipful Masters and Brothers of Michigan :

I take pleasure in announcing to the Craft throughout the Jurisdiction of Michigan, that there is now little doubt that our Journal, the MICHIGAN FREEMASON, will be saved to us if we make a reasonable effort to sustain it, by giving it the patronage which it so richly merits. This Journal, it should be remembered, has been endorsed by the Grand Lodge as its Official Organ, and should be taken in every Lodge, particularly by the officers, and all members who can afford to do so. I shall avail myself of its pages as a medium of communication with the Craft, and in it will appear such official decisions as may be of general interest.

As the Journal is just entering upon a new year, I would earnestly recommend to the District Deputies and Worshipful Masters that they make an early and EARNEST effort to largely increase its subscription list.

Fraternally, etc.,

WM. DUNHAM.

Grand Master.

REPORT OF COMMITTEE ON JURISPRUDENCE.

To the M. W. Grand Lodge of Free and Accepted Masons of Michigan :

Your Standing Committee, to whom have been referred the reported decisions of the Grand Master, on questions involving the construction and application of Masonic Law, in this Grand Jurisdiction, beg leave to report:

That they have given to these decisions a careful scrutiny, and take pleasure in saying that they clearly reveal the ability and conscientious care with which our Grand Master has sought to preserve, and the

courage with which he has applied, the principles of sound Masonic Law to the many and various interests of this great Masonic Family.

Your Committee take pleasure in giving their hearty endorsement to those decisions, with two exceptions—viz. the 5th and 6th as reported by him.

But before discussing these two excepted decisions, your Committee beg leave to submit a few comments upon the 1st and 7th decisions, not for the purpose of expressing disagreement therewith, but to guard against a possible misconception of their spirit and scope.

The first decision, reported by our Grand Master, says :

A brother was tried in his Lodge and acquitted ; the Grand Lodge, upon appeal, reversed the decision, and expelled him. It subsequently restored him. Held : That the action of the Grand Lodge restored him to membership in *his* Lodge.

The main question, herein involved, is one that, in its various aspects, has greatly vexed the Grand Lodges of this country for years past ; and a clear statement by Grand Lodge of its power to restore from expulsion, and the precise effect of that restoration upon membership, in the constituent Lodge, will not be inappropriate.

Grand Lodge, in the Penal Code, declares that its power to restore from expulsion will be used only in expulsions originally declared by itself ; in cases brought up on appeal ; and in cases where the expelling Lodge has ceased to exist.

In the case decided and reported by our Grand Master the brother was *acquitted by his Lodge* on trial and, on appeal, he was expelled by Grand Lodge ; when subsequently restored by Grand Lodge he was restored not only to all the rights and benefits of Masonry, but to membership in his Lodge that did *not* expel him.

When a brother is expelled by his Lodge and, on appeal, the action of the Lodge is *reversed* by Grand Lodge, the brother by this action is restored to membership in his Lodge, but not because of any power in Grand Lodge to restore (properly speaking), but because in such a case Grand Lodge, by its decision, virtually declares that the expulsion was not just or was not legal and therefore was void.

Your Committee hold that a membership once sundered by the Lodge, by an expulsion, which has been acquiesced in by all parties thereto, or which has been approved by Grand Lodge, on appeal, renders the person expelled as much an alien to that Lodge as though he had never belonged to it ; and Grand Lodge, in such a case, has no right, by a restoration, to force him back into the Lodge—no more right than it has to force in one who never was a member of it. But if the Lodge failed or refused to expel one subsequently expelled by Grand Lodge, on appeal ; or if its expulsion be declared, on appeal, to be illegal, the accused yet sustains to that Lodge a relation which justifies Grand Lodge in compelling the Lodge to receive him when restored by its supreme power.

The 7th decision, reported by the Grand Master, is in the form of an edict by which our Penal Code, so called, and officially published, is made obligatory upon Lodges in the conduct of trials.

The minds of brethren are sometimes much confused by books styled "Masonic Law"—they fail to discriminate between the *enactments* and recommendations of our own Grand Lodge and the *opinions* of distinguished writers on Masonic Jurisprudence. Many fail to appreciate the fact that the laws or even the opinions of our own Grand Lodge should be held in higher respect than the law of any other Jurisdiction, or the opinion of any man or body of men in or out of the State. To illustrate: Blackstone, Kent, and Story are, beyond question, high legal authority, but their opinions, on a legal question, will not have much weight in our courts of justice when controverted by the statutes and laws of the State of Michigan, or by the decisions of its supreme court.

When our Penal Code was first approved by Grand Lodge and recommended to the Lodges for their use and government, it was not, it is true, made the *Law* of the Jurisdiction and therefore binding on all Lodges. Grand Lodge refrained from enacting it as law, for several weighty and sound reasons, among which are the following:

1st. The Code, as prepared, is not and was not intended to be more than an outline of the body of Masonic Law governing trials. Grand Lodge approved the Code, *as far as it declared the Law*, but hesitated to declare it *the Law* lest many should make the mistake of supposing that the Code declared or contained *all* the Law regulating Masonic trials.

2d. Eminent lawyers among our brethren, (whose experience with new laws in civil jurisprudence made them cautious and conservative,) advised that the Code be recommended to use by Grand Lodge and be fully and fairly tried by the Lodges and brethren, and if found to work well, in its skeleton shape, it would be time enough to enact it as law, or as a part of the law, when experience had demonstrated that it would work no injustice. While thus feeling its way cautiously to an adoption of this or of some other code of rules for beginning and conducting a trial, Grand Lodge had reason to assume that its recommendation to use this Code would be regarded with respect by all, in this Masonic Jurisdiction, who were unfortunate enough to be engaged in the management of a Masonic trial. Year after year our Standing Committee on Appeals had been compelled to report irregularities more or less gross, and all tending to produce more or less injustice, in very many cases brought up on appeal for adjudication by this Grand Body. The demand for some concise and simple guide seemed to be almost universal. To meet this demand and to help to give order and system to our many and crude modes of conducting trials were the purposes which Grand Lodge sought to accomplish by the Penal Code.

For reasons which it is not within the province of your Committee to investigate, the hope of Grand Lodge was not fully realized; and the preamble to our Grand Master's Edict clearly sets forth the reasons for the edict by which the observance of the Penal Code in trials was made obligatory on Lodges and brethren. Your Committee take the liberty to express the hope that this edict will be sustained.

Our Grand Master, in his 5th reported decision says :

Section 8, Article 15, of Grand Lodge Regulations, provides that after an election, "If before the degree is conferred, any brother of the Lodge object, the candidate shall not be initiated or advanced until the objection is waived or withdrawn." Several cases have arisen, and questions have come to me under this provision of law during the past year, to which I have replied in substance, "I cannot believe that it was the intention of Grand Lodge by this section, to give any greater force or vitality to an objection than is given by the same Regulations to the black-ball." Section 1, Article 17, provides that "A rejected candidate may renew his petition to the same Lodge at any succeeding regular meeting thereof." The brother who has once used the black-ball is compelled to be present and use it again, or the applicant may be admitted. I see no reason why the brother who uses the objection should not be held to the exercise of equal diligence. The applicant *cannot*, and his friends in the Lodge may not be able to find out by any other means than by a renewal of the application, whether or not the objection may not be withdrawn. If the ballot is clear, and no new objection being made, it may reasonably be presumed that the former objection is withdrawn.

Your Committee are of the opinion that an objection, spoken by a brother in open Lodge, or written and signed by him and filed with the Secretary, may serve many useful purposes which cannot be secured by the black-ball alone.

It may be safely assumed that every true Mason desires to exclude the unworthy from Masonry, and also desires the unanimity and harmony of his Lodge in the admission of candidates. Every brother cannot attend all of the regular meetings of his Lodge to cast his ballot, with others, for or against the good or the bad who may be proposed as candidates. If a good brother be apprized of the fact that a petition has been presented from one he knows to be bad, but cannot be present to cast a black-ball at the next regular, and should request a brother to cast a black-ball for him, would it be brotherly or Masonic to refuse the request? And if it be right for one brother to heed such a request would it be wrong for the entire Lodge to heed it? If it be right that the Lodge should heed it, what harm can come of giving legal validity to it? The malice or groundless ill-will which so many fear, as the motive for casting a black-ball, is far less likely to prompt the spoken or written objection; for the reason that malice and groundless ill-will are *cowardly* and will seldom venture to make a responsible objection when the anonymous black-ball is so convenient.

The Grand Master says he "cannot believe it was the intention of

Grand Lodge to give any greater force or vitality to an *objection* than is given to the *black-ball*." One thing is certain; Grand Lodge evidently intended to give it a *privilege*, if not a power, which is not accorded to the black-ball; for, even after a candidate has been elected by the ballot, the objection stops the work. And if it be true, as argued by your Committee, that objections made on individual responsibility as well as under the Masonic obligation, are less likely to be tainted by malice or other unmasonic motives than those that express or may express themselves silently and unobserved through the black-ball, your Committee see good reason why Grand Lodge, in the exercise of a sound policy, should give not only greater 'force', but greater 'vitality' to the "objection" than to the black-ball; and that the degree should not be conferred until such written or spoken objection be "waived or withdrawn," *in fact*, and not by implication.

But your Committee respectfully recommend, that Section 8, of Article XV, of Grand Lodge Regulations be amended by adding thereto the following:

PROVIDED, That the objection shall not bind the Lodge if the objecting brother cease, from any cause, to be a member thereof.

Again, the Grand Master's 8th decision as reported says:

The By-Laws of a Lodge may grant restoration, upon payment of arrears, to a brother suspended for n. p. d. In the absence of such provision he must present a petition upon which a vote of the Lodge will be required. I have always looked upon suspension for n. p. d. as a penalty resorted to for the enforcement of payment, and that it ought to be removed by operation of law, as soon as the cause for which it was inflicted is removed. This may be provided for in the By-Laws and save a great deal of trouble; or probably the sentence may in the first instance be definite, "to stand until he shall pay," etc.

Your Committee beg leave also to differ, very respectfully, from the Grand Master on this question of Masonic policy. Experience seems to teach that suspension should be definite or indefinite. By definite suspension is meant a suspension for a named or definite time—as 30 or 60 days—3 or 6 months—a time that has a definite and unmistakable termination. A "suspension until dues are paid" is *not* definite; on the contrary it is quite indefinite and, in practice, leads to confusion, and sometimes to dispute and injustice.

Your Committee are of the opinion that suspension for non-payment of dues should always be indefinite; and when the dues are paid the fact of payment should be reported by the Secretary to the Lodge, to the end that the suspension may be removed, not by the operation of a law, but by the act of the Lodge. Such action ensures a proper record of the facts; admits of no controversy as to whether the dues have or have not been paid; and prevents all dispute concerning the precise date of the brother's restoration to good standing in Masonry, and to the full enjoyment of all Masonic rights and privileges.

Regretting to differ with the Grand Master on these two questions of Masonic policy, your Committee take pleasure in again commending, to the favorable opinion and approval of Grand Lodge, all other decisions reported by him.

Respectfully and Fraternaly submitted,

FOSTER PRATT,
S. F. HUBBELL,
HUGH McCURDY,

Grand Rapids, Mich., Jan. 28th, 1877.

Committee.

KNIGHT TEMPLAR RE-UNION.

On the evening of February 5th the Knights Templar of Kalamazoo and vicinity held a re-union at the Burdick House, in this village, which was a most brilliant affair. It will be seen by the following invitation, sent out by Peninsular Commandery, that the banquet was intended to be exclusively for the Sir Knights :

PENINSULAR COMMANDERY, No. 8, KNIGHTS TEMPLAR, }
OFFICE OF THE EMINENT COMMANDER. }

[CONFIDENTIAL.]

SIR KNIGHT, *Dear Sir* :—The Committee of Arrangements herewith inclose you invitation to banquet, on which occasion a Jewel will be presented to Past Eminent Commander Frank Henderson. This banquet is intended as an exclusively Knights Templar re-union, and an enjoyable time is anticipated. It is hoped that every member who possibly can will attend. Every member is requested to meet at—

Armory at 3 P. M., sharp, for drill ;

Meeting at Burdick House, at 8 P. M. ;

Presentation at 8:30, sharp ;

Banquet at 9 P. M.

Please return enclosed card, signifying your acceptance, as soon as received.

Courteously yours,

WM. S. LAWRENCE, E. C.

It would seem that this circular was kept close as are Masonic secrets generally, especially from the Eminent Sir Knight whom it was intended to surprise, and so sacredly was it locked in faithful breasts that no intimation of the matter got to Bro. Henderson, save the fact that the Commandery was to hold its accustomed Annual Re-union, until the shock of the surprise came. He had assisted with his wonted zeal to prepare for the banquet, but little thought that he was to play so conspicuous a part in the approaching drama.

We are informed that upwards of eighty Knights, with their ladies, had assembled at the Burdick ; the Knights in full dress, and the ladies robed in a manner becoming such an occasion, when the word of command was given, and each valiant Knight, together with the lady or ladies he had in charge, marched into the hall, and countermarched to the parlor. Quiet being restored, Eminent Commander Lawrence ap-

proached Sir Knight Henderson. The attention of all was riveted upon the twain, and it was evident that something of unusual interest was about to transpire. The stillness of death pervaded the apartment when E. C. Lawrence said :

SIR KNIGHTS :—Eminent Sir Frank Henderson has been so long and so closely connected with us that you need no introduction. We know him to be a true and courteous Knight, but I take pleasure in introducing to the ladies present, Eminent Sir Frank Henderson, Past Eminent Commander of Peninsular Commandery, No. 8, and Grand Captain General of Grand Commandery of the State of Michigan.

Eminent Sir, I have the honor of being delegated by the Sir Knights of Peninsular Commandery, who highly appreciate your services as Past Commander, to present to you a small token of respect which we have for you, and we feel sure you will receive it in the same kindly spirit in which it is given. May it ever be a reminder of the affection and good will of the Sir Knights.

At the conclusion of these remarks two beautiful young ladies, Misses Helen Bates and Hattie Lawrence, came forward, and in a most graceful manner presented the case which contained the Jewel, the cost of was \$150. The surprise of the recipient was complete and truly embarrassing. For a moment he seemed at a loss for words. He scanned the beautiful gift and then the donors, and made the following impromptu response :

Eminent Commander and Sir Knights :

I did not come here to-night with any expectation of being thus surprised, but it is indeed a very agreeable surprise, notwithstanding the embarrassing position it places me in. I accept your beautiful present with the greatest pleasure, and thank you most heartily for it. I assure you that I will ever cherish it as a memento, not only of this occasion, but of the many pleasant associations connected with the Commandery, and of the many kind attentions I have received at your hands during my connection with Peninsular Commandery, No. 8. The gift itself, however, is not more valued than your kind words of approval and appreciation of my service in behalf of the Commandery during my long term of service as its Commander. I do not forget, Sir Knights, that the success of the Commandery during my administration of its affairs was largely due to your always generous efforts and willing co-operation in every duty. I was ever warmly supported, and ably assisted by the officers and members of the Commandery, and I have occasion to thank you all for your kind assistance. And I can only wish, Eminent Commander Lawrence, that you, and those who may succeed you in this important position, may be as warmly supported as I have been. Sir Knights, I assure you that I will ever endeavor to so regulate my future life and conduct as never to cause you any regret for having presented me this magnificent testimonial.

At the conclusion of these hastily uttered sentences, which came from the heart, and touched the hearts of all present, a short time was occupied in an examination of the splendid gift, and in social conversation, when the banquet was announced, and the *élite* company marched to the spacious dining-hall where a sumptuous feast was

awaiting. The tables were soon filled, and all spoke in high praise of the elegant style in which the gentlemanly proprietor of the Burdick catered to the appetites of the crowd present.

The following description of the Jewel we take from the *Telegraph* of the 6th inst.: "Two solid bars of gold, highly ornamented, bearing the inscription, 'Frank Henderson, P. E. C.'; eagle, coat of arms of the State, animals and eagle, carved out of solid gold, and all perfect, 'Peninsular Commandery, No. 8.' Crown in the centre set with one large diamond in the centre, and five smaller ones in an arch above it; cross of solid gold. The whole highly ornamented, making the Jewel six inches in length. It is from an original design drawn expressly by the makers, M. S. Smith & Co., Detroit."

ST. JOHN'S DAY.

The festival of St. John's was celebrated in a becoming manner in many places in our State. We were invited out, but finally concluded to spend the day at our home in Dowagiac. Peninsular Lodge installed her officers in a very quiet way during the afternoon—quite in contrast with the manner in which she was wont to do in former years. In the evening No. 10 installed. We were present, and were delighted to meet so many brothers, and to witness the spirit of brotherly love which prevailed. We have rarely seen more enthusiasm on a like occasion, and only regretted that this installation had not been made the occasion of a Masonic social, to which the wives and families of the members could have been invited. We can truly say that we have rarely enjoyed an evening so well. Friendship and brotherly love beamed in every countenance, and testified better than words can do of the prosperity of the Lodge.

We understand that socials were held at Buchanan, Cooper, Vicksburg, and other places near here; also by Kalamazoo, No. 22, of this village.

At the Annual Grand Convocation of R. and S. Masons, held at Masonic Hall, Detroit, on the 17th, the following officers for the ensuing year were elected:

M. I. G. Master.—John R. Everard, Jackson.
 D. G. M.—A. J. Utley, St. Louis.
 G. P. C. of W.—C. B. Reynolds, Reading.
 Grand Treasurer.—E. A. Elliott, Detroit.
 Grand Recorder.—G. B. Noble, Detroit.
 Grand Captain of Guards.—Cornelius W. Strait, Battle Creek.
 G. C. of Council.—W. H. Turck, Ithica.
 Grand Steward.—R. C. Hathaway, Ionia.
 Grand Chaplain.—B. F. Doughty, Sturgis.
 Grand Sentinel.—W. V. Griffith, Detroit.

Questions and Opinions.

BRO. CHAPLIN:—While in attendance on Grand Lodge, I was asked by the Master of one of our Lodges whether, in my opinion, it was a Masonic offense to speak contemptuously of the Bible, and deny its inspiration?

It seems to me that our position should be so clearly defined, and thoroughly understood, by all Masters of Lodges, that such a question would not be asked. I therefore submit the question to you, that the Craft may have the benefit of your views. J. E. S.

Answer.—It was decided by P. G. Master McCurdy that Masonry does not require a candidate to avow a belief in the Divine authority of the Holy Scriptures. The Grand Lodge of Michigan sustained this decision; but it was copied into the printed proceedings of many sister Jurisdictions, and freely commented upon, and generally with adverse criticism.

But, granting the correctness of the above cited decision, yet, as Masonry has ever regarded the Holy Bible as its *great Light*, and the inestimable gift of God to man, as also our rule and guide of faith, it has been held in reverence by all good Masons; and to speak derisively or contemptuously of it should be deemed a Masonic offense, and subject to reprimand, and should the offender continue to deride, in a contemptuous manner, the sacred volume, which Masonry has laid upon her altar, he should be disciplined for unmasonic conduct. For, as a Mason, he has no right to wantonly offend the religious feelings of his brethren of the Fraternity.

Q. Can you cite me to a single passage in the Book of the Law and the Prophets, which proves in a clear and undeniable manner, the resurrection of the body from the grave?

A. I cannot.

Q. After a petition has been received and referred, can it be lawfully withdrawn?

A. When a petition has been received and referred, it has become the property of the Lodge; but the Lodge may consent to a withdrawal of said petition, and it would be courteous to the petitioner and his friends to thus grant a withdrawal, if requested. There is nothing in the jurisprudence or spirit of Masonry that would refuse such a request if properly made.

Q. Is it proper to inform adjacent Lodges of the rejection of a candidate for membership?

A. It is not. Such rejection is not to be interpreted to the disadvantage of the Brother who seeks affiliation. He may renew his application to the same Lodge at any subsequent regular meeting, or

he may apply for membership to any other Lodge in the State, and the rejection of his petition does not, in the least, affect his Masonic standing. See G. L. Regulations, Art. 17, Sec. 2.

FRATERNAL GREETINGS.

SINCE our last issue the table of the *Eclectic* has been graced by a full file of Vol. VII. of THE MICHIGAN FREEMASON, which we regard as a very valuable addition to our large list of fraternal hand-shakings. The oft-repeated "ably edited" comes in with full force with the FREEMASON. * * * We have had more than common pleasure in perusing the FREEMASON.—*Masonic Eclectic*.

THE MICHIGAN FREEMASON has greatly improved, and is among the most valuable of our exchanges.—*The Craftsman*.

THE MICHIGAN FREEMASON commenced its eighth volume with the January number. We congratulate Bro. Chaplin upon its handsome appearance and intrinsic value. The Fraternity in Michigan should give it increased support.—*Keystone*.

WE add a few extracts from letters received :

"I am glad the FREEMASON has gone back to its former dimensions, thereby making itself a welcome visitor, not only to the brothers, but also to the family, as a family Journal."—*Hugh McCurdy, P. G. M.*

"I HAVE been a reader of the MICHIGAN FREEMASON from the first until the last two years, when I became dissatisfied with it, and stopped it. I am now taking it again. I have carefully examined it, am well pleased with it, and cheerfully recommend it to Masons everywhere. It treats entirely of Masonry, and every Mason can be benefited by taking the FREEMASON. Its articles on Masonic Law and Jurisprudence are very good, and just what every Mason needs. For my own part I would not be without it, and it is bound to have a good circulation in Buchanan. I believe it has now about thirty subscribers in this place, and I think I can get ten more without much trouble, because the more we read it the better we like it."—*N. Hamilton, D. D. G. M.*

OUR MASONIC EXCHANGES.

We are in receipt of most of the Masonic publications issued in the United States, and a few others. We have but one *weekly*—the *Keystone*, of Philadelphia, which is now in its tenth volume, and an excellent publication it is, in all respects. Its editor wields a ready pen, and is not only thoroughly master of the situation, but gifted in all those qualities which fit him for his place. We value the *Keystone* be-


yond all price. Long may it continue to scintillate with Masonic Light. Price, \$3 per annum.

The New York *Sunday Dispatch* contains a "Masonic Department" which is very ably conducted by R. W. Brother J. W. Simons, who is familiarly known as a Masonic writer of great vigor, and unsurpassed judicial ability. Indeed he seems to have been especially endowed with just such a combination of talent as fits him for the chair editorial, and he throws all his versatility of talent into the department over which he presides. If we often draw upon the pages of the *Dispatch*, it is because we have a desire that its Masonic light may reach from the rising even to the setting of the sun, and feel like doing our part to reflect it!

There are several other publications in New York, devoted more or less to the dissemination of Masonic Light, among which we may mention the N. Y. *Square*, which, by the way, has ceased to make its way to our sanctum.

Going further east we have *The Freemason's Repository*, of Providence, R. I., which has recently changed its form, and become one of the *neatest* and *best* of our Masonic Journals. It is now under the editorial supervision of Brother H. W. Rugg, who has greatly improved its appearance and contents. It is the same size—32 pages per number—as was Bro. More's *Freemason's Monthly Magazine*, which was so popular, and continued so long in existence, and is offered at one dollar less per annum, its price being only \$1.50 per year. We wish the *Repository* abundant success.

We next note the regular receipt of the *Voice of Masonry*, which has just entered upon its fifteenth volume, hailing from Chicago, the great commercial centre of the Northwest. This is a monthly journal of 80 pages per number, and is the largest, and one of the best of our publications. We have read its attractive and instructive pages from its commencement, and wish it all the success it so richly merits. Subscription price \$3.00 per annum in advance. Address John W. Brown, Publisher, No. 182 South Clark St., Chicago.

After the announcement has been made that the *Masonic Review*, of Cincinnati, had become *non est*, we are glad to chronicle its appearance in a new dress, and under a new management. It is to be continued by Messrs. Wrightson & Co., Publishers; Brother Thomas J. Melish, Editor. We are just in receipt of the first number of Volume *Fifty!* We shall miss the racy articles of Bro. Cornelius Moore, and the familiar appearance of the "Old Chair," but mutation is written on all things earthly. We extend the fraternal  to Bro. Melish, and wish him success in his new field of labor. The *Review* is now a 48 page monthly at \$2.00 per annum.

We have just received the January number of *The Craftsman*, of

Hamilton, Ont., published by Bro. J. J. Mason, and dedicated to "The Queen and the Craft." This is emphatically a MASONIC Journal; conservative and reliable. Price \$1.50 per year; 32 pages per number. Our Canada Brethren should give the *Craftsman* a liberal support.

The January number of *The Masonic Eclectic* is just received the latter part of February. Why so late, Bro. Ranney? Is it Uncle Sam's fault? We hope so, for we should be sorry to know that so neat a journal should be too illy sustained to appear on time. *The Eclectic* is what its name would indicate, a monthly selection of the best current articles appearing in our Masonic publications, together with some ably written original articles. It is neatly printed on nice tinted paper; a 48 page monthly at \$2.00 per annum—G. H. Ranney, Editor and Publisher.

The *Kentucky Freemason* continues to be published by Brother Henderson, at Frankfort, Ky., and is always a welcome visitor to our sanctum. Bro. H. wields a ready pen, and has labored long and earnestly for the Fraternity, and deserves a liberal support at the hands of the Craft in Kentucky.

We are also in receipt of a semi-monthly paper, neatly printed, hailing from Louisville, Ky., called *The Masonic Journal*. It is ably edited, and neatly printed, and seems to be the organ through which Bro. Rob. Morris publishes his Masonic articles, which are by no means few. But it would seem to us wise were the Brotherhood in Kentucky to concentrate their support on one journal. United we stand.

The *Masonic Advocate* is the organ of Masonry in the Hoosier State. It is published and edited by Past Grand Master H. Rice, and may be set down as one of the ablest conducted periodicals in the country. It is issued without covers, monthly, at \$1.25 per annum, at Indianapolis, Ind.

The *Masonic Jewel* hails from Memphis, Tenn., and is ably conducted by Bro. A. J. Wheeler, P. G. M. Price, \$1.50 per annum.

Thus ends our list of American Masonic exchanges. They afford our Craft a literature of which it has reason to be proud, but we are sorry to add that none of these publications has the support of the Craft to the extent deserved. But the brotherhood are awakening to their real interest.

We are also in regular receipt of the *Masonic Magazine* of London, England, and the *Australian Freemason*. We have failed to note a few small monthly publications, one of which is very able,—*The Token*. We have not a copy at hand.

WE have a supply of Vol. VII, which we will send neatly bound to Lodges or Brothers on receipt of \$1.50. We will give a copy to any Brother who will procure us four new subscribers.

CALLED OFF.

HALL OF UNITY LODGE, No. 191, F. & A. M., }
HOLLAND, Mich., Feb. 21, A. L. 5877. }

ED. FREEMASON :—The following is an extract of our minutes, in regard to Bro. Thomas Hodgson, a member of our Lodge, who was killed by a snow-slide at the Centennial Mine, caused by the explosion of a blast, on January 23d, A. D. 1877, and was buried at our request by Laramie Lodge, No. 3, F. & A. M :

WHEREAS, It has pleased our Most Worshipful Supreme Grand Master, to call Brother Thomas Hodgson very unexpectedly and suddenly from his labors on earth, who, while with us in our pilgrimage here below, always was known as a good and true Brother, and respected by all who came in contact with him, whether in or out of the Lodge; therefore be it

Resolved, That our most hearty and fraternal thanks are due, and are hereby tendered to the M. W. Wardens and Brethren of Laramie Lodge, No. 3, F. & A. M., of Laramie City, Wyoming, for that true brotherly love extended to our fallen brother; for the kind and gentle office of burying him; yea, with that true sympathy which he could only have had either by his own kindred here, or those bound by that mystic tie, that does not desert each other even unto death.

Resolved, That a certified copy of the above preamble and resolution be forwarded to the relatives of our deceased brother; and a copy be sent to the *Laramie City Sentinel*, the *MICHIGAN FREEMASON*, and the *Holland City News*, with the request to publish the same.

J. O. DOESBURG, Secretary.

At the Annual Session of R. A. M., recently held at Detroit, the following Grand Officers, for the ensuing year, were chosen :

- G. H. P.—Oliver L. Spaulding, St. Johns.
- D. G. H. P.—Charles J. Kruger, Grand Rapids.
- C. K.—David C. Spalding, Lyons.
- G. S.—Samuel H. Norton, Pontiac.
- G. S.—Wm. P. Innes, Grand Rapids.
- G. T.—Rufus W. Landon, Niles.
- “ C.—Rev. Wm. Stowe, Grand Haven.
- “ C. of H.—Chas. H. Axtell, Ionia.
- “ P. S.—David Bovee, Coldwater.
- “ R. A. C.—Cornelius W. Strait, Jackson.
- “ L.—Rev. B. F. Doughty, Sturgis.
- “ M. 3d V.—Robert H. Morrison, Sturgis.
- “ M. 2d V.—T. F. Gliddings, Kalamazoo.
- “ M. 1st V.—John T. Hicks, Tecumseh.
- “ Stewards.—R. C. Hathaway, Ionia; Louis Grant, Monroe.
- “ Sentinel.—Wm. V. Griffith, Detroit.

ON the evening of the 15th of February, the Editor, in company with some of our Kalamazoo Fraters, accompanied Bro. O. T. Blood, D. D. Grand Master, to Portage Center, and assisted in instituting Portage Lodge, No. 340, and in dedicating their hall. The occasion was a very enjoyable one to all parties in attendance.

THE
MICHIGAN FREEMASON.

VOL. VIII.

APRIL, A. L. 5877.

NO. IV.

WONDERS OF OPERATIVE MASONRY.

Operative Masonry has enriched Great Britain and the continent of Europe with numerous architectural splendors, which no one beholds without having his emotional nature deeply moved. Every fine old cathedral or abbey is a supreme work of imagination—a poem in stone. It possesses grandeur and beauty for the eye, and it stirs the heart by the historical associations it suggests—memories of bright virtue and manly fortitude, of regal renown and knightly valor. Great events have distinguished them all, and the ashes of famous statesmen and heroes lie interred within their walls. America can boast no such storied spot—it is too young. We must go to another country, and follow in the footsteps of the fraternities of traveling Freemasons of the middle ages, if we would view such masterpieces of art and monuments of history.

Let us visit, in imagination, some of these edifices. What Freemason can behold, without emotion, the splendid remains of Melrose Abbey, and view the figure of the compasses cut above one of the portals, with the inscription beneath signed by John Moreau, architect? Who can, unmoved, gaze at the massive, lofty tower of Winchester Cathedral, as perfect now as when first erected, seven hundred years ago? Or who pass through, without a quickened pulse, the great carved doors, eight hundred years old, of the Cathedral of Sens?

Roslin Chapel possesses a peculiar interest to Freemasons, from the connection with the Fraternity of its founder, William St. Clair, Lord of Roslin. It is situated seven miles south of Edinburgh, on elevated ground, overlooking the River Esk, amid picturesque and romantic scenery. Its architecture is in the florid style of the fifteenth century,

with a multiplicity of columns and arches, and a profusion of adornment. Roslin Chapel was founded A. D. 1446, and Lord Roslin employed in its erection the most celebrated operative Masons, gathered from almost every country in Europe. Beneath its pavement many of the barons of Roslin lie entombed. For a number of years they were buried in coats of mail, without coffins—the first baron who was crowded into a coffin having lived in the time of King James VII. Bro. Sir Walter Scott, in his "Lay of the Last Minstrel," says:

"There are twenty of Roslin's barons bold
Lie buried within that proud chapelle."

Roslin Chapel, in its present remains, is one of the most curious and beautiful examples of Gothic architecture extant. The profuse ornamental carving on its clustered pillars is the admiration of every beholder. Its picturesque location, architectural beauty, and historical associations render it a place of popular resort, during every summer season, for pleasure parties from Edinburgh.

The 'Prentice's Pillar, situated at the southeast angle of Roslin Chapel, is famous to persons of culture, as well as to Freemasons, all over the civilized world. It exhibits a grandeur of design and a delicacy of execution that are almost inimitable. From the base to the capital four exquisitely sculptured wreaths of flowers, each differing from the others, ascend spirally around the shaft, eighteen inches apart, while upon the capitals themselves several scriptural scenes are exquisitely carved. On the architrave which joins the Apprentice's Pillar to the corresponding one on the south wall, is the following inscription, in Gothic characters:

"Forte est vinum, fortior est rex, fortiores sunt mulieres; super omnia vincit veritas." Knights of the Red Cross are familiar with the anglicized rendering of this Scripture saying, to be found in Esdras iii, 4.

There is a tradition relating to the 'Prentice's Pillar which has prevailed for ages in the family of Roslin. Its model was sent from Rome, but the Master Mason, doubting his ability to reproduce it faithfully without first seeing the original pillar whence it was taken, went to Rome to inspect it. In his absence one of his Apprentices undertook the task, and so completely succeeded that his master, on his return, was so inflamed by envy that in the heat of passion he slew him. According to another venerable tradition, the turrets of the chapel were supernaturally illuminated by flames upon the death of every member of the family of Roslin. This tradition is beautifully rendered in Bro. Sir Walter Scott's "Lay of the Last Minstrel." We quote several stanzas:

"O'er Rosslyn all that dreary night,
A wonderful blaze was seen to gleam

"Twas broader than the watch-fire light,
And redder than the bright moonbeam.

" It glared on Rosalyn's castled rock,
It ruddied all the copse-wood glen ;
"Twas seen from Dryden's groves of oak,
And seen from caverned Hawthornden.

" Seemed all on fire that chapel proud,
Where Rosalyn's chiefs uncoffined lie—
Each baron, for a sable shroud,
Sheathed in his iron panoply.

" Seemed all on fire within, around,
Deep sacristry and altars pale ;
Shone every pillar, foliage bound,
And glimmered all the dead men's mail.

" Blazed battlement and pinnet high,
Blazed every rose-carved buttress fair—
So still they blaze, when fate is nigh
The lordly line of high St. Clair."

Winchester Cathedral, at Winchester, sixty-two miles southwest of London, was founded in the second century, by the British King Lucius, the first royal personage in the world that espoused Christianity. Since then it has been repeatedly destroyed, rebuilt and extended. We have already referred to its tower, now seven hundred years old. This tower has no steeple—it was built before steeples were invented, they being the natural development of the pointed or Gothic arch. Bishop De Lacy, in the twelfth century, formed a confraternity of builders—the progenitors of our modern Craft—for its rebuilding and extension. The magic beauty of the tracery on the vaulting arches of this cathedral, the canopied niches, storied windows, and tapering pinnacles, excite in every beholder feelings of wonder and admiration.

Melrose Abbey, thirty-two miles southeast from Edinburgh, from its extent and the superb character of its Gothic architecture, is justly considered the richest, most graceful and elaborate structure in Scotland. It was a favorite retreat of Bro. Sir Walter Scott, who never grew weary of studying its labyrinth of graces. The windows are of extraordinary height, and every part of the edifice is adorned with statues. The ashes of the dead lie thick beneath its pavement.

" We never tread upon them, but we set
Our foot upon some reverend history."

The architect of Melrose was John Moreau, under whom, as early as A. D. 1136, the Operative Masons Craft was organized. He was ten years in erecting this magnificent abbey. It was situated on the Tweed, three miles from Abbotsford—Sir Walter Scott's home. One of the

earliest authentic mural inscriptions to be found in Great Britain is on the foundation stone of Melrose. Bro. G. F. Fort, in his very valuable "Early History and Antiquities of Freemasonry," gives an interesting account of Moreau's connection, as architect, with this abbey. The abbey was occupied by Cistercian monks, having been built with the generous gifts of King David I., who laid its corner-stone. Its remains consist of fragments of the cloisters, richly ornamented, and the ruins of the abbey church. The east window is of unparalleled Gothic beauty and elegance. The stone tracery is light, strong, and as sharp as when newly cut. The roof of the chancel, a part of which still remains, was supported by clustered pillars, ornamented statues, and clusters of grapes and foliage. Many of the royal families of Scotland were interred here, including King Alexander II. The heart of Robert Bruce was buried here. The Monk's Walk was a favorite resort of Bro. Sir Walter Scott. The Duke of Buccleugh is now the proprietor of Melrose Abbey.

Bro. Sir Walter Scott beautifully described this abbey in the following lines :

" If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight ;
For the gay beams of lightsome day
Glide but to flout the ruins gray.
When the broken arches are black in night,
And each shafted oriel glimmers white,
When the cold light's uncertain shower
Streams on the ruined central tower ;
When buttress and buttress, alternately,
Seemed framed of ebon and ivory ;
When silver edges the imagery,
And the scrolls that teach thee to live and die ;
When distant Tweed is heard to rave,
And the owl to hoot o'er the dead man's grave—
Then go—but go alone the while—
Then view St. David's ruined pile ;
And home returning, soothly swear
Was never scene so sad and fair."

York Minster, in the old Masonic city of York, two hundred and ten miles north from London, has a memorable history. On its site, in A. D. 626, King Edwin erected an oratory of wood, where previously had stood an ancient heathen temple. On Easter Day, A. D. 627, the king and his two sons were baptized there. Subsequently it was rebuilt of stone, but it has often been laid in ashes and erected anew. In A. D. 1361, while it was being restored, it is noteworthy that but three-pence a day were paid for the wages of the Master Masons that labored upon it. In A. D. 1380, it was completed in about its present form.

With its magnificent stained glass windows, beautiful traceries, extended nave—the most spacious of that of any cathedral in Europe, except St. Peter's, at Rome—it combines vastness of dimension with elaborateness of finish, so that it is scarcely surpassed in beauty and magnificence by any building in the world. Its great east window is seventy-five feet high, and from beneath it there is a vista along the nave of more than five hundred feet in extent. York Minster, or Monastery, is the pride of Yorkshire, and the ornament of England.

Each of these structures is famous also for the events that have transpired in them, and the dead that lie buried within their precincts. Take Winchester Cathedral, for example. In it, in A. D. 827, Egbert was crowned king; in A. D. 1042, Edward the Confessor; and in A. D. 1194, Richard Cœur de Lion. Two sovereigns were married there—Henry IV., A. D. 1401, and Bloody Mary, in A. D. 1554. Then there are interred the remains of Kinegils, the first King of the West Saxons (A. D. 641); Ethelwolf, (A. D. 857); Kenalph, the builder of the cathedral in the Saxon times (A. D. 714); Egbert, the founder of the English monarchy, (A. D. 837); Canute, the good Danish king; the tyrannical William Rufus; Edmund, son of King Alfred; and Richard, son of William the Conqueror; and there is a monument of Hardicanute, the last of the Danish monarchs, (A. D. 1041). The sites of twenty altars are discoverable. (In York Minster there were once thirty.) Whether you regard the famous dead of Winchester Cathedral, or its splendid Gothic arches, clustered columns, and groined roof, it is a wonder of Operative Masonry; a "school of architecture," it has been called, because in this pile the rise, progress, and perfection of the Gothic style may be fully traced. Its "Lady Chapel" alone would render it famous.

Jedburgh Abbey is in ruin, but it is a magnificent ruin. It is situated thirty-five miles southeast from Edinburgh. Its style of architecture is a mixture of the Saxon and Early Gothic. From the centres of the beautiful clustered columns in the nave, crowned with zigzag mouldings, there springs a tier of elegant semi-circular arches, and above these another tier of fine pointed windows, while the great Norman portal in the western gable is of exceedingly beautiful workmanship, with a profusion of ornamented mouldings. The tower of Jedburgh Abbey is thirty feet square and one hundred and twenty feet in height, and the prospect from it is probably unrivaled in Scotland.

Westminster Abbey, London, with its Henry VII.'s Chapel, its Poet's Corner, its Walhalla of the mighty dead, and splendid architectural features, would furnish a subject for treatise in a volume, or even series of volumes, hence we can do no more than allude to it here. Its nave is the loftiest in England, measuring 102 feet. Some of its statues are so natural as to seem to be endowed with life. "Hush," said Gay-

fere, the Abbey Mason, as he stood before Sir Francis Vere's Effigy, surrounded by four Knights—"Hush," pointing to one of the Knights, "he will soon speak." Westminster Abbey was the scene of the coronation of the majority of the English sovereigns, commencing with Harold, and the Coronation Chair has a remarkable history. But Poet's Corner and its vicinity possess the greatest attraction for visitors. Addison's reflection, while standing there, was as solemn as forcible: "When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together." But space fails us to describe this abbey. Nor, indeed, can we refer, as we should like, to Furness Abbey, Selby Abbey, Fountain Abbey, with its wonderfully graceful columns and noble tower; Peterborough Cathedral, with its unique and splendid Gothic front; Eli Cathedral, with its massive, lofty, and peculiarly constructed tower; Cleeve Abbey, now used, what remains of it, as a barn; Notre Dame de Paris, with its gorgeous Gothic front; St. Mark's, Venice, with its splendid doorway; St. Germain, Paris, whose bell sounded the signal for the massacre of St. Bartholomew, and which has a portal rich in sculptured figures of saints and martyrs; and other edifices full of architectural splendors. All these are the product of Operative Masonry—all are poems in stone. Did Europe possess no other attractions, natural or historic, these would be sufficient to draw thither hosts of tourists, to scan their sacred fanes, to study their Saxon, Norman Transition, and Gothic architecture, and to revive the memory of past events connected with them.

The wonders of Operative Masonry thrill every beholder, and Freemasons see in them the works of their great predecessors—the founders of the Craft in Europe. Some of these abbeys and cathedrals have been so nobly built, and so well preserved, that they promise to be as lasting as time. They deserve to be looked upon with a degree of reverence, for they are divine ideas, as well as poems in stone.—*Key-stone.*

MOTHER LODGE KILWINNING.

Mother Lodge Kilwinning stands at the head of the roll of the Grand Lodge of Scotland, being No. 0. As the city of York is the traditional birthplace of Masonry in England, so analogously is the town of Kilwinning the birthplace of Masonry in Scotland. The present Mother Lodge Kilwinning is justly proud of its Masonic lineage, and membership in it is esteemed one of the highest honors that can be conferred by Scottish Masonry. At the last stated meeting of this Lodge, held at the Masonic Hall, Glasgow, on December 6, 1876, the

following brethren (the majority of them Philadelphians) were, on motion of Bros. Robert Bell and William F. Shaw, "regularly and lawfully enrolled and affiliated," as members of this ancient Lodge, viz.: Bro. James H. Windrim, P. M. of Philadelphia Lodge, No. 72; Bros. John C. Hutchins, and J. Warner Hutchins, of Columbia Lodge, No. 91; Bro. Joseph F. Foster, of Mount Moriah Lodge, No. 155; Bro. William H. Dickson, P. M. of Harmony Lodge, No. 52; Bro. Edward Masson, P. M. of Mount Moriah Lodge, No. 155; and Bro. Clifford P. MacCalla, P. M. of Concordia Lodge, No. 67; (the latter two, of *The Keystone*); Bro. J. R. Thompson, P. M. of Lodge, No. 3, of Washington, D. C.; and Bro. Andrew M. Rambo, P. M. of Columbia Lodge, No. 286, of Columbia, Pa.; and on motion of Bro. John Wintham, Deputy Grand Master of the Lodge, the said brethren were unanimously placed on the list of honorary members. It were needless to state that all these brethren value most highly the honor that has been conferred upon them by Mother Kilwinning Lodge. The present Master of this venerable Lodge is Bro. Col. Mure, M. P., who is also Provincial Grand Master of Ayrshire, and its Secretary is Bro. P. M. Robert Wylie. Deeming that our readers may feel an interest in this ancient Lodge—the premier one in Scotland, and its connection with the famous Kilwinning Abbey, we will state some interesting facts in its past history.

Kilwinning, in Ayrshire, is a curious, old-fashioned town, situated on an eminence about two miles from the sea—the Firth of Clyde, and some twenty-six miles distant from Glasgow, and fifteen from Ayr. In the twelfth century a number of operative Masons, belonging to the fraternity of the traveling Freemasons of the Middle Ages, landed here from the Continent, for the purpose of building a Monastery, which was founded by Hugh de Morville, Lord of Cunningham, and Lord High Constable of Scotland. The traditional year of the founding of Kilwinning Abbey is A. D. 1140, although Bro. John Baird, P. M. of Lodge Glasgow St. John, No. 3, states that some time between that and A. D. 1220 is more likely the period of its erection. (*Lyon's Freemasonry in Scotland*, p. 242, note.) A number of Scotch Abbeys were erected about the same time, for example: Holyrood Abbey, A. D. 1128; Kelso Abbey, the same year; Melrose Abbey, A. D. 1136; Aberdeen Abbey, A. D. 1137; and Kilwinning Abbey, A. D. 1140. (*Findel's History of Freemasonry*, p. 106.) Probably parts of the same band of builders were engaged in the erection of all of these venerable edifices. Kilwinning early became of most Masonic note, and tradition awards it the chief place in Scottish Masonic annals. At one time this abbey enjoyed the proprietorship of twenty parish churches. When entire, the buildings of the abbey covered several acres, and were stately and magnificent. The only remains now of the ancient

pile are a gable of the old church's transept, a finely proportioned arch, a Saxon gateway, and some mouldering walls. Mr. William Y. McAllister, of this city, who some years ago visited these ancient ruins, recently described them to us in graphic language, and led us to ardently desire to view them for ourselves. The abbey derived its name from St. Winning, a Scottish Saint of the eighth century.

Kilwinning is especially famous as the cradle of Freemasonry in Scotland, and to Mother Lodge Kilwinning belongs the honor of perpetuating its fame. This Lodge is now in a most flourishing condition, and its brethren, on December 8, 1876, held their annual re-union at St. John's Hall, Glasgow. On this occasion Bro. J. M. McCosh occupied the Chair, and was supported by a number of distinguished Freemasons. Among the brethren present, who responded to toasts, were Bro. Col. John T. Robeson, U. S. Consul at Glasgow, and Bro. William F. Shaw (who, our readers will remember, in company with Sir and Bro. Robert Bell, visited this country in June last, and both were received with distinguished honor by the Craft in America). Bro. Shaw replied, at the Annual Re-union above referred to, to the toast "The Grand Lodge of America," and gave some interesting details in regard to Freemasonry in the United States, and the fraternal reception he had met with during his recent visit here.

A few words, in conclusion, with reference to the past and present eminent position of Mother Lodge Kilwinning. In the Schaw Supplementary Statutes for the Regulation of Lodges, issued by the Warden of Masons in December, A. D. 1599, this Lodge is called the "held and second lodge of Scotland," while the Lodge of Edinburgh (Mary's Chapel) No. 1, is called the "first and principal lodge in Scotland." But D. Murray Lyon says, that "whether it was on the ground of priority of existence, or of geographical position, that the Lodge of Edinburgh was at first preferred to the chief post among its contemporaries, will probably never be known." In A. D. 1643, the Mother Lodge of Kilwinning appropriated the title of "the Ancient Lodge of Scotland." The oldest of its Minutes date back to December 20, 1642, the previous one having been *destroyed*, while those of the Lodge of Edinburgh have fortunately been preserved since a period forty-three years earlier, viz.: July 30, 1599. Because the latter Lodge was thus able to exhibit earlier Minutes, in 1727 it was made by the Grand Lodge of Scotland to outrank Mother Lodge Kilwinning, on the Roll. In consequence of this, in 1734, finding itself thus permanently placed in a secondary rank, the Lodge of Kilwinning, without entering upon any disputation, or formal vindication of its claims, resumed its independence, which in the matter of granting Charters it had in reality never renounced, and Bro. D. Murray Lyon remarks, that "the election in 1750 of a Past Master of Kilwinning (Alexander, tenth Earl of

Eglinton) to the office of Grand Master Mason of Scotland, shows that the Kilwinning secession had not at that period been viewed with any very strong feeling of jealousy by the Grand Lodge." We may remark, that to this day the principal officers of the Mother Lodge are styled M. W. Grand Master, and R. W. Deputy Grand Master, and their names are so styled on the certificate of affiliation with which we have been honored. This Lodge has granted many Warrants of Constitution for the formation of Subordinate Lodges in other parts of the kingdom, and the Lodges thus formed, in token of their respect for and submission to the Mother Lodge, have affixed the word, Kilwinning, to their own distinctive name—for example, the following Lodges, now on the register of the Grand Lodge of Scotland, viz.: Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, St. John old Kilwinning, &c.

In 1807 the Mother Lodge Kilwinning was awarded the place at the head of the Roll of the Grand Lodge, being No. 0, and its Master for the time was made *ipse facto* Provincial Grand Master of Ayrshire; and the Lodges Chartered by Kilwinning Lodge were also placed upon the Roll of the Grand Lodge, according to the dates of their original charters. The Lodge of Edinburgh afterwards made several unsuccessful attempts to obtain the first place, which had been once awarded it, but for the past fifty odd years they have not disturbed the harmony of the Craft by contending for precedency. Tradition and fact thus now agree in placing Mother Lodge Kilwinning, No. 0, at the head of the Roll of Lodges in Scotland, and award it the proud distinction of being the Mother Lodge of the Kingdom. Its date on the Roll is, *circa* A. D. 1128.

It is matter of interest to note, in this connection, that Bro. Sir Walter Scott, in the opening scene of his "Old Mortality," describes a famous Kilwinning Festival, though on a fictitious arena. Kilwinning, from remote times—some four hundred years ago—has been famous for its archery. Once a year, in June, to this day, the archers shoot at a popinjay—a feather parrot, suspended by a string from a steeple 120 feet high. The archer who shoots down this mark is called "the Captain of the popinjay," and is master of ceremonies for the succeeding year. In "Old Mortality," the reader may remember that young Milnwood achieves this honor.

Although Kilwinning is but a post-town, and situated mainly upon a single street, the reader will have observed that the building of the ancient Abbey Church, and the founding of the Mother Lodge Kilwinning, have made this otherwise obscure town famous throughout the civilized world. May it never lose this proud place, which it has deservedly won.—*Keystone.*

Don't color meerschaums for a living. It is just dyeing by inches.

AN EXCELLENT LODGE ADDRESS.

The following fine practical address was delivered by R. W. Bro. Isaac Tiechman, D. D. G. M., before the Brethren of Mount Nebo Lodge, No. 267, New York city :

W. SIR AND BRETHREN :—My presence here this evening is not alone due to a desire to be with you, enjoy the pleasure of your society, mingle with the brethren to become better acquainted with them, assist in your labors and deliberations, if necessary, and during your time of refreshment witness an example of the social and fraternal spirit which so happily prevails among the brethren of this Lodge, but I am also here in the discharge of duties assigned to me by the Constitution, which enjoins upon a D. D. G. M. to take especial interest in the welfare of the Lodges composing the District assigned to his particular charge, and requiring him to visit each of said Lodges at least once during his term of office, which is an evidence that our Grand Lodge takes a great interest not only in the welfare of its own Subordinate Lodges, but in that of every individual brother, by thus establishing a direct means of communication between them and our M. W. G. M. by the presence of his Deputies in their several Lodges.

I have examined your books and your records, and was pleased to find, as I had anticipated, everythi g regular and correct, and I cannot refrain from saying that your records are kept in a manner highly creditable to your Secretary, who appears to appreciate the importance of writing the history of your Lodge truly and correctly for the information and guidance of the brethren who in the future may have charge of its destinies, perhaps after you and I and all of us have passed away, and the only evidence of your efforts and labors in its behalf can be found in the pages of your book of records, now in charge of your worthy Secretary. Be, therefore, careful, and see to it that your books are in the hands of a brother who is not only competent, but also realizes the importance of the duties assigned to him. The words that he writes may live when, perhaps, the hand that traces them may be cold and inanimate.

It is unnecessary for me to remind you of the sacred duties devolving upon Masonic Lodges, as I think you are aware of their mission, and the great object of their existence and organization. It is to unite in one *indissoluble* Society or Brotherhood men of the most opposite tenets, the most distant countries, and the most contradictory opinions.

In the Masonic Lodge we all meet upon the level, and unite in one belief in the existence and attributes of a Supreme Being. No matter what our opinions may be outside of the Lodge, in the busy world, where nearly every man thinks only how and in what manner to promote his own interest, here we are charged to think only of others, and how best to relieve the wants of our fellow creatures who may call upon us for assistance, attend to the cry of the widow, the orphan, and the aged brother, whose spirit is exhausted, and whose arm is unbraced by the lapse of time.

Freemasonry fully develops the social and benevolent affections, and furnishes the only place in which all ranks and classes can meet on perfect equality, and associate without degeneration or mortification, whether for purposes of moral instruction or social intercourse. Truly, my brethren, this presents a vast field for the imagination to dwell upon, for, in our universal bond of brotherhood, no horizon

bounds the eye, no limitation here presents itself to say, thus far and no further shalt thou go. No. Freemasonry spreads its branches around the habitable globe, and throws the ample folds of its peaceful mantle around all who desire to enter, and are found worthy to be admitted. Yes, my brethren, worthy to be admitted. This is one of the most important questions underlying the very existence and prosperity of every Lodge. The great care necessary to discover and reject the unworthy who apply for admission, not only to membership here, but through this or any Lodge to become a part of that great brotherhood, whose altars are erected in every portion of the globe wheresoever civilization extends. Admit, therefore, only those whom you know to be worthy men, and thereby insure peace and prosperity in your midst, for you must bear in mind that the success of a Lodge does not depend so much upon the number of its members as upon the earnest desire of those composing it to labor for its interest, and maintain its reputation for charity and benevolence. This great city is full of men who claim the title of Masons, but who use it only for their personal advancement, and as a means of insuring on the confidence of their more conscientious and sincere brethren who are good and true Masons, and do not harbor the least suspicion that a brother who has knelt at the same sacred altar, would, for a moment, think of taking any undue advantage of them; there is no disguising the fact that unfortunately such is the case, and that it is calculated to bring discredit upon our Fraternity, and lower it in the estimation of those who were once its truest advocates and foremost supporters. I can only attribute this to a lack of care and caution in the selection of material, or an error of judgment, or a mistake on the part of the Lodge as to the character of the candidate, which is generally the fault of the committee specially appointed to fully investigate the same, who may not have thoroughly discharged the duty assigned to them, and upon whose report and recommendations the Lodge mainly depends for its future action.

When we consider the number of Lodges we have in this city—say 150—and the number of these errors and mistakes that are likely to occur in a year, we have a solution of the question how it is that so many black sheep are to be found in the fraternity, one of the chief endeavors of which is to make men good and true, and whose very foundations are laid in justice.

This feeling of distrust among the brethren exists to a greater extent in this city than anywhere else, and I say it to them, without fear of contradiction, for I myself, in common with scores of brethren, have by past experience good reason for making this assertion. But my brethren, this should not for a single moment weaken our attachment to, or confidence in, the sublime mission of our Institution and the integrity of the brethren composing our Fraternity in general. The unworthy will occasionally slip in, especially when so many doors are open for their admission, the entrance through which is not always as guarded as it should be; and when I say, my brethren, let us endeavor to arrest this evil, I do not address myself to this or any particular Lodge, but to the Masonic Lodges in the city of New York and the Fraternity in general.

Another important point I desire to call your attention to is the necessity of attending the communications of your Lodge, for there is nothing that will discourage your officers more, and be more calculated to injure the standing and reputation of the Lodge than a poor attendance, and an indifference on the part of its members. While, therefore, it is not designed that Masonry should interfere with your necessary vocations, which are on no account to be neglected, you might with propriety and

justice devote one or two evenings in a month to the discharge of your Masonic duties and obligations, and assist in the noble work assigned to a Masonic Lodge, "to soothe the unhappy, to relieve the distressed, and propagate a love for and belief in the existence and attributes of a Supreme Being."

I am also charged to call your attention to the charitable and benevolent objects of our institution, but in this instance, while addressing this Lodge, I deem it entirely unnecessary, as from personal observations of your actions in former years, which no doubt is still the rule, your Committee on Charity is not a mere cipher on your books or among your list of officers, but an active body, charged with the care of the widows, orphans, and destitute brethren of the Lodge. This I have found to be the case, being present on several occasions when this committee submitted their annual report of the number of persons relieved, and the amount expended for the same, which convinces me that your existence is not solely for exemplifying the ritual in conferring degrees, and making Masons and conferring titles on aspiring brethren for the honors of Masonry. Nor have I forgotten your efforts in behalf of the Hall and Asylum Fund, which were of a nature and extent that every member of this Lodge may well feel proud of. This I do not say to compliment or flatter you, but as an officer of the Grand Lodge, and as the representative of our M. W. Grand Master, I feel in duty bound to make this acknowledgment in justice to your Lodge.

In conclusion, W. Sir and Brethren, let me express the hope that Mount Nebo Lodge will always remain true to herself, to the principles of Freemasonry, and in the enjoyment of harmony and prosperity.

FATHER FOY'S LAST ATTACK ON FREEMASONRY.

Father Foy is a Roman Catholic preacher of some celebrity, it seems, who has lately been enlightening and astounding the pious Roman Catholics at Hastings, with his revelations respecting secret societies in general, and Freemasonry in particular. He has, we believe, before addressed his co-religionists on the same topic, but we must say that in his last oration, or whatever you like to term it, the reverend Father has excelled himself, if that be possible. To what particular Order the reverend orator belongs we are not told, and we do not know, but we should not be very much astonished to hear that Father Foy is a stout and zealous affiliate of the Jesuit confraternity of Ignatius Loyola. So remarkable are his long addresses, that we can merely glance at them, as it were, to-day, but they will be published "in extenso" in the "Masonic Magazines" for December and January, and we recommend our many readers to pursue them carefully there. This kind assailant of Freemasonry objects to its "secrecy." Well, that is an "oft-told tale," and we cannot afford time or space to revert to it now. Suffice it to say, that at the very time Father Foy denounces a society because it is secret, he forgets the great secret Jesuit Association, and he is utterly oblivious of the early history of Christianity itself, and the famous "Disciplina Arcani." A secret society is only objectionable when forbidden by the laws of the land, as many very harm-

less societies, whether benevolent or social, like to throw around their gatherings the harmless conditions of secrecy and mystery. And then Father Foy goes on to inform his hearers of the real cause of Lord Ripon's resignation of the Grand Mastership of English Freemasons.. It seems that our former noble and constitutional ruler was so alarmed by the aims of the secret societies of Europe, and especially of the Freemasons—that very Order over which in England he presided so happily—that he determined not only to become a Roman Catholic, but to disavow Freemasonry. We utterly disbelieve Father Foy, and we fancy he speaks with no authority on the subject. As we understand the matter, and we are open to correction, our late Grand Master, finding that he was about to join the Roman Catholic Communion, felt that after the Papal allocutions he could not consistently remain the chief of English Freemasonry as a Roman Catholic, and therefore, though with deep personal regret, severed his connection with a Fraternity to which he could not, in his opinion, any longer fitly or conscientiously belong. But that, our readers will see, is a very "different position of affairs" indeed from renouncing Freemasonry, because, as Father Foy tells his confiding hearers, it was a secret society, with dangerous aims and revolutionary tendencies. No one knew better the real tone and temper, the professions and practice of English Freemasonry, than did Lord Ripon, and we will venture to add, from old knowledge of himself, that he is far too honest and high-minded to allow even his zeal for Roman Catholicism so far to sway his private opinions or his public declarations as to make him in any way unjust to his ancient brethren. He would, on the contrary, we feel assured, be ready at once to uphold the royal character and unpolitical coloring of English Freemasonry, and to deprecate the far too common attacks upon it of ignorant assailants and contumelious combatants. Father Foy then proceeds to contend that Freemasonry is still "Illuminatism," and seeks to derive the proofs of his statements from the old and well-worn volumes of Barrall, &c., &c. We have nothing to do with the "Illuminati," and whatever in some portions of the continent Freemasons may have had to do with the dangerous schemes of the Illuminati in the later part of the last century, we never knew anything of them in Great Britain, and Anglo-Saxon Freemasonry never has had anything to do with them in the remotest degree. It always seems to us idle for Roman Catholic impugners of Freemasonry to go back to such things in respect to the Freemasonry of the day. Illuminatism is a theory of the past, and we do not believe that at this moment either its principles or its practice are known or developed in any Masonic Lodge. Our good Roman Catholic adversaries, if they wish to be both real and effective in their attacks on Freemasonry, must therefore deal with the present, not with the past, and we shall be always

ready to meet them. Father Foy then seeks to trace a connection with the French Revolution and Freemasonry, and describes Freemasonry proper as the "fautor" of revolution everywhere. No greater mistake or unfounded untruth ever was persistently put forth. If here and there a French Lodge was favorable to the dread principles of the Illuminati or the turbid violence of Jacobins and Girondins, the effect of the French Revolution was to shut up the French Lodges altogether, and to suspend the sittings of the Grand Orient of France. If there was that wonderful sympathy between Freemasonry and revolution which Father Foy asserts to have existed, how came about this indubitable historical fact? The truth is, that this grave error and this mendacious assertion are founded on the want of discrimination as between individuals and the general body. At all times, in all generations, individuals have done very foolish things, and spoken indefensible words, and too often the body has been blamed for the act of the person; but Freemasonry itself, as an institution, never was identified with revolutionary principles, and cannot be, because some of its great dogmata are, and ever will remain, peace and order, loyalty and obedience to civil government, toleration and tranquillity, brotherly love and good will to man. The laws and teachings of Freemasonry itself are one thing, and the opinions and acts of individual Freemasons another, and often a very different thing indeed. Father Foy himself would not have the Roman Catholic Church condemned for all the cruel deeds and despicable words of individual Romanists, and Lord Ripon himself pointed out this fact in the history of the Roman Catholic Church in an able speech which he recently delivered, we think at Salford or Manchester. Freemasonry cannot, therefore, be condemned for the isolated speeches of individuals, or even the acts of separate Lodges which never were sanctioned by the body politic of Freemasonry in any country. We say this because we are aware that some foreign Freemasons have laid themselves open to most severe animadversion by the very untrue character they have themselves given to the principles and the practice of their Order. What our opinion on this head is we point out carefully in another article to-day, and we need not repeat it here, the more so, as we, who belong to the Anglo-Saxon Freemasonry, have always protested, and still do protest, against anything which seeks to affix either a political or anti-religious or revolutionary character to Freemasonry. That some of the proceedings of the French Freemasons, to whom Father Foy alludes, are not wise, and in our opinion are not Masonic, we have often said, and shall say again; but then Father Foy must bear in mind the hopelessly bitter and irreconcilable feelings which seem to actuate Ultramontanes and Freemasons in France and in other continental States. Much of this is, no doubt, owing to the indiscriminate censure cast upon Freemasonry by hot-

headed ecclesiastic functionaries, without discernment and without distinction. Even in Great Britain and Canada, and the United States, our loyal, and law-abiding, and peaceful, and tolerant Order is nothing in their eyes but a secret political organization, actuated by the worst principles, and directed to the most unholy ends. It is against this wholesale system of Ultramontane lying that we Freemasons warmly object. Father Foy frightened all his hearers by a description of the orgies of Masonic Lodges, a description, however suitable for the "respectable gentlemen and ladies" who are said to have attended his "high spiced" lecture—delivered, we observe, on the "altar steps," in a Roman Catholic Church, by the way—is far too foul for our pages. We recommend all our brethren and readers to study carefully Father Foy's "ipsisima verba" in the "Masonic Magazine" for December, and they will agree with us, we feel sure, that no more ridiculous and yet untruthful description of Freemasonry and Freemasons was ever palmed off on the credulity of the most credulous, or offered to the swallow of the greatest of "gobemouches." We shall remind our readers of these very "sensational addresses" when our December Magazine appears, but we have thought well to advert to them now for the comfort and edification of many worthy brethren in Hastings and the vicinity.—*London Freemason.*

A GOOD THING TO DO.

The best way to make Lodge meetings interesting has from time to time called forth suggestions from some of our best writers and thinkers, with a not overwhelming amount of success it is true; but that does not militate against the value of the ideas propounded, merely denoting the unwillingness of the brethren to busy themselves with comparatively abstract questions while there are so many practical matters to engage their attention. The times have somewhat changed this order of things, of late, in the well-known fact that there is not so much "work" offering as there has been for many years past, and hence the Lodges are more at a loss what to do than they would have been had it been a practice to encourage some other duties than those immediately connected with the delivery of the ritual. It is, however, never too late to mend, and a force put is sometimes better than none at all, so that now when there is a somewhat slackened demand for initiation we may look for greater success in other kinds of labor. One of the means offered to Lodges to increase the interest of the membership is the holding of occasional public meetings, where the families and friends of the brethren may hear the aims and principles of the institution expounded by those who know whereof they speak, or where the evening may be spent in innocent diversion, as music, recitation,

and even dancing, as we would dance at home with wives, daughters, cousins, or sweethearts for partners. This form we have long advocated, and were, we believe, the first to inaugurate it after the revival of Masonry in this city in 1851. The progress since made, active Masons know as well as we do, but there is still room for a wider cultivation of the social amenities, with the demonstrated certainty that the effect will be in the future, as we all know it has been in the past, to cement the ties of friendship among the brethren, and to add strength to the favorable opinion already entertained of the Craft by the general public. But if all work and no play makes Jack a dull boy, so it may be argued that all play and no work makes him a lazy one, and common sense, therefore, indicates that in this, as in other matters, we should endeavor to follow a just medium between the two. That is a proper and laudable pride which incites our Lodges to do not only good work, but, if possible, the best that can be done—to have every officer in his place, and fully competent to deliver his share of the ritual, not only correctly as to the words, but with the energy and emphasis of one who feels what he says. This latter quality will always mark a good officer, whether he be the Master or the last on the list; and where a Lodge is thus fully officered, its work will not only be good, but it will attract the attention of the immediate membership, as well as that of visiting brethren. A portion of Lodge time devoted to improvement and consultation on this branch of our labors is certainly to be commended; still it will be found that this need not, and ought not, to exclude other methods for promoting the knowledge of the brethren, the welfare of the Lodge, and the general progress of the Fraternity. Masonry is obligation, and means labor and self-sacrifice, not alone on the part of the officers, but that of the brethren, and there is no worse mistake made than to suppose that because we have elected and installed our officers we have discharged our whole duty in the premises, thus entitling ourselves to rest until another return of the constitutional period shall enable us to again shift the responsibility from our own to other shoulders. This brings us to what we started to say now, as we have said the same thing many times before by voice and pen, namely, that a part of the time of every well-governed Lodge should be given to the Masonic education and enlightenment of the brethren. The experience of every prominent official of a Masonic governing body, and that of the conductors of the Masonic press, demonstrate that this is a field broad in extent, but lying almost fallow for want of cultivation. The constitutions, regulations, and legislation of Grand Lodges are about as unknown to the generality of the brethren as the Justinian Code, partly because this branch of investigation has never been encouraged, and partly, too, it must be admitted, because the thousands, and tens of thousands, among us who have no aspiration for official dis-

tion, imagine that they have no need for such knowledge. They can always ask some one who is supposed to know, and his answer will suffice for them. That this is a fallacy, we need not argue; that the Fraternity in general ought to have a knowledge not only of the general principles of Masonic government, but what is being done in their name and for or against their interest by Grand Lodges, is a proposition which admits of no doubt. To become acquainted with these matters is by no means an uninteresting study, and it certainly is one that may profitably occupy a portion of Lodge hours not otherwise taken up, and its results will be found not only to inure to the benefit of particular individuals and Lodges, but to that of the whole Craft, placing it on a higher and better level, and reacting upon our Masonic legislatures in causing their acts to be less swayed by momentary impulse and more by the dictates of reason and intelligent conviction. We earnestly commend these thoughts to the brethren, and shall take further occasion to indicate some questions which seem to us to deserve the trouble of investigation.—*Dispatch.*

“CALCULATED TO BENEFIT MANKIND.”

In the summer of 1833 Andrew Jackson, then President of the United States, contemplated a visit to New England, probably to take the city of Boston in his route. As a Regular Quarterly Communication of the Grand Lodge of the commonwealth of Massachusetts convened a little prior to the contemplated visit of the President, and as it was known to the brethren that General Jackson was a member of the Mystic Brotherhood, arrangements were made to give him a hearty welcome, and also to have the President honor the Grand Lodge with a visit.

To show the high estimation in which the Fraternity was held by President Jackson we give an extract of the printed proceedings containing the letter of the President, in which he gives the Craft his endorsement as being “*an institution calculated to benefit mankind.*”

THE PRESIDENT AND THE GRAND LODGE.

At the regular Quarterly Communication of the Grand Lodge of this Commonwealth, held at the Masonic Temple in this city, on Wednesday the 12th inst., the following vote was unanimously adopted:

GRAND LODGE OF MASSACHUSETTS, June 12, A. L. 5833.

Whereas we understand that our M. W. Brother, Andrew Jackson, now President of the United States, is about to visit this Commonwealth!

Voted, That Brothers Benjamin Russell, Francis J. Oliver, John Dixwell, Henry Purkitt, and Rev. Samuel Barrett, be appointed to wait on Brother Jackson, in the name of the Grand Lodge, and tender to him the congratulations of the Fraternity in this Jurisdiction,—to express our deep and grateful sense of the firm, discreet, and honorable manner in which he has sustained his Masonic relations, during a period

which the enemies of our Institution have rendered somewhat embarrassing to brethren in conspicuous public stations,—to assure him of our hearty good wishes and prayers for his future health, prosperity, and happiness, and to invite him to honor the Grand Lodge with a visit on the evening of the 24th of the present month, at Special Communication to be called for that purpose.

Copy of Record.

Attest: THOMAS BOWER, *Grand Secretary.*

The above note was communicated to the President on his arrival in Providence. He returned for answer that he was highly gratified with this token of respect from his brethren of Massachusetts, but that, as he should not be in Boston on Monday evening the 24th, it would not be convenient for him to accept the invitation of the Grand Lodge, unless it should hold an earlier communication, and named Saturday evening as most convenient for himself. This arrangement was readily and cheerfully assented to by the committee. On his arrival in the city, on Friday afternoon, the committee again waited upon him, and 7 o'clock was designated by the President as the hour at which it would be convenient for him to visit the Grand Lodge. The Grand Lodge and invited brethren, to the number of between 300 and 400, were accordingly assembled, at an early hour, for the purpose of paying their respects to their distinguished brother. At about 8 o'clock, the committee appointed to escort the President to the hall came into the Grand Lodge, accompanied by R. W. Bro. Joel R. Poinsett (one of the President's suite), and presented to the Grand Master the following letter:

BOSTON, June 23d, 1833.

BRETHREN,—I anticipated the pleasure of waiting upon the Grand Lodge of Massachusetts, and of tendering to them in person my thanks for the cordial terms in which they were pleased to notice my arrival within their Jurisdiction; but finding myself a good deal fatigued after the labors of the day, I must ask their indulgence, and beg them to accept in this form the assurance that I justly appreciate their kindness and good will, and trust that their interests, as an Institution calculated to benefit mankind, may continue to prosper.

I am, very respectfully,

Your obedient servant,

ANDREW JACKSON.

To R. W. Benj. Russell, Francis J. Oliver, and others, Committee of the Grand Lodge of Massachusetts.

After the letter was read, the Honorable Brother Poinsett addressed the Grand Master as follows:

"*Worshipful Brother:*

"The President of the United States charged me to express to the Brethren of the Grand Lodge of Massachusetts his sincere regret at being prevented by indisposition from accepting their invitation to meet them in the Temple, and from tendering to them, in person, his acknowledgments for their attentions. He begged me to assure them, that he shall ever feel a lively interest in the welfare of an Institution with which he has been so long connected, and whose objects are purely philanthropic, and he instructed me to express to them the high esteem and fraternal regard which he cherishes towards them all."

We have been somewhat particular in stating the circumstances connected with the expected visit of the President to the Grand Lodge, for the reason that our oppo-

nents, as in all cases where Masonry is concerned, have taken particular pains to misrepresent such of the facts as were previously made public.

The disappointment of not seeing the President in the Grand Lodge was certainly great, but in our opinion that disappointment is more than compensated by the firm and dignified terms in which he has expressed his regret at not being present, as well as his continued attachment to the Order. He has furnished us with evidence, under his own hand, that he is not disposed (as too many less distinguished members of the Fraternity have been) to shrink from the responsibility of openly avowing his opinion of the Masonic Institution, and of acknowledging himself to be a *Mason*.

When he found that he could not be present at the meeting of the Grand Lodge, without endangering his health, he was not content, as in ordinary cases, by simply acknowledging the kindness of his brethren, and bearing his testimony that the Institution is one "CALCULATED TO BENEFIT MANKIND," but specially charged a most distinguished member of his suite to be present and, in his name, to express his regret at not being able to assure his brethren, *in person*, "that he shall ever feel a lively interest in the welfare of an Institution with which he has been so long connected, and whose objects are purely philanthropic."

We are at a loss to conceive how the President could have expressed his attachment to the Institution, and his respect for his brethren, in a more full and unequivocal manner than he has done; and we repeat that, though his not being present at the Grand Lodge on Saturday evening was a great disappointment to the brethren assembled, yet the full, and firm, and dignified terms in which he expresses his regret at not being able to be there, and his frank and manly avowal of his attachment to the institution, more than counterbalance that disappointment.—*Boston Masonic Mirror, June 29th, 1833.*

DEDICATION ODE.

This first foundation now we've made
 Level and square, upright and true;
 Firm may it rest upon its bed
 For months, and years, long ages through.
 Grand Architect on Heaven's high span,
 Pass Thou our work, our efforts aid;
 Permit Thy lowly creature, man,
 To praise Thee who hast all things made.
 This house we dedicate to Thee,
 To truth, and purity, and love;
 Fill Thou our hearts with charity,
 And raise our souls to Thee above.
 By faith, Lord, level Thou our steps,
 By love adjust our every deed,
 With hope enlighten Thou the depths
 Of our great, never-ending need.
 And when at last our work is done,
 As stones prepared and shaped by Thee,
 Our battles o'er, our victories won,
 Build us, O Lord, a house to Thee.

[Continued.]

THE TRIUMPHS OF INNOCENCE—A TALE OF MISSISSIPPI.

BY ROB. MORRIS.

CHAPTER IV.

"Seek and ye shall find."

We have not invested the character of Charles Wilton with any romantic or extraordinary drapery. And in making this resolution to pursue this subject to a discovery of a part of his very life, it was a natural desire, strengthened by the remarkable firmness of his disposition, to win one whom he loved, and to relieve her mother from a bondage worse than death. There was enough at stake to justify every exertion, and enough of mystery connected with it to sharpen the wits to their utmost, and give spirit to the undertaking.

We have already observed that to accomplish a given end, Charles could even implore on his knees the compassion of strangers.

We shall now discover that this was but a part of the character of one whose mind being once established in the *right*, thought no honest means dishonorable to effect it.

The first part of his plan, when fully matured, was to visit the West Indies and make some investigation concerning the real character of this man who had been made known to him under the name of John Burliage.

He had no intimation as to which of those islands contained him, nor any description of his person, except such as the memory of Julia could supply him. It should be observed that he imparted to no one the direction or object of his journey, only announcing his intention to be absent for a considerable period, and arranging his affairs accordingly.

Arrived at New Orleans he engaged the services of one of those men whose employment it is to supply ships with crews, rightly judging that their intimate acquaintance with that class of population might aid him in his search for Burliage.

This step proved most fortunate, for the astounding intelligence was speedily procured that his name, or that by which he was best known, was Capt. Loes, and that he was strongly suspected of being a *pirate*.

It appeared further that he was even now under the surveillance of the New Orleans police, having been reported to them by the authorities of Cuba as a *desperado*, well acquainted with all the jails of the islands, and one who had only escaped the gallows in a recent trial by a legal flaw.

Loes was reported to be accompanied in all his wanderings by a man named Hardy.

This was corroborative of Julia's worst suspicions, and Charles now proceeded on with a heart more determined, if possible, than before.

He took the first passage that presented itself for Cuba, being now assisted in his search by a written description of Loes, prepared by a member of the New Orleans police.

At Havana he applied to the Governor, to whom he had recommendatory letters, and received from him assurances of such aid as he might require, either to discover or arrest.

Accompanied by several members of the vigilant police of the island, he spent several weeks in examining all the boarding houses and places which Loes had formerly visited.

It was not at all difficult to find enough who were acquainted with the man, for it was evident that among a certain set his evil acquirements had made him eminent; but for a long time he could light upon no information as to his present whereabouts.

The old sailors, many of whom had undoubtedly been his comrades in daring adventures, shook their heads when closely questioned concerning him, and only replied—"Capt. Loes keeps his own log-book."

The first information which Havana afforded him was the discovery that the man Hardy, reported to be his inseparable companion, had arrived in a coasting vessel from Jamaica, and was shortly to sail for Tampico, in Mexico.

Officers were immediately set to watch him by day and night, and pending the results of their vigilance, Charles took a return passage in the same coaster for Jamaica. His object in this was, of course, to trace out the motive of Hardy's visit to that place, and to follow up his villainous associate, if there.

The English authorities readily granted his request for a search warrant, and a full month was devoted to making a survey of that island. All, however, that was gained by this diligence, was that Hardy had come there a few weeks before from New Orleans, and had made careful inquiries in regard to a woman whom he called his wife.

Loes was not with him, nor had anything been seen of him there for several years.

Disappointed in this, he hurried back to Havana to find that Hardy had that very day departed for Tampico with the woman whom he was searching for in Jamaica.

Following up this clue, slight as it was, it occurred to Charles that the object of Hardy's visit to the West Indies was to gain over this woman to accompany him to Tampico, for some purpose connected with the detention of Mrs. Burliage.

To follow upon his track and satisfy himself would have been an easy matter, but now the war had commenced between the United States and Mexico, and so strict a blockade of the Mexican ports was sustained by our squadron, that no master of a vessel could be induced for any price, less than the value of his craft, to risk its forfeiture.

In this dilemma, and goaded on by a burning desire to unravel this villainous conspiracy, he re-embarked for New Orleans, to gain a passage to Tampico by way of Matamoros, now in the hands of General Taylor.

To Matamoros was an easy passage, for vessels were daily departing, laden with troops and munitions of war; but when arrived at that city, he found it entirely impracticable to proceed further, and discovered that his remarkable desire to visit the enemy's stronghold had thrown him under suspicion; so much so, that he received a gentle intimation from headquarters, that his curiosity might invest him with the character of a spy. To fling off a reproach so foul to a sensitive mind, he accompanied the American army to Monterey, and in the dreadful three days' storming of that city, made himself conspicuous as a volunteer. Being severely wounded in the affair of the streets, he could only lie in the hospital for many weeks, impatient at the check. But from this confinement he was hastily aroused by the intelligence that be-

yond Saltillo, Gen. Taylor was opposed by tremendous odds, led by Santa Anna, and that a battle was certain. By dint of hard riding, he reached Buena Vista on the evening of the fight, and the hour when the weighty results of the whole campaign were suspended upon so small a point. His welcome assistance as a volunteer aid-de-camp was accepted by one of the subordinate generals, and gratefully acknowledged in a subsequent report.

From a prisoner of the Tampico battalion, he here gained the unexpected intelligence that Capt. Loes, the object of his visit to Mexico, was an officer in the Mexican army, under the title of Col. Delany, and that he had been severely wounded in the late battle and carried from the field. The important fact was added that Delany was accompanied to Mexico from the United States by a lady who seemed to be in great distress, and that this lady, closely confined in a coach, had been brought out in the train of the battalion, when they were so hastily summoned to join Santa Anna in his attack upon the American forces.

This second confirmation of Julia's suspicions decided him, and his next step was to follow Loes back to Tampico, whither he would doubtless be carried. That he might incur no suspicion of a treasonable purpose with his American associates, he laid before the commander-in-chief enough of this mysterious affair, to induce him to grant a passport which should secure safety in case he was captured by American arms; and amidst the regrets of those who had been won by his valor and Masonic humanity, he departed.

Providing himself with the dress and usual equipments of a *ranchero*, and being fortunately endowed with a knowledge of the Spanish tongue, (thanks to judicious instruction,) he struck out boldly from the American lines.

In this disguise he trusted that no one would recognize him as a member of Taylor's army, but to his disappointment he was detected while passing through a small village, by some renegades who had seen him at Monterey, and by them hurried to the hacienda which formed the temporary headquarters of Gen. Canales, chief of the guerrilla forces. This renowned leader would doubtless have quieted Charles' hopes and fears with a short cord, but fortunately, before arriving there, his capturers were waylaid and cut to pieces by a band of McCulloch's Rangers.

Even then, however, his safety was by no means sure, for the Rangers did not consider the fact that Charles was a prisoner to Canales' men as any guarantee of his innocence, or of a good motive for leaving the American army; for General Canales was very prone to hang up all who were brought suspiciously before him, especially if the contents of their purses promised to add anything to the weight of his own.

The exhibition of his passport released him, but it was with reluctance that the Rangers released him, and some rough advice was offered by the leader of the party, that "he had better know what he was about prowling alone among the guerrillas."

Thanking them for the advice, however gruffly expressed, Charles left them with a light heart, and was fortunate enough to reach Tampico without further accident. Here he was quickly rewarded by the intelligence that Col. Delany had been brought back, and was confined with a wound that threatened his life. He lost no time in espying the situation of his house, and in the apparel of a *peon* walked up and down the street before it. While thus engaged, a pale and interesting face appeared at one of the barred windows, overlooking the street, and although greatly changed since he had seen her, he found no difficulty in recognizing the countenance of Mrs. Bur-

riage. And oh! that change, from the happy mother of a large and wealthy family! She stood with her gaze fixed upon the shipping, plainly visible from the window.

Her eyes were red as if with long weeping, but dry as though the fountain of tears were exhausted; and there was a profound expression of despair in the look, which, being withdrawn from the distance, fell without recognition upon the face of Charles.

He stood in silence, noting the ravages of grief, and as he gazed there came over her countenance a shade of something wild and horrible, and made him tremble lest her reason might have departed.

A querulous voice now called her from the window, enquiring in Spanish whether the surgeon had arrived?

The meaning of this was soon explained by the appearance of the military surgeon, accompanied by several assistants, who seeing Charles under the window, dressed in mean garb, commanded him to go in with them and assist in a surgical operation.

Charles had no time to refuse even if he had desired it, for observing him to hesitate an instant, one of the assistants pushed him by main force through the doorway, and he was fain to follow in with the rest.

Upon a moment's reflection, he felt that nothing could have been more fortunate than his hasty introduction to the very house he had so anxiously explored, and being entered, he determined to make the most of his opportunity.

The person who was the object of the surgeon's visit, and whose voice Charles had heard through the lattice, lay in the shaded part of the room upon a low camp bed. His face expressed great physical pain, accounted for by the swollen appearance of his right leg, which, as before mentioned, was wounded at Buena Vista.

That sinister cast of eye which Julia had described as his characteristic expression of countenance, was plainly observable, although face and eye seemed parched by the fever which was consuming his very vitals.

The lady had retired upon the approach of the surgeon, and there was not a servant in the room to aid in the amputation, to which the officer now addressed himself.

This, in fact, was the reason of his sudden selection of Charles for an assistant, for the *peons* of the household had utterly refused to be present to witness so dreadful an operation, for which reason the matter had been once before postponed.

In spite of all his prejudice against the character of the man concerning whom he had heard so much, Charles could not but admire the firmness with which the wounded man endured so trying an operation. His voice, which had been feeble, became firm and manly, and not a muscle quivered during the whole time occupied by the somewhat tedious surgeon.

Charles stood by the pillow and supported the patient kindly until the close, upon which the operator offered him a compliment upon his nerves, and a situation in the military hospital, in the same breath.

The difficulty he might have experienced in refusing such a lucrative place was obviated by the request of Delany, that he should remain by him until his recovery, an offer that Charles eagerly accepted; and the surgeon was compelled to accede to, though with evident unwillingness.

Upon the departure of the staff the patient fell into a profound slumber, giving Charles an opportunity to look around him. The house was built of *adobe*, in the

form most common to Mexican towns, that is, a long front lighted by strongly barred windows, and two wings extending far enough to the rear to form a large open area or court-yard, which in turn was attached to a well cultivated garden. The room into which he had been so unexpectedly introduced, was a low, square apartment, with whitewashed walls, hung with coarse prints of naval commanders, battles, and such marks of a low taste, alternating with earnest looking cutlasses and pistols that had seen service.

Finding that all was still about the house, and that the man whom he was to serve would not require assistance for a considerable time, Charles took the opportunity to survey the garden, and, if possible, to address Mrs. Burliage in person.

He was not long in gaining an opportunity, for, passing through long alleys beautifully bordered by the native shrubbery, and pausing for an instant to observe the magnificent marble fountain in the centre of the garden, he was fortunate enough to discover, at the farthest end, the object of his search. She was reclining in a pensive attitude upon a garden seat.

At his approach, she raised her head and motioned to him to return, saying in English that he was mistaken in the place, but he continued to draw near, and looking hastily around, lest he might be observed, he whispered the single word "*Julia.*"

For a moment she seemed nigh fainting, but for a violent effort, which a strong determination *not* to lose sensation will sometimes make, she was enabled to command herself, and after a short silence to say—"Go on; what of *Julia*?"

Charles made himself known to her—rapidly sketched the cause and course of his wanderings in pursuance of his promise to *Julia*, and ended by imploring her to reveal the strange mystery that surrounded her.

During the whole narration she uttered not a word, and save for a copious torrent of tears, when he described the heart-loneliness of her daughter, she listened as if unmoved. But when with an ardor that beamed from his eyes in irresistible fire, he besought her to reveal the secret upon which his own happiness, and that of *Julia*, depended, all of the *mother* stood confessed, and the violence of her emotions shook her whole frame.

Being partially composed, she directed Charles to be at the same spot on the morning of the next day, and promised to attend and grant his request. Upon this understanding they parted, he to the bedside of his most hated enemy, she to her lonely chamber, to revive in tears that image which Charles had given her of her innocent and suffering daughter.

[To be continued.]

DEMISE OF AN EMINENT MASON.

We had prepared an obituary notice of the death of Bro. Dove, which occurred at Richmond, Va., Nov. 16th, 1876, for the January number of this Journal; but the pressure of matter caused it to lie over. Now we give our readers, in the stead, the following, which is taken from the Richmond *Dispatch* of Nov. 17, and is an interesting narrative of the career of this eminent member of our Fraternity.—ED.

DEATH OF DR. JOHN DOVE.—The Fraternity of Ancient Free and Accepted Masons in Virginia, and throughout the United States, if not throughout the Masonic

world, will hear with regret of the death of Dr. John Dove, of this city, which took place yesterday morning at three o'clock, at the residence of his son-in-law, William B. Isaacs, Esq., on Sixth street, between Clay and Leigh.

John Dove was born in this city, September 2, 1792, in the house still standing at the southwest corner of Broad and Fifth streets, and now owned by Marcus Harris. He received his education in this city, we believe. At a suitable age he attended the lectures at Jefferson College, Philadelphia, and there gained his diploma as a doctor of medicine. He engaged in the practice of his profession in this city, and continued in it up to near the end of his long life. For many years he was physician to the jail. He enjoyed whilst in the vigor of manhood a large practice. He was also during his life a member of the City Council for several years; also a member and secretary of the Board of Visitors of the Lancasterian school in this city from its formation until it was made a part of the public-school system of the State. He was for a number of years a communicant in St. John's Church, and his daily walk and conversation were such as became his profession.

In every relation of life Dr. Dove was a model man. Kind, courteous, intelligent, and considerate to all, he was an honor to his native city and State. But it was as a Freemason that he was best known. Never father loved a child more devotedly than John Dove loved Masonry. Never child loved a father more devotedly than the Masons of Virginia loved John Dove. To him more than to any other man were due the purity and excellence of "the work" in Virginia. To him more than to any other man the Fraternity looked as their faithful guide, counsellor, and friend. He visited the States north of Virginia many years ago, and learned "a more excellent" ritual than had been in vogue in Virginia, and he it was that imparted it to the Craft of this State, whence it has been transmitted unimpaired to other States. He was, as Judge Wellford said once, a connecting link between the revolutionary fathers and the present generation. He was seven years old when Gen. Washington died, and 34 when Thomas Jefferson died.

Dr. Dove was, in the year 1813, made a Mason in St. John's Lodge, No. 36, when its meetings were held on Cary street, opposite the old Columbian Hotel. He was an honorary member of that Lodge when he died, and it is understood that his funeral ceremonies will be conducted by it. He early became a member also of Richmond Randolph Lodge, No. 19, of which he continued a contributing member all his life. He was no doubt an honorary member of other Lodges, all of which delighted to do him honor. Two Lodges in Virginia bear his name,—one of them located in this city.

This latter Lodge (of which the late T. P. August was the first Master) was in 1872 the scene of a most interesting ceremony connected with the subject of this notice. The gifted Valentine, a member of the Lodge, had executed a bust of the R. W. Grand Secretary, and determined to present it as a gift to his Masonic mother, Dove Lodge. The Lodge, having been notified of this intention, appointed a suitable committee to make the necessary arrangements for the presentation and reception. The programme was carried out on the night of October 15, 1872, at Assembly Hall, in the presence of an immense audience. The ceremonies incident to the occasion were conducted by Dove Lodge, assisted by Richmond Commandery, No. 2, K. T., and their guests, St. John's Commandery, from Wilmington, Delaware. The stage was beautifully decorated, and on either side of the bust sat the gifted sculptor and the venerable original. The work of unveiling was performed by that good and

true Mason, now gone to his final rest, R. W. Thomas U. Dudley, then Grand Treasurer of the M. W. Grand Lodge of Virginia. The bust was pronounced by all who saw it a faithful likeness in every particular. The presentation address was made by M. W. John C. McCabe, who stated that he was initiated into the mysteries of the honorable order by John Dove. He referred in glowing terms to the long and faithful services of the Grand Secretary, and said that the name of John Dove was a household word wherever the Masonic banner is unfurled.

The bust was received on behalf of the Lodge by R. W. Beverly R. Wellford, of this city, who said that in the organization of the Grand Lodge of Virginia the Craft had looked to George Washington to be their first Grand Master. "He declined the proffered honor, his duty to his country preventing his acceptance. The Craft then selected John Blair, a Justice of the Supreme Court. From his hands the gavel passed to James Macer, Judge of the first Court of Appeals of Virginia, and from him to Edmund Randolph, Governor of Virginia, afterwards Attorney General and Secretary of State under George Washington; from him to John Marshall; and from him to Robert Brooke, afterwards Governor of Virginia. These were the fathers of Virginia Masonry. But the connecting link yet remained. John Dove sat in Richmond Randolph Lodge, No. 19, when John Marshall welcomed Lafayette on his American tour. For more than fifty-eight years the records of the Grand Lodge of Virginia attest his ever-punctual presence. He is now the oldest living Grand Secretary in the world. For more than half a century he has illustrated the high character of the Christian Mason, enforcing by precept and example the pure morality of our Order." In concluding his address the speaker, with eyes resting upon the venerable form, said: "Venerable father, we would that we could tender you a leaf from the fabled cypress of Ceylon, to assure the continuance of your presence and your wisdom to guide and assist us; and our anxieties for those who must follow would be relieved by the assurance that it would remain to guide them." This valuable gift remains in the hall of Dove Lodge, a mute but faithful reminder to the Craftsmen of John Dove.

As early as 1822 Dr. Dove was a District Deputy Grand Master. He held in the Grand Lodge afterwards, at different times, the position of Grand Senior Deacon, Grand Junior Deacon, and Grand Junior Warden. He was made Grand Secretary in 1832, and, as we have said, held the office during life. He was Grand Secretary of the Grand Chapter from 1818 until his decease. Upon the occasion of the fiftieth anniversary of his first election to that office, he was presented by the Chapter with a gold watch-chain of fifty links. He was Grand Recorder of the Grand Encampment for over thirty years. In all these offices he served with skill, virtue, and inflexible fidelity to his trusts. His name was familiar in every Masonic Jurisdiction in the country. He was the author of a Text-Book, which is in constant use in every Lodge in Virginia, and is in every Masonic library throughout the broad extent of this Union. We suppose there is no man left living in private life who is so generally known to his brethren of the entire land as was Dr. Dove.

Dr. Dove was scrupulously neat in his dress. He was shaved every day, but he never allowed a barber to touch his hair. He wore usually, we may say constantly, a rose or a bouquet in his button-hole. We verily believe that these were but emblematic of his purity of thought, as we know they were of his purity of life and conduct. He was always and everywhere a gentleman. He never forgot himself—never lost his dignity. He was a man of decided individuality of character. Would there

were more of them! He bore his Masonic honors as if they were no burthen to him, and never presumed upon his position to overawe his brethren. "Take him for all in all we shall not soon look upon his like again."

FRATERNITY.

On many of the public edifices in Paris there is inscribed that trinity of watchwords, "Liberty, Equality, and Fraternity," which so often has fired the enthusiasm of the French people. Looking at this grand motto of Republicanism placed so conspicuously before the eye, the thoughtful observer can but reflect that the meaning of these words has often been sadly misunderstood; that they have been prostituted to base uses, or rendered wholly unmeaning. The legend still appears on painted wall and sculptured monument, but it may well be doubted whether in any large sense it is characteristic of the thought and feeling of the Parisians; whether in point of fact the noble words thus appearing have not become a dead letter rather than a living inspiration.

One of these terms, that which is placed at the head of this article, is the peculiar designation and favorite watchword of the Masonic organization. Masonry is Fraternity. It takes men out of their separateness of life and brings them together, weaving about them by its ceremony and sentiments, its mutual pledges and duties, a bond of union holy and strong. At every step it enforces the lesson that "no man liveth to himself," and calls its disciples to those close relations of fraternity, where the interest of one shall be regarded as the interest of all; where it shall be deemed the sweetest privilege of the strong to protect the weak—to help the needy, and where the rich, full outflow of brotherly love in all hearts shall make constant a blessed illustration of the Psalmist's statement: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Men hard and cold as icicles have no rightful place among the Craft. The selfish and the sordid, jack-knife sort of men who shut up their sympathies and loves within themselves, ought never be allowed to cross the threshold of the Institution. Enoch Arden and Robinson Crusoe are types of character by no means constituting the best material to introduce into a society that teaches subordination of self to brotherhood, and seeks to establish its members in a tender, loving family circle, whose chief motto shall be "who can best work, and best agree?" Into such a home, such a Fraternity, no stranger should be allowed to come, unless he can be received with open hearts and cordial sympathies by his fellow Craftsmen. If it is felt that he will need to be held at arms' length by the brethren, or that for any cause he can not be welcomed with fraternal heartiness,

better for all concerned that such an one should be kept on the outside. And when the new-comer is admitted, he should be taught to realize that he has taken his place in a society where he will not be allowed to wrap about him the mantle of selfish individuality and go his own way regardless of the good of others. He must come forth from his exclusiveness. He must be aroused to some loving fellowship,— must learn to open his heart and extend his hand for those genial interchanges and friendly communions which make up no small part of the true zest of life.

This is Fraternity as Masonry enjoys it, as it opens the way in such large degree to its duties and privileges, commanding all its members to stand upon a common footing of kindness and good will. Making men Masons should infuse them with the social idea, and cause the spirit of brotherhood to rule both in their hearts and lives. So should they give their hands to each other with a strong grasp; so should they enter into the amenities of friendly intercourse; so should they carry with them an atmosphere of genial and kindly feeling, and so should they engage in efforts of mutual happiness, thus making illustration of that intimate accord and sympathy which are inseparable from a true fraternity.

That this is the theory of the Masonic Brotherhood will hardly be questioned; but in point of fact how utterly lacking at times seem the fellowship and love which ought to rule and inspire the Craft! Masons meet in the Lodge room to observe and criticise the work; to discuss technicalities; to rehearse the ritual; to pay dues and elect officers. Perhaps they hardly speak to each other, they appear cold and distant—almost as strangers instead of brethren. They fail to give out or imbibe the spirit of Fraternity, and so it comes about that Masonry is shorn of its proportions and fails to do the full work for which it was destined, and of which it is capable. Brethren, these things ought not so to be! Masonry should be a FEATERNITY in very deed and character, as well as in name. Only thus can it maintain its proper position, fulfill its largest offices, and become the minister of grace and goodness to those who have bowed before its altars!—*Freemasons' Repository.*

FRATERNAL LETTER FROM EGYPT.

To all and every Masonic Power throughout the world, R.: W.: Brethren:

As though the harmony which should always prevail throughout the Masonic world were not unluckily too much troubled by so many occasional jars among the different Grand Bodies, or that the fatal influence of human wickedness upon every thing noble and sacred were not already a matter of sad regret, Grand Orient of France in their

general meeting, held at Paris in September last, in adopting, by a large majority of votes, the taking into consideration of the most un-masonic proposal, viz.: the obliteration from their Constitutions of the belief in God, and the immortality of the soul, announced to the world a revolution which no true and loyal Mason can conscientiously ever subscribe to. The most solid foundation of our Institution has always been an absolute affirmation of a Supreme, All-creating, All-foreseeing, and Ever-rewarding Being. By eliminating this Divine principle, the grand edifice which we are proud to raise to eternal Truth would consequently fall down to pieces, or at the best be changed into a true Babel, leading us utterly to confusion and ruin. If we are proud (and we are right in being so) in calling ourselves brethren, it is because we know we are the Children of One and the same Father. For him who denies this Divine paternity, the unity and brotherhood of mankind become altogether problematical, and consequently he can hardly see how the moral perfection which is the principal object of all our exertions can ever be actually attained. Should the Nihilism of Grand Orient of France prevail among us, all believers in God would of course shun our Temples, which, keeping merely the name of Sanctuaries, would in fact be changed into so many receptacles, giving shelter to all the eccentricities of human mind, naturally too much inclined to Deity itself. Though the Grand Lodge of Egypt be comparatively one of the youngest Masonic Grand Bodies, it is by no means less inspired with the true Masonic principles than any other of its sister Grand Lodges. We have consequently found it proper and necessary to raise our voice against a danger threatening the whole Institution. Silence, in such an important circumstance, might be looked upon either as indifference, weakness, or connivance. The Grand Lodge of Egypt, conscious of its own right, and strictly adhering to the ancient traditional landmarks of the Craft, is very far from admitting of any alteration preventing the progress, and compromising the prosperity of the Order, therefore we do declare positively to repel the unduly suggested innovation. We flatter ourselves you will accept this circular and the Decree inserted in our Official Reporter as an unquestionable proof of our fraternal regards, and that you will approve of the feelings which have inspired our proceedings. Praying our Almighty Father who is in Heaven to bestow all his blessings on you, and to enlighten the mind and raise the heart of the Grand Orient of France, I am, R.: W.: Brethren,

Fraternally yours,

F. F. ODDI, *Grand Secretary.*

WE have many letters from all parts of the State, speaking words of cheer, which give us courage to fight for the life of the FREEMASON. Now, brothers, give us the support we deserve for our labors.

OPENING ODE.

Tune of "America."

Welcome, ye brothers dear,
 Once more assembled here
 In conclave grand.
 Pleasant it is to meet
 In this revered retreat,
 Holding communion sweet,
 Joined, heart and hand.

Brothers, an anthem raise,
 Join in a song of praise
 With one accord.
 Come, let our voices blend,
 Let earnest pray'rs ascend
 To him our surest friend,
 Great God, our Lord !

Hear Thou our humble pray'r,
 Extend Thy loving care
 To craftsmen here ;
 And, gracious God ! ordain
 That in Thy sacred fane
 Sweet peace and concord reign,
 Our toils to cheer.

Father ! to Thee we owe
 All we enjoy below,
 In mercy given.
 By Thee, our first and best,
 Are we supremely blest ;
 On Thee we humbly rest
 Our hopes of Heaven !

Sister Jurisdictions.

IOWA.—We are in receipt of Annals of the Grand Lodge of Iowa, Part III., for which we return our thanks to the Grand Secretary, Bro. Theodore S. Parvin.

The Grand Lodge of Iowa held its *thirty-third* Annual Communication in the city of Des Moines, commencing June 8th, A. L. 5876. Grand Officers all present. Also Masters and Senior and Junior Wardens, or their proxies from 375 Lodges ; 29 of which were u. d. The address of Grand Master H. W. Rothert is quite lengthy, filling about twenty pages exclusive of thirty-six questions and decisions filling about seven pages. The larger portion of this ample document is taken up in the discussion and presentation of local matters. During the year two Masonic halls had been dedicated, and a dispensation issued to the Craft at Cedar Rapids to appear in public procession to participate in laying the corner-stone of a church. The Grand Master had issued a dispensation in one instance for the conferring of degrees without the usual delay,—though repudiating the practice. With a becoming pride he speaks of the Grand Lodge library, which he had visited from time to time, as opportunity offered, while released from attending to legislative duties. Believing this a movement in the right direction, and hoping that Michigan may some day follow Iowa, we insert his remarks :

During the past winter, availing myself of a respite from legislative duties at the capital of the State, I took occasion to make an official visit to the Grand Lodge

Library, and the Grand Secretary's office. It is due to the Grand Secretary, and just to the Grand Lodge Librarian, that I thus publicly express my entire satisfaction at the condition of the library, and my hearty approbation of the management of the office. By the fostering care of prior Grand Lodges and the earnest efforts of its special friends, our library has assumed proportions justly the pride of every intelligent Mason in the State. It is true the benefits resulting from this collection of many rare and valuable Masonic books cannot be directly brought to the door of every brother in the Jurisdiction, and hence the importance and value of the library are not plainly apparent to all who are called upon to contribute to its maintenance. No inquiring brother, however, has ever been denied free access to its store-room of Masonic knowledge, or been prevented from referring to its well-filled shelves for information and instruction. Thus, in a measure, at least, it has served its mission, imparting knowledge and diffusing light wherever such knowledge has been demanded or such light desired. It is the repository of the intellectual treasures of the Masonic world—a rich legacy to those who may succeed us as workmen at the building of the Temple. I earnestly recommend the Grand Lodge Library to your most liberal consideration, and trust the suggestions made in the report of the Librarian may be adopted.

Under the head of Lodge visitations he notes :

The manifest desire to do homage to the Grand Master, the apparent anxiety to provide for his personal comfort and convenience, the prompt adoption of his suggestions, and the willing acceptance of his mandates, are positive proofs of the loyalty of the Craft and their readiness at all times to abide by the instructions and requirements of the superior authority.

But he is not forgetful of the fact that Iowa, like Michigan, has some weak, sickly Lodges, whose continued existence is problematical. His duty to the Craft prompts him to report the facts thus faithfully :

While we congratulate ourselves at the general prosperity of the Craft, and are pleased to utter words of cheer and commendation to the bright and flourishing Lodges in our Jurisdiction, we must not forget that we have some weak and feeble members in various parts of the State, where the shining light of Masonry seems to have lost its brilliancy, and the sound of the gavel no more attracts the attention of the Craftsmen. Called into existence without adequate resources of future growth, they have continued by sufferance until the welfare of the Craft and the honor of the Institution imperatively demand the removal to some more healthy locality, or a discontinuance or a revocation of their charters.

Again. We cannot deny the fact that in some Lodges the seed of dissension, planted by some trivial circumstance perhaps, or sown by the wounded feelings of an over sensitive brother, nurtured and sustained by factions of the Craft, have grown into ripe fruits of discord and disharmony. The presence of the Grand Master is positively demanded, and owing to the ready acceptance of his decision, invariably tends to restore peace and tranquillity in the troubled family, and again unites into one common band of brotherhood those who momentarily evaded its restrictions or escaped from its influence.

He speaks of the vexed question of "Colored Masons and Colored Masonry" as important. We deem it of greater importance that we keep

color out of Masonry. Mere color should be no commendation and no bar to an applicant. As to how we are to deal with Lodges of colored people which have been deemed clandestine, that is another matter.

We judge from the lament of the Grand Master in reference to his inability to visit all the Lodges in his Jurisdiction asking or needing his aid, that Iowa stands sorely in need of the system of District Deputy Grand Masters which is working so well in so many Jurisdictions. He also speaks of the crying need for a Masonic Digest which would greatly relieve the Grand Master, and we would observe that a Masonic Journal, such as Iowa used to have in the *Evergreen*, would also prove a valuable aid, as a medium of communication between the Grand Master and the brethren. But when Masons fail to support Journals devoted to the diffusion of Masonic light they must not complain if they have to live in the darkness of the valley and shadow of death.

The Report on Correspondence, by R. W. Bro. Wm. B. Langridge, fills over a hundred pages, and is very able. Michigan comes in for a fair share of consideration; but such has been the tardiness of putting into print our G. L. Reports that Bro. L. had only the one for January, 1875, to review. The argument made by Dr. Pratt in favor of reducing the representation in Grand Lodge in reply to a New Jersey reviewer is given entire, occupying over three pages of solid matter. It will be noted from what we have said above that Iowa still admits Wardens as representatives.

Recapitulation.—Number of Lodges, 374; number initiated, 1,448; passed, 1,335; raised, 1,319; admitted, 646; dimitted, 933; died, 136; suspended for "Masonic offenses", 22; expelled, 32; reinstated, 83; number of members, 17,890.

This volume is one of the handsomest we have received. It is alike a credit to the Grand Secretary and the publishing house of Day, Egbert & Fidler, who printed it.

MONTANA.—We next take up a most beautiful volume—the printed Proceedings of the Grand Lodge of Montana. This volume is graced with a fine steel engraving of the retiring Grand Master, W. M. H. R. Comley, and in appearance and arrangement of matter, as well as the fine quality of its paper and typographical execution, is fully a match for the Annals of Iowa. It is truly a thing of beauty, and its contents are in good keeping with its beautiful appearance.

The Twelfth Annual Communication of the Grand Lodge of Montana was held at Helena, commencing October 3d, A. L. 5876. The Grand Secretary reported 21 Lodges in the jurisdiction entitled to representation; 17 of which were chartered, and more than a quorum were present at the opening ceremonies. The Grand Master's address is a spread-eagle affair, though it must be admitted that it exhibits a true love for the Fraternity, and zeal for its upbuilding in the Jurisdiction.

The introductory sentence is startling: "Gathered by the shores of eternity, the unnumbered years face us through the dim vistas of the past." It would naturally seem to most minds that the past would not be very dim if its unnumbered years would fly into the very faces of Masons when they should assemble in annual convention. And then the idea of gathering a Grand Lodge on the shores of eternity! Perhaps that may account for the dimness of Bro. Comley's vision. As presented in the beautiful steel engraving before us, his eye is unusually bright; but peering through the "dark valley" which is supposed to divide "the unnumbered years" of time from the shores of eternity, (provided eternity has any shores,) would be like seeing "through a glass darkly." The truth is, this address, from its introduction to its peroration, is quite too pompous and grandiloquent for the occasion. It vapors too much, but withal contains many beautiful sentiments, and as a eulogium upon the Craft must have afforded pleasure to the Masons who listened to its delivery.

It would seem that the gold excitement served to somewhat deplete the Craft in Montana, by causing a flow of emigration to the Black Hills. But those who remained flagged not in their interest in and devotion to Masonry, as the annual returns show, and all in all the future is full of promise. During the year two charters had been issued, and the Lodges duly constituted. The total membership for 1875 was 621, that of 1876, 627, showing that the Craft holds its own in this new Territory.

The Report on Foreign Correspondence is very ample, and we may add very able. It extends through over 120 pages, and is nearly all written up, without quotations, by the Chairman of the Committee, Bro. C. Hedges, who is G. S. of the Jurisdiction. He devotes about three pages to Michigan; notes the much shrunken proportions of our proceedings of last year, which went out minus the usual Report on Foreign Correspondence after our present Grand Secretary had "waited four months for it, and was finally forced to go to print without it." A fear was at first entertained that the report "was omitted on the score of expense, or that offense was taken at Bro. Knapp's attempt to curtail its length." It was *not* on account of expense, for the Grand Lodge *paid* for its preparation, and there was no good and valid reason why it was not prepared.

In his review of Michigan, Bro. Hedges gives a faithful resume of the transactions of our Grand Lodge at its session in Grand Rapids, January, 1876, and the condition of the Craft in our State, all condensed into less than three pages, showing the reviewer to be possessed of remarkable conciseness of style. He speaks in highest terms of Bro. Durand, and seems inclined to agree with him in his one-eye decision. He says: "Bro. Durand thought one eye was enough to pass a candi-

date. General usage seems against him, and usage decided the case. Unless it can be demonstrated that physical defects in some way affect the moral and intellectual man, we incline to think that time will soften this harsh usage."

This opinion we have often expressed. Some can see more with one healthy eye than others can with two weak ones, and we have many one-eyed Masons in this Jurisdiction, who are ornaments to the Institution.

NON-PAYMENT OF DUES.

We have been requested to write an article for the FREEMASON upon the subject of non-payment of Lodge-dues, and to urge upon our brethren throughout the jurisdiction, the great importance of promptness in the performance of this masonic duty. We do so with pleasure, for we are all well aware that we have no evil affecting us at the present time, which is so injurious in its effects upon our Fraternity, as that of non-payment of dues.

As Masonry is now organized it requires a small sum from each member in the shape of Lodge-dues, in order to meet current expenses from year to year. This must be apparent to any one who will reflect for a moment. In order that Masons may meet as Lodges they must have a hall. This must be owned by the Lodge or else rented, and no difference which, money is required to meet this absolute demand. Then again, the hall must be furnished, lighted, and warmed during the cold season of each year. And in order to sustain a Grand Lodge, provisions must be made to send representatives, &c., &c. All this must be provided for, or the Craft must disband as an organization. Hence it is that the payment of a small sum, by every member who is able to pay, becomes a duty incumbent upon all just and upright Masons. We say a small sum, for there is no organization on the face of the earth, so pretentious and thoroughly organized as ours, which requires so small a sum in the shape of dues from its members. And for one, we regret that it is so small. Would that it were double what it now is, so that we might have at command the means of performing much more of that charity of which we have talked so much, and really done so little. But as it is, our Lodge-dues are exceedingly light, and therefore not burdensome even to poor members. And there is rarely any necessity of remitting these dues. There may be once in a while a case where a poor brother has met with some misfortune, or has grown old and fallen in decay to such an extent as not to be able to earn wages, and therefore is entitled to the rights and benefits of the Fraternity without money or price. But these are the somewhat rare exceptions to the rule, exceptions which we grant may occasionally

arise in every Lodge, and in such case every good Mason will cheerfully vote to remit the dues of a poor but worthy brother.

But much as we talk of the hard times and scarcity of money, there are few who cannot command the small pittance demanded as Lodge-dues, if there be a will to do so. And yet we have thousands and thousands who neglect to pay their dues until the Lodges are rapidly becoming poor, and not a few involved in debt. The constant plea of poverty is a sham—often made by those in comfortable circumstances, while poorer brethren, who have really to struggle with poverty, manage to keep their Lodge accounts square. "Where there is a will there is a way," is an old adage, but true to the letter. We know of members who are behind with their dues several years, who have a comparatively lucrative business, and who have been highly honored by their brethren in the past, by being elevated to the highest positions of trust in the gift of the Craft. What a return is this for honors conferred! And what an example for members of high degree to set before younger members.

We are informed that this evil has become quite unendurable in Lodges, and that delinquents are being brought to an account. That is right. If Masonry is worth aught, it is worth sustaining, and he who is able to bear his part, should be expected to do so, or be suspended from the rights and benefits of the institution. We need working members, but a Masonic Lodge is no place for *dead beats*.

Correspondence.

MICHIGAN.

CORUNNA, MICHIGAN, March 21st, 1877.

Editor Michigan Freemason:

MY DEAR BRO. CHAPLIN:—In the March number of the *Freemason*, (page 140), J. E. S. writes you as follows: "While in attendance on Grand Lodge, I was asked by the Master of one of our Lodges whether, in my opinion, it was a Masonic offence to speak contemptuously of the Bible, and deny its inspiration? It seems to me that our position should be so well defined, and thoroughly understood by all Masters of Lodges, that such a question would not be asked. I therefore submit the question to you, that the Craft may have the benefit of your views. To this question you replied: "Answer,—It was decided by P. G. M., McCurdy, that Masonry does not require a candidate to avow a belief in the Divine *authority* of the Holy Scriptures. The Grand Lodge sustained this decision; but it was copied into the proceedings of many Sister Jurisdictions, and freely commented upon,

and generally with adverse criticism." This is your answer to the question as far as Grand Lodge is concerned, except the italicizing of the word "authority" and the last five words.

Permit me to say, that you are entirely in error when you state that the decision and action of Grand Lodge upon this question were freely commented upon and generally with *adverse criticism*. Such is *not* the fact; but the reverse is the truth. I am at a loss to conceive how you should have fallen into such a grave error as this, possessing as you do a prudent and cautious judgment. But such is the fact.

The only Grand Jurisdictions which made adverse criticism on the decision and action of Grand Lodge were Texas, Virginia, Nebraska, and the District of Columbia. But Texas can hardly be classed in that position, as in 1857, it declared a belief in the divine *authenticity* of the Holy Scriptures indispensable; and the criticism of Bro. Singleton, Chairman of Committee on F. C., is made from a mis-statement of the decision and action of Grand Lodge, (Pro. District of Columbia, 1874, page 75); and Bro. Wise, of Nebraska, for the Committee on F. C., in making his criticism, labors under the same error, (Pro. Nebraska, 1874, page 143). In finding fault with the action of our Grand Lodge on this question, Brother Wise overlooked the constitutional provision of Grand Lodge of Nebraska upon this very point, which declares "No religious test shall ever be required of any applicant for initiation, other than a steadfast belief in the existence and perfections of Deity; and no Lodge under this Jurisdiction shall receive any candidate without the acknowledgment of such belief."

These, Bro. Chaplin, are the only Jurisdictions that commented upon the decision and action of Grand Lodge with *adverse criticism*. If you can find any others, please give your readers the name of the Jurisdiction making the same, with date and page of the proceedings, as that will be far more satisfactory than a general declaration to the contrary.

These Grand Jurisdictions, generally copied in full and approved the proceedings for 1874, here alluded to: Missouri, Indiana, Canada, Georgia, Kentucky, Alabama, Colorado, Iowa, Kansas, Nevada, New Jersey, Ohio, New Hampshire, Nova Scotia, California, Louisiana, South Carolina, Wisconsin, Maine, and Mississippi. Many of the States have no report on F. C.; among this number are Oregon, Connecticut, North Carolina, New Brunswick, Rhode Island, Florida, Massachusetts, and I think, a few others. A large number of our sister Grand Lodges took especial pains to applaud and approve the decision and action of our Grand Lodge thereon, in a manner which my modesty would not permit me to publish under ordinary circumstances. In this case, however, I must permit the forcible remarks of a few of the able and eloquent reviewers to speak out upon this important question:

New York, Proceedings 1874, page 125, "The Grand Master of Michigan has decided the question as to whether belief in the authenticity of a particular Book of the Law can be required of all candidates, in the negative, and Grand Lodge concurred. We agree with the Michigan decision."—*Bro. James Gibson.*

Utah, quotes the decision in full, and says, that "It is an excellent Masonic document; besides, the record of his stewardship during the year gives the very best of Masonic teachings."—*Bro. Christopher Deihl*, (Pro. 1874, page 140).

Delaware, Proceedings 1874, page 121, says in reference to this question: "We give the following decision in full—it is clear, wise, and Masonic."—*Bro. George W. Clayton.*

Pennsylvania, Proceedings 1874, page 140, publishes the question and decision in full, and adds: "the topics of administration and Jurisprudence are treated with practical common sense."—*Bro. E. Chappee Mitchell.*

Illinois, Proceedings 1874, page 97; Bro. Joseph Robbins says: "The following timely decision received, as it deserved, the especial commendation of the Committee on Jurisprudence."

Montana, Proceedings 1875, page 90; Bro. Cornelius Hedges says of the question and decision, that "nothing else could be expected from that able jurist and eloquent writer. It is a noble record of faithful services, eloquently rendered; while the unanimous approval of his decisions themselves testify to his good judgment and caution."

The brothers will please excuse me, as I can go no further with this kind of *adverse criticism*, as it is more than I can modestly endure, and will therefore content myself simply with this defence of our Grand Lodge until the foregoing evidence is overborne with a preponderance of the reviewers to whom my good Bro. Chaplin refers.

Will Bro. Chaplin now make good his broad assertion, that the decision and action of our Grand Lodge on the question referred to, was copied into the proceedings of many Sister Jurisdictions, and freely commented upon, and *generally with adverse criticism?*

Pray, give us *more light!*

HUGH McCURDY.

REMARKS.—Just as the above came to hand, we had prepared a note for the April number of the FREEMASON, correcting a few typographical errors which occurred in our last issue, one of the most important being that in our reply to the question of J. E. S., touching the Bible, where we wrote "*Divine authenticity*," and our compositor set "*Divine authority*." Authenticity and authority begin and end with the same letters, and hence the mistake was easily made. But the difference in the signification of the two words is somewhat marked. A book might be *authentic*, and yet not be *authoritative*. So of a code; its

authorship might be undisputed, while its laws were of no authority whatever. So much for the mistake. That corrected, let us see how far we have erred, and if we have strayed, put ourselves right.

While Brother McCurdy occupied the Grand East, the following question was propounded: "Does Masonry require a candidate to avow a belief in the Divine *authenticity* of the Holy Scriptures?" The answer was "no," and reasons given. Now our *intention* was to refer our readers to this decision, and also to the fact that it was sustained by our Grand Lodge, and was therefore the law of our Grand Jurisdiction. But that all Grand Lodges had not concurred in this view of the matter, and therefore it might possibly be open to further investigation and discussion, we also noted, by adding that "it," *i. e.* the decision, "was copied into the printed proceedings of many Sister Jurisdictions, and freely commented upon, and generally with adverse criticism." Now it was our intention to say that "*many*," not *all*, nor *nearly all*, our Sister Jurisdictions had quoted this decision, and those who had quoted, had commented freely upon it, and those who had commented upon it, had generally done so with adverse criticism. We may have put this too strong. Perhaps we should have said that much of the criticism was adverse. But we only intended to say that with the Grand Bodies of our country the question was yet an open one, and therefore we had best go guardedly forward, and *restrain* rather than *encourage* those members who might take a sort of gratification in chafing the sensitive feelings of our brethren who receive the Holy Scriptures as the "inestimable gift of God to man," the "GREAT LIGHT" which Masonry, in all Christian countries spreads upon her altar, and on which she administers her obligations, and teaches all who kneel at her shrine, to regard it as their "Rule and Guide of Faith." To speak *derisively* and *contemptuously* of a Book which Masonry has thus honored, seems to us unmasonic, especially if it be done as we have known it to be, in not a few instances, in the presence of religious Masons, and Ministers of the Gospel, and seemingly done for no other purpose than to wound the tender feelings of these Masonic brethren. This is what even no refined or gentlemanly infidel would do, and much less would a good Mason thus wantonly wound the religious feelings of his brethren. And where it is done by an irreligious person who has found his way into our institution, we think it would be proper for his brethren to check or restrain him, and should he persist in trampling on the feelings of his brethren, we think it would subject him to discipline. Should he prove incorrigible, and continue to offend the ears of his brethren by deriding and contemning the Holy Scriptures in a manner to disturb the harmony of his Lodge, we are of opinion that he should be expelled for conduct unbecoming a Mason. And we would say as much in regard to the Alcoran of Mahomet, were

it the Book of the Law which Mahometans might choose to lay upon the Masonic altar in a country where the Mahometan religion was dominant. Masonry teaches her votaries to so far conform to the law of the land where they reside as to be obedient citizens, and not wantonly offend. For a Christian to deride the religious faith of a Jew or a Mahometan, in their presence, and treat their Book of the Law in a contemptuous manner, especially while lying on the Masonic altar, for the purpose of wounding the religious feelings of Jew or Mahometan, would be a Masonic offence, and one which, if persisted in, should subject the offender to discipline.

We trust that we are now understood. The decision of Brother McCurdy, properly understood, is no doubt correct, though we fear that some are wont to give it too broad an interpretation, and endeavor to shield themselves behind it, while they offend the ears of good and true Masons, by their ridicule of a Book which is held sacred, as "the inestimable gift of God to man," and the foundation of our religious faith.

We thank Bro. McCurdy for his article, and the promptness with which he has come to the rescue. The genuine Masonic spirit which pervades all he says, it will be our endeavor to reciprocate. We regard him as one of the ablest Masonic jurists of our State, and indeed of the country. While able, he is also bold and independent. But we do not believe in infallibility in man, nor do we say "yes" to everything. In a few instances we disagree with the views of our worthy Brother, and indeed with the decisions of our Committee on Jurisprudence, even when indorsed by Grand Lodge. But while decisions are in force, we concur and obey, and counsel others to do the same. Even when legislation is wrong, we acquiesce and cheerfully obey, until it can be righted in the lawful way.

But while we acquiesce for the time being, and cheerfully obey, yet we deem it right, as a journalist, to discuss the propriety of decisions which we may deem wrong, and in a lawful way seek their modification. In the case before us, however, we do not seek a modification, but deem it proper to put certain brethren on their guard, that they may be careful to understand the Laws of Masonry. We think this decision of Bro. McCurdy has been wrongly interpreted, and made the ground of too great a license by a certain class of not over scrupulous brothers, who have taken occasion to treat the Bible with contempt, when their coarse and ribald jokes at its expense grated harshly on the ears of both Christian and Jew, whose feelings were thus wantonly offended.

In closing we would say that if we have erred, we think it is on the right side. We intended to cast no blot on the jurisprudence or action of our Grand Lodge. We wish to obey all its laws and edicts, even those which we would seek to mend. And we had not supposed

that, granting the correctness of Bro. McCurdy's decision, Masonry in this jurisdiction gave license to speak contemptuously of that Bible, which we honor as our Great Light, and more especially to deride the Bible before believing Masons, to wantonly offend them, and thus breed confusion and inharmony in our midst. And we hope the day is far distant when our good Brother McCurdy would defend such conduct, or pronounce it masonic.

SEEKING LIGHT FROM THE GRAND EAST.

Brother Chaplin :—I have received two numbers of the MICHIGAN FREEMASON for 1877. Please receive my thanks. I should be very sorry indeed to have to part with the magazine. It seems to me that I should be groping my way in the dark without it. But money is *very* scarce here this winter, so that I have been obliged to discontinue two political papers already; but if you will continue to send me the FREEMASON, I will have money due me next June, and I will then send you your money without fail.

In your last you make inquiries relative to an article I sent you last June, which you got mislaid, and ask if I kept a copy, so that I could re-write it. I kept no copy and cannot now produce it from memory. Nor would it be in justice to our retired Grand Master Maynard, to do so if I could, as it concerned one of his decisions on dimits.

Sec. 9, Art. XVI., Grand Lodge Regulations, reads: "A brother in good standing may apply to his Lodge for a dimit, giving his reasons therefor," &c.

It was decided by Grand Master Webber that this application must be made in writing; and Grand Master McCurdy decided that it was doubly necessary that the reasons be put in writing. (See page 92 Compiled Law.)

Now in MICHIGAN FREEMASON, Vol. VII., page 211, Grand Master Maynard is not inclined to hold it necessary that a brother's reasons should be set forth in his application, or even committed to writing at all. Do these decisions harmonize? Does the last one agree with the Penal Code, which P. G. Master Maynard ordered respected and obeyed? Does it agree with P. G. Master Coffinberry's decision? (See Look's Digest, page 148.) Or A. T. Metcalf's decision? (See G. L. Transactions for 1870, page 21.) Now, it seems to me that the trumpet of our Grand Masters should give forth no uncertain sound.

We have a case somewhat like this: A brother becomes aggrieved that we pay \$50 per annum rent. He is also displeased with some of the brethren, and never comes to the Lodge. He says he will not appear if summoned. This, however, comes from what has been said by one of the members of his family, and is not Masonic evidence. But this same brother sends in a petition for a dimit, giving no reason either in his petition or otherwise.

Now, in this case, I adhered to the law. I am bound to do so. The Grand Master's decision, in my opinion, was not in accordance with the law, but seems to justify the brother in demanding a dimit, for Grand Master Maynard says, "*Written reasons are not necessary.*"

Now, I have nothing to say as to whether the reasons shall be given or not; written or not; but whatever the law says, stand to it to the letter. If the reasons be of such a nature that, in the opinion of the petitioner, they could not be properly submitted in writing, could he not at least come up to the Lodge and say so, and communicate them orally and secretly, and have them received as such? I think he could if he wished an honorable certificate of his retiring in good standing, which he certainly does, and would take nothing else. Since Grand Master Maynard's decision he feels worse than ever towards the Lodge.

If these matters of dimit were decided by Grand Lodge it would save a great deal of unfriendly feelings among the subordinates. It often happens that a brother feels aggrieved about some very small matter which a little time and reflection would overcome; but he at once, without notice, calls for a dimit, and not being required to give reasons, the dimit is granted and the brother lost to the Fraternity. Lost why? Because he goes out by a majority vote, whereas it requires a unanimous vote to get in again.

Another illustration of the evil of Grand Master's decisions, hastily made, and contrary to Masonic usage, is found in the one-eyed matter. This decision took in one-eyed Entered Apprentices, who are now debarred from going on. There they stand a monument of the wrong decisions of Grand Masters, or until another Grand Master shall see fit to dispense with the law.

It seems to me that no work should be done under decisions which change the law until the said decisions have been submitted to the G. L. and passed upon by that Body, if possible to avoid it, and the granting of dimits and making one-eyed Masons can be defined.

But when a Grand Master makes a decision the thought seems never to occur that he may possibly be in error, but the brethren plunge headlong into doubtful work, while they have opportunity, and thus much mischief is done before the matter is corrected by Grand Lodge, as in this one-eyed work for instance.

I have visited several Lodges since it was decided to be unnecessary to give reasons for a dimit, and have found several members trying to take advantage of the opportunity afforded them, when a little time would change their minds entirely.

If our Grand Lodge would say what reasons should be given in order to procure a dimit, as New York has done, then a brother applying would be obliged to give those reasons, or he would be informed that the Grand Lodge would not permit the granting of the dimit, and

the responsibility would be taken off the Subordinate Lodge. Brothers are not often aggrieved at the edicts of Grand Lodge, nor any laws made by the Grand Body ; but on the other hand they often oppose the rules of subordinates, and the action of their officers.

But if our Grand Lodge will not say what reasons, and they only, on which dimitts shall be granted, let all strive to keep within the bounds of the law from year to year, and not have the Grand Lodge giving out a law, and then the Grand Master changing it by his decisions, and these decisions differing from year to year. P. W. M.

We give the above because it embraces several points worthy of consideration. But we would caution the writer and brethren generally against anything which would smack of insubordination. All should know that the decisions and edicts of our Grand Masters *are law* in the jurisdiction, until revoked by Grand Lodge, and however much we may differ in our private opinion, to these decisions we must conform, or we are liable to discipline.

The matter of dimit we regard a simple one. A brother desiring to sever his membership from a Lodge pays up his dues, and makes his application, giving his reasons, if they are of a nature to be exposed. And we are fully of the opinion of P. G. M. Maynard, that it is not good policy to compel membership one day longer than it is voluntary. Membership against the will is too much of the nature of slavery to comport well with the spirit of our Institution.

And the remarks of our correspondent are hardly courteous to P. G. M. Durand. To say that his decision upon the "eye question" was hasty, is more than we have a right to say. It is contrary to Masonic usage in jurisdictions generally, although not wholly so. We have had this question decided in the same way, in Michigan, before it was done by Bro. Durand, and we have one-eyed Masons in this State.

In reference to the E. A.'s alluded to, in our opinion, as they entered the Craft, according to the law then binding, and are in nowise to be blamed in the premises, they should either have the remaining degrees conferred upon them, or have their money returned. Masonry should act justly toward all, justice being one of the cardinal virtues inculcated in the first degree of the Craft.

In another issue we may have something further to say of some matters alluded to in the above article, of a Past Worshipful Master.

—EDITOR.

CONSTANTINE, Mich., March 13th, 1877.

Brother Chaplin.:—I am in receipt of the March number of the MICHIGAN FREEMASON, and, having thoroughly perused it, as well as the January and February numbers, I am convinced that there is no better periodical published in the interest of Masonry in the United

States. The Craft will find a great many subjects of interest discussed, and answers given, that are not proper to be published in the papers of the day, but of utility to the Masonic reader.

Masonic law and rules governing Lodges are discussed with a clearness and precision that reflect credit upon the editor of this valuable magazine.

The general "make up" of this monthly in interesting matter, and its being so well adapted to the wants of the reader, appeal at once to the intelligent public. I congratulate you upon your success in providing the Fraternity with so acceptable a periodical, and sincerely hope you will receive a generous support.

Fraternally yours,

JOHN HULL.

WISCONSIN.

MILWAUKEE, Wis., March 5th, 1877.

To the Editor of the Michigan Freemason:

DEAR SIR:—You are, probably, by this time, looking for some report of the Masonic doings in Wisconsin for the last month. I don't know as I have anything to communicate of special interest to those outside of our own jurisdiction, and yet an account of the proceedings of the Grand Bodies in any State should be, and no doubt is, of general interest to the whole Fraternity, especially to those more immediately contiguous to us, and with whom fraternal relations have always been so pleasant as between your own State and ours.

Our Grand Council of Royal and Select Masters met in Annual Convocation in this city, on Monday, the 19th of February. This is not, with us, an extensive institution, as we have only nine Subordinate Councils in the State; seven of these were represented. The Grand Officers present were as follows:

James L. Bridge, M. I. G. M.

D. H. Wright, D. G. M.

W. C. Swain, G. P. C. of W.

W. J. Crosby, Grand Treasurer.

John W. Woodhull, Grand Recorder.

The old saying, "that a short horse is soon curried," was completely demonstrated, as the Grand Council was opened at 2 P. M., and closed its labors at 5 P. M. The officers were all re-elected. The address of the M. H. Grand Master was an able and sensible one, devoted to the interests of Cryptic Masonry in this Jurisdiction.

On Tuesday, the 20th of March, the Grand Chapter met in the hall of Wisconsin Chapter, No. 7, and was opened in ample form, by M. E. W. E. Swain, G. H. P.; assisted by Comp. Oliver Libbey, D. G. H. P.; Fred Ring, Jr., G. King; John M. Evans, G. Scribe; D. H. Wright, Grand Treasurer; and John W. Woodhull, Grand Secretary;

and the Companions present, with the usual devotional exercises, led by the Grand Chaplain, Rev. Joshua Britton. On calling the roll of present and past Grand Officers, it was found that with one exception all of the present Grand Officers were in attendance. Among the Past Grand Officers were Past Grand High Priests Henry L. Palmer, G. V. H. Carpenter, M. L. Youngs, David H. Wright, C. F. G. Collins, and J. H. Evans. The Subordinate Chapters, with but few exceptions, were well represented.

The address of the M. E. High Priest was a well prepared document, and a model of its kind, clearly and plainly stating his doings during the year, the decisions made by him, and the general situation of Chapter Masonry in Wisconsin. He noticed in fitting terms the decease of several Companions who, from their official positions and Masonic skill, were endeared to the Companions of their respective localities, and also paid a fitting tribute to the memory of that old veteran in Masonry, Comp. John Dove, so long Grand Secretary of the Grand Bodies of Virginia. This portion of the address was referred to a special committee on obituaries, with Comp. Philo H. Orton, of Darlington Chapter, as chairman; and I must say that while I have listened to many reports from similar committees, I have never heard one which, in my opinion, was so well worded and finely executed as that. Comp. Orton is a man of large abilities, and although a young Mason, we trust the time is not far distant when he will be among our leading Companions in the Grand Chapter.

All the elective officers were almost unanimously re-elected. The appointed officers were changed, with the exception of M. L. Youngs, Grand Lecturer. They are now as follows:

- Comp. W. E. Wright, Grand Chaplain.
- “ J. H. Hauser, G. C. of T. H.
- “ Geo. Vilus, G. P. S.
- “ P. H. Orton, R. A. C.
- “ W. H. S. Wright, G. M. of 3d V.
- “ R. B. Bates, G. M. of 2d V.
- “ L. Beckwith, G. M. of 1st V.

An attempt was made to change the constitution, and dispense with the office of Grand Masters of the Valls in the Grand Chapter, which, after a full discussion, was defeated.

Comp. Woodhull, as chairman of a committee to codify our present constitution, and to embrace in it many things which have heretofore been only standing regulations and edicts, reported the same to the Grand Chapter, with several amendments and corrections. This report was referred to the Committee on Jurisprudence, and with some few changes, was adopted.

The session was largely attended, and was harmonious through-

out. On Tuesday evening Comp. M. L. Youngs exemplified the work of the R. A. Degree. The work and suggestions, as to the manner of doing the same met the approval of the entire Grand Chapter, and was subsequently endorsed by them by his re-appointment, without a dissenting voice.

At the close of the session a convention of High Priests was opened in due form, and that order conferred on some fourteen past and present High Priests.

You see that on the whole we had a busy Masonic week of it. But more anon.

M. L. Y.

NORTHWESTERN AID ASSOCIATION.

ANSWERS TO QUESTIONS CONTINUED.

CHICAGO, Ill., March 15th, 1877.

Editor Freemason:—The question is asked: "Suppose a member of your Association fails to receive a notice of assessment, or for any cause, does not respond in time, and his membership expires; is he to be cut off, and lose what he has paid?"

Answer. We are all Masons, expected to treat each other in a brotherly way. The officers have no interest in doing anything which is not equally for the interest of every other member. What is right? No one should be thrust out without cause. But suppose a man purposely lets his membership lapse, but afterwards finds his health failing, and wants to reinstate: Would it be just to the other members, to take him back? Promptness is indispensable. The institution would soon decline if the members were allowed to get into a careless, slipshod habit of paying at any time when most convenient. Yet generous treatment must be accorded to all.

Second, notices are sent to delinquents. Money that is only two or three days behind time, is usually credited to the sender without question. But if it is long delayed, the Executive Committee must consider the case, and will demand evidence that the brother is not in impaired health. In either case, one's membership is suspended from the time when the money should have been paid, until he is restored.

To avoid all danger of lapsing, keep a small deposit with the Secretary, to meet the assessments as they occur. Notices will be sent, just the same, and members informed how much is taken to pay the assessment, and how much remains to credit.

"What is the difference between this Association and a 'Co-operative Insurance Company'?"

Ans. This Association is for the benefit of all its members alike. If a dollar can be saved or made by good management, it accrues for the benefit of all. The members are the Association. The officers are

their chosen servants, selected annually from their own ranks. To them is committed a sacred trust, which they are bound by every principle of honesty, truth, and fraternity to faithfully execute, not in their own interest, but on behalf of all.

An Insurance Company is entirely different; it is a business combination, designed for the purpose of making money. The insured are not the company or any part of it, any more than the passengers who ride on a railroad are a part of the railroad company. The stockholders are the company. When the officers deliberate together, the question is not what is the common interest of our policy holders? but what is *our* interest; how can *we* make the most money out of this business? Everyone knows that, in business, men are generally expected to be wide awake and keen, and many things are winked at as only sharp business practices, which, in an institution like ours, would be downright robbery, *stealing*, and not to be thought of or suggested, except to damn the character and reputation of the officer who should dare propose such things to his fellow officers. I do not believe that the officers of an insurance company would attempt to get up forged proofs of death, and assess their policy holders for a death that had not occurred, because such an act would be a criminal offence almost sure to be discovered, and surrounded with too much danger. Each officer would be obliged to look the other in the face and say, to himself at least, "you are a thief and a forger and a perjurer, and so am I; you can at any time give me away, and so can I you, and yonder is the penitentiary."

But I can see how they might assess their policy holders on the death of one of their number, and, after collecting the full amount of the policy, dispute the claim of the beneficiary on some technical grounds and compromise by paying only a *part* of the amount collected, and then pocket the balance. And while said balance would manifestly belong, by right, either to the beneficiary or to the policy holders who had contributed it, still the holding of it by the officers of the company, would not be a criminal offence, but only a piece of *sharp practice*. But in our Association, money so saved could not go to the officers, but must revert to the treasury; hence there would be no temptation to dispute claims.

I repeat then, our members are the Association, and manage their own business; choose their own officers and hold them responsible.

In an insurance company the policy holders are not the company, and have nothing whatever to do with its management. They are simply the stepping-stones over which the self-appointed managers mount to fortune.

When we issue a notice of assessment, we always give the name, number, and location of the Lodge to which the deceased brother be-

longed. Any one can verify the facts by communicating with said Lodge.

Our numbers are still increasing, and no more deaths are reported. We have over 1800 members, and only four deaths in the year ending this date. One of the five deaths mentioned in my last, occurred over a year ago this time. To members of both divisions, the average cost per \$1000 benefit, has been \$3.30 only. Fraternally,

J. A. STODDARD, *Sec'y.*

Tidings from the Craft.

BRO. CORNELIUS MOORE.—This veteran of the Masonic press in America has just retired from the *Review*, of Cincinnati, Ohio, and we are sorry to add, that after so many years of toil, he retires over seventy years of age broken with the weight of years of toil, and without the pecuniary means of comfort in his old age. We understand that a fund is being raised by his friends, and the Masons, for his relief. Those whom he served so many years, and with such marked ability, should remember Bro. Moore in these his days of need. Funds may be sent to Bro. Melish, editor of the *Masonic Review*, Cincinnati, O.

LOGES WITHOUT NUMBERS.—It is said that in the Jurisdiction of Massachusetts, Masonic Lodges are not numbered, and that Masons in good standing in that State have sometimes been refused admission into western Lodges, because they could not give the numbers of their Lodges. As a kind of offset some of the Pennsylvania Lodges have no names, but numbers only. Why not exclude members of these Lodges until they can give the names, as well as numbers, of their Lodges?

GEN. TOM THUMB (Charles S. Stratton) is said to be a member of the Fraternity, having joined in Bridgeport, Conn., several years since. He is a Knight Templar, and also a member of the Scottish Rite, having advanced to the 32°. So says the *Keystone*.

WE are informed, through the Grand Secretary's report, that there is not a single Lodge in the jurisdiction of California which is in arrears for dues. How good and how pleasant must be such a state of affairs. Bro. Abell, we congratulate you.

THE Fraternity shows signs of vigorous growth in England. Charters have been granted for sixteen new Lodges during the past six months. Our English brethren have reason to be proud of their charity contributed from year to year. They also support their Masonic publications with great liberality.

THE Grand Lodge of Mississippi is favored with many able Masonic jurists. The New York *Dispatch* of March 18th, contains decisions and edicts taken from advance copies of proceedings, numbering 55. Some of these are important, and will claim our notice in due time.

SCHOOLS OF INSTRUCTION.—Just as we go to press with the last form of this number we have a call from Bro. A. M. Clark, the Grand Lecturer, who is holding Schools of Instruction in this District. We are pleased to learn that they are well attended, and the interest taken in them greater than usual, all of which augurs well for the future prosperity of the Craft.

THE Editor has recently been confined close at home for several weeks, undergoing medical treatment for *Lupus Ezedens*, with which he has been troubled for the past twelve years. Hope is entertained that the remedies being administered may effect a cure, and that he will be able to resume travel in behalf of the Journal, at an early date. Now is a good time for the friends of the FREEMASON to come to our aid. Brethren, please lend us a helping hand.

WE have promise of an article from Bro. McCurdy on Masonic Penalties, for the next issue. It will be opportune and able.

IN the March number, on page 142, read Moore's for "More's," and on page 143, read Ramey for "Ranmey." The Editor did not see revise proof.

CALLED OFF.

At a meeting of Salina Lodge, No. 155, F. & A. M., the following preamble and resolutions were adopted :

WHEREAS, Our Almighty and Gracious Father, in His infinite wisdom, has seen fit to remove from among us our beloved and esteemed brother, Hezekiah C. Fenno ;

AND WHEREAS, In the death of Brother Hezekiah C. Fenno, we mourn the loss of a zealous and devoted Mason, and an esteemed citizen ; therefore,

Resolved, That as members of this Lodge, we offer our condolence and sympathy in this their sore affliction, to the bereaved widow and friends of our deceased brother, and that it is our duty as well as pleasure, at this time, to bear testimony to the fidelity, honesty, and integrity with which Brother Fenno discharged his duties to his family, his neighbors and his Lodge ; and we can best render service to the living and tender honors to the dead, by offering the record of his life as a model for those who survive him.

Resolved, That the Secretary of our Lodge be ordered to forward a copy of the above preambles and resolutions to the widow of our deceased brother.

Resolved, That the members of this Lodge wear the usual badge of mourning, and that the Lodge-room be draped for thirty days, and that these resolutions be published in the daily papers of this city and also in the MICHIGAN FREEMASON.

[Signed,]

J. S. ROUSE,
E. A. MARTINDAL,
A. E. WILSON.

THE MICHIGAN FREEMASON.

VOL. VIII.

MAY, A. L. 5877.

NO. V.

THE LEGEND OF PRINCE EDWIN.

BY BRO. GEORGE F. FORT.

Masonic traditions possess no such immunity as to place them beyond that critical test to which the assumed events of history are subjected. Individual opinions resting exclusively upon the apparent age of a legend, current among the Craft, must necessarily be fallacious, and unless grounded on accepted facts, should be received with extreme reserve. When a tradition stands in utter antagonism to historical records, it cannot be defended, and should be abandoned to that class of notions aptly termed myths. One obstruction — perhaps the main one — with which Masonic investigations are attended, arises from hasty suggestions, bearing an external appearance of truth, made by our writers without a careful analysis. The distinguished scholar, Henry Hallam, complained that the history of Freemasonry had been made the subject of such unbounded panegyrical essays that it would be really refreshing to bring it down to a natural or critical basis.

We propose, and as briefly as possible within the limits of this article, to examine the *probable* character of the Prince Edwin fiction, and its possible authenticity, and, so far as may be, propose a solution of this vexed question.

For several centuries the Craft of Masons were solemnly informed that their ancient Brethren first appeared in Britain in the time of Athelstan, an Anglo-Saxon King, who reigned in the year 926, and that his son, Edwin, was selected by that monarch himself to become their first Grand Master, and that this prince called a convocation of Masons at York, and provided the Craft with a regular organization. At what

exact period of time this tradition originated, is evidently beyond the possibility of reason to determine. The first knowledge of the presumed introduction of Masonic art into England by Athelstan appears in the ancient manuscript poem discovered by Halliwell, and numbered among the treasures of the British Museum as Royal A. 1. Great diversity of opinion exists touching the antiquity of this manuscript. Mr. Halliwell, who is a learned antiquarian, assuming to speak with authority, asserts it to have been written not later than the year 1390, and his judgment is unqualifiedly the most entitled to respect. From the sweeping character of an act of Parliament enacted in 1389, during the reign of Richard II., it was absolutely impossible for the Craft guild of Masons to evade the lawful necessity to make a qualified return of the affairs and regulations of their corporation. It is by no means improbable that this vellum chronicle may have been used for the purpose above indicated. A singular uniformity appears between the general statements and regulations of this venerable document and the full returns of other guilds made in accordance with the above statute, collected and published by a recent editor.

At all events the tradition relating to Athelstan and the Craft was known at whatever period the old manuscript may have been drawn by the copyist, and is referred to in the folios as a matter "heard spoken of." Of the existence of a legend concerning Edwin, not the slightest trace appears in the chronicle under notice. This is a significant omission. Subsequent to the foregoing manuscript about one hundred years—1490—90—the Cook manuscript, No. 23,198, contains the earliest allusion to a son of Athelstan, but does not specify him by name. We will assume that Edwin is here referred to. The Lansdowne manuscript, No. 98, Plut. lxxv. E., in the British Museum, and written in the year 1560, makes the first direct and unique use of Edwin's name as son of Athelstan. In nearly every particular the manuscript narrative of the Craft, excepting the Halliwell parchment, may be said to agree upon Edwin's Masonic connection and the York assembly. The tradition, therefore, touching Athelstan and Prince Edwin, had for an indefinite period of time the highest credit and was accepted by our precursors as an unquestioned fact.

So far as we know, Dr. Plot, who wrote and published some interesting facts about the Freemasons in his History of Staffordshire, in 1686, was the earliest to point out the lack of paternal relationship between Athelstan and Edwin. He maintained that the Anglo-Saxon King had no son. But the blow which demolished this fragile fiction was dealt by a no less personage than Sharon Turner, erudite historian of the Anglo-Saxons. This scholar briefly stated that no Grand Lodge could have been assembled at York in the year 926 by Edwin, son of Athelstan, for the very best reason that this monarch had no son.

This legend of the time of Athelstan, so far as the same relates to Edwin, has been abandoned by more accurate Masonic writers, but in his stead the effort has been made to refer the craft tradition from the 10th century to the 7th—associating it still with the city of York. Bro. Woodford, in the Introduction, p. xiv., to Bro. Hughan's *Old Masonic Charges*, suggests that "tradition sometimes gets confused, after the lapse of time, and that he believes the tradition in itself is true which links Masonry to the church building by the operative brotherhood under Edwin in 527, and to a Guild Charter under Athelstane in 936." Prior to Bro. Woodford, and long before he had called attention to this novel adjustment of craft legends, Bro. Francis Drake, in 1726, declared "Edwin, about the year 600, had laid the foundation of our—York—Cathedral and sat as Grand Master."

By means of a pious fraud, so frequently resorted to by the early evangelists, Edwin, King of Northumberland, in the year 627, professed the faith of Christ, and with many of his subjects was baptized on Easter day at York, in St. Peter's Church, which he himself had constructed of *timber*, during the time he was being catechised for baptismal rites. Edwin afterwards began the erection of a larger church of stone under the direction of Paulinus, intending to enclose the oratory within the walls, but a violent death left the work unfinished. It will be observed from the foregoing statement, which is drawn mainly from the historians Bede and Henry Huntingden, that the earliest building referred to was composed of wood, and built by the half-civilized king himself; the other, according to the unequivocal expression of the venerable author, was personally conducted by the same king, and constructed of stone, Paulinus *teaching him*. This, therefore, is the total proof from which the theory has sprung that Edwin organized, in the year 627, the Masons into an operative body, and sat as their first Grand Master at the building of the ancient York Church! We unhesitatingly assert that at this period there were no artificers or builders according to the strict rule of *art*, in England, who were sufficiently skilled to erect a *stone church*; and that the building of stone alluded to was composed of rough rubble or broken fragments rudely held together by cement—in truth just such an edifice as might be constructed in the most primitive style out of unhewn stone roughly conjoined without higher skill than is required to form fragmentary pieces into an unshapely mass, simply fastened together by means of mortar. Manifestly under the tutorship of Paulinus, the King of Northumberland, with the aid of his people, was equal to the task of carrying broken stone or cementing it with mortar, and this is the exact significance of the passage in Bede's history.

Fortunately the earliest introduction of artificers into England, competent to erect a stone church according to the rules of an exact

science and mechanical skill, does not depend upon conjecture. In the year 672, St. Benedict introduced from Gaul or France into England, the *first body of artificers* who were skilled in the construction of stone church edifices. These builders were architects, and under the privileges of their incorporation, reaffirmed by the Theodosian edicts two centuries previous and the Gothic rulers of Northern Italy, had a regular organization. Twenty-nine years before their importation from Gaul by St. Benedict, the Langobardic ruler Rothar had in the year 643 recognized these building colleges, and specifically designated them as *Collegia Comacinatorum*. I can interpret the expression *Comacinatorum* only as signifying *associale Masons*, co-macinatorum, instead of the meaning usually given: Colleges of Como. At all events, when these artificers appeared in Great Britain in the year 672, they brought with them the highest skilled labor, a profound knowledge of mechanical or technical art—the most abstruse of all arts—and an organization developed and perfected through centuries, possessing the undoubted right to live and be governed wheresoever sojourning, in strict accordance with corporate laws which had been successfully allowed and affirmed from the time of Constantine the Great to Rothar, King of the Lombards, in the year 643, or within 30 years of their appearance in England.

From this but one conclusion can be drawn, that in the year 672 King Edwin could not have been Grand Master of a body of skilled Craftsmen, because there was at that time no such Assembly around the walls of his rude edifice of stone and mortar at York, and for the additional reason that an uncivilized ruler had no recognition as the head of artificers whose science represented centuries of exalted periods of civilization! This legend is equally unfortunate on the basis of undisputed history. Our venerable authority—Bede—expressly states that the object of Bishop Benedict in introducing workmen from the Gallic provinces was to have *artificers* who were competent to build “a Church in the style of the Romans, which signifies an absolute dearth of skilled labor in England. History, however, settles the question by declaring in the most positive manner that “*Saint Benedict first of all brought artificers into England who could build stone Churches.*”

Halliwell's manuscript narrates that Masonic Craft came into Europe in the time of King Athelstan, whose reign began about the year 924, and continued several years. No other ancient document agrees with this assertion. The majority of Masonic chronicles refer the period of the appearance of Masonry into Britain to the age of Saint Alban, one of the early evangelist martyrs, many centuries prior to the time of Athelstan, but they all agree that the Craft came from abroad, and specify Athelstan's reign as an interesting period of Masonic history. From the preceding statement it will be observed that

the older Craft chronicles are lacking in harmony upon vital points of tradition, and in some respects, tested by their own records, are totally antagonistic. From the historic facts already adduced it is very clear that in case the ancient Craftsmen were for the first time brought into England in the year 672, they were certainly not introduced prior, in Saint Alban's age, nor later in the year 926, when Athelstan was on the throne.

In the seventh century, A. D. 672—when these builders made their earliest entrance into Britain, they brought with them certain traditions, which had maintained an uninterrupted existence down to the time when the oldest English record was drawn up which professed to associate with a more remote period of the Fraternity, the legend of Holy Four Martyrs of the age of Diocletian. This tradition connected the Masons of England with their continental precursors in Germany, who also possessed it. And curiously enough this old chronicle makes no allusion to Charles Martel, who is invariably referred to in Craft records written subsequent to the fourteenth century, but these in turn eschew all mention of the martyrs crowned. The Carlovingian monarch figures conspicuously as patron of the Gallic Masons in the year 1254.

It may, we think, be asserted as within the limits of reasonable certainty that from the reign of Athelstan to the Norman conquest—little over one hundred years—there is no probability that a legend could have grown up which claimed that the Craft first appeared in England in Athelstan's time. At no period during the stretch of years alluded to was this possible, especially as the converse of such assertion must have been known to the generation of Craftsmen immediately preceding any supposed epoch of the origin of the tradition. We may, therefore, safely say that from the death of Athelstan to the Norman conquest in 1066, no tradition associated the English ruler with the introduction of Masons into his kingdom. With the establishment of the Normans and large importation of French Craftsmen into England, all references to any pre-eminence of Anglo-Saxon patrons in the guilds of foreign builders would, for an extended period of time, be carefully secluded. It is unnecessary to enlarge upon the total and abrupt change which ensued in the conquered country, in consequence of the radical alteration in its ancient government by the relentless exclusion of all Anglo-Saxon element by the Norman invaders. This transformation necessarily affected, if it did not completely eradicate, the native building corporations, which apparently were compelled to merge their separate existence into the predominant bodies of their *confreres* from France.

It may well be conceded that after the modifying influences of several centuries had permitted the Anglo-Saxon admixture of the Masonic

Colleges to reappear, in exact proportion as the different nationalities became less distinctly marked, the gradual effort was begun to trace Craft history through a native ascent to early English sources. At the close of the Fourteenth Century the guild of builders in England, depending on oral transmission, suggested the origin of their Craft in Athelstan's day. Later records, or perhaps chronicles copied in remote parts of the realm, enlarged the traditions of the Fraternity and added a more distant commencement in the age of Saint Alban, introducing moreover the name of Prince Edwin, together with the fabulous Assembly at York. It is perhaps impossible to fix a date for the legends of Edwin and Athelstan, but adhering to the line of argument adduced in the foregoing article, we assert that so far as the same relates to Athelstan, it is no earlier than the Fourteenth century, while the tradition of Edwin is clearly an enlargement of Craft chronicles of the Fifteenth.—*Keystone*.

THE MASONIC ANGEL.

BY JEFFERSON.

“When winter comes so dreary,
 And our hearts are sad and weary
 Of its wearily protracted and forbidden chilly reign,
 Like a gleam of light and gladness,
 To dispel our heavy sadness,
 Comes the promise that the cheerful spring will bloom for us again.

“The winds will lose their keenness,
 And the trees will bend with greenness,
 And the warbling birds, in shady groves, will sing their sweet songs o'er;
 And by rill and lake and river,
 As beautiful as ever,
 Shall the wild rose and orchis bud sweetly bloom for us once more.”

We can never forget the angel face of little Stella Gregg, for in her infancy she was a bright child, for she was full of all those indescribable attractions which give to children their fascinating and all conquering divinity.

Stella's eyes were blue, her cheeks plump, and her little tongue was touched as with an angel's power. Her brains were full and broad, indicating fine perceptive faculties, as well as exalted sensibilities. We thought then, as we think still, that the child is mother to the woman. Nature, indeed, always has its lines of development, and even in childhood the manifestations are evident of subsequent history.

The daughter of an eminent and liberal-minded physician, and the offspring of a mother whose substantial, unpretending accomplish-

ments made her a model, Stella's early advantages were of the best, and diligently and well did she use them. None excelled her in her honest efforts to learn, as but few surpassed her in the shrewdness of her observation. Thoughtful and sedate, respectful and benevolent, she grew up to her young girlhood years under the careful guidance of her parents, with all the promise about her of the most amiable and useful developments.

Her father's library was her favorite place of study. His books, medical, historical, literary, and Masonic, entertained her, and filled her mind with thoughts of scholarly devotion, and impressed her nature with the convictions of relative responsibility and practical humanity. She had always been deeply interested in reading an old copy of "Webb's Monitor," a book which she knew was highly prized by her father, and which she early learned contained the philosophic outlines of the Masonic faith, and set forth the eminent virtues of what should be the practical lives of all the Fraternity. She often pointed to the four female figures illustrating the cardinal virtues of *temperance*, *prudence*, *fortitude*, and *justice*, for she thought they were beautiful combinations of a high moral order of life, and well designed to build up an honorable manhood, where the brotherhood had the stamina and intelligence to measure up to them.

Though only in her teens this mystic book became her *vade mecum*, and she read it over with critical intelligence, without a thought of condemning it, because women could not be made Masons. She had faith in her father, and knew that Masonic integrity would not allow the tender sex to be wronged. Jealousy of masculine rights had no place in her heart. She was contented and proud to know that her father was a Master Mason, and she read his Masonic books because she saw that they diligently taught the fatherhood of God and the brotherhood of man. She also saw that there was no bigotry, no intolerance, no sectarianism, no jealous inclusiveness in the system, and she embraced its faith because of its intrinsic worth and of its practical value.

"Pa," said she one day, with a smile which told of her simplicity, "I believe I'm a Mason myself."

"I wouldn't wonder, daughter," responded the doctor, "for every good woman is a Mason."

"Without initiation, pa?" she asked.

"Why, yes," he answered.

"Well, then, I'm one, pa," said she. "I've read your books, and I know I like their teachings, and I am glad you've told me I'm a Mason, for I shall try and keep the faith, so as never to dishonor my profession."

"That is right, daughter," said the doctor, with a smile, "let your

light shine in rays of humanity, in sympathy for the unfortunate, and you'll never dishonor yourself or any one else."

Long after her father was gone, Stella sat looking out of the window at the passing throng of humanity, still wondering in her mind how it was that so many suffer and die in want, and are so soon forgotten, while the whole land is so full of churches, and societies, and benevolent institutions. The thought was painful to her young heart, and deeply did she feel the necessity of a careful guardianship over the pride and selfishness of her own nature. Gray's lines came to her memory:

"Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

Late in the evening, after the family had taken tea, Stella was leaning over the banisters of the front porch, gazing with devout abstraction upon the glittering of the stars. The night was beautiful, and the very heavens seemed to look down upon the world beneath with complacent sympathy. It was a night for the acknowledgment of the goodness of the Maker of All Things, as well as for the exercise of gentle piety for such as could not enjoy the splendor of the scene.

Just then the front gate opened, and a tall and spare woman, leading a little girl, came up the walk and asked, "Is Dr. Gregg at home?"

"He is not; he is at the office, if he is not out visiting a patient," responded Stella.

"Do you wish to see him?" she inquired.

"Well, yes," answered the lady. "Yet I fear," she said, "it will be in vain."

"O, my dear, I can scarcely tell you," the lady responded, "for fear I shall fail with the doctor, just as I have with several others."

"Why, if there is anything," said Stella, "that pa can ever do for you, it will be done cheerfully, no doubt."

"I hope so, I hope so," the woman replied, "for I feel that death itself will be a relief to me if I cannot save my son."

"Why, where is he? What has he done?" asked Stella, as she grew excited as well as interested in the case of the new patient of her father before her.

The woman seemed to hesitate in giving the story of her distress to the daughter which she intended for the father, and she was about to turn away to find the doctor's office.

"My dear son is in trouble," said she, "and I want to see the doctor, I think he will be willing to protect me in this persecution." The woman's voice trembled as she spoke, she was evidently in deep dis-

tears, and the tears coursed down her cheeks, as was visible even in the starlight. "I must see the doctor to-night, for my son is in jail, and if it is possible I will have him out to-morrow. O, it is terrible, miss, for an innocent young man to be betrayed this way."

"I know he is not guilty," she again defiantly affirmed.

"I will go with you to the office," said Stella, confidently, for she saw before her one of the very cases which could but call out her spirit. A soul was in trouble, and her own heart was touched, and she could but feel that wrong should be righted, and she was ready to do what she could to accomplish the purpose.

"Who is he? What is he?
She stooped not to ask.
Lift him up, care for him,
That was her task."

In a few moments she had her mother's consent, and was on her way with the heart-stricken woman to the rescue of the son.

"Pa," said she, as they entered the office, "here is a good lady in trouble; will you hear her story?"

"Of course, daughter, I'll listen to any trouble she may have."

Mrs. Robinson looked at him through her tears, as she said, "Doctor, I am perhaps a stranger to you, and yet I come to you with some assurances of your sympathy, in my present affliction. My son George has been book-keeper for the firm of Wood, Jones & Co., for a year and more, and to-day they had him arrested under the charge of embezzlement. There is a great wrong in the matter somewhere, doctor," said she.

"What do you want done, madam?" asked the doctor.

"I want him out of jail, first," said the afflicted woman, "and then we'll meet them in the courts the best way we can."

"What's his bail bond?" the doctor asked.

"The sheriff told me it would be six hundred dollars."

"Can you meet me here in my office at nine o'clock to-morrow morning?" asked the doctor.

"I will," she answered.

Then thanking the doctor for his generous sympathy, and Stella for her kindness, Mrs. Robinson left the office, leading her little girl, who that night would be her only company in her sad and widowed home.

"Pa," said Stella, when they were left alone, "if that young man is innocent of the crime charged against him, as his mother says he is, it would be a burning shame to let him remain in prison."

"We'll see in the morning, daughter, what the case is," responded the doctor, "and if I am satisfied of his innocence, we'll see that he eats a free dinner to-morrow at his mother's."

The following day, prompt to the hour, Mrs. Robinson was at the doctor's office, where in a half-hour's talk she convinced him that her son was the victim of one of the partners of the house, who had purloined the funds for his own use, and defaced the books to hide his tracks, and then accused the young book-keeper of the theft.

The doctor did not hesitate, but went at once on the young man's bond, and released him to the great joy of his mother. Public opinion, of course, was suspended until the trial came off, which was not until two months, which time had been prudently economized by the wicked partner, for he had, under false pretence, closed up his interest in the house, and when the trial of young Robinson came on the ex-partner was *non est*.

Through Stella Gregg's influence, and her father's generous management, the widow's son was fully vindicated on the trial, and the jury gave a unanimous verdict of *not guilty*.

Public indignation ran high against the absconding partner, and the fair fame of young George Robinson shone brighter than ever before. With choking emotion he thanked Dr. Gregg for his generous interference in his behalf, and assured him that until the day of his death he would ever remember him as one of the best friends of his life.

The house generously restored him to his desk again, with assurance of an interest in the house, which he has since obtained, where his integrity, probity, and modest intelligence have given him a character even above suspicion. Miss Stella Gregg has become one of his most intimate friends, and rumor has it that the doctor himself may yet become his father-in-law.

"Thus fate builds hopes for honest men,
And gives them back their rights again."

—*Masonic Advocate*.

A STATUTE OF LIMITATION.

We hear time spoken of as the great healer, and many of us know by experience that it dulls the sharpest edge of grief or disappointment, and, as we advance in life, dismisses to the limbo of forgetfulness many things once uppermost in our thoughts, and our admiration of which we once imagined could never grow less. And yet the day comes when we can think with equanimity of the lost love of our youth, and with contempt of the hobby we once took so much pleasure in bestriding. This is no doubt a beneficent provision of the All-Wise, for else our grief and sorrow would be perpetual, and a single misfortune cast its shadow over a whole life. Men are, however, not always inclined to profit by the teachings of nature and experience, but, on the con-

trary, not unfrequently follow the lead of habit, without much thought of the reason or the consequences.

In Masonry nothing is more difficult than to break through the barriers set up by long habit, or by an unquestioning acceptance of some regulation assumed to have the sanctity of a landmark because it has passed a generation or two without question. A case in point is where an applicant for the degrees of Masonry has his petition rejected. As the law is now generally, but not universally accepted, that rejection stands against him for his natural life as a bar to initiation, unless recalled by the Lodge in which the rejection originally took place. This recall may be brought about in two ways: first, by a new petition and favorable ballot in the Lodge; or, second, by some other Lodge willing to initiate the rejected candidate, making application to the first Lodge for a waiver of jurisdiction, or, in other words, its consent to such initiation, which may be given by a majority vote. Some few years since the law on this subject was much more stringent for the candidate, it then being held that while a contrary ballot only rejected for a specified time, at the end of which the candidate might again apply, the personal objection of a member without reason assigned was an immovable bar so long as the objector remained a member of the Lodge, thus making the objection more potent than the ballot, and allowing the will of one man to forever overrule that of the Lodge. By the adoption of the present constitution, this regulation was set aside, but the law of permanent jurisdiction through the negative ballot still obtains, and we very respectfully suggest that it needs in turn to be amended by a statute of limitation.

If it were or could be known that in every case of rejection the reasons for it were justifiable, and that in every case, or indeed a majority of cases, a bad man had been kept out of the institution, then we should favor letting things rest as they are, but unfortunately it is within the ken of every Mason of experience that in a great many instances the real reasons for a contrary ballot have as little to do with the character and qualifications of a candidate as with the precise depth of water in the Polar sea. Yet there stands the law, and under it the victim of personal pique or the remembrance of some long-forgotten unpleasantness, finds this wall across his path, though he be pure as snow, and in every way fitted to make a worthy and assiduous member of the craft. Now, admitting, as we freely do, that it is better to keep out ten good men than to admit one bad one, still we think it possible to be too rigid, and to stand up so straight that we may lean backward; and hence that the law of perpetual jurisdiction does not take into account the known weakness of human nature by the fact that it deals in a rigid and uniform manner with all cases and conditions. We think it would be better to have a statute of limitation, say

five years, at the end of which the original jurisdiction should cease, and the candidate be free to apply to any Lodge within the jurisdiction of which he might then be, and we commend the proposition to the study and thought of the brethren.

Again, we are of the opinion that the practice of granting certificates or diplomas as well as dimitts, which sometimes run for fifteen or twenty years, is vicious, and ought to be limited, and that without delay. It strikes us that no such document should be valid for more than two years other than as testimony that the person named in it was at the time of its issue a Mason in good standing, or that he had been regularly initiated, passed, and raised in a just and lawful Lodge, and this fact should be plainly expressed on its face. If a brother wants a certificate to hang up in his domicile or to file with the papers, well and good; but if he wants to use it as evidence of his standing in the Craft, then let it be understood that it must not be more than two years old, and the advantage will soon be apparent.—*Dispatch.*

[Continued.]

THE TRIUMPHS OF INNOCENCE—A TALE OF MISSISSIPPI.

BY ROB. MORRIS.

CHAPTER V.—THE MYSTERY SOLVED.

There was no rest in store that night for Charles Wilton. For now the fever that resulted from the operation, added to that which the wound had produced, threw his patient into a state from which there seemed small hope of his recovery.

Every moment of the time through the night was demanded by his duties as nurse, and while the persons of the family slept, Charles did not relax his attention for a minute.

His faithfulness was rewarded by some expressions which fell from the lips of the delirious man, and which formed the basis of future action.

The pirate's tongue was loosened while all his caution slept. He at times engaged in some fearful hand-to-hand combat, and his eyes would glare like a demoniac's, and his arms be wildly flung aloft as if his good sword fitted them, while he shouted the battle-cry which had rung through many an inlet of the West Indian groups.

Then the scene changed and a hideous grin distorted his countenance as he would invite some imaginary friend to drink with him "one single glass of wine."

All this, however, though accompanied with such expressive looks that murder seemed personified in him as he lay raving mad upon his low bed, was still disjointed; nor could the listener catch enough of his words to establish anything for his own purpose.

But now another change was observable in his appearance, and Charles drew closer as he observed it.

He imagined himself engaged in argument with some one who, although not ad-

dressed by name, was evidently his friend and confidant, Hardy. The debate related to the propriety of taking the life of some one who stood between them, and the consummation of some hellish scheme, and the words which Charles treasured up, as of the greatest possible importance, were these :

“No, I'll be d—d if I do. As long as I have this document she may just as well live, for she can do us no harm. *And then how could I kill a Freemason's widow, knowing her to be such ?*”

Knowing her to be such, think of that !

In reply to some remark from Hardy, he said with great vehemence, “what if I did kill my brother?—*he made no sign.* What if I did poison three of his brats? Could they know that I was a Freemason? But this woman shall live; this Freemason's widow shall not die. I have said it, Hardy, and by — I'll kill you before you shall touch her. May be she will be kinder after a while; I know the sex well. The document is enough, and I have that safe, and she shall not die.”

Morning broke, and found Charles in the deepest consideration of these words.

What could Delancy mean by the *document*, to which he clung with so much satisfaction ?

The woman referred to was plainly Mrs. Burliage; and one remark was mingled with his ravings which filled the heart of Charles with gladness, spite of the foul and blasphemous ideas with which it was connected.

That she had repelled all his brutal advances, he himself bore witness; and Charles who, amidst all the mystery of the case had clung tenaciously to Julia's opinion, that her departure was involuntary, was yet rejoiced to be relieved of a horrible doubt, which in spite of himself, would sometimes possess him.

Day returned, bringing with it two members of the family whose absence Charles had noticed with great surprise. These were Hardy and his wife; they had been absent on some errand whose purport he could not learn, and the former expressed much surprise and even indignation that a stranger had been employed to officiate so near the person of Col. Delancy, and he too in a state of delirium.

He eagerly inquired of Charles what had been said during his ravings, and heard with a start the words which Charles, desirous to know their connection, related to him as a part of last night's conversation.

From this moment Charles saw himself to be an object of suspicion to Hardy and his wife. He was no more permitted to approach the patient's bed, and although they did not dare dismiss him, knowing Col. Delancy's desire, yet he was made to understand that his station was with the other servants, and his place as nurse was superseded.

At all this, Charles was so far from complaining that nothing could have been more opportune, for he would now be enabled, without difficulty, to keep his engagement with Mrs. Burliage, and even to withdraw himself eventually from the family, without suspicion.

He was punctual to the time of assignation, but found her already arrived.

Her appearance indicated that state of preparation in which all our efforts to prepare only serve to unnerve us, and to unfit us for the very object we are pursuing.

She, too, had passed a sleepless night, and when she raised her head to acknowledge his approach, he was alarmed at her manifest state of exhaustion; but observing his fear, she hastened to assure him that she felt quite sufficient for the task, and requesting him to be seated before her, commenced her painful task :

"You have been informed of the ruin to which our house was devoted. I lost within eighteen months all, save one, of those whose life was wrapped in mine. Mourning in my widowhood, I felt that I must go down sorrowing to my grave, and that my cup of grief was full.

"But heavy as my affliction was, I was destined to far greater trials than any yet experienced. Julia has told you her suspicions that my family was poisoned. She was not mistaken in the conjecture, but she knows not, and how could she, and live?—that *her mother's hand* administered the fatal draught which deprived her father of life."

Here she paused in such extreme agitation that Charles, although shuddering with horror, begged her to compose herself before she proceeded further; but she went on:

"I perceive that you have drawn the worst inference from my confession, and have already coupled the word *murderess* with my name. But cruel as my fate has been, *innocence* at least is spared me. But hear me before you judge.

"Fatigued with a long walk, my husband had one day thrown himself upon a sofa for rest; my brother-in-law was in the room seemingly intent upon reading a paper; I was called out for a short time upon domestic business, and when I returned noticed him standing by the sideboard with the water pitcher in his hand. My husband had requested a glass of water and I took it to him from the hand of his brother. That night he was taken suddenly with the same symptoms which preceded the death of the others, and soon followed them to the grave.

"But a few days after his decease, I was arrested by John Burliage, who addressed me with the astounding charge that *I had murdered my husband*, and proclaimed in evidence the contents of the pitcher which he had preserved, and which he proved to me contained sufficient poison to destroy the life of a dog in a few minutes.

"Recollecting that I handed my husband a glass of water from this very pitcher immediately before his strange attack—my mind weakened by long grief—terrified by the threats which he made to expose me to the world as the assassin of my family, and regardless of everything but the fear of the moment, I threw myself upon his mercy and begged him to spare me.

"Vain confidence! My terror and distress only increased his power over me for evil. Day after day he repeated the cruel charge in my ear, torturing my mind with images of the dead, terrifying me by threats of the gallows; and when he found me sufficiently wrought upon for his purpose, he demanded of me a certificate written and signed by my own hand, but dictated by himself, to the effect that I had administered the draught which destroyed the life of my husband. No sooner had I delivered this document into his possession than I saw the folly of the act; but giving me only a short interval of rest, he next produced a document in which I professed voluntarily to acknowledge certain claims against the estate of my deceased husband, sufficiently large in the aggregate to absorb the whole property.

"It seems to me almost incredible that I could thus have been led by such a monster, and I sometimes think that I had lost the control of myself, and was led captive at his will. But no! for when to conclude the long catalogue of his baseness he made dishonorable proposals to myself, I spurned the monster from my presence, threatening to expose all that had passed between us—rather to suffer ignominy from the law, than to suffer such an insult to pass unrevenged. Perceiving that he had

gone too far, he abjectly supplicated my forgiveness, and departed for the West Indies, as he said, to return no more.

I put no faith, however, in this, but lived in hourly expectation of his hateful presence; and feeling my health rapidly decaying under such an accumulation of mental suffering, I wrote out for Julia's benefit the statement which I have now made to you.

"Upon the night of my departure—that fatal night.—I had retired early, being oppressed by a severe headache. While lost in an imperfect sleep, I was seized by a sudden consciousness that some one was in my chamber, at which, knowing that I had carefully secured the door, I listened with extreme terror to catch some sound of the intruder. While thus vigilant, a strange and pleasant odor seemed to fill the room, and my senses became absorbed and lost in the most bewildering associations.

"The return of consciousness found me in a boat, a hundred miles from home, in the possession of my brother-in-law, and a man, whom I then saw for the first time—*Hardy*.

"My subsequent history is brief. Repelling every advance of this wicked man, my struggles would doubtless have been vainly protracted against the combined strength of the two, but that in a moment of my greatest need I bethought me that this man, in his younger and better days, had been a Freemason. You know that my dear husband was an active member of the Order, and God gave me power to recall the past and to press upon the stony heart of this man *that sacred and irresistible plea*.

"The result was that he was baffled, and that too by his own conscience. Unmoved by anything else, his Masonic obligations restrained him, and when no plea would have availed me from his lust, the plea of *a Mason's widow, a daughter of a deceased Mason*, was not in vain.

"I have followed him to this hour. Exposed frequently to his solicitations, he has never, since that first attempt, threatened me with force; and although more miserable with him than the wretch in Perote's lowest dungeon, yet I have remained as safe as the nun in her sanctuary.

"You of course wonder why I have not endeavored to escape, or why, in passing through New Orleans, I did not demand release of the police. But no opportunity was ever afforded me until I reached Tampico, as I was kept stupefied by the same drug that was employed on the night of my abduction. And after arriving here among strangers of whose language I knew nothing, and people who regarded me as the mistress of this man, I had nothing to hope for in an appeal for assistance.

"And what was there to live for if I returned? How should I ever explain my mysterious disappearance? How account for remaining so long in the possession of this dreadful man? Would any believe in my innocence, where such evidence of guilt was at hand? And then those documents—those fatal papers, too carefully preserved, and ready to be exhibited against me, if by any means I should escape.

"No! a mysterious providence has guided me thus far, and I will abide its workings; soon I shall be called away to no harsh judgment, where *the faults* are already recorded, and this dreadful pursuer of me and mine cannot come."

Here she assumed a wild and fearful expression of countenance.

"Go from me, Charles Lacount, to a happier lot. Go, and with my Julia, lost to me forever, find that happiness which once I knew, but is now, alas, forever debarred me."

Her feelings became too intense, and she fell insensible. Long and difficult was her restoration; nor was it for an hour that Charles dared revive the subject which had so greatly agitated her. When, however, she expressed her assent, he plead with her *to return*. He solemnly pledged himself that *he* would never return to Julia while her mother lived, unless that mother could be restored her. He combated the arguments which her over-sensitive mind, stimulated by her ingenious tormentor, had framed—hinted that the stain upon the honor of her family could only be removed by her return, and showed her that Delancy would never dare to exhibit the documents while she lived.

Perceiving that he had made an impression, he placed in her hands a letter given him by Julia for that purpose, and then left the garden.

The result was equal to his anticipations. During the latter part of the day he received from the hand of a servant a scrap of paper on which her reply was written couched in these well chosen words from Scripture: "It is enough; Joseph, my son, is yet alive; I will go and see him before I die."

Freemasonry has always been an object of persecution in Mexico. The obligations of the Order come into direct collision with the requirements of the confessional, and Catholicism has long been its enemy. Yet it has flourished in spite of open persecution and secret opposition, and during the campaign of our victorious army which resulted in the capture of Mexico, many an incident is recorded which beautifully illustrates its tendency to soften the barbarism of war, and to lend a pleasant hue to its gloomy shades.

In the city of Tampico there were several Lodges, and so deeply had the principles of the Order taken root there that it was not even concealed from the knowledge of the priests that most of the leading inhabitants were Freemasons.

To some of these Charles applied that very day, as a visiting brother, for admission into the Lodge, and the request was readily granted in deference to his evident knowledge of the whole subject.

Entered here, he selected with a critical eye several of the members to whom he thought it safe to make application in aid of his escape.

To all of these thus chosen, he made private appeals—laid open enough of his history to enlist their sympathies, and found that they would lend ready aid.

Lest he should want in funds, they took on themselves to supply him liberally, and one who was a ship-owner provided him a passage in a craft that was about to run the blockade in a trip to Cuba.

It would be a task more tedious than profitable to follow our hero in the various steps of his escape. Suffice it to say, that he was safely placed at midnight on board the schooner with his charge, and that by the parting pressure of many hands in the darkness, he well understood that those who had silently accompanied him were "*kindred by one holy tie.*"

The run to Cuba was swift and uninterrupted. From that place a transfer was quickly made to a New Orleans packet, and Charles felt in this, his second travel upon that route, hearty gratitude for dangers past, and hopes of joy soon to come.

But now a change began to be visible in the appearance of his companion; while her spirits rose in view of her escape from him who had so cruelly entrapped her, her health, long precarious, gave way; a weight was on her mind that she could not shake off. The fatal certificates which she had signed, still presented consequences involving the loss of fortune and character; and it was evident that she was not long for this world.

The meeting between mother and daughter can be better imagined than described. But it was as brief as precious. A speedy decline hurried her to the grave, even before the many friends of the family could be informed of the strange conclusion of her stranger journey.

In the expression of her last wishes she enjoined upon Charles nearly the same words that Julia had employed a year before, not to wed her daughter until the documents could be rescued from the hands that retained them, and the least possibility of reproach be removed.

Charles promised according to her request, and after paying the last sad rites to her memory, prepared again to go forth.

Believing from some expressions which fell from Delancy's lips, on the night of his delirium, that he carried these important papers about his person, he first resolved to revisit Tampico, and learn where he was at present living.

This was now an easy matter, for the war was ended, and the way unobstructed.

Arriving there, he found that the quondam Col. Delancy had entirely recovered the illness and the amputation, and had gone to Mobile.

Hardy accompanied him as usual, but this time left behind him the woman whom we have called his wife, as upon the escape of Mrs. Burliage he had no further occasion for her. This desertion had so alienated her mind, that Charles found no difficulty in gaining a full and faithful reply to every question.

He found that Delancy had certainly sailed for many years under the black flag, and that his piracy was of the most ferocious character. That he had always retained a remarkable control over his various crews, partly owing to an opinion prevalent among them, that he possessed a supernatural power of putting to death those who thwarted his views or defied his authority. Being captured and tried by the Spanish authorities, and only escaping by a flaw in the indictment, he had spent a considerable period in the United States, and finally brought from there a woman whom he said he had seduced. Removing her to Mexico, he applied for and obtained a Colonel's commission, in which capacity he had displayed great valor at Buena Vista.

The absence of Hardy and his wife on the night of his amputation was accounted for by their having been sent to a village a considerable distance off, to examine a convent in which it was proposed to confine their prisoner, Mrs. Burliage.

Charles learned further that Capt. Loes, *alias* Delancy, had always carried some papers carefully concealed upon his person, ever since his return from the United States, and Mrs. Hardy showed him where to find the secret pocket that would contain them.

In reply to his inquiries as to Delancy's present business in the States, she gave him to understand that it related to the prosecution of a claim which he possessed against the estate of a deceased brother, which lay in Louisiana, and that he took the circuitous route by Mobile, because he was too well known in New Orleans for his safety.

Fortified by these facts, and rewarding the woman for her information, Charles followed to Mobile with a light heart, and soon discovered Delancy and Hardy by means of her description of their haunts.

He had arrived in good season, for they were on the eve of embarking up the river with an evident intention of pursuing the plan which the woman had detailed to him.

Charles embarked upon the same boat in disguise, and never for a moment lost

sight of them. When they stopped and purchased horses for their land journey, he also procured one. When they tarried for a night he halted but a short distance behind, and in the trial which resulted in his conviction for murder, it was clearly proven that from their departure from Mobile he had watched them in all their wanderings with the most dogged obstinacy.

Being arrived within the borders of Mississippi, the sun was just setting as Charles passed over a narrow skirt of prairie on the further side of which he had distinctly observed Delancy and Hardy riding together. He waited a few minutes according to his custom, to give them time to advance further, and while pausing was startled to hear the report of a pistol in that direction.

As soon as prudence permitted he rode forward and found by the road-side the body of Hardy, alone and quite dead.

Shocked by this unexpected occurrence, he was standing anxiously by the body, when several persons, who, like himself, had heard the report, came up and seized him for the murderer.

The pistol which had been discharged lay upon the ground, and the mate of it was in *Charles' pocket*. It had been a gift of Julia's, having formerly belonged to her father, from whom Delancy had doubtless stolen the other.

This was the first link in the chain of evidence; others were added with fearful rapidity and distinctness. His perseverance in a pursuit so difficult and fatiguing—his anxious inquiries upon the road concerning the two men—the fatal want of any evidence to show the real nature of his business,—every circumstance which being combined with others, forming an irresistible chain of circumstantial evidence, was brought forward and distinctly proved, amidst an ominous silence on the part of the prisoner, and Charles was condemned to death for the murder of one who had fallen by the hand of his own companion.

[To be continued.]

WONDERS OF OPERATIVE MASONRY.

II.

The old abbeys and cathedrals of England—the works, many of them as they now stand, of the Traveling Freemasons of the Middle Ages—although built after a general cruciform design, in their fronts, interiors, and entire details, vary in a remarkable degree. Each is a new creation, full of interest after you have seen all the rest. It is this fact which enhances their value to the student of architecture, and fills with admiration every beholder who has an eye for the grand and beautiful in design and ornamentation.

Tintern Abbey is charmingly situated on the river Wye, near the Welsh border, in Monmouthshire, 150 miles west from London. It was founded by Walter de Clare, in A. D. 1132, for Cistercian monks, and rebuilt in A. D. 1287, by Roger Bigot, Earl of Norfolk. It is cruciform, the nave being 230 feet in length, and its transept 163 feet. It is an elegant Gothic pile. The walls are entire, and many of the pillars in the aisles are standing, the roof only having fallen in. From the

western portal the great beauty of the interior is seen—the eye ranging along a succession of clustered shafts, supporting the arcades of the nave on pointed arches, and the noble east window closing the view. To the enrichments of architecture are now superadded the effects produced by time. Some of the Gothic windows are obscured by masses of ivy, others are beautifully canopied, while mosses and lichens lend their witchery to furnish contrasting tints to the ruin. King Edward II. took refuge in Tintern Abbey from the pursuit of his Queen, Isabella. Among the famous dead interred within its walls was the founder's brother, Gilbert Strongbow, first Earl of Pembroke, who died in A. D. 1148, and there is still preserved there his monument and statue. Upon the site of Tintern Abbey it is stated that King Theodoric was killed while fighting under the banner of the Cross against the Pagan Saxons, in the year 600.

St. Alban's Abbey, one of the earliest and most remarkable abbeys in England, was founded by Offa, King of Mercia, A. D. 791. It is situated in Hertfordshire, twenty-one miles northwest from London, and is cruciform, the nave being 539 feet in length, and the transept 174 feet, while the central tower is 144 feet high. The west front is imposing, although it has lost much of its ornamental character. The interior is exceedingly rich. The arches and columns are embellished with bold mouldings, terminating in finely sculptured heads of abbot, king, queen, and bishop. The altar screen is an elegant specimen of the florid style of architecture, and the workmanship upon it is of the choicest description. Both the transepts are of Anglo-Norman architecture. There are numerous chapels in this abbey, but one of them, a sepulchral chantry or oratory, is superlatively rich in sculptured ornaments. It is throughout an architectural wonder. The sepulchral oratory of the illustrious Duke of Gloucester is also remarkable. The dimensions of St. Alban's Abbey are so majestic, its proportions are so just, its enrichments are so elegant and yet so simple, its tower is so massive and lofty, and its walls are so beautifully mantled with ivy, that every visitor leaves the abbey full of admiration.

Froude, in his *History of England*, gives an interesting account of a "visitation of the monasteries" in A. D. 1489, when St. Alban's Abbey was visited, and the most glaring moral delinquencies found to exist among its monks and nuns.

Ely Cathedral, at the city of Ely, on the banks of the Ouse, Cambridgeshire, sixty-eight miles north of London, was founded in A. D. 673, by Etheldreda, daughter of the King of the East Angles. It affords one of the most complete series of architectural styles of any cathedral in the kingdom. Beginning with the remains of the Conventual Church of A. D. 673, there are specimens of every style from that date until A. D. 1534, when the newest portion was erected. The transepts are the most ancient parts still complete, having been built in the

reign of Henry I. The arches are supported by elegant clustered pillars, having capitals composed of flowers and foliage, and on some of the pillars passages in the life of St. Etheldreda, the founder of the original monastery, are represented in relief. The choir is very elegantly enriched. There are many curious and interesting monuments in this cathedral. Of the fifty-four bishops of Ely, thirty-seven lie entombed here. The tower of Ely Cathedral is lofty and castellated—one of consummate splendor. The greater part of the western front was built in A. D. 1189. This cathedral contains numerous notable chapels, of which the chief are those of Bishop West and Bishop Alcock, and the Lady Chapel. Their vaulted ceilings are filled with elaborate tracery, and the entire chapels are beautiful specimens of the pointed architecture of the Tudor times.

Canterbury Cathedral, at the city of Canterbury, fifty-six miles southwest of London, is a structure of superlative beauty. It was founded by Lanfranc, whom William the Conqueror made Primate of all England. It was dedicated in A. D. 1114. After the murder of Archbishop Thomas a Becket at its altar, it was reconstructed in 1170, the martyr was canonized, and St. Thomas' Festival gave origin to the most curious and ancient poem in the English language—Chaucer's Canterbury Tales. In 1472, the great central tower was built to the height of 235 feet. Much of the architecture is Anglo-Norman. In the various chapels of this cathedral many noted archbishops are interred, including Cuthbert, (A. D. 759,) Odo, Lanfranc, St. Anselm, Thomas a Becket, and Cardinal Pole. Edward the Black Prince and King Henry IV. also have tombs here. The painted glass in Canterbury Cathedral is extremely ancient and interesting, the eastern windows presenting the finest specimens of the early state of the art of painting on glass in the kingdom. We should also not fail to note the exceedingly rich heraldic decorations on the groined ceilings of the cloisters, where there are more than eight hundred shields of arms of the benefactors of the cathedral—an heraldic assemblage which is unparalleled in any other church. The precincts of the cathedral are famous for containing many valuable remains of ancient domestic architecture, for there, in the monastic ages, stood the dwellings of the various priors.

Glastonbury Abbey, in Somersetshire, 130 miles west of London, is famous as the most ancient abbey, the "first ground of God," in England. The tradition is that it was founded by Joseph of Arimathea, and was the burial place of King Arthur, (A. D. 543,) and his Queen, Guinevera.

It was spoiled for its stones and architectural devices, which have been built into many houses in the town of Glastonbury. The great gate-house of the abbey is now an inn. Buildings erected in connec-

tion with the abbey, from the thirteenth to the fifteenth century, are still standing. The abbey was 530 feet in length. All that now remains of this once magnificent pile are some portions of the church, St. Joseph's Chapel, and the Abbot's kitchen. It once contained monuments to kings, bishops, priests, and nobles. Until the year 1154, the Abbots of Glastonbury had precedence of all the Abbots in England.

The famous Glastonbury Thorn, which is reputed to blossom every year at Christmas, had its origin here. The legend is that Joseph of Arimathea and his companions sat down on the hill, now called Weary-all-Hill, *all weary* with their journey, and as he sat down St. Joseph thrust his dry hawthorn staff into the ground. From this there sprang up the Glastonbury Thorn. Absurd as the tradition is, it is undoubtedly a fact that this thorn flowers one or two months before the ordinary time, and sometimes as early as Christmas day. There was also, at the same place, a miraculous walnut tree. The famous antiquary, Elias Ashmole, says, "in the churchyard of Glastonbury grew a walnut tree that did put out young leaves at Christmas." Both of these wonders, however, are now no longer to be found at Glastonbury Abbey.

Durham Cathedral, on the banks of the Wear, 258 miles north of London, was erected in A. D. 1093, and dedicated to St. Cuthbert, whose bones are interred within its walls. The cathedral rises with great majesty, being of unrivaled size, and built upon a commanding site. It is architecturally the most perfect example in England of the massive Anglo-Norman style. Its interior is 420 feet long in the nave, and 176 feet broad in the transepts, while its central tower is 212 feet high. The round massive columns, with semi-circular arches springing from them; their enrichments—the simple fillet, wavy chevron, and the like, all in true character with the antiquity of the prevailing style; and the entire massiveness of the composition, impress the beholder with admiration, wonder and awe. We may add that the Bishopric of Durham is deemed the richest in the kingdom, the prebends being usually styled "the golden prebends of Durham."

Byland Abbey, Yorkshire, is 220 miles north of London, and 25 miles north of York. It was founded by Roger de Mowbray, in the reign of Henry I., and was dedicated in A. D. 1177. The west front only of the abbey is now standing, but it is a remarkably interesting ruin, erected in the early pointed style of architecture. It contains three enriched portals, all varied in design. Over the central one are lancet windows, surmounted by the remains of a large rose window. The *Gentleman's Magazine* for December, 1812, contains a fine view of the elegant front of this abbey.

Whitby Abbey is in Yorkshire, on the sea-coast, at the mouth of

the river Esk, forty-five miles northeast of York. This cloistered pile was among the earliest religious foundations in England, having been founded by Oswy, King of Northumberland, in A. D. 657. It was destroyed by the Danes, and rebuilt in 1074 by William de Percy. The present abbey was erected in the reign of Henry I., and is a perfect specimen of the lancet-shaped Gothic. Many of the noble family of the Percys were buried in it. The ruins are of singular elegance, and from their elevated situation, on a lofty cliff commanding an extensive view of the German Ocean, are a much observed landmark on a dangerous, rocky coast. A fine view of the east end of Whitby Abbey may be found as a frontispiece to the eighty-third volume of the *Gentleman's Magazine*, July to December, 1813.

Fountains Abbey, in Yorkshire, twenty-five miles southwest of York, near the river Skell, and the town of Ripon, was founded by King Alfred. The present abbey (sometimes called Ripon Minster, or cathedral,) was erected in the reign of King Stephen, A. D. 1140. There still remain the whole of the western front, the towers and the transept, with part of the choir and aisles of this once noble and still beautiful abbey. Its ruins are among the most admired in England. While they contain several styles of architecture, chiefly of the mixed Norman and pointed, all is chaste, pure, and elegant. The lofty, graceful columns, the airy arches, the ivy-clad walls, and the roofless aisles impress the beholder with feelings of admiration and wonder. Fountains Abbey is 358 feet in length, and its transept 186 feet, while its noble tower is 166 feet high and 24 feet square.

The body of the abbey presents a majestic specimen of early Gothic architecture of the time of Henry III., having been completed in 1245. Several of the noble family of Percy are buried there, that family having constituted themselves the hereditary patrons of the abbey. The cloisters are 300 feet long and forty-two feet wide; the roof is arched, and supported by twenty-one stone pillars. It derived its name either from the town of Fontaines, in Burgundy, the birthplace of St. Bernard, the founder of the Cistercian order, or else from the Skell, a rivulet which flows near the abbey, and signifies a fountain. Fountains Abbey is situated in the grounds of Studley Park, the seat of the Earl de Grey and Ripon, late Grand Master of Masons of England. Fountains Abbey was visited in 1535 at a "Visitation of the Monasteries," and Froude tells us that theft, sacrilege, and other crimes were found prevalent there, creating a moral ruin as deplorable then as the material ruin is beautiful now.

Lincluden Abbey, on the Cluden river, Scotland, some sixty-three miles southwest from Edinburg, near the English borders, was a favorite haunt of the poet Burns. It was originally a convent for Benedictine or Black Nuns, and was founded by one of the Lords of Gallo-

way. In the fourteenth century the Earl of Douglass converted it into a college and abbey. The choir was finished after the finest manner of the florid Gothic. The roof was treble, and the trusses, from which sprang the ribbed arch-work, were covered with armorial bearings. The present remains of this venerable abbey are the chancel, a part of the south wall, and a portion of the provost's house. The founders of both the nunnery and abbey are buried there. In the chancel is the elegant tomb of Margaret, daughter of King Robert III., and around the walls or the ruins there is a profusion of ivy. The situation of Lincluden Abbey is exceedingly romantic, being near the "meeting of the waters" of the Cluden and the Nith.—*Keystone*.

A FREE AND ACCEPTED MASON.

It is more, and requires more, to be truly a Free and Accepted Mason, sincerely honest, and faithful to the profession, than most men think. There is much in this freedom. The man must have waged war with, and must have vanquished, those vicious appetites, lusts, and passions that so often control man, so that his soul shall reign supreme over his body, rendered obedient to all its decrees. He walks with his conscience in one hand, truth in the other, and his God before him. No mean thing, no impure thing, no trickery must soil his character. His mind must be so firmly fixed and grounded that he can stand in the smiles and sunshine of prosperity unelated; in the clouds and rugged path of adversity undepressed; on the bed of sickness he will be unrepining and resigned; so all that are commonly called the arrows of outrageous fortune shall fall powerless at his feet. One must be such a man to be a Freemason. To the wounded spirit he administers by his counsel and heavenly balm of healing: his wealth, if he has it, he scatters like the dew on the tender herb to refresh the poor and needy. To the reputation or good name of his neighbor he acts as a shield against the malicious efforts of detraction; he delights to add to human joy, to sympathize with human sorrow, to minister to human weakness and infirmity. Bowing his heart with humility and gratitude, heaven accepts his devotion and service, and so he has peace with men, peace with God; every pulse of his heart vibrates in unison with ransomed souls, and

Serene he views both worlds, and here
Sees nothing but with hope, and nothing there to fear.

This harmony of life, and fame of soul, beam on his countenance and glisten in his eye a strong reflection of God and purity and heaven. His faith removes the sting of death, so that when he goes down to that gate men have made so dark and cheerless by their doubt and sin, his serene spirit illumines it, and his experience teaches him that so God would always introduce men to more light, and that the silence brood-

ing over him will soon be broken by the cheering words, "Come, thou blessed, enter into the joy of thy Lord." One must be such a man to be an Accepted Mason.—*Flag of Our Union.*

PROFANITY AMONG MASONS.

We are fast becoming a nation of swearers. Men of all classes are accustomed to season their speech with oaths. Pass along the streets of any village, city or hamlet in the land, and ever and anon you shall catch the tones of cursing and swearing, as men toss about on irreverent lips the sacred name of Deity. Children acquire the habit of profanity at a very early age. Only pause by one of the elegant school buildings of this city, when the boys come forth at recess or the close of the session, and your ears will be saluted with the rattle of oaths like fire of a fusillade. Swearing seems to be one of the vices of our time and civilization, against which no strong protest is made. It is not even reprobated by Masonry as it should be. Men are considered as in good and regular standing among the Craft who habitually profane God's name. Even more than this, the swearer is often advanced to positions of rank and influence, where his base speech becomes more noticeable, and tends to bring our Institution into reproach. In a recent number of the *Voice of Masonry* an incident connected with the visit of a brother to a certain Lodge in Chicago is related. On entering the ante-room he found a cluster of members, one of whom was conspicuous on account of his swearing. He says, "You may well judge of my surprise, and how much I was shocked, when, some fifteen minutes later, I beheld that brother in the East of the Lodge, solemnly offering prayer." We call to mind a similar experience some years since, when we stood by the grave of an honored member of the Fraternity, over whose remains the burial service was read, including prayer to Jehovah, by the Master of the Lodge, who was known to be one of the most notorious swearers in the community. It is men of this stamp who bring Masonry into contempt—who furnish some ground for the allegation of our enemies, that Masonry is but a caricature of religion. What should be done in every Lodge and Masonic circle is to put the seal of positive condemnation upon the practice of profanity, to give no honors or preferment to the man who thus violates the law proclaimed in that book which rests upon all Masonic altars, whose word of clear command is: "Thou shalt not take the name of the Lord thy God in vain;" and to foster that sentiment which will hold any brother habitually given to cursing and swearing as guilty of un-masonic conduct. He is no true Mason whose lips are ever foul with coarse and irreverent speech—he may have all the grips and pass-words, but he has not caught the meaning of that art which presents the great and sacred name of Deity as the highest worth of admiration.—*Loomis' Masonic Journal.*

ST. ELMO.*

BY SIR AND BRO. REV. J. T. PETTEE, A. M.,

Prelate of St. Elmo Commandery, No. 9, Meriden, Connecticut.

Majestic in the midland sea,
 The rocks of Malta breast the main,
 While on the adamantine lee,
 The mad'ning surges roar in vain.
 They roll the eastern surges back,
 Against the west their bulwarks hold,
 And stand secure, sublime, compact,
 The sentries of the western world.
 And when beneath thy sunny skies
 St. Elmo's battlements arise,
 Hurl back the Saracenic host,
 Repel its navies from its coasts;
 Breast, like its rocks, the Moslem wave,
 And Christian Europe proudly save.
 Then when we see thy rocks and towers,
 As symbols true of mightier powers—
 St. Elmo is the sign sublime
 Of that illustrious knightly line,
 Which fills the world with val'rous deed,
 Regardless of its frown or meed,
 And writes upon the scroll of fame
 The Templar's honored, knightly name.
 Illustrious order of St. John,
 Or Knights of Malta, later known;
 The Christian world has never seen
 Such heroes in the guise of men,
 As when, from Elmo's crumbling towers,
 Thy Knights beat back the Turkish powers;
 And though at last compelled to yield
 And press in death th' ensanguined field,
 For each brave Knight in death, laid low,
 A hundred of the Moslem foe,
 Before thy lances bit the dust—
 The bravest of the Moslem host.

* * * * *

*In the middle of the sixteenth century the Knights of St. John occupied the island of Malta. St. Elmo was one of the fortresses upon its northern coast. Solyman II, Sultan of Turkey, regarding this Order as the staunchest defenders of Christianity, and the most stubborn foes of Mohammedanism, resolved to attack them in their stronghold, which he did with an army of 80,000 men, the flower of the Ottoman army. St. Elmo was besieged for thirty days, but not taken. Thirty thousand Moslems were slain, and the siege abandoned. Mohammedanism was checked in its career of conquest, and the Knights of Malta, or Order of St. John of Jerusalem, were regarded as the saviors of the Christian world.

Alas, the change ! The Church is now
 The Knight of Malta's deadliest foe,
 But in those days of dire alarms
 It owed salvation to its arms ;
 Salvation from the Saraceu—
 That time, Sir Knights, may come again.

See ! Turkish hopes once more revive.
 By Christian England kept alive ;
 The " Sick Man " lifts his languid eyes,
 Turns them again to western skies,
 And bids his murderous hosts once more,
 Invade the European shore.

Knights of St. Elmo ! By the name,
 Historic, honored, which we claim ;
 By all the deeds its Knights performed,
 The virtues which their lives adorned ;
 Their Courage, Patience, Love and Faith,
 Their faithfulness e'en unto death ;
 Let us around our altars swear
 To adorn the honored name we bear,
 And let St. Elmo's banners shine,
 Unsullied by a stain or crime.

"IN SECRET MY MASTER TAUGHT NOTHING."

W. R. SINGLETON, 32°.

In the January number of the *Voice*, Bro. Thos. J. Melish mentions the reply of Mr. Moody, the revivallist, to the question: "Is it consistent with a deep state of spirituality to enter a secret society, or take an oath?" viz.: "*In secret my Master taught nothing.*" If the reports concerning Mr. Moody's sayings are all true, he makes some very serious blunders in his quotations from Scripture. It is well, however, in such cases to give him the benefit of reporters' blunders, as they often misquote remarks and give them a "gloss" not intended by the speaker. It is presumable, however, that in the above answer Mr. Moody was correctly reported. As to his own choice we can have nothing to say, but we candidly believe that he would not enjoy membership in most of our Lodges. What he might find in other secret societies we cannot guess, nor is it essential for us to know. In regard to the remark as to "unbelievers," we think Bro. Melish has properly and critically answered *that* objection. We think Mr. Moody is correct in regard to the injunction of "separation from the world," but that cannot apply to secret societies of a moral and benevolent character, as they are as distant from the usual *biblical* acceptance of

the term, "world," as Christianity itself. Mr. Moody surprised us by this attempt at an argument, for it is a mis-application, and from the *applause* which followed, we presume he had, chiefly, an unthinking audience. Our main purpose, however, in this article, is to show how very partial Mr. Moody must have been when he could reply to such an important question with the answer quoted above.

Mr. Moody, by the substitution of the word "taught," for "*said*," in the text, has, to our mind, "wrested" the passage from its original meaning to subserve his purpose, which is disingenuous, to say the least of it. We, therefore, extract the whole passage, so that the text, with the context, may be well understood. The occasion was the arrest of Jesus in the Garden of Gethsemane, and his examination before the High Priest, who was seeking for some possible "chance," whereby he might find a cause to charge him with crime, before Pilate. This will be found in John, XVIII. chapter, and 19th, 20th, and 21st verses :

19.—The High Priest then asked Jesus of his disciples and of his doctrine.

20.—Jesus answered him, I spake openly to the world : I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I *said* nothing.

21.—Why askest thou me ? ask them which heard me, what I have said unto them, behold they know what I said.

Let us now refer to the XIII. chapter of Matthew, where Jesus the *Christos* was speaking to the multitude in—what?—an open and an explicit manner ? Nay, but in parables !! This is the record :

10.—The disciples came and said unto him, Why speakest thou unto them in parables ?

11.—He answered and said unto them, *Because it is given unto you to know THE MYSTERIES of the kingdom of heaven*, but to them it is not given.

12.—For whosoever hath, to him it shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath.

13.—Therefore speak I to *them in parables* ; because they seeing, see not ; and hearing, they hear not, neither do they understand.

16.—But blessed are your eyes for they see, and your ears for they hear.

Let us also examine the parallel passages and see what was the evident meaning of this DIVINE Teacher, as contradistinguished from the *human*, who speaks for him. They are as follows :

XI. ch., 25 v.—At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast *hid* these things from the wise and prudent, and hast revealed them unto babes.

XVI. ch., 20 v.—Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 v.—From that time forth he began to show unto his *disciples*, how that he must go unto Jerusalem, etc.

XX. ch., 17 v.—And Jesus, going up to Jerusalem, took the *twelve* disciples *apart* in the way and said unto them: (See verses 18 and 19.)

Luke, IX. ch., 20 v.—He said unto them, But whom say ye that I am? Peter answering, said, the Christ of God.

21 v.—And he straitly charged them, and *commanded them to tell no man that thing.*

Refer also to the scene of the transfiguration of Christ as described in the XVII. chapter of Matthew, when with the three *SELECT* he had the interview with Moses and Elias, and where it is recorded:

9 v.—And as they came down from the mountain, Jesus charged them, *saying, Tell the vision to no man, until the Son of Man be risen again from the dead.*

Matt., XIII. ch. 34 v.—All these things spake Jesus unto the multitude in *parables*, and *without a parable spake he not unto them.*

Now, as an evidence that this was not an open system of teaching, see the 36th verse, where it is said: * * * * "and his disciples came unto him saying, Declare unto us the parable of the tares of the field."

He then (see the following verses) gave them, in *secret*, the full meaning of what he had just declared to the multitude in the parable alluded to. Many other passages could be brought to show that the *real* instruction given by him while he was on earth was imparted in *secret* to his disciples only.

It is not the province of any Mason to argue with those who, from ignorance or prejudice, may ridicule or oppose Freemasonry. Mr. Moody said nothing against Masonry in particular, but in his remarks against secret societies Masonry must bear its share of his disapprobation. As it is to be presumed that he is ignorant of the Masonic system, and has not attempted to understand its workings, he has done the good cause, in which he has been so zealously working, a serious injury. In the United States there are now enrolled over a half million of the best men in the land, who are Master Masons, besides a large number of Entered Apprentices and Fellow Crafts who are advancing. From our intimate knowledge of the active Masons of this country, we do not hesitate to declare that, in no denomination of Christians, can the same number of as intelligent and honorable men be found, as those composing the Grand Lodges of the several States and Territories. They are, generally, distinguished gentlemen; judges, lawyers, physicians, manufacturers, clergymen of all the denominations except the Roman Catholic, scientific men of all branches, and scholars and professors in our seminaries and colleges. Among these are many Christians, and all meet as a common brotherhood, among whom no contention should ever exist, but that emulation of who can best work and agree.

Now the injury Mr. Moody is likely to do is in this wise: Suppose he should visit Washington; he will then enter upon his work, and

call on the clergy to aid him. What will he do with those among us who are so well known as prominent Masons? He must say to Dr. N.: "I cannot have your help; 'in secret my Master taught nothing;' 'separate yourselves from the world, and the things of the world.'" Revs. Drs. S. and W. then step in, with nearly every Methodist clergyman, and many Baptists, and every Episcopalian divine in the city, so far as we know, with the Assistant Bishop, as enthusiastic as any or all of them. And Bro. Moody says: "In secret my Master taught nothing;"—"Separate yourselves from the world, and the things of the world." Now, can these pious, exemplary, zealous church workers join Mr. Moody in his evangelical work, with this implied stigma upon them?

In these remarks we have been guided by the purest of motives and the purpose of showing that zeal oftentimes operates without knowledge. Having been a member of the Presbyterian church over forty years, and an elder since 1855, we trust our zeal for Masonry has been with a full knowledge of its value as the handmaid of Christianity. That it does much good in bringing men to Christ, we give an example. A Methodist minister, at one of their meetings asked a member, "Well, my good brother, when did you first think of giving yourself to the Lord?" The answer was promptly given, "While I was receiving the degree of Master Mason." In the case of ourself, our studies in Biblical literature have been induced through our Masonic researches, and all of the clergy, who have time to devote themselves to Masonry, become more useful as they become more zealous.

Of Dr. Robert J. Breckenridge, the Grand Master of Masons of Kentucky thus spoke, in his annual address, in 1872:

The Reverend Brother was an earnest advocate of Masonry, who studied its symbology, philosophy, and history, and bore, to his dying day, a lofty opinion of, and fealty to, the Institution.

We never doubted that if our Divines would do as Dr. Breckenridge did in the matter of studying our symbology, they would be more useful in the pulpit. Masonry, apart from the peculiar dogmas of Christianity, teaches the same doctrines precisely as the latter. In the Lodge the Holy Bible lies upon the altar, and from its pages are drawn all the lessons in Masonry, from the Entered Apprentice to the Thirty-third. The great duties of man are there duly illustrated: 1. Our duty to God. 2. Our duty to our fellow-man. 3. Our duty to ourselves. Immortality is more forcibly taught in Masonry than in any other system, the Inspired Word not excepted, for in it we learn by faith only, but in Masonry by the same system in which Christ always taught his immediate disciples. And we have reserved to the last this answer to Mr. Moody: That every lesson in Masonry is *only* taught as Christ taught, viz., by symbols and allegories to the chosen few, in SECRET, with *esoteric* lessons fully illustrated.

We will now close with an abstract from the proceedings of the Grand Lodge of California for the year 1876, as follows:

The Grand Secretary, on behalf of the officers of the Masonic Board of Relief of the city of San Francisco, presented their annual report, which contained a detailed statement of the receipts from assessments on the Lodges, and from other sources, amounting to \$9,656.77; distributed to various persons, with incidental expenses, \$9,233.07; persons relieved, 148. Then follows a tabulated statement of the amounts received in twenty years, \$120,746.36; disbursements for charity, \$120,332.66; incidentals, only \$423.70.

Can any single denomination in San Francisco show the same result? Would Mr. Moody, or any other Christian, require church members to separate themselves from such transactions? To ascertain who are the disciples of Christ, "'Tis by their fruits ye shall know them." "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the *perfect law of liberty, and continueth therein*, he being not a forgetful hearer, but a *doer of the word, this man shall be blessed in his deed.*"—*Voice of Masonry.*

WHAT MIGHT BE.

If we look over the written history of our Fraternity, we shall find that very shortly after the revival of 1717 in London, it was brought to this country, and finding congenial soil it took root and grew, slowly at first, as was but natural in a sparsely settled country, and more vigorously when the colonies had become a nation, so that Ben. Franklin and his Lodge, at the Hoop, in Water street, Philadelphia, have grown into ten thousand Lodges and more than half a million Masons. The end is not yet, for annually there is an increase in the number of the brethren and the family circles, called Lodges, where they meet and transact business. During the period of little more than a century in which the transformation from a handful to a vast army has taken place, we shall find that, apart from the mere routine, the reception of profanes, the making of laws and supervising their execution, the giving to the needy—of which we desire, in the spirit of the Institution, to make no boast, rather wishing that, in so far as that particular branch of our labor is concerned, the right hand may not know what the left is doing—during this period we may say we have devoted ourselves to growing. We have so cared for our stewardship that its roots have deeply penetrated the soil, and its leaves and branches spread themselves abroad until in every estate of humanity we find it represented, and within its grasp a power not equally possessed by any other human association, for the reason that within our assemblies there is

nothing to arouse the divisions and animosities among men that naturally grow out of their varying opinions on matters pertinent to this or the other world—to this in the scramble for wealth, position, power; the heart-burnings of rank and cast and station—to the other in that old battle between Armageddon and the rest, in which as a general rule you can only go to heaven if you see your way through my spectacles or *vice versa*, you are sure to bring up in outer darkness if you look through your own. This at least then we have accomplished, that we have gathered together half a million intelligent men, not one of whom has given up or been expected to give up an iota of his religious faith, or of his political convictions, but yet who see for themselves that it is possible for men to entertain the most thoroughly opposite ideas, and yet recognize the fact that they are still men, and may live in accord, and work happily together for good, notwithstanding that they vote different tickets, or take different roads to reach the final rest. That in reaching this result we have been the disciples and exemplars of toleration in the largest and most beneficial way cannot be successfully contradicted, and this especially, because while we have no special faith to advocate, neither have we any to oppose, and so leaving every one unmolested in the pursuit of what may be happiness to him, we are, so to speak, the custodians of a pleasant retreat, where men may forget for a time the world and its strife in the enjoyment of friendship and social communion unmarred by jarring incentives.

But the question presents itself, are we not capable as an organization of more extended usefulness? Are we, considering the material of which our association is composed, exercising our real weight in community, and demonstrating, as we might do, the real value of associated effort? Every thinking man will at once say No—decidedly No. Take an illustration: Masonry has a literature, as witness its thousands of published volumes, from the balderdash of the parrot up to the effusions of the scholar and philosopher, and yet, except the mere manuals and guides to the ceremonial, we doubt whether any Masonic author ever got as much for his labor as he could have earned with a shovel, in the same length of time. No Masonic journal has ever had more than a temporary success; not one has ever been permanently established, and there is not, to the best of our belief, one brother who has devoted himself to the literature of Masonry, to the instruction of the brethren, and to the championship of the Institution, who has not poverty for his reward. And yet, how different all this might be? If only one brother in ten would feel called by his pride in the Craft to remember the agency by which, more than all others, it has been enabled to resist the attacks of its enemies, and stand before the world as proudly as to-day it does, its power and security would be still further enhanced, and its servants have some brighter visions in the future than that of a pauper's grave.—*Dispatch*.

THE FOUNDATIONS.

Some there are who build wiser than they know, but many others, not only materially but morally, whose utmost skill is wasted because they have not given sufficient care to the base on which they have erected perhaps a massive and costly pile. A remarkable instance of this has just come to public notice in the report of the engineers appointed to examine the foundations of the Washington Monument in the Federal city, their examinations convincing them that it will be unsafe to proceed with the work, and that hence what has been done is practically so much money and labor wasted. In contradistinction there stood once on Mount Moriah a Temple dedicated to the Most High God. Twice at least, in accordance with prophecy, the building was razed to the ground, not one stone being left upon another, but to-day, and after two thousand years, the foundations upon which it reeted are unshaken, and bating an arch crumbled here and there, its massive walls and pillars stand erect as when Solomon and Hiram walked above them. These foundations were laid, not for a day, but literally for all time. Like unto these are the foundations of our institution of which the Temple is a symbol. Men die, are buried and forgotten, but the institution lives; the walls built by one generation, yielding to the unswerving law of nature, crumble before the palsy hand of death, but the foundation remains, and new adepts build upward and onward, certain that the laws and inculcations of the fathers are safe and sure, destined to outlive in the future as they have survived the past, the decadence and fall of empires, kingdoms, and republics. The application of this thought cannot be too often nor too thoroughly made in our progress through life as men and as Masons, nor should it be forgotten in our endeavors to promote the stewardship entrusted to us.

Ere we are tempted to accept the application of a profane for admission among us and to a participation in our rights and privileges, because he is a good fellow or a pleasant companion, we should bethink us that such is not the material out of which the foundations have been constructed—they have borne the assaults of time unmoved; but when our enemies move upon our works, the merely negative man, the man who has no faults or energy enough to command opposition, will be of little service in the defense. He will be found to be a fair-weather soldier, a carpet knight, willing enough to bask with us in the sunshine, and quite as willing to get out of the way when trouble and difficulty come upon us. Look to it, brethren, that the foundation be secure before you go on with the superstructure. Again, in trying times like those through which we are now passing, and are likely to keep passing for some time to come, we can see that in the haste to make new

Lodges we have not given attention to the substructure to such an extent as we should have done had we been mindful of the vast importance of beginning rightly and upon solid ground. It does not follow that because a Lodge starts with a blare of trumpets and a long array of candidates ready to be proposed, that it is destined to a long and useful existence, or that in a comparatively brief period it may not be found to have mistaken its vocation and be ready to give up the ghost. No prudent man sets out upon a journey without such wise precautions for his safety as experience has demonstrated ought to be taken; so neither should we quit the established home in which we have sojourned to try new experiments, until we have found that beneath our proposed building there is solid and enduring rock, and not quagmires and shifting sands. In a word, brethren, see to it that your work, when done, will bear the test of time and remain after you to glorify the Master Builder, and to demonstrate to the world the sure foundations upon which Masonry rests.—*Dispatch*.

THE SUSPENSION BRIDGE.

The inspection of the Suspension Bridge at Niagara is virtually finished, and the official report will be published in a few days. Every link, spike, chain, bolt, anchorage, and cable in the vast structure has been carefully examined, and, as I am told by one of the engineers, found to be as good as new, sound and reliable beyond question. Whatever misgivings with respect to this bridge may have been created by the disaster at Ashtabula, the inspection shows that they had no foundation. Should the mighty arch go down into the Niagara river to-morrow, no coroner's jury could ever find that the Great Western Railway had not done all that human foresight and engineering skill could suggest to render such a calamity impossible.

This bridge was built by Mr. Roebling in 1853-'54. Its four towers are each 90 feet in height and constructed of cut-stone blocks 18 inches thick. The base of each tower is sixteen feet square and the top eight feet square, the cap-stone being ten feet square. Each tower is surmounted with an iron saddle with rollers upon which rest the cables, firmly holding the saddle in position. The rollers allow the cables to move easily, so that in contraction and expansion there is no additional strain upon them or the towers. At all other points of bearing are cut-stone caps securing everything from the action of the elements. A massive arch connects the towers some twenty feet from the base above, which is the railway track, and below the carriage-way. The anchor pit, cut in the solid rock, is 24x20 feet, and 24 feet deep, with drifts for anchor plates, weighing 6,000 pounds each, to which are attached chains with links 250 pounds each, which reach up through "gains" cut in the rock, where they connect with massive wrought-iron shafts, over the ends of which is looped the wire that forms the cables. The wires, brought to a tension of 1,200 pounds, are looped upon the shafts at the anchorage, which is filled with masonry and concrete, rendering it almost solid rock. The wire for the cables was put through a process of boiling in oil, with a glutinous mixture, being kept in the cauldrons thirty minutes, and then dried in the sun. It passed through this process three times, the wire being

thoroughly annealed and rendered impervious to water. It was then spliced. Each cable is composed of 5,000 strands, which is so spliced as to be in fact one continuous wire, 1,250 miles in length. Each strand was laid with a tension of 1,200 pounds. As each cable contains 1,250 miles of wire, the four contain 5,000 miles. The whole weight of wire is over 500 tons, giving a safe working capacity of 12,000 tons. It is estimated, however, that the cables would easily bear a strain of 18,000 tons. Connecting these cables with the bridge are 670 suspenders, each of 30 tons capacity, with 50 guys fastening the bridge to the river banks, extending from the center to the rocks in such a manner as to prevent a lateral or lifting movement by the winds. A single train, extending from one end of the bridge to the other, with an engine and tender weighing 50 tons, would weigh 320 tons, so that at their mean bearing capacity of 12,000 tons, it would take forty trains, one piled on the top of the other, to snap the cables.

The engineers will report that there has been no granulation, no corrosion, and no settling, save the slight natural spring of the cables. Cars have been passing over the structure day and night these twenty-two years past, and frequently one thousand cars have passed it in a single day, yet it is absolutely as sound to-day as it was when the first train sailed over it in 1854.

DEATH OF BRO. GEORGE FRANK GOULEY.

It is with no ordinary grief that we are called upon to chronicle the death of R. W. George Frank Gouley, Secretary of all the Grand Masonic Bodies of the State of Missouri. He met his death at the burning of the Southern Hotel, in St. Louis, which occurred on the early morning of the 11th ultimo. We glean the following circumstances attending his sudden and awful death from the secular press:

It seems that our Brother and his wife—he had no children living—were making their home at the Southern Hotel. Hearing the alarm they are said to have been making their way out through the stifling smoke, when Brother G. returned to his room to procure the portrait of a deceased child. Not returning to his wife as she expected, she became frantic, and rushed back into the suffocating smoke, screaming for her husband. She was so crazed that she tore away from those who attempted to aid her out of danger, and flew hither and thither till the thick black smoke suffocated her, and she fell down exhausted. She was removed into a hall, where she revived, and immediately dashed off again in pursuit of her lost companion, calling for him most piteously. She was soon enveloped again in the dense smoke, and stumbled down a flight of stairs, where she was again captured by her pursuers, and conveyed to a place of safety. In the meantime the husband had found his way to a window, where, immediately surrounded by the seething, crackling flames, he cried to the firemen in the name of God to throw water on him. But it was too late. The intense heat soon overcame him. He threw up his arms, his head fell upon his breast, and he tumbled from the window to the sidewalk, a dis-

tance of about seventy feet. His skull and limbs were broken by the terrible fall, causing instant death.

The corpse was taken to Smither's undertaking establishment, where it was properly cared for, and thence removed to the Masonic Hall, where it lay in state until the following Sabbath. In the meantime elaborate preparations were made for a most imposing Masonic funeral.

We clip the following from a telegram sent the *Chicago Times* of Friday, April 13, which gives full particulars:

This afternoon the remains of George Frank Gouley, the Mason, lay in state in Masonic Hall. The funeral will not take place until Sunday. Elaborate preparations are being made to make it the most imposing Masonic funeral pageant ever seen west of the Mississippi. The remains are guarded night and day by an escort of Knights Templar. The hall is draped throughout with black, and in the center of the large room upon a catafalque the casket lies containing the remains. Surrounding this are chairs arranged in a triangle, leaving room to pass around the head of the casket. Upon the chairs near the head is a beautiful cross, on either side of which are wreaths of fresh, natural flowers. The casket, which is of rosewood, is ornamented with silver mountings, and near the centre is an elegant silver plate, upon which is engraved the following: "G. Frank Gouley, P. M. Missouri Lodge, No. 1. Rec. Grand Secretary of W. V. Grand Lodge of Missouri, A. F. & A. M., died April 11, 1877, aged 45 years." Upon the stage is a life-size portrait of the deceased draped, and surrounding it are plants of evergreens. At the door and on either side of the triangle in which the casket lies the guards keep their vigils over the dead, pacing to and fro like sentries on duty. The drapery and decorations in the hall are not yet completed, and large additions will be made thereto to-morrow. A throng of visitors file in and out of the hall continually to take a last look at the remains. The services will be conducted under the auspices of Missouri Lodge, No. 1, and Xenophon Ryland, of Lexington, Mo., Grand Master of the Grand Lodge of the State, will be the speaker. The eulogy will be pronounced by P. M. John Goodin, of this city. The remains will be placed in the receiving vault at Bellefontaine cemetery, from whence they will be removed to Wilmington, Del., for final interment. The entire Masonic Fraternity in the city will join in the funeral procession. Two companies of the National Guard have signified their intention to be present. The Odd Fellows, Knights of St. Patrick, and fire wardens will also take part. The line of march will be down Chestnut to Fourth, north to Washington avenue, and west to Sixteenth, where the carriages will be in waiting.

The following account of the funeral appeared in the *Chicago Tribune* of Monday, the 16th:

The funeral of George Frank Gouley took place to-day, and was one of the largest and most imposing seen here for a long time. The services were held in the large hall of the Masonic building, corner of Seventh and Market streets. It was crowded to its utmost capacity by people of all classes. Xenophon Ryland, Grand Master of the State, conducted the ceremonies, which were very solemn and imposing, assisted by a number of officers of high rank. There were also a considerable number of Masons here from the interior of the State, and from surrounding States.

The procession embraced the Oscalon, Ivanhoe, St. Louis, and St. Aldman Com-manderies of Knights Templar, two military companies, a large number of Masons on foot, and about 160 carriages and other vehicles. The remains were deposited in the receiving vault at Bellefontaine cemetery, and will be conveyed to Wilmington, Del., his former home.

Our departed Brother was one of the prominent and active Masons of the country, and everywhere respected, especially by the members of the Craft that he had served so long and so well. As above stated he was G. S. of all the Masonic Grand Bodies in Missouri, and Chairman of Committee of F. C. His work was done promptly and with ability. As a Masonic editor and lawyer he ranked high. He wrote much for the Masonic press, and since the mergerment of the *Freemason* into the *Voice of Masonry*, he was a regular contributor to that journal. The last communication he sent us was in the shape of an autobiography, written some five years ago, and which has been mislaid. We have sought diligently for it, without success, that we might present it to our readers on this occasion. We shall continue our search, and hope to present it in our next, or some future number. Although we never met him personally, our correspondence with him was considerable, and we had grown to love him as a personal acquaintance and friend. But he has gone to join that innumerable host of loved and departed ones, and together with our entire Craft we mourn his early departure. We tender our heartfelt sympathy to his crushed and sorrowing companion, and hope for a happy meeting in the better land, where death can never invade.

P. S.—We have, since writing the above, found the missing manuscript. It will afford the basis of a biographical sketch for our next issue.

Official.

GRAND LODGE F. AND A. M.,
OFFICE OF THE GRAND MASTER,
MANISTEE, April 11th, A. L. 5877. }

MY DEAR BROTHER CHAPLIN:—Yours of the 2d instant was received some few days ago, but owing to the pressure of private business I have been unable to give it the attention due it. In fact I will not attempt to write a letter for your magazine to-day, the time being insufficient.

I will, however, for your next issue, send you what few decisions I have given, there being but one or two, excepting such as are amply covered by our written law.

WM. DUNHAM,

Grand Master.

INEFFICIENT OFFICERS.

In selecting officers for the government of Lodges great care should be taken, and only such should be chosen as are capable of filling the place in a manner creditable to themselves and serviceable to the Fraternity. And no unqualified brother should consent to have his name put in nomination for an office which he could not fill efficiently, if elected; much less should he permit his ambition to solicit such position. And when ignorant, yet well-meaning brethren, are so shortsighted as to want positions which more experienced Masons know they are not qualified to fill, love for these misguided brethren, as well as love for the Craft, should induce their friends to frankly inform them of the great importance of qualification for office, and ability to perform the work correctly. And if gentle hints, given in a courteous and brotherly way, are not enough to cause members of more ambition than ability to withdraw — if they procure a nomination for offices which they are not qualified to fill, the very best thing that can be done for such brethren is to defeat their election by selecting others who are worthy and well qualified. For what can be more annoying to a true Mason than to see a Lodge placed under the government of ignorant, inefficient officers, who are forever stammering forth something which they do not intend to say, and by their awkward blunders are constantly provoking the ridicule of all who witness their folly. We are too often a witness of scenes like this. Ambitious brethren have sought the honor of office, and by their manipulations been elected to offices which they had not the proper qualifications to fill in an efficient manner, and in the end they have ridicule instead of the honor they so ardently sought. They thirsted for honors and sought them in an un-masonic way, and are become the butts of stinging jokes and withering sarcasms. But the worst feature is found in the fact that the Lodges, and even Masonry itself, suffer greatly from the blunders of these ignorant, inefficient officers. The exceeding beauty of our rites and ceremonies is lost when they are mumbled and mouthed and stammered out instead of being rendered with accuracy, dignity and elegance. Sublime charges become tame, yea, insipid and meaningless, when doled out in monotones. Obligations lose their impressiveness and force. In a word, an ignorant, bungling Master cheats the candidate for our mysteries out of that which he seeks and for which he pays, and is a fraud upon the Fraternity. No Lodge can thrive under the control of such a Master. If it holds its own, the worth and stability of the membership may be considered assured. They need no greater praise, or severer test of their worthiness, than the fact that they can pass through such an ordeal and live.

Nor does the evil end with the Lodge, but extend to Grand Lodge.

Not only does the bad work done in Lodges find its way up to the Grand Lodge for correction, but here again do we meet these same ignorant, blundering Masters, all unread and utterly disqualified for the responsible duties of legislation. Here they are to shame the Fraternity, and vote as they think a majority will vote! If they are a fraud upon the Craft at home, how must they appear in so important and dignified a body? But we need not enlarge. The result is painful to contemplate.

We have not written this article to place a stumbling-block in the way of those who may have a laudable ambition to "pass the chairs," and share the honors consequent thereon. We have written rather to restrain ambitious brothers from accepting positions which they have not the qualifications to fill. First seek the requisite information, and by zeal for the Craft, and adaptation for the position, have the brethren seek to give you the position. It is much more honorable to fill the most humble station in life *well*, than the most important and exalted one inefficiently.

READING MASONS.

The Masonic Brotherhood ought to be made up of reading people, and Masons are supposed to be a select people, chosen with much care from the common mass of mankind; sound in body and in mind, who have a desire for knowledge, that they may be serviceable to their fellow-men. And our art is calculated to stimulate, rather than stultify a growth of intellect, and foster a love for learning.

Now, in order to acquire knowledge, study is requisite; hence it might be readily inferred that Masons would be students—not only readers of books, but *students* of them, and of that class of books which afford food for the intellectual faculties. That they would devote at least some time to those works of science which are calculated to reveal the hidden truths of nature, and lead the mind up through nature, into communion with the Great First Cause—the God who dwelleth in secret, and yet is not far from him who searcheth after Him.

But it is a lamentable fact that multitudes of the members of our Institution are not reading men. If they ever had any thirst for knowledge it must have died out, or it lies as dormant as does the latent heat in a bar of frosted iron, and requires quite as hard blows to excite it to action. We are often disgusted with this class. Ask them to subscribe for a journal, or purchase a book, and they show no interest whatever. Press the matter and you will soon discover that they have no interest in journals or books. It is true they will tell you that they are fully supplied—have even more than they can pos-

sibly find time to read. But converse with them on topics of interest to the man of intelligence, and you shall soon discover the utter barrenness of their minds. If they read at all, their reading is made up of the light frothy fiction which affords no food for the intellectual faculties, and is not calculated to improve either mind or morals.

Now we do not mean to insinuate that there are no reading Masons; far from it. There are not a few who are students indeed. They are often found among the most busy of men; those who rise early, and retire late, and eat not the bread of idleness. But they rightly divide their time, and sacredly set apart a portion for mental and moral culture, and thus they find time for business, for society, for the study and reading needful in order to their keeping pace with the intelligence and progress of the age. And they find time to read a Masonic Journal also, and therefore know something of what is transpiring in the Order at home and in sister Jurisdictions. They are enlightened Masons,—“sons of light.” They read the decisions of their Grand Masters, their addresses, and the reports of important committees of correspondence, &c., &c. In a word, they are posted, for they *take time* to read. They also remember that they have homes, and that they are under as much obligation to provide choice books and publications for the use of their families, as they are to provide them food and clothing. Yea, even more important, if possible. Better that children should live on a very plain food, and go poorly clad, than that the culture of their minds should be neglected.

We have on our mail-book the names of many laboring men of small means, who manage to support their families respectably, and provide them with needful books, while they also subscribe and promptly pay for their Masonic Journal, and say that they could not afford to do without it, even in these “hard times,” for any consideration. They say that each number is worth to them double its cost, and that their families are quite as much interested in it as themselves. But there are thousands on thousands of Masons in Michigan who never subscribed for a single volume of the Magazine, and seem to have no inclination to do so. Some of these have paid for a score or more of Degrees, and often *talk* of their great love for the Institution. But probe them thoroughly, and you will discover to your surprise that they really know about as much of the principles and aims of Masonry as they do of the dead languages. They could not pass an examination in the Blue Lodge!

O that we had more reading Masons; such as would encourage *our* literature withal, by lending a cheerful support to our publications. Then Masonic Journals would not famish and die as a half-score have done in the last decade. Then Masonic editors would not retire, after having wrought hard for near half a century, poor and without the

means of support in their old age, as is the case with the recent editor of the *Masonic Review*. Then, too, our Fraternity would flourish better, and we should all get more out of life, for our enjoyments would be of the higher and nobler kind. *

GRAND COMMANDERY.

The Grand Commandery of Michigan will hold its next annual session in the city of Detroit, commencing May 8th, at 7 o'clock P. M.

The new Asylum of Detroit Commandery, No. 1, is to be dedicated at 3 o'clock P. M., on the 8th inst., by the Grand Commandery. It is one of the finest in the country.

On Tuesday evening, the 8th, Detroit Commandery, No. 1, will confer the Order of the Temple. This will be a real treat to the Sir Knights who may be able to attend, and we presume the number will be not a few.

Correspondence.

MICHIGAN.

CORUNNA, MICHIGAN, April 9th, 1877.

Editor Michigan Freemason:

MY DEAR BRO. CHAPLIN:—"Let there be no strife, I pray thee, between me and thee, for we be brethren."

In your rejoinder, in the April number of the FREEMASON, you seem to argue the subject under consideration from a wrong standpoint. The simple question, stripped of all verbiage, is this: "Is it a Masonic offence to speak contemptuously of the Bible, and deny its inspiration?" Grand Lodge decided "that Masonry does not require a candidate to avow a belief in the Divine authenticity of the Holy Scriptures." To my mind, the two propositions are entirely different. To avow a belief in the Bible is one thing,—to speak contemptuously of it another. I say most emphatically, that a Brother who speaks contemptuously of the Bible is not a Mason! He may have passed through the forms and ceremonies, taken the obligations and promised obedience; but with all this done, he is not a Mason; and a Brother who knows of the existence of such a moral leper claiming to be a Mason, should prefer charges against him, and if found guilty, the Lodge should at once purge the Temple of his contaminating presence. I would deal with such a member, Bro. Chaplin, more thoroughly than you propose and counsel; for you recommend the "Brethren to check or restrain him, and should he persist in trampling on the feelings of his Brethren, we think it would subject him to discipline."

From what I have here said, you will see that I do not agree with you; and for this reason: Every Mason *knows his duty* in this respect, and if he commits such an offence, in the presence of his brethren, or even before a profane—inflit the penalty as for one of the highest offences known to the common law of Masonry.

You also state that you “think the decision of Bro. McCurdy has been wrongly interpreted, and made the ground of too great a license by a certain class of not over-scrupulous Brethren, who have taken occasion to treat the Bible with contempt, when their coarse and ribald jokes at its expense grated harshly on the ears of both Christian and Jew.” My decision never was designed to convey any such an impression, nor will the language used bear such a construction, or give license to the ungentlemanly conduct to which my good brother alludes. However, to brothers who may labor under such a deceitful delusion, let me say, be at once undeceived! Grand Lodge in no shape nor manner has ever sanctioned, and never will (as I know from the culture, character, and intelligence of its members,) give countenance to any Brother who shall speak contemptuously of the Bible; nor will it, on the other hand, try to force you to avow a belief in its Divine authenticity.

HUGH MCCURDY.

ROCKFORD, Kent Co., Mich., April 8th, '77.

MR. W. J. CHAPLIN. *Dear Sir*:—We are a regular subscriber to your valuable Masonic Journal, which, in my opinion, should be found on the table of every *true and earnest working* Mason. There is but one fault (if it be a fault) that I can find. In looking over other Masonic journals I find you are not alone, and for this reason I have taken the liberty to address you these lines. I find no mention made of the “Order of The Eastern Star.”

Are you acquainted with the workings of the Order? and are you in sympathy with the movement? If so, will you write a few lines to encourage and instruct our Chapter members, who “have seen His Star in the East”, and are trying “to Worship Him”? If not, please give us your reasons.

The Acacia Chapter of the Order of the Eastern Star, at Rockford, recently had a sugar festival. After refreshments were served we had an entertainment, consisting of music, both vocal and instrumental, tableaux; a declamation, by Brother Nilson Graham, of Courtland; a dialogue, “Why Mrs. Herbert loved Masonry”? which one of our Sisters had arranged from the story which is found in the February number of the MICHIGAN FREEMASON. Then followed the reading of the valedictory, and a tableaux at the close. The curtain was drawn and the STAR was represented by five ladies, each dressed in white, wearing a sash, the color appropriate to the point which she represents d

and each holding the emblems of the degree in her hand. The hall was darkened and a red light burning. The effect was beautiful. We all went to our homes each one feeling better for what had been seen and heard, and thanked God for his gift of Masonry.

Mr. Chaplin, should you favor me an answer, I would like to ask you some questions in regard to the State and United States organizations of the Eastern Star.

We hope when you again visit R. you will make our home your home, when you can *test* the fifth point of our Star, *Electa*. We will try and follow her example by giving you the best the house affords. Kind words, and a God-speed in your labors. Yours truly, L. E. H.

WE insert the above with pleasure, but have to confess our ignorance of the workings of the Order of the Eastern Star, as we have never been initiated thereinto.

We read reports of this Order in many of our most valued exchanges, and may some day know more of it. When we visit Rockford again we shall be happy to accept the kind invitation tendered us so courteously by our fair correspondent.

WISCONSIN.

MILWAUKEE, Wis., April 9th, 1877.

To the Editor of the Michigan Freemason:

Since my last writing the calls upon me, in an official capacity, have been more frequent and more urgent than ever before. Occupying the position of Grand Lecturer for both Lodges and Chapters, my time for the last two months has been pretty well occupied. Our State is somewhat large, our Lodges and Chapters are well scattered over its territory, and being left to visit only such Lodges as call upon me, the calls very naturally would be somewhat scattered, and would require a good deal of traveling to get around to them. Since the session of our Grand Chapter, a brief account of which I gave you in my last, I have visited the following Lodges and Chapters: Chilton Lodge, No. 154, Calumet County; Waterloo Lodge, No. 63, Jefferson County; Waterloo Chapter, No. 22, Jefferson County; Madison Chapter, No. 4, Dane County; Boscobell Chapter, U. D., Grant County; Prairie du Chien Chapter, No. 25, Crawford County; Prairie du Chien Lodge, No. 105, Crawford County; La Belle Lodge, No. 83, Vernon County; Fox Lake Lodge, No. 67, Dodge County. If you were as well acquainted with the geography of this State as I am, you would see that to visit all these different Masonic Bodies, scattered as they are, and some of them located fifty miles from a railroad, must require some time, a good deal of traveling, and something of what Robert Collyer calls *clear grit*. I would like to specially notice each Lodge and Chapter visited, but have

not the time, nor am I certain that it would interest many of your readers.

At Boscobell I started a Chapter, Under Dispensation. They commence under quite favorable auspices, having an enterprising village of some 3,000 inhabitants; a live Lodge of their own, and some three or four more in their jurisdiction, and no Chapter nearer to them than twenty-five or thirty miles. I spent four days there and left them in good shape to do their work in a manner creditable to themselves, and in conformity to our Ritual.

La Belle Lodge, No. 84, is located at Vernon. I had fifty miles staging to get there from Prairie du Chien. It was a hard ride and through a blinding snow storm; but the fatigue and discomfort were well made up by the warm and brotherly welcome I received on my arrival. I remained with them three days, putting in all the time giving instruction.

My visit to Fox Lake Lodge was the most satisfactory to myself, and from appearances, to all in attendance, of any I have made this winter. And although completely tired out from four weeks' steady work and traveling, yet, finding a large attendance of earnest, intelligent Masons, I gathered magnetism enough to carry me through; during the day giving instruction, and in the evening doing Lodge-work. While as Grand Lecturer I followed *the ritual* in doing the work, I took pains to bring out and explain the symbolism and moral teachings of the degrees; that, while correcting the lectures, a greater good might be accomplished in getting up an interest in the moral teachings of Masonry; and from the remarks I heard I have no doubt this gave many of them more exalted ideas of Masonry than they had before, and an impetus to study the principles and teachings as well as the ritual of Masonry.

Y.

BIG SALARIES.

Recent exposures of the extravagant salaries which the officers of several New York Life Insurance Companies have been, for years, helping themselves to, have created a wide-spread feeling of surprise, indignation, and general dissatisfaction among policy-holders. It turns out that Mr. Winston, of the Mutual Life, is not the only President who has been setting a high value upon his services. Mr. Franklin and Mr. Beers, of the New York Life, have each been taking \$81,250 per year as their estimates of the importance of their services. And President Hyde, of the Equitable, proves to be the "boss salary grabber" of all. He is a man of such wonderful business qualifications that his services for a *portion* of each year are deemed worth \$37,500, while another portion of the year is spent in a city three hundred

miles from New York, in earning \$20,000 a year as the "Boston agent" of a rival (?) company! How is that for Hyde? \$57,500 a year for serving two masters, in calm defiance of the Christian declaration that "no man can serve two masters." But this is not all. It cost Mr. Hyde several years of diligent cheek-culture to work himself up to this high estimate of his worth; and then he began to mourn that he had not discovered it before, and so took to drawing *back salary*, and for the past few years has quietly pocketed \$50,000 from the Equitable, and \$20,000 from the Mutual Life—\$70,000 in all, as far as heard from, for working for the Equitable in New York, and running opposition to it in Boston. How much time these men have found for vacations and pleasure trips does not quite appear, though Mr. Franklin admits that both he and Mr. Beers have been to Europe at the expense of the company which they are serving, which gratuity was in addition to their \$31,250 per year.

Now all this is called "robbery," "stealing," and by other bad names. Call it what you will, it is what a good many other men would do under the same circumstances. The fault begins with the *system*. The temptations are too great. These men handle millions on millions of other people's money every year. They do not *receive* their salaries, they simply *take* them. They fix it all up among themselves in private. They are under no bonds and have not been required to make any detailed reports, and, until now, it has not been known outside of their offices how much they were taking. Elizur Wright, the most distinguished writer on Life Insurance in this country, says: "Everywhere the facilities for swindling in Life Insurance are so great, the wonder is the business is conducted with any degree of honesty." There is no business in the world so blind and impenetrable. Would you give your grocer \$500 in advance, and tell him to supply your family with groceries for a year, and give you back whatever amount he might have left at the close of the year? And then would you allow him to give you back what he pleased, without rendering any bill of items to show what your family had been supplied with, or what prices he had charged? That is the way you take your life insurance.

The whole system is wrong. First it is wrong to pile up such enormous amounts of money to be handled and manipulated by a few persons. And this alone is enough to condemn the whole system. Second, detailed reports, made clear and understandable, properly audited and sworn to under strict laws, should be furnished to policyholders annually, or better quarterly. These should show where all moneys have come from, and where gone to. But even this would not overcome the first objection; it would only *mitigate* the evil. And yet human science has never devised anything more beneficent and useful

as a means of providing against the "rainy day" of life, than Life Insurance. But how to secure it *safely* and *cheaply* is the important question.

Our "Masonic Aid Associations" come the nearest to perfection in this direction of anything that has yet been devised. There *the millions* are all kept safely in the pockets of the members. When any money is needed, you know what it is for. An itemized bill, so to speak, is presented, and you have the opportunity of *knowing* that the bill is correct. Then the money is paid in, in small amounts, and immediately paid out again to the widows and orphans of deceased Brothers. And the officers are under ample bonds, and bound to dispense your money faithfully, and render you a detailed statement of the whence and the whereunto of every dollar. S.

SILVER WEDDING.

We clip the following account of a very interesting surprise party and silver wedding, which recently occurred at the residence of our distinguished friend and Brother, R. W. Hugh McCurdy, from the *Shiawassee American*. Those who were in attendance assure us that the occasion was a very enjoyable one, and will long be remembered by all who participated in it. The party was gotten up on the spur of the moment, but was a great success. Never were people taken more completely by surprise than were Brother and Sister McCurdy, but they proved themselves equal to the emergency, and acted well their parts. It is the wish of their many friends, in which we heartily join, that they may live to pass their golden wedding in unalloyed connubial happiness:

One of the most interesting impromptu affairs that ever came off in Corunna took place last evening at the mansion of Hon. Hugh McCurdy, of this city. A few friends learning incidentally yesterday afternoon that the evening of the fourth of April was the twenty-fifth anniversary of the Judge's marriage, it was unanimously agreed that they would meet in the evening at the residence of Mr. A. T. Nichols, cashier of the National Bank, and surprise Judge McCurdy and his excellent wife with a visit and a reminder of the happy event it was to commemorate. As agreed to, some fifty ladies and gentlemen convened at Mr. Nichols', and about 9 o'clock, headed by Rev. Stevenson, as officiating chaplain, boldly walked in and took possession of the parlors of the Judge's house. A committee found him just as he was preparing to retire, brought him forth, and introduced him and his lady to the waiting auditors—the most surprised couple that ever met a crowd of warm and devoted friends. Among the presents that were borne to Mr. and Mrs. McCurdy were a silver cake-basket, pickle castor, vase, pie-knife, card receiver, and a combined receiver and bouquet holder, all tastefully and elaborately decorated. To say that the Judge was completely taken by surprise and utterly confounded, is but a faint expression. The presentation was made by Rev. J. B. Stevenson, in a neat and feeling speech, and replied to by Judge McCurdy, under a heart-embarrassment as touching as were the

words from his lips. After a repetition of the marriage ceremony, a feast of good things was partaken of from a bounteous table, and at a late hour the surprisem tired, literally surprised at the grand success of the silver wedding that had been got up in a half-dozen hours.

Questions and Opinions.

Question. A respected member of a Catholic family petitions in our Lodge for the degrees of Masonry. Though reared by Catholic parents, this young man says he is not a Catholic. His standing in the community is excellent, and he seems very desirous of becoming a member of our ancient and honorable Craft. Should the fact of his being reared a Catholic be construed as a bar to his admission into the Masonic Fraternity? *.*

Answer. By no means. Masonry knows nothing of sect or party, religious or political. It only requires that the applicant be a good man and true, endowed with a sound mind, in a healthy, unmaimed body, a worthy member of society, and a believer in God. Beyond that we have no right to go. We have no more right to reject a good man on the ground of his being a Catholic, or reared in a Catholic family, than we would have for his being a Methodist, an Episcopal, or a Quaker, or reared in the families of members of these churches.

Question. An applicant for the degrees of Masonry, who cannot write, but of good mind and excellent judgment, having been accepted and received the E. A. Degree, before we had a decision excluding such, now wishes the remaining degrees. Would it be lawful to confer them *under such circumstances?*

Answer. No; nor should a Lodge return the fee paid for the E. A. Degree, from the fact that there is no apology for such ignorance in this land of schools, which are freely opened to all. And even if deprived of the advantages of schools, any person possessing the mental faculties requisite for membership in our Fraternity could soon remove this objection to advancement, by learning to write. If he loves ignorance more than "the remaining degrees," let him remain where he is.

EDITOR FREEMASON.—When I saw you last, I asked you to explain the duties of the Investigating Committee on Petitions. As you had not much time to talk of the matter then, will you, through your valuable journal, give the information for the benefit of the Craft?

A SUBSCRIBER.

Answer. It is the duty of an Investigating Committee to make diligent inquiry into the general standing of the petitioner among those who know him best, both friends and foes, if he have foes. Each

member of the committee, if possible, should confer *personally*, but *separately*, with the applicant, without his knowing the cause, to ascertain his mental, moral, and physical qualifications. The report of the committee must be in the form prescribed by the Grand Lodge, and be signed by at least a majority of the committeemen. It should be made at the first regular meeting after a lunar month since its presentation and reference; but a Lodge, by vote, may grant further time. (See Grand Lodge Regulations, page 51, Sec. 2-3.) When the petition is for membership, the committee will be expected to investigate the moral and Masonic standing of the applicant only.

Question. A. requests B. to sell a piece of property for him. B. sells the property, but reports to A. only a part of the consideration. About a year after, A. is informed that B. received a greater consideration than reported, and demands the same, as he (B.) had previously been compensated for his trouble. As B. refuses to liquidate, is he open to charges for unmasonic conduct? or must this matter be settled in the courts?

Answer. Every violation, by a Mason, of his Masonic obligation, every violation of the municipal or civil laws, *involving moral turpitude*, is a Masonic offence, and subjects the offender to discipline. While Masonry takes no cognizance of offences merely political or ecclesiastical in their nature, nor even a breach of contract between Masons, which might involve pecuniary loss, *but no moral turpitude*, yet where wilful fraud, lying and deceit are practiced, the offending party is guilty of unmasonic conduct. And while it is properly held that a Masonic Lodge is no place to collect debts, or settle legal claims, yet for acts involving *moral turpitude* the offender is liable to charges before his Lodge for conduct unbecoming a Mason, and that too without awaiting the action of the courts. Nor should Masonic Lodges be governed in their action by the actions or technical decisions of courts of law. It often transpires that parties guilty as Cain, effect an escape from just retribution through the quibbles, technicalities, and uncertainties of our law courts; parties totally unfit for membership in a Masonic Lodge, or to be hailed as Freemasons.

THE Editor recently made a flying visit to East Saginaw, during which he called a few moments on P. G. M. Wm. Webber. Found him in the enjoyment of excellent health, and full of business. We thank him for his encouraging words, and a promise to remember the Journal when the spirit shall move him to write.

On this trip we called off at Corunna, and had a very pleasing and interesting visit with P. G. M. Hugh McCurdy. We were invited to his palatial home in the suburbs of the city, where we partook of the good things set before us, and also enjoyed a "feast of reason and a flow

of soul." On a comparison of notes we found little difference in our views on the Bible question. As Masonry is really more universal than faith in the Bible, extending into all quarters of the globe, and as it is not a religious institution, but a fraternal one, it requires of its adherents only a declaration of a belief in God. That our good Brother has no sympathy with those who speak contemptuously of the Bible, as it lies upon the Masonic Altar, our readers will learn by his remarks found in this number of the Journal. We are mutually glad that the matter has been agitated, so that any member of the Craft in our Jurisdiction, who wantonly offends the religious feelings of his brethren as indicated, may know his responsibilities.

WE have a very kind, fraternal letter from P. G. M. Maynard. Though largely absorbed in his business, he encourages us to hope for an occasional communication for the FREEMASON from him.

CALLED OFF.

At a special meeting of Palo Lodge, No. 203 F. and A. M., the following were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father, in due course of nature, to remove from our midst our venerable and esteemed Brother, Abram S. Devol; therefore,

Resolved, That this Lodge desires in an emphatic manner to testify to the high character and moral worth of our deceased Brother, and unite with the family, relatives, and numerous friends of the deceased, in sincere mourning for his loss.

Resolved, That in the death of Brother Devol, not only this Lodge and his family, but the community at large have sustained a loss not easily repaired. His seat in the Lodge room and in his family circle is vacant; and his numerous friends in the village and country will no more be greeted by his friendly salutation. He has gone to his grave full of years and honored by all who knew him. Like a shock of corn fully ripe, he has been gathered in the garner. Let us, while we mourn his loss, strive to imitate his virtue.

Resolved, That as a mark of respect to his memory the chairs of the Master and Wardens, the sword of the Tiler, and the staff of the Deacon be draped in mourning for the space of thirty days.

Resolved, That a photograph of our deceased brother be procured and hung in this hall by the side of the honored and cherished Brothers who have gone before, and that an attested copy of these resolutions be presented to the family of the deceased, and that they be published in the MICHIGAN FREEMASON.

He was born in Massachusetts, August 1st, A. D. 1822. He was made a Mason in St. Clair Lodge, No. 82, F. & A. M., in the year 1866, and was the oldest charter member of Palo Lodge, No. 203, F. and A. M. And during his long association with us as a Mason he was distinguished by his manifestation of true Fraternal Brotherhood; and in all the varied relations of life, as husband, parent, citizen and friend, he was an example that all might emulate.

THE MICHIGAN FREEMASON.

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NO. VI.

WONDERS OF OPERATIVE MASONRY.

III.

We continue our sketches of the most remarkable abbeys and cathedrals in Great Britain. No edifices of recent times can match them in architectural splendor. They are wonders of Operative Masonry, reflecting the highest honor upon the Operative Craft of the middle ages. The more we consider, the more we admire them, and become imbued with the spirit of the Temple builders whom we are proud to claim among our Masonic ancestry.

Dryburgh Abbey, on the river Tweed, four miles southeast of Melrose Abbey, and thirty-five miles southeast from Edinburgh, was once a superb monastic edifice, but now is in ruins. It was founded A. D. 1150, on a site once sacred to the Druids (the name signifying "the sacred grove of oaks"), by Hugh de Moreville, Constable of Scotland, for the Præmonstratensian Friars. Now, everywhere nature is usurping the place of art. The walls of the abbey are covered with ivy, and even from the top of some of the arches trees have sprung up to a considerable height. The architecture is of various periods, including the Roman, Saxon, Norman, and early Gothic. Near the ruins there flourishes a yew-tree that is as old as the abbey—it was planted seven centuries ago. Dryburgh's revenue was £1,044. Bro. Sir Walter Scott gives an interesting account of the "Nun of Dryburgh," who took up her abode in a vault among the ruins of the abbey, which she never quitted in the daytime. She went out only by night, in quest of food and charity. She had made a vow that during the absence of her lover she would never look upon the sun. Her lover never returned, and she never more beheld the light.

In St. Mary's aisle, the most beautiful part of the ruin, the remains of Bro. Sir Walter Scott were entombed in 1832, one of his ancestors having been proprietor of this abbey. His eldest son, Sir W. Scott, and his son-in-law, J. G. Lockhart, were also buried here :

"So there, in solemn solitude,
In that sequestered spot,

Lies mingled with its kindred clay
 The dust of Walter Scott!
 Ah! where is now the flashing eye
 That kindled up at Flodden Field,
 That saw, in fancy, onsets fierce,
 And clashing spear and shield?

“That flashing eye is dimmed for aye;
 The stalwart limb is stiff and cold;
 No longer pours his trumpet note
 To wake the jousts of old.
 The generous heart, the open hand,
 The ruddy cheek, the silver hair,
 Are mouldering in the silent dust—
 And all is lonely there!”

New Abbey, sometimes denominated Sweetheart Abbey, is eight miles south of Dumfries, and eighty miles southwest from Edinburgh. Its elegant, although roofless walls, and its airy tower, are in the early English style, while its windows are pointed and decorated. It is woman's work, erected by the daughter of one of the Lords of Galloway, as a tribute to the memory of her husband. At his death she caused his heart to be embalmed and placed in an ivory case, and when her end approached, she directed it to be laid on her bosom, and buried with her in the abbey which she had founded, and from this incident it derived the name of Sweetheart Abbey. Its size is 190 feet long, by 102 feet broad at the cross.

Furness Abbey, in Lancashire, fifteen miles from Lake Windermere—the largest lake in England, and 247 miles southwest from London, was founded by Earl, afterwards King Stephen, in A. D. 1127. This structure was one of great magnitude, as its ruins testify, and is romantically situated in the Vale of Nightshade—so-called from its former luxuriant growth of that deadly plant. The massive masonry, graceful arches, and noble tower of Furness Abbey, all now overspread with ivy (which embellishes whatever it touches), are notable among the antiquities of England. The length of the abbey is 306 feet, and of its transepts 130 feet. Its walls are five feet thick, while the walls of the tower are eleven feet thick! The name “Furness,” is equivalent to “furtherness;” that is, nose or promontory. This abbey, which in its pristine perfection was one of the most extensive and powerful monastic establishments in the kingdom, is now but a storied ruin. The first barons of Kendal, and many of the monks, were interred within its grounds. Now, however,

“No choral anthem floats the lawn along,
 For sunk in slumber is the hermit throng.
 There, each alike, the long, the lately dead,
 The monk, the swain, the minstrel make their bed.”

The monks of Furness were originally Gray Monks, but soon after the abbey's foundation they were merged into the stricter order of Cistercians, or White Monks. Their estates were very large and valuable, extending to Yorkshire, the Isle of Man, and even to Ireland, and their numbers were strong; but at the dissolution, in A. D. 1537, there remained but thirty-three monks who signed the deed of surrender, and were ejected.

They had flocks and herds, and largely exported wool. They also had mills,

fisheries and iron mines. Furness was the second abbey in wealth in the kingdom, being only exceeded in this respect by Fountains Abbey, in Yorkshire; and it was the mother of numerous other abbeys in Cumberland, the Isle of Man, Lincolnshire, and Ireland. In the north aisle of Furness there lie two well-sculptured effigies in red sandstone—one, that of a warrior, armed cap-a-pie, in mail, with a drawn sword; and since Reginald, King of Man, was the only crowned head known to have been buried in the abbey, it probably commemorates him. Over the chancel window are the crowned heads of a king and queen, supposed to represent Stephen, the founder, and Maud, his wife. The great east window is in size forty-seven feet by twenty-three feet. On the mouldings are carved nondescript animals, which it was the pleasure of the early architects to create, but whose prototype never issued from the womb of nature. The sedilia, or canopied seats, are elaborately carved, and their ceilings worked into groins, while their arches spring from corbels presenting a variety of grotesque abortions of humanity, which must have disturbed the gravity of the more volatile monks when their eyes rested upon their ludicrous forms. Three mutilated statues lie in the chancel, effigies of Crusaders—armed men with crossed legs. On one of the tombstones, outside of the chancel, the *Compasses* are engraved—doubtless in memory of some Freemason architect, who died here while superintending the building of a portion of the edifice.

While the ancient glory of Furness Abbey has departed, it has yet a glory all its own:

“ There’s beauty in the old monastic pile
When purple twilight, like a nun, appears,
Bending o’er ruined arch and wasted aisle—
Majestic glories of departed years.”

What though the tapestry of the spider waves where once an abbot’s vestments graced his chair? what though all of the outlying monasterial buildings have disappeared, including the brew-house and kitchen (concerning which quaint old Fuller said, “all is marred if the kitchen be omitted”)? still here

“ Pensive contemplation loves to linger,
And people all the silent solitude
With the conceptions of the soul within.”

Peterborough Cathedral, at Peterborough, eighty-one miles north from London, was founded, as a monastery, by the son of Penda, King of Mercia; destroyed by the Danes; rebuilt by King Edgar in A. D. 970; rebuilt again in A. D. 1178, by the Abbot, and converted by King Henry VIII., at the dissolution of the monasteries, into a cathedral. Its prevailing style of architecture is Anglo-Norman.

The length of the cathedral is 471 feet, with transepts of 180 feet. Its western front is a magnificent one, 156 feet in breadth. The design of this front is singularly unique and superb, being of the richest Gothic. The porch has three grand arches, and these, with the receding walls, enriched doorways, groins, pillars, pediments, niches, statues, pinnacles, and spires, constitute a gigantic and gorgeous front, unlike that of any other cathedral in the world, and far surpassing most others in splendor. Its interior is one of the best examples of the Norman style in England, only exceeded in magnificence and richness of detail by the splendid Norman interior of Durham Cathedral. It has its share also of the mighty dead. In 1536 Katharine of Arragon was buried here, and in 1587 the funeral of Mary, Queen of Scots, was solemnized within its walls, and her remains interred in the south aisle, but after-

ward removed to Westminster Abbey. The Abbot Hedda's monument (a stone bearing date A. D. 870, and commemorating the massacre of eighty-four monks by the Danes, the last of the abbots), under the east window, and the effigies of various abbots in the south aisle and Lady Chapel, are among the notable objects in this ancient cathedral.

Holyrood Abbey, at the eastern extremity of the city of Edinburg, was founded in A. D. 1128 by King David I., for Canons of the Order of St. Augustine. Its present ruins include the nave of the ancient edifice, and the western front of the abbey, which, with its sculptured arcade and rich doorway, is in an exquisite style of early English architecture. Charles I. used it as a royal chapel, and was himself crowned in it in 1633. Its roof fell in 1768, since which time it has been a ruin. Many of the Scottish nobility have tombs in it, and in the royal vault are the remains of several of the kings and other illustrious personages. The abbey is adjacent to Holyrood Palace, the ancient residence of Scottish royalty. At the dissolution, its revenue was £2,926 in money, besides payments in kind. King James IV. was married to Margaret of England, daughter of King Henry VII., in Holyrood, in A. D. 1603; Mary, Queen of Scots, made her residence at Holyrood House, adjacent to the abbey, where she married Lord Darnley, and saw Bizzio murdered, and here also was the scene of her fatal nuptials with Bothwell. Once kings hastened, after a weary day's ride,

" Unto the saintly convent, with the good monks to dine,
And quaff, to organ music, the pleasant cloister wine."

Now the nave stands alone, ruined and roofless, but having a front and tower noble in their proportions, and elegant in details. The doorway is deeply recessed, with eight shafts on either side, having capitals of birds and grotesques, from which springs an arcade of five pointed arches. Each of the clustered columns of the interior has a distinct capital, and there is a double tier above of five Gothic arches. The following are the dimensions of Holyrood Abbey: length inside, 127 feet; breadth, 69 feet; and height of east front, 70 feet.

Muckross Abbey, four miles from Killarney, Ireland, on the banks of the largest of the Lakes of Killarney, is a picturesque and beautiful structure, whose "gray, but leafy walls, where ruin greenly dwells," yet continue excellently preserved. The present abbey was erected in 1340, by McCarty More, Prince of Desmond. The entrance is by a handsomely pointed doorway, of decorated Gothic architecture, and deeply moulded. The monastery bell was found in 1750, in the neighboring Lake of Killarney, and its circumference was said to be "as big as a table that would hold eight people to dine at." Portions of the abbey are crowded with tombs, of the McCarthys, O'Donoghues and McFinins; and melancholy emblems of mortality—skulls and naked bones—lie in every direction in this abbey. The great fire-place of the refectory is quite a curiosity, from its ample and hospitable dimensions. The cloisters are the most elaborate and well preserved part of this edifice, consisting of a handsome arcade of twenty-two arches. In the centre of the area is a magnificent yew-tree, so large as to cover the entire cloisters. Its trunk measures thirteen feet in circumference, and it is regarded as a singular and ornamental adjunct to the abbey. Its spreading branches are like a great umbrella, overshadowing the ruin, and forming a more solemn covering than originally belonging to it.

Innisfallen Abbey, on an island of the same name, in the largest of the Lakes of Killarney, three miles from Killarney, Ireland, was founded A. D. 600, by St. Finian.

In this abbey the celebrated "Annals of Innisfallen" were composed, over six hundred years ago, by its monks, then among the most learned in the world. The original is on parchment, and now in the Bodleian Library of the British Museum. The remains of this abbey are far gone to decay. A small ivied oratory, by a strange metamorphosis, is converted into and called the "banqueting house." It has a handsome Romanesque doorway, and its antiquity is believed to be of the seventh century. Among noticeable objects near the abbey is the "Bed of Honor." It owes its name to this romantic occurrence: A certain Limerick heiress flew thither with a favored lover, to escape the proposals of a baronet, whom her father wished her to marry. After spending a night there, with honor untarnished, the two were discovered by the lady's father and her titled lover. He with whom she had fled thinking he might safely make the offer, proposed to abandon his claim to her in favor of his rival, provided the latter, after what had happened, would accept her. This the baron unexpectedly agreed to do, saying that he had too much confidence in his rival's honor to have doubted it for an instant! We take leave of Innisfallen with Bro. Tom Moore's musical lines:

" Sweet Innisfallen, fare thee well,
 May calm and sunshine long be thine;
 How fair thou art let others tell,
 While but to feel how fair be mine."

Valle Crucis Abbey is the finest ecclesiastic ruin in Wales. It was founded A. D. 1200. It is situated near the river Dee, in Denbighshire, thirty miles southeast of Liverpool, and one hundred and eighty-three miles southwest from London. It derived its name from its possession of a piece of the "true cross." It is now converted into a farm-house, although it still retains many of its monastic features. Three rows of groined arches support the dormitory, which is now a hayloft. The church was cruciform, and 180 feet in length. The west front has an arched door, and over it, in a round arch, are three lancet windows. The walls are clad with ivy, and the area of the abbey is overgrown with tall ash trees. Altogether Valle Crucis Abbey is an exceedingly picturesque and interesting ruin. Near by it is Eliseg's Pillar, one of the most ancient columns in Great Britain, erected in the seventh century.—*Keystone*.

FACTS AND SUGGESTIONS ABOUT THE ANCIENTS AND MODERNS.

BY BRO. JACOB NORTON.

A statement appeared in a New York paper about three months ago, that Albion Lodge at Quebec was chartered in 1721. After some inquiry of the author of the article, who assured me that he had seen the charter, etc., I was at first inclined to credit it as a fact, but subsequent reflection, however, induced me to doubt. I could not understand how an English Lodge could have found its way into Quebec at a time when the enmity between the English and French colonists in North America was such as to make it doubtful whether an English resident at Quebec would have been tolerated. Further investigation showed that the said Albion Lodge was chartered by the Ancients,

hence it could not be older than 1750, or later. Moreover, Quebec was not conquered by the English before September, 1759, and the said Lodge, which was originally named "Royal Artillery Lodge," was probably introduced into Quebec by a military regiment, as its name implies. These and several other reasons induced me to send a communication to the *Canada Masonic News*. The MS. was mailed on the 15th of April last, the day I sailed for Europe. For reasons which need not be explained, the article was sent from Montreal to the *Keystone*, at Philadelphia, where it was printed on the 29th of April. For once, at least, Bro. MacCalla and myself agreed in opinion. Bro. W. J. Hugan, of Truro, England, also sided with us, and the only chance of upsetting our united belief depends on the publication of the charter, and I hope the Quebec brethren will ere long comply with our united request, and send a verbatim copy of the Albion Lodge charter to some Masonic journal for publication. Should the charter not be forthcoming, we shall certainly take it for granted that we were not mistaken in our belief.

The investigation of that question, however, brought to my notice several other subjects, which I shall proceed to give:

1st. On carefully re-examining the list of Lodges of the United Grand Lodge in 1814, in Bro. Hugan's "Masonic Memorial," I found that besides the "Royal Artillery," No. 9, on the list of the Ancients, 1813, and No. 17, on that of the United Grand Lodge, in 1814, two other Quebec Lodges were respectively numbered by the Ancients, viz.: 56 and 240, while not a solitary Quebec Lodge can be found on the Grand Lodge of England list before the Union in 1813. This itself seems to indicate that the Ancients monopolized Quebec, and gives strength to our opinion that the "Royal Artillery" was also chartered by them.

2d. I can also find that the late Chas. W. Moore claimed that the so-called St. John's Grand Lodge of Boston chartered a Lodge at Quebec "before 1764," (see Mass. Cons. 1857). Bro. Moore gave neither name nor date for the alleged Quebec Lodge, except the somewhat dubious "before 1764." I am very much inclined to place that Massachusetts-Quebec Lodge side by side with the charters said to have been sent from Boston to Philadelphia, Charleston, S. C., Halifax, N. S., to the West Indies, etc. But yet, it may be true, and if so, I hope the Quebec Brethren will enlighten us upon the subject.

3d. During my late visit to London, my esteemed friend, Brother Hervey, Grand Secretary of England, informed me that the policy of the Ancients and Moderns in numbering their Lodges differed in this. After certain intervals the Grand Lodge of England used to erase all its defunct Lodges, and the numbers were re-conferred, according to the seniority, on the other Lodges. That the Grand Lodge of England

did re-number part of its Lodges several times previous to 1814 can be proved ; first, from the "African Lodge," Boston, which was originally numbered 459, and was afterward changed to 370 ; and second, the first Boston, now St. John's Lodge, known in England as "Royal Exchange Lodge," was numbered at its first registry, about 1785 or 6, No. 126 ; in 1740 its number was changed to 110, and later still it was re-numbered 65, and at the time when it was stricken off, in 1814, it was No. 42. But I have no evidence that the Ancients ever re-numbered their Lodges *en masse*, and, what is more curious still, on the demise of any of its old Lodges, its number was sold to the highest bidder, or in other words, the Lodge that offered the highest sum took the number of the defunct Lodge, and was entitled to precedence of the older Lodges, and that at the Union in 1814, the United Grand Lodge took the numbers of the Grand Lodges of the Ancients, as they then existed, without any regard to seniority of their respective dates of charters, and placed No. 1 of each organization next to each other, changing the number of one of them to No. 2, etc.

Another fact about the Lodges of the Ancients and Moderns at the time of the Union in 1814 must be noticed, viz.: that on Bro. Hugan's list, as well as on all the lists of Lodges published in the English calendars since the Union, the Lodges of *pre-union* Moderns have the respective years of their constitutions annexed, while the Lodges of the Ancients are minus of the year when constituted. The reason of this omission I must leave to Bro. Hugan to unriddle. But anyhow, while we are certain that No. 1 on the list of the Moderns is older than its No. 5 ; with the Lodges of the Ancients, it is actually impossible to know which is the oldest, as No. 1 may have become defunct, and No. 200 may have bought its number, and may in reality be fifty years the junior of No. 2. Now, the Quebec Lodge, "Albion," or "Royal Artillery," was in 1814 No. 9 on the Ancient's list, but who knows whether the date of its charter may not be 1770, and that either for money or for some other consideration, the No. 9 of a defunct Lodge might not have been conferred upon it ? The fact is, the only way we can learn the date of a charter of the Ancients is from the charter itself, or from a well-authenticated copy thereof.

4th. On analyzing Bro. Hugan's list of Lodges in 1814, I found that the total number of Lodges of the United Grand Lodge of England was 647, out of which 250 were contributed by the Ancients, and 397 were constituted by the Moderns. Out of the 260 Lodges of the Ancients, eight Lodges were chartered by military regiments in various parts of England, and about thirty were regular military Lodges, while among the Lodges originated by the Moderns I found but two militia Lodges, respectively dated 1794 and 1810, but not a solitary military Lodge could I find there. It is evident, therefore, that

all the military Lodges of "English Registry" we read of in our colonial times, were chartered by the Ancients; for in the first place, if the Grand Lodge of England had chartered military Lodges before the Union, it would not have been without any in 1814, and secondly, no provision whatever about military Lodges was made in any Constitution of the Grand Lodge of England published previous to the union with the Ancients. But the first book of Constitutions published by the United Grand Lodge of England, contains regulations for military Lodges.

Of the 250 Lodges of the Ancients who united with the Grand Lodge in 1813, 127 of these Lodges were still subordinate to the Grand Lodge of England in 1874 (when Bro. Hugan's memorial was published), and out of the thirty military Lodges chartered by the Ancients, but one of these is living, viz.: St. John's Gibraltar, 2d Royal Battalion of Artillery. Its number on the Ancients' list at the union in 1813 was 148. On the United Grand Lodge's list, in 1814, it was No. 181. In 1832 it was numbered 132, and in 1863 it was made 115. And of the 397 Lodges contributed in 1813, or 14 by the Moderns, I counted but 205 still acting under the English jurisdiction. Most of the old Lodges of both wings have doubtless dissolved since the union, but still we know that a few of them have seceded and are now working under the jurisdictions of Nova Scotia and Quebec.

And now for another fact about the Ancients that worked in Boston before the Revolution. In 1870, Bro. Gardener, then Grand Master of Massachusetts, called my attention to the following paragraphs in an American reprint of "Calcott's Disquisition." After giving the nights of the meetings of the Lodges working under the English Provincial Grand Lodge, and of the Scottish Provincial G. M., Joseph Warren, it then goes on to say:

"Under the jurisdiction of the Right Worshipful, etc., John, Duke and Marquis of Athol, etc.

"Ancient York, No. 169, the first and third Tuesday in every month, at Mr. Alexander's Battery—March." This is the only evidence that the Ancients had a Lodge in Boston. Of course we imagined that it was a civilians' Lodge. Recently, however, I found the following in "The Early History and Transactions of the Grand Lodge of New York," page 13:

"Minutes of Lodge 169, Ancient York Masons, held at their Lodge room on Tuesday evening, the 23rd of Jan., 5781."

I am firmly persuaded that the No. 169 of Boston was the identical Lodge No. 169 of New York; it was doubtless a military Lodge, and it left Boston with the British troops in 1736. Its Lodge nights were on Tuesdays in both places. And as No. 169 is not given in "Hugan's Memorial" on the list of the Ancients, and as the minutes of that

Lodge remain in New York, the charter and Lodge must have remained at New York after the war was over. I may be wrong, but such is my opinion.—*Jewish Record*.

KNIGHTS TEMPLAR IN AMERICA AND GREAT BRITAIN.

Sir and Bro. Ira Berry, Grand Recorder, will accept our thanks for advance sheets of the proceedings of the twenty-fifth Annual Conclave of the Grand Commandery of Maine, held May 3, 1876, at the Masonic Temple, Portland, together with the able and interesting report of the Committee on Correspondence, of which Sir Stephen Berry is chairman. From the latter we take the following telling items: There are now in the United States, 31 Grand Commanderies; 555 Subordinate Commanderies, and 46,235 Knights; in Canada, 19 Subordinate Commanderies, and 584 Knights; in England and Wales, 113 Subordinate Commanderies, and 1,916 Knights; with a total for the world of 687 Commanderies, and 48,735 Knights.

From this it is found that during the year the Commanderies in the United States have increased in number 24, and in members 2,217. The increase in membership the previous year was 4,654. The number Knighted is but 489 less than last year, so that a large part of the falling off in progress must be ascribed to non-affiliation, consequent upon hard times.

There were in the United States, in

	TEMPLARS.	E. A. MASONS.	M. MASONS.
1866,.....	11,622	64,722	224,274
1870,.....	25,844	96,275	483,535
1875,.....	44,518	130,554	585,259
1876,.....	46,235	132,063	594,617

In 1816, at the organization of the Grand Encampment, there were eight Commanderies represented, and the total membership of the country could not much have exceeded 500. During the Morgan excitement there was an almost total suspension in this rite. In 1856, there were 2,744 members; in 1859, three years, it had doubled, and was 5,743; in 1866, seven years, with the war intervening, it had doubled again and was 11,622; in 1869, three years of peace, it had almost doubled again, and was 22,522; in 1875, six years almost doubled the number again, 44,518. The increase the past year has been but about five per cent, which would require fourteen years to double it; but this is probably the depth of the depression, and the year of grace, 1900, will doubtless find us with 200,000 members.

In 1866, the Royal Arch members were about three to one; in 1870, almost four to one; in 1875 and 1876, about three to one again. In

1866, the Master Masons were about twenty to one; in 1870, eighteen to one; in 1875 and 1876, thirteen to one.

The growth of the Order appears to be as healthy as could be desired. The popularity given to it in England, by the acceptance of the Grand Mastership by the Prince of Wales, promises well for its future. The numberless orders of "Knighthood" springing up in other organizations can only serve to help it, as "there is always room at the top." They will also assist in checking the spirit of public display, which, in excess, is injurious. Its dependance upon Freemasonry insures the purity of its aims, and, although the world may smile at our assumption of the term Knighthood, it cannot deny that chivalry still exists as bright and pure as legends ever painted it, and that every effort to cultivate that spirit is worthy of encouragement. There are as many tyrants and giants to encounter now as ever Knight-errant dreamed of, and he who puts on the armor of righteousness and goes forth to encounter them, for the love of truth and his fellow-man, gets as many hard buffets as ever fell to the lot of his prototype of old, and sometimes he is left wounded in the ditch while the false Knight rides on triumphant, but every blow struck in the cause makes the world better, and its echoes never die out.

WELL SAID.—The Mason goes forth from the Lodge with new motives and added obligations to rectitude of life. However humble and unambitious his fortune or name, he goes forth with confidence. If he is "just and true," that confidence is never deceived. The fidelity of Masonry is universal; he shall not be forsaken. To whatever clime he wanders it is still the same; the language of Masonry is universal; he shall be recognized as a *brother*. No matter how adverse his fate, its charity is universal; if worthy, he shall be relieved.

Shall I be told that these are fanciful theories—idle boasts or empty shows? Was the immortal Warren, the fatal martyr of Bunker Hill, a patron of hypocrisy? Could the great and good Washington be delighted with idle pageantry, or the philosophic Franklin be pleased with frivolity? Yet these bore their testimony by kneeling at Masonry's altar.—*Bro. Hon. Tom Corwin, of Ohio.*

I HAVE ever felt it my duty to support and encourage Masonry, because it powerfully develops social and benevolent affections—because it mitigates without and annihilates within the virulence of political and theological controversy—because it affords the only natural grounds on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham, Provincial Grand Master of the Grand Lodge of England, 1834.*

THE TRIUMPHS OF INNOCENCE—A TALE OF MISSISSIPPI.

BY ROB. MORRIS.

CHAPTER V.—THE CONCLUSION.

We left Charles Wilton under the fraternal care of Major Gray, and in a way to recover seasonably from the affair of his exposure. But now an incident occurred, which, while it displayed in brilliant colors the character of his entertainer, promised much annoyance to himself, and had nigh stopped his journey altogether. This was the approach of a party in pursuit, which had been warned by the person who recognized Charles in his deplorable condition on the day before. These worthies had been especially stimulated to this effort by an offer to go shares in the reward, if they would help to capture him.

About noon, Charles, who had been moved out upon the portico in an easy chair to enjoy the September breeze, had just finished his history, which has occupied so large a part of this tale.

This was at his own earnest request, and against the Major's will, who would have postponed hearing it until Charles had entirely recovered.

It will be doing the honest planter no injustice to say that although he had been informed as to Charles' general innocence, and his engagement to return to jail if unsuccessful; yet he had expected to hear of great errors, or at least imprudences, and when the whole affair was laid before him as we have given it, his delight knew no bounds, and he engaged to assist, like Herod, "even to the half of his kingdom."

His professions were soon to be tested, for now a band of armed men came down the lane, which speedily attracted the attention of every one on the plantation, white, black, and mingled.

Our shrewd landlord was not slow in suspecting their errand, and he directed Charles to be borne at once into the inner-chamber before spoken of, usually devoted to the sanctity of female use.

As for himself, he resumed his long pipe, nor until the leader of the party hailed him from the gate, did he suffer anything to disturb the serenity of his meditations.

Then, indeed, he was all animation, and hurried down the walk, scattering the pebbles right and left in his zeal, and accosting them with the hearty welcome of the country—"to light and come in." But the leader replied that they were in search of the escaped convict, Wilton, and understood from one of the slaves that he was then at the house.

Now it was far from the Major's plan to tell a lie, and equally so to give up his friend, in whose innocence he believed as sincerely as he believed the Bible; so he only answered that they could search the plantation if they liked, and might have his dogs to help them; but the house belonged to the women.

This response was not much to their taste, and the leader, riding aside with two or three others, who seemed to be the most conspicuous, entered into a low conversation of which the words—"Can't come in;" "stubborn as a mule;" "will fight like

thunder," were all that were audible, and these seemed in no way complimentary, applied to the Major.

But the Major troubled himself very little about their compliments, only when their short conference was ended he addressed them with a proposition that as they had been taking nigger news about his visitors, perhaps they would like a little more, and so turning to the house he ordered one of the servants to ring the plantation bell, which in a few minutes brought two hundred stout blacks to the house.

With the utmost gravity, he politely requested the leader of the astounded patriots to commence his examination without delay, adding that as nigger news was not much to his taste, he would sit in the portico until they got through, but the overseer would see that all was fair between them.

The party of course did not avail themselves of this kind privilege, but withdrew to a short distance and entered into an anxious consultation, of which the result was that a part remained in the vicinity to arrest Charles upon his departure, and the larger portion returned home discomfited.

As soon as this danger was passed, the good host, as thoughtful in some things as he was reckless in others, ordered out his coach, and advising Charles that every hour increased his danger, conveyed him to the house of his brother, some fifteen miles further on.

But one slight incident occurred to mark this journey. One of the party in pursuit, who was possessed of considerable daring, ordered the coachman to stop, and rode up to look into the window. But he was met by the Major's red face, preceded by a large pistol, and was intrusted with the interesting intelligence that "there was so many bad people about, he was really obliged to go armed, especially when his family rode with him."

Indulging the coachman with a threat of a hundred in case he stopped again, the carriage rolled on without further delay.

Major Gray did not cease his attention to Charles' comfort and safety, nor indeed hardly left his side two weeks, at the end of which time he pronounced him able to travel.

And now his large heart could only satisfy itself with heaping all manner of gifts and propositions upon him. Of the former we may mention a horse, a well-filled purse, and an open draft upon his Mobile house. Of the latter, everything that generosity can conceive or liberality execute.

The real necessity of the case, and the danger incurred by his protection of one obnoxious to the laws, seemed to give a keener zest to that pure affection which the good man entertained for every member of the Fraternity; while sympathy for his sufferings and admiration of his fortitude gave an impulse to his most active benevolence.

Charles departed amidst deep emotions, promising if he procured an acquittal, to make his first visit to the house of one who had been to him the protector, the liberal host, and the faithful brother.

In pursuing his journey under circumstances so much more auspicious than at the commencement, the object and direction of his pursuit were of course the same as at first. Although it did not suit the arrangement of our story to give that object in the former part of this tale, yet the reader will have by this time conjectured that it was to discover Delancy and to procure from him, by some means, the documents so often referred to. For this he had already followed him from Tampico and from

Mobile, and for this he continued on to Louisiana, conjecturing that if Delancy intended to prosecute his claim to Julia's estate, he would be found near the spot.

But few days were occupied in traversing the State to Vicksburg, and down the river to his home. Arrived there, he only tarried long enough to provide himself with some necessaries and to make such arrangements, including his will, as might be necessary in the event of his death.

This being done, he felt that one important part of his errand was accomplished, for by that will, Julia would be placed in possession of his whole fortune, amply large enough to compensate her for the loss of her father's.

It now only remained for him to call upon Julia, and then prosecute his search to some speedy conclusion, for already thirty of his ninety days were passed, and as yet not the least clue had been obtained.

So, without calling upon a single friend, or even permitting it to be noised abroad that he had returned, he hurried to the house of her for whose sake he had suffered so much. She received him as one from the dead. And well she might, considering that his last communication with her was written on the day before his arrest.

In that letter he had expressed great hope of a successful termination of his search—for Delancy was every day intoxicated, and it seemed reasonable to suppose that opportunity would soon be offered to possess himself of the documents so earnestly desired.

Then followed a long blank of a year, during which no intimation whatever of his fate had reached her ears, and she could but believe, from her knowledge of her uncle's character, that Charles had fallen a victim to his machinations.

Charles now learned that his first conjectures were right, and that Col. Delancy, or as we shall again call him, John Burliage, had returned to Louisiana long before him, and was busily engaged in prosecuting his lawsuit.

Of this Julia was first informed by a legal notice stating that suit would be immediately entered into, and naming the amount of the claim set up, which was enormous.

A few weeks after her uncle himself called, and informed her of both the documents which were in his possession, adding that the one which concerned her mother's character would be produced and read in open court, if any defence were set up, a measure which resulted in silencing all reply.

So the case went on undefended, although the whole bar loudly protested against so fine an estate being lost in such an irregular manner, and many an offer was received to do battle gratuitously in this behalf.

We have said that Charles was received as one from the dead. We have not thought it necessary to describe the meeting of these lovers, who, amidst so many changes and such protracted absences, had given proofs of their faithfulness. Had they met upon the scaffold, there had scarcely been a more mournful greeting, for Charles thought it necessary in the first moment to inform his betrothed bride of the small contingency upon which his own life depended.

To baffle the intentions of Burliage, who had threatened to publish the certificate to the world, it was necessary to procure that certificate from an armed and a desperate man.

To satisfy that community of his innocence, which had condemned him for the murder of Hardy, it was necessary that the true murderer should be found and pro-

duced before their eyes. And both of these actions rested upon the single contingency of discovering Burlage and bringing him to justice as soon as possible. But this strange being had now most unaccountably disappeared.

He had been seen in the neighborhood only the day before Charles' return; but now, as if mystery were to follow mystery, all through this veritable history, no sight or sound of him could be detected.

Here was at once a death-blow to every effort. We might protract our story through many pages, and show how the love of life, of character, and of Julia, united to enliven the search. We might detail the journeys made, the officers employed, and all the means resorted to in the way of advertising and of lavish expenditures, the manly efforts of Charles, and the prayers of Julia; but this tale is already overlong, and there shall be an end. The individual sought for was in no way inferior in skill, cunning, or experience, to the wisest.

Trained on the pirate's deck, he had acquired, from his numerous escapes, a marvellous shrewdness which, oftener than his daring character, made up his safety, and, like the Indian, he had learned to *cover his trail*.

Day after day rolled on. The autumn was deepening into winter. The remembrance of the escaped convict was fast fading away through the counties of eastern Mississippi, and the good Major Gray was rejoicing in the hope that Charles had secured the evidence sought for, and would return acquitted. But while others were forgetting everything connected with the affair, in the stir of newer incidents, there were two whose anticipations noted the slightest lapse of time. Julia had ceased the attempt to dissuade her lover from his resolution to return.

If for a single moment she had entertained the expectation of prevailing with him in this behalf, his single and stern remark, "My honor, Julia, as a Freemason!" was sufficient to crush it, for Julia had been reared in that belief which forms the catechism of the Craft, that *a true Mason cannot violate his word*.

So the brown autumn passed away, and December, that bleak month of death, shook the few remaining leaves to the earth, and completed the victory over the things of life.

And now the day, the last day of Charles' tarrying, had arrived, and he must depart to his doom. Young and innocent, his heart absorbed in a resolution which defied death, behold the true hero in the Freemason.

A living sacrifice to honor, that sacrifice could not even be recorded among the memorable deeds of the Order, for none, save the few whose lips were sealed by a Masonic signet, would ever know that he had been one whom Freemasonry had delighted to honor.

Alone and unassisted, and unstrengthened, save from on high, he must go—for to all Julia's entreaties that she might accompany him, he presented an unbroken front of denial. Where find we a record of faithfulness in the annals of man truer than this? and yet "the things most surely believed among us" exhibit it as no improbable or isolated case.

The hour of parting came and passed, for time makes no stay for the sorrowing. It was filled with all that can be conceived of utter despair upon the one part, and of manhood struggling against an inscrutable destiny upon the other. Through this tempest of parting the light of Julia's life had nigh gone out. Again and again she passed into utter insensibility; but when, in a moment of strength, she looked lovingly upon his agonized countenance, she sweetly whispered, "Our next, dear Charles, in heaven!" and thus they parted.

* * * * *

Stormy and desolate was the Christmas day which brought Charles back to the village of his prison. The chilly rains had filled the soil to saturation; and, overflowing, had returned upwards in unwholesome mists, as if rejected of the miserable earth. The slaves, whose annual holiday usually brought with it such happy relaxation from care, were now grouped in crowds around the cabin fires, or making a wretched attempt at merry-making, showed that even their light hearts were not proof against the dreary season. Night was approaching, making doubly disagreeable the accumulated discomforts of the day, when Charles rode up to the little hotel, and calling the landlord aside, inquired concerning the two brethren who had accomplished his escape three months before. He left his horse at the inn and went to their residence, and it was soon buzzed abroad by the gossiping landlord that the escaped convict had returned.

In the midst of a solemn silence, a voiceless expression of sympathy, Charles was received by his two friends. They read in his countenance that his search had been unsuccessful, and they needed no words to know that he had returned to die. Before they became sufficiently composed to address him, the sound of a multitude approaching the house called all three to the door. It was plain that the village was in an extraordinary state of excitement. In spite of the weather and the roads, which were intolerably bad, the men of the place, both old and young, strong and decrepid, had gathered together, and the occasional view of a bonnet through the gloom showed that women, too, were mingled in a scene so unsuitable to the sex. As the crowd approached the house, it was evident that no concordance of opinion reigned among the motley multitude. Some were for imprisoning Charles and making immediate preparations for his execution. Others protested, with stout asseverations, against any imprisonment, declaring that an escape was as good as an acquittal, and that a gentleman who would return to be hung was too good for the gallows.

It is difficult to conceive what might have been the result of this fierce contention among the mob. So many difficulties were presented in a logical settlement of the affair, that several, whose impatience could not wait for the ordinary deductions of logic, had already proceeded to enforce their opinions in a manner *strikingly* natural; others were preparing to follow an example so striking, when Charles himself addressed the crowd in a few emphatic words.

He told them that his honor demanded a return to jail and the enforcement of his sentence.

That, however they might regret the necessity, yet that necessity existed, and that, whether they consented or not, he should immediately return to prison. One universal burst of sympathy broke from the crowd, and then, as he stepped from the threshold and took his way to the jail, they silently followed in procession and accompanied him. Arrived at the door, the jailor, who had already received a hint that he had better not open it, stoutly denied his right to admittance.

But the same arguments prevailed with him which had conquered the multitude, and the rusty hinges creaked behind as Charles entered the prison. It was a building of two stories, in the upper one of which was the cage. To this place Charles would have returned, but the jailor begging him to occupy the lower room, in which there was a fireplace, he consented, and in sad silence took his seat, his two faithful friends beside him.

Again there was an uproar without the jail, and the startling report was brought

to the doors that a murder had been committed upon the person of a man high in the estimation of the community, a magistrate, who had attempted to restrain the violence of a drunken man, and was shot dead in the effort.

The murderer was soon on his way to the jail, although compelled to pass the gauntlet of an exasperated mob before he could reach it. As he was thrust in at the door, Charles noticed that he had but a single leg, and his gruff and blasphemous voice seemed familiar to his ears, but the painfulness of his own position, added to the great fatigue of the journey, soon drew his attention from the circumstance. But when, upon the jailor's attempting to put handcuffs on him, he drew a pistol and shattered the officer's arm with a bullet, the notice of every one was fully aroused. This last shot led to such a general alarm lest he might have other concealed weapons, that those who had brought him in drew back to the walls of the apartment, and left him standing in the center of the room alone.

The abuse of the mob, while mostly expended in tearing the murderer's clothes and heaping filth upon him, had in one or two instances been more serious. A blow had been inflicted upon his right temple, which had led to so great an effusion of blood as almost to blind him, but when with his sleeve he wiped this away, and stood with the well-known features, the sabre-cut across the cheek, and the hideous squint, Charles saw in the defiled countenance him whom he had so long and earnestly sought.

It was Loes the pirate, Delancy the Mexican officer, Burliage the prisoner and the forger. Here was the man whose evidence could acquit him.

About his person were doubtless those very documents which would clear away every stain, and restore the abused Julia to her legal rights. Yes, led here as by the hand of Providence, Charles saw safety and honor almost in his very grasp.

The pirate stood in defiance. A pistol gleamed from the fire-light in each hand, and a secret belt, now exposed, exhibited a row of others within his reach. The ferocity engendered by intoxication had kindled up all the natural fierceness of his character and stamped it upon his countenance. As he burst into a mocking laugh of defiance, and stood, a single individual, yet holding so many lives in his hands, he looked to the eyes of all like some supernatural agent, created only to feed the maw of death.

Short was the sensation of fear in the mind of Charles. He advanced at once from the shadow in which he had sat, and boldly confronted himself face to face with the tiger-hearted man, pronouncing his name and bidding him yield. As the pirate recognized him, a deeper shade of ferocity passed across his countenance, and he raised a pistol to Charles' breast, with a hand that never flinched and an aim that rarely failed. But Charles was prepared for this, and quickly making the *sign of distress*, he thundered in his ears the obligation of the Order.

The effect was electric. The pistols fell from his nerveless hands and were harmlessly discharged upon the floor. He stammered some inaudible words, and seemed about to offer his hand to his conqueror, when the flash of a musket was seen at the door, and the pirate fell headlong, shot through the breast by a ball.

* * * * *

Rapidly winds up the mystery of our drama. A few hours carried away the soul of the abandoned wretch from a world too long polluted by his presence; but in that few hours was embraced everything of hope and joyfulness to Charles. For the dying bed of the pirate was surrounded by Freemasons; and they pressed upon him

so much of that which drew from the mighty depths of his wickedness the few long-hidden virtues of his nature, that he could not resist them. His full confession was recorded and signed while yet the blood coursed within him. The documents were given up, acknowledged to have been illegally obtained, and destroyed by his consent. In short, every restitution that a dying hour can afford was willingly made, and when the shuddering tenement yielded up its base occupant to the ordeal of the judgment bar, his form was tenderly laid out and decently interred by the hands of sorrowing brethren.

What more remaineth? Shall we say how the burning words of safety and love leaped upon the telegraph wires, and were conveyed as with *sweet lightning* to Julia's ears? Shall we speak of the delight that filled the heart of Major Gray when a panting horseman brought him the wholesome intelligence? Shall we tell how the Lodges gave glory where glory was due, for this Providential escape?

Let imagination have her work, for none among all *the children of the sun* had brighter expectations of happiness than Charles Wilton, when he again passed the jail doors and realized the first fruits of the Triumph of Innocence.

THERE are many Masons who do not feel well disposed toward the theory of Masonic descent from mediæval guilds, because it contrasts too severely with the more regal Solomonic theory, and yet there is no conflict between the traditional and the known. If there were, we confess we would rather claim kinship with those

“ Who carve the stone or bear the hod,
Who bear upon their honest brows
The royal stamp and seal of God.”

There are some, however, who scout at the idea of our traditional descent. The reason, most generally, is that they fail to distinguish between traditions and legends—which are very different. Legends have their origins in myths, while traditions have theirs in facts. It is true that traditions are subject to eliminations, substitutions and innovations, but at least an approximately correct historical account of a subject, or matter, may be arrived at by a rejection of inconsistencies and extremes. Bro. Fort, in his “Early History of Antiquities of Freemasonry,” does not interfere with the traditions of our ancient brethren, but gives us a series of facts which is entirely consistent with those traditions. In this he differs advantageously from all other historians.—*Masonic Eclectic*.

KEELER CENTRE.—We are informed that the Lodge in Keeler Centre is at present without a place in which to meet. Failing to pay the rent for its hall when it became due, the lease was forfeited, and the owner disposed of it to the Odd Fellows. As the matter is reported to us, the Masonic Lodge at Keeler has no one to blame but itself. It must be one of the *sickly Lodges*.

KNIGHTS TEMPLARISM.

ADDRESS OF R. E. GRAND COMMANDER HUGH MCCURDY, AT THE
DEDICATION OF THE NEW ASYLUM OF DETROIT COMMANDERY,
No. 1, MAY 8, 1877.

The humble belief that the maker of the world is Our Father crowns the loftiest attainment of human faith; and that the earth is his footstool culminates in the grand ritual of human philosophy. The Divine revelation given to man was witnessed by God upon tablets of stone, and the holy place where that law was delivered by an unseen hand was a sanctuary of everlasting rock. Its walls were fretted crags, hoary with centuries, and when He descended to this adamant throne and proclaimed the fiat of His will, the mountains quaked, and everlasting hills bowed in worship.

From that time the rock in Horeb has been a sacred place; and the laws of nature, and all that history has recorded, leads us to look with majestic awe and filial veneration upon that mandate and its foundation. With this grand lesson stamped upon our hearts, in the journey of life, may we not look upon a great rock as it came from creation, or upon a more humble memorial-stone set up by human hands, as typical of truths and events that stir our hearts with the most profound emotions? If, then, we may humbly draw wisdom and instruction from the story of the rock, both in its symbolical and literal character, as Moses brought refreshing waters for the thirsty tribes, may we not also pronounce it typical of the fraternal strength of the brotherhood before me. When the Psalmist fled from the face of Saul, he sought a hiding-place in the rock. When Jezebel swore she would make the life of Elijah a sacrifice to her heathen god, the prophet hurried in flight across the Arabian desert until he gained and hid himself in the rock of Horeb. When the early Christians were hunted down like wild beasts, they made for themselves homes and sanctuaries in the rocks of the mountains and in chambers where, in obedience to Him who taught us, was said "Our Father who art in heaven."

And now, Knights Templar, you, whose order is founded on the Christian religion and the practice of the Christian virtues, have here, in this grand structure, emulated the hopes and adopted the example of those who, centuries ago, fled to the innermost sanctuaries devoted to the banners of the cross. In the very heart of this wilderness of humanity, whose streets resound to the cry of mammon, and whose crowds jostle in the vortex of avarice, you have here set up, as your rock of Horeb, a magnificent temple, now dedicated and consecrated to the heroic maxims of truth, justice, constancy, courage, hospitality,

and self-denial. The pyramids of Egypt evince but the strength and cunning of man—the temples of Athens were only massive monuments of heathen pride—the Cathedral of Rome, that most costly edifice ever reared for Christian worship, to excel, through all time, in majesty, strength, and beauty; but what are all these in the simpler, grander principles that to-day dedicate an Asylum for valiant men, who cling to the Gospel for their precepts, to the Cross for their mercies, and to the Sepulchre for a final resurrection? The tinsel trappings that deck the cathedrals of Europe are hollow mockeries, and to-day their builders hold no empire in the hearts of men. Compare their tainted grandeur with the living principles that appeal to the head and heart of to-day, and point with exultation to the record of an Order whose glorious deeds challenge the admiration of the world, and whose followers, teaching the simplest lessons of truth, now live only in the inspiring air of God's humanity. The human efforts of Christian culture and Knightly courage now ring out peals of joy over the earnest and progressive age of this nineteenth century. The public sentiment which applauds the defender of the right and endows homes for the destitute, is crystalized in this noble structure, and its builders shall hold a place in the noblest realm that ever won the praise of man.

The advent of the Christian era found Rome at the zenith of her power and grandeur, reveling in luxuries and fattening on the spoils of nations. The mistress of the globe had borne her conquering eagles in triumph over every part of the known world, and was little prepared to receive precepts of holiness and lessons of morality from a lowly and despised Nazarene. To attack the long cherished principles of Paganism by the simple enunciation of a purer type of morals, to assail the mythological deities that united the temper and genius of the proud Roman, was an insolent presumption, and a sin against his titular god. Yet, in spite of his heathen craft and haughty pride, the licentious Roman, in the march of time, became as a toy in the hand of fate—and the empire fell under the crushing weight of its debaucheries. Hunted of men, the despised Savior had long since finished his mission of "good will to man," but its genial truths had been embraced by the lower orders of society. The blood of persecution had fertilized the growth of the Christian church through a long night of barbarism, and the cheering doctrines taught by Christ, becoming ingrained with the affections of the people, had spread their mighty force through western Europe. And yet, as the temporal power of old Rome gave way, its spiritual force seemed approved of heaven, and under the guidance of early fathers, surrounding their worship with the accessories of pomp and mystery, attained an influence and theological despotism over the affections of the people that were held

in gloomy fanaticism, until, in the ripeness of time, the reformation, gave light to the world.

The devoted Christian sought the tomb of his Savior, and long pilgrimages were made to Jerusalem by those who desired the sacrifice of prayer over the very tomb of Him who had been crucified. No less natural was it for the superstitious Saracen to behold Jerusalem as the Holy City where Mahomet ascended to heaven, and where, after weary pilgrimage, he might bask in the special smiles of the prophet. Finally, driven by religious fervor and animated by the impulse of secular power, Christian and Mohammedan sought exclusive possession of Jerusalem; and for more than two hundred years did the struggle engage the energies and drain the resources of the followers of the Cross and the worshipers of the Crescent. Gaul, German, Englishman, and Italian fought with heroic devotion and fraternal love under the emblem of the Christian's faith; met by the wilder hordes of Asia and Africa, who contended in the spirit of malignant hate, goaded on under their quarter moon by the barbaric cry of victory or death. "It was this struggle," says the eloquent Hartzclaw, "that originated the Order of Knights Templar, and founded a society that maintained its organization through two centuries of war, when every member was a hero in the field; that lived through centuries of persecution, with scarcely an apostate in its ranks; with all the thunders of the Vatican proclaiming their condemnation, its members died martyrs to their faith, indignantly repelling the charge with which bigotry, intolerance and avarice sought to stain their escutcheon; and in the dungeon, on the scaffold, and at the rack, as on the battlefield, they died as they had lived, proud, brave, and faithful to the last."

The first crusade fitted out by these Christian warriors to recover the Holy Land is the opening scene of one of the most sanguine dramas ever acted in the world's history. The end of the eleventh century was a period in which the people were peculiarly adapted to the reception of enthusiastic religious impulses. The Christians had become restive under the ignominious fact that the places they held so dear in the ritual of their faith should be longer desecrated by the presence of the infidel. Palestine was the revered land, and its associations called upon the faithful follower of the Cross to redeem it from the dominion of the unbeliever. The church called upon the chivalry of Europe, and its champions responded to the summons. The commencement of the tenth century had witnessed the organization of bands whose purpose was to discover wrong and correct error. It was an age of darkness, fraud and oppression; and from that time to the fourteenth century, these associations, with their high tone of honor and morality, and animated by a love of justice, a veneration for

woman, a high-minded regard for truth, a thirst for military glory, and a contempt for danger their devotees went forth to brave peril, to rescue the unfortunate, and to crush the oppressor. Sworn to accomplish the duties of his profession, as the champion of God and the ladies, he devoted himself to speak the truth, to maintain the right, to protect the distressed, to practice courtesy, and in every peril to vindicate his honor. A reciprocity of principle and an identity of religion held them in a common chain. From these wandering champions, called Knights Errant, whose exploits were sung in camp and court by minstrels whose lays immortalized the sons of chivalry, came much of the material that in after days gave hope, courage and victory to the defenders of the Cross.

In 1048, certain Christian merchants from the kingdom of Naples, who had been traders with Palestine, obtained special permission from the Khalif of Egypt to dwell near the Holy Sepulchre of Christ, and there erect asylums for the entertainment of pilgrims who were wont to visit from far-off lands the sacred dust of the Redeemer. In the spirit of love these devoted men constructed edifices which they called the Hospitals of Christians—the first, with a small oratory, they dedicated to the Virgin Mary; another to St. John the Baptist; and still another, for the use of women, to St. Mary Magdalen. Here they entertained all pilgrims who came for devotion, and sought to cure the diseased among them of all bodily infirmities. Thus presenting themselves in deeds of benevolence that illuminated the precepts taught by the great Master, their devotion, charity, and hospitality soon made them as illustrious as the Hermit of St. Augustine. Seventy years afterward the Brethren Hospitalers of St. John the Baptist of Jerusalem, so named (to distinguish them from the Knights of the Holy Sepulchre) became a military order, and wore upon their left breast, the woven cross of white. These occupants of the Holy land increased in numbers, wealth, and influence, and acquired by gifts in various parts of christendom, more than twenty thousand manors; and in Britain, the lord prior of the order was accounted the prime baron of the realm.

Yet, through a long series of years the haughty Mussulman made the pilgrimage of the Christians a dangerous march. Having personally experienced the tyrannical exactions imposed by the Turcoman on the visitors of the Holy Sepulchre, Peter the Hermit, a French enthusiast, whose visit to Palestine was retraced with vows of vengeance, at once sought to arouse the courts of Europe to wrest the tomb of the Savior from the pollution of the Saracen. Armed with a holy commission from Pope Urban II, the Hermit knew no rest until his sandals had pressed every foot of land from province to province, and he had kindled the fires of religious fervor that lighted

up the grand council of Clermont in the year 1095. The feelings of the people and the potentates were ripe—the scheme was warmly applauded, and Clermont was graced by the presence of ambassadors from all nations. To those who would follow the Hermit to the plains of Syria, the Pope promised spiritual pardon, and imposing on them only the penance of plunder for their sins. Thus excited, the enthusiasm became general, and the result hopeful. The Knights Errant, true to their vows, gathered under their banners; noblemen sold their estates for outfits, and poor gentlemen followed them as esquires. Thus eighty thousand chivalric crusaders became soldiers of the Cross, and opened a contest that for centuries was to drench the Holy Land in human gore. Godfrey de Bouillion was placed at the head of seventy thousand foot; and ten thousand horse, splendidly equipped and mounted, were arranged under Hugh, brother to the King of France, Raymond of Taulouse, Bohemond, King of Sicily, and others of lesser note. Traversing Germany and Hungary, and confiding in their cause, they took Nice, Antioch, and Edessa. At last the triumphal march reached the gates of Jerusalem, and after a siege of five weeks, the city was taken by storm on the 15th day of July, 1099. The pen of the historian fails in the scenes of carnage that followed. Neither arms defended the valiant, nor submission the timid. The gray hairs of age found no claim to safety, and the flaxen-haired maiden no pity from the uplifted sword. Infants on the breast were pierced by the same blow that struck down the imploring mother. Thousands, who surrendered under the promise of quarter, were butchered in cold blood, and the streets of Jerusalem were literally blockaded by the bodies of the slain. And yet history tells us that these triumphant warriors, after thus subduing or slaughtering every enemy, immediately turned themselves in humiliation toward the Holy Sepulchre. They threw away their weapons, still reeking with blood, and advanced with bowed heads and naked feet to the sacred tomb, chanting praises to that Savior, who had there purchased their redemption by his death and agony. This devotion, however, had its charm amid even this holocaust of blood and carnage—it suddenly overcame their fury, and the victorious hosts dissolved in tears, and yielded to every soft and tender sentiment of humanity. Thus inconsistent, says the theologian, is human nature with itself—and thus early does superstition mingle with the most heroic courage and fiercest barbarity with the innate devotion of the heart.

From the seventieth year of the Christian era until 323, Jerusalem had lain in ruins so faithfully predicted. Under the siege of Titus, the city and the temple were entirely destroyed. More than a million persons perished, and nearly a hundred thousand made prisoners, who were afterwards sold slaves or wantonly exposed for the sport of their

victors to the wild beasts in the arena of the amphitheatre. Restored to its ancient glory by Constantine the Great, it became, during the fourth and fifth centuries, the centre of the world for Christian pilgrimage; but in 637, it fell into the hands of Khalif Omar, and remained in the possession of the Moslems until under the banners of the crusaders Godfrey de Buillon was elected King of Jerusalem, and for forty-eight years the Holy City remained undisturbed in the hands of the Christians. The subsequent capture of King Baldwin, and the loss of Edessa, was the occasion of a second crusade, and France gave the impulse to renewed conflict. Pope Eugenius III placed the Red Cross again in the field, and, with St. Bernard to act the part of Peter the Hermit, Louis the Young and Conrad III led large armies into Asia; but, animated by a religious fury, no less absorbing than that which filled the breasts of the crusaders, Saladin, the conqueror of Egypt, threw his vast hordes upon Jerusalem, and its streets once more resounded with the shouts of Saracen victors, as they again erected their crescent on the ramparts of the city. The Christians lost all, save Antioch, Tripoli, Joppa, and Tyre.

The third crusade, under Barbarossa, Phillip Augustus, and Richard of the lion-heart, was ultimately successful, and the Holy City again placed under the dominion of the Christians. The fourth and fifth crusades followed—the former conducted by Andrew of Hungary, and the latter by Frederick of Germany. "The result of their crusades," says the historian, "ought to have shown that the Christians could not permanently hold possession of the country;" yet, in 1270, the King of France undertook the sixth and last crusade, which, though vigorously prosecuted, proved unsuccessful,—over one hundred and fifty thousand lives being sacrificed in the vain attempt. And thus, after varying successes, with a total loss of more than two million Europeans, Jerusalem was permanently lost to the followers of Christ, in 1187, under the invincible antagonist of Cœur de Leon. Yet around that Holy City still linger the memories, the pride, the affections of the dispersed Jews; and to-day the eyes of the Christian world are turned with love and adoration upon its crumbling greatness, as the spot on earth where the beauty and majesty of God have been revealed to the sons of men. Pilgrims to the sacred and secluded vale still climb the dizzy path up which the carpenter of Nazareth, when a child, was carried by Joseph to be hidden from the world. The same track has been trodden by the foot of man for more than five and thirty centuries. The country has been conquered by the Assyrian and the Egyptian, by the Greek and the Roman, by the Crusader and the Saracen, by the Turk and the tribes of the desert; and yet the pilgrim of to-day, who journeys there, pursues the same path, through the passes of Ephraim and Benjamin, along the same track from Joppa to Jerusalem, encamps by the same fountains, and

beholds the same customs and modes of life as those observed by the builders of the Temple.

And now, in our own day, at this very hour, while we lay homage as it were at the Tomb of the Prince of Peace, and extol the virtues of its early defenders, the Czar of an Empire, as though repeating history, draws his sword in defence of the Christians who still linger in Palestine, and are subjected to the brutal butcheries of the Ottoman.

Such, Sir Knights, as briefly as the story may be told, is the history of the crusades, so interesting in the baptism, by fire and sword, of the Knights Templar. Your Order had its birth in the mighty throes that convulsed the religious world in the last cycle of the eleventh century; but its history goes on and beyond the darkest chapter in the journal of time. Jerusalem had been wrested from the Mohammedan, and the Sepulchre from pollution. Still, the frequent incursions of the Turks and Saracens exposed the Christian pilgrims to the same outrages as before. To protect these humble followers of the Cross from the thieves who infested the outer towns and highways of the Holy Land, was the volunteer mission of nine noble Knights, who, twelve years after the first crusade, when Jerusalem became the fortress of Christianity, were yet animated with the chivalric spirit of the day and the holiness of the cause to which they had devoted their swords. Designating themselves as "The Poor Fellow-Soldiers of Jesus Christ," Hugh de Paynes and eight other gentlemen presented themselves to the Patriarch of the Holy City, where, renouncing the pleasures and vanities of the world, they bound themselves in solemn compact to defend the pilgrims to and from the Sacred Tomb. Warmed with religious fervor and earnest in their Christian zeal, this noble band cared but little for their own comforts, and possessed no regular place of abode. Witnessing and admiring their valiant deeds and modest deportment, but invincible courage, the third King of Jerusalem furnished them provisions and assigned them lodgings in his own palace, near the supposed site of Solomon's Temple, from which fact they became known as Knights Templar. Thus, after more than six years of personal privation for the sole good of the advancing and receding pilgrims, forced to accept the charity of the well-disposed, and proving their right to the humble term of "Poor Fellow-Soldiers," did they receive in 1118 the tardy recognition for those virtues which are now the Shibboleth of the Order,—Piety, Chastity, Modesty, Courtesy, Liberality, Sobriety; and above all, an inviolable attachment to Truth, and an invincible Courage! The reputation of such an Order, under the patronage of Pope Urban, soon spread over the entire land of the Christian, and it became so popular that men of all ranks sought admission to the Brotherhood, and the wealthy and the great vied in gifts of land and money. Hugh de

Paynes had been made the first Grand Master, and under his administration—its vows and innate principles of hospitality,—the Order became an acknowledged power—the greatest religious and military organization of the middle age. At the request of Stephen, Patriarch of Jerusalem, Pope Honorius prescribed unto them an order of life, whereby they were to wear a white robe, to which Pope Eugenius afterward added the Red Cross. Divided into three classes—Knights, Chaplains, and Serving Brethren,—the government of the Order was over all Knights of the Temple, wheresoever or under whatsoever civil authority the Brotherhood might exist. When at war their banner was one-half black, and the other half white—signifying they were white and fair to Christians, but black and terrible to the enemy. According to Dugdale, at such times the Templars wore linen coifs, and red caps close over them; on their bodies were shirts of mail, and swords girded on with red belts; over all they wore a white cloak, reaching to the ground, with the cross embroidered on the left shoulder. The beard of a Knight Templar was worn at length, while other orders of that era were closely shaven; and the badge pendant to a ribbon, was a patriarchal cross, enameled with red, and edges chased in gold.

The Templars, becoming a thorough organization, accepted for their personal government the rules of the Hospitalers of St. John of Jerusalem, and afterwards of Palestine, Rhodes and Malta. Laying aside their arms, now no longer needed, the crusaders flocked to the banner of this holy brotherhood; but so great and rapid were these accessions, that a secession of a large number soon followed, and organized as Knights of St. John, they engaged in military enterprises—much to the sorrow of the Hospitalers, who urged that they had taken the vows of peace, and the church had not put weapons at their sides to make conquests by blood. Adopting the habit of Bernard, that patron saint had been zealous in appeals to the Pope for the confirmation of the Order, and in one of his letters he thus quaintly writes: "The Knights dwell together cheerfully and temperately, without wives or children, and come or go at a sign from their Master. One heart and one soul," he adds, "appear to possess and animate them all. They are never seen idle, nor go gadding about after news. There is among them no respect of persons—the *best*, not the noblest, being the most highly esteemed. They endeavor to anticipate each other in respect, and to bear one another's burdens. When they go forth to battle, they arm themselves *without*, with steel; within with FAITH. They are in *union* strange—being at the same time grimmer than Lambs and gentler than Lions—so that one is at a loss to know what name to give them, Monks or Knights. But verily either name suits them, for they are at the same time as gentle as Monks and as valiant as Knights."

Under its first Grand Commander, the learned and pious St. Bernard drafted fifty-eight rules for the government of the Order, which were adopted, and soon after confirmed by the Pope throughout the Christian world. While many of these statutes were sumptuary, and others were regulations suitable to the age in which they lived, yet do they include some of the living principles of the Knight Templar of to-day, and all of them inculcate the virtues of morality, charity, and religion.

For two hundred years, from the first capture of Jerusalem to the fall of Acre and the dispersion of the Christian forces, the Knights Templar were always at their post—leading the van of the Christian onslaught, or covering the retreat of its disarmed legions. Combining with these proofs of heroic courage in the field, were the no less palpable acts of Christian goodness and humility, with a sublime devotion second only to the sacrifice upon the Cross for the redemption of man. But from the disastrous result of the siege of Acre, when the Christian power was broken in the east, the Templars became the victims of an iron-heel where they least expected it. Those who survived that terrible siege gathered to their asylums in western Europe, only to be followed by the vindictiveness of bankrupt sovereigns and the thunders of the Vatican. In the two centuries of its existence, the Order, from various causes, had become richer than any nation of the world; and now, when its members were no longer needed in the east to uphold the interests of Pope Clement and Phillip of France, those two ingrates, absorbed with the lust of money, and coveting the treasures and lands of the Templars, presented against them charges of almost every crime; suppressed their organization, and confiscated their property in all countries under the grasp of the Church of Rome. To plunder them even of their personal effects, all Templars in the French dominion, on the 13th day of October, 1307, were simultaneously arrested and imprisoned, and the Order declared heretical by the very thrones in whose aid the Templars had fought the hated crescent; and the Knights, who had solemnly sworn never to fly in the presence of the Infidel, were given to the cruelties of rack and torture. Soon after the fall of Acre, Gaudini, then Grand Master at Limisso, in Cyprus, died in the agonies of his crushed heart, and was succeeded by Jacques de Molai, who, at the time of his election, was Grand Preceptor of England. On the 11th of March, 1313, de Molai, the last head of the Order as a purely military organization, was, with other martyrs, led to the funeral pile, and there, their bodies were slowly consumed by charcoal fires beneath their feet. Thus, rather than disgrace their Christian faith, these fraters with the utmost fortitude endured the hellish tortures of a recreant King and Pope,—maintaining to the last the courage and purity of their beloved Order. Yet, within a twelve-month thereafter, the King and Pope, as

though the special objects of God's displeasure, came to an untimely death.

At this time the Knights of St. John, those Brethren Hospitalers of whom I have before spoken, and who were also driven from Palestine, returned to Cyprus, and from thence to the Isle of Rhodes, where they were presented with much of the sequestered property of the Templars. In 1522, they were driven to the Island of Malta, where they continued a bulwark to those parts until they yielded their dominion to the French power so late as 1798,—having been known as the Knights of Malta from the period of the first settlement of the island, now vested in the British crown.

Though the Pope decreed the destruction of an Order which had been established by his predecessor in the chair of St. Peter, yet it was never extinguished. Driven from the east it found safe lodgement in the "fast anchored isle." So early as 1128, Hugh de Paynes, ten years after his election as Grand Master of the Templars, visited England and Scotland, and instituted the Order in each of these countries. Tradition says that the Templars who returned from the Holy Land with Richard of the Lion-Heart, established an asylum at Bristol which still exists. Certain it is, that in 1185, Grand Master of the Knights Templar erected a Temple in Fleet street, London, and dedicated it to "Heraclius, Patriarch of Jerusalem." Professor Robinson says that the Temple was built by the public Fraternity of Masons, who had been engaged in the holy wars. And it is also related that the Order in Scotland was preserved in tact by those who returned from Jerusalem to their native land when the Brotherhood was suppressed—many of them placing themselves under the protection of Robert Bruce. That the Order has been successively perpetuated from its first organization, seven hundred and fifty-eight years ago, is as evident as any fact in the history of centuries.

Though it may not to a certainty be stated at what particular time the Order of the Temple became attached to Masonry—when the symbols of the Freemason and the Knight were blended in fraternal sympathy—yet, true it is that so early as 1590, a portion of the Scottish Templars was attached to the architectural fraternity, and that a Lodge at Sterling, under the patronage of King James, had attached a chapter of Knights Templar. The Order of the Red Cross, suffering persecution, deprived of their property, and forbidden, under the pains of death, from meeting in conclave, it was but natural that they receive the protection of a fraternity founded on the stern requirements of moral law. Held in high personal esteem and express privileges conceded to them by municipal authorities, the Masons of England, Scotland, Italy, France and Germany granted their Lodges to them as asylums. Humanity wisely prompted the alliance; for

though Masonry, inculcating a reverence for the Supreme Being, does not teach any particular creed, yet, there was nothing inconsistent in fraternizing with the Order of the Temple, to which none but Christians are admitted.

Such was the chivalric Order of Knighthood when, in 1794, the tapers of the first altar erected in America, were lighted up in the city of Philadelphia; and to-day Templarism stands forth in bold relief, honored and revered in every section of the civilized world. Its growth in our own country, under all circumstances, has been satisfactory and encouraging.

The Grand Encampment of Knights Templar for the United States of America, soon to hold its twentieth triennial conclave, was organized in 1816; at which time there were but three Subordinate Grand Encampments—Massachusetts and Rhode Island, organized in 1804, representing four Commanderies; Pennsylvania and its jurisdiction organized in February, 1814, with six subordinates; and New York, organized in June, 1814, with four more; in all, fourteen Commanderies, with a membership of less than five hundred. Of these, more than one-half were the doomed victims of that intolerance that swept over the land in 1828 and '32, when besotted ignorance and political fanaticism held sway over a portion of our fair country. In 1832, the power of anti-Masonry culminated, and but a score of days after the great political battle of that year had been fought, the fifth triennial session was held in Baltimore, and fourteen bold and valiant Knights responded to roll-call. All the Grand Commanderies, save two, (those of Massachusetts and Rhode Island, and of New York,) had ceased to exist; and in 1844, the representatives in the General Grand Encampment were limited to these original two, with the addition of the Grand Commanderies of Connecticut and Ohio. The subordinates under these State Jurisdictions numbered only thirty-one, with eight more under the immediate control of the General Grand Encampment—in all thirty-nine, and a membership of about twelve hundred Knights. At the tenth and eleventh triennial sessions in 1846 and 1850, there appeared only the same four Encampments, with the Grand Encampment of Kentucky added, in the latter year. The Supreme Body had then been in existence thirty-four years, and all the State Grand Bodies, (save the five mentioned,) had ceased to exist. The new growth of the Order, however, had taken root, and from 1850 we may date the era of our real prosperity. At the twelfth triennial session (1853) eight Grand Commanderies were represented, with thirty-nine other subordinate bodies, forming a nucleus for the organization of seven more Grand Bodies, among which was that of our own Peninsular State, and which first made its appearance in the General Grand Encampment at its fourteenth triennial session in 1859, when there were fifteen Grand Commanderies, one hundred and

eighty-one subordinate bodies, and over eight thousand members. At the last Grand Session (1874) there were thirty Grand Commanderies, five hundred and thirty-four Subordinate Commanderies, and forty-five thousand Knights Templar. During the first thirteen years in the history of the General Grand Encampment, the administration of that Supreme Body was under the Grand Mastership of Dewit Clinton, one of the great men of his day, and whose statesmanship and towering genius were fitting assurance of the final triumph of Knight Templarism. His wisdom conceived, and his far-reaching eye saw the utility of a General Grand Encampment; and though its success was retarded for the time, and the grim messenger of death struck him down in the zenith of his usefulness, yet it had received too much of his fostering care to droop and die. No prouder monument now perpetuates his fame than does the grand, final success that crowns our Order. From him came the first dispensation for Craft Masonry in this city—and while Zion Lodge may hold him in grateful remembrance for his great worth, may we not as fraters accord to him the honor of achieving a still greater boon in the ranks of those who bore aloft the Cross amid the gears of political bigots and the assaults of narrow-minded prejudice.

The first meeting of Detroit Encampment, No. 1, was held on the first day of January, 1851, and the eight Sir Knights then present were E. Smith Lee, Chas. M. Eldridge, E. Farnsworth, A. T. McReynolds, Andrew Flower, John Scott, Robert W Baird, and H. Z. Webb—all of whom, save Sir Knight McReynolds, are now numbered among those who, five hundred years ago, with Grand Master Molai at their head, were led from the rack to the stake, and died attesting the nobility of the Order.

The dispensation from the General Grand Encampment appointed Eminent Sir E. Smith Lee, Commander; Sir John B. Grayson, Generalissimo; and Sir Charles Richmond, Captain General. The officers subsequently elected were, Sirs Chas. M. Eldridge, Prelate; A. T. McReynolds, S. W.; Andrew Flower, J. W.; R. W. Baird, Recorder; E. Farnsworth, Treasurer; John Ladue, S. B.; John E. Schwarz, Sword Bearer; John Scott, Warder; Daniel Thompson, Sentinel. I mention these names here, not for their historic interest, but that you, fraters of Detroit Commandery, may know, that at the very beginning of your labors, those among the best and purest men in Detroit and vicinity were selected to give tone and earnest to the movement. The name alone of John B. Grayson was in itself a tower of strength, and, like an epic, gave grandeur to the organization.

A year of prosperity had elapsed, when in gratitude for his rare disinterested labors, the Commandery presented a beautiful uniform to their Commander, E. Smith Lee, who, in accepting and respond-

ing to gift and speech, thus predicted the future glory of your Commandery :

“ I may say, without fear of contradiction, that no place in the United States presented a fairer promise of success than was presented to us here when we commenced the establishment of this encampment ; and material could no where be found better suited for the purpose than in Detroit. If we shall therefore fail at last in making our Encampment what *it ought to be*, and what we intended *it should be*, the fault will be wholly our own.”

The State and National fame, surpassing all others, which now clusters about your banner, as the tiara of a crown, attests the truthfulness of the prophecy, and heralds additional laurels in your wreaths of honor at home and abroad. The press of the whole country has grown eloquent over your past achievements in deportment and parade ; and Detroit voluntarily stands sponsor for your high character in all the relations of home life. No higher praise can be asked—no greater plaudit can be given.

On the 13th day of July, 1852, your Commandery made their first public parade, and took part in the sad obsequies, observed here and all over the land, attending the death and burial of Henry Clay. On the 30th of September, of the same year, for the first time your Commandery escorted the remains of a deceased brother to their last resting place in Elmwood cemetery. Sir William J. Ives had fallen from the ranks, and now those who had met with him in many an asylum meeting, were called to mourn his loss—the first translated from your ranks, to partake of the joys of the Redeemer. On that occasion Sir Knight Col. John B. Grayson, of the United States Army, acted as Marshal, and Sir Knights Charles Richmond, Horace S. Roberts, Thomas H. Armstrong, Henry Metz, and George B. Ensworth, acted as pall-bearers. And now, in turn, of all the Knights then recorded as attending the sad rites of that deceased brother, only P. E. C. Thomas H. Armstrong, and P. G. C. John Gilbert, are among the living.

In September, 1866, the President of the United States, the Secretary of State, General Grant, Commodore Farragut, and other distinguished gentlemen in the service of the nation, visited Detroit, *en route* to attend the laying of the corner-stone of the Douglas monument at Chicago. In obedience to the wishes of the civil authorities of your city, you acted as special escort to those distinguished guests, from depot to hotel ; and on the succeeding day, joined by fraters from asylums at Pontiac, Ionia, Grand Rapids, Niles, Marshall, Kalamazoo, Ann Arbor and Adrian, you proceeded to Chicago, as further escort to those men of national esteem. Received in the “ Garden City ” as honored guests of Appolo Commandery, and assisting in the erection of the stone that perpetuates the memory of the great Commoner of the West, you retraced your steps, and after an absence of

four days, quietly sought your homes. This was your first pilgrimage abroad, in which you gained no laurels for Knightly march, and returned to the city, unwelcomed, unheralded and unannounced. But a lesson had been learned in humiliation, and straightway, under the resolute drill of your own Garfield, Detroit Commandery rapidly rose in march and discipline that has won for you, for Detroit, for the State, for the Knighthood of the nation, a fame worthy the valorous Knights who drank wine at the sumptuous table of Charlemagne. Such was your ambition—such your ardent toil and success—that but twenty-four months after the embarrassments that infused within you a resolve to excel, you became the guests of Dayton Sir Knights, in our neighboring State; and there, for the first time, gained popular applause that stimulated your Commandery to *still further exertion*. Your subsequent visits as guests to Philadelphia and to Cleveland in '69,—to Washington and Baltimore, in '71,—to Toledo in '73,—to New York in '75,—to the Centennial Exposition in '76, have become historic in the annals of the Order. From the day of the Dayton triumph, no friendly challenge was refused; and whenever you competed for the prize, Detroit Commandery became the victor. At Cleveland you entered the list as a competitor with the old Commanderies of Ohio, and carried off the palm. At the eighteenth triennial session of the General Grand Encampment, held at Baltimore, a magnificent prize was offered by Commandery No. 2, of that city, to be presented to such visiting Commandery as should present the most perfect drill on parade and review. Such a costly prize was never offered even in the days of chivalry, when kings entered the list, and the tournament was the theme of troubadours.

You left headquarters at Washington for Baltimore, on the morning of the 21st of September, to participate in the grandest parade of Knights Templar since the days of Cœur de Leon. When near Baltimore a stray newspaper gives casual information of the intended prize, and you naturally infer that the friendly contest will be a special one for such Commanderies as may desire to enter the list. You have no leisure then to discuss acceptance of the challenge, for when the train arrives you have only time to fall in line. The parade over, you seek to know the time and place, when the contest is to tax your powers, should you desire to enter the arena of competition. Seventy-six Commanderies are in attendance, from every section of the Union, and the strife will prove no carpet-knight affair. At the moment of a chance inquiry, and when about to return to the capital of the nation, an invitation reaches you to march to the headquarters of Baltimore Commandery. The invitation is accepted—you join the throng, and with hosts examine the Libation Service of silver and gold, as it sparkles in the triangular case, on the cover of which is a golden plate

with the inscription: "*Presented by Baltimore Commandery, No. 2, Knights Templar, stationed at Baltimore, Md., to———, at the eighteenth Triennial Conclave of the Grand Encampment of the United States.*" On the mind of every Detroit Knight, the prophetic sentiment of your own Lee must have stood out in bold relief: "IF WE FAIL TO MAKE OUR ENCAMPMENT WHAT IT SHOULD BE, THE FAULT IS WHOLLY OURS." Unknown to thousands of the gay cavaliers who had taken part in the ceremonies of that radiant day, four military gentlemen, from both the Union and Confederate armies, and not connected with any Commandery, had been selected as the proper judges, and unknown were watching the merits of the respective Commanderies as they filed along. The result was before you, in the doubting spirit of reality. It was as a mysty dream, when drawn up in line, you heard the decision of the judges, that while some eighteen or twenty Commanderies (among which was Adrian, No. 5, of our own State,) were singled out by name in "special commendation for martial bearing, splendid marching, and fine appearance." "*We have arrived at the conclusion, that for excellence of movement, perfection of discipline and General Knightly appearance, THE DETROIT COMMANDERY, NO. 1, OF DETROIT, MICHIGAN, bore away the palm. We, therefore, award to it the first place in the procession, and consider it ENTITLED TO THE HONORS OF THE DAY!*" That Libation Service is now before us, and finds fitting place within these walls, adding an enchantment that connects, and ever must, the past and present.

Your subsequent visits to New York, in '75, and to Philadelphia in '76, were alike ovations, and upon each occasion, and along the thoroughfares of travel, you were received as victors in generous emulation. The press of those two cities grew eloquent as it recounted your triumphs in the march and Knightly bearing in every trial. I can find no language to add peans of praise. The State shares the honor of your matchless fame, and Detroit no longer, as on your arrival from the "Garden City," sleeps in the hour of your return.

I have referred somewhat at length to these chapters of your history, not in flattering mood, nor to tempt your vanity; but I would have you remember and emulate these triumphs. A Commandery has influence according to its history—and they who forget by-gones, will leave nothing for others to remember. The knowledge that links us to the heroisms of the past, is a promise of better things in the future. Knights of Detroit Commandery, press onward and upward, remembering that it was only in upward flight that the pinions of the fabled bird gave out to Eden the radiant hues of Paradise.

When on the 14th day of October, 1853, a charter from the General Grand Encampment was presented, Sir John B. Grayson was elected Commander, Sir George Davis, Generalissimo, and Sir N. B. Carpen-

ter, Captain General. On the 3d day of February following, P. G. C. Theron A. Flower, who now happily honors us with his presence, appeared as proxy of the General Grand Commander, and installed the first officers elected under the charter. The three elective officers whom he then installed are now beyond the grave. Since then Em. Sirs John Gilbert, N. P. Jacobs, William Barclay, Garry B. Noble, Thomas H. Armstrong, A. G. Hibbard, John A. Barnes, E. I. Garfield, John P. Fisk, and Jesse E. Saxton, have successively been elected Commanders; and from the date of your birth three hundred and seventy-one Companions have received the orders of Knighthood, and the next annual report of your Commandery, to the Grand Commandery, will show upon the muster-roll a membership of two hundred and eighteen. From your organization alone have sprung up in Michigan thirty Commanderies, with a membership of twenty-five hundred true and vallant Knights of the Cross.

In common with the brotherhood of the State, I congratulate you, Sir Knights of Detroit Commandery, on the completion and dedication of this beautiful Temple. It speaks for itself. When, in 1861, Masonic Lodge, No. 2, offered you, in charity and good will, the use of their hall as your asylum, it was actuated by the same generous spirit that gave succor to the poor and oppressed Templar five centuries ago. The fencing foils and wooden swords, improvised for your first meetings, were long since thrown aside, and costly, jeweled sword and scabbard now take their place. Out of the old asylum into the new, is with you an act of consecration, and an offering to Him who died for your atonement. In the erection of this Temple of oriental magnificence, the dream of the German cottager becomes the type of your hope. His humble cot, while he slept, lifted up its rafters, and it became a cathedral,—the chimney became a spire, and the windows Gothic, filled with tinted glass,—his fire-place became an altar, and his children, living and gone, became seraphim, bending over that mercy-seat. Thus your work, here accomplished, becomes a sanctuary, your benevolence, your love of charity, your grand idea of humanity, enter at once, and lift it upward and outward as in the transformation of the German's dream. Grander than imagination is this event, lifting the great soul of man out of the selfishness and wrangle of daily life into a purer, kinder, nobler realm of thought and feeling. In all that tends to your advancement, we bid you still God-speed; may your glittering swords be ever endowed with justice and fortitude; and may your proud banner, ever displayed in the atmosphere of honor and integrity, carry still higher the Christian's symbol of "peace on earth—good will to man."

BRO. JOSEPH H. HOUGH, for ten years Deputy Grand Secretary of the Grand Lodge of New Jersey (1838 to 1848), and for the past twenty-nine years (1848 to 1877), Grand Secretary of that venerable Grand Body, we are glad to observe beautifully pictured in a steel-engraved portrait that is the frontispiece to the 90th Annual Proceedings of the Grand Lodge of New Jersey. We have long known and honored Brother Hough, and we are extremely gratified to possess this speaking likeness of him. Bro. Hough is the compiler of the "History of the Origin of Masonry in New Jersey," a valuable and interesting volume of 748 pages, with full index, which is sold at the low price of \$2.25. We understand that a few copies of it may still be obtained by addressing Bro. Hough, at Trenton, N. J.—*Keystone*.

THE GOD OF MASONRY AND THE GODS OF MYTHOLOGY.

The first great light in Masonry informs us that "He that built all things is God." It is from this, and similar passages in the same great light, that we derive our ideas of God as the one great Master Builder—whose works are matchless, whose power is limitless, and from whose decree there is no appeal. To Freemasons God is a unit. He reigns alone, in majesty and glory. He made all things, and governs all things. He has no equal, and no competitor. How different was the current belief ages ago; and yet the Freemasonry of to-day, and the Ancient Mysteries of Greece and other countries, which were the Freemasonry of their day, combated the vulgar belief, and taught then, as now, the *existence* and *unity* of God. We would now consider the man puerile who should profess a belief in a mob of gods—who were intended only *quasi* omnipotent men, with much of their weakness and all of their vices; yet such was once the popular faith of not a few nations. Mythology pictures to us this faith, and the early imaginative writers have wrought it into their poems. We propose to consider some of its ludicrous features, once generally credited, but which were always combated by Masonic teachings.

The traditional home of the gods was on Mount Olympus, in Thessaly, a part of ancient Greece, but now in Turkey. At its foot was the famous Vale of Tempe, the most delightful spot on earth, filled with verdant walks, cooling shades, vocal with the warbling of birds, and which the gods often honored with their presence. Mount Olympus itself was reputed to touch Heaven—in fact, it is not less than two miles in height, being 9,700 feet. This mountain, snow-capped, and piercing the clouds, was the reputed home of the family of gods, of whom Jupiter or Jove (as he was termed by the Romans), or Zeus (as named by the Greeks), was chief. Their palace was upon the summit, which was shut out from human view by the clouds that veiled it from the earth; or, according to the belief of others, the gods dwelt in the heavens above Olympus. In the legend of the war of the giants upon the gods, the former are said to have piled the neighboring mountain of Pelion on Ossa, and both on Olympus, in their ineffectual attempt to scale Heaven.

This inaccessible abode, the eternal palace of the Grecian gods, did not want for snow with which to cool the nectar that the deities were reputed to drink at their

banquets; and when the gods and goddesses grew weary of the icy air or the Pumblechookian deportment of the court of Olympian Jove, we are told they descended into the charming and secluded Vale of Tempe, near by, and there passed sunny hours with mortal men and maidens.

Homer enthrones Jupiter upon the loftiest pinnacle of many-peaked Olympus, and thus pictures his power among the gods:

“ As he spake, the son of Saturn gave
The nod of his dark brows, the ambrosial curls
Upon the Sovereign One's immortal head
Were shaken, and with them the mighty mount
Olympus trembled. Then parted Thetis,
Plunging from bright Olympus to the deep,
And Jove returning to his palace home;
Where all the gods, uprising from their thrones
At sight of the Great Father, waited not
For his approach, but met him as he came.”

(BRYANT'S *Iliad*, Book I.)

This reads very pretty, but the family of gods was not always, nor often, so happy or so submissive. Jupiter, Neptune, and Pluto were all three the potent sons of Saturn, and Jupiter, as the eldest, was reputed chief; but they frequently took different sides in the Trojan war, and even mingled with the warriors in disguise in the fight. Neptune bearded Jupiter on Olympus, and called him the “tyrant of the sky.” Pope's *Iliad* tells it thus:

“ My court beneath the hoary waves I keep,
And hush the roarings of the sacred deep;
Olympus and this earth in common lie;
What claim has here the *tyrant of the sky*?
Far in the distant clouds let him control,
And awe the younger brothers of the pole;
There to his children his commands be given,
The trembling, servile second race of heaven.”

Pretty sharp language, this, for one god to use to another, and not at all fraternal, yet Neptune and Jupiter were brothers.

And not only did these mythological deities often play at cross-purposes, and even openly war with each other by taking opposite sides in the battles of men, even to Juno, the spouse of Jupiter and Queen of Heaven, but sometimes the chief of them, Jupiter, would be asleep when prayed to, and would not awake; and other times he would be absent from Olympus. Thus we learn that once the king of the gods had gone out to dinner, or rather to a grand succession of banquets, covering twelve days, to which he had been invited by the “blameless Ethiopians”—(the author of “Daniel Deronda” suggests, that the reason why they were “blameless” was that they lived so far away that they had no neighbors to find fault with them.)

The supremacy of Jupiter, Thunderer that he was, was more nominal than real, and he had often to fight for it by a war of words, if not of deeds. And the pleasures of the entire company of gods were no higher than those of men—consisting of the feast, the wine-cup, music, song, dissipation and intrigue. Jupiter and his queen,

Juno, wrangled as might the most unequally matched earthly couple, and he was eminently unfaithful to her. Epithets of quarrel and abuse were household words with them. Jupiter even looked calmly on when the members of his court and family were contending, the one against the other, in the conflicts of the Greeks and Trojans :

It is fortunate for mankind that the worship of Jupiter has ceased from the earth, for there could scarcely be a more corrupting one. He who had numerous mistresses and more numerous children, who was the father of a countless throng, including the Fates, the Muses, and the Graces, was not fit to be a nation's god. He assumed protean shapes to gratify his passions, and yet his worship was at one time almost universal. He was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, the Zeus of Greece, and the Jupiter of Rome. Yet he was but the nominal head of a crowd of gods, no one of whom was a real deity. The poet has stated the truth pointedly and prettily in these lines :

“ In Pæstum's ancient fanes I trod,
And mused on those strange men of old,
Whose dark religion could infold
So many gods, and yet no God.”

The faith of Freemasonry in the existence and unity of God cannot but win the approbation even of its enemies. Its God is, in the language of the Bible, “He that built all things.” Its Great Light is the Book of the Law, which God has given to man for his instructor and guide. It looks forward hopefully to the great hereafter, when its cardinal doctrine of the immortality of the soul shall be practically demonstrated to be the truth of God. Such is Freemasonry. Such is the false mythology that it has supplanted. Who would not be proud of the ancient brotherhood?—*Key-stone.*

BRETHREN should bear in mind that a Masonic Lodge is not a place where business disputes and misunderstandings are to be settled. If Lodges are to construe contracts, inquire into the solvency of brethren, the propriety of giving them credit, their ability to pay what they owe, to furnish a poultice for the sore head of a brother, who has not received his pay from another brother, a debtor, as fast or as soon as he should, etc., then Lodges have indeed a job to cultivate that species of harmony which would be equal to a discord in a frog-pond. Business is business, and if Masons are true to it, they will never be deceived or have cause to expose their ignorance of it in a Masonic Lodge. Friendship may be an aid to business, but it is seldom in harmony with its principles. A Mason may join a Lodge with a view to benefit himself in both business and friendship. He who does this is sure to be deceived in one of these inducements, and he will find that his motive is not that which a Mason respects.—*Bro. Chadwick, of Oregon.*

BRO. GOULEY'S LAST ARTICLE.

Masonry has many missions. It has often been a mystery among thinking people why Freemasonry has held such a firm place in the affections of its votaries, and why, under all systems of opposition in years gone by, when other associations were disrupted and passed out of existence, it alone remained in its quiet and solid character as the exponent of human fraternities.

Its answer is simple and yet comprehensive. It is in full sympathy with the highest aspirations of mankind in all that relates to the improvement and elevation of human society. It is not confined to the charity of moneyed assistance, but encompasses that higher and grander charity of opinion and judgment. It is not confined to the inculcation of fraternal love, but leads its novitiates into the sublime paths of search for the truth. It not only recognizes and teaches, through His works, the existence and attributes of God, but, being composed of members having human impulses, it teaches the purest lessons of morality, without which there is no true religion. Without being a total abstinence society, it realizes the necessity of temperance in all things: in speech, in acts, in opinions, in resistance to wrong, in advancing self-interests, in daily work, in sleep, and in eating as well as drinking. It endeavors to impress upon the mind of its initiates at their first instruction the safeguard of prudence in all things; teaching them by emblems the most expressive, the importance of upright walk and conversation, governing their entire life by the principles of exact and undeviating justice. It appreciates the impossibility of such an improved, if not perfect manhood, without also advancing with the age in its development of educated thought, and calls the attention of the initiate to the ennobling studies of the liberal arts and sciences. To these lessons so great and so important, it adds the absorbing problem and demonstration of the immortality of the soul and its relationship to its author, the Great Architect of the Universe.

It is not, and can not be expected that all who enter its mysterious portals shall fully comprehend this immense scope of study and practice, but that is no fault of the institution, but due to the frailty of human nature; and the most that can be expected is that it will make men wiser and better than it found them. Even this it cannot do by any power of inspiration, but alone by close attendance, study, and reflection. If a Lodge accepts a candidate whose mental structure is deficient, or who by nature possesses none of the higher and holier aspirations of the heart and soul, and who inherits a base and low disposition, it has made a mistake for which it cannot always be justly held responsible. It often has to accept men whom it has not personally known for years; hence its errors of acceptance are not to be

wondered at, when we daily witness the errors committed by men and women in the knowledge of each other's character and disposition, even after years of intimacy; also by men of long acquaintanceship forming the most unfortunate co-partnerships. Even the church, with all its sacred surroundings, and with all its impressive sacraments, following the most earnest declarations of penitence and reform, has been deceived and disappointed, not excepting its most honored and trusted priests. Such has been, and will always be, the case as long as man is human. Notwithstanding all this, Freemasonry has stood through its entire history a remarkable association of faithful and moral citizens in all lands and among all men.

Its Lodge-rooms afford a quiet retreat from the turmoils and prejudices of daily life, and they are capable of being used for the highest purposes of intellectual improvement. If a Lodge has no library, at least some of its members have a collection which, however small, contains works from which selections may be made and read, when there is no ritualistic work to occupy the spare hour after regular business is transacted. Readings and lectures need not necessarily be confined to strictly Masonic questions, but topics of scientific interest, of social or artistic culture, or of agriculture, history, geography, discoveries, etc., with which so many valuable periodicals are replete, are all in order. The general Masonic law of our ancient regulations only prohibits the introduction of questions the discussion of which may disturb the peace and harmony of the Lodge. In this age of general education and cheap publications, there is no excuse for any Lodge not always being fully and satisfactorily entertained at every meeting. This is one of the missions of Masonry at this day, and it should at once and everywhere fulfill it.—*Voice of Masonry.*

THE NEW ASYLUM AT DETROIT.

The illness of the Editor preventing him from accepting the very courteous invitation of the Sir Knights of Detroit, to be present at the consecration of their new Asylum, and report the doings of the occasion, he can do no more than give such news as comes to him. The following description of the dimensions, adornments, and style of the Asylum we clip from Detroit correspondence to the *Keystone* :

The Asylum is reached by a wide stairway of easy ascent, at the head of which is a landing or hallway, 18x20. On the right-hand side of this are large double doors, leading into the parlors and banqueting room; the two parlors and the banqueting room are joined together by large sliding doors, so that, in case of an emergency, the three rooms can be thrown into one. Back of the banqueting room is a small but well arranged kitchen, on the shelves of which is the imported china ware bearing the Commandery's monogram, set in handsome borders. From the left-hand side of

the hallway, through heavy double doors, we enter an ante-room, from which we gain admittance on the one side into an Examining Room, and on the other into the Red Cross Room, and in front into the Asylum.

The Asylum is about 46x60 feet, and is, without doubt, one of the handsomest Asylums in the country, not even excepting that glorious Asylum in the Philadelphia Temple. The walls are high, and support a graceful, half-arch ceiling, which, with its heavy moulding and pure white finish, forms a fitting canopy for the vision of elegance, wealth and exquisite taste shown in the furnishing and walls below. From the centre of this dome hangs a beautiful corona in green and gilt, of thirty or forty lights. The walls show a delicately cream tinted background, with symbolic decorations in bright colors, soft and not too prominent to detract from the general beauty of the design. The furniture is of the Norman-Gothic style, and is made of red oak and French walnut. It is unique and beautiful, and upholstered in red plush. Every detail of construction, of carving, coloring, and of the profuse tile ornamentation, not only of the altar, chairs, desks, and seats, but of the nickel-and-gold gas fixtures, the organ and clock cases, with all the other articles of furniture, follow the one style—Norman-Gothic—in pleasing harmony not often obtained. One of the happiest effects which meets the eye on entering the new Asylum, is the heavy and rich drapings in the East. In the six-foot corridor around the Asylum, are placed the ward-robes for the use of the Sir Knights.

Correspondence.

NORTHWESTERN AID ASSOCIATION.

CHICAGO, Ill., May 18th, 1877.

Editor Michigan Freemason:

Our annual meeting, which occurred on the 9th inst., was well attended and gave general satisfaction to the members present. The annual reports present a very flattering exhibit of the Association's progress during the past year. The important items may be summarized as follows: Net gain in membership, over deaths and losses, 660, making the membership, May 1st, 908 in Division A, 1,252 in Division B, or 1,960 in both. The deaths have been, one in Division A, (after a respite of over fourteen months,) and four in Division B. The average assessments caused by those deaths, \$1.07 in Division A, \$4.28 in Division B, or \$5.35 in both. The average amount of insurance secured during the entire year has been \$517 in Division A, and \$909 in Division B, or \$1,426, in both Divisions. The average cost per \$1,000 insurance for the year has been \$2 in Division A, \$4.75 in Division B, and \$3.75 to a member of both.

The finances were found to be in a very flattering condition. Cash on hand, about \$1,700.

The expenses have been light. Salary of Secretary, \$1,300; clerk hire, \$273.75; Medical Directors' department, \$19.15. No other salaries allowed for the past year

The election of three Trustees, vice those whose terms have expired, resulted in the re-election of D. J. Avery, Esq., and in the choice of Amos Grannis, one of the "solid men" of Chicago, Past Master of Home Lodge, No. 508, and Malcolm McDonald, of Cleveland Lodge, No. 211, formerly a resident of Michigan, and well known in Masonic circles in your State as well as in this.

The growth of the association is more prosperous now than ever before—the additions to our membership being more than 100 per month. The future gives promise of still more rapid increase, leaving no room for doubt that at no distant day we shall be able to pay the full amounts to which the Divisions are limited, viz.: \$2,500 Division A, and \$5,000 Division B. Our present membership is over 2,000.

We are pleased to note that quite a goodly number of our applications are coming from Michigan. They are always welcome.

Fraternally yours,

J. A. STODDARD, *Secretary*.

WISCONSIN.

MILWAUKEE, Wis., May 15th, 1877.

To the Editor of the Michigan Freeman:

The following Grand Officers of Wisconsin may be found at the places indicated:

M. W. G. M., J. P. C. Cottrell, at Milwaukee.

M. E. Grand High Priest, Wm. Swain, at Milwaukee.

Grand Commander, John W. Woodhull, at Bertoa.

Grand Secretary of Grand Lodge, Chapter, and Council, John W. Woodhull. Office, corner of East Water and Wisconsin streets, Milwaukee.

Our Grand Lodge meets this year in Milwaukee, on the second Tuesday in June. A large attendance is expected.

Dispensations have been granted thus far during the year for four new Lodges, as follows: One at Lyndon, Ionia County; one at Rockton, Vernon County; one at Pine Creek, Waushara County; one at Plainfield, Waushara County. They start with from twelve to twenty-five members each.

One dispensation has been granted for the starting of a new Chapter, viz.: Boscobell Chapter, at Boscobell, Grant County. This is in a fine, growing business place, and is in the hands of good men and true, and will no doubt prove a success.

Comp. Youngs, Grand Lecturer for both Grand Lodge and Grand Chapter, is required to visit this year twenty-six of the fifty-two Chapters in this State. The balance of them were visited by him last year. His report you will find in our last Proceedings. You will see that it

is plain and easily understood. No whitewash. All were satisfied with it, and its effect has been good.

There is an improved interest manifest in the Lodges in some portions of the State. They are striving to do their work better; are getting in mere applications, and from the better classes, and are more careful whom they accept.

The Grand Lecturer starts out again to-day for a long trip in the northwestern portion of the State, and expects to visit Black River Falls, Eau Claire, Chippewa Falls, Menominee, Hudson River Falls, and several other places.

The Scotch Rite Masons have just fitted up a neat and comfortable suite of rooms for the purpose of working the degrees in the various bodies of that Rite. They had a three days' session, commencing on the 24th day of April, for the purpose of working in the different grades. They had a good attendance, and the work was done in a manner satisfactory to all concerned.

A strong effort is being made to start a new Commandery at Manitowoc, on the Lake Shore, north of us. Like all new converts, they are zealous and confident. Some of us older and more conservative counsel them to go slow, and wait awhile. Truly yours, Y.

A FRATERNAL LETTER.

EAST TAWAS, Mich., April, 1877.

DEAR BRO. CHAPLIN:—I have sold my property in East Tawas, and have been to Niles and secured a home and office there; and on or about the 1st of May next will go with my family to Niles to make it my permanent residence. Please make such note of this change as will enable you to mail the MICHIGAN FREEMASON to me, so that I may be sure to get it at Niles after May 1st.

I have had so much to engage my attention since I saw you at Grand Rapids, that I have not had a moment's rest or time to write; so I have not sent you that promised article for the MICHIGAN FREEMASON. I came here nine years ago, and although I felt that I was buried alive, yet prospered financially, and continued to do so for four or five years. Then I encountered troublous times, which have grown harder and harder, until I have lost all that I had gained. I am now packing up my household affairs to move; but I have a clear conscience—owe no debts, and have means enough to move me and keep me in Niles a year, at any rate, and hope to earn enough in that time to keep me another. It is no easy matter to pack up and move, but I must take all with me or give them away, for there is no sale for anything here. My library will weigh two tons.

I am cheerful and hopeful, however, for there is nothing to be gained by fretting over what we cannot help. It is implanted in our

nature to desire and seek for *rest*, but alas! how few there are who find it! I have seen a life of toil, and learned early that we must work, and not complain if the task is severe. Some years ago I was situated much as I am now, and wrote to Bro. Moore, (of the *Masonic Review*), as follows: "I sometimes feel weary—not the physical weariness that rest and slumber can restore, but weary in spirit. It *will* come. 'Rest, eternal rest.'" Are not all our longings centered there? Earth is not our home. All is turmoil from the cradle to the grave. In childhood we long for trifles, aye, and in manhood and old age too, unless we look beyond the grave. The unrest we feel, and the strugglings of the soul in its fitful movings, are but the strivings to break from its prison-house—the longings for that which is spiritual—eternal. There is no rest on earth, but one, and that is but the portal to the peaceful land, far beyond the starry zone.

There is a rest—the soul's dear home,
 A sweet repose for wearied worth,—
 The tempest-tossed and the weary-worn
 Will pass ere long to that peaceful bourne,
 Forever to dwell with the spirits blest,
 In that haven of eternal rest.

Bro. Chaplin, my pen is like my spirit; once started, it knows not when to rest.

You will hear from me at Niles.

Truly yours,

JAMES S. REEVES.

Official.

GRAND LODGE F. AND A. M.,
 OFFICE OF THE GRAND MASTER,
 MANISTEE, May 19th, A. L. 5877. }

Editor Michigan Freemason:

Ever since my return from Grand Lodge, I have tried to find leisure to have a chat with you. But the pressure upon my time by my private business has been such that, after giving it the attention properly due it, I have found but few hours that were not occupied in responding to the manifold inquiries from members of the Craft.

As has been the case with my illustrious predecessors in office, I find that the majority, by far, of the numerous questions submitted to the Grand Master, are such as are amply settled by the law of the jurisdiction; and in many instances I have suggested to Masters of Lodges the propriety, yea necessity, of seeing to it that the Lodges provide themselves with the "Blue Book", upon reference to which the necessity of questioning the Grand Master would, in most instances, be obviated.

The subject of non-paid dues seems to be a source of aggravation and annoyance to a large number of Lodges in this jurisdiction. So far, I have heard of no Lodge where the annual dues are what may be termed burdensome; and still there are numerous complaints that brethren neglect, and in some cases refuse, to contribute their mite for the support of the Lodge. As the matter of dues is one that is within the province of the Lodge, I think no Lodge should permit itself to be deliberately defrauded of its lawful revenue, and by strictly enforcing the by-laws the cause of complaint would soon die a natural death, and the Lodges purged of drones.

The following questions have been submitted to me :

Q. Can a brother under charges, at his trial, testify in his own behalf?

A. Yes. (See Sec. 39, Penal Code.)

Q. At the trial of a brother under charges, can an affidavit, made before a Justice of the Peace, be introduced as evidence?

A. No *ex parte* affidavit can be introduced by either party to the case, without the consent of the other; otherwise the witness making the affidavit could not be cross-examined. (See Section 31, Penal Code.)

Q. Will the Grand Master grant a dispensation for a new Lodge, the petition being recommended by two Lodges only?

A. No; Sec. 30, of the Grand Lodge By-Laws is imperative, in all its parts, and the Grand Master has no power to set it, or any part of it, aside. Said Section requires that the petition "be accompanied by the recommendation from at least three Lodges," &c., and no less than three will answer.

Q. Lodge No. 1 initiated, passed, and raised a brother who, as they afterwards find, resides within the jurisdiction of Lodge No. 2,—about eighty rods beyond the line. Lodge No. 2 now comes and claims the fees. The brother says he should not have applied to Lodge No. 2, and the investigating committee reported that he lived within the jurisdiction of Lodge No. 1. Is Lodge No. 2 entitled to the fees?

A. Sec. 5, of Art. 12, of Grand Lodge Regulations clearly states that a Lodge "by its territorial jurisdiction acquires an *exclusive* right to accept or reject all new Masonic material *residing* within its geographical limits," &c. The distance of the brother's residence from the geographical line of jurisdiction has nothing whatever to do with it, so long as there is a trespass, and the report of the investigating committee that the applicant resided within the jurisdiction of Lodge No. 1, unless founded on fact, does not make it so, and must, if it proves to be an error, stand for naught. Lodge No. 2 is clearly entitled to the fees.

Q. A brother Fellow Craft comes from a Lodge in Ohio, with a certificate under the seal of said Lodge, and also a recommendation

and waiver of jurisdiction, to any other Lodge to confer the Master's Degree, for which the brother petitions to a Michigan Lodge, the petition being accompanied by said recommendation and waiver of jurisdiction, and the regular fee. The petition is duly referred, reported upon favorably, and the brother elected to receive the Master's Degree. Pending the action of the Michigan Lodge, the brother returns to Ohio and has the Master's Degree conferred upon him by the Lodge which had formerly given away its right of jurisdiction, and the brother now requests the Michigan Lodge to return to him the fee. Has he a valid claim?

A. No; the waiver of jurisdiction answered to all intents and purposes for a dimit, and as it accompanied the petition of the brother to the Michigan Lodge, it became the property of that Lodge, unless it rejected his petition for advancement, in which case it, together with the fee and other papers, must have been returned to him, and his standing as a Fellow Craft was not thereby affected. But as he was elected to have the Master's Degree conferred upon him, which was what his petition asked for, upon such election, the Lodge was undoubtedly ready to do the work, and the brother not presenting himself, but instead going elsewhere, has no claim on the Michigan Lodge.

Q. A brother is convicted of a crime and undergoing punishment therefor. In the Lodge his case is placed in the hands of a committee, who report that no one saw him perpetrate the crime, and think they can obtain no sufficient proof to convict. Is the committee right?

A. No. The Lodge should lose no time in purging itself of a member who is convicted of a crime against the moral as well as civil law, and who is now in durance vile for the commission of the same. Charges of course must be preferred, and the provisions of the Penal Code otherwise carried out. His conviction and imprisonment by a court of the country are, in the absence of more positive evidence, ample proof to convict at a Masonic trial.

I have reports from the D. D. G. Masters from nearly all the Districts; and they report that, with a few trifling exceptions, the Masonic Fraternity in this Grand Jurisdiction is in harmony and prosperous.

Believe me to be most truly and fraternally yours,

WILLIAM DUNHAM, *Grand Master.*

FROM GRAND HIGH PRIEST.

ST. JOHNS, Mich., May 5th, 1877.

W. J. Chaplin, *Esq.*, *Ex. Comp.* :

Of the opinions I have thus far given, the two enclosed are the only ones I think of sufficient importance for publication in the **FREEMASON.**

Fraternally yours,

O. L. SPAULDING, G. H. P.

Question. A brother applies for Chapter Degrees, and is elected; but before receiving any of the degrees, objection is made to his receiving them, by a member of the Chapter. He afterwards removes to the territorial jurisdiction of another Chapter, petitions that Chapter; is elected, takes two degrees, when a member of his old Chapter objects to his advancement.

Is he effectually estopped, and is the objector obliged to sustain his objection by charges?

Answer. The objection in the last instance did not avail to stop him. But he had become the material of the first Chapter in submitting himself to its jurisdiction by his petition. No other Chapter can obtain jurisdiction over him, no matter what his residence, till this personal jurisdiction is released.

Thus far that second Chapter has been acting without authority, and these facts having now come to the knowledge of the H. P., it is his duty to refrain from conferring the remaining degrees.

It is competent for the first Chapter to release its jurisdiction, and the other Chapter can then go on and complete the work, notwithstanding the objection of an outside companion.

Question. A Master Mason in good standing has applied to our Chapter for the degrees. Since being made a M. M. he has lost one of his legs below the knee, but has a cork leg with which he gets about as readily as most people, and continues to follow his business as railroad engineer, without difficulty.

Does the loss of his leg disqualify him from receiving the Chapter Degrees?

Answer. Yes. It is true he is a M. M., but he could not now be made one. He cannot be made a R. A. M. if there are insuperable objections to his being made a M. M., were he not already one. He is a craftsman worn out in the service, and entitled to all the benefits and honors of the rank to which he has attained; but he cannot be advanced to higher duties and responsibilities when he has become incapacitated for the performance of those already imposed upon him.

ASYLUM DEDICATION.

Detroit Commandery, No. 1, Knights Templar, who have achieved a national reputation for their superior drill and knightly bearing, and to whom was presented the Libation prize at Baltimore, dedicated their new Asylum in Detroit, on the 8th day of May, ult., on the occasion of the Annual Conclave of the Grand Commandery of the State. We have not room in our pages to give a full account of the interesting ceremonies that took place; but surrender much of our space to the able, eloquent, and classic dedicatory address delivered by Hon.

Hugh McCurdy, who was subsequently elected R. E. Grand Commander of the State. In thus devoting so large a space to his oration, we feel that no apology is due to our readers, and agree with the sentiments expressed in the following notice, taken from the *Detroit Free Press*, of May 9: "V. E. Sir Hugh McCurdy, of Corunna, Deputy Grand Commander, delivered an address, one of the most scholarly, eloquent, and beautiful tributes to Templar Masonry ever listened to. A large portion of the address was historical in character, tracing Templary from the days of the Crusades down to its introduction into the United States, being as complete a history of the career of the noble Order as could be written in the space to which Sir Knight McCurdy had limited himself."

As a matter of record, we here give the list of the officers of the Grand Commandery :

Sir Hugh McCurdy, Corunna, R. E. G. C.
 Sir Hollis F. Knapp, Jackson, V. E. D. G. C.
 Sir Frank Henderson, Kalamazoo, G. G.
 Sir Wm. B. Wilson, Muskegon, E. G. C. G.
 Sir and Rev. G. W. Wilson, East Saginaw, E. G. Prelate.
 Sir R. G. Chandler, Coldwater, E. G. S. W.
 Sir James B. Newton, Monroe, E. G. J. W.
 Sir M. S. Smith, Detroit, E. G. T.
 Sir W. P. Innes, Grand Rapids, E. G. R.
 Sir George W. Chandler, Lansing, E. G. S. B.
 Sir R. H. Morrison, Sturgis, E. G. Sword Bearer.
 Sir C. H. Strait, Jackson, E. G. Warder.
 Sir Alexander McGregor, Detroit, G. S.

COMMANDERY INSTITUTION.

Valparaiso Commandery, No. 28, of Indiana, was instituted, and the officers installed, May 17th, by the R. E. G. C. Augustus D. Lynch. Officers' names: Sir John Eason, E. C.; Sir Simeon Pierce, Generalissimo; Sir James M. McGill, C. G.; Sir William H. Holabird, Prelate; Sir John D. Wilson, S. W.; Sir William A. Bryant, J. W.; Sir S. R. Bryant, Treasurer; Sir Albert E. Letts, Recorder; Sir Geo. W. Powell, Standard Bearer; Sir Wm. H. Banta, Sword Bearer; Sir Marquis L. McClelland, Warder; Sir Moses F. Winslow, 1st Guard; Sir Don. A. Salyer, 2d Guard; Sir James D. Howlett, 3d Guard.

The R. C. Degree was conferred upon some half dozen. The Commandery, having worked a few months under dispensation, has fully demonstrated its ability to secure a successful future. The Asylum Chamber is 24x50 feet, 14 feet in height, and the other rooms are of ample proportions—all elegantly furnished.

Invited guests were present from a number of neighboring Com-manderies.

After the work was finished, the Sir Knights repaired to the Banquet Hall, and feasted upon an elegant banquet. Toasts and speeches followed. The speakers all bestowed great praise upon the energy of the Sir Knights of Valparaiso. Sir Knight Dr. Sherman, of Michigan City, a gentleman of seventy summers, who has been a Mason more than forty years, made one of the best, most energetic, and fervent speeches of the evening.

It was 1:30 next morning when the conclave closed. The Sir Knights departed for their several abodes—all feeling well pleased with the evening's entertainment.

SICKNESS OF THE EDITOR.

During the last four weeks the Editor has been in a very critical condition—confined to his bed, and suffering most intensely from a most malignant carbuncle, located on the back of his neck. At this writing he is past the most critical period it is thought by his physicians, though it may require two or three weeks to so restore him that he will be qualified for business.

Many matters of interest have to be put aside for the present, but will be attended to in due time. He asks the sympathies of the Craft in his afflictions, and trusts they will excuse him from labors he is entirely unable to perform.

Editor's Table.

THE Twenty-third Annual Conclave of the Grand Commandery of Indiana was recently held in the city of Indianapolis. The address of the Grand Commander, though brief, was an interesting paper, giving a full report of his official acts. The following officers were elected for the ensuing year :

- Augustus D. Lynch, Indianapolis, G. C.
- Alexander Thomas, Terre Haute, D. G. C.
- Salathiel T. Williams, Kendallville, Gr. Gen.
- Henry G. Thayer, Plymouth, G. C. G.
- Rev. Thomas H. Lynch, Indianapolis, G. Chap.
- John H. Hess, Columbus, G. S. W.
- Samuel B. Sweet, Fort Wayne, G. J. W.
- Charles Fisher, Indianapolis, G. T.
- John M. Bramwell, Indianapolis, G. R.

THE Masonic Mutual Benefit Society, of Indiana, paid six benefits during the last month of over \$4,000 each ; thus placing at the disposal

of six families of deceased brothers the sum aggregating \$25,662.90. Our Michigan brethren are excluded from joining this society, but have the privilege of joining the North Western of Chicago, which is equally as well organized, and, by the efficient labors of its energetic officers, will soon be filled with members, so that its benefits will be as large as the Indiana society.

A DICTIONARY AS AN INSTRUCTOR.

We notice as a matter well worth mentioning, that at the recent great publishers' trade sale in New York, the books that were most in demand and brought the best prices were Webster's Dictionaries, from the famous Quarto to the neat and handy pocket edition. This fact is a good indication of the almost universal popularity of these books, and of the growing public demand for them. It indicates also a fact of far greater importance, and that is the interest the people are taking in the study of their own language. This is encouraging, and there is no branch of education that is now and has been so much neglected as the common branches of *spelling* and *defining*. It is often astonishing and grievous to see how grossly ignorant are children and youth, and even men and women, of the orthography, pronunciation, and meaning of ordinary words and phrases. They cannot express their thoughts for the want of words, and often they express thoughts very different from what they intend, because they do not understand the words they employ. And very frequently, from the same cause, they take no idea, or wrong ideas, from what they read or hear.

The remedy for these evils is the proper training in the study of words, by the use of the Dictionary, and this training should begin as soon as the child can distinguish between one word and another, and continue indefinitely. The apparatus for this study should, of course, be the most complete and thorough to be had, and this is abundantly supplied in Webster's Dictionaries, which are justly recognized wherever our language is spoken, as the standard authority in English. Parents and teachers can in no other way so effectually or so cheaply promote the educational interests of their children, when of suitable age, as by putting in their hands any one of Webster's School Dictionaries, for daily use in connection with the study of their lessons, and by placing on the family center table, or the teacher's desk, as the authoritative guide and standard, a copy of the Unabridged.

The Unabridged contains 3,000 illustrations, over 114,000 words in its vocabularies, and 10,000 words and meanings not in any other Dictionary; the abridged editions comprise "The Primary," which has the largest sale, and which has some capital rules for spelling. "The Common School" is similar, but larger, with tables of synopsis, &c. "The High School," still fuller, with many useful tables; "The Academic" and "Counting-house" for advanced schools and for general home and business use. The latter has some specially valuable commercial and financial tables. The little "Pocket" edition, with its bright gilt edges and morocco binding, is truly an invaluable pocket companion. It contains more than 18,000 words, rules for spelling, many abbreviations, words and phrases, proverbs, etc., ordinarily met with in the Greek, Latin, and modern languages. Whether it is convenient or not to have copies of any of the other books of the series, we certainly recommend that all should possess a copy of the Pocket, which, when not otherwise obtainable, may be had by mail, by inclosing \$1.00 to the publishers,

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THE MICHIGAN FREEMASON.

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NO. VII.

MASONIC ADDRESS.

[The following address, read by an English Divine at the institution of a Masonic Lodge, is full of wholesome truths which lose none of their virtue by crossing the Atlantic. We are sure our readers will thank us for republishing it. We transfer it from the *N. Y. Dispatch*. —EDITOR.]

We live at a time, sir, when, so to say, the worth of every earthly institution is questioned by the often inquisitive rashness and restless criticism of modern thought, and when on all sides of us we often hear the question, "What is the *raison d'être* of this or that?" It may perhaps also be fairly said that no institution which is not *per se* good and useful for man can withstand either the "encroaching hand of time," or can confront the captious objections of the hour, much less conform to the wants of humanity, or advance the temporal and eternal welfare of our race. I do not say that such carping contentions are always just, for they are not, or that such critical objections are always sound—very far from it—but they exist, and we have to meet them, and deal with them as best we may. When, then, as to-day, Freemasonry, as you have just well observed, sir, is extending her status on every side, when new temples are built up here, and new Lodges are consecrated there, when Freemasonry is alike the subject of pious calumny and of popular curiosity, of religious condemnation and of unhesitating eulogium at the same time, we naturally ask ourselves: "What is the real worth of a society which has such an antagonistic character for many, which some contend has only a claim for the open contempt and others for the zealous sympathy of mankind?" It has been the peculiar fate of Freemasons from the very first to have irreconcilable foes and warm and enthusiastic friends. Its history, Mr. Hallam has said, has been "written by panegyrists and calumniators, each equally mendacious." And at this very hour, when we are all assembled here to consecrate this Aldersgate Lodge according to our ancient rites, if we go to the world without and take up a daily paper, we see that praise and blame, admiration and excommunication, approval and condemnation, are dealt out, as it were, from the opposing points of the compass, in almost equal measure, with abounding fervor and

vigorous calumnation. Monsignore Nardi, for instance, some time back at Rome, kindly said we were "Goose Clubs."

The Roman Catholic Archbishop Vaughan, at the Antipodes, declares that we are "materialists," that Freemasonry is "materialism," and that we are members of a wide-spread secret society, which is seeking to dominate mankind for base purposes, for sinister ends. A Reformed Presbyterian minister in Scotland, some short time ago, declared that we were anti-Christian and irreligious; and some foolish fanatics held lately an anti-Masonic congress in the United States, in order to oppose the growth of that Masonic order, which in a little above one hundred years, from a few hundred has risen in America and Canada to the wondrous number of 600,000 intelligent and zealous Freemasons. Under such circumstances what can we say or do? It appears to me, sir, that the best answer we can make to all such assailants especially is by our acts—the very work which this maligned order of ours calmly and continuously carries on year by year. Perhaps the happiest reply of Freemasonry to its perverse calumniators is the epitaph of its brother, and alleged Grand Master, Sir Christopher Wren, the builder of St. Paul's—*Si quaeris circumspice*. Do you want to know what Freemasonry is really doing in this world of ours? Regard its unselfish labors of love. It aids the needy and educates the orphan, it supports the decrepid, it cheers the widow, it dries up the tears of the sorrowing, and relieves the burdens of the oppressed; it zealously endeavors to pour into the wounds of our common suffering humanity the loving wine and oil of the good Samaritan. Do you demand what are its true principles? Listen! Freemasonry is a loyal, peaceful, patriotic, charitable, philanthropic, religious sodality, based on reverence for God and love for man, whose moral teaching is derived, and derived alone (never forget) from the inspired page, for Freemasonry in England, as well as in Scotland, Ireland, the United States, and Canada, stands avowedly built upon the ennobling sanction and sacred laws of the revelation and will of God.

In all our Lodges, happily, as to-day, sir, that sacred volume lies open before us all as now, and we need not doubt but that all of the sterling, stable, peaceful, religious character of England—nay, I will add, Anglo-Saxon Freemasonry—arises from this very fact, that as Freemasons we have never been, and never will be ashamed to declare openly our reverence and regard for the Best of Books, that great and wondrous storehouse of wisdom, morality, mercy, love, and truth. There is, as some of us well know, in another country a mournful struggle going on just now, which we all of us sincerely deplore. In that fair land, for which as Freemasons and Englishmen we wish most heartily all national happiness and peaceful progress, unfortunately the Bible has already been banished from its Lodges, and a proposal is now being discussed to erase from their Book of Constitutions all mention of belief in God and the immortality of the soul. If any such unfortunate resolution should be finally adopted by the Grand Orient of France, such an act must tend to isolate French Freemasonry from the great family of Freemasonry—inasmuch as the Grand Orient will have abjured one of the fundamental landmarks of our Cosmopolitan craft. In England we never can or will let go the very bulwark of our Masonic profession, and in my humble opinion, as true Freemasons, we cannot lawfully enter any Lodge abroad in which the sacred name of God is neither acknowledged nor invoked.

But in this old island of ours Freemasonry happily goes on the "even tenor of its way," undisturbed by hurtful chimeras, unmoved by hateful factions. It opens the portals of its Lodges to all who accept loyally the fatherhood of God and the

brotherhood of man; and, whether it is right or wrong in so doing, it does so deliberately, asking no questions and imposing no test. It keeps itself aloof from all religious differences and all denominational difficulties, and welcomes all within its pale, except the atheist and the libertine, who can combine together in reverence to God, the Great Maker of us all, and in works of humanity, and the sympathies of social friendship. And within its Lodges, happily, all is peace, all is good will, all is unity. No baneful passions from the outer world are or ought to be admitted there, for there the clamors of sect and party are hushed, there the shibboleths of contending factions are unknown. The Lodge is meant to be an assembly of high-minded, kindly, true-hearted brethren, good men, patriotic citizens, discharging all their domestic duties according to the dictates of conscience and the laws of God. The Lodge may be likened to a family, which should be a unity in itself, and where, as we know, one unruly and discordant member often introduces lasting discord, trouble, and sorrow. Hence, as Freemasons, we cannot be too cautious as to whom we admit into our Lodges.

It is not enough that because a man is well-to-do in the world, and able to pay his fees and subscriptions, that therefore he has a claim to be admitted into a Lodge; nor is it right that brethren, in their desire to swell their Lodge funds, should overlook the countervailing defects which render too many, hastily received *ab initio*, utterly unfit for Masonic fellowship. For the Lodge, let me remind you once more, is intended to be a gathering of innocent sociality, of refined pleasure, as well as a meeting for customary work or charitable effort. We meet there, many of us differing from each other in the world without, but we meet and part in mutual harmony and good will. We follow different pursuits in life, and ours are varied callings in the world, and yet we congregate as members of one and the same order. The lawyer, the soldier, the sailor, the merchant, the clergyman, the employer of labor, the writer for the public press, the man of wealth, ease, intellect, literary labors, artistic tastes, and scholastic acquirements, the prosperous and worthy citizen of this great metropolis—from these classes Freemasonry is recruited, and men in fact of all professions and all pursuits here assemble, bound together by one great tie, reverence of God, love of our brethren, and with a capacity for generous friendship and an anxiety for general beneficence. We banish from us all those lower and often sordid motives, which confront us in the way, and often warp alike our feelings and strivings in the common daily pathway of the world.

We are here a band of brethren, rejoicing in each other's prosperity, grieving at each other's calamity, with hearts tender for suffering, and minds disposed to pity, and as we seek to make all our reunions pleasant and profitable, attractive and agreeable, so we endeavor to remove from all any deteriorating associations which might detract from their pleasantness or mar their good. As Freemasons we hate calumny and abjure detraction. We offer the kind offices of a generous friendship gladly to our brother, we uphold a brother's character in his absence as in his presence, and we seek to realize more and more what is certainly one of the distinguishing features of Freemasonry, the friendly association of those who are happy to meet, sorry to part, and glad, most glad, to meet again. Surely, then, sir, our great society has its uses, its need and value for us all. I, for one, like many more now present, can speak from many years' experience of it, and I feel sure we shall all agree in this, that some of our happiest hours have been spent, and some of our fastest friends have been made, in the peaceful sanctum of some humble Masonic Lodge. I do not hesi-

tate to avow, and in this you will all, I know, sympathize with me, that I have for Freemasonry as an association of us mortal men, the deepest feelings of regard and affection.

It is indeed a noble institution, based on the most sacred principles calculated to bring into play all the truest sympathies of the human mind and will, and is and may be of the greatest use, importance, and blessing for mankind. If it had nothing else to offer us, its lessons of toleration, kindness, hatred of persecution and bigotry, would supply us with an example much needed at the present day. It resembles in this the good old clergyman portrayed by the happy muse of W. M. Praed, of whom it is recorded,

“ That when religious sects ran mad,
He held, in spite of all his learning,
That if a man's belief is bad,
It will not be improved by burning.”

For Freemasonry, then, sir, let us sincerely wish to-day all prosperity and success in this world, and, like the Psalmist, let us add, “ May peace be within its walls and prosperity within its palaces.” In the words of a good old Masonic prologue, I would also say :

“ Oh, brethren, still pursue the task divine,
For us has Rectitude mark'd out the line,
Behold Humanity the level bear,
And Justice, steady-handed, fix the square.
Within our Lodge has Friendship placed her throne,
There Unity has knit her sacred zone,
There Reason, with humility of soul,
There modest Mirth and Temperance guard the bowl.
There moral Music lifts her tuneful lore,
And Secrecy sits smiling at the door,
Conscious, tho' not to prying mortals given,
That all our actions are approved by Heaven,
Conscious that all who aim at Virtue's goal,
Bear our essential mysteries in their soul.”

THE Royal Masonic Institution for Girls, England, on April 14th, admitted thirteen applicants. There were fifty-four candidates. The Royal Masonic Institution for Boys at the same time received fourteen applicants, out of fifty-nine.

DUELING is an offence against the moral law, as revealed in the “ Great Light;” it is therefore a Masonic offence, and for which a brother is amenable to such discipline as the Lodge may see proper to inflict, even to expulsion from the Craft.—*Grand Master Wilson, of Alabama.*

THERE are 132,675 R. A. Masons in the United States, according to the latest returns.

THE POPE AND MEDIEVAL FREEMASONS.

BY BRO. GEORGE F. FORT.

The conversion of Constantine the Great to Christianity, in the fourth century, gave a decided impulse to the enlargement of Episcopal authority, which at a later period developed into the Papacy. With the protection afforded throughout the vast empire, proselyting and evangelical labors were assiduously pursued, not only within the circumscribed limits of the municipalities of Rome and Alexandria, but reached forth into the more remote provinces of Gaul and Germany. The zeal of missionary enterprise soon opened a way for the introduction of Christianity either in a greater or less orthodox form among the native Teutons, or burned its fiery pathway to the obdurate hearts of Gallic pagans. While Ulphilas captivated the Goths with the errors of Arianism, the Romish Church, which, under the weighty pressure of Byzantine favor, overshadowed all competitors, had at an early period organized, upon the pure doctrines of Christ, a compact system of evangelical missions, whose laborers boldly advanced into undeveloped territory, and through numerous expedients succeeded in converting the heathen Teutons to the new religion.

As a consequence of such enterprise it was of the last necessity that those who accorded an implicit acceptance of the Christian faith should not only become an integral part of the Church Militant, but also have erected for their accommodation rude and temporary structures, in which the services of the Church might be celebrated, amid the solemn pomp of a rapidly increasing cumbersome ritualism. The earliest edifices so hastily put together for the purpose alluded to were mainly the handiwork of a class of workmen in wood designated as *lignarios*, composed of inferior craftsmen, whose skill was narrowed down to the preparation of timber churches to be used for temporarily assembling the new converts. These builders as early as the fourth century may be stated to have consisted exclusively of ecclesiastical workmen, acting under specific instructions of the Head of the Church of Rome, sanctioned by imperial authority. Although colleges of artificers were still sojourning upon Germanic territory at this epoch, and pursued their avocations with many customs, and practiced their skill, derived from ancient precursors, there does not appear sufficient evidence to assume that the stone-workers were at this time under the control of church government. In this age the secular authority still had need of the skilled labor of such constructors, but when a century later the great heart of the Byzantine Empire withdrew along its arterial routes the vital fluids from remote provinces and more closely concentrated them at home, then under the mighty advance of sacerdotal authority they were controlled by church forces.

In the fifth century, as is well known, the Gothic King Theodoric, influenced by his secretary, Cassiodorus, introduced from Byzantium numerous bodies of builders, who aided him in reconstructing the public edifices which had suffered from the destruction of war. The Church of Rome having by frequent politic subserviency managed to maintain with increasing vigor a foothold in the administration of civil society, quickly seized the opportunity offered to utilize the building guilds by erecting more important edifices than had hitherto prevailed, on newly converted territory. These artificers were exclusively composed of Masons, *cæmentarii*, and carpenters, *lignarii*, and in the absence of that profound knowledge subsequently current among the later Freemasons, viz.: as to the preparation of an entire building from stone, these two classes of craftsmen worked upon uniform plans, and possessed traditions drawn from identical sources. During the Middle Ages the guilds of masons and carpenters were in the closest union. To such intimacy in detail was this similitude carried that a distinguished archæologist asserts the original unity of these corporations, while our own Masonic writers of the last century earnestly insisted upon their common parentage.

These associations of builders, continually recruited and invigorated by additions from Byzantium, were used by the Romish Church in the erection of houses of religious worship of a more enduring character than the first structures in foreign countries, of woodwork, and yet, when completed on this new scheme, presented the appearance of churches built of stone and timber—a combination of material which fully accounts for the frequency of conflagrations during the Middle Ages. Down to the eighth century, it may be added, the wood-workers, or *lignarii*, were made use of in the erection of churches and cathedrals. The system closely followed by the ecclesiastical authorities of those remote ages, in the rapid extension of Christianity among the Teutonic races, placed such evangelical labor under the immediate control of the supreme head of the church—an assumption fully recognized and allowed by the temporal authorities. The earliest prerogative claimed by the Papacy, and radically incorporated into canonical law, was the exclusive administration of church government over new converts gathered to the Faith of Christ, wheresoever the proselytes were made. An infinitely more important concession, maintained by the canons of the church, permitted the Pope to exercise personal direction in missionary labors, and to him as the Divine Vicegerent was entrusted the undisputed privilege of systematizing all plans of extending ecclesiastical jurisdiction or rendering them effective in such territory as the evangelizing zeal of his subordinates added to the Papal See.

Towards the close of the fifth century this power began to assume the appearance of more than an empty assumption. As rapidly as the

increasing number of converted pagans, especially in Gaul and Germany, rendered such measures necessary for the perpetuation of congregations, substantial edifices were erected at convenient places in episcopal districts. These structures, although often of hasty construction, were built by corporations or guilds of masons and carpenters already organized and possessing the prescriptive right by immemorial usage in Italy to be governed according to their own laws. Such, consequently, was the well-defined social *status* of these builders upon Italian soil at the period when the exigencies of the Romish Church demanded a more elevated art-knowledge for the erection of cathedrals and chapels upon territory where the religion of Christ had vanquished the sombre rites of Teutonic deities. The organization and extension of missionary enterprise invariably contemplated the use and association of these ancient artificers in such schemes. Wherever the Evangelists traveled with assiduous zeal to proselyte and convert, bodies of builders quickly followed upon their footsteps in order that temples consecrated to the new worship might rise into immediate use. Both the laity and clergy, under authorization of the Roman Pontiff, eagerly affiliated with these traveling craftsmen. It would, indeed, be an unwarranted assumption to assert that at this early period of the Middle Ages the precursors of the Mediæval Freemasons were under exclusive pontifical jurisdiction, inasmuch as it can be demonstrated to the contrary that contemporary with such control, and in the seventh century where papal influence extended, these colleges were by royal rescripts recognized to possess the right of independent government. It is, however, manifestly in exact accord with the necessities of the enlarging church in distant countries, that those building guilds whose services were demanded and called thither, should travel in obedience to the sole undisputed power which could contract with and direct them with the supreme authority which was inherent in the Pope. Such of them, therefore, as accompanied the Evangelists, or were sent upon their demand, maintained a direct relationship with his Holiness and were under his sanction and patronage.

It has oftentimes been claimed that these early bodies of artificers existed throughout the vast dominions of the Romish Church, under and by virtue of Papal charters or indulgences. To this day no proof of such allegation has been found. This statement is in open antagonism with other important facts having reference to the earlier masons and carpenters, and it is believed cannot be attested. Neither charters nor Pontifical indulgences were necessary to preserve this corporate existence, which was repeatedly recognized by the rescripts of Roman Emperors and by edicts of Longobardic rulers as late as the eighth century. There is, however, a germinal truth in this venerable tradition. As early as the era of the Merovingian Kings, about the year 550, in France, there was a fully developed system, practiced by these rulers,

of granting to individuals especial letters of safeguard or protection, which, when issued in the form of a written document, exempted the bearer from all and every local restriction. In the Cartularies of Charlemagne, several centuries later, these letters of personal protection are frequently referred to as a well-recognized privilege of imperial power. The Roman Pontiffs evidently adopted this system from sheer necessity, in order that such building corporations as traversed unsettled France or Germany might present themselves with letters guaranteeing their personal safety and authenticating the claims of the traveling craftsmen to Papal protection. When the progress of civilization and advance of solid government rendered this system unnecessary, it was certainly merged into the gradual discipline which the Mediæval Church through convents and monasteries assumed over the Freemasons, at which time it was universally accepted to be true that episcopal or pontifical authority possessed a rigid control over the craft. It can be stated with precision at what epoch the mediæval guild of builders attempted to withdraw from church discipline and began to apply their skill to other construction than sacred edifices.

Before the year 1060, modifications of the relations existing between the conventual institutions and the Freemasons had so far progressed that these builders were known throughout France and Germany as *conversi barbati fratres*, or converted bearded brothers. Under ecclesiastical and evidently pontifical sanction, they still remained under sacerdotal control and were unqualifiedly subjected to church government and direction, although by express permission of episcopal authority these *fratres*, or brothers, were allowed to wear the peculiar secular costume which distinguished the Masonic Guild at a later period of the Middle Ages. History attests with unequivocal certainty that, as early as the year 1090, the Barbatī Fratres used marks of a specific character, hewn upon stones, for purposes of proprietary distinction.

In the year 1099 these craftsmen in the Low Countries had evidently advanced to an open rupture with the church and assumed the privilege of concealing their secret arts from the clergy. A Frisian master by the name of Pleber, in the year alluded to, pledged his head by way of forfeit to successfully execute certain work which clerical authority deemed impossible. The enormous compensation demanded upon perfecting this exhibition of skill induced the bishop to cajole Pleber's son into betraying the secret of the abstruse principle by which the work was accomplished, which disclosure of craft arcana—*arcanum magisterium*—so enraged the master builder that he killed the bishop. The first authentic evidence attesting the decided tendency of these *fratres* to abandon ecclesiastical jurisdiction is to be found at this period, when the church or canonical authorities granted permission to the laity to use their skill upon the condition that the craftsmen should not be required to construct machines for the destruction of human

life—*machinæ mortiferæ*. A century later the Abbe William of Pre-montre attempted to reduce the guild again to church discipline, and issued an order that these *Barbati Fratres*, bearded brothers, should shave off their beards. They peremptorily refused, and threatened, if the edict were made mandatory, to set fire to every cloister in the country. This order and prompt refusal mark the absolute severance of the guild of Mediæval Masons from sacerdotal control, and with the same ended forever the direct or indirect authority of the Roman Pontiff over the Craft.—*Sunday Sun*.

COMPASS OR COMPASSES?

BY J. O. S.

Compass or Compasses: which is the proper word for the implement so much used and so often referred to in Masonry?

It is well known that there is a diversity of usage among Freemasons on this point, and yet I suppose that uniformity and accuracy are both desirable, and therefore I give my opinion. Without attempting to lay down the law on this subject, or dictate to others, I wish to indicate my reasons for eschewing *compass* and adopting *compasses* as the proper name for the implement in question. If it be said that the Grand Lodge has adopted *compass* as the right word, I demur, and say that the Grand Lodge has no jurisdiction over the matter of spelling the English language. The orthography and use of this or any other word forms no vital part, no landmark of Freemasonry. Our mother tongue, as it is written and spoken by good writers, and established by the settled usage of England and America, must be conceded to be sufficient for Freemasons.

What then is the name of the instrument in question, according to the highest authorities and the uniform usage of practical men?

Worcester defines *compass* to mean, "1, a circuit, circumference, round; 2, extent, reach, capacity; 3, that which is enclosed within limits, space; 4, in music: the range comprehended by any voice or instrument; 5, a nautical instrument, the mariner's compass; 6, in the plural (*compasses*) an instrument for describing circles." In this clear and precise definition, two things which are entirely different are distinctly described according to established usage and beyond all possible mistake or confusion. We thus have the latest and highest authority for giving the name of *compasses* to the instrument under notice. Furthermore, Worcester defines *compasses* as "an instrument for describing circles, and measuring and dividing lines," and adds that "in the plural form it is analogous to scissors, &c., consisting of two similar parts."

It is true that Webster, in an early edition of his dictionary, gave a choice between compass and compasses for the Masonic instrument we have in view; but he was an innovator, and introduced into his dictionary many anomalies which his editors in later editions have not retained. In the unabridged edition (p. 1752) his editors used the word *compasses* for the instrument in question, not *compass*. Calipers and bow-compasses are used also, not caliper-compass nor bow-compass; and Webster only gives in the seventh and last place the definition of compass for a pair of compasses, and on the sole authority of Swift; and even Webster makes this use of the word compass as rare and exceptional.

Webster's inconsistency in the use of these words is very striking. He defines *Divider* "as a kind of compasses"; and in his unabridged of 1870 he defines "Calipers or caliper-compasses to be '*compasses* with curved legs.'" And *compasses*, in the plural, he defines as "an instrument for describing circles, measuring figures, &c., consisting of two, or rarely more, pointed branches or legs, usually joined at the top by a rivet, on which they move."

The Latin word *Circinus* is defined by Leverett's Lexicon as "an instrument with which circles are described; a pair of compasses." The *Encyclopedia Americana* defines *compass* as "a nautical instrument"; *compasses* as "a mathematical instrument used for describing circles, measuring lines," &c., and adds, "The common compasses consist of two branches or legs"; and, "We have compasses of various kinds"; and it speaks of "triangular compasses, much used in the construction of maps and charts."

Milton, in *Paradise Lost*, says:

"He took the golden compasses, prepared
In God's eternal store to circumscribe
This universe and all created things;
One foot he centered, and the other turned
Round thro' the vast profundity obscure,
And said, thus far extend, thus far thy bounds,
This be thy just circumference, O world."

Finally, as we always say a pair of dividers, a pair of tongs, a pair of scissors, &c., and never say a divider, tong, scissor, shear, bellows, trouser or pantaloons, and for the very good reason that the articles mentioned are complex, or made up of two similar parts connected together; so, for the same good reason, and by universal usage and universal authority (with a single exception, which is obsolete and insignificant), I for my part must be permitted to say "Holy Bible, Square and Compasses," since the Grand Lodge has never taken upon itself the function of deciding upon the proper orthography of the English language, nor made the obnoxious spelling, against which I protest, a test of Masonry or a landmark of the Order.—*Token*.

BROTHER ROBERT BURNS.

“ONE ROUND, I ASK IT WITH A TEAR.”

[The following few verses were written for the last celebration of Burns' birthday by his own Lodge—St. James', Tarbolton, No. 136—the author being Bro. John Campbell, present Secretary of the Lodge.]

If ever was an “honored name,
To Masonry and Scotia dear,”
’Twas *his*, who gave our Lodge to fame,
And oft has worn the “jewel” here;
Then surely ’tis our duty here,
Whene’er his natal eve returns,
To pledge his memory “with a tear”—
The memory of Brother Burns.

On Coila’s plains he first drew breath,
’Twas Coila’s maids he loved and sang;
He won the bard’s immortal wreath,
Lone, wandering Coila’s woods amang.
And Coila’s sons shall honor now,
While forest waves or river mourns
The mighty Minstrel of the plow—
Our gifted Mason, Brother Burns.

His songs are sung on Ganges’ side,
Zambezi’s banks his strains have heard,
Siberia’s forests, wild and wide,
Have wondering known of Scotia’s Bard.
The broad St. Lawrence hears his voice,
Where’er the Scottish wanderer turns
That name can make his heart rejoice—
The deathless name of Brother Burns.

But here, within our native vale,
On every glen and flowery brae,
On classic Ayr and winding Fail
His fame had shed its brightest ray.
And here shall reign his glorious name,
Until the grave its dead dis-urns,
For every craftsman here can claim
A kindred name with Brother Burns.

Then, brethren of the Lodge St. James,
And sister Lodges gathered here,
One silent round his memory claims—
The round requested “with a tear.”
Then be upstanding to the call
Of *him*—the Bard whom Scotia mourns—
To pledge in solemn silence all
The memory of Brother Burns. —*Scottish Freemason.*

WHY LODGES ARE NOT BETTER ATTENDED.

A serious drawback in the work of Masonry lies in the fact that Lodge meetings, in a general way, are but slimly attended by its members. That such is the case is evident to everyone who has ever presided one year as Worshipful Master, and yet there are but few who seem to realize that there is a cause for it, and that they themselves are perhaps more to blame than any one else for the empty seats around their Lodge room. To a certain extent, it is the same in Masonry as it is everywhere else. There must be some compensation in the way of benefits derived to them, or the great mass of people cannot be held to work together in any organization. They may remain nominal members, but unless there is some compensating equivalent, they will soon cease to be active ones. There is that much selfishness in human nature, and there has never been found an inventive genius able to overcome it.

Take for example the numerous churches in this city. An inspection of them at the usual hour for services on any Sabbath morning, will disclose the fact that a few are well filled with congregations, twice as many more are not more than one-half filled, and in the balance of them the empty seats outnumber the worshipers by a large majority. This disparity in the attendance cannot be accounted for on the score of the number or devoutness of the membership of these churches, and hence there must be some other cause for it. One visit to each of them is sufficient to explain the whole matter. In the pulpits of the crowded are men of learning, eloquence, and ability to instruct and interest those who come to hear them. Men, women, and children flock there in eager expectancy of the rich intellectual feast that had been prepared for them.

In many of the half-filled churches are good preachers, with carefully prepared sermons, strong in doctrinal points, but lacking new thoughts and ideas to season them up to the palate of this progressive age. They fail to draw from beyond the circle of church membership, and attract only a portion of that. In the churches where empty seats predominate, are heard the same sermons over and over again. The preacher selects a new text each time, and fits the old discourse to it, making it look very much like an old cottonade coat with a new velvet collar. The few hearers they have are there from a strict sense of duty, while the less conscientious members have strayed away, and help swell the crowd that sit entranced beneath the droppings of other sanctuaries.

This illustration shows the natural disposition of men, and is offered solely for that purpose. It applies as aptly to them in all business, social or fraternal relations. Even in Masonry the same general rule

prevails, for Masons, after all, are but men, and Masonic Lodges simply an organization among them, from which they expect to derive a great benefit. Lodge meetings are held at regularly stated periods, and it is by them that the brethren expect to be more especially benefited as members of the Mystic Tie. They are the schools at which they receive their Masonic education, and the banks from which they draw their wages as Masons. Schools without teachers and banks without funds are poor institutions, and that is what is the matter with so many Masonic Lodges. The brethren soon get tired of going to the meetings of a Lodge when they know that there is nothing to be learned there, and they derive no benefit from their attendance. They feel that they can spend the time more pleasantly and profitably somewhere else, and we are of the same opinion.

In our travels, not long since, we stopped at a small village in the western part of the State. It was a dark, rainy evening, and decidedly uncomfortable out-of-doors. Learning that there was to be a meeting of the Lodge, we hastily ate our supper and repaired to the Lodge room. Dripping with rain and bespattered with mud, the brethren came in from the surrounding country. It was a called meeting on business of importance, and all of the members had been notified to be present. The W. M., a doctor in the village, came in a little late and proceeded at once to open the Lodge. It was found that the business for which the meeting had been called must necessarily be postponed, and the W. M. hurriedly closed the Lodge and *lit out*. The brethren quietly put on their overcoats and started home as though they had been attending a funeral. Many of them had come several miles through the rain and mud, and as they again faced the storm doubtless felt that they had better stayed at home. Again we are of the same opinion.

The case we have here presented is only one of many that are constantly occurring, where nothing is done at a Lodge meeting but to open and close the Lodge, except it be a few unimportant items of business. In another Lodge of one hundred and twenty-six members, visited recently at its stated meeting, there were only eight members present, and the business, including the reading of the minutes, did not occupy more than ten minutes, and the W. M. was then ready to close the Lodge.

A few thoughts presented by a visiting brother, however, awakened a spirit of inquiry among the members, and an hour or more was spent both pleasantly and profitably to all present. During the next day we frequently heard the remark made to members who were not present at the meeting, "You ought to have been there; we had a nice time, and I learned lots of new things;" and all expressed regrets that they were not there. The only reason that they were not there was

that they expected it would be the same as on previous occasions, nothing to do and nothing to interest them.

The remedy for this prevailing evil of non-attendance is a simple one. Make the meetings interesting and instructive, and the brethren will come. This should be the especial business of the W. M., for the honor of his position. He owes that much to his Lodge, and should discharge the debt faithfully. If he proves a defaulter, then the members must depend upon themselves, and when they have once made the effort they will be surprised at their own success. At the present day the means of information are abundant. There are many excellent works on the history, jurisprudence, symbolism, and everything else pertaining to Freemasonry. Above all, secure a good, reliable Masonic journal. It will furnish every month what can be used to make all the Lodge meetings interesting, and costs but a trifle.—*Advocate*.

BLINDNESS AND DARKNESS.

Blindness and darkness are symbolically employed in Masonry for ignorance, coldness and indifference. A man who is not a *genuine* Mason is *blind*. Although he has *physical* eyes, yet he is mentally and spiritually blind. With the eyes of his body he may see the manifold glories of summer, or the forests, rich with their autumnal gold; but as he has no spiritual or mental vision, he is blind of heart, he is cold, he is dead, and he sees not the power, the wisdom, the goodness, and the love of the Grand Architect and Husbandman of the Universe. He sees, and yet he does *not* see, for he does not rise "from Nature to Nature's God." In the words of the Sacred Law, he has "the understanding darkened, being alienated from the life of God through the ignorance that is in him, because of *the blindness* of his heart."

When Zeuxis* drew his masterpiece, Nicostratus highly admired it, commending the exquisiteness of the work, when a rich ignoramus who stood by wanted to know what he had discovered worthy of so great applause. To the "golden calf" Nicostratus made this reply:

"My friend, couldst thou but see with my eyes, thou wouldst soon see cause enough to wonder as I do."

Thus thousands, being blinded by ignorance, are "the children of darkness," and see not the excellencies and beauties of the Masterpiece of Hiram. The scales have not fallen from off their eyes, and until they are removed from their vision, as they were once from that of a future "Grand Master" at Damascus, remain they must in the pitiable condition, without guide, without light, and they themselves *stark*

*A celebrated painter of antiquity. It is said that he painted grapes and formed an idea of the goodness of his piece from the birds which came to eat the fruit on the canvas. He died from laughing at a comical picture he had made of an old woman.

blind!—"walking in darkness and knowing not whither they are going, for ignorance has blinded their eyes!" Truly undesirable and deplorable is the situation of the physically blind when we hear him groan :

" Thus with the year,
Seasons return, but not to me returns
Day or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or Summer's rose,
Or flocks or herds or human face divine ;
But clouds instead, and ever-during dark
Surrounds me, from the cheerful ways of man
Cut off, and for the book of knowledge fair
Presented with an universal blank
Of Nature's work to me expung'd and 'ras'd,
And wisdom at one entrance quite shut out."

But *more* distressing, cheerless, and woeful is the condition of the man who is un-masonically or spiritually blind, for the privations entailed by un-masonic blindness are great, and lead to serious consequences, for he sees not the excellencies of "the Grand Master" when he is set before him. "There is no beauty in Him that they should desire Him."

Such being the symbolical signification of "Blindness and Darkness," the Druids of Britain kept their candidates in darkness for the period of "nine days and nights;" the Grecians three times nine days; and the Persians fifty days. When the un-masonic blind are thus enshrouded in gloom, nothing but the genial beams of "the Star in the East" can impart peace and comfort to their souls. Consequently their hope revives when, groping in the darkness of ignorance, indifference, and sin, they hear the gladsome words, "Fiat Lux," and when "Holy Light" descending, "Darkness"—"the first great parent of us all"—is dispelled, and they are numbered with "the Sons of Light."—*Australian Freemason.*

MASONRY IN WAR.—The Federal army, during the destruction of property at Hampton Court House, saved the property of the Lodge, and returned it safely to its custodian under a flag of truce. So, too, when Bro. Wainwright fell on the deck of the Harriet Lane, in her defence, his remains were interred by the brethren of Harmony Lodge, No. 6, at Galveston, with Masonic honors. A singular spectacle was presented by the prisoners of war who were captured by the United States forces, and belonging to the Craft, marching in procession with the brethren, as though for a time a truce had been proclaimed and the clangor of arms were to be heard no more.

Many incidents have taken place in the high hills and low dales of New Mexico and Arizona in which fraternal meetings were held in a

Lodge at night, of members of both armies, who met on the level, and the next day were in deadly conflict on the battle-field.

Much suffering has been alleviated, charity has been extended to the wounded and the sick, and death has often been prevented, and a surrender made under the mystic sign.—*Masonic Journal*.

NO BREAD.

It was a cold winter's morning, the thermometer stood ten below zero, the snow was banked up along the public highways, making travel almost impossible, the smoke from the chimneys of the quiet little dwellings and stately mansions of the town of A. curled in the cold air, indicating the keenness of the morning atmosphere. Mrs. H. had gathered her five little ones around the miserable old cooking stove in the kitchen department of their little cottage home, the last stick of wood was smouldering in the stove, the room was cold and uncomfortable. A few weeks only had passed since death, the great leveler, had entered and taken the husband and father. He whom the wife had learned to depend upon for bread for herself and children, had been called to try the realities of death. A sad bereavement to mother and children was the death of Bro. H. He was an affectionate father and a kind and loving husband. By dint of good fortune he had succeeded in buying a little home upon a back street.

While Mrs. H. sat musing over her sad fate, little Mary, the eldest of the five, approached her mother and asked, "Ma, who was that old gentleman who called here last evening?"

"I don't know, my child," the mother replied; "why do you ask?"

"Why, ma, he asked so many questions; it seemed to me he wanted to know so much about our matters. I don't see what business people have to go around from house to house asking how much flour, and how much wood, and how much money they have, just to find out whether they are rich or poor. I should not have told him we had no bread if he asked me."

"Ma, I'm so hungry," said little Willie. "Won't you give me some bread and butter?"

This request for bread made the mother's heart bleed; it was not in her power to give her child that for which he asked. The pantry was empty, not a morsel of food in the house.

"Ma, there's somebody at the door."

Mrs. H. wiped the tears from her eyes, and hastened to answer the rap at the door.

"Good morning, Mrs. H. I hope you are well this morning," said the Rev. Mr. Green.

"We are all quite well, thank you," said Mrs. H.

"I did not see your children at Sabbath School last Sabbath, and have called to inquire after them. If we would have our children grow up in the fear of the Lord we must not allow them to neglect the Sabbath School. There is where the young mind is early taught the way of salvation. God expects much from Christian mothers, and upon them mainly depends the strength of the church. My, how cold your house is. You must suffer much during these severe cold days."

"Yes," said Mrs. H., "we have felt the cold more this winter than ever before. Since the death of my husband I have had to manage very closely; sometimes I hardly know what to do or how to get along."

"Well," said Mr. Green, "put your trust in the Lord. He will not leave or forsake you; he has promised to be a father to the fatherless and the widow's friend. Good morning, Mrs. H.; hope I shall see your children at the Sabbath School next Sabbath."

The reader no doubt has become somewhat anxious to know more about the old gentleman referred to in the first part of our story. We will call him Mr. K. He was a tall, well proportioned, pleasant looking gentleman, whose gray locks betokened that the frost of more than sixty winters had passed over his head. There was always a smile upon his face, which betokens a kind heart within. His great regard for the poor and needy made him the idol of many a household.

Like a good Samaritan he was always ready to bind up the wounds of the unfortunate, to watch by the bedside of the sick, or to give of his goods to the needy. Such is a brief description of the man who, little Mary thought, came to her home to find out whether they were rich or poor. Little did she know the real object of his visit. Let us follow Mr. K. as he turned from the cottage of Mrs. H. Slowly he wends his way down the narrow back street toward the centre of the town. Now he is on the main street, he looks at the clock in the old church steeple, it is just seven o'clock. He hurries along as if something of great importance demanded his attention. On and on he goes, so absorbed in thought that he takes no notice of what was going on along the streets. Suddenly he stops, looks up, and he sees upon the walls of the upper story of a large building a head-light. Curious emblems are displayed upon the glass. Square and compasses, skull and cross-bones, the all-seeing eye, and horn of plenty. He crosses the street, enters a hall-way, ascends the stairs, turns to the right, ascends another flight of stairs, opens a door, enters a large and spacious hall brilliantly lighted, beautiful carpets upon the floor, walls covered with pictures, maps, charts, and emblems. It is a Masonic hall. There are twenty-five or thirty of the members present. The Lodge is not opened, and as Bro. K. enters the hall all greet him with, "How do you do, Bro. K. ? hardly expected to see you here to-night, the weather is so cold. I fear there are many of our young members who will not venture out."

"Well," said Bro. K., "brothers, I should not have come out to-night, only that I have a matter of very great importance to bring before the Lodge."

"Brothers, be clothed," called out the Worahipful Master.

In a moment all was quiet. The doors were closed and the opening service began.

"Does any brother know of a sick brother needing our aid and sympathy?" asked the W. M.

"I do," said Bro. K. "I called upon the Mrs. H., the widow of our late esteemed Bro. H.; I inquired how she was provided for, and she told me that she was entirely destitute of provisions—that she had nothing for breakfast to-morrow morning. Brothers," he continued, "she needs flour, meat, potatoes, tea, sugar, coffee, and other groceries, and I noticed that the children were barefooted, or nearly so. I am ashamed that we have not looked after her and her children before this time. They were left to our care. When Bro. H. died, we, as his brethren, gave him the assurance that his family should not want. Shall we forget our obligation?"

"No, never," came the response from every part of the room.

"Then, brothers, I move that a committee of one be appointed to purchase groceries and such articles of clothing as the widow and her family may need to supply their present wants, and that said committee be instructed to attend to this matter the first thing to-morrow morning."

The motion was put and carried unanimously, and Bro. K. was appointed to attend to the matter.

As the Rev. Mr. Green turned from the widow's door he wondered how those poor people managed to live. "I," he said to himself, "can scarcely support myself and wife, and I have a salary of two thousand a year; but then they don't need so much clothing, they never go in society; in fact I haven't noticed Mrs. H. in church since the funeral of her husband. I did not think to ask after her wants, but certainly they have enough to eat. The neighbors will attend to that." Thus he mused as he passed down one street and up another, looking after the spiritual wants of his flock.

Little Mary rather liked the minister because he did not try to find out their financial condition. Mary was like a great many little girls, too proud to let people know her wants, and would rather go hungry than ask for bread.

Brother K. went home from his Lodge, gathered his little family around while he read from the old family Bible a chapter in which it is said, "Inasmuch as ye did it unto one of these the least of my brethren ye did it unto me." After reading the chapter, the old patriarch kneeled down upon the floor, and prayed the prayer of a liberal soul, thanking the great ruler of the universe for his many blessings, and especially for the existence of those fraternal institutions whose office work was to care for the destitute.

Early on the following morning the good old Bro. K. wended his way to the grocery store to make the purchases ordered by his Lodge.

"Have you good flour?" said he to the merchant as he entered the store.

"Yes, sir; how much do you want?"

"One barrel; I will just give you my full order: one dollar's worth of sugar, two pounds of tea, two bushels of potatoes, four bars of soap, one package best baking powder, four pounds of butter, one package of pepper, one sack of salt, and one ham."

"Anything else, sir?"

"No; that is all at present. I will call for them in a few moments."

"All right, sir, I will have them all ready for you."

From the grocery Bro. K. went to the shoe store, where he took an assortment of little shoes; then to the dry goods store, where he purchased a roll of cloth, stockings, and mittens.

Now, reader, let us go back to the home of Mrs. H. The fire in the stove has nearly gone out. The good woman draws her little ones nearer her side, the tears are trickling down her cheeks—the children are crying for bread—the mother's heart is bleeding. She loves her little babes. The minister has just left the house, leaving with her only spiritual advice. Oh, what an hour of trial!

"My God!" she exclaims in the bitterness of her sorrow, "must my children freeze and starve in this great city where so many are rolling in luxury? Oh! thou friend of the widow and the fatherless, direct me what to do in this trying hour."

She thought of the pawn-shop and as a last resort she resolved to take some little articles and pledge them for bread and fuel. She put her children in bed, covered them up with all the bed-clothing in the house; then, raising the cover of a trunk that

once belonged to her husband, she sought for something to take as a pledge to the pawnbroker. Almost the first article that her eyes rested upon was her husband's regalia. She had seen him wearing it in the processions and at the public meetings of the Craft. She had read upon the banners of this society their motto, "Protect the widow," and now as she looked upon her dead husband's regalia her face brightened. A new idea entered her mind. "I will make my wants known to the brotherhood. Surely they will not forget their dead brother's wife and children."

Bro. K. left the dry-goods store, hailed a passing dray, and directed the man to drive to the grocery. The purchases that Bro. K. had made were loaded and Bro. K. mounting the seat by the side of the driver directed him to drive to 276 M. street.

Mrs. H. had wrapped her shawl about her, and was about to start out to find some one of the brotherhood, when, hark, there is a rap at the door. Hastily laying her shawl aside she stepped to the door and opened it, and to her surprise there stood the same old gentleman that called upon her last evening.

"Mrs. H.," said the old man, "I have a dray-load of groceries and provisions for you. Where shall I put them?"

"I—I," stammered the widow, "I have not purchased any groceries. You must be mistaken in the house. Perhaps neighbor Smith across the way has made the purchase. He purchases his groceries in large quantities."

"Your name is Mrs. H.?"

"Yes, that is my name."

"This is No. 276?"

"Yes."

"Then these goods are for you."

Bro. K. hailed a wood-seller while on his way to the widow's, and had purchased the load.

"I also have a load of wood; where shall I put it?"

The widow said she was sure there was some mistake, but if they were bound to leave the goods, they might pile the wood as near the door as possible, and the groceries they could bring in the house. While the two men were unloading, Bro. K. kindled the fire, making the house warm.

The children were called up, and as little Mary gazed upon all the good things just brought in, she said, "Ma, who brought all these groceries, and this good wood?"

"This gentleman," said the mother, pointing to Bro. K.

Mary was astonished. She ran across the room, placed her little hand upon the old man's knees. "Oh, sir, we have had no breakfast this morning; you are so good. I love you now. May I kiss you?"

The mother's heart leaped for joy. Her children would not freeze. Somebody cared for them.

As Bro. K. rose to leave the house he said: "Sister H., should you want for anything before I call again, you will find me at No. 90, H. street."

"Thank you, sir; but will you not tell me to whom I am indebted for all these things?"

"Yes," said Bro. K. "Your husband was a Freemason, member of No. —, and so long as the charter of that Lodge hangs upon the walls of the Lodge-room, you and your children may consider yourselves under the special care of the brotherhood. Good morning."

Reader, which think you was the widow's friend, the minister or the Freemason?

WONDERS OF OPERATIVE MASONRY.

IV.

We have already pictured to the reader, so far as words can picture, a number of the ancient abbeys and cathedrals of Great Britain, and yet we seem to have entered only on the threshold of the subject. Saxon, Norman, and Gothic edifices, having the most brilliant architectural features, have been described, and still there are others as yet unnamed that are quite remarkable. We select from these some in which the reader can scarcely fail to be interested.

Battle Abbey derives its name from the memorable fight at Hastings between William the Conqueror and Harold, and is built upon the spot where the battle was fought, where Harold planted his standard, and his body was found at the close of the conflict. It is in Sussex, in the village of Battle, fifty miles southeast from London. It was founded as a Benedictine Abbey, by William the Conqueror, in commemoration of his triumph, and he was present at its consecration. Among the privileges granted to the abbot was that of pardoning any condemned thief whom he should chance to meet while going to execution. A part of the abbey (which was mostly rebuilt in the times of the later Henrys) has been altered into a dwelling house, which is occupied by its present proprietor, Sir Augustus Webster. The grand entrance gateway remains, square, with a series of pointed arches and pilasters, and embattled with octagonal turrets. There are also preserved parts of the cloister-arches, and the ruins of the monks' refectory, with a detached hall of large extent, having pointed windows—now used as a barn. Beneath is a crypt, curiously vaulted, with elegant pillars and arches. Here was formerly preserved the famous roll of Battle Abbey, believed to be a list of the eminent persons who accompanied the Conqueror to England, prepared by the monks, that perpetual prayers might be offered for them.

Holinshed and Stow have both printed what purported to be copies of this roll. Camden, however, doubted its authenticity. The roll was destroyed by fire in 1793. The old church of Battle was built also in Norman times, though subsequently to the abbey. In its chancel stands a heavy, rich, and elaborate marble tomb, on the top of which repose statues of Sir Anthony Browne and his lady, who were the lord and lady of Battle Abbey in Henry VIII.'s time. The former is in armor, and the latter in stately garb, and, barring their broken noses, in excellent preservation. The best pew of the church is that of the Webster family. It is curtained and carpeted, and resembles a parlor more than a pew, and even has a fire-place in it. On the opposite side is the pew of another magnate, containing a stove. As Hawthorne remarks, the rest of the parishioners have to keep themselves warm with the fervor of their piety. Although so little of Battle Abbey proper remains (having been built into the mansion of the Websters), there is much to fascinate the antiquary; and every one can enjoy the Monks' Walk, an avenue of old yew trees, which meet in the air like a cloistered arch.

Temple Church is situated in the rear of the south side of Fleet street, near Temple Bar—once the extremity of the city limits, westward, and near the Thames, between Blackfriars and Waterloo bridges, London. It is the finest of the four round churches still existing in England—the other three being at Cambridge, Northampton, and Maplestead, in Essex. It was built by the Knights Templar, after the model

of the Church of the Holy Sepulchre at Jerusalem, and dedicated A. D. 1185. The architecture is partly Norman and partly Gothic, the round church (fifty-seven feet in diameter) being of the former, and the latter extension (eighty-seven feet in length, completed A. D. 1240) of the latter. The recumbent cross-legged figures of mail-clad crusaders, on the floor of the circular church, are especially interesting, as is also the western portal, which has clustered receding pillars, with enriched capitals, all excellently preserved. The ornaments in the roof of the nave are, the Lamb—emblem of St. John; the Pegasus—emblem of the Templars; the Beauseant—their battle-flag; and a Maltese Cross. The windows are a blaze of gorgeous hues, in a thousand exquisite designs. Among the interesting objects is the Penitential Cell, only four feet and a half long by two and a half wide. There disobedient Templars were confined, "that their souls might be saved from the eternal prison of hell." Among the eminent persons buried in the Temple Church, were Plowden, the great lawyer of Queen Elizabeth's time; Sheldon, the noted writer on international law; and Oliver Goldsmith; and there is a monument to Edmund Gibbon. When the Order of the Templars was abolished in A. D. 1312, by Pope Clement V., King Edward II. granted the Temple to the Knights Hospitallers of St. John of Jerusalem (who had their chief house where St. John's Square, Clerkenwell, now is), who afterwards rented it to the lawyers, who have held it ever since. The old ceremony of creating sergeants-at-law resembled that used for receiving brothers into the fraternity of the Temple. In 1840 Temple Church was elegantly restored, at a cost of \$350,000.

Netley Abbey, a secluded, picturesque and elegant ruin, is situated in Hampshire, three miles east of Southampton, and fifty-five miles southwest from London. It was founded by King Henry III., in A. D. 1239, and was cruciform, being 200 feet in length, with transepts of 120 feet. The monks do not appear to have been very learned, for they owned but one book—Cicero's "Treatise on Rhetoric." The abbey's roofless aisles have now scattered over them fragments sculptured with armorial bearings and other architectural devices, with great trees growing where the pillars of the nave used to stand, while grass and ivy mantle the windows and pointed arches, and wild roses bloom on the very top of one of the walls. The singular natural loveliness of the spot, and the romantic style in which art and nature are exemplified in this ruin, make it one of great interest to the tourist. Poets love to sing of it, and travelers to describe it. In the *Gentleman's Magazine* for November, 1822, a handsome lithographic engraving of this abbey may be found. Its revenue at the Dissolution was £160.

Netley is not without its legend. Its roof remained until 1704, when the materials of the abbey were sold to a carpenter named William Taylor. While negotiating for them he was much troubled by dreams, and saw a phantom of a monk, who foreboded evil to him if he proceeded; and one night he dreamed that a large stone fell upon him and killed him. A friend to whom he related this, advised him to drop the undertaking; but others advising him to go on, he concluded his bargain, which he believed to be a good one. Shortly after, while endeavoring to take some stones from the west wall, the whole of the window fell upon him, and crushed him on the spot. When Hawthorne visited Netley Abbey, he said he saw a large mass of conglomerate stone that had fallen from the wall, between the nave and the cloisters, and he thought that perhaps this was the very mass that killed poor Mr. Taylor!

Newstead Abbey, in Nottinghamshire, 125 miles northwest of London, stands in

a legendary neighborhood, in the heart of Sherwood Forest, surrounded by the haunts of Robin Hood. It was founded A. D. 1170, by Henry II. At the Dissolution of the Monasteries, in the reign of Henry VIII., it was given to Sir John Byron, an ancestor of Lord Byron, and it came into the poet's possession in A. D. 1798. Then, one end of the abbey remained, with portions of the cloisters. He restored a part of it for a dwelling, and fitted up a quaint library for himself, in which he had two skulls of the old friars grinning at him. Lord Byron sold the abbey to Col. Wildman, who spent over £80,000 in restoring the venerable pile.

In "Don Juan" Byron wrote, referring to himself and bride:

"To Norman Abbey whirl'd the noble pair,
An old, old monastery once, and now
Still older mansion—of a rich and rare
Mixed Gothic, such as artists all allow.
Few specimens yet left us can compare
Withal; it lies perhaps a little low,
Because the monks preferred a hill behind
To shelter their devotion from the wind."

There is no better guide-book to Newstead Abbey than the thirteenth canto of "Don Juan."

Of course the abbey was haunted. A goblin friar walked the cloisters by night, and his appearance usually portended evil. The poet claims to have seen him just before he contracted his ill-starred marriage with Miss Milbanke. Hence he wrote:

"Beware! beware of the Black Friar,
He still retains his sway,
For he is yet the church's heir
Whoever may be the lay.
Amundeville is lord by day,
But the monk is lord by night,
Nor wine nor wassail could raise a vassal
To question that friar's right."

In the lake near the abbey, some years ago, there was found a brassen lectern, or reading-desk, and inside of it a number of parchment deeds bearing the seals of Edward III. and Henry VIII. One of them was a plenary indulgence for several sins of a sensual and peculiarly unfriar-like character. So the friars of Newstead were no better than those of Fountains and St. Albans.

Byron often wrote of this abbey. We quote as follows:

"Through thy battlements, Newstead, the hollow winds whistle,
Thou, the hall of my fathers, art gone to decay;
In thy once smiling garden the hemlock and thistle
Have choked up the rose which once bloomed in the way.

"Of the mail-covered barons, who proudly to battle
Led thy vassals from Europe to Palestine's plain,
The escutcheon and shield, which with every wind rattle,
Are the only sad vestiges now that remain."

Visitors to Newstead are shown Byron's bath—a dark, cold hole in the basement; his bed-room—which, in monastic times, was the abbot's chamber—now kept pre-

cisely as when the poet slept in it; and the famous monk's skull which Byron transformed into a drinking-goblet, with silver rim, the naked inner bone receiving the wine, and holding over a pint. Odd as this freak was, it was not so revengeful as the conduct of him who, Hawthorne tells us, fashioned the skull of his enemy into a spittoon! The old abbey garden is still laid out in the same old fashion as the monks left it, and near by it is the tree on which Byron carved his own name and that of his half-sister, Augusta. It is a tree of twin stems. The names are still legible, although the stem on which they were cut is dead, as though the inscription had proved fatal to it. In front of the abbey is an oak that Byron planted—now a vigorous tree—and a marble monument which he erected to his Newfoundland dog.

The front of Newstead Abbey is an exceedingly beautiful specimen of early English. The south aisle of the church is incorporated into the present mansion, but the western front remains, a picturesque ruin. It was founded by Henry II. as a peace offering to the church for having added a martyr to its calendar, in the person of Archbishop Thomas a Becket.

Gloucester Cathedral, at Gloucester, one hundred and six miles west from London, is built upon the foundation of a nunnery erected A. D. 681, under patronage of Ethelred, King of Mercia. Afterwards it was altered into a Benedictine abbey, and in A. D. 1641, to a cathedral. Its income at the Dissolution was £1,650. The west front was finished A. D. 1437, and the central tower A. D. 1457, which latter is crowned by singularly beautiful pinnacles.

The whole exterior is massive, but elegantly adorned. The interior has lofty Norman circular piers, and the prevailing character of the architecture is Norman. The 'Prentice's Bracket (a Masonic relic) is in the south transept. Among the effigies here is that of Alderman Blackleech, "who was admitted to the glory of eternity 1639," of John Bower (1616), "who had nyne sones and seaven daughters by his wife Anne Bowne." Above the name of the latter is this inscription: "Wayne Vanytie. All is but Vayne. Witnesse Solomon." The choir vaulting is one of the richest examples in England. The great east window is the largest in England, containing 2,798 square feet of glass. It was built in the time of Edward III., when it cost only £139, being one shilling a square foot. Over the high altar are angels in full choir, with every instrument of music used in the fifteenth century. Among the royal personages commemorated in this cathedral are: Osric, the founder of the first nunnery; Edward II., who has a superb altar tomb, with effigy, and canopied by a mass of exquisite tabernacle work which fills the entire arch. On the step of the altar is the effigy of Robert, eldest son of William the Conqueror. The crypt is one of five founded prior to 1085, and is distinctively Norman. The cloisters, completed A. D. 1412, are of singular magnificence, with elegantly groined roof, the earliest existing example of the fan vault, and it has been thought that the Masons who built this cathedral originated it. The chronicler, Robert of Gloucester, was a monk of this abbey, and Warburton, the author of the "Divine Legation of Moses," was Bishop of this See (1760-1779). Gloucester Cathedral is 500 feet long, with transepts measuring 128 feet, and central tower 225 feet high.—*Keystones*.

ANOTHER FRAUD.—Frank Leonard, of Adrian, Michigan, has been soliciting Masonic charity in Southern Ohio. Word from Adrian says that he is a suspended member.—*Review*.

TOLERATION.

The readers of this journal who have been good enough to follow us in the great variety of topics discussed by us in this place during the past ten years, will bear us witness that we have frequently, and with such energy as we possess, insisted upon such a degree of toleration as is consistent with a proper deference to the requirements of morality and religion—the difference, in fact, between license and liberty. We believe most religiously in the right of personal opinion, free thought and free speech, but we demand that there shall be a boundary line, beyond which such opinion cannot pass and claim to be Masonic. We have recently called attention to a notable instance of what is called “liberty of conscience” by the members of the French Grand Orient, under cover of which they claim and exercise the right to admit professed Atheists to our communion. This is simply vaulting out of the arena of permissible discussion, and getting beyond the domain of Masonic liberty into that of Atheistic license. No English-speaking Mason, mindful of his covenants, can for a moment allow himself to favor, or even to tolerate, such a tangent, leading, as it does, out into the fathomless infinite of unbelief and heresy. There is the less need for this extravagance, in that within the reasonable and well-defined boundaries of Masonic doctrine there is room for the free exercise of every possible shade of religious opinion, provided always that it is based on the full and conscientious belief in God, the Father, Creator, and Ruler of the Universe; for under this, Jew and Gentile, Mussulman, the disciples of Confucius, and the believers in the Great Spirit, may meet and labor as brethren for the benefit of humanity.

Another phase of the subject to which we have given much thought and labor, as our files will attest, is exhibited in the intolerance of one of the German Grand Lodges in its refusal to permit the initiation of Israelites, or even the visits of brethren of that persuasion to its Lodges. This intolerance within an institution preaching and practising the widest and most genial toleration is of itself as remarkable as any tangent on which men have been led by the vagaries of opinion. If it had been against the Catholic Church, which is our open and avowed enemy, or the Church of Phinney & Co., whose hand is against every man who dares to think for himself, and will not swallow everything those liberal and enlightened gentlemen may choose to present, there would have been less cause for surprise, and there might have been some apology, though no real cause for opposition; but when we come to the Hebrews, with whose history our fraternity and Christianity itself has so much to do, whose leaders and sages are also the cynosure of Masonry, we raise our hands in wonder, and marvel that such things can be. We are glad, however, to note

that the matter is at last awakening attention in Europe, and, as will be seen from the subjoined article from the *London Freemason*, heartily and with enlightened wisdom leading to the hope that the time is not far distant when the blemish on our escutcheon will be removed, and Masonry all over the world place itself upon that broad platform whereon reasonable liberty of faith and opinion is accorded to every man, and no one is set aside for his peculiar manner of reaching that rest to which we all look forward when the trials of this life have ended, and the gates of eternity have been opened to the enfranchised soul. Our cotemporary says :

EXCLUSION OF HEBREWS:

There can be no doubt that this question is widening in extent, just as it is most important in its general and particular bearings on the teachings and progress of Anglo-Saxon Freemasonry. It is most needful, however, that no side issues should be raised, and no mistaken position assumed, by those who are claiming the rights of Masonic toleration, and we think it well to issue a warning note on the subject, as in the hands of unwise partisans, or on the assumption of illogical minds, we may find obstacles where all should be an easy victory, and "breakers ahead" where all should be plain, smooth sailing. If the battle is to be fought on the assumed deistic or theistic teachings of Freemasonry alone, that, we apprehend, is a false issue, a mistaken argument. Freemasonry is, no doubt, theistic, not deistic, in itself. But it is not only so. There has always been, and there always will be, a Christian school in Masonic symbolism and didactic exposition, and within proper bounds such has a right to be considered. All that Freemasonry proclaims (without any bye-question) is, that it receives all proper applicants for its light and privileges, except atheists and libertines—all, that is, who are good citizens, good men, not breakers of the law of the land, not mixed up with plots or conspiracies, and who accept the fatherhood of God, the brotherhood of man. Now it is most important to bear this in mind, often forgotten, because Anglo-Saxon Freemasonry, at any rate, goes no further and says no more in its preliminary conditions, its, so to say, public basis of admission.

Within the Lodges, in our well-known ritual, such teachings may be said to be expanded, and beautifully expanded, to this effect, that Freemasonry avows belief in a Personal God, in a future state, in an immortal soul, and in a resurrection of mankind, and in a great, a holy, an Infallible Judge. It has been contended that the teaching of religion and of Christianity may be pushed much further, and educated more distinctly, and the Royal Arch Ritual may, perhaps, be advanced in favor of such implied if not authoritative teaching. But this is, after all, more of opinion than dogma, more of individual teaching than official acknowledgment. To the Hebrew mind, undoubtedly, Freemasonry has very special attractions, but we agree with one of our Hebrew correspondents, that as they concur with the teachings of Freemasonry, and can come under its conditions, they have as much a right, on the principles of Freemasonry, as any other body of men or religionists to be admitted. We also object to make it any question as between Hebrews and Christians. That is not the point at issue. It is, indeed, true that the exclusion of Hebrews in Germany seems to be a relic of an older teaching of intolerance, and to be the reflection of a destructive wave of so-called limited and Christian exposition, which swept over the shore of Craft Masonry, and brought with it confusion instead of order, and discord

instead of peace. On the grounds, then, of Masonic toleration, and on the principles of Craft Masonry, the exclusion of the Hebrews is alike unjust, impolitic, and in our opinion untenable, and we trust soon to hear that by wise concessions the last remains of intolerance and exclusiveness have been removed. But in the ardor of our sympathies and the sense of injury, let no inharmonious cord be struck, as otherwise, as always happens in controversies in which sectional feeling and mere denominational views crop up, the effect undoubtedly will be to throw back for some years the satisfactory solution of a most important question, which we feel sure may be well left to be settled by the sense of justice, fair play, toleration, and true liberality, which are the characteristics, we fain would hope, of all sound Craft Masonry at home and abroad.—*Dispatch.*

PUNCTUALITY IN OPENING.

A SHORT TALK WITH THE WORSHIPFUL MASTER.

Past eight o'clock, and your Lodge not opened yet! Let us look at the By-Laws: "The Lodge shall be opened punctually at six o'clock P. M., from the first of November to the first of March," etc., etc. And it is now past eight o'clock, and the Lodge yet closed as tight as the lips of an average politician or a miser's purse. Do you consider yourself under no obligation to stand to and abide by the By-Laws of the Lodge? Why, my dear brother, when you stood up before the Lodge and visitors on the 27th of December last, and were solemnly installed Worshipful Master, you were placed in charge of the By-Laws of your Lodge, "which you are to see carefully and punctually executed." Yet it is past eight o'clock and your Lodge not opened yet.

Old Dr. A. waited for an hour, and went home. He is not in a condition to be out much at night, as you know. As there was a visitor to be present, he came on this occasion to honor the visitor; but he waited an hour, and seeing no signs of opening the Lodge, went home. That is a shame on the Lodge, on the fraternity, and particularly, Worshipful Master, *on you.*

But you say "the brethren are slow about coming in." Very likely. "As master, as man." Since six o'clock, when you ought to have opened the Lodge, there have been a dozen of the brethren in and out, ready for you, waiting for you. Why didn't you congregate the Lodge at six, as you are solemnly bound to do, according to the By-Laws? What have you been doing for two hours? Smoking tobacco and talking politics. And, oh! such politics as you do talk — calling your opponent base names, imputing evil motives to all who do not agree with you, stirring up strife. It is a pretty business for the Master of the Lodge to occupy two hours in smoking and talking politics, and the Lodge not yet opened!

Let us tell you how Bro. Donahue got his Lodge into a habit of

punctuality. They had had a Master like yourself, who hadn't the first idea of promptness. *Any time* was good enough for him, and he opened the Lodge "whenever he felt like it." Fortunately, one day he broke his leg, and the Lodge elected Donahue to succeed him in the East!—Donahue is nothing unless a punctual man. An old school-master, now a railroad man, he is laughably addicted to "going by the clock." So he told the Lodge that he should open punctually *at six*. Ten minutes before that happy hour he was there with seven others. Not a single officer of the Lodge was among them, except the Tiler. Three of them were visitors, one (poor Aleck Foodle) was stone blind. It made no difference. Donahue put Aleck in the Treasurer's place (only nominal, you know—not a cent of money in *that* treasury,) and fixed up the others with the jewels, and just as the clock struck six down came the gavel. It was slow business opening. Not one of the officers knew a word of his response. Donahue prompted them over and over until they spoke them as straight as a shingle, all except Barney O'Flannegan (Irish), who had been put in the South, and for the life of him couldn't say "intemperance and excess" correctly. Donahue did everything. Arranged the Great Lights, offered the opening prayer, and finally, at half-past seven, pronounced the Lodge "duly opened." In the meantime the brethren began to see the joke. Forty-four of them had accumulated, reaching from the Tiler's seat to the foot of the stairs; and to stand for an hour and a half, waiting while O'Flannegan was learning to say "intemperance and excess" was a trial of patience.

However, "the longest night has a morning," and at last the welcome notice went out through the Tiler, and in they came by threes, sheepish enough. In came the Junior Warden to displace O'Flannegan, pale and exhausted from his lingual exertions. In came 'Squire Hazy, the Treasurer, to displace the blind brother from the Treasurer's place in the Lodge. In came that smart, active young brother Pilli-coddy, the Senior Deacon, to assume the rod which had been wavering like a broken reed in the hands of a substitute for ninety long minutes. And when, finally, everything was quiet, Donahue thanked the brethren for their attendance, and hoped next time they they would be more punctual. They were. After that they asked to get the Tiler to warm up an hour or two beforehand, so that when six o'clock came they wouldn't be caught outside!

Past eight o'clock, and the Lodge not opened! Two hours wasted. Those in feeble health thinking of home. Women preparing to give you all the proper rebuke for your unsystematic behavior. Don't you think, Worshipful Master, you would better keep your installation pledges, and obey the By-Laws, and open the Lodge at the hour therein specified?—*Masonic Journal*.

O N E .

Countless worlds from the universe, and yet immense as this universe is, one system of physical laws governs all. Circling suns dart, seemingly independent, through space, yet imperious power subjects all to the rule of a single will. The physical universe is a unit. Each member answers the purpose for which it was created. Sun and moon, planet and comet, shine, move, reflect, precisely as has been appointed, from the beginning to the end. We read of the "war of the elements," but there is in truth no war in the physical world. The apparently erratic comet is following the law of its nature—it is man's mind only that is in error, if error there be, in computing its orbit and speed through space. Etymologically and actually the universe is one.

Mankind is one, but many in one, as in the physical world. There is unity in diversity. There are many complexions, features, aptitudes, qualities of mind, and powers of body, but all men were originally of one blood. Climates, seasons, surroundings of a hundred different kinds, have shaped and moulded men, physically and mentally, in stature of body and mind; but there is one God over all, who is the Father of all. Men share the possession of one nature; they live upon one earth; they shall inherit one immortality. The brotherhood of man, the fatherhood of God, are correlative truths; the one grows out of the other. Theories now, they shall be facts hereafter. That time is in the womb of the future when man shall no more rebel against divine law, than matter does now against physical law. God and man shall be as one.

Our republic rejoices in its practical exemplification of the truth that "in union there is strength." Divers, and even diverse interests, are made to harmonize; many states form one; petty jealousies are buried in love for the common weal, and the result is a glorious commonwealth. Distant nations wonderingly admire it. Mountains separate states without severing their union—what the mountains divide the rivers unite, the one counteracting the other. The boundaries of the republic are a world of waters—oceans, lakes, gulfs; the land extends from sea to sea, with but a single presiding ruler. One day—a day that men call millennial, the earth shall probably exemplify this principle of unity. Russian will no longer war with Turk, nor French with German, but all will love the arts of peace, and cease to learn war any more. All will form a divine commonwealth, divine in practice and in principle, and also in Him that rules over it. As mankind was one in the beginning, they shall be one in the end.

Truth is one—dismembered now, but one day to be reunited. Truth has always been in the world, although frequently dishonored, rejected, denied. Pursued by the allies of evil, it has often been forced

to hide, but always to come forth again to the light, in readiness for its final triumph. Polytheism has often shaped its idol gods, and adopted them even from the fruits of the ground and the brute animals of the field, but the one true and living God has never been without a following. He may have been worshiped for a time only in secret, tyled chamber, but He has always overthrown His enemies, because they were the enemies of Truth. Whatever tends to unify belief in the true God, helps the cause of humanity, and honors the Maker of men and worlds. It is here that Freemasonry and its ancestral mystic societies in all ages have served so noble a purpose. When, through blind ignorance, the multitude bowed to the ape, the beetle and the cabbage, a select few worshiped the one true God. They met by night, in places remote from observation, in caves and woods, on high mountains and in low valleys. In these secret places they taught the truth to those who were worthy and willing to receive it—in other words, they received initiates, and instructed them by sign and symbol, by deed and word, leading them from darkness to light. And how great is the light that reveals the Author of the Universe, the Creator and the Friend of man? Can there be knowledge more momentous, more dignified, more transcendent in value? If so, we do not know it. The world has many societies, but only one true Brotherhood—the one which we name Freemasonry.

Freemasonry is one; and in this statement we reach the climax of unity. It is one in its brethren, who are countless individually—a very multitude for strength, but breathing one spirit, learning one faith and one hope, in God and Immortality, and practicing one Charity toward all the craft. National boundaries do not divide its brethren, who know, Masonically, but one allegiance, and that to the Landmarks of the universal Brotherhood. Oceans separate continents, but not the craft. Years grow into centuries, and centuries into millenniums, but Freemasonry continues, aged, but never decrepit, renewing its truth continually, and ceaselessly increasing in strength and power—the power to bless all within its mystic circle. This world society has apparently solved the question of the ages—how to reunite men warped by prejudice, educated to differing religious beliefs, and living under opposing nationalities. *The Truth* has been the all powerful solvent. The broken circle has been re-established, and within it is enclosed the mystic fraternity.

The secret of unity is in fraternity. Brothers have one father, one nature, one purpose—to seek the common good, to bless others while they bless themselves. The family is the central unit of a personal world. Freemasonry is a family, and all of its members are brethren. Philosophically and practically it exemplifies the great law of unity, and apparently it is the hope of the world. The tie that can unite in

mystic bonds a king with his subjects, and kings with each other, is not a merely human agency. Its achievements are superhuman. The fraternity that makes men of differing creeds, stations, and nations, as one with each other, can be no less than the instrument of one God. Such seems to be only a rational conclusion, and if it blesses many, it honors chiefly—ONE.—*Keystone.*

GRAND ENCAMPMENT KNIGHTS TEMPLAR, U. S.

[OFFICIAL.]

Triennial Conclave (Twentieth, 1877) of the Grand Encampment Knights Templar of the United States of America—Sir James H. Hopkins, M. E., Grand Master.—To the Officers and Members of our Grand Encampment, to wit: To all the office-bearers of the Grand Encampment of the United States; to the Past Grand Masters, Past Deputy Grand Masters, Past Grand Generalissimos, and Past Grand Captains General of the Grand Encampment; to all the Grand Commanders, Past Grand Commanders (or Past Grand Masters), Deputy Grand Commanders, Grand Generalissimos, and Grand Captain General of each State Grand Commandery within the United States; to the Commanders, Generalissimos, and Captains General of the Commanderies holding under charters immediately from our Grand Encampment—Greeting:

Be it known that at a stated conclave of the Grand Encampment, held in the city of New Orleans, in the State of Louisiana, on Tuesday, December 1, 1874, and the days following, a resolution was unanimously adopted, designating the city of Cleveland, in the State of Ohio, as to place, and Tuesday, the 28th of August, A. D. 1877, as the time, for the next (the twentieth) Triennial Stated Conclave of the Grand Encampment of Knights Templar of the United States of America.

Pursuant to the aforesaid resolution, and the order of the M. E. Grand Master, these are, therefore, to summon you, and each of you, in accordance with your constitutional obligation, and unless excused by virtue of the terms of your vow, to attend the said Twentieth Triennial Conclave, to be holden at the city of Cleveland, in the State of Ohio, on the 28th day of August, A. D. 1877, at eleven o'clock of the day aforesaid; and then the Grand Encampment having been regularly opened, to transact such business as is required by the constitution and statutes of the Grand Encampment, and as the good of the order may require.

An "exemplification of the work appertaining to the Orders of Knighthood will be exhibited before the Grand Encampment at the

Triennial meeting," as required by rule 8, Section 4, of Article 4, Constitution.

The notices of amendments to the Constitution, Code, &c., required to "be inserted in the summons," are, for convenience, attached to, and made part of this summons.

Done at Pittsburg, Penn., this 22d day of May, A. D. 1877.

BY THE GRAND MASTER.

Attest my hand and seal of the Grand Encampment, at Iowa City, Iowa, this 28th day of May, O. A. 759.

THEODORE SUTTEN PARVIN, G. R.

PROPOSED AMENDMENTS.

In accordance with the provisions of the Constitution of the Grand Encampment, Article IV., Section III.—Amendments—and Section XII. (4), amendment of 1874, as follows, viz:—

(1.) The Grand Encampment shall be competent, upon the concurrence of three-fourths of its members present at a stated meeting, to revise, amend, and alter this Constitution: PROVIDED, however, that any member intending to submit a motion relative to a change of the Constitution, Code of Statutes, or Rituals, shall give notice thereof, in writing, to the Grand Recorder, at least four months before the day on which the Grand Conclave shall be held, at which such subject is to be discussed; and notice thereof shall be inserted in the summons; otherwise no such motion shall be entertained.

The Grand Recorder has inserted in this summons all notices of motions relative to a change of the Constitution, Code of Statutes, or Rituals, received at his office on or before April 28th, being the last day fixed by the Constitution when such amendments can be filed.

PROPOSED AMENDMENTS TO CONSTITUTION.

[1.] Add to Article I., Section I. (1), as additional numeral numbers—

"XVIII. All Past Grand Treasurers; and

"XIX. All Past Grand Recorders of the Grand Encampment of the United States."

Strike out of XVI. the final "and," and of XVII. all after "General," and insert a period (.) in lieu thereof.

[2.] Add to Article II., Section I. (3), page 15, in XVII., after the word "General," the sentences—

"All Past Grand Treasurers; and

"All Past Grand Recorders."

Strike out the final "and" in XVI.

Filed March 23d, 1877.

[3.] Add to Article I., Section I., XXIII:—

(6.) No person shall be eligible to any office in the Grand Encampment higher in grade than he has held in a State Grand Commandery."

[4.] Add to Article II., Section I., XXI:—

(7.) "No person shall be eligible to any office in a State Grand Commandery higher in grade than he has held in a Subordinate Commandery."

Filed January 18th, 1877.

[5.] Article IV., Section II.—General Regulations—strike out Regulation I., and substitute therefor the following:—

"MASTER MASONS ELIGIBLE TO THE ORDER.

"REGULATION I. No Commandery, Grand or Subordinate, shall confer the Orders of Knighthood upon any one who is not a *Master Mason* in good and regular standing, according to the requirements of the jurisdiction in which the applicant resides."

Filed March 23d, 1877.

[6.] To Section XII (4), page 39, Amendments of 1874, add:—

"PROVIDED, however, that the proposed amendments may be modified in any manner by the Grand Encampment, while the same is under consideration. No modification, however, shall be made not germane to the matter contained in the original proposed amendments."

Filed March 28th, 1877.

PROPOSED AMENDMENTS TO CODE, ETC.

[1.] Amend Article XIX., Code of Statutes (1874), page 13, by adding the following to Division (2):—

(6.) **"Whenever** a member of a Commandery is 'dropped from the roll' by a Lodge or Chapter for non-payment of dues or other cause, or in any other manner ceases to be in full membership in his Lodge or Chapter, his membership in the Commandery is likewise *ipso facto* affected, so long as such disability exists."

[2.] Amend Article XXXII., Division (1), page 20, by striking out the entire paragraph, and substituting the following instead thereof, viz:—

"When any one of the first three officers of a Commandery shall be elected and installed as Grand Master or Grand Commander, his rights and powers as such subordinate officer for time being *ipso facto* ceases, and the vacancy shall be filled as hereinafter provided for."

[3.] Amend Article XXXIII., paragraph 3, page 21, by adding the following to paragraph 3, of Division (1), viz:—

"Except his objections be against the advancement of a Red Cross Knight, in which case he must take them to the Commandery when open in the Order of the Temple, and his reasons must be decided at once as valid or otherwise, by a majority vote of the members present."

[4.] Amend Article XXXIV., the paragraph Division (10), page 23, by striking out the entire paragraph and substituting instead thereof the following:—

"WHERE. It may, after the lapse of [one] year from the date of last rejection, be received by any Commandery under whose jurisdiction the candidate may reside: **PROVIDED,** that the rejecting Commandery be consulted relative to the character and Masonic standing of the applicant; and the result of such consultation, whether verbal or written, shall be submitted to the Commandery petitioned, before a ballot is had."

[5.] Amend Article XXXVII., paragraph of Division (2), page 24, by striking out the word "not," and instead of the word "or" insert the words "but need not."

[6.] Amend Article XXXVII., paragraph of Division (2), page 24, by striking out the entire paragraph and inserting instead thereof the following:—

"It is not necessary for a petitioner for the orders in a Commandery to be a member of either Lodge or Chapter, but he must be in regular possession of all the

degrees conferred by authority of a Chapter warrant, prescribed by the regulations of the General Grand Chapter of the United States."

Filed March 28th, 1877.

FURTHER AMENDMENTS.

I hereby give notice of intention to move, at the next session of the Grand Encampment, for—

(1.) A change of the ritual for conferring the Orders of the Red Cross and Malta;

(2.) For such changes in the Constitution as may be recommended by the committee revising it;

(3.) That all decisions of the Grand Master, approved by the Grand Encampment, or as modified or revised by the Grand Encampment, be incorporated in and made part of the Code.

Filed April 27th, 1877.

TO GRAND COMMANDERS AND GRAND RECORDERS.

The Grand Encampment having provided for an earlier session this year than heretofore, the Grand Recorder will issue in advance of the usual time the necessary blanks for returns and dues to the Grand Encampment; and in order to enable him to make his annual report to the Grand Master of the Grand Encampment, it is necessary that he should receive these returns and dues promptly on or before August 1st; and the Grand Officers aforesaid are earnestly invited to give their prompt attention to this matter.

ARRANGEMENTS AT CLEVELAND.

I am advised that the Grand Commandery of Ohio has appointed a committee, of whom Sir Charles C. Kieffer, R. E. Grand Commander (of Dayton), is chairman, and Sir Samuel Briggs, of Cleveland, is secretary; also, that local committees have been appointed in Cleveland, who will secure quarters and accommodation for members, visiting Commanderies, and Sir Knights who may desire to attend the Grand Conclave. Sir Knights desiring further information will please address the Secretary of the Executive Committee aforesaid.

A CURIOUS DOCUMENT.

Here is an extraordinary document, furnished by a correspondent to a Montreal journal. It purports to emanate from Port Gibson, Claiborne County, Miss. :

To all Lodges of Free and Accepted Masons in the East, in the West, and in the South—Greeting :

RESPECTED BROTHERS—About eighteen months since, prompted by a mistaken sense of my duty, I announced to the fraternity my renunciation of Freemasonry. (He is actuated by a short-sighted policy, who expects to purchase tranquillity with guilt.) This step, atrocious in its nature, was "*fatal*" to my repose. It was, besides grounded on a false assumption—*no Freemason can renounce his order*. It would be found impossible if attempted, and would be wicked if possible. It would be found

impossible if attempted, because the character of Freemasonry is as indelible as circumcision. It would be wicked, if possible, because the principles of the craft are in perfect consent with the maxims of the Gospel. Hereafter may every similar attempt be branded with "execrations."

For he who is faithless to his Masonic obligations, can be faithful to no other.

I request the brethren, congregated in Lodges throughout the universe, to take care on the receipt of these presents, as soon as each respective Lodge shall be convened, and *close tiled*, that this solemn declaration be read and recorded.

So mote it be.

A. L. 6823 ; A. D. 1819 ; A. O. 701 ; A. C. 505.

STEPHEN COCKLAND.

Alyth, Lower Canada, the 7th, 1819.

A true copy from the minutes of Washington Lodge, No. 3, A. F. & A. M., Port Gibson, Miss., August, 1819.

W. E. FOOTE.

Port Gibson, Miss., March 28, 1877.

GEORGE FRANK GOULEY.

BRO. WM. ROUNSEVILLE.

That thou so well performed thine earthly duty,
 Proved thee deserving of a Heavenly home ;
 And few will leave behind such character of beauty
 When they to life's grand finale shall come.

The labor God gave thee to do,

Thou hast done :

The battle He gave thee to win,

Thou hast won :

The wounds which He gave thee to bind,

Thou hast bound :

The lost which He gave thee to find,

Thou hast found :

The sadness He gave thee to cheer,

Thou hast cheered :

The temple He gave thee to rear,

Thou hast reared :

The faith which He gave thee to keep,

Thou hast kept :

The garner He gave thee to sweep,

Thou hast swept :

The gifts which He gave thee to give,

Thou didst give :

The life which He gave thee to live,

Thou didst live :

The trials He gave thee to try,

Thou hast tried :

The death which He gave thee to die,

Thou hast died :

In the home of the blest no troubles annoy,

And the Master invites "enter unto my joy."

—Voice.

Correspondence.

PILGRIMAGE OF DE MOLAI COMMANDERY, No. 5, STATIONED AT GRAND RAPIDS, MICH., TO THEIR FRATERS OF WISCONSIN COMMANDERY, No. 1, STATIONED AT MILWAUKEE, WISCONSIN, JUNE 6, 1877.

Having received and accepted an invitation from the good fraters of De Molai, to accompany them on this pilgrimage to cement friendship formed and established, and cultivate new acquaintances, we left Grand Rapids, June 6, inst., and in a very short time arrived in Grand Haven, where we were received at the depot by the Lodge and Chapter, with a band, and escorted to the Cutler House, where supper was served. After supper dancing commenced in the well-appointed hall of the Cutler House, and for nearly two hours the Brothers, Companions, and Sir Knights had an excellent time, when all aboard of the steamer Minneapolis and her consort, the General Dix, at 1 A. M., we bid good-by to Grand Haven and started for Milwaukee.

The party arrived in Milwaukee next morning at 8:30, and were met at the deck by an escort of sixty Sir Knights of Wisconsin Commandery, No. 1, and the Severans & Williams' band, and escorted to the Newhall House for breakfast.

This done a social hour was spent in fraternal greetings, and then it was that I had the good fortune to form the *personal* acquaintance of Right Eminent Sir John W. Woodhull, Grand Commander of Wisconsin. I had been in the habit of reading the able reports of this frater as Grand Secretary of Grand Lodge of Wisconsin, also as Grand Recorder of Chapter and Commandery, and from this stand-point had formed my personal of the frater, but I was mistaken. It would be, perhaps, out of place to give you my imagination picture, therefore will give the real only. At first sight he looks like a singed cat, speckled like a brook trout. You probe through the cuticle and the real man comes to the surface as slowly and deliberately as a tortoise draws in his head and legs into its shell, when you step upon it. A few more passes at brother John and he begins to emit those coruscations of wit and humor which denote the gentleman, the racy, able, and polished reporter; a true genius veiled by modesty!

E. Sir Melvin B. Youngs, the Grand Lecturer of the State, next made his appearance. I had his measure correct; in fact could have picked him out in a Masonic gathering. He is social, genial, and affable. The right man in the proper place. The Grand Lodge of Wisconsin knows this fact, and shows its appreciation of the man in keeping him where it should. In his keeping the Craft are safe.

E. Sir Charles P. Utley, Grand Recorder, has just put his shoulder

to the wheel as Grand Recorder. He is a courteous, unassuming gentleman, possessing the proper qualities for a Grand Recorder, and will stand well the front from the first.

I also met those sturdy old Romans, P. G. Commanders Palmer and Carpenter, who are too well known in Templarism everywhere, to need further mention.

Both Commanderies then formed in line for

ANOTHER MARCH.

At ten o'clock the Wisconsin Commandery appeared in front of the Newhall House, eighty strong, headed by Severans & Williams' band. This Commandery numbers two hundred and fifty, and is composed of the leading business men of Milwaukee. Their hospitality knows no bounds, and the distinguished consideration, the unremitting attentions, the prodigal generosity they exhibited towards the visitors was wholly unexpected. De Molai Commandery and the guests accompanying it expected to be well cared for, but not such an ovation as the generous Milwaukeeans had prepared for them.

The officers of the Commandery are as follows: E. C., C. P. Huntington; Generalissimo, L. Baldwin; Captain General, E. S. Elliott; Prelate, E. J. Stark; Senior Warden, M. J. Haisler; Junior Warden, F. M. Wilkinson; Treasurer, J. H. Tesch; Recorder, J. McCullough; Standard Bearer, J. H. Benzenberg; Sword Bearer, J. B. Cromwell; Warder, S. Wait.

Here they were reviewed by Right Eminent Grand Commander, Sir John W. Woodhull, then the Commanderies formed, counter-marched on Grand avenue (truly a grand one) to the Plankinton House, where a splendid cold collation was served by the proprietor of that famous caravansary. Champagne flowed as freely as water, and if there is a man in Milwaukee whom the visitors will not forget it is Mr. H. B. Sherman for his princely collation served by him to the Sir Knights, at his own expense—and not a Mason either.

Naturally one would think that the entertainment mentioned above was sufficient for one day, but the Milwaukeeans had not exhausted their resources. Marching back to the Newhall House, carriages were found in waiting for a drive on the lake shore. Eighty-five carriages, seven covered carryalls, and a band wagon (for the Germanias) were soon filled, and started on a four-mile drive to Ferney Brae. The route lay through many of the finest streets on the east side of the city, lined with beautiful residences and handsome grounds. A noticeable feature, and an evidence that the cow ordinance is in force in Milwaukee, was the absence of fences—not only divisions, but street fences. The grounds are as open as the public highways, but are never trespassed upon by man or beast. Verily fences are an abomination in the eyes of the Milwaukeean. A splendid view of the lake is obtained

from Prospect street; also of the reservoir, stand-pipe, pumping works, etc. Many attractive public houses are seen on the route. A drive of four miles over a hard, dry, level avenue brings one to Ferney Brae, a seashore summer resort. Here the party disembarked and took possession of the premises, which are on a high bluff overlooking the lake, from which a gentle breeze was blowing. A fine hotel, beautifully laid out grounds, a natural grove, and a wide expanse of lake view are the attractions of this place. Here the party lingered nearly two hours, gazing upon the lake dotted with innumerable "white-winged messengers of commerce," swinging in the grove, dancing in the hotel, drinking summer beverages, and forming acquaintances, which, being pleasantly begun, ought not to be quickly forgotten. It was with feelings of reluctance that the Grand Rapidans took leave of this delightful place. A speedy drive back to the Newhall House and a splendid dinner followed. Then an hour was spent in bidding adieu to the kind-hearted Milwaukeeans, when the Knights of DeMolai and Wisconsin Commanderies formed in procession, the latter acting as an escort, and marched to the steamer Minneapolis, where the visitors embarked for Grand Haven.

Arthur A. White, Esq., the able reporter of the Grand Rapids *Democrat*, who, with others, accompanied the party, has so ably detailed the parting scene that the same is here inserted as it appeared in that paper of June 9:

FEARS OF A STORM.

During the day a cautionary flag floating over the government signal station created fears of a storm on the lake, and when night came the presence of a red light on the station building, and the threatening aspect of the western horizon, did not tend to quiet the fears of the Grand Rapidans. However, all were on board the Minneapolis at the appointed time, determined to sink or swim together. Old lake men declared that the signals could not be relied upon; that the red flag floated nearly every day; that the weather would be delightful, the lake calm; and these predictions proved in a measure true.

FAREWELL TO MILWAUKEE.

When all the visitors had assembled on board, the Sir Knights of De Molai Commandery gathered in the cabin, when P. G. E. C., L. W. Palmer, of Milwaukee, delivered a brief farewell address. He expressed the appreciation Wisconsin Commandery felt at the honor of the visit, and hoped the occasion had been an enjoyable one. Wisconsin Commandery had endeavored to emulate the example set by De Molai Commandery twelve months ago, at Grand Rapids. He hoped the Sir Knights would have a safe and pleasant trip home, and in the sad duties which they were returning to perform, (referring to the funeral of the late Charles Burchard,) they carried with them the sympathies of Wisconsin Commandery.

Grand Commander McCurdy responded to P. G. C. Palmer, on behalf of De Molai Commandery, in a happy and felicitous manner, by acknowledging the knightly reception which had been accorded by Wisconsin Commandery, No. 1, and the princely hospitality which had been bestowed by them upon the visiting Sir Knights since they came within their territorial dominions. He said, "These friendly reunions and interchange of brotherly greetings, and throwing aside the gross cares of the world, the Sir Knights of De Molai had come up here, as the Greeks to their Olympia, that they may depart at the end of this festival with a better appreciation of the man, and a holier view of the vows that bind them in the bonds of Christian Knighthood.

"To speak of Templarism—of its effects in the fraternization of mankind—to depict the many influences that bind each to the other throughout the globe, requires more effort and eloquence than I command.

"If the old Athenian scholar could devote fifteen years to the composition of his panegyric on Athens, may I not well shrink from attempting to eulogize the Godlike principles that these fraters before me represent?—remembering that the bow of promise which hallowed the holy nativity had for its central glory the great revelation—the fatherhood of God and the brotherhood of man?

"Right Eminent Sir, the trumpet-tongue of Masonry is its works, and these, without force, without ostentation, have raised it to what it is. If under the shadow of the Pyramids the great Napoleon could inspire his veteran troops with the reminder that centuries were looking down upon them, may we not draw inspiration from the same gigantic thought, with the additional fact that our hosts still move on under the banners of peace and good-will, until their influence surrounds every impulse of our better nature and is diffused in every noble action of the soul? Bearing the spirit of Faith, Hope, and Charity, its fraternizing principle passes the bridge of time with increasing majesty, and its great task widens with its strength, ever proclaiming in loftiest tones the purposes of God. Tell me, do I claim too much for Templarism when I say it is impossible to contemplate the progress of the world, without perceiving how vastly the human race is indebted for advancement to the cultivation of the fraternity which my fraters here so nobly represent? Philosophers and searchers in political science may be divided as to the merit of our affiliation, and distrustful of the principles inculcated; for the human mind, however intelligent, is too often the slave of prejudice, instead of fairly investigating the important truths of man's nature or the instinctive yearnings of the human heart.

"Sir Knights, we have a sacred charge in keeping, a holy mission to perform; therefore let us all see to it and march on, determined that

our principles shall shed their benign influence, like an angel of light, in every section of the world, and it is our duty

“To hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when man shall call
Each man his brother—each tell to each
His tale of love—and pure and holy thought
Be music for the winds' high festival.”

“Let your course be onward and upward, remembering that it was only in the upward flight that the pinions of the fabled bird gave out to Eden the radiant hues of Paradise.

“Again, Sir Knights of Milwaukee, returning you thanks for your attention, cordiality, generosity, and the unbounded hospitality which you have showered upon us, we bid you God-speed.”

Then ensued a scene of hand-shaking and such expressions as “God bless you, sir,” “Come to Grand Rapids again and we will give the town,” were frequently heard. The signal was given, the Milwaukeeans departed, the ponderous engine moved, and the steamer started slowly on her trip. A hundred Milwaukeeans on the dock gave three cheers, which were returned by three on the boat; the band played, and the steamer passed out of the river into the lake. The wind blew fresh from the southwest, and the steamer rocked considerably as she pursued her journey. At midnight the lake was quite calm, and a heavy fog settled upon the water. At 2:30 the steam fog whistle at Grand Haven, and of the western-bound steamer, to which the Minneapolis responded, broke frequently upon the ear, disturbing the slumbers of all on the boat. At 4:30 the bar at the mouth of Grand river was passed, and five minutes later the Minneapolis stopped at her dock. Good breakfasts were obtained at the Kirby House and the depot dining hall, when the party took the fast morning express on the Detroit & Milwaukee Railroad, and one hour later arrived at Grand Rapids. The road is in fine condition and the run was made without the occurrence of anything to mar its pleasure.

Weary of novel sight-seeing and of lavish entertainment, but holding in grateful remembrance all who had sacrificed so much of their time and means for their comfort, the little party separated, and each returned to the cares and responsibilities of their several callings.

CORUNNA, June 11, 1877.

HUGH McCURDY.

KEELER, June 18th, 1877.

To the Editor of the Michigan Freemason:

DEAR SIR AND BRO.:—I notice in the June number of the MICHIGAN FREEMASON a disparaging article in regard to the Lodge at Keeler Centre, regarding which I crave a few moments of your attention.

I know not who your informant is, but if he is of this jurisdiction, *knowing* the circumstances, he is an unworthy member. A portion of your gleanings are true: We are at present without a place in which to meet. Your informant says "we failed to pay the rent." The payment of rent had never been urged upon us; we knew nothing of the transfer of the property—it was kept a secret; we did not know even the property was in the market until the transfer was made.

When you imagine this is one of the "sickly Lodges," you err; but on the contrary, it is in a perfectly healthy condition. Of course it is with this Lodge as with all others, it has *its sickly* members. *Parliamentary law* is their hobby, but square work to them is unknown.

We have a hall in course of construction, and will be completed for our next regular, (June 23,) whose dimensions are adequate, and with plenty of means, and a hearty co-operator from all the brothers, and a large amount of work awaiting us.

We were paying sixty dollars a year rent for a hall not as good as the one we now *own*; and we are receiving thirty dollars a year rent for the lower room. Brother, is this *sickness*?

Fraternally yours,

WILL DRAPER.

The above is certainly cheering news from Keeler Center, and is proof of the healthy condition of the Lodge located there. ED.

WISCONSIN.

MILWAUKEE, Wis., June 22d, 1877.

Editor Michigan Freemason:

The M. W. Grand Lodge of Free and Accepted Masons of Wisconsin held its thirty-third Grand Annual Communication in this city last week. It was opened in Ample Form at two o'clock P. M., of Tuesday, the 12th, by M. W., J. P. C. Cottrell, G. M.; assisted by R. W., N. C. Giffin, D. G. M.; E. S. Miner, S. G. W.; L. Lashway, J. G. W.; W. H. Hiner, G. T.; John W. Woodhull, G. S.; Rev. Joshua Britton, G. C.; John G. Clark, S. G. D.; Joseph Hamilton, as J. G. D., and other subordinate officers.

Among the Past Grand Officers present were the following Past Grand Masters: Henry L. Palmer, Gabriel Bouck, John T. Wentworth, Melvin L. Youngs, R. Delos Pulford. Deputy Grand Masters: David H. Wright, Alexander Meggett, E. E. Chapin, Joseph Hamilton, M. P. Wing. S. G. Wardens: O. Foster, Dana C. Lamb, C. L. Martin, H. E. Hubbard, Ira W. Bird. Junior Grand Wardens: C. F. G. Collins, J. S. Burroughs, and U. J. Pardee. And in addition some two hundred representatives of the different Subordinate Lodges. In fact nearly all our one hundred and ninety-three Lodges were represented at this session.

After a very solemn and appropriate prayer by our venerable

Grand Chaplain, and the Grand Lodge declared open, the Grand Master read his annual address, and I need not say to those who know Bro. Cottrell personally, or to those who have taken the pains to read his former addresses as Grand Master, or his Reports on Foreign Correspondence, that it was a clear, concise, and able document, setting forth the condition of the Craft in this Jurisdiction, and giving an account of his doings as Grand Master during the past year, and also the decisions officially made by him. It was eminently practical, and of interest to every Mason in this State, if not to others. After the address, and the report of the Committee on Credentials had been made, the regular standing committees were appointed, and largely the business of the session placed in their hands, when the Grand Lodge was called to Refreshment until nine o'clock A. M., next morning.

Bro. Youngs, Grand Lecturer, announced that in the evening he would lecture and exemplify the work, which he did in the presence of nearly the entire Grand Lodge, much to the satisfaction of all.

At nine A. M., Wednesday morning, the Grand Lodge resumed its labors; and the work of the session, including election of Grand Officers, was completed during the day, closing at five o'clock P. M.

The decisions of the Grand Master, with a few modifications, were sustained.

They refused to recognize the Grand Lodge of Ontario, and deferred action on the recognition of the Grand Lodge of Cuba until the next session.

They also decided not to provide for Schools of Instruction for the ensuing year, but leave the Grand Lecturer to visit such Lodges as might need and call for him.

The following Grand Officers were elected and appointed for the ensuing year:

J. P. C. Cottrell, of Milwaukee, Grand Master; D. C. Fulton, of Hudson, Deputy Grand Master; Homer C. Goss, of Portage, Senior Grand Warden; John G. Clark, of Lancaster, Junior Grand Warden; Wm. H. Hiner, Fond du Lac, Grand Treasurer; John W. Woodhull, of Burton, Grand Secretary; Rev. Joshua Britton, Fort Atkinson, Grand Chaplain; M. L. Youngs, of Milwaukee, Grand Lecturer. The remaining officers were well distributed throughout the State.

The session was a short and very harmonious one, but although short, the business was generally well considered and satisfactorily accomplished. Our Grand Master possesses fine executive ability, and our Grand Secretary had so systematized and arranged the work, that several of the committees had but little to do, and what was more to the credit of the whole fraternity, there were but very few appeal cases, and but little to consider.

The re-election of Bro. Cottrell, as Grand Master, was most certainly a fine compliment, and one that he may justly feel proud of.

Our Grand Treasurer, W. Bro. Wm. H. Hiner, has already held that position for a period of eleven years. He is one of the sterling men of the State,—an active, energetic business man, possessing the confidence of all. He has twice been elected State Senator, and should he chance to find himself seated in the gubernatorial chair the coming winter, even his political opponents would complain but little. His election in the Grand Lodge for the twelfth time, and that upon a unanimous vote, shows the appreciation the members of that body have for integrity and prompt business qualifications.

W. Bro. John W. Woodhull was also re-elected without opposition. This is his third term, and the opinion seems to prevail that in him we have got the right man in the right place.

The other elective and appointed officers are good men, and true; well known in the jurisdiction, and active Masonic workers.

Now, friend Chaplin, I have given you a general outline of the Proceedings of the Grand Lodge of Wisconsin, and something of her new Grand Officers. I may have wearied your patience and that of your readers, but zeal for the cause and a love for the fraternity in this jurisdiction have prompted me to this act, and are my only excuse.

Truly and fraternally yours,

Y.

NORTHWESTERN AID ASSOCIATION.

CHICAGO, Ill., June 18th, 1877.

Editor Michigan Freemason :

A brother writes from Michigan, requesting me to answer through the FREEMASON, the following question :

“Suppose a member of the Association, who has been paying assessments for years, is finally stricken with incurable disease, and through illness his means all fail, so that he cannot longer keep up his assessments, must he lose his membership, and his family be cut off from the benefits which he has been striving for years to provide for them?”

To which I answer, first, yes; and second, no. If the assessments are not paid, the Association cannot keep up his membership. That is the rule, and it is believed to be impossible to make any other rule that will work satisfactorily. Hence the first answer is “yes.” But the second is “no,” because, if the brother has kept affiliated with his Lodge, and maintained his standing there, he can appeal confidently to the Lodge for assistance in such a case. If the payment of a few assessments would preserve his membership for a few months, and thereby secure to his family some hundreds or thousands of dollars, the Lodge would be unworthy the name of Masonic, and should have its charter taken away if it so far violated the principles of Masonry as to refuse to respond in such a case. Therefore, if one is a worthy mem-

ber of the Craft, a way can always be found to keep up his membership under such circumstances as our inquiring brother has indicated.

There are many Masons who think they can play smart, and by taking a dimit, still enjoy all the benefits of Masonry, without contributing anything to its support. This Association does not intend to encourage that class of Masons.

Our Association is still increasing at the rate of about one hundred per month, and is always glad to receive applications from members of the Fraternity in Michigan.

Yours fraternally,

J. A. STODDARD, Sec'y.

Official.

GRAND COMMANDERY.

The following order of the Grand Commander will commend itself to the Officers and Sir Knights of Subordinate Commanderies as opportune, in designating at an early day the Inspecting Officer and District. This will make, or ought to make the Commanderies at once qualify themselves for inspection in the ritual and drill, instead of waiting until nearly the close of the year, when the duty assigned is sometimes neglected and overlooked. The suggestion, also, that these reports will be published adds an additional motive to perfection in ritual and drill, so that a good report may appear of record.

We judge that Grand Commander McCurdy intends to infuse new life into Templarism, and the publication of these reports by the inspecting officer, giving facts—not fancy; stating the actual condition of the Commanderies,—not banquets given and knightly hospitality bestowed.—ED.

GENERAL ORDER NO. 1.

HEADQUARTERS G. C. K. T., STATE OF MICHIGAN, }
CORUNNA, May 18th, 1877. }

To all Eminent Commanders, Greeting :

Be it known, that for the purpose of complying with the standing regulation of the Grand Commandery, I hereby divide this Grand Jurisdiction into Districts, appoint Inspecting Officers, and assign them to duty as follows :

DISTRICT No. 1.—Inspecting Officer, V. E. Sir Hollis F. Knapp, Deputy Grand Commander. Said District contains Detroit Commandery, No. 1 ; De Molai, No. 6 ; Monroe, No. 19 ; Corunna, No. 21.

DISTRICT No. 2.—Inspecting Officer, R. E. Sir Frank Henderson, Grand Generalissimo. Said District contains Pontiac Commandery, No. 2 ; Port Huron, No. 7 ; Genesee Valley, No. 17 ; John Clark, No. 20 ; Lexington, No. 27.

DISTRICT No. 3.—Inspecting Officer, R. E. Sir William B. Wilson, Grand Captain General. Said District contains Peninsular Commandery, No. 8 ; Muskegon, No. 22 ; Pilgrim, No. 23.

DISTRICT No. 4.—Inspecting Officer, R. E. Sir Robert G. Chandler, Grand Senior Warden. Said District contains Adrian Commandery, No. 4; Ionia, No. 11; Three Rivers, No. 29.

DISTRICT No. 5.—Inspecting Officer, R. E. Sir Jas. B. Newton, Grand Junior Warden. Said District contains Jackson Commandery, No. 9; Ann Arbor, No. 13; Howell, No. 28.

DISTRICT No. 6.—Inspecting Officer, R. E. Sir George W. Chandler, Grand Standard Bearer. Said District contains Romeo Commandery, No. 6; Fenton, No. 14; St. Bernard, No. 16; Bay City, No. 26; St. Johns, No. 24.

DISTRICT No. 7.—Inspecting Officer, R. E. Sir Robert H. Morrison, Grand Sword Bearer. Said District contains Niles Commandery, No. 12; Marshall, No. 17; Lansing, No. 25.

DISTRICT No. 8.—Inspecting Officer, E. Sir Cornelius W. Strait, Grand Warden. Said District contains Eureka Commandery, No. 3; Jacobs, No. 10; Columbia, No. 18.

DISTRICT No. 9.—A special Inspecting Officer will be hereafter appointed for the District which contains Lake Superior Commandery, No. 30.

It is ordered that all Commanderies and their officers be in readiness for inspection at such time as the Inspecting Officer may determine and appoint; and that a copy of this order be served upon all officers of Subordinate Commanderies.

It is further ordered, that the Inspecting Officers make to the Grand Commander, on or before March 10, 1878, a report of their doings, and a statement of the proficiency of the several Commanderies in their respective Districts, in the ritual, ceremonies and drill of the Order, for publication in the Proceedings of the Grand Commandery. By order

HUGH McCURDY,
Grand Commander.

WM. P. INNES,
Grand Recorder.

Questions and Opinions.

Editor Michigan Freemason:

DEAR SIR AND BRO:—Will you please answer the following question:

Question. If a brother is summoned to attend a regular meeting of his Lodge to answer to charges and specifications, is it not a direct violation of his vow if he does not attend—business or no business—provided he is of easy access to his Lodge?

D. R. C.

Answer. It is the duty of a Mason to answer and obey all summonses sent him by his Lodge of whatever kind, much more a summons to answer to charges against him for u. m. c.; and he who, under such circumstances, would permit business to interfere with his attendance, should be taught that a Masonic Lodge can also attend to its business at the proper time, and make it hot for delinquent, insubordinate members. We are free to admit that an emergency might arise when the secular business of a brother might demand his personal

attendance, and his Lodge be justified in excusing his presence, even when summoned to appear, but in such an emergency the brother should see that some member of the Craft should appear for him, and ask a postponement of proceedings, or else act as his attorney in the case. But the plea of business is not a valid one under such circumstances as the above. No offender could be brought to trial, until he chose, were he permitted to plead that business kept him from attendance. When the summons has been served in the usual manner, and proper return made, the trial proceeds, unless a plea of sickness, or some unavoidable occurrence, has made it impossible for the defendant to appear; and then, as above stated, a proxy should put the facts before the Lodge, or the trial would proceed.

SHERIDAN, ILL.

We are just home from a visit to Sheridan, Ill., where we were invited to address the Masons on the occasion of the Anniversary of St. John the Baptist. Having been confined to a sick room for over eight weeks, it gave us much more than ordinary joy to get out into the open air once more, and participate in the festivities of this joyous occasion. Our ride out was a pleasant one. While in Chicago we had time to call upon Brother J. A. Stoddard, the Secretary of the Masonic Aid Association. He is one of the most genial of companions, and knows just how to make a visitor feel at home. He reports the Association in a healthy, growing condition. We are glad to hear that many of the Michigan Masons are joining this Association, for it bids fair to be one of the strongest, as it is the best organized one in the Northwest.

At Chicago we took passage on the cars of the Chicago, Burlington & Quincy Railroad, one of the very best thoroughfares in the country. We found the cars commodious, and clean as a parlor. The track is smooth and the best ballasted of any we have rode over in many a day. Indeed we know of no equal save the Pennsylvania Central, through the State of Pennsylvania. The Burlington Road is fortunate in having an inexhaustible gravel bed, made up of pebbles from the size of a quail's egg to that of your fist. The track is covered with these pebbles from which the sand is soon washed out by the rains, leaving the cleanest railroad track in America. And the country through which this popular route passes is unsurpassed for beauty and fertility. Passing over it and witnessing the beauty of the rolling prairies stretching off on every hand far as the eye could reach, dotted with farm houses, we ceased to wonder why the Burlington route had become the favorite of the people. We are often asked by parties going to the Far West which route to take. We now say that the Chicago, Burlington & Quincy is the favorite of the people who have tried all routes.

We arrived at Sheridan just as the sun was setting on Friday evening. We were met at the depot by the brethren, and cordially welcomed. Our stay was made so pleasant that we were reluctant to leave. We found the Lodge there to be made up of the very best of material, and in a flourishing condition. Its growth is not rampant. Its members would not have it so. But the growth is healthy and permanent. The M. W. is worthy and well qualified for his important station. He understands his business in all its departments, and knows there is more needed of him than a fluent repetition of the ritual. He endeavors to qualify himself in the laws and usages of the Fraternity; and above all, to have his daily life correspond with the high-toned morals embraced in the tenets of our profession. We shall not soon forget our pleasant visit with him and the noble-hearted fraters of Sheridan.

We returned to our home greatly benefited by our trip to Illinois, and hope to have as pleasant ones in the future.

CIRCULAR FROM THE GRAND MASTER.

Special attention is called to the circular of the Grand Master, sent to the Lodges throughout the State, having reference to the esoteric work of the several degrees in Masonry. The W. Masters will note the order of the M. W. Grand Master as communicated through the Grand Secretary, and govern themselves accordingly.

THE Grand Encampment of Knights Templar for the United States, will hold its twentieth triennial conclave in the city of Cleveland, Ohio, on the 28th day of August, 1877, when a large number of Commanderies will be in attendance from every portion of the United States and Canada. A competitory parade and drill will take place the first day of the session, for three separate prizes, offered by Oriental Commandery of Cleveland, to the winners. The first is of the value of \$300; the second is of \$200; and the third of \$100.

We understand a large number of the Commanderies of this State will be in attendance at the tournament. Detroit, No. 1; Pontiac, No. 2; Adrian, No. 4; De Molai, No. 5; Kalamazoo, No. 8; Jackson, No. 9; Genesee Valley, No. 15; Marshall, No. 17; Monroe, No. 19; Co-runna, No. 21; and Lansing, No. 25, have signified their intention to be present, as we are advised.

It is estimated that at least 150 Commanderies will be represented at Cleveland, Ohio, at the Grand Encampment of the United States,—in the aggregate over 7,000 Knights. It is said that it is impossible to secure accommodation at the hotels.

Tidings from the Craft.

THE Masons of Florida are supporting a Masonic Academy at Santa Rosa. Connected with the Academy is a public library containing over 1,200 volumes.

THE Twenty-Third Triennial Convocation of the General Grand Chapter of the United States commences at Buffalo, N. Y., Tuesday, August 21st, proximo, at 11 o'clock A. M.

INDIANA is the most rigid Masonic Jurisdiction in the United States on the temperance question. No one can be initiated who sells or manufactures liquor for drinking purposes.

THE Second Annual Conclave of the Grand Commandery of Colorado was held in Denver on the 18th of March last. Sir Edward C. Parmelee, of Georgetown, is the Grand Recorder.

BOSTON, MASS., has a new monthly magazine devoted to Freemasonry. It is styled the *Liberal Freemason*, and is said to be ably conducted. We have not yet seen it, but hope for an *Ex.*

A LODGE in California has a by-law which requires every member to pay a dollar at the death of a member in case he fails to attend the funeral. Of course, sickness and forced absence are held to be reasonable excuses.

A BROTHER in Indiana asked to be vouched for and visit a Lodge by means of his photograph, with the seal of his Lodge and the Secretary's certificate attached, stating that he was a Master Mason in good standing. The new method did not work.

THE introduction of Freemasonry into Turkey occurred in 1730, but having encountered much opposition it ceased until 1859, when the English Lodge revived it. The Oriental Lodge at Constantinople, and Homer Lodge, Smyrna, were for a long time the only two Lodges. Sir Henry Bulwer, P. G. M., and Hyde Park, D. G. M., secured its position through their protection. In 1800 a German Lodge was opened at Smyrna, of which George Tren was Master, and called "Germania Golden Horn." In 1800 the Grand Orient of France warranted a Lodge at Constantinople. In 1833 to 1840, the Grand Lodge of Scotland opened a Lodge at Beyrout.—*Rows.*

FREDERICK THE GREAT had the honor of introducing Freemasonry into Prussia. He organized a Lodge at Reimsburg. In 1740, June 20th, on his assuming the reins of government, he conducted the work at Charlottesburg. On the 13th of September, 1740, he organized a Lodge at Berlin, which occupied the protectorate of all Lodges in the kingdom, and was styled the Royal Grand Lodge. Frederick was

the Grand Master of this Lodge. In 1747, he appointed as Vice-Grand Master the Duke of Holstenback. In 1765, Zinzendorf was elected Grand Master. In 1770, Zinzendorf organized the National Grand Lodge of Germany. In 1798, an edict was issued restraining the assemblage of any Lodges but the three Grand Lodges and those under their jurisdiction.—*Rowe.*

Editor's Table.

THE health of the Editor is rapidly improving, and it is hoped that he will soon be able to resume his place in the chair editorial. The severe illness which confined him *eight weeks* is a sufficient apology for any want of editorial in the present and previous numbers of the FREE-MASON.

THE PROCEEDINGS OF THE GRAND LODGE.—We have many inquiries relative to the Proceedings of the Grand Lodge. Would say that they are not yet printed. Cannot tell why they are delayed, but are informed that they will be issued soon. *So mote it be.*

DOINGS OF THE DISTRICT DEPUTY GRAND MASTERS.—We should be glad to report the doings of the District Deputy Grand Masters in our Journal. Why can they not become regular contributors and send us the Masonic news from their several Districts? We are sure that such reports would be read with interest, and would be for the good of Masonry. Brethren, let us hear from you.

WONDERS OF OPERATIVE MASONRY.—We are in receipt of a beautiful volume of 148 pp., bearing the above title, made up of sketches of ancient Abbeys and Cathedrals of England, Ireland, Scotland, and Wales; illustrated with appropriate engravings; by Clifford P. MacCalla, M. A., editor of the *Keystone*. We have given a few of the chapters of this interesting volume, and our readers may judge of the merits of the remainder of them. The author wields a ready pen, and we predict a large sale of this much needed work. Address: Masonic Publishing Company, Philadelphia, Pa. Price, \$1.

THE editor of the *Keystone* tenders us his congratulations—which, he suggests, are now in order—upon the “sanitary value of carbuncles *when they are over.*” Thank you, kind brother, and hope you may *never* enjoy the same blessing.

WE are informed that our Grand Lecturer, Bro. Arthur M. Clark, is on a visit to his old home in Vermont. We hope to hear from him immediately on his return, as we expect to attend his Schools of Instruction, health permitting.

THE MICHIGAN FREEMASON.

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NO. VIII

HISTORY OF INITIATION.

*AS PRACTICED BY THE ANCIENT RITES AND PERPETUATED BY
FREEMASONRY.*

BRO. HOMER L. BARTLETT, M. D.

When man compares his puny strength with the vast forces of Nature, when he beholds how incompetent he is to struggle with the elements, or even to guide his own destiny, he instinctively, and of necessity, bows before a power he can neither resist nor control, and implores its divine interposition and protection. Such was the origin of a belief in the Deity, and the sentiment of worship.

When, in the infancy of the human race, man gazed into the heavens and beheld the great luminary of the sky serenely sinking into the tomb of night, again to reappear with Aurora's dawn; when he watched the blight of autumn and the decay of winter, and joyfully saw this seeming death revived by vernal showers and summer heats, he witnessed the prototypes of his own dissolution, and felt the divinely implanted impulse, like them, to live again. Such was the origin of that belief, universal to mankind, in the immortality of the soul, and resurrection of the body.

When our first parents beheld the elements seemingly at perpetual war with each other; disease and death following in funeral procession hard after life and health; saw pestilence and famine stalking over the earth, in the very footprints of peace and plenty, they could but feel that they were diversified Genii, good and ill, who controlled successively the destinies of the human race; and here was the secret of that sentiment, also universal, that the wrath of the offended gods must be appeased by propitiatory sacrifices.

Such are the sources and elements of natural religion. Nor is it to be supposed that any other source of knowledge would ever have been opened up to man concerning the Great Creator than can be read on every page of Nature's outspread book, had not the human race apostatized from its primal state.

Adam, when first created, saw God face to face, and held immediate converse

with the August Presence. From his Maker he received the names of plants and animals, and, without doubt, also, was made acquainted with the attributes of His character and the nature of His government. But after his seduction by the common enemy of man, his Maker, as it were, hid His face from him, since which He has only been seen as mirrored by His works. But so difficult is it for the human mind to grasp the nature of God, as disconnected from all his visible works, that mankind, from Adam down, has represented the attributes of Deity by familiar objects seen in the heavens or mosaicked on the earth, and this has been the source of emblems and symbols. This Oral Revelation, made by God to Adam, in the Garden of Paradise, was, undoubtedly, transmitted from generation to generation, together with the symbols used in the first ages of the world, to illustrate and enforce it. On no other supposition can we account for the uniformity seen in the religious beliefs and modes of worship of the ancients. Besides, the Hebrews themselves taught that their traditions were older, and equally to be venerated, with the Holy Scriptures. Pagan philosophy, reaching out its Briarean arms in search of truth, correctly concluded that there could be but one intelligent First Cause, and that that cause must have wisdom to contrive, strength to execute, and beauty to adorn the universe. But paganism had the benefit of this tradition, and to us what is curious and significant, is that the esoteric or secret doctrines of all the Ancient Mysteries taught the existence of Three Persons in one God, *i. e.*, the Trinity; the fall of man from his first state of innocency; and the need of lustrations and sacrifices to purify and fit the soul for its final enjoyment in the realms of Elysium. These doctrines and symbols, derived from the primal periods of the world, and perpetuated through the ages by the Ancient Rites, are still preserved to us through sacred art and architecture, and more particularly by the symbolism of the Christian church and modern Freemasonry.

Perhaps we shall better understand the processes of initiation if we bear in mind what they were intended to symbolize, and the doctrines they inculcated. And, first, let it be remembered that they were of a religious character; that within the Mysteries were contained all, or nearly all, the knowledge of the ancient world; that this knowledge could only be communicated orally, printing being unknown, and writing only practiced by the few; that, as darkness had existed on the face of the earth long before the creation of light, so man was naturally in a state of ignorance until he had been enlightened by the processes of initiation; hence they all began by placing the candidate in a *pastos*, or place of darkness, and initiation consisted in impressing upon the novice, by startling scenic effect, such truths as were communicated to him in the various stages of his advancement. These truths were: the existence of one Supreme God; the progressive development of the human soul; the doctrine of rewards and punishments, and the necessity of a virtuous life; the belief in the immortality of the soul, and the resurrection of the body; and the need of propitiatory sacrifice, which sacrifice, it was taught, was symbolized by the death of the god whom the candidate was made to personate.

The Ancient Mysteries all seem to have been founded upon one common legend, though the ceremonies were varied in different countries to correspond with the genius of the people among whom they were practiced. In Egypt the name of the god of whom this legend is related was Osiris; in Greece it was Bacchus; in India, Mahadeva; and in Britain, Hu. Egypt may, undoubtedly, be called the mother of the mysteries. In the valley of the Nile man first emerged into civilization; for here,

where soil was productive and the climate mild and genial, mankind first became so numerous as to be obliged to observe natural laws, and civil and social customs. Here the Sacerdotal Order originated, whose business it was to watch the movements of the heavenly bodies, from the observatories in the Labyrinth, and indicate what they saw by signs and symbols—the meaning of which was well understood—displayed in the highways and public streets, where they could be seen by the common people, so that they might know when to expect the inundation of the Nile, and prepare for seedtime and harvest. This was the reason why the Egyptians became the first astronomers. Geometry and the mathematics, also, had their birth here, and for like reasons; for after the inundation of the Nile all the boundaries of their lands were washed away, and by mensuration alone could they be discovered. The place where the mysterious rites were held was also derived from Egypt. All the Ancient Mysteries, without exception, were performed in natural caves of the earth, or in subterranean caverns, artificially constructed; and we are informed that all along the valley of the lower Nile there are still numberless natural caves in the rocks which were used for these purposes.

And there is another universal practice, which I have already referred to, viz: that before the candidate was allowed to be initiated, he was obliged to fast, perform certain ablutions, and was the subject of a lustration, all of which, it was taught, would purify him and prepare him for the regeneration, or new birth, which the processes of initiation would impart to him.

I have said all the Ancient Mysteries seem to have been founded upon one legend, and that one the story of Osiris. This fiction has been differently rendered, but I shall adopt the one best suited to our purpose, which will nearly agree with the account given by Plutarch, and is as follows:

Osiris was the first Egyptian king, and to confer the benefits of Egyptian civilization upon the adjoining nations, he left his capital and government in the care of Isis, his wife, and Oris, or Horis, his son, and for three years traveled among his neighbors, imparting to them the advantages of knowledge. On his return, Typhon, his brother and rival, formed a plan to sacrifice his life. For this purpose he honored Osiris with a grand entertainment, to which the conspirators were also invited. During the progress of the feast a valuable chest was displayed, richly inlaid with gold, which was promised to the person whose body it should best contain. Osiris prevailed upon to try the experiment, but no sooner was he in the box than the lid was securely fastened, and both the box and its contents thrown into the Nile. Isis was at once informed of the death of her husband by Pan and the Satyrs. Uncertain as to the course she ought to pursue, agitated and lacerated with grief, she interrogated every one she met, and was told by some children that the box, or coffin, containing her husband had been seen floating out to sea.

Isis, actuated by a divine impulse, followed it until she arrived at Biblus. Here she found the body had reposed upon a plant, which had immediately put forth a superb stalk, and so enveloped the coffin as to seem to be a part of it. The king of the country, astonished at the singular beauty of this tree, had it cut and made into a column for his palace. Here she landed, and, bathed in tears, and overwhelmed with grief, seated herself near a fountain of water, and waited the approach of the queen's women. These she saluted, and commenced dressing their hair in such a manner as to spread in it, as well as over their bodies, an exquisite perfume. The queen, learning from her maids what had happened, and perceiving the exquisite odor

of the ambrosia on their persons, desired to see the stranger. She accordingly invited her to the palace, attached her to her household, and gave her the care and education of her son.

The goddess finally made herself known, and demanded the pillar containing her husband, which request being granted, she re-embarked with it for Egypt, where, in company with her son, she deposited it in a secluded grove. Typhon having gone that night to a chase, found the grave, and recognizing the corpse, cut it in fourteen pieces, which he scattered hither and thither. The goddess being informed of this desecration, returned to gather the fragments, which she did, with one exception, and decently interred them where she found them, erecting over each grave an altar. She then caused it to be publicly proclaimed that Osiris had risen from the dead, and his resurrection was celebrated by the most extravagant demonstrations of joy! For the part she could not find she caused the Phallus to be constructed, as a substitute, which emblem was always borne in the front of the Egyptian processions, by young men appointed for that purpose, and placed in all the ancient temples, as an object of divine worship.

I need hardly tell you that this fiction was a simple description of a natural astronomical phenomenon, substituting the sun in the place of Osiris. The sun is the source of all enlightenment. That luminary may be said to die when he takes his journey into the shades of night, and rises again when he gilds the earth with his morning beams; and while in this temporary state of death he is also bereft of all light and heat, whereby to fructify the earth. Isis was the moon, who constantly follows after the sun. The fourteen pieces into which Osiris was said to have been cut, are the fourteen days which elapse between one full moon and the next new one, and Typhon was the Genius of Evil, or Darkness. You will at once see the meaning and application of this, for in the Mysteries the candidate was made to personate Osiris.

Little, comparatively, is known in regard to the Egyptian rites, so impenetrably hid are they under the enigmas of the hieroglyphics; but it is to be hoped that Champollion and his illustrious compeers will bring them to light.

The rites of the Hindoos were, however, derived immediately from the Egyptian, and were the same in nearly every particular. I shall, therefore, with Oliver, from whom the following description is mostly derived, begin with the Indian rites.

The process of initiation was divided into periods, or degrees, according to the age or advancement of the novice.

In India there were four of these stages or degrees. The candidates could be received in the first when only eight years of age. The ceremonies in this degree were simple. The aspirant was invested with the Zenner, or Sacred Cord, of three threads, which referred to the three elements, and the three persons of the Hindoo god. Sacrifices were then performed to the sun and planets, and the household gods, and a lecture was given on the nature of the Trinity. The candidate was then invested with a linen garment, and an instructor was given him, who taught him in the sacred books, preparatory to his admittance to the next degree. In the meantime he was obliged to inure himself to hardships and privations of every kind. When he had arrived at a proper age, and had made sufficient progress in the first degree, he was admitted into the second. Here he had to practice still greater austerities. He was obliged to support himself as a mendicant. Saying prayers, performing sacrifices, and studying astronomy were his principal employments, and when at last his purif-

cation had been completed and he had gone through the intermediate degrees, he was led at dead of night into the gloomy cave prepared for his mysterious reception, where he took his final degree. Here he was conveyed to the central cavern, where the Hierophants were seated on elevated thrones, placed East, West, and South in a triangular manner. This apartment was brilliantly illuminated, and was generally filled with the Mystagogues, clad in sacred vestments and wearing pyramidal caps, representing a burning flame, which was an emblem of Deity, the whole forming a scene at once grand and impressive. When thus arrayed, a solemn stroke on the silver bell brought the whole concourse to their feet, and with upraised hands and united voices they chanted a glorious anthem of praise to the gods and pronounced a solemn apostrophe to the great luminary of the day.

The aspirant, already weakened by his vigils and long-continued asperities, as he beheld this scene, so awe-inspiring, and heard the solemn music as it swept along the reverberating caverns, was filled with rapt astonishment. But he was not long left to his own reflections, for now a loud voice called upon him to make a solemn declaration that he would ever perform his ablutions, have a tongue of good report, and keep the secrets about to be committed to him forever inviolate! He was then laved with water, an incantation was murmured into his ear, his shoes were taken from his feet, and he was made to circumambulate three times around the room in token of his belief in a Trinity. After this he was again placed in the center of the room and solemnly enjoined to practice the rules of the order as he valued his life in this world and the welfare of his soul in the next. This being accomplished, he was again placed in the care of his guide, who cautioned him not to betray any signs of dread or irresolution, and to preserve the most profound silence during the ceremony, on pain of immediate death. The aspirant was then hurried on through seven long, dark, and gloomy caverns, which were made to echo with shrieks and lamentations, bewailing the death of the god which he was supposed to personate, when suddenly he was stopped in his course, and stunned with horror at the sounds of terrific explosions down deep in the bowels of the earth; then coruscations of brilliant light would flash through the darkness, and as quickly disappear; and, as if to overwhelm the poor novice with stupefaction and terror, shadows of phantoms would ever and anon flit across the gloom, some in the shape of human deformities, some like beasts and reptiles of ill omen, others in demoniacal form, with ghastly faces and frightful teeth, and tongues of liquid fire, holding in their blood-be smeared hands, the skulls of those who had been unfaithful! He was then plunged into water to purify him; then he was made to crawl on his hands and feet, in which position he was attacked by gigantic monsters, which, however, he was enabled to subdue by the assistance of his guide. This was to inspire him with confidence in his own strength, when assisted by divine power, and he was then taught to take three steps at right angles.

At length, benumbed with fear and pain, and his mind profoundly impressed with the dangers he had escaped, while passing through these Stygian shades, he arrived at the further end of the last mysterious cavern, when, as if by magic, his ears are delighted and his senses ravished with heavenly peals of sacred bells, reverberating in sweetest cadence along the dark passages, dispelling at once, as he believed, the demoniacal phantoms that had been dogging his steps all through the midnight hours, and to make the transition more complete, folding doors, before unseen, noiselessly opened, revealing to his enraptured vision the splendid Sacellum, or Sanctum Sanctorum, illuminated by a thousand blazing tapers, ornamented by innumera-

able emblematical figures, and fountains of sparkling waters, scented by the rich perfumes of oriental spices and exotic flowers; and over all, presiding in solemn state, the all-powerful Hierophant, crowned with a mitred tiara of burnished gold, and glittering with gems and precious stones. On the instant, at the sound of the conch, the vast assembly of priests, as if moved by a common impulse, suddenly prostrated themselves toward the East, and the bewildered aspirant was taught by the presiding Hierophant, that he had been regenerated, had had a second birth, and that now the spirit of the august Bramah, seated on the flower of the lotus, was about to descend upon and take possession of him; that thereafter his person would be sacred, and, ultimately, his soul would enjoy repose in the realms of supernal light. The candidate was then presented to the Hierophant, who marked his forehead with the form of the cross, to indicate that he had dominion over the four quarters of the globe; and on his breast placed an inverted level, to teach him that he was now on an equality with all the initiated. He was then given a new name, and invested with a tiara and white robe, and put in possession of all the secret arts of incantation, and finally, as the crowning act of initiation, the object of all his solicitude, he had imparted to him that Sublime Name—only known to the initiated—which could never be mentioned except in the softest whisper, and at the sound of which spirits benignant or malign, were hushed into silent awe!

Such were the rites of initiation, as they were practiced by the Egyptians, Hindoos, Chinese, and Japanese, more than 3,000 years ago!

If now we turn our attention from the great Indian race to the Persian, we shall find almost the same rites and practices, and most of the Egyptian symbols and ceremonies. The ancient Persians were a rude and barbarous people, and their rites were of the simplest kinds. They believed, in common with the Scandinavians and other northern nations, that God was a Spirit, boundless in His extent, and consequently could not be confined to temples made by man. Therefore, they worshiped in the open air, on hill-tops, and in sacred groves. They taught that this Supreme Being—Ormuzd by name—sprang from primeval light, and that the sun was his eye, through which he looked upon the earth. Consequently, fire was sacred with them, for it was at once the emblem and symbol of both the sun and the god to whom it was the symbol of vision.

About 600 years B. C., Zoroaster, a learned priest and according to some a disciple of the prophet Daniel, undertook to remodel the system of the Magian worship. He had already been initiated into the Hindoo mysteries, and was deep in Egyptian lore. He, therefore, retired to a grotto in the mountains of Bukhara, which he ornamented with all kinds of astronomical and hieroglyphical figures, and solemnly dedicated it to Mithras, which signifies Mediator, and caused it to be publicly proclaimed that he had seen a heavenly vision, and had received a divine revelation. Here, in this hallowed cave, he instituted that system of religious worship which has made his name so famous as the founder of a great system of religion. His processes of initiation were almost the same as those of India, already described. There were points of difference, however, which we will mention. He divided initiation into seven degrees, instead of three. The candidate, when first admitted into the sacred presence, was received on the point of a sword, pointed to his naked left breast. He was crowned with olive, anointed with oil, and armed with an enchanted armor. He was then conducted through seven long, dark and gloomy caverns, emblematical of the infernal regions, amid spectral illusions the most appalling, and was finally brought

forth from this place of darkness—if he had nerve and strength enough to stand the ordeal—into the illuminated cave, or Elysium, where the Archimagus put him in possession of the sacred words, the principal of which was the Ineffable Tetractys, or unutterable name of God. After initiation the aspirant was invested and instructed. Every emblem displayed was explained to him, and the “Sacred Cipher,” or hieroglyphical characters in which the Mysterious Dogmata were all preserved, was taught to him. The lesson of the fall of man, and his temptation by the serpent, was inculcated; the existence of good and evil was taught, and the doctrine of a mediator, who, in the person of Mithras, acted as an ambassador between the August Presence and His offending creatures, was also a part of the Persian mysteries. Thus it will be seen that it was not alone the Egyptian legend of Osiris, his death, passage through Hades, and joyous deliverance hence by the power and influence of that Ineffable Word, that Divine Logos, which was at once the emblem and essence of light and life, but engrafted on it was man’s restoration to a state of felicity, by and through the mediation of a savior. If Zoroaster was not a disciple of Daniel, at least he must have been acquainted with the Hebrew writings; in fact he was a Jew himself.

If, now, we look for the source of the Greek mysteries, we shall find they too come from the land of the Pharaohs, though somewhat eminently a practical people. Music or poetry did not form a part of their national character, or enter into their literature.

With the Greek this was quite the opposite. The Greek mind was so ideal and imaginative, that, at times, it became almost fantastic; and this exuberant idealism clad every object in nature with divinity, and gave every mountain, stream, and grove its presiding genii. Of all the nations of antiquity, the Greeks were most given to Polytheism. But when St. Paul made his memorable visit to the Athenian capitol, he not only found altars erected to Jupiter, Bacchus, and numberless other heathen deities, but one altar, also, dedicated to the “Unknown God.” And could this holy apostle have been admitted into the Sacred Mysteries, he would have found, notwithstanding the degradation and polytheism of the great mass of the common people, that the esoteric doctrines of Pythagoras, Plato, and Socrates, pointed to but one Supreme God, and that they taught a morality as pure as the one he inculcated. And why should they not? They were derived, in a measure, at least, from the same source. The Greek sages had not, like the Hebrew apostle, seen the beatific vision of a God’s crucifixion; but Pythagoras, at least, must have been acquainted with the Hebrew writings. Impelled by a quenchless thirst for knowledge, this great heathen philosopher left his island home, and traveled for long weary years in search of truth. He visited Crete, and was conducted by the Cybele priestesses into the cave beneath Mount Ida, where the mighty shades of dreaded Jove reposed. He traveled into Sparta, and witnessed the Olympic mysteries. He went to Egypt, where he spent twenty-two years, and even submitted to circumcision, that he might gain admission into the Temple, and secret worship of Isis; and Masonic tradition has it, that he was a personal friend and disciple of the inspired Ezekiel, and was also initiated by Zoroaster himself. Whether this be true or not, his doctrines show conclusively that he must have been acquainted with the teachings of the older Scriptures.

Had we time, it would be interesting and instructive to follow Pythagoras in his wanderings, and give a detailed account of his eventful life and religious dogmas. Suffice it, however, to say, that the Greek Mysteries were conducted on the same

general plan as those already described. The aspirant was confined in a place of darkness and left to meditation; he was then conducted through gloomy caverns and over Stygian lakes, emblematical of his death and descent into the place of departed spirits, from whence he was finally brought forth into a room representing Elysium, which was 'as brilliant and beautiful as the Greeks, with their imagination and artistic genius, could possibly make it. Pythagoras divided his system of initiation into three degrees, and before any one could be admitted to his secrets, they had to submit to a most thorough examination, not only in regard to their bodily health and soundness, but also as to their social position and moral character. They must believe in the existence of Deity, have a tractable temper, and an inquiring disposition. Those belonging to the First Degree, were called *Acousmatici*, or hearers, and were obliged to keep perfectly silent for from two to five years. This was borrowed from the Egyptians, for silence with them was an object of worship. Those of the Second Degree were called *Mathematici*, because the mathematics, or numbers, were considered as holding a middle place between corporeal and incorporeal bodies; one partaking the nature of both; and hence, were also objects of divine worship. Those of the Third Degree were called *Pythagoreans*, or companions, because they were in possession of all Pythagoras himself could impart, and were admitted into his immediate presence and society, the others being allowed only to hear his voice, but never to see his person.

As the Persian Magi taught that every star seen in the heavens was the abode of a spirit, who in a measure controlled the destinies of the human race, and that by the study of astrology they could interpret the destinies of those spirits, so Pythagoras seemed to think that numbers had great significance, and that by them future events could be foretold. One was called *Monad*, and was the emblem of God, because it could be neither increased nor diminished. Its geometrical equivalent was a point. Two was called a *Duad*, and was less revered, because it could be increased or diminished. It was the emblem of matter, and its geometrical equivalent a line. Three was termed a *Triad*, and was a number very highly revered, because it partook of the nature of both the other two. It was emblematic of the Trinity. Its geometrical equivalent was a superficies, and also an equilateral triangle. Four, or the *Tetractys*, was the most perfect number of all, and comprised the rest. Its geometrical equivalent was a cube, or solid. Hence, as the number four was considered the most perfect number, and the cube the most perfect figure, the *Tetractys*, the name of the first, became synonymous with geometry; the name of the second, and both, were used as the representatives of the Ineffable or Incommunicable name of God. There were other numbers that were considered sacred, such as 5, 7, 9, 15, etc., but their explication belongs rather to Masonic symbology than to the history of initiation. Such, in brief, are the most important points in the Greek mystery.

Had we time, it might be interesting to give some account of the *Essenes*, a secret order of Jews, existing in the time of our Saviour, and described by Josephus and Philo; also a short description of the Scandinavian, Persian, Mexican, and North American rites; but we must pass them by, simply remarking that they were substantially the same as those we have already considered. Sir William Jones, Humboldt, and Prescott, all agree that the religion of the Mexicans and Peruvians was the same, or nearly the same, as that of the nations of the eastern hemisphere. There is one system of religious worship, however, which we cannot pass over so lightly. I mean the British, or Druidical.

When Julius Cæsar and his legions, fifty years before the birth of Christ, landed on the shores of Brittany, he found a rude and barbarous race, with customs and habits quite distasteful to Roman eyes; but so dauntless were they in battle, and so well skilled in astronomy, astrology, and physic; so zealous in all their religious rites, that even Roman pride was forced to award to them the meed of praise.

The original source of the British Druids is, of course, a matter of doubt; but their spoken language, their forms of worship and religious ceremonies were very similar to the Hebrews and Persians; and most authorities on this subject agree that Druidism came from the East; in fact was Patriarchal and Arkitish. The Druids were at once priests, legislators, and sages, and in common with the Persian Magi, the Chaldean shepherds, and Indian priests, taught an exoteric and an esoteric doctrine. Like the Eastern nations, also, they taught that God was boundless, and might not be worshiped in human temples; consequently all their places of worship were on hill-tops, in consecrated groves, or in caves of the earth. Their places of worship were built in a circular manner, and always of unhewn stones, or banks of earth. They were made in the form of a circle, because it was an emblem of God, without beginning or end, and the touch of iron was considered profane. Like the Magi, they cultivated astrology, and predicted future events by signs in the heavens, by flights of birds, the appearance of entrails, and by drawing lots. They believed in Trinity in Unity, *i. e.*, three Gods in one person; the immortality of the soul; a future state of bliss or woe; a day of final judgment; a tradition of a general deluge, and the story of Noah and the Ark. In fact many of their emblems and ceremonials referred to the salvation of Noah and his family in the Ark. One of their principal ceremonies consisted in forming an artificial island in a small lake, on any May morning, amid great rejoicing, drawing it ashore, and decking it with arbors and garlands of flowers. The reverence for mountain tops undoubtedly came from the fact that the Ark rested on Mount Ararat, and the significance given to the number seven had its source and refers to the seven persons preserved in the Ark, as well as to the seven days of the creation.

One of the acts performed during the initiation was to give the candidate a severe blow across the head with an oar; and the last act the aspirant had to perform was to row across an arm of the open sea, at midnight, in a small boat representing a Lunet, or six-day-old moon; a journey not without peril, and which not unfrequently cost him his life. The Druids had many other points of resemblance to the ancient Hebrews and Persians, and if we do not agree with Sammes that they came immediately to Britain after the dispersion of the race on the plains of Shinar, still we must confess that they were of Hebrew extraction, and derived many, if not most, of their Dogmata from the first ages of the world.

The Druids divided their periods of initiation into three degrees. Those of the first were called Eubates, and were fortune-tellers and school-teachers, and performed the mental parts of service. Those of the second were called Bards, and were the literati and scientific men of the nation, while those of the third were called Druids, *par excellence*. They were the priests, physicians, and high functionaries of the realm. All candidates, before they were admitted, were obliged to signify their belief in Deity, and give satisfactory proof of their bodily soundness, and mental and moral fitness. In fact there were over fifty diseases and infirmities that would disqualify a person from entering the Druidical priesthood, and still more disqualifications in the Mosaic dispensation. Their periods of initiation were quarterly, de-

pending on the time when the sun, in his annual course, reached the equinoxes and solstitial points, and candidates were received at no other times. But the day considered most propitious was the first day of May. May-day was considered the first day of the Druidical year, and the day of their most solemn festival. The ceremonies commenced at midnight of the 29th of April, and when the sun rose on the last day of the year, the aspirant had been initiated, and had made his perilous voyage in imitation of Noah, his prototype. On the morning of the last day of the old year, as the sun arose, he was called upon to try his skill at divination. The reeking victim was placed on the blood-stained altar, and to the appearance of its entrails and quivering flesh he applied the rules he had been so many years in acquiring. On May eve the festivities proper began. The sacred fires were again rekindled on the cairn and cromlech, and every village, hill-top, and hallowed grove blazed with light, emblematical of the returning light of the sun, which had now reached the utmost limit of his journey southward, and was about to retrace his steps through the golden gates of the equator, and again bless them with light, heat, and fructifying influences. The sacred fires, never allowed to go out, and now rekindled, were left to the care of Druidesses, who had been consecrated for that purpose, and the whole population, in one body, now retired to the woods, where they spent the livelong night in gathering evergreens, collecting wild flowers, and preparing the May-pole; and at last, when the morning of the first day of the new year arrived—the very moment the sun gilded the eastern gates of the heavens—wild demonstrations of joy and glad acclaims rent the air, and echoed and re-echoed through the forest glades. Then, with jubilant step, they carried the May-pole to its place on the green, decked it with flowers, and crowned it with ivy, amid dancing and general rejoicing. This May-pole was the perpetuation of the ancient Phallus, and was venerated as the emblem of generation or creative power.

Let us return to the initiation. The candidate, after passing a satisfactory examination as to his moral, intellectual, and physical qualifications, was confined to the cromlech, or place of darkness, where he fasted for three days. He was then brought into the sacred enclosure, with a chain about his neck, and clad in a robe, striped alternately with white, sky-blue and green, which were the sacred colors of the Druids, and signified light, truth, and hope. Let it be borne in mind that the Druidical temples were simply circular enclosures in the open air, constructed of large, unhewn stones; or, where stones could not be obtained, banks of earth were thrown up in the same form, and leading to these enclosures were long avenues, lined on either side with a high wall of earth, overgrown with grass or overhanging trees. They were on hill-tops, in groves of oak, or in the deepest recesses of the forest, far from human habitation, where no curious eye could peer in upon them, and so large were they, and of such extent, that many years were consumed in their construction. During the rites of initiation, or while their religious services were being performed, the outskirts of the woods were patrolled by inferior Druids, and the entrance to the temple was also guarded by an Eubates. As the novice entered the charmed circle the Druids, clad in long white robes, chanted a hymn of praise to the sun, and implored "three blessed drops of the spirit," which were said to be faith, hope, and charity. The Aroh-Druid, seated on an elevated stone in the east, then informed the candidate that he, in common with all the profane, was in a state of moral blindness. He was then made to kindle a fire under the mysterious cauldron, and was told that, as the fire imparted heat, so their rites gave enlightenment. A pageant was then

formed, and the candidate made to circumbulate nine times around the room, from east to west, at first in a slow and measured step, and finally in a rapid whirl, amid the din of clanging instruments. A fearful oath of secrecy, which, if broken, could only be expiated by death, was then administered, and ratified by the aspirant drinking out of the cauldron. He was then conducted into subterranean vaults, where he was purified with water, and made to personate the god, Hu, in his passage through the infernal regions, and was finally brought forth into the light again, and raised from the dead. During his dangerous journey through these caverns, he was struck a hard blow on the head with an oar. When, at last, the novitiate reached the sacred precincts, he was congratulated by the Arch-Druid, who instructed him in the morality of the order, and he was told the necessity of bravery in war, taught to believe in the immortality of the soul and the duties of worship, and was finally invested with amulets and talismans, which were supposed to impart to him divine power and protection, and was then sent on his nocturnal voyage in imitation of Noah. Such was the process of initiation in the first two degrees. In the third, in addition to the above, the aspirant had to spend years in studying the occult science of the order, and was obliged to commit to memory all their rites. Twenty years were often consumed in this toilsome probation. Such were the rites of initiation as practised by the nations of antiquity.

Let us now briefly consider the process of initiation as practised by modern Freemasonry, and see how far it has perpetuated the ancient rites. This institution, as at present organized, is less than two centuries old, but that it had existed for many ages previous to its revival in 1717, in other forms, is universally conceded; but what these forms were belongs to the history of Freemasonry, rather than that of initiation.

Freemasonry, like the Ancient Mysteries, is divided into steps or degrees, into which the candidate is successively inducted. All without its pale are considered as in darkness, or ignorant of its mysteries. Every candidate is obliged to acknowledge his belief in Deity, and be of sound mind and body. The first degree inculcates the duties of worship and the obligations of humanity. The second places before the novice the rich stores of human knowledge, and encourages their study; while the third teaches the certainty of death, the resurrection of the body, and the immortality of the soul. This degree is founded upon the legend of the death of Hiram Abif, the famous builder of Solomon's Temple, whom the candidate is made to personate. In Masonry figures are significant, especially the numbers three, five, and seven. There are three exalted persons whom Masonic tradition glorifies as its originators, viz: King Solomon, Hiram, King of Tyre, and Hiram Abif, the latter of whom dies for the good of the Craft. This is a legend common to all the religions of the world—for Freemasonry is a system of natural religion. The Egyptian gods were a trinity—Osiris, Isis, and Horis. In the rites of Mithras, the Empyrean was said to be supported by three intelligences. The Hindoos worship three divinities—Bramah, Vishnu, and Siva. Even the polytheistic Greeks worshiped three supreme gods; the thunderbolt of Jove was three-forked; the sceptre of Neptune a trident; Cerberus had three heads. There were three Fates, three Furies, and the sun and moon each had three distinct names.

The ceremonies and symbols used in Masonry all have an esoteric and exoteric meaning and an oriental origin. In fact, the principal officer is said to preside in the East, and is considered the embodiment of Masonic light and authority. But perhaps

of all the Masonic emblems which have come down to us from the earliest ages of the world, the letter G is at once the least understood and the most wonderful. It is said, in the Masonic lecture, to be the initial letter of God, but in reality it is the perpetuation of that most mysterious symbol, common to all ancient rites, the symbol of the unutterable name of Deity. When the Hebrew Scribes read the Scriptures to their congregations, they were forbidden to pronounce the word which represented the name of the Great Creator, and which has been translated into the English, Jehovah; but were commanded to substitute the word Adonai, or Lord, in its stead. The idea meant to be conveyed by this was that while the First Person of the Trinity, the Creator, was so exalted and so holy that His name even was not to be profaned by human lips, the Second Person of the Godhead, the Lord, or ruler, was so far allied to and interested in man, that his name might be lovingly lisped by human tongue; and so, whenever the first name occurred in the sacred writings, the second was substituted for it. Whenever God visibly manifested himself to the children of Israel, it was in the form of a quenchless flame, as, for instance, the burning bush, in the pillar and cloud of fire, and in the Shekinah. This flame was, therefore, the symbol or visible representation of the Ineffable Name or being of God. In the Egyptian worship the same idea was conveyed by the equilateral triangle within a glory, emblazoned in every temple. In the Hindoo rite it was the Phallus, in the Sun worship the vestal fires, in the Druidical the May-pole, in the Pythagorean the Tetractys, and in Freemasonry it is the letter G. There are many other points of resemblance in Masonry to the ancient rites, which, however, it would not be proper to mention here. Such were the processes of initiation.

Now let us briefly glance at their character and objects. The character of all the rites was threefold, viz: Religious, Scientific, and Civil, or Social. Their religious character has already been sufficiently indicated. That they were intended to foster learning, is evidenced by the fact that within the mysteries was contained nearly all the knowledge known to the ancient world.

In Egypt all scientific truths were hid beneath the veil of Isis, or within the hieroglyphics unintelligible to the profane. In India the Vedas or Sacred Books were, and indeed are to this day, unknown to any save to Brahmins. The Chaldean Shepherds and Persian Magi also possessed sacred books, and their contents could only be obtained by being initiated. The philosophy of Pythagoras was never committed to writing by him, and in his day could never be obtained but by becoming a Pythagorean. The Druids were the school teachers and literati of Britain and Gaul. The Roman Colleges of Architects contained within themselves all the rules and plans of building known in that age; and in the reign of Solomon, which was only two centuries before the Roman Colleges were founded, there must have been societies of Tyrian architects, to whom the building of the Temple was instructed; and it is curious to see how sacred architecture seems to have been a natural outgrowth of all the mysteries. As no person could become learned among the ancients, unless he had been initiated, so could no one become a great general or statesman without first treading the "rough and rugged way." I know of hardly a great name in ancient profane history who had not been a novice.

From whence did the mysteries originate? That they had their origin from one common source, I think must be evident to even the most casual observer. It is impossible that so many different nations, speaking such a variety of languages and so widely separated from each other, should have accidentally adopted such a similarity

in their modes of worship and religious beliefs. That source was not the Holy Scriptures, for the book of Job, which is considered the oldest book of the Old Testament, was written only about thirty years before the departure of the children of Israel from the land of Egypt, and the Egyptian nation, even then, was in the full tide of successful civilization. The race had already been dispersed, according to the Biblical account, nearly a thousand years, and, consequently, the nations of the Western Hemisphere could not have derived their rites from the Scriptures, as they could not possibly have had access to them. Profane history tells us that when God gave Moses the Ten Commandments, traced by the Divine finger, on tablets of stone, amid the awfully sublime scene on Sinai, He also gave him an oral interpretation of them, which was never committed to writing, but was transmitted orally by the Levitical Priesthood, from generation to generation; and we know that Our Saviour often accused the Scribes and Pharisees of thinking more of their traditions than they did of the Scriptures.

We are told in the Bible that God walked with Adam in the Garden of Paradise, and talked with him face to face, as man talks with man—gave him the names of the objects seen around him, and explained to him how Almighty Fiat had created this beauteous world from dark nebulous chaos—how the waters were driven into the great central abyse, and the sun—emblem of uncreated light—was, by a word, sent on his course, rejoicing through the heavens. We are further informed that God had communications with Noah, and gave him specific instructions in regard to building the ark—how many persons should be saved, and what animals should be placed within it, while it floated in safety over a deluged world. And we are still further told that the Great I Am revealed himself, in numerous instances, to prophet and patriarch, by angelic visitants, by supernatural dreams, both before and after the flood.

Think you those divine manifestations—these oral revelations—were not preserved and perpetuated? Think you the account of the creation and the history of the antediluvian race has not been carefully treasured up and safely transmitted? Do you suppose that Moses, when he wrote the Pentateuch, twenty-five hundred years after the creation, was simply the amanuensis of Jehovah, or was he not rather the chronicler of the traditional history of the past, as he was impelled to it by divine inspiration? This traditional history, these communications of God to his favored few, as well as the knowledge known to the ante and postdiluvians, which must have been considerable, could have been transmitted in no other way than by oral communications, from generation to generation, and by symbolic representations, since a written language was unknown. Thus, it is safe to presume, they were preserved, and the ancient mysteries were the first repositories and conservatories of what was traditionally known of God and nature: and however this knowledge may have been perverted and prostituted by the great bulk of mankind, yet in the Esoteric Dogma, in the secret beliefs of the Pagan Priests, the great tenets of religion were always and everywhere inculcated. Thus it will be seen that the rites of initiation have ever been inculcators of natural theology. By that term I include all the traditional knowledge of God, as well as God displayed by His visible works, and imaged to the aspirations and longings of the human soul. In other words, the natural worship the creature pays to the Creator; the reaching out of the Finite after the Infinite, the expression of that desire for immortality, which the soul feels itself capable of, and longs to enjoy. The visible representations, by signs and symbols, of that Ineffable

Being, whose character and attributes the unaided and embodied intellect can never wholly comprehend. In fine, it is all we know or feel of Deity, outside of and independent of revelation. Nor does it invalidate the truthfulness or authority of their teachings, because they have come down to us through pagan rites. Do we venerate the great doctrines of Christianity any the less, because they were also a part of pagan theology? Do we hesitate to give in our adhesion to the deductions of science, because, perchance, heathen philosophers and sages were only partially enabled to interrogate and interpret the laws of nature? Do we refuse to draw inspiration from the Muses, because Grecian and Roman genius drank so deeply from the Helicon streams, that no modern poet has been able to equal the ancient bards? Do we for a moment hesitate to bow before the shrine of medieval art, because, forsooth, modern limners and sculptors cannot even imitate the matchless coloring and divine chiseling of the older masters? No more should we discard the teachings of the ancient rites, because they had not all the light we possess; but, on the contrary, we should love and venerate them, so far as they correspond with revelation, not only because they are venerable with age, and have been the common heritage of the race, but more particularly because they demonstrate to us that our common humanity, in whatever clime, or age, or condition, feels the need of a purer light than that which emanates from the human intellect, however exalted, or that is reflected from the great pageantry of the heavens.

Thank God, we now possess, in the sacred Scriptures, that Divine Logos, that uncreated Lux which Pagan philosophy painfully sought for, through form and shadow, but never found; and to the credit of the ancient rites, be it said, they never denied their Creator, or failed to reverence and worship Him according to their light.—*Dispatch.*

HOW DO YOU KNOW A MASON?

How do you know a man to be a Mason? It is surprising how many answers you will receive to this inquiry. The reply depends upon the Masonic maturity or immaturity of him who answers it. The young Mason, the thoughtless Mason, the self-opinionated Mason, the Mason who seldom attends his Lodge meetings, the non-affiliate—each has his answer ready, and all these answers differ. The careless thinker, or the profane, might infer that you *cannot* know a man to be a Mason, with any degree of certainty, but that it is only a matter of guesswork, or bare probability. We will give a few examples of how brethren go astray.

You not infrequently read such sweeping assertions as this: "All of the Generals engaged in the Revolutionary war, except Benedict Arnold, were Masons;" or "all the Signers of the Declaration of Independence were Masons." Both of these statements are, of course, erroneous; as a rule, all such general statements are likely to be mistaken. Facts do not classify themselves often in that way. So far from all of the Revolutionary Generals *except* Benedict Arnold being Masons, Arnold himself, unfortunately for the statement, was a Mason, made such in Hiram Lodge, No. 1, New Haven, Conn. And it may be

asserted with reference to all statements in print, relatively to the living as well as the dead, that knowledge derived from such a source is not lawful knowledge of a man's being a Mason; it will not warrant one in confidently believing him to be a Mason, much less to vouch for him, and authorize him to visit a Lodge. To justify this, one must have sat with him in an open Lodge, lawfully warranted and duly constituted.

We heard a Mason once thus reply to the question that stands at the head of this article: "Take him before a Justice of the Peace, and swear him." This Mason was noted for his non-attendance at Lodge. He was a Mason in name only, and not in deed. No one who is habitually absent from his Lodge, knows much about Masonry. Certainly a stranger's, or any man's oath, is no evidence, to a wide-awake Mason, of Masonic character. That is not the manner in which we test it. Even a lawful examination can be made but in one place, and by one authority, viz: in the proper room adjacent to the Lodge room, and by the direction of the W. M. All private examinations are forbidden, and of no value.

Some time ago we heard it publicly asserted that Bishop White, of Pennsylvania, was a Mason. His grand-daughter was present, and she thought she knew that he was *not* a Mason. She therefore denied it, and asked the speaker what authority he had for his assertion. He replied, that there was no doubt about it; for example, he had seen a sermon that Bishop White had delivered before a Masonic Lodge that had attended his church. The young lady at once asked the speaker (who was a clergyman), that if *he* preached before the inmates of a penitentiary, could it be reasonably inferred that he was a *convict*? He readily admitted that this would be a *non sequitur*. But, he added, I have seen a portrait of Bishop White in Masonic regalia. Now, that would seem, at first thought, to be good evidence of Masonic character; but in this instance it was none whatever, nor can it ever be relied upon. It is a fact, that an engraving was made, several years ago, in which Bishop White was represented, in company with a number of other prominent Masons, appareled in Masonic regalia. The attention of the publisher was called to the fact that White was *not* a Mason, but he replied "what I have engraved, I have engraved," and refused to alter it, and so it went forth to the world. It is apparent, then, that neither the preaching of a sermon before a Lodge of brethren, nor the pictorial representation of one in Masonic regalia, affords any reliable evidence of his having been made a Mason.

For different purposes, different modes of recognition are appropriate, but not one for all purposes. I may be readily and conclusively convinced that a brother in distress is a Mason, when the same evidence would by no means warrant me in vouching for him so that he might

be admitted into a Lodge. When one proposes to introduce another into the company of those in whose presence are exemplified all of the secrets of the Craft, he must first be Masonically certain that he is what he asserts himself to be—a regularly made Mason, and nothing but *absolute* certainty is held to be Masonic certainty. No mere hearsay, or recollection of seeing the name of the alleged brother in print as a Mason, or his picture in Masonic regalia, or even a private personal examination of the applicant, or his own assertion or oath that he is a Mason, is sufficient. He must have been examined by lawful authority, in a lawful place, to our personal knowledge, or we must have sat in open Lodge with him. This is the way you *know* a man to be a Mason.—*Keystone.*

THE SIEGE OF MALTA.

The Knights Hospitallers of St. John were originally, as their name imports, a religious association for ministering to the sick among the pilgrims to the Holy Land. Subsequently they became a military body, pledged by a vow to defend the Holy Sepulchre, and to maintain perpetual war against the Mohammedans. After the expulsion of the Christians, the Knights took possession first of Cyprus, and subsequently of Rhodes, which they fortified and enriched, and where, for several centuries, they retained their power. Their galleys were perpetually bringing in prizes from the Turks; their red banner with the white cross was ever seen in the thickest of the fight; their courage, and skill, and ample fortifications resisted every attack. In prosperity they did not yield to luxury, in adversity they did not lose hope nor provoke the jealousy of foreign governments and princes by ambition. "*There is no example of a military institution (it is the testimony of Mr. Prescott) having religion for its object, which, under every change of condition, and for so many centuries, maintained so inflexibly the purity of its principles, and so conscientiously devoted itself to the great object for which it was created.*" Against this little band at Rhodes, Solymán led the whole force of the Ottoman Empire. He was stimulated by a desire of effacing the dishonor of a former repulse and the necessity of removing so formidable an obstacle to the commerce between Constantinople and the southern shore of the Mediterranean. A fleet of three hundred sail transported ten thousand soldiers to the devoted island, while an army of a hundred thousand men followed along the shore of Asia Minor. For six months the few hundred knights under the command of Villiers de Lisle Adam, unaided and undaunted, bore the shock of the unequal contest. All the resources of military skill were exhausted in the attack and defence; and the city, hopeless of success, finally surrendered on the most honorable terms. The inscriptions

and armorial bearings were suffered to remain, churches were respected, and the island free from tribute for five years. "Three hundred and fifteen years," to quote the words of Marshal Marmont, "have now elapsed since this illustrious Order was obliged to abandon its conquest, after a possession of two hundred and twelve years. The street of the Knights is uninjured; and the door of each house is ornamented with the escutcheon of the last inhabitant. The buildings have been spared, but are unoccupied; and we could almost fancy ourselves surrounded by the shades of departed heroes. The arms of France, the noble *fleur de lis*, are seen in all directions. I observed those of Clermont Tonnerres, and of other ancient and illustrious families." Driven thus from Rhodes, the Knights took refuge in Malta, then bleak, rocky, and barren, a sad contrast to the garden of roses which they had left. They wasted no time, however, in vain regrets. Terraces were thrown along the sides of the hills; earth brought, at great expense, from Sicily; cisterns and wells excavated; and the island soon began to show the results of their diligent culture. They selected, for the site of their capital, the shores of that remarkable double harbor, which can safely hold the fleets of half the world at once, over which now floats the flag of England, and which the military genius of ages has made equal, in strength, to Gibraltar, Quebec, Ehrenbreitstein, and Sebastopol.

The Knights of Malta, as they were now called, threw up about this harbor such forts as were sufficient for the protection of their fleet and town; and soon their galleys, manned by the most skillful sailors, and mindful of their former spirit, found their way into every harbor of the enemy, and imperiled every venture of their commerce. In this state of things, Solyman, now grown old, yet remembering his conquest of Rhodes, forty years before, determined to exterminate his troublesome and indefatigable enemy. The capture of a huge Turkish galleon, belonging to the chief eunuch of the imperial harem, quickened this resolution.

Fortunately the Knights were commanded by a Grand Master, La Valette, whose determination and genius were equal to the emergency. By means of his spies he found out the objects of the Sultan, and through his ambassadors applied for aid from the different States of the West. He recalled all the members of the Order who had been distributed throughout Europe. "It was the great battle of the Cross and the Koran," he said, "that was to be fought. They were the chosen soldiers of the cross; and, if Heaven required the sacrifice of their lives, there could be no better time than this glorious occasion." The whole force which could be mustered for the defense of the island, amounted to about 9,000; against whom were brought 30,000 picked troops, besides the mariners of more than two hundred galleys and

transports. Everything depended on the rare insight, the judgment, the courage, the indomitable constancy of the Grand Master, and these great qualities never for a moment failed. His name has been well affixed to the almost impregnable city which crowns the point, and commands the waters he so bravely defended. The overwhelming fire of the Turkish artillery, directed at first against the detached castle of St. Elmo, soon rendered that post, in the judgment of most military men, untenable. Not so with the Grand Master. He knew the value of time, and that if it fell, and fell early, the whole island would fall with it. He offered to take the command of it himself, and hold it, or die in the breach. Some of the younger knights expressed a determination, if not relieved, to sally out, and die honorably in the camp of the enemy. He told them, in reply, that it was not enough to die honorably; their vow of obedience required that they should endure every trial which he should order, and not die even but in the manner he should prescribe. His self-devotion inspired theirs. The word *surrender* was never heard but from the lips of a single soldier, and he was immediately put to death. For a whole month—a precious month of time—the doomed fort resisted assault by day and by night, directed by all the skill of the Turkish engineers, and all the ferocity of a long baffled foe, and was not taken until fifteen hundred Christians had fallen in its defence, and more than eight thousand Turks in the attack. “What will not the parent cost,” exclaimed the Turkish general, alluding to the town itself, “when the child has cost us so dear!”

A short breathing space was allowed before the whole force of the Ottoman army was hurled upon the town; and here, on both sides, were exhausted all the military and engineering knowledge of the age. The town was bombarded; mines were sprung; assaults, only to be repeated by fresh bodies of assailants, who swarmed into the ditches, and up shattered slopes and ramparts. The besieged were not idle. Messengers were sent to urge reinforcements from Sicily; new means of defence were invented; hand grenades, heaps of combustibles, showers of bullets were sent among the assailants; iron hoops, wound with tow and rags were set on fire, and sent sailing over their heads, so as to fall and scorch their victims in a ring of flame. With every attack, and every failure of foreign succor, the spirit of La Valette rose higher and firmer. Their only reliance, he said, was Heaven and themselves. He was urged to withdraw within the castle, and give up the town. So far from it, he would not even suffer the papers and archives of the Order to be carried into the castle, lest it might indicate to his soldiers distrust of his power of defence. “No, my brethren,” he said, with heroic fervor, “*here* we must make our stand; and here we must die, if we cannot maintain ourselves against the infidels.”

Such nobleness at last had its reward. The besiegers themselves became wearied and wasted; their army had suffered fearfully. Succor was at last sent to the Knights, when it was hardly needed; and after two months of incessant fighting the siege was raised, and the discomfited and chagrined Ottomans slunk back to Constantinople. It was the beginning of the end. Never again did their arms, in anything like such force, sweep so far westward, or menace the northern shores of the Mediterranean. The Knights thus saved Europe from being overrun by Mohammedan degradation. They saved the Christian civilization of Europe for the world's redemption.—*Exchange.*

THE RIGHT OF APPEAL.

In a recent article on Masonic trials, we adverted incidentally to the subject of appeal from the decision of the primary court, and taking the ground that while a case is in the hands of appellate authority, and before it has been finally decided the original sentence should be in abeyance, for the reason that, if the finding of the original court should be reversed, as is not unfrequently the case, an irreparable wrong would have been done the accused; as, for instance, charges might be preferred against any brother for anything, and, whether proved or not, the commission might find him guilty, and the Lodge suspend or expel him. On appeal the merits of the case would be made apparent, and the decision reversed and set aside; but, in the meantime, the brother would have been under the effects of an unjust sentence, and his name have been made a subject of scorn and reproach. With the best intention in the world, it is clear that those who have been unfavorably impressed by the original action can never be reached in a body, or even to an extent reaching even a majority, and therefore, as has already been said, an innocent brother may be irreparably injured. And from this we repeat our conclusion, already announced, that so much of the law as regards this aspect of cases tried before Masonic judicatories should be modified so as, in terms, to admit the prisoner to bail, until the final decision of the ultimate authority, to which appeal has been lawfully and regularly taken, has been announced. And we may be allowed to add, that the sending to the Lodges the names of brethren sentenced, but whose cases are under appeal, is such a flagrant violation of every prescription of ordinary justice and Masonic equity as to call for prompt measures at the hands of the Grand Lodge; and the law should be further amended by making it an offense leading to prompt discipline, to *print* the name of a brother under discipline in any circular, or in any way or manner whatever, except by the Grand Lodge itself, when, by its final decision in the matter, the accused has exhausted all his means of defense. Masonic justice should always be administered under the sanction of

equity as well as of law, and even in the most flagrant offenses we should never forget that the defendant is our brother, and that until all the forms of law directing the stately march of justice have been complied with, he is to be considered as on trial, but neither sent to State Prison nor ordered for execution ; which palpable truth, it is our duty to say, does not always appear to be remembered.

But there is another point in the progress of an appeal to final adjustment, which seems to us to merit consideration. Differing in our code of procedure from most of the other jurisdictions in this country, we proceed upon the theory of not only affording a brother under sentence every reasonable opportunity for obtaining a review of the proceedings against him, but that such a review may not be unreasonably delayed, it has been provided that a defendant or any brother claiming to be aggrieved by the results of a trial, may appeal to the Grand Master, and again from his decision to the Grand Lodge as the court of last resort. The manifest propriety of this double appeal is seen when we take into consideration the fact that the Grand Lodge meets but once in each year, in June, and therefore a brother who, immediately after the close of an annual communication of the Grand Lodge might be declared by his Lodge to be suspended for six months, might, if he could only appeal to the Grand Lodge the following year, serve out the six months twice even before he could obtain a review, and then, if it should appear that he had been unjustly or unlawfully sentenced, the mere announcement of that fact would be a poor compensation—and yet the only one—for the wrong done him. The right, then, to appeal to the Grand Master during the recess of the Grand Lodge is a most important one to both parties to any controversy involving a trial before a Masonic court.

To give this intention of the law its full value, we must assume two things to be granted, namely, that the appeal shall have merit, and, secondly, that the Grand Master shall give it consideration. Speaking for ourself, we can say that, being Grand Master, there is no duty attaching to the office more delicate, or which we would rather evade, and, judging others by what we feel, we should think that, as a general thing, the brother occupying the Grand Master's position would gladly be relieved of this duty, and hence we make the suggestion that this part of the law be so amended as to transfer this first appeal to the Chief Commissioner and from him to the full Board. His long experience and special adaptation to the position would seem to make this less of a tax upon his time than it would upon the time of one less prepared to sift the wheat from the chaff of a case, and while the Grand Master would thus be relieved of an onerous and not altogether pleasant duty, appellants would still be certain of enlightened and impartial attention to their claims. We are of opinion that this whole subject is

yet capable of such amendment upon its present status as will give us the most perfect Masonic judicatory in the world, and we, therefore, hope to see the work undertaken and speedily accomplished.—*N. Y. Dispatch.*

THE SOWING OF THE SEED.

We are exhorted, in that Volume about which an *oblong square* is formed in a Masonic Lodge, "to sow beside all waters." In a Lodge of Freemasons, no more than in any other society, is there perfect sameness in sentiment and choice. While similarity in physical, mental and moral qualifications is needful in the construction of our social edifice, there are diversities of character sufficiently marked among us to justify the poet in offering the following paraphrase of Luke vii, 5, 8 :

He that hath ears to hear
 May listen now,
 While I shall tell, in mystic words indeed,
 Of a good husbandman who took his seed
 And went to sow.

Some by the *wayside* fell,
 On breezes borne;
 The fowls of air flew down, a greedy train,
 And snatched with hasty appetite the grain,
 Till all was gone.

Some fell upon the *rock*,
 And greenly soon
 They sprouted as for harvest, strong and fair,
 But when the Summer sun shone hotly there
 They wilted down.

Some fell among the *thorns*--
 A fertile soil--
 But ere the grain could raise its timid head,
 Luxuriantly the accursed plants o'erspread
 And choked them all.

But some in *good ground*--
 God's precious mold--
 Where sun, breeze, dew and showers apportioned well,
 And in the harvest smiling swains could tell
Their hundred fold!

—*Masonic Journal.*

THERE appears to be a prevalent notion that a Roman Catholic cannot be a Mason. This is an error. Masonry shuts out no one on account of creed, but treats Jew, Gentile, Catholic and Protestant alike.

HOW TO JUDGE MASONRY.

In the course of some strictures in the *Voice*, on an article by Leonard Bacon, D. D., the writer says the following :

To determine the character and utility of any organization, the first question which naturally suggests itself is this: What constitutes its principal forces, and from what elements of society does it derive its strength ?

There are in the English speaking jurisdictions of North America, of affiliated, active members, over six hundred thousand men, taken from the professions and trades, merchants and farmers. How many there are unaffiliated—not in active membership—we have not the means of determining ; but we know that they are largely in excess of the former. In our own State, the active membership is forty-one thousand, including about six hundred ministers of religion. In Kentucky, with a membership of something more than twenty-one thousand, is included seven hundred and sixty-one clergymen. Grand Lodges rarely present statistical tables, from which we can derive such information, but with the data within our reach, it is safe to assume that ten per cent. of our fraternity in this country are of the class to which allusion is now being made. The doctor may possibly question our claims to respectability on this account. He should know better than we the moral worth of his professional brethren. Notwithstanding this, we do not imagine that any reasonable man will assert that sixty thousand clergymen would contract obligations inconsistent with their ecclesiastical relations. The doctor does not think this, but there are many good men, in the absence of facts, so saturated with unmanly prejudice that they could not see any good in a "secret" organization, though it embraced about the entire virtue and intelligence of a community. The next inquiry, and the only one which we shall now notice, is: Why the necessity of a fraternity with "secrets," and why are so many of the best representatives of society in sympathy with Masonry ?

In the first place, and to dispel ignorance of facts, there are no secrets in Masonry, except those necessary for personal identification. A very considerable portion of its rituals are public property, as are also its entire aims and purposes. Nothing is necessarily kept from the world but rituals, that are the only means employed for fraternal recognition. In this is our only security, and it is this security that attracts so many to our ranks.

Primary Masonic benevolence is mandatory, and, as a consequence, there is a positive necessity for all the safeguards that we can throw around it.

Without the most remote thought of unfriendly criticism, we turn to the church. It says practically : We can only attend to the needy

we find in our parish. There is nothing unreasonable in this, because without some form or system of protection it could not endure impecunious assaults, and consequently must act upon the rule that every church shall provide for its own poor. The reverse is true of Masonry. A brother in good standing, together with his family, whether in Europe, Asia, Africa, or of the islands of the sea, has the claim to fraternal regard with the member of the local Lodge. Will our good doctor tell us how it would be possible, under such circumstances, to sustain our organizations without the protection which this "secrecy" insures?

Men may fight Masonry till the end of time without accomplishing its extinction, except some institution is devised that will take its place. When the Church shall have placed itself in just such fraternal relations with Christian men as Masonry occupies with its members, then will the Lodge lose this element of its strength, but not before.

HIRAM.

NON-PAYMENT OF DUES.

Under the foregoing caption the Grand Master of Louisiana says:

"This vexatious evil is one that has oppressed the constituent Lodges and disturbed the counsels of almost every Grand Lodge in the country for the past twenty years, at least, but as yet there has not appeared any law-giver or sage with genius enough to discover or devise a remedy. The charity of indulgence and the severity of discipline seem alike ineffectual, and it is hardly likely that either will ever entirely succeed. There seems to be something harsh, yea, even cruel and unmasonic, to cast aside those who have been admitted to our fold and labored with us on the designs laid down on our trestle-board, simply because they do not pay a small sum of money annually or monthly to support the institution; but, on the other hand, the best and most benevolent of men do not like to be yearly and monthly contributors to the maintenance of any association in which others, who do not contribute, enjoy equal privileges. It is my humble opinion that we are in a great measure responsible for having so many non-paying members among us, and that if ever there is a remedy found it will be in the form of a preventive and not a cure. This curse (as it may properly be termed) of our peace and prosperity is like unto mental and physical diseases, that are easily fastened to the mind or body by dissipation or imprudence, but when once there bid defiance to human skill. The husbandman cannot expect to sow tares and gather wheat. The operative Mason cannot perform his work on a Grand Temple and do it well with imperfect tools and bad material.

"Hence I think brethren, that it is high time for us to begin a re-

formation in the selection and admission of those who are expected to build up or assist, rather, in the building and decoration of the great Temple of Speculative Masonry.

“There has been of late years a too great ambition, on the part of officers and members of Lodges, to make proselytes, and to depend upon the money received as fees to pay the expenses of the Lodge; and so great has been the desire to do what is termed work, that in most cases but little, and in hardly any is there sufficient attention paid to the character and qualifications of the candidate. Our investigating committees are generally satisfied to report favorably, if they cannot find anything actually bad or criminal against the applicant. The recommenders of the petitioner, and his personal friends in the Order, find it necessary to get angry if anything is alleged against him. If a committee were to report to a Lodge that they found the candidate to be too poor a man to maintain himself and his family (if he had one) in comfort and respectability, and that they did not think that he would be able to maintain his membership in the fraternity under the ordinary vicissitudes of life, and report unfavorably *on that ground alone*, they would doubtless raise a great storm of indignation; and yet, the very same brethren that would get angry about *that*, would unhesitatingly do a far greater act of injustice, even admitting such a report to be unjust; they would receive the fees of such a man one year, and the next vote to drop him from the roll, or suspend him for non-payment of dues. While ours is certainly not an exclusively rich man's fraternity, it cannot be denied that we have suffered, and are still suffering severely, from the introduction of too many poor and ignorant men, who are neither intelligent enough to understand their duties to it, nor gifted with skill and capacity enough in their vocations of life to insure success, even under favorable circumstances.

“The votaries of Freemasonry should be drawn from the dominions of virtue and intellect—men virtuous enough to practice its teachings, and intelligent enough to comprehend its mission, and understand the laws. The benefits it has conferred on the human family, and will continue to confer, are too important to permit of its dissolution; and the advantages it gives to those who belong to it are too great to be thoughtlessly and carelessly bestowed. Freemasonry has done more than any other institution—even more than the church itself—to break down those national and sectional hatreds that sometimes disturb the harmony and retard the prosperity of nations and communities even in times of peace. It has done more than any other society to crush religious and political intolerance, and to mitigate the cruelties and severities of war. It enables those to whom its mysteries are unvalled, to find friends in every civilized country; to find protection in the hour of danger, care and attention in sickness, and relief in distress;

and more, it should be a sure guarantee of admission to the society of the virtuous in every land where it is known.

“ Let the Masters of Lodges cease to depend upon initiatory fees for the support of their Lodges, and let the members be more careful whom they recommend; and let investigating committees satisfy themselves, no matter whether the candidate is rich or poor, that he is a man that is disposed to do his duty toward his fellow-men; that he is master of some profession, trade, or calling of a respectable character, by which he can maintain himself, with fair opportunities to do so; and that he is one upon whose word all men can rely when it is once given; in fact that he is really possessed of and practices those virtues that are inculcated in Masonic teachings; and we will soon, by selecting our novitiates from that class of men, have fewer non-paying members, and a greater interest manifested in the institution. I do not wish to be understood as arguing against a poor man's admission, if he has the energy and capacity to rise from that condition by his own exertions and force of character; but I know that the good nature and sympathy of the brethren often lead them to admit those to whom the Order can be of but little benefit, and who can never be any benefit to it. We will have enough to do to take care of those of our fraternity who are rendered poor by misfortune, without admitting those that are poor by want of intelligence or their own misconduct. The man who forsakes the society of good men to associate with bad, will soon find himself abandoned by the former, and the same rule will surely work with us.”

TRAMPS.

We have received a circular from Central City Lodge, No. 305, located at Syracuse, in this State, warning the Craft against one of its former members, who, having been expelled for unmasonic conduct, is nevertheless traveling about the country soliciting aid from the Lodges and brethren, and probably meeting with considerable success. As a copy of this circular has probably been sent to all the Lodges, we do not feel called to copy it nor to violate the rule of this office, which forbids the advertisement of beats at the expense of an occasional law-suit; but we feel called to say that as the times are productive of the tramp in his various moods and degrees, we should be on the alert, lest our substance be wasted on the tribe.

There is often great difficulty in making discrimination between the worthy brother in distress and the imposter, or one who is lawfully under discipline, and the cases are rare, indeed, where money can be given without preliminary inquiry into the antecedents and status of the applicant, and yet it is continually so given, and nothing is more certain than on general principles we annually support a regiment or so of the worst of beats, who absorbs the means that should go

only to the really worthy. It was to remedy this evil that Boards of Relief were established, and they are entitled to infinite credit because of their earnest and unselfish labor in segregating the tramp from the worthy, temporarily in distress, and thus, partially at least, diverting the stream of benevolence from the support of vicious idleness to the relief of those justly entitled to assistance. But it is a fact that the labors of these Boards have never been adequately supported by the Lodges, either in the means placed at their disposal or in assisting their work by refraining from giving to all comers, without any other warrant than a well told story or a certificate, not necessarily the property of the holder. As an evidence of how difficult it is to know in these cases the true from the imposition, may be cited the case of a woman who received for some years a regular stipend from a Board of Relief, and who was thought to be more than ordinarily entitled to assistance, but who, after her death, was found to have on deposit in a savings bank considerably more than the whole amount given her by the Board, showing that she did not really need the sums she had applied for, and that her pitiful tales were simply—impostures. We have a case in our mind's eye where a beat who had lived for years on the fraternity, successfully imposed on an old schoolmate, by a careful disguise and a fearfully racking cough, arranged for the occasion; sympathy was naturally evoked, and the hat traveling around a small party, enabled them in a few moments to contribute to a chisel some fifteen dollars in extent for the benefit of as palpable a fraud as ever tramped into the affections of a too confiding brotherhood. The strangest part of this story is, however, that the party has retired from a profession of which he was so striking an ornament, and taken to earning his living. Unfortunately, however, the species is far from being extinct, as we can all testify, and our present education is not up to the standard it ought by this time to have reached. To our thinking a Board of Relief, properly organized and thoroughly supported in its work, is the best safeguard yet devised; but none of those we have seen have been able to develop their capacity for the simple reason that they have been hampered on the one hand by the want of means, and on the other by the fact that Lodges, refusing to contribute to the funds of the Board, are never backward in sending them customers, and this, by the way, is one of the phases of the tramp business that needs serious amendment.—*Dispatch*.

A LAWYER and a minister, both impecunious, boarded with a certain widow at the South End, Boston. Neither could pay his board. The lawyer married the woman, and the minister performed the ceremony, thus squaring accounts.

MAXIMS are the condensed good sense of nations.—*J. Mackintosh*.

Reading for the Home.

READY-MONEY.

"So you are going to be married, Kate? Well, I hope you have made a good choice."

"O yes, uncle," I replied lightly; "I know I have. Henry is to make me perfectly happy."

"What has he got?" was the next pleasant observation, that fell from Uncle Jocelyn's lips.

"Got? Uncle! I don't know what you mean," I answered, growing rosy red at the unexpected inquiry.

"What are his means? What does he intend to settle upon you?"

"He has his business," promptly interrupted my mother.

"And he is so clever, he is sure to get on," I added, in my eagerness to assure Uncle Jocelyn it was all right as regarded my future.

"That will depend a great deal upon you, Kate," he replied gravely. "The wife has more to do in making or marring her husband than is generally suspected. A careless, extravagant, bad wife is the greatest curse a man can have; a good one is the greatest blessing."

"Yes, uncle; O yes." I assented, glancing towards my mother, who was smiling somewhat scornfully, I fancied, at his opinion.

"Take care of his pence and his pounds will take care of themselves," continued uncle; "and beware of ever getting into debt, Kate; it's the easiest thing to get into and the hardest thing to get out of. Take my advice; live well within your means, and always pay ready money."

"Yes, uncle: O yes," I responded. "I am sure you are right; and Henry is so prudent, he is certain to have the same ideas."

"Well, keep them before your own mind. Don't despise an old man's counsel: buy nothing that you can't afford; and always pay ready-money."

I remember that conversation so well with Uncle Jocelyn, some few weeks before my marriage; at the time it did not strike me so forcibly as afterwards, for my mind was too much filled with other and to me more interesting matters.

Uncle Jocelyn was an old man, and the amount of his fortune had always been wrapped in some obscurity; but he lived comfortably, and possessed a small property, upon which he had built a pretty and substantial house, where I had often spent many happy days. He had always shown a special affection for me, no doubt owing to the fact of my being the daughter of his only brother, who had died when I was quite an infant, leaving me to the sole guardianship of my mother. Unfortunately for me, there had never been any love lost between the latter and Uncle Jocelyn; the coolness had rather increased than diminished as years went by; and when invitations were sent for us to visit Conington, which was the name of my uncle's place, my mother invariably refused for herself, and only with great persuasion permitted me to go.

How I enjoyed these visits! How sweet were the hay fields and clover scented meadows! How cool and fresh the marble slabbed dairy, with its rows of brimming

basins of frothy golden cream! How fragrant was the old-fashioned garden, with its long grassy walks and great big dewey roses, and the old cedar tree so shady, under which Uncle Jocelyn would set of an afternoon smoking, listening apparently quite satisfied with my childish conversation! The sun always seemed to be shining in those days. I can recall no gloom then, and things all wore a charm, which I did not know lay chiefly in the fact of my own youth and utter ignorance of life and its cares.

However, not to digress, I had not seen so much of Uncle Jocelyn since I had grown up, partly on account of my mother's unabated dislike to him, partly because of the existence of a new interest in life. I had met Henry Arden. He was six-and-twenty, five years my senior. His position in life was a fairly good one, he having a small interest in a first-rate city business which gave him over three hundred pounds a year; his character was irreproachable; and when I say that he was a general favorite wherever he went, it may be surmised that in my opinion he was, if not quite perfect, very closely akin to it. For myself I was passable—perhaps a trifle more than that; but I was penniless until my mother died; so it was a very astonishing thing to me how so desirable a *parti* had fallen to my lot. He was certain to get on; the senior partners had been known to say so themselves. Consequently our start in life promised to be a fair one. And to be brief we were married. Our honeymoon was of comparatively short duration, but it was long enough to cost Henry, as I afterwards learned, something like forty pounds, which was a considerable cut out of three hundred a year; for it had not occurred to him to lay by any spare cash for those unavoidable expenses. I had felt rather uneasy at the expenditure; but it was too early days to venture on an remonstrance, had I been so inclined; we were sure to live very quietly when we once settled down, and could easily then make up for any little extravagance of which at the outset we had been guilty. We were to live in London, and we were fully agreed on one point—lodgings were not to be thought of, we must have a house of our own. The prospect of possessing one jointly with Henry was very pleasant to me. I pictured an endless fund of amusement and occupation too, in the furnishing and adorning of it; so our first business was to find one to suit us, the next to get into it as soon as possible.

We must have spent a small fortune in cab hire before we finally found just what we wanted; even then, though the situation was good and the domicile desirable, the rent rather frightened us: it was eighty guineas a year unfurnished; but we should be so comfortable in it. The smallness of its size—and it was extremely small—was rather an advantage than otherwise, as it would require so little furniture; and two maids would be amply sufficient for our establishment, which in such a place would be a most creditable *menage*.

We were delighted with the house, the balcony to the drawing-room being, as we enthusiastically agreed, almost worth the rent itself; and we made no resistance when the house agent, who must have had some amusement over our innocence and inexperience, fixed us for a seven years' lease, representing to us that our advantages were almost unequalled, having no premium to pay. We consented—in consideration of all he enumerated in favor of our bargain—to make any repairs that were necessary: and in fact we were in such delight with the whole affair that the agreement, as might have been expected, was very easily arrived at.

We knew nothing about furnishing; never dreamt of the dangers of green wood or the inevitable result of cheap investments; thinking ourselves very acute to get

hold of two furnishing lists to compare prices ; beside which we sat down with paper and pencil to calculate exactly how much we must spend ; and I, remembering Uncle Jocelyn's advice, ventured to say we should resolve not to go beyond it. We came to the conclusion that actual necessities might be bought, taking the prices from the books, for one hundred and fifty pounds ; so Henry decided on borrowing two hundred, with which we felt sure the house could be really nicely done ; and this sum he was to pay interest for until the principal itself was paid off.

Nothing could have surpassed our prudence—before we set out. When we got into the shop we had selected as the one to patronize, we found that the things we had thought of were very inferior to our imaginings ; a trifle more here and a trifle there could make no great difference in the sum total, and be everything to us in the niceness and prettiness of our house ; besides which our estimate of necessities proved a very inadequate one, which innumerable etceteras were declared absolutely indispensable by the attendant shopkeeper. We made apparently endless purchases, which we could hardly remember until they were deposited in Amberley Villas, where, with my newly engaged domestics, I awaited them with immense delight.

But vast as the importation appeared, I had yet to learn of the legion wants undreamt of by us. Scarcely a day passed without some new demand being made, which apparently it was perfectly impossible to do without. But at last I was thoroughly satisfied with our possessions, and the servants seemed to have come to the end of their requirements ; so the only thing that we had to think of was the bill, which had not yet been sent in to us. I was frightened to think about it ; but Henry was quite prepared for its being considerably over the two hundred pounds. Judge of our dismay when we did receive it to find it more than twice that sum—four hundred and fifty six odd pounds ! There were frightful entries for "Time," which in themselves represented a serious item, and upon which we never calculated ; and our small sundries, which we had hardly taken at all into account, came to something quite appalling.

But the first shock over, the offending document was thrust aside—it would be paid all in good time ; and for the present we both resolved to dismiss it from our minds. Friends were readily gathering around us ; we must receive and pay visits ; so it was not very difficult to banish disagreeables, and to enter with the greatest enjoyment into the new life which lay before us. I had fancied our house was very complete and perfect until I saw some of the elegant drawing-rooms belonging to my new acquaintances ; after that many deficiencies were plainly visible ; and in order to supply them, we went to different shops, making various purchases, which as usual, were put down to our account. Then came our first entertainment with its attendant expenses, which it was absolutely impossible to avoid ; for in Henry's position it was, as we thought, most necessary for us to maintain a good appearance, and as his wife, it was also incumbent upon me to dress as well and fashionable as I could.

So things went on ; and before we had been married two years I need hardly say we were hopelessly and horribly in debt. To retrench seemed utterly impossible. I hardly knew where the extravagance lay ; but the fact remained, we were living far beyond our income ; our bills were never ending, and every day we were sinking deeper and deeper into the mire. To add to our difficulties, a nursery had been established, and though one might imagine so small an addition was not a serious one, it cost us no trifling sum. I could not have endured to see my baby dressed. How could I have seen it go out except in the sweetest and freshest of garments ? So it

was duly adorned in the whitest and prettiest things, which insured a most satisfactory amount of patronage for our laundress, and most appalling bills for me. However, we managed to keep afloat in some wonderful manner; but Henry was beginning to have a strangely careworn look, to which I could not blind myself. He was worried and harassed. His business was all right; but there were bills to be met, difficulties to be disposed of which he could not quite see the end of.

To outward appearance, however, we seemed a very prosperous pair. Our house was now as elegant as our neighbors'. I had a thousand costly little trifles lying about in the drawing-room, got from time to time, and as usual not paid for; some of which the shopkeepers themselves had pressed me into purchasing. Sometimes a sharp pang shot through me when I thought over our position, and I wished when we first set up that I had had sufficient sense to persuade Henry to do so more in accordance with our income than we had done; but it was too late now; we must trust to some good fortune turning up. Henry had hopes that his partners meant to promote him; and if they were realized, we should be much better off. This idea was buoying us both up, and we were feeling particularly sanguine when Mr. Trevor, the senior partner, a peculiar man, who never almost left his own house in Bedford Square, except for the office, announced his intention of coming to Amberly Villas to dine, if we would have him. In our anxiety to impress him favorably, we launched out into further expenses. He must be handsomely entertained, so much might depend upon his visit. Accordingly I arranged a most recherche little dinner and had the table laid out *a la Russe* to my entire satisfaction; when everything was completed, surveying the preparations with the utmost confidence in Mr. Trevor's verdict. But alas! for Henry's hopes and my dinner. Mr. Trevor came, partook very sparingly and silently of our hospitality, and departed without having dropped one syllable on the subject which we were so hoping he would discuss.

Some ten days afterwards, the advance in the business was bestowed upon one of Henry's juniors who had never dreamt of getting it. We were terribly disappointed, having counted so surely upon an addition to our means; and when our wrathful feelings were at their height, who should suddenly walk in but Uncle Jocelyn! He had never been in our house since we were married. It was in fact a great event for him to leave Conington, but the freak had seized him. He wanted to see his old favorite and his new grand-niece, so he had come. He only meant to stay for the day; in the evening he intended to return home. In my inmost heart I was as fond of him as ever; but his visit was ill-timed. I could not rally from my disappointment for Henry, and our cares were now assuming too serious an aspect to be easily set aside.

"You have a beautiful little house, Kate," he said. "I had no notion Henry was such a rich man."

"Hadn't you, uncle?" I said, trying to laugh unconstrainedly.

"I am truly pleased to see you so comfortable," continued Uncle Jocelyn kindly. "This room must have cost you a pretty penny, Kate; and I daresay you have a nest-egg somewhere as well."

"Oh, it isn't very much," I answered, really referring to the room, but as he thought to the nest-egg; and imagining I meant that the latter, though of small proportions, did exist, he responded most cordially:

"Doesn't matter how small, Kate; there is plenty of time to make it larger."

It was no use undeceiving him, though at that very moment an ominous envelope was delivered to me with the announcement that the person who brought it was wait-

ing for an answer, to which I returned the usual formula, that Mr. Arden was out, but would call in a day or two. I tried to look as indifferent as possible; but I felt Uncle Jocelyn's eyes were upon me, and my face colored painfully, nor did my confusion escape the kind scrutiny. I felt thoroughly convinced he had drawn his own conclusions. Soon afterwards lunch was announced, and we descended to the drawing-room, where Sophy, my parlor-maid had, to my horror, arranged some of our best china on the table, with the best intentions I knew, meaning to impress my visitor with our grandeur, but little imagining the real effect such superfluities would have upon my uncle. He noticed it directly, and admired it very much.

"Where did you get that figure?" he asked, indicating a lovely china center-piece.

"I am not quite certain," I replied carelessly; "we have had it for some time."

"Was it very expensive?" pursued Uncle Jocelyn.

"O, no; not very; at least I didn't think so," I answered, recollecting with a painful throbbing that it certainly had not cost us much as yet, considering we had not paid for it.

I need not give all the details of Uncle Jocelyn's visit; suffice it to say that it was one long martyrdom that afternoon to me; and it was a positive relief when his kind old face vanished, and I found myself alone once more. He had gone away no doubt thinking our lines were cast in very pleasant places, feeling assured not only of our prosperity but of our happiness. Poor deceived Uncle Jocelyn! He little knew that I was just longing to throw myself into his arms and make a clean breast of all our extravagance and consequent troubles. How I envied him going back to quite peaceful Conington! How I wished Henry and I was just one-half as happy as he was!

However, our struggle then was just beginning, for we sank deeper and deeper. It was like a quick-sand—the more we struggled the deeper we got. We dare not openly retrench—we lacked the moral courage; and our private attempts were the merest drops in the ocean of that mighty sea into which we had drifted, simply and solely because we had at the outset ignored the golden rule, so impressed upon me by Uncle Jocelyn, to live within our means, and to pay ready-money. And what had all our extravagance done for us? We had a large visiting list, and I periodically paid a host of visits, always hoping to find my friends from home. We had a pretty house, and were able to entertain as elegantly as our neighbors. I had heaps of fashionable dresses and useless finery; and Henry was as perfect as ever in my eyes; but we were both miserable; debt stared us in the face whichever way we turned; and how long we could keep our creditors at bay was beginning to be a source of considerable anxiety to us.

Henry's position in his business depended solely upon the pleasure of the senior partners. There were curious conditions in their agreement with him; and if they heard of his embarrassments, no doubt it would injure him greatly, and might make them consider themselves justified in perhaps something far more serious than a remonstrance. O that we had acted differently! that the past could be lived over again with our present experience.

Once or twice I thought of confiding our woes to my mother; but I dared not; intuitively I knew that although in his prosperity Henry was a great favorite with her, she would regard him very differently if misfortunes came; and I felt I could bear anything rather than hear him blamed, especially as in my inmost heart I knew I was equal, if not actually more to blame than he was; for now I saw clearly how

true it was what Uncle Jocelyn said, that a wife can make or mar her husband. If I had quietly set to work at the outset, and advised him aright, all would have been well; but now every day brought some hateful dun or threatening letter. A ring at the bell would cause me to start; and the sound of a man's voice in the hall parrying with Sophy, was enough to make me tremble all over.

"The crash could not be staved off for long; a crisis must shortly come." So said Henry one lovely June evening, when we were sitting disconsolately discussing all manner of wild impossible schemes. It was an exquisite night; the heat of the day was over; not a breath of wind stirred the delicate blossoms of the plants which adorned our balcony, and the moon was rising in all her liquid loveliness, casting a clear cool light over the scene. Everything looked calm and quiet and peaceful; the pulses of the great city were hushed; there was nothing to break the silence, except poor Henry's hopeless tones repeating: "A crisis can't be far off, Kate. What we are to do, I know not!"

We fancied the amazement of our friends—the nine days' wonder our misfortunes would cause, little dreaming that our ending had been confidently predicted by them, and that our hospitality had been roundly censured and condemned by the very partakers of it. Still less did we imagine that Mr. Trevor, so far from being favorably impressed with our surroundings, had gone away—fully aware as he was with the exact amount of Henry's income—shocked and sorry to see that Henry Arden had married a wife with so little sense and judgment; and no second glance from his keen eyes was wanting to prove to him how terribly beyond it we were living. His observations had satisfied him that serious embarrassments must ensue; consequently he and his partners had bestowed the desired post and increased emoluments upon one who, if he needed it less than we did, certainly understood its value better.

So no one expected my mother and Uncle Jocelyn would be surprised, though we imagined so differently, as we sat on and on in our pretty drawing-room talking over the weary subject and pondering what we could possibly do. We should have to sell off everything, to leave Amberly Villas, and to begin life over again. Henry's prospects of course would be seriously damaged, and we could never hope to thoroughly regain the position our own folly had deprived us of. It was not pleasant to think of; but there could be no shuffling out of the question now; it must be met and answered immediately: What were we to do? Nothing very definite could be arrived at; but one thing was quite clear—the change could not be far off.

I can never describe the anxiety of the days that followed, nor tell the agony it cost me to write and tell my mother that we were hopelessly, desperately involved, and that our difficulties were so great, it was impossible for us ever to surmount them. What would she say? What would everybody say? Worst of all, what would Uncle Jocelyn say? For the worst had come to the worst—our house was our house no longer; a man—strange and to me most terrible—was comfortably making himself at home in our kitchen—in other words had taken possession! How could Henry show his face at the office! How could I ever venture out again!

I shall never forget the two days that followed after I wrote to my mother; on the third, when I was almost stupified with the magnitude of our misfortunes, and during Henry's (poor Henry certainly had the hardest part to bear, for he could not stay quietly at home) absence had shut myself up in my room, some one knocked at the door, and in answer to my very subdued "Come in," it was gently opened, and

not Sophy, as I had anticipated, appeared, but the familiar friendly face of Uncle Jocelyn.

"My poor child!" he exclaimed—"my little Kate!"—and he folded me in his arms with all the tenderness of a father. "I only heard of it all this morning," he said, "and I started off immediately. Cheer up, Kate; don't grieve your old uncle by tears. Things can't be past mending; and I wouldn't be here if I hadn't come to help you."

And how he helped us! Without a word of anger or reproach, he listened to Henry's and my story; we told it truthfully, not sparing or attempting to justify ourselves for our culpable conduct; and when all was confessed, he simply wrote a check for the full amount of our liabilities. The total was a serious one; but we were saved not only from the disgrace but from Henry's dismissal from a partnership which afterwards was the means of our possessing a fortune far beyond what we had ever in our rosiest imaginings dreamed of.

By Uncle Jocelyn's advice we sublet Amberly Villas, and retired to a more roomy house in a less expensive and less fashionable locality; we sold all our superfluities, which had become actually hateful to me, and we started once more with a small but certain income.

How much happier we were, and how grateful to Uncle Jocelyn, it would require a far more eloquent pen than mine to describe. He often came to see us, and never had cause to regret the generous help he had so readily extended to us in our great need, for he saw how thoroughly repentant we were. My mother joined in the general rejoicing over our regained happiness; and out of gratitude, her old prejudices against Uncle Jocelyn faded and faded away.

She often goes to Conington now, where we all meet, a merry party, of which the generous old man is the well-beloved centre. He was giving me some gentle hints as to the training of my sons the other day. "For it's a mother's influence that tells upon the man, Kate; it's the lesson she teaches in childhood that he remembers best."

"Yes, Uncle Jocelyn," I answered; "I know you are right. I hope among the many things I desire to teach them, one especially mayn't be forgotten—you know what that is?"

"To fear God," replied Uncle Jocelyn, reverently.

"That first of all," I answered; "but I meant something else."

"What?" queried Uncle Jocelyn.

"Never to buy what they can't afford, and always to pay ready-money."

THE SCALES OF THE SERPENT.

Among the earlier passages of the inspired writings we find the account of our first parents in a state of innocence; living in paradise, with power to command all living things whether in the air, on the earth, or in the sea; and again that, instigated by the spirit of evil under the allegory of a serpent, they sinned against the commandments of Jehovah, and were punished by banishment from their happy condition of existence, and doomed in the future to obtain the conditions of life through pain and trouble, and to earn bread by the sweat of the brow.

It is a matter of some doubt among the commentators whether we are to accept the Mosaic account here referred to as a narration of actual facts, or as an allegory concealing lessons for our guidance through life, but either way we can easily perceive that it sets forth with great clearness that never ending struggle between good and evil, which began then, and still overshadows the daily walk of every human being. It is the common acceptation that beneath the figure or symbol of the serpent we are to recognize Satan, or the incarnation of evil, a personage figuring under various names in all the mysteries and forms of worship in antiquity. Leaving aside the question of a personal Devil we need have no difficulty in finding his traces in every form of human association, whether in church or synagogue, in the lodge or in general society, and there suits are mischievous to the last degree. One form of this fell spirit among us, is described by Solomon, "Surely the serpent will bite without hissing, and the babler is no better," and there is no sin against the requirements of our institution we should more earnestly oppose, for it is doing us evil, and that continually. The babler is of various degrees. One manifestation is the brother who has Masonry always on the tip of his tongue, and forgetting the Masonic virtues of Silence and Circumspection, waylays you in the street, or car, or any place where he can discourse upon his favorite theme, and he will take all who may choose to listen into his confidence, while he tells you what was done or said in the lodge he last visited. He will publicly argue questions of law and practice, and criticise the work with the same freedom in a public resort that he would in the very adytum of the Temple. Gentlemen of this stamp write us questions we dare not print, and fraternally ask us to answer them through our columns, and yet we believe they do not intend any wrong, but only allow their zeal to overcome their discretion, and, like mother Eve, seek knowledge at a price they do not stop to calculate. It is a consummation devoutly to be wished that these thoughtless brethren might learn greater discretion, and know that in many ways their babbling is as the bite of a serpent to the best interests of the fraternity they admire, and which they would not knowingly or willingly injure.

Another and most despicable species of the babler is the one who fully illustrates the biting of the serpent without the premonitory hiss. Dr. Clark describes him thus: "Without directly speaking evil, he insinuates by innuendoes things injurious to the reputation of his neighbor. 'If the adder biteth in silence, nothing less doth he who privily back-biteth.' 'A babler with his tongue is no better than a serpent that stingeth without hissing.' The moral is simply this: A calumniator is as dangerous as a poisonous serpent; and from the envenomed tongue of slander and detraction no man is safe." If there is any place where this moral adder ought not to exist, that place is our fraternity, where

we are so often reminded that a brother's welfare and reputation ought to be the object of our constant solicitude ; where we should never forget that it is our duty to warn, to entreat the wayward and the perverse, but never to make their actions the subject of wise nods and shrugs, or worse still, the point of satire, slander and calumny. Yet, alas, it is within the experience of most of us that persons who are bound to us by the solemn sanctions of the mystic tie, in whom we naturally place the most unlimited confidence, will do these very things, and thus give rise to heart burning and strife where all should be peace and fraternal affection. These persons are as scales of the serpent—possessed of a devil, as it were—never so much in their element as when striving to promote enmity and all uncharitableness. We can only account for them on the ground of original sin, or that without them we should be too happy in our several stations. The fact of their existence among us is the warning that has been given us from the very beginning of time, but which we do not sufficiently heed. A fair exterior and plausible speech, too often are allowed to pass current for all that should go to make up a man, and until it becomes the rule to know an applicant not only in his fair seeming but in his character and idiosyncracies, we shall continue to have these blots upon our escutcheon, to degrade the high standard of the craft and to wound every sentiment of manliness and truth. It is an evil we may not be able entirely to abrogate, but it is one against which every honorable craftsman who has a reputation to defend should set his face with unflinching severity, and cast out from his fellowship whoever, whether high or low, approaches him to sear his ears with the breath of scandal or the vile suggestions of calumny, for against these scales of the serpent no one is safe, and their efforts can only be mitigated by a determined effort to avoid those who deal in them.

GUARD WELL THE PORTALS.

BY JOHN M. MILLER, 32°

Have we sufficient guards for our protection stationed at the outer portals of our mystic temple? Are the avenues through which the candidate for initiation is to be conducted tyled sufficiently well for our own good welfare? These are questions that it behooves us well to look into and to thoroughly examine ; to see that in our mighty strength we are not nursing the germ of something which may at some future day burst suddenly upon us like a tornado, carrying ruin and destruction before it. We can scarce admit too many good and true men among us, but we can let in by far too many of those who should never have been permitted to cross the threshold of even the room adjoining the lodge, let alone have been admitted to the Council Chamber itself.

We are constantly making Masons from the materials presented to us, and the records of our lodges show vast accessions to the numbers of the order; but the question is, are we guided by any desire to discard all imperfect material, and only use such as will contribute to the glory and advancement of the universal Masonic fraternity?

At meeting after meeting we see almost the same faces and the same members doing all the work of the lodge, and we regret to say that no matter how our lodges increase in numerical strength, they but too rarely increase in real strength, or actual working members in the same proportionate ratio.

Full well we know how many there are in all our cities, who join our order and call themselves Masons, then quietly dimitting therefrom, they place themselves on the list of stay-at-home Masons, honorary members of an institution about which they have no comprehension, and really know nothing; they are willing and ready to enjoy any and all the benefits or honors which may grow out of their possessing the name of Mason, but they are neither willing to work or contribute any help or support to the institution; and, if anything, rather detract from its dignity; perfectly content to let the few do the work, so long as the honors are divided among the whole.

How small a portion of the fraternity are bright enough in Masonic lore to work their way from their own lodge, to be able to prove themselves to be Masons? 'Tis true that when they enter they have apparently to pass an examination as to their knowledge of what they have gone through, but it takes only a few short months for too many of them, by neglect of attendance, to forget those things which ought to be indelibly printed on their memory and also sunk deep into the recesses of their hearts.

Of the officers of our lodges, how many can confer even a single degree, with its lectures in full, without the aid of the manual? . And here we see something of the evil of obtaining members at the expense of detracting from the dignity of the Masonic name. We find far more attention given to getting numbers to fill up, as it were, the background, and we might say furnish the audience, than to any very particular care as to the quality of those admitted. One-half the time the committee upon the admission of the candidate reports favorably, without even the formality of a single consultation, and the candidate is elected to receive the degrees when probably scarce a member knows aught of him, either *pro* or *con*.

It seems to be taken as a self-evident fact, that every man is worthy unless there are special charges against him, and too often an application is equivalent to an election. We know that there are multitudes of worthy men of good character and above reproach who should never

be made Masons. Masonry implies in its very name, work; and none should be allowed to enter the doors who do not mean to contribute their quota of work to the advancement of the order, attend its meetings, study its rituals, investigate its mysteries, and endeavor to carry out the teachings they inculcate.

By a prompt attendance at every session, we can lay the foundation of an effort to improve our lodges, and if we are always on hand when they meet, we will be enabled to see the style of material which is brought up, and then if any stone is offered which we think may even mar the beauty of our structure, let us boldly and unhesitatingly heave it over among the rubbish of the Temple, and patiently await the coming of something more appropriate.

Could we, like the tiny inhabitants of one of our own emblems—the bee-hive—follow their example in killing off the drones who infest our order, and prosper on the provident labor of those who will work, and afterward keep the gateway securely tyled against all such, then would we gradually elevate the condition of our various bodies, and render ourselves indeed a fraternity of which to be a member would be considered a priceless honor.—*Dispatch.*

WORK OF THE CRAFT.

A nobler work than this we need not seek:

To weld the broken links, to make the chain—
As at the first—entire. The mystic word to speak
That binds in loving fellowship, again,
Brother to brother; stays the impassioned word;
Calms the fierce billows, erst in fury stirred.

The friendly deed, in kindliness to do;
Covering, with love's fair mantle, many a stain,
And sin, and scar; relieving pain;
Aiding the needy, all our life-way through;
With GOD our helper, and our watchword PEACE,
Toiling and loving, until labor cease,
And filled is all the outline of the Master's plan—
The Fatherhood of God, the Brotherhood of Man.

MARSHALL B. SMITH,

Grand Master of N. J.

CONTAGION,—There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe: evil spreads as necessarily as disease.—*George Elliott.*

SHE HAD COME TO THANK THE MASONS.

M. W. John H. B. Latrobe, of Maryland, relates the following incident :

Among the many persons who applied for aid to the Grand Master, under the impression that he has an inexhaustible treasury at his command, was a lady, the widow of a Master Mason, who was not only in great need of pecuniary assistance, but whose still greater trouble grew out of her separation from her son, a lad of some twelve years old, perhaps, who, in the chances of the times, had been taken from her, and resided in a remote district of Louisiana, where he was represented to be in a pitiable condition. The mother's immediate wants were in some degree relieved on application to the Lodges of the city ; but she was still in misery about her child. She would have gone to him could she have obtained the means to make the long and expensive journey. In her great trouble the lady asked the Grand Master if there was nothing he could do to help her ; and, at last, to satisfy her for the moment, and at least give her something to hope for, the Grand Master wrote, from her lips, an account of her situation, and enclosing the lady's address, sent the letter directed to "The Grand Master of the State of Louisiana, at New Orleans." Many weeks elapsed, and the calls of the mother to know if there was any news, and the uniform answer that had to be given that there was none, became at last painful ; and the Grand Master began to regret, almost, that he had raised hopes that seemed doomed to disappointment, when, one day, the lady appeared, as happy a woman as the Grand Master had ever seen, in his office, and her boy was at her side. She had come to thank the Masons for the blessing they had bestowed on her in restoring him. The rest of the story is soon told ; the Grand Master of Louisiana had, after a good deal of difficulty, found the child, whose condition was fully as destitute as the mother had described, in a remote part of the State ; had employed the agency of the nearest Lodge, and in due time the little fellow, "ragged and bare" almost, was sent to New Orleans. Here the Grand Master clothed him respectably, and furnished him with a through ticket to Baltimore and the money for his expenses on the road ; and in a day or two after his arrival here the Grand Master received a letter from his M. W. brother in Louisiana, speaking in the most gratifying manner of the bright intelligence of the waif thus restored to a happy mother.

This anecdote of Masonry would be imperfect were the name of the Grand Master of Louisiana not to be mentioned. It is M. W. John G. Fleming.

NEVER sound the trumpet of your own praise.

SHUNIAH LODGE—ITS VISIT PORTAGE LAKE.

The following account of a very pleasant excursion of Shuniah Lodge to the copper region is sent us by Fred. Labram, D. D. G. M. of the 10th District. Shuniah is the Indian name for silver, or money. If the brethren of said Lodge have a good supply of the shining metal, and would like to share it with us, we should be pleased to send thirty copies of the FREEMASON for silver payment, whether at par or demonitized. It is good enough money for this office these hard times.—Brethren of Shuniah Lodge, please try the exchange.—ED.

“ On Monday morning, June 26th, the steamer Manistee arrived here from the North Shore with a large party of excursionists who came to “do” the copper country, under the auspices of Shuniah Lodge F. & A. M. of Prince Arthur, Ont. The party numbered about 70, of whom 30 were brethren by reason of having ridden the fabled goat, while the rest were gentlewomen, “gude wives” and friends, for that they had taken a liking unto those thirty because they were square men. At the dock the Shuniah brethren were received by members of Quincy and Houghton lodges, and escorted to Houghton and Quincy lodge rooms. After some little time spent in getting acquainted, and inspecting the sanitary condition of Portage Lake’s (Masonic) hoard-of goats, the brethren rejoined the rest of the party and proceeded to search after the lions that infest the neighborhood. The Quincy mine and mill, and the inevitable smelting works were, of course, taken in, and the Canadian brethren were pleased to learn that the former was managed by a Mason, (T. F.—in printers’ parlance “till forbid,”—and confessed, that though they had expected to meet with a Gronty reception at the smelts, the latter was in the hands of the Wright man in the right place, and smelt better, by a very large majority, than some smelts they had seen. At 1:20 P.M. the excursionists, accompanied by a numerous party from Hancock, Houghton and Lake Linden, departed by train for Calumet, where they were received and handsomely entertained by the brethren of Calumet lodge. All points of interest about the mine were of course visited, and there was not one of the North Shore party who did not go away fully impressed with the capabilities, copper-wise, of our great *bonanza*, despite the fact that he, or she, had perhaps, never obtained so much as a passing glance at the resplendent magnificence, and Sodomie sinfulness of that mammoth side show—Red Jacket, the Wicked. After seeing the sights, the gentlemen and ladies of the party were escorted by their hosts, the members of Calumet lodge, to the lodge room, where the brethren unanimously voted that Mrs. Dobie, wife of Worshipful Master Dobie, of Shuniah lodge, should preside as Master. The lady presided very gracefully while speeches of welcome were made by District Deputy Grand Master Labram, and Worshipful Masters Duncan, Smith, Condon, and Past Master Osborne, which were most eloquently responded to by Past Master Maclin and W. M., Dobie. After enjoying an excellent supper prepared for the occasion by the Calumet hotel, the party returned to Houghton, where a most enjoyable hop, largely attended both by members of the order, and citizens generally, was given in honor of the guests of the evening. Mr. Cullyford, of the Douglass, merits the thanks of the Portage Lake brethren for the excellent manner in which he performed the part of host.”

THE BIBLE—ITS AUTHORITY.

How does Masonry regard the Bible? This is the important question which is now forcing itself upon the Craft in this Jurisdiction.—We do not wish to agitate this matter. It is already agitated. What appeared in the FREEMASON several months ago was in answer to questions, and a wish to have this matter so settled that Masons could not but know just how Masonry regards the Bible.

Masonry lays this volume upon her altar, and on it she obligates her members. She teaches in her ritual that “the Holy Bible is the inestimable gift of God to man.” Now, if this be true, Masonry does regard the Bible as of divine origin—that it came from God, and is of inestimable worth as a priceless gift from Him to his needy creatures. If this be true, Masons should respect the Bible, should read it, and never speak disrespectfully, or sneeringly of it. If Masonry thus regards the Bible, the skepticism which we sometimes meet with in members of the Fraternity, does not come from the inculcations of Masonry, far from it.

But more, Masonry places the Bible among the indispensable articles of furniture with which she decorates a lodge, and without which no lodge can be opened for work. When at work in the E. A. D. it is opened at a certain place in the Psalms; when in the F. C. at another place in Amos; and when on the M. M. at still another in Ecclesiastes. Now Masonry is said to be the same the world over. Query—suppose the Koran, or a volume of the Bedas to be substituted for the Bible, at what places would the Deacon open those volumes when at work in the different degrees? And when giving the lecture on the E. A., coming to the furniture of the Lodge, how would he get along with that portion which teaches the candidate that the *Holy Bible is the inestimable gift of God to man*, that on it we take our obligations, &c. If Masonry is identical in all parts of the world, is this language to be used in reference to other books than the Bible? and if so, does not Masonry in-dorse the Koran as a revelation from God? How are these questions to be answered?

But we are told that, “Masonry is found in all parts of the world, and among people who never heard of the Bible, and who believe none of its teachings.” How astonishing! Wonder if that is really so? We have heard just such affirmations, quite often, but as yet, we have never been convinced of their truthfulness. That a few Masonic Lodges have been organized among heathen nations is true, but they who organized them were of the civilized, Christian nations, and we have no proof that the Bible was not there quite as soon as Masonry, and that it prepared the way for our modern speculative or moral Masonry is quite

probable. At least there is no proof to the contrary, or we know of none, save the mere assertions of parties who have read but little, traveled less, and are illy qualified to be witnesses in the premises.

"Who never heard of the Bible, *and believe none of its teachings!*" What! believe none of its teachings? Then they do not believe in God; for the existence of one God is a cardinal doctrine of the Bible. "In the beginning, God created the Heaven and the Earth, is the very first declaration of that Holy volume, and he who believes not in God is an atheist, and an atheist cannot be a Mason. By hypocrisy and falsehood he may so far impose on our brotherhood as to gain admission, kneel at our altar and take our vows, but in so doing, he is false to himself and to Masonry. It is an easy thing for a certain skeptical class to make such unguarded assertions as the above, when they do not seem to appreciate the full meaning of their declarations. We quite recently heard the Bible denounced as a lie by one who had not only taken all the Lodge degrees, but also those of the Chapter, and presided as W. M., and at the present time is acting as Secretary of his Lodge. We could not but wonder if these brethren esteemed that Order very highly, which makes the Bible,—the Book of Revelation,—our spiritual and Masonic Trestle-board. And when we hear these denunciations of the Bible—the Great Light of Masonry, by those whom our Lodges place in offices of honor, we sometimes inquire of ourselves, how long will it be before these leaders will go one step further, and with Atheistic France, banish both Bible and God from the Fraternity.

While we have no desire to see aught which tends to sectarianism admitted into the Craft, yet we do wish to see the Ancient Landmarks respected by the leading members, and we moot the matter that all may investigate it with candor, and be prepared to act wisely. Occasionally these matters have been brought up for the action of Masonic Bodies, and they may come up again, and again. Indeed, France is at this time cut off from communication with the Grand Masonic Jurisdictions of the World on account of her repudiation of God and the Bible, and we are grieved to say that we have quite too many Masons of the French type in our midst.

To show the action taken by a few of our sister Grand Bodies, and also to show how the matter has been viewed by leading members of the Craft, we give a few quotations, as follows:

"Resolved, That this Grand Lodge is clearly of the opinion, that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offense against the institution, calling for exemplary discipline."—*Ohio*, 1866.

"The only declaration of faith necessary on the part of the candidate, before initiation, is the profession of belief and trust in God. But, we also say, that a man

who declares his disbelief in the divine authenticity of the Holy Bible, cannot be made a mason."—BROWN, *C. F. C. Fla.*, 1858.

"Resolved, That the Grand Lodge of TEXAS declares that a belief in the divine authenticity of the Holy Scriptures, is an indispensable prerequisite for masonic admission; and the Grand Lodge does not mean to exclude the Israelite, whom it does not regard as being disqualified for the mysteries of Freemasonry."—*Texas*, 1857.

"No Christian doubts the authority of the Bible, and in this country we need not trouble ourselves much about any other class of people. We place it upon our altars as the Word of God—the initiate is practically taught so to regard it—and we take it, and enjoin others to take it, as the rule and guide of our conduct. This is enough. If any offer who are not willing so to recognize and take it, we are not bound to receive them. Every lodge is the judge of the fitness of its own candidates. Let this suffice, and 'remove not the ancient landmarks which our fathers have set.'—C. W. MOORE."

"It is clearly settled that, in the first degrees of Masonry, religious tenets shall not be a barrier to the admission or advancement of applicants provided they profess a belief in *God and His Holy Word*."—*Res. Ohio*, 1820.

"By the usages and principles of our order, he who does not believe in, and acknowledge the Bible, as the rule and guide of his conduct, ought not to be received into our order."—HUBBARD, *Ohio*, 1853.

"Resolved, That Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures, and that the views of candidates on this subject should be ascertained by the committee of inquiry, or otherwise, as well as their other qualifications and fitness to be received into the order."—*Res. Iowa*, 1856.

"It is the sense of this Grand Lodge, that no man can become a Mason unless he can avow a belief in the principles contained in the Holy Bible, and that the demand for such belief does not conflict with the universality of Freemasonry."—*Res. Neb.* 1858.

It is understood of course that the Grand Lodge of Michigan has decided that a candidate need not avow his belief in the Divine authenticity of the Holy Scriptures, yet the eminent Author of that decision has also placed himself right on the record, by declaring in no ambiguous terms, that his decision was never designed to convey the impression that brethren of the Craft have a license to treat the Bible with contempt. "Grand Lodge in no shape nor manner has ever sanctioned, and never will, as I know from the culture, character, and intelligence of its members,) give countenance to any Brother who will speak contemptuously of the Bible." "I say most emphatically, that a Brother who speaks contemptuously of the Bible is not a Mason. He may have passed through the forms and ceremonies, taken the obligations and promised obedience; but with all this done, he is not a Mason; and a Brother who knows of the existence of such a moral leper, claiming to be a Mason, should prefer charges against him, and if found guilty, the Lodge should at once purge the Temple of his contaminating presence."

Good enough. Let us act upon this suggestion. A Brother who has so little regard for himself and the Fraternity, as to speak contemptuously of the Great Light of Masonry, our spiritual and Masonic Trestle-board, and before the Brethren denounce it as a lie, let him be at once called to account, and dealt with as above. A few such examples would be wholesome.

BIOGRAPHICAL SKETCH OF BROTHER GOULEY.

About the time of the tragical death of Bro. G. Frank Gouley, we announced the fact of our having a brief sketch of his life, which we promised to give the readers of our Journal. Severe illness has prevented us from the preparation of the paper for the compositor till now.

Brother George Frank Gouley was born in Wilmington, Delaware, Feb. 15, 1832. He lived upon the farm until he was 15 years old, when he learned to build Steam Engines, which business he followed until 1852, when he was admitted as Chief Engineer in the U. S. Navy. This position he soon resigned, that he might finish his education, which he did, in Pennsylvania College, at Gettysburg, Pa. He also studied Medicine in Pennsylvania Medical College, at Philadelphia, and afterward read law under Hon. James A. Bayard, U. S. Senator from Delaware. He now commenced business on his own account by serving the Government at Washington City, as examiner of contested pensions and law claims. While a resident of Washington he received the degrees of Masonry. This was in the year 1857. He must have made rapid progress passing through the Blue Lodge—Benj. B. French Lodge, No. 15; the Chapter,—Washington Chapter, No. 16; the Commandery,—Washington Commandery, No. 1; for he resigned his position under the Government, and removed to Nebraska City, in 1858, where he practiced law. In 1859 he moved to St. Louis, Mo., and engaged in commercial pursuits, until broken up by the war in 1864.

He acted as agent of Maximillian's Government in Mexico until August, 1866.

In 1860, he became a member of the following Masonic Bodies: St. Louis Lodge, No. 1; St. Louis Chapter, No. 8; St. Louis Council, No. 1; St. Louis Commandery, No. 1; in all of which he continued an active member to the time of his death. He was elected Secretary of all these organizations in 1861, and served them in that capacity for several years, until promoted to W. M., King and Commander.

In August 1866, J. A. O. Sullivan, Grand Secretary and Grand Recorder, also Foreign Correspondent of all the State Grand Masonic Bodies, died suddenly of Cholera, when Bro. Gouley was appointed to fill the vacancy until October, 1867, at which time he was elected to these offices, and filled them most ably until the time of his death.

He served two years as Grand Commander of Missouri. January 1st, 1867, he commenced the *Freemason*, a journal which continued several years, and was ably conducted, but for lack of the support it richly merited, was merged into the *Voice of Masonry*, our Brother being a regular contributor.

During twelve years he took an active part in State and National affairs, during which he fought several hard battles—to use his own language, “received some hard knocks, and gave some.” But in all these matters of difference our Brother was most generous. He never thought less of any one on account of his opinion—nor allowed differences of opinion to interfere with personal friendship or relationship. His principal religion consisted in the idea that faith without works, *is dead*. In both politics and religion he was rather conservative, allowing every man to think as he pleased, he claimed the same right. He cared so little for mere sect that he had as soon go to one church as another; and he generally made it a rule to vote for the best man, who would represent the interests of the greatest number. In these matters he ever had an eye to the benefit of the people.

A bigot he looked upon as the greatest enemy of our race.

He cared but little for public opinion, when he thought it was wrong.

He said he was an enemy to no man on earth, and did not know that he had an enemy. But in this he must have been mistaken, for no one of so positive a mind as his, and who would stand up as firmly for what he esteemed to be the right, but must needs have some enemies.

He believed that “Masonry is an institution of God, to fill a vacuum that cannot be supplied by any other society in the world.” He was often condemned for being too strong an adherent to the landmarks, being too much of a Masonic conservative, but he said he could not help it; he could not be otherwise. He was strenuously opposed to all entangling alliances in Masonry, and had quite a contest with Bro. Albert Pike, on account of the claims of the latter “to too high pretensions.” In this he confessed that he might be wrong, but he was conscientious in his defence of the good old ways. He was never known to fail in acknowledging a wrong, when convinced of it. He said he had “never joined the mutual admiration society.” He never allowed his paper to be indorsed by his Grand Lodge, because “he wanted to hit that Grand Lodge just as hard as he did any other.”

Though temperate in his habits, he sometimes took a glass of ‘Lager,’ when thirsty; and sometimes when under excitement, would say ‘*d—m*’ and did not think it blasphemous.

In stature he was 5 ft. 8 in. high, had auburn whiskers, light hair, grey-blue eyes, weight 170 lbs. He enjoyed good health and “plenty of fun.” When he worked, he worked; and when he played, he play-

ed; and all who were acquainted with him know well what an in defatigable worker he was. He said "he expected to live so, *and then die suddenly, without a lot of trouble to his friends and relations, and without any pain. This is a family characteristic, and I like it.*" Such is his own language to the writer, written some five years ago.

As to pedigree, he was the grandson of Brother Geo. Washington's nephew on his mother's side. He was named after his uncle George, who was named by George Washington, and the son of Mary Washington, who was also named by the General. He was born in the room on the Washington farm in Delaware, where General Washington held his Lodge and headquarters. His Father was a Frenchman who left France on account of the revolution. His father died when our Brother was only two years old, and he could not recollect him. He was the only one of six children who resembled his mother in complexion.

The above facts the writer had from Brother Gouley himself. They are therefore entirely reliable, and will be highly interesting to the many friends of our departed Brother.

DISTRICT DEPUTIES.

In the estimation of some of the brethren the office of District Deputy Grand Master is of little or no account, and should be discontinued. Indeed we know of a few who denounce the action of Grand Lodge at its last session as not only unwise, but in direct opposition to law and usage, in that it voted to continue the offices of D. D. Grand Masters, when a very large majority of the constituent Lodges had voted to discontinue them. In a few instances this denunciation is bitter, and borders on insubordination, and therefore should be sharply rebuked.

We are aware that a movement was made in Grand Lodge at Grand Rapids one year ago last January to discontinue the prevailing system of District Deputies, and substitute that of having one or more Deputies to aid the Grand Master. This was a movement in behalf of a greater economy, and was so put before the subordinate Lodges. But it was a hasty movement, made without counting the cost; and though the Lodges did, a majority of them, vote for the discontinuance of the system of District Deputies, yet it was done with the impression that the intended change would be economical. But when Grand Lodge met last winter, the subject had been investigated carefully, and it was found that the proposed change would not be economical, but on the contrary would be much more expensive and less efficient than the prevailing system. It was therefore voted by Grand Lodge to continue the offices of District Deputies instead of changing the Constitution as had been proposed.

We are decidedly in favor of our present system. Where it has been tested it has been found to work well, and better than any other which has been devised. We are aware that in some jurisdictions, after only one year's trial, the system has been abandoned, because the District Deputies appointed failed to act with any efficiency. But under such circumstances any system would prove a failure. It was not the fault of the system but of the officers appointed, in this case, which caused the failure. And we are informed that this is the case in some of the Districts of our Jurisdiction. It is said, we know not how truthfully, that some of our District Deputies are inactive, and are doing nothing, or next to nothing, in the way of carrying out the objects intended by their appointment. We suspect that prejudice against the present system induces most of those complaints; for they are made, as a rule, by those who are opposed thereto. But we are inclined to believe that in a few instances the Deputies are too slack in discharging the responsible duties which they are expected to perform, with zeal and fidelity. And if this is so, the remedy is at hand. After continuous calls for the performance of these duties, if heed be not given, complaint should be made to the Grand Master. This would soon tend to remedy the evil, if it were found to exist, and the result would be infinitely better than a constant denunciation of Grand Lodge. "Whoso readeth, let him understand."

As we recently said, in our opinion it would be an excellent plan for our District Deputies to give occasional reports of their official doings in the pages of the FREEMASON. These reports would be read with interest by the craftsmen, and serve to keep a history of our doings from year to year in our Journal, which would not only add to its present value, but make it more valuable in future years. And in this way the reported work of these officers would soon vindicate the wisdom of Grand Lodge in their appointment, and it would be placed before the fraternity in a way that they would appreciate it, from the least even unto the greatest. And nothing would serve more effectually to silence the grumblers, of whom we have by far too many, and some we know of, whose open denunciation of Grand Lodge, and the Laws and usages thereof, smack of insubordination, and should subject to discipline.

Correspondence.

AN IMPOSTOR AMONG US.

By the following correspondence sent us by the Secretary of Pine Grove Lodge, Port Huron, it will be seen that some dastardly scamp is

traveling around among the Lodges under the assumed name of the Secretary of Hiram Lodge of Washington, D. C., and is making his imposition win. We are sorry that our Brother at Port Huron is not more explicit. He should have given us a description of the general appearance of this knave—his probable age, stature, complexion, &c., so that it would be comparatively easy to detect him, as he may change his assumed name and story. We hope our readers will be on the alert, and send him further than the jail. The penitentiary is the place prepared for him, and all such bogus Masons, and we will do our part to land them there.

But here is the correspondence which speaks for itself:

Henry Burton, Esq., W. M. Pine Grove Lodge, No. 11, F. & A. M., Port Huron, Michigan :

DEAR SIR AND BROTHER:—Yours dated the 18th inst., was received this morning, and by direction of W. M. would state in reply that the person calling himself W. H. Stewart, Secretary of this Lodge, is an *impostor*. The Secretary is here now and has not been two miles from his Lodge in several months, and has never been in a western State. This same man has been operating in the west quite extensively of late. We heard of him at Waukegan, Ill.; Milwaukee, Wis.; Jeffersonville, Indiana, and Louisville, Ky., where he was shown up in the two last named places on the 18th inst., but when search was made for him he could not be found. I am very sorry that you have been swindled by such a scoundrel, and that this Lodge, and the name of its Secretary, should be used to consummate such a piece of villainy on the Fraternity. We had his description sent to us, but we have no knowledge of him. I hope justice may overtake him. Our W. M. has done what he could to stop his rascality, but he makes such a short stop in any one place, that it is almost impossible to keep up with him. I hope you will not be put to any personal loss on account of carrying out one and the greatest of all the tenets of our noble order.

With the kindest regards,

Fraternally yours,

WM. H. STUART, Sec'y.

PINE GROVE LODGE, PORT HURON, Mich., July 3, 1877.

W. J. Chaplin, Esq., Ed. Mich. Freemason :

DEAR SIR:—I beg to call your attention to the enclosed letter exposing frauds committed on this Lodge in particular, and alluding to other ones committed on the lodges in general, by a party calling himself Secretary of "Hiram Lodge, No. 10," Washington, D. C., and giving his name as W. H. Stewart. He stated here that he had been robbed on the train while in transit to his home at Washington, and borrowed

\$15 to help him on his way, showing a chapter diploma, to validate his statement, and was accordingly accommodated with that amount.

Perhaps a little exposure in your publication may tend to help him a little more on his way—to jail.

Yours Fraternally,

ROB'T YEATS, Sec'y.

Editor's Table.

QUESTIONS and opinions are laid over for our next issue, when we hope to be able to make considerable additions to what we have at present on hand.

THE *Keystone* has just entered upon a new volume, the eleventh. This is one of the very best Masonic publications in the country, and deserves to live an hundred years. May its support be equal to its merits.

THE *Transactions* about which many inquiries are made, are now being printed by the Kalamazoo Publishing Company. They did not receive the "copy" till recently, but are pushing through the job as rapidly as possible.

PENINSULAR COMMANDERY No. 8, of Kalamazoo, has ordered the manufacture of beautiful jewels to be distributed among her members. The jewel was designed by Sir Knights Henderson and Metcalf. In our next number we shall give a description of it.

THE *Masonic Journal* of Louisville, Ky., is dead. It is merged into the *Review*, whose Editor, we are informed, will administer on its estate. Unless the *Journal* has been more profitable than most Masonic publications, Bro. Melish will find but little business in that quarter.

THE health of the Editor is greatly improved, and he hopes soon to be at his post again. He hopes to never be afflicted again in the same manner, but if so he will immediately call in his conferrer of the *Jewel*, who seems to be well posted in the treatment of *Carbuncles*. He is right in regarding them as a proper punishment for delinquent subscribers and willful non-affiliates.

THE Brethren of Bellevue Lodge No. 83, have fitted up and furnished a new and commodious Hall in fine style, and which was dedicated on the 5th of June last, by P. G. Master A. T. Metcalf. The whole town turned out to attend the ceremonies, which were conducted in a very impressive manner. The address was one of the Dr.'s best, and was listened to throughout with the closest attention. We congratulate our Brethren at Bellevue upon the successful completion of their enterprise.

THE
MICHIGAN FREEMASON.

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SEPTEMBER, A. L. 5877.

NO. IX

TEMPLARISM: ITS DUTY AND ITS SPHERE.

BY SIR ALBERT PIKE.

SEVEN centuries and a half have passed away since, in 1118, nine French noblemen, uniting themselves into a society, became the Master and Brethren of the Temple. They first displayed the red cross upon the field in 1148; were almost annihilated in storming Ascalon in 1153; their principles were confirmed by the Bull *Omne datum Optimum*, in 1172; and they fought the great battle of Tiberias in 1187, in which year the Holy City of Jerusalem surrendered to the Infidels. Other crusades were preached, and the soldiery of the Temple fought in the Holy Land until the end of the thirteenth century, by the side, in succession, of Richard Lion-heart of England, and Phillip Augustus of France; of St. Louis and Edward Prince of Wales, at Damietta, Gaza and Acre; and wherever a blow was to be struck for the Cross against the Crescent.

On the 13th of October, 1307, all the Templars in France were arrested, and on the 11th of March, 1313, the Grand Master was burned. Princes had been members of the Order, and its ambassadors had taken precedence of Christian kings. It had become too powerful by numbers and wealth and connections, and it sought to be more powerful still by its influence on opinions. In the East, the home of Gnosticism, and where the doctrines of St. John the Apostle were still supreme;—in that Asia Minor of the seven churches, to which Paul, the new Apostle, contested the claims of Peter to the Pontificate of the Gentile church; in that Orient, of which Patmos, the apocalyptic isle, was a part;—the Templars had learned doctrines not acceptable to the Roman bishops, and it is probable that some of them had accepted those

of Manes, and were liable to the pains and penalties denounced against heretics.

To the monarchs of Christendom, all of whom were at that day little more than deans of the nobility, maintaining a constant struggle against the ambition of their vassals, insecure in their places of power, and without standing armies, the soldiery of the Temple had become a terror by their numbers, their immense possessions, and their unity of organization. For the Order dreamed of an Oriental empire, and sought to obtain, by negotiation, an eastern seaport. It was a standing army of proud, fiery, indomitable warriors, distributed over all Europe, and obedient to the single will of the Grand Master. The thrones and altars combined against it, and it fell and disappeared in a day. Its pride, ambition and luxuries, swelled the provocations that caused its ruin. During the centuries that followed, while it was merged in other orders, and wore the mask of Freemasonry, it was, as is usual, chastened and purified by adversity. The advances made by science, the revival of letters, the re-opening of the treasures of the ancient Grecian and Oriental wisdom, gave it a deeper and sounder philosophical doctrine, and a wiser and truer religious creed; and its hereditary desire for vengeance on the despots to which its ruin was due, symbolized by the mitre and the crown, led it eagerly to adopt the idea that governments are made for the people, and not the people for governments, upon its first announcement to the world.

If our Order should again become prosperous and powerful, let it avoid the shoals upon which it once suffered shipwreck. Let it become neither haughty, nor vainglorious, nor luxurious, nor useless. The principles which it adopted in adversity, let it adhere to in its better fortunes. Let the enlargement of the Order, and the increase of its members and its Commanderies, be the enlargement of its powers and the confirmation of its desires to benefit mankind, strengthen its hands against all unrighteous usurpation of power by kings, or pontiffs, or popular chiefs, military or civil, and encourage us to hope for the final triumph of liberty, equality, and fraternity, in the sense in which these are understood by the true Freemasonry.

Let us also remember, in striving to benefit our race, that the multitude is in every country instinctive rather than reflective, and can be attached to ideas only by means of forms, and surrenders its prejudices and changes its habit with difficulty. Popular assemblies are not swayed by reason, and legislative majorities are little controlled by any sense of justice. Upon an attempt to combat superstitions, it always seems to the people that religion itself is assailed. Socrates was accused of Atheism before the tribunal; and Jesus was denounced to the authorities as a blasphemer. Wherefore those that undertake reforms will be wise, if, like Saint Gregory, one of the greatest among the

Popes, they do not permit usages to be suppressed. "Purify the Temples," he wrote to his missionaries, "but do not destroy them; for so long as the nation shall see its ancient places of prayer standing, it will repair thither by habit, and you will, with the more ease, persuade it to the worship of the true God."

Society has no right to consider itself enlightened while it regards the abuses of a system as its excellencies, and makes idols of its own prejudices, and looks with horror on attempts to obtain rational reforms as revolutionary projects; nor, while it continues to be ignorant that the criminal instincts are the most frightful of all the mental maladies, and does not comprehend that the disease should be cured, and not put to death, has it any right to consider itself Christian.

Keep these truths alway in view in the warfare which you are incessantly to wage against tyrannies. For there are not only tyrannies of thrones and pontificates, but of the people and parties, and opinion, and of the law. Close around you everywhere you will find evils enough to combat, and it will be well for you if you do not become their ally.

The days have retired but a little way into the past when men were divided into but two classes—the oppressor and oppressed. Then thought was imprisoned; to breathe it was peril, if not death; and it died in the brain where it was born, or was only whispered in the solitude. The obligations of Blue Masonry are retained, so that they may incessantly remind us of those wretched days. Now, thought is free as the wind, and the lightning flashes it across the oceans and around the continents. Nations are enfranchised by it, and the golden glories of truth begin to illumine the world. A new power has arisen among men, known as public opinion, with a new weapon—the press. Before it even the kings recede, and yield to it, and obey its bull and allocutions, or it shakes down their thrones into the dust.

We should be but cravens, therefore, if we did not persevere. Whatever the evils of to-day in the country in which we live, they are not invincible; for they are neither necessary or inevitable, nor in their nature immortal. Neither are we powerless in the struggle against them, and we are no true knights if we yield to discouragements:

"The smallest effort is not lost;
 Each wavelet on the ocean tossed
 Aids in the ebb-tide or the flow;
 Each rain drop helps some flower to blow,
 Each struggle lessens human woe."

—*Masonic Eclectic.*

PILGRIMAGE TO PARIS.—Two Commanderies in Pennsylvania have determined to go to the Paris exposition in 1878: Mary of Philadelphia, and Allegheny, of Allegheny City.

GRAND ORIENT OF FRANCE.

THIS Orient has been conducting itself *very* unmasonically. At its general meeting held in Paris, in September last, it was decided by a large majority to take into consideration the outrageously *unmasonic* proposal, viz:—"The obliteration from their Constitution of the belief in God and in the Immortality of the Soul." It appears that the majority of members in this Orient are what are commonly called "Atheists," who like to live "without God," and denying, as they do, the "Immortality of the Soul," to die "without hope." They, in their own self-esteem, have become so elevated or *superhuman*, that they are contented to live and die like "the beasts of the field." Of course, being "highly cultivated" (as they fancy,) they think it their privilege to be on the same level with the beasts of the field. It will be well for these deluded individuals to pay attention to what some of the greatest and the most philosophical and learned of men have said on the subject of Atheism. For their behoof we quote the following:—

1. Lord Herbert, of Cherbury:—"Whoever considers the Study of Anatomy, I believe will never be an Atheist; the frame of Man's Body, and Coherence of his parts, being so strange and paradoxical that I hold it to be the greatest Miracle of Nature."

2. It is said of Galen, the celebrated physician of antiquity, that he was once atheistically inclined. But after he had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness of every part of it, and the many intentions of every little vein, bone, muscle, and the beauty of whole, he fell into a fit of devotion, and wrote "a hymn to his Creator."

3. Dr. Marshall, a Lecturer on Anatomy, once devoted a whole lecture to display the profound science that was visible in the formation of "the double hinges" of our joints. Such was the effect of his "demonstrations" that an inquisitive friend, who had accompanied Dr. Turner to the lecture, with skeptical inclinations, suddenly exclaimed with great emphasis—"A man must be a fool indeed who, after duly studying his own body, can remain an Atheist."

4. Dr. Arnold, in one of his weighty letters, says—"I confess that I believe conscientious Athelism not to exist."

5. Dr. Krummacher, in his Alliance Paper on Infidelity in Germany, remarks—"That Athelism in the lower classes appears as a plant—proceeding more from political interest than as a proof proceeding from a clear self-judgment. Religion is looked upon as an invention to press down the people."

Mr. Vanderkiste, in his deeply interesting "Notes and Narratives of a Six Years' Mission among the Dens of London," says, "The so-called Athelists with whom I have met have proved, with few excep-

tions, upon being closely questioned, not *really* to be Atheists at all. They have admitted some causation, and when pressed closely upon the subject of intelligent causation, and required to define terms, they have fairly broken down and become angry. Atheism is to be regarded as the desperate shift of an ill-regulated mind, determined to rid itself of responsibility at the expense of all reason and argument."

7. John Foster, the original-minded author of the *Essays*, says— "The wonder then turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other Divine existence by being Deity himself, he cannot know that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly.

8. Newton, Kepler, and others of the greatest discoverers in science, rose from Nature up to Nature's God, and had their minds filled with "religious emotion" when exploring the earth and the heavens.

9. Lord Bacon, "one of the most remarkable men of whom any age can boast"—"a reformer of philosophy"—says, "God never wrought a miracle to convince Atheism, because His ordinary works convinced it."

10. Morell, in his "History of Philosophy, vol. 2, pp. 646-7," states: "If you want argument from design, then you see in the human frame the most perfect of all known organizations. If you want the argument from *being*, then man in his conscious dependence has the clearest conviction of that independent and absolute *one* on which his own being reposes. If you want the argument from reason and morals, then the human mind is the only known repository of both. Man is, in fact, a microcosm—a universe in himself; and whatever proof the

whole universe affords is involved, *in principle*, in man himself. With this *image* of God before us, who can doubt of the Divine type?"

11. Cicero, Brougham, Paley, Chalmers, and others, with unrivaled eloquence, have convincingly established the argument—declared in the Sacred Law—"The heavens declare the glory of God, and the firmament showeth forth His handiwork."

It is needless to multiply quotations. The opinions of philosophers ought to have "weight" with "the Atheists" in the Grand Orient of France, who, we confidently and defiantly assert, have not "the gigantic mind" either of Bacon, Newton, or Kepler. Would the Atheists in the Grand Orient of France remember that if they persist in their truly *unmasonic* resolution, "cut off" they must be from, and disowned by, all the *genuine* Sons of Hiram in the Universe of Masonry."

Alas, for *La Belle France*! The Atheism of its God defying children has been its ruin. Did not Atheism produce the too-well-known "Reign of Terror" in that land? Did not Atheism then transform "the beautiful" France into a troubled sea and a sea of blood? Did not Atheism dissolve the bonds of Society? Did not Atheism worship a common *Hiren* in a state of nudity, as "The Goddess of Reason?" Ay, did not Atheism, under the Sacred Name of Liberty, perpetrate "horrid deeds," which are unrivaled in the history of the world? In the words of Lamartine—"The republic of these men without a God was quickly stranded." And we again assure the Atheists in the Grand Orient of unhappy France—"Let the throne in the heavens be declared vacant and proclamation be made throughout the land that there is no God"—not only are Masonic bonds that bind Masons dissolved, but Society itself is left of all its safeguards, crime is committed without dread of punishment, and the vilest passions of the vilest men rush onward without restraint." Every genuine Son of Hiram, in the spirit of our Holy Order, exclaims—Woe betide the puny impiety of the tiny minds of the *Godless* worthies in the Grand Orient of France.—*Australian Freemason*.

RAPID MAKING.

AN important piece of information may be gathered from the report of the Board of General Purposes, submitted at last quarterly communication of the Grand Lodge of England, to the effect that a lodge was fined a guinea, and admonished to be more careful in future, for having raised a brother to the third degree in twenty-five days instead of one month, as provided in the Constitution; while another Lodge was suspended for six months for having initiated a candidate whose name and description had not previously appeared in the Lodge summons, thus preventing due inquiry being made into the habits and character of the said candidate. Were our laws as strictly enforced,

many Lodges in Scotland would certainly be found to have rendered themselves liable to similar penalties. Masons in this country have been gross offenders in regard to both these violations of the statutes, and despite the condemnations that have been uttered over and over again against this loose system, it is still a thing of such common practice, that in a number of Lodges it seems to be the rule, instead of the exception, to run candidates through all the grades as rapidly as possible. We admit that it sometimes happens that those wishing to join the order may be placed in such circumstances that it is absolutely necessary, if not desirable, that they receive all the degrees within a period far more limited than what the letter of the law allows; but such cases are extremely rare, and a little foresight or less procrastination would meet the wants of those who are in such a hurry to learn the secrets of Masonry.

The leaders of the Craft, and indeed every one who takes an interest in the institution, acknowledge that this system of initiating, passing the same individual within a short period of time, and in many cases doing so in one night, is very hurtful to the interests of Masonry. No doubt a great deal of impatience is manifested by many of those who have been newly introduced into our fraternity, to see the various degrees and learn all the mysteries of Masonry, and to a certain extent this is somewhat excusable. But it is quite inexcusable, and worthy only of the severest condemnation, for Masters and office bearers of a Lodge to allow this impatience to override the plain and unmistakable principles of our order. It does not lessen the offence to say that this impatience on the part of a neophyte suits the convenience of the Lodge or the Master, and that therefore it is justifiable to take advantage of it. Such considerations should always be waived, and unless some very urgent and insurmountable objection is brought forward to the statutory delay between each step, it should be observed on all occasions. Some Masters of Lodges seem to forget that the Craft is greater than their Lodges, or of Grand Lodge either; and because there are other candidates coming forward, or because a candidate happens to be a friend or man of importance, or because of some other thing quite local and petty in its nature, the Master confers the three degrees in one night, makes matters all straight with the supreme body, and the newly-made Mason receives his diploma and passes out to the world as a Master Mason.

This is a manifest injustice both to the Craft and the candidate. A Master Mason, indeed! What can such a man know about Masonry! All is jumbled up in his mind, and his notions in regard to the various degrees are, to say the least of them, necessarily hazy, and when he returns to the Lodge the chances are a hundred to one that he cannot gain admission through his own knowledge, whatever may be the stage

in which the work is being carried on. This is a disgrace to those who instruct, as much as to those who are instructed, and it should be the aim of all faithful Masons to put an end to it. Instead of indulging in such unseemly haste, the course adopted should be the very reverse; and that alone is compatible with the principles of Masonry. The candidate may want what he likes, but he takes his position as a candidate on a level, be he peer or peasant, with every other candidate, and all are amenable to the rules of the order. Masters of Lodges must be held directly responsible if they place their convenience before the laws and principles of the Craft, and throw out into the fellowship of Brethren men who hold diplomas as Master Masons, but who know nothing whatever regarding even the Apprentice degree: while the Lodge that turns out work of this description is not only disgracing itself, but doing more injury to the Craft, than any number of outside enemies. The sneers of Ultramontanes, or the thunders of the Vatican, are comparatively harmless. Damage caused by internal irregularities is far more serious. We do not know any Lodge in particular more sinning in this respect than another, but merely go on information that the practice is only too common.

The very fact that Masonry is divided into degrees, is a sign that they should not only be acquired *seriatim*, but that the one should be thoroughly mastered before the other is entered upon. It has been arranged into a system introducing the mind to the teaching of a symbolism in a series of lessons gradually rising from the simple and easy, to the more complex and philosophic. Hence it requires time, patience, and perseverance, to learn the true meaning and the practical wisdom contained in this system of symbolism; and therefore each degree should only be given to the neophyte as he makes a suitable proficiency, otherwise the whole end and object of the institution become futile. Let Masons as a body value their Craft for its intrinsic worth, and learn to love it for its truths which its symbolical teaching unfolds, and it will then occupy its proper position in the world. Let the principle of learning one degree before receiving another, be faithfully acted on, and much good will ensue. Let the Masters of Lodges heartily combine in this matter, and the future will certainly be better than the present. Let our Grand Lodge and our Provincial Grand Lodges give no uncertain sound on this point—let them demand from every Lodge in the country a faithful and rigid compliance with the true law and spirit of our Order—and true progress and prosperity will be the result.—*Scottish Freemason.*

A NEW MASONIC LODGE has been erected under the auspices of the Grand Lodge "Royal York" *Muehlhausen*, Alsace, a part of the territory lately annexed from France to Germany.

WHY SUCH DISAPPOINTMENT ?

WHEN the expectations are too great, or are wrongly directed, disappointment is very apt to ensue. It is so as regards everything in life. Too much is anticipated and, therefore, although a certain amount of good is received, it by no means fills the measure of expectancy, and is regarded with but little favor. Or it may be that something is looked for altogether contrary to any just expectation, hence disappointment comes in whenever the mistake is discovered, being none the less keen because the anticipation was so widely misdirected.

Now the class of disappointed and disaffected Masons is much larger than could be wished, including as it does not many good meaning brethren who took upon themselves the obligations of Masonry without any proper investigation as to the character and purposes of the institution. They expected something more than was realized; they were mistaken in their ideas as to the secret workings of the fraternity; they thought it would help them in their business or worldly ambitions and pursuits; they looked for club room companionship and the opening of another door to social revelry—and, because they did not find the result to answer the expectations they had indulged in without any sufficient warrant, their ardor cooled, they became indifferent in regard to a society the inside view of which they found to be so different from the imaginative representation. In every community can be found some of these dissatisfied brethren whose names still stand on the rolls of lodge membership but who never attend the communications of the craft, nor take upon themselves any special Masonic responsibilities. Get near enough to these to learn the secret motives that influenced them, and not infrequently it will be found that they greatly misjudged the Masonic institution at the time they entered its doors—it was not such an association as they would have joined if they had been a little more careful in their preliminary examinations.

They were disappointed, perhaps, to find so much of philosophy and morality in the system—so much of formal and precise ceremony, such attention to details, such enforcement of order, such arbitrary exhibition of authority. They did not count upon these things when they became Masons, and it is not easy for them to get over the first rude shock of their awakening to the actual reality. A little inquiry, the forming of different anticipations at the outset, would have kept them upon the outside of the lodge doors, or saved them from disappointment when the actual character of the Institution was disclosed.

It is no light thing to enter the Masonic Communion. No man should take the step without proper thought and examination. It is not every man that is so constituted as to be helped by, or be a means

of help to, the Masonic Institution. Surely it is better to exercise a little caution at the first, rather than to rush heedlessly into a communion only to experience a check to hopes that had been formed—to suffer disappointment in one respect and another, thus bearing the name of Mason when in the heart there is no strong devotion to the institution. Masonry wants thoughtful men who enter its fold with some appreciation of the high aims and character that attach to it—those who have read and inquired sufficiently concerning the order not to be disappointed at what they find in the system or manner of procedure. Working upon such material Masonry will both receive and communicate good.—*Repository.*

TOLERATION.

It is paradoxical to speak of an intolerant or bigoted Mason. A man cannot be a true and consistent member of the craft unless he rises into the realm of independent and catholic thought where he can both preserve his own individuality and respect his brethren whose opinions and practices may differ from the standard he has set up. The sentiments and ideas of men are continually coming into conflict. Men do not agree, and, indeed, they have never agreed respecting many great principles which have had an existence in the world. They take different positions, pursue different paths, and with wonderful tenacity cling to their individual ideas often of such opposite character. Within certain limitations they may well do this. It is not just cause of criticism against earnest, positive men, that they are deep grounded in opinions which they have come to entertain as the result of careful investigation, or that they maintain their peculiar views confidently and earnestly. A noble, manly character must of necessity bear the impress of such individuality; nor is there anything in the Masonic system calculated to draw a brother from this independent position or make him one whit less positive in life and character than he otherwise would be.

But the development and maintainance of a strong individuality need not be associated with that bitterness and narrow-minded intolerance too often exhibited in this world of ours. A man may think his own thoughts, cherish his own views, go his own ways, and still exercise a generous catholicity of soul in regard to those who may entertain opposite or different opinions. Then, he will not be found putting on the airs of the bigot or the Pharisee, nor claiming himself to be an oracle while refusing to recognize the radiance of any other luminary. What he asks for himself he will allow to others, so making an illustration of true courtesy by a genuine manhood which is the es-

pecial characteristic of souls set free from the bonds of prejudice and bigotry.

The Masonic Institution stands for true soul liberty joined to this broad catholicity of feeling. It bears the stamp of a genuine toleration, and addresses its watchword of "Brotherhood" to men of widely differing views and practices. Bigotry, which is the soul of ignorance, is ever at work to put men asunder—to set them in opposing ranks and divisions. Masonry, on the contrary, seeks to break down the rule of a narrow exclusiveness, to overcome the bitter prejudices that so largely prevail, and so bring men together that they may co-operate for common interests and the general good, thus showing to the world that there is a fellowship of hearts consistent with diversity of opinions, and that it is possible for men to be brethren and friends, albeit they occupy very different grades in society and in the world.

It is the glory of Masonry that it sets up no fictitious standards of measurement by which to divide and classify men. It brings together the rich and the poor, the high and the low, men of different races and creeds, and subjects them all to one and the same test, that of character. Gathered within its lines is a membership including very diverse material, representing many nationalities and creeds—many varieties and conditions of social life. Jew and Christian, prince and mechanic, the professional man and the man of business—all these classes, representing a wide diversity of outward position no less than of thought and sentiment, "meet on the level" around Masonic altars where they have pledged their faith to each other as brethren. Appreciating the significance of that word "brotherhood," they will never be found sneering at their associates whose method of thought or manner of life is dissimilar from their own. They will be broad, generous and free in their companionship. Catholic spirited and tolerant toward those who may not stand precisely where they do in matters of religious, political and social sentiment, always ready to acknowledge excellence wherever and by whomsoever it may be manifested, keeping in mind the fact that the great God above,

" Who counts by souls, not stations,
Loves the true who bear the right;
To Him all famed distinctions
Are but the flashes of the night.—" *Repository*.

OLDEST GRAND SECRETARIES.—The three oldest Grand Secretaries now living are: Bro. Joseph B. Hough, of New Jersey, who was elected Grand Secretary in November, 1843; Bro. John D. Caldwell, of Ohio, elected in October, 1852; and Bro. James M. Austin, of New York, elected in June, 1853.

JURISPRUDENCE.

At a late meeting of the Grand Lodge of Kansas, the Grand Master presented the following decisions:

1. A published copy of the Proceedings of Grand Lodge received by a Subordinate Lodge, or a copy of its Proceedings, or any part thereof, certified by the Grand Secretary, is official notice.

2. Where a summons has been regularly issued and duly served upon a brother, and those facts appear of record, that in that case the Lodge has acquired jurisdiction over the brother, and although the case may be continued, the lodge may proceed without issuing a second summons, having due regard to the regularity of all its proceedings.

3. When a member of a lodge is subject to trial or discipline for non-payment of dues and charges have been preferred against him, the lodge has obtained jurisdiction, and he can only oust the jurisdiction by full payment. A partial payment would not restore if suspended, and by the same rule partial payment would not act as a *supersedeas* to deprive the lodge of jurisdiction.

4. When a lodge, the by-laws of which require a majority of votes to elect, on an election deposits sixteen ballots, as follows: Eight votes for A. B., six votes for C. D., one vote for E. F., and one blank ballot, there has been no election, as no one has received a majority of all votes cast.

6. A member of a lodge, who has been regularly tried on charges, found guilty and sentenced to be reprimanded, but refuses to attend the lodge so that the reprimand may be administered, is not entitled to a dimit, but is liable to further Masonic discipline for such refusal.

7. The Secretary of a lodge ought not to enter the arguments for or against a motion or resolution in the record of the proceedings of the lodge, but having been entered, and the minutes read and approved, it is too late at the next meeting of the lodge to change the record, either by erasure or interlineations. Where a supposed error has been committed in making up the records of the meeting of the lodge, and said record has been read and approved by the lodge, the error, if any exists, can be corrected at any subsequent meeting of the lodge by motion, explaining, modifying or correcting it, and entered in the proceedings of such subsequent meeting, but the minutes of the former meeting, after approval, should not be mutilated.

8. A visiting brother has no right to take such an active part in the business of the lodge as to exclude members of the lodge, unless invited to do so, or unless he is counsel for some brother, and a visitor is at all times under the control of the Master, who has it in his power at any time to exclude the visiting brother from the lodge-room, should he become obnoxious, or the peace and harmony of the lodge or the brethren be disturbed by his presence.

9. *Statement.*—A profane, residing within the jurisdiction of Lodge, No. 17, petitions it for the degrees of Masonry; which is received, and after due proceedings had, the applicant is rejected. He then removes within the jurisdiction of Lodge, No. 132, and petitions it for the degrees in Masonry, which petition is received by No. 132, and without the consent of No. 17, or the waiver of any of its rights, No. 132 accepts the applicant, and confers upon him the E. A. Degree. The applicant, before

receiving any further degrees, removes back within the jurisdiction of No. 17, and petitioned No. 17 for the F. C. and M. M.'s degrees.

Query.—To which lodge does the candidate belong, and what is his status?

Answer.—The candidate having first applied to No. 17 for the degrees, it obtained jurisdiction over him, although it rejected him, and he became its *material*, and without the consent of No. 17, no lodge could legally receive and act on his petition. No. 132 did so act, and conferred the E. A. Degree which act was unauthorized, and a violation of Masonic law. No. 17 having obtained jurisdiction, and never having waived it, has now full jurisdiction and control of the candidate. The action of No. 132 in no wise interfered with its rights, and on demand of No. 17, No. 132 should pay over to No. 17 any money received on said petition. The candidate having received the E. A. Degree and having the right to suppose No. 132 was proceeding regularly, and being in no wise to blame for their action, need only petition No. 17 for the F. C. and M. M. Degrees.

10. When a brother applies for affiliation and is rejected by the lodge, he can renew his application at any regular communication after his rejection, but to do so must present another petition, duly recommended, and which must go through the ordinary course, the same as the first one, and so with all others he may present. When a petition has been received, referred and reported upon, it has performed its duty and is dead.

11. A Bro. F. C. may apply for advancement at every regular meeting, and the mere fact that a member present demands a ballot and he is blackballed, does not deter him from applying again; but if a member objects in open lodge to any further advancement of the Bro. F. C., and has objections entered on the records of the lodge, then and in that case the Bro. F. C. cannot be moved until the objecting brother withdraws his objections or ceases to be a member of the lodge. A Bro. F. C. applying for advancement and being blackballed as aforesaid, has no right to demand the M. M. Degree or a trial of the lodge.

12. On the 9th day of October, 1875, a member was granted a dimit by the lodge, but said dimit was not issued. On the 25th day of December, 1875, the lodge, by vote, reconsidered and rescinded the action of the lodge had October 9th, and elected the brother to the office of Senior Warden.

Decision.—The brother was not legally elected Senior Warden, he not being a member of the lodge at the time of his election. It is the action of the lodge granting the dimit that severs the membership, the dimit and the issuance of the same, is merely the evidence of the severance of membership, and the lodge by merely reconsidering its action could not reinstate the brother to membership. Its action was void.

13. A W. M. elect cannot be legally installed as such until after he has received the so-called Past Master's Degree.

14. A lodge U. D. has no authority to try a brother. The charges and specifications must be sent to the nearest chartered lodge for trial.

15. When charges have been regularly preferred against a brother, and on trial, after due proceedings had, the brother is found guilty and the punishment awarded is (indefinite) suspension, from which trial, findings, and sentence of the lodge the brother takes an appeal to the Grand Lodge, and the appeal, being heard, the decision of the subordinate lodge is affirmed, it is then too late for the subordinate lodge to seek to restore the suspended brother by reconsidering the vote by which he was suspend-

ed. It cannot be done. The brother may petition the lodge for restoration, which petition should go through all the forms of one applying for affiliation, except that it only requires a two-thirds vote to restore the brother applying therefor, and not a unanimous vote, as in case for affiliation.

16. A lodge cannot act upon the petition of a candidate for the degrees who has been rejected in a foreign jurisdiction, without first obtaining the consent of the lodge that rejected him.

17. A man who is habitually addicted to the use of profane language is not a proper subject for the mysteries of Masonry, until a reformation in that respect takes place.

18. The rule of physical disqualification does not apply when the disqualification occurs after the candidate has been made a Mason, therefore the loss of the left arm by a candidate after he had received the E. A. Degree will not disqualify him from receiving the F. C. and M. M.'s Degrees, if otherwise worthy to be advanced.

19. Where a candidate after receiving the E. A. Degree removed to another jurisdiction, and presented his petition in that jurisdiction for the two remaining degrees, and the lodge to which he presented his petition applied to the lodge that initiated him for permission to receive the petition, and while a motion was under consideration allowing the last named jurisdiction to receive and act upon said petition, it was not in order to call for a spread of the ballot as upon the advancement of the candidate. The Bro. E. A. was not asking nor applying for advancement at the time. The objection of the brother, if he had any, came too late. The motion should have been put, and under the decisions in this jurisdiction, if two-thirds of the brethren voted in favor of the motion (it being properly before the lodge) the lodge had the right to delegate its authority to any other lodge as requested.

20. An elected officer, after installation, cannot resign; therefore the acceptance by a lodge of the resignation of its Junior Warden, after being installed, was irregular and void, and occasioned no vacancy. Nor can an elected officer, after being duly installed, dimit during his term of office.

21. A lodge in this jurisdiction may hold communication with a lodge in the Indian Territory, although our Grand Lodge has not as yet recognized the Grand Lodge of the Indian Territory.

22. It is absolutely necessary, to enable a lodge to transact business, that there should be present at least seven members of the lodge. Any business transacted with a less number is absolutely void.

23. A brother may be suffered to remain a member of a subordinate lodge, his dues unpaid, and the lodge voting to retain him until charges have been regularly preferred for such non-payment, due notice of the same given, and the brother tried and suspended.

24. A remission of the dues of a member of a lodge, without qualification, means a complete remission and extinguishment of the same, and not simply an extension of the time in which to pay the same.

25. The objection of a member of a lodge to the advancement of a candidate made in open lodge, or entered on the records of the lodge, must be sustained. But a mere threat, made by the objecting brother, to the W. M., that he will dimit, in case of the advancement of the candidate, is not such an objection as would prevent the advancement of the candidate. It requires *square* work.

26. A member of a lodge cannot dimit while charges are pending against him in his own lodge, or while pending in the Grand Lodge on an appeal from the decision of a subordinate lodge.

HARRY WATSON,
OR,
THE SECRETS OF FREEMASONRY.

BY H. A. M. HENDERSON.

"AND are you going to join the Masons and have secrets you cannot tell your wife?" said Mrs. Watson to her young husband, as he got up from the tea-table and informed her of his purpose to unite with the Lodge that night. The question was put in a pouting way, and loaded with that tone of remonstrance which women know so well how to use, and which is more powerful than the words employed. Let a woman put heart into her speech, and words seem to take on fresh forms as they fall from her ruby lips, and even common ideas are transformed into poetic fancies as they pass through the alembic of her mind.

Mr. and Mrs. Watson had been married but a year, and during this time he had told his wife all his troubles and plans, and entrusted to her keeping everything he knew, or felt, or learned. She, therefore, could not well bear the thought of his coming into possession of facts or principles that he could not disclose to her. Then he had never left her sight after nightfall, but had lingered to listen to her voice translate to his enchanted ear the grand conceptions of the old bards sublime, or to hear her own tuneful measures in song thrill his soul with the sweetest accents. Should he join the Lodge, he would go to its meetings and she would be deprived of her audience and the lonely hours would hang heavy on her hands. Then, too, her pastor was violently opposed to all secret societies, and she feared his saintly frown when it was known that Mr. Watson had plighted faith and entered into covenant with a society deemed by his reverence as sacrilegious. All these things were gently gone over in a trembling tone that seemed to be pathos itself, and each sentence was punctuated with a bright, sparkling tear, while the liquid eyes gazed pleadingly into those of the husband.

Harry Watson felt sorry that he applied for admission, and could he have withdrawn his petition at that moment he would doubtless have done so, but he had been balloted for and elected, and the Craft had congratulated him on the clear ballot he received, and a special meeting had been appointed for his initiation, and an expert in conducting the ritual exercises had been invited from abroad, and to parley then with hesitation seemed to him unworthy of a resolute man, and treachery to those who had honored him with their votes and provided the very best conditions for his introduction to the venerable Order. So, mustering up courage, he engaged in the first argument with his wife, and said: "Darling, my father was a Mason, and for many years engaged in the benevolent labors of this ancient Craft, having a most exalted opinion of the nature, design and works of the institution. Many times have I heard him detail its labors of mercy. When he died he requested that I should take his place in the Lodge. He was borne to burial by his brethren, and from the hour I turned from his grave, I have had a purpose to unite with the Order he loved so well in life, and that had laid him in his grave with such tender fraternal hands when dead.

"It is selfish for a man to live for himself, and exhaust his heart upon his family. It is true that 'Charity begins at home,' but it should not end there. All vital forces

work from the center outward. 'None liveth unto himself and none dieth unto himself.' I feel that I should unite with my fellows in efforts to ennoble manhood and to mitigate human suffering, and, as for secrets, I understand the Masons have none except the drama of the Order and passwords, grips and signs, by which its members may know each other and thus be protected from imposture."

Mrs. Watson did not reply, but kissing her husband good-bye, turned with a heavy heart to the cradle of her babe and spent a full hour humming the lullaby:

"Hush, my babe, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number
Gently fall upon thy head."

There was a rap at the door, and the servant announced the Rev. John Pecksniff, her pastor. She trembled like a reed shaken in the wind, for she had a presentment that the venerable clergyman had been made acquainted with the fact of her husband's intention to unite with the Masons, and had come to read the church riot act to the family. He had a very grave visage when his feelings were the brightest, but on this occasion he wore his most funereal expression. His salutation was in a deep, sepulchral tone, suggesting by its coarse, guttural accent:

"Hark! from the tombs, a doleful sound."

His step was measured, befitting the solemn tread that accompanied the dead march in his soul. His very breath seemed reeking with sulphurous fume. Now, while Protestants theoretically ridicule the Roman Catholic confessional, and affect contempt for the papal anathemas, there is a large class of timid people who are as much under the domination of their own preachers as were ever the most priest-ridden people of Southern Europe. Many there are who dare not think or act, without first inquiring what the minister will say. Mrs. Watson had been brought up a Presbyterian of the strictest sect. Her memory ran not back to the time when she could not answer every question in the shorter catechism. Parson Pecksniff had baptized her, buried her mother, married her to her husband, and baptized her child. No wonder that she held the venerable gospeller in the profoundest esteem, and dreaded to offend him, or to have her husband provoke his ire. He began to inquire for Mr. Watson, and she, with faltering accent and quailing heart, blundered out, in broken syllables and hysterical sentences, the awful fact that at that very moment he was in the dreadful toils and secret den of the sacrilegious Masons. The groan that escaped the thin lips of the clergyman seemed as if it might have been an echo of the sigh which nature gave when at first she yielded the sign that all was lost. The parson announced his regret and the startling penalty that Harry Watson would have to renounce Masonry or be expelled the communion of the church. To Mrs. Watson this was equivalent to social degradation and eternal woe, and, so burying her face in her hands, she burst into a flood of grief, in the midst of which her husband returned from the Lodge. Imagine the *tableau*—a sleeping babe, a weeping woman, a stern old clergyman and an Entered Apprentice Mason—looking none the worse for his first goat ride.

The first impulse of Harry Watson was to sternly rebuke the old divine who had intruded his unwelcome presence upon his wife at this unusual hour, and added to her disquietude of mind by informing her of the dire penalty to be visited on him for having joined the Masons, but an imploring look from his wife, who seemed in

tuitively to read his heart, enabled him to restrain his purpose and choke back the words that had nearly reached and became vocal on his lips. After Mr. Peekniff had expressed his disapprobation and his purpose to inflict a severe ecclesiastical punishment, Harry told him that at an early stage of the initiation he had been assured, by men of the strictest probity of character, whose truthfulness and honor were well known to him, that nothing would be imposed upon him as a matter of either faith or practice that would in anywise conflict with his relations or duties to God, his country, his neighbors or his family, and that, should he find anything which his conscience protested, he could at any stage withdraw. Thus assured, he had completed the first step in Masonry. He had not seen or heard anything but what was calculated to refine thought, sublimate feeling, ennoble affection, and, indeed, broaden both a man's mind and heart. He had seen present only men of the strictest morality, and whom he was accustomed to respect in all the relations of life, and all the miscellaneous subjects he had heard talked of were in connection with the relief of the poor, the education of the orphaned, the watching of the sick, and the comfort of the widowed. He had met men of the opposite party to himself in politics, representatives of all the churches, for whom he had always had kindly feelings, and was glad to meet them on some common, fraternal platform, where relationship would not be disturbed by the rivalries of business, the rancor of partizan strife, and the hostility engendered of sectarian bigotry. He said, "I revere the Church as Christ instituted it. Masonry is neither a rival nor a substitute for it. All she asks of the Church is a kindly recognition of her works of mercy, and an humble seat upon her footstool. But rather than yield to the dictation of unreasoning prejudice, or the passion of bigotry, and thus surrender my private right of judgment, I will adhere to Masonry and be expelled from your congregation. Understand, however, that I draw a clear distinction between Christ's free Church and *your* narrow Church. Besides, Presbyterianism is too liberal to propose to measure all men with a two-foot rule. Her's is no Procrustean policy. Your individual hostility to Masonry, the product of ignorance of the characteristics and ends of the Order, is not regarded by me as an exponent of the great catholic Presbyterian Church—many of whose ablest and most pious ministers are ardent supporters and active members of our institution. I would appeal from your dictation and the session's action to the Presbytery."

The old parson was surprised at the vigorous response of his young parishioner, and, as he was a promising young lawyer, and bade fair to achieve distinction in his profession, and ere long to become a pillar of the Church, he concluded to let the matter drop.

In due time Harry was passed to a Fellow Craft, and raised to the sublime degree of a Master Mason. He passed the Junior and Senior Warden's Chairs, and was Master of his Lodge. He studied the work and became expert in the conferring of degrees and well versed in Masonic history, usages and jurisprudence. At a celebration of the anniversary of St. John—the 24th of June—he delivered a Masonic oration, much to the delight of the Craft and of his wife, who was proud of the effort of her gifted husband. The proceeds were for the benefit of the Widows' and Orphans' Home, and at night there was a fair and concert given under the auspices of the ladies, and among those who participated none were more busy than the wife of Harry Watson. She had seen her husband's interest in the Lodge, while the husbands of her neighbors were spending their evenings at the club and in the bar-rooms. She always knew when he was absent that he was breathing the pure at-

mosphere and mingling in the refined and chaste associations of the Lodge-room, and that the matters which were engaging his attention were those related to an alleviation of the wretchedness of a smitten, suffering humanity.

In the meantime the old clergyman, by frequent intercourse with Harry, who kept him informed as to the benevolent works of the Order, had abandoned his hostility to Masonry, and, of his own free will and accord had knocked at the door as a poor, blind candidate seeking light, the scales had dropped from his eyes and he saw the Order as a handmaiden of religion, and on that very anniversary day had opened the public exercises with prayer, which ran, as near as we can remember, thus : "O, thou Supreme Architect of the Universe, we are persuaded that an Institution that has survived the criticism of centuries of inquiring thought, survived the hostility of crowned and mitred heads, grown grander as it grew older, and which has secured the fealty of the sages, the philanthropists, the patriots, whose path is a continued tracery of mercy, which has dried the tear of orphanage, hushed the wail of widowhood, and helped the stranger to friends, and the poor to benefactors, must command Thy fatherly approbation. Had it not been worthy of its long and prosperous career the good would have turned from its altars and the wicked long since have profaned them. Had it not been designed by Thee as an agent for promoting Thy glory among men and the good of a suffering humanity, it would, long ere this, been dashed into remediless ruin by the rod of Thy avenging power and providence. We thank Thee for an Institution that binds men in a common brotherhood, and translates into practical life the anthem : 'Glory to God in the Highest : peace on earth, and good will to men.' O, Thou who hast promised to be a husband to the widow and a Father to the fatherless, bless this Order which takes to its ward and protection the bereaved and dependent. Command Thy blessing on the 'Home' this great brotherhood is building. Open the hearts of our Fraternity, and of a sympathizing world that abundant means may be afforded for the completion of the noble plans drawn by the hands of master-spirits upon our trestle-boards. Enable us so to live as to meet Thy approval when we come to die, and to secure a welcome to the hospitalities of Heaven—we ask in Thy Great Name. Amen."

From more than two hundred reverent hearts and lips there went up the response *so mote it be.*

Then was sung those tender lines of Pope :

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

At the close of Worshipful Master Watson's oration, he said : "If Providence shall spare my life and health a term of years, and continue to bless me in the future as in the past few years of my professional career, I will be able to provide for my family while living and bequeath to them a competency when dead. It is not, therefore, from any selfish motive that I make the plea I utter to-day in behalf of our 'Masonic Home.' I desire to *do* good, and to those who apprehend aright *doing* good is quite as joy-yielding as *getting* good. Indeed, the Great Father has said, 'It is more blessed to give than to receive.' The work of beneficence promotes our happiness. It places us in harmony with nature. The plan of nature is that of *giving*. The sun give his rays constantly, generously, joyously ; the ocean gives its vapors to

the skies; the skies gives their rains to the earth; the earth warms and waters each seed within her bosom, and sends it up in greenness and richness, and nourishes and cherishes it that it may give bread to the eater. The animals give their strength and swiftness to man, or lay down their lives for his sake. There is no chest for hoarding in all God's works; no magazine for saving sunbeams or air or rain drops or fountains. If the sun, or old ocean, or mother earth should turn miser, we should soon have universal death. He who is a self-centred, self-contained ego is, in the nature of the case, wretched. The sun must shine and warm and light on their way a brotherhood of planets or be consumed by its own ardors. He who shuts up his bowels of compassion—how dwelleth the love of God in him? The grandest heart would be choked with aneurism did it not send the crimson tide to the remotest artery of the body.

“That man may last but never lives,
 Who much receives but nothing gives;
 Who none can love, none can thank,
 Creation's blot, creation's blank.”

“If then, for no other purpose, I engage in this Masonic charity, I am compensated by being blessed in the deed. And though I have congratulated myself on the prospect of competency while living, and independence for my family when dead. I'm not insensible to the fact that the fickle goddess of fortune may make my 'expectation vain, and disappoint my trust.' No man has a lease on life. We cannot tell what a day may bring forth. The spark of accident, the brand of the incendiary may light to destruction our dwellings; the worm, the cheat, the rust, may destroy our crops; the most trusted of financiers may fail and involve us in ruin. Riches can, in various ways, take to themselves wings and fly away; a breath of mephitic air, a grain of feculant pus, a moment of exposure, may plant the seeds of sure and speedy death, and ere a year the most prosperous and vigorous among us may be bankrupt of wealth, or laid low in the grave. Already in our 'Home' are those whose ancestors were clad in purple, and who feasted on the fat of the earth. There are those under its hospitable shelter who bear historic names. I know not in doing this work for others but that I may be providing a 'Home' for my own loved. I glory in belonging to an Order as widely diffused as the race—a brotherhood of philanthropic men—a fraternal band who will encourage me in the right, gently admonish me when wrong, protect my fair name from foul breath of evil calumny, who will watch by my pillow when my head is aching with fatal pains, who will tenderly close my eyes when death shall put out their light, who will gently bear me to burial, plant the emblematic Acacia in the enfolding turf that overwraps my throbbles breast, and take to their ward and protection the dear ones that I might otherwise leave in this cold and unfriendly world, uncared for and alone.”

The speaker knew not he spoke prefiguring words. Called east, in an important case of litigation, he was returning to his home on the fated train that went down in the death-gorge of Ashtabula. The charred remains were received and committed to the earth with Masonic rites, and in the bright morn of manhood, when beginning to reap the first fruits of a professional career, he was cut down, leaving a wife and two children dependent. In a short time they were sheltered beneath the roof of the "Home," and the young widow nightly thanks God, as she gathers her two

fatherless boys to her knee, that her loved and lost Harry was led by a love of "the true, the beautiful, and the good" to the altars of Masonry.—*Kentucky Freemason.*

ATTACK AND DEFENCE.

A notable controversy raged in Sydney, the capital of New South Wales, in the month of October last, between the Freemasons and their inveterate opponents the Roman Catholic priesthood. The provocation came in the first instance from the Rev. Robert Bede Vaughan, who rejoices in the style and title of Archbishop of Nazianzus, *in partibus infidelium*, and is, in plain English, a Romish Missionary Archbishop in one of the Australian Colonies of Great Britain. With that intolerance of free thought which animates the Ultramontane section of the Romish priesthood, the Archbishop made a furious onslaught on the tenets of Freemasonry, of which he evidently knows nothing, on the three principal grounds that it is atheistical, immoral, and disloyal. But Dr. Vaughan had evidently reckoned without his host. We presume he must have anticipated either that this tremendous attack of his would pass unnoticed except by the obedient members of his own flock, or that the Freemasons of New South Wales would be so terrified at finding themselves denounced as common vagabonds, by a high dignitary of the Romish Church, as to be unable to meet his charges with anything like a reasonable prospect of success. It matters, of course, very little what his motives were, or what result he anticipated. It is sufficient for us to state that his lecture was only a fortnight old, when our Rev. Bro. Dr. Wazir Beg, Deputy Grand Chaplain of New South Wales and the able editor of the *Australian Freemason*, took up the cudgels on behalf of the Craft. Dr. Vaughan's charges were made at the opening of the Romish Guild Hall, on the 9th of October. Bro. Dr. Beg's lecture was delivered on the 23d of the month, in Masonic Hall, York Street, Sydney; and so densely packed was the audience on the latter occasion, that a large portion of them had to stand in the passages, while hundreds were unable to obtain admission. It is believed that over two thousand people were present, and the lecturer was frequently interrupted by the hearty and sympathetic applause of his hearers.

Let us, however, deal with the attack first, as being the first in the order of events. We need not dwell upon it at any length. The old stock arguments were brought against our Society with more than the usual parade of words, and with at least as much of the *suggestio falsi* and *suppressio veri* as we are justified in expecting from a thoroughly disingenuous opponent. The scraps of knowledge which the Archbishop had gathered up were twisted so as to convey a meaning totally at variance with their true import. He declared Freemasonry to be the prime mover in the dissemination of materialistic doctrine, but he did not attempt to prove, or attempting, did not succeed in proving, that any connection whatever existed between the Craft and materialism. The true designs of our Fraternity were kept out of sight altogether. He did not tell his audience that Freemasonry is one huge benevolent and beneficent society spread over the whole surface of the earth; that its members meet together in their several sections or Lodges on the one common ground of humanity; and that when they thus meet together, they lay aside, for the time being, those differences, both political and religious, which, in the nature of things, are likely to create dissension. He carefully concealed from his audience the wide difference there is between a man of no religion at all and the man who is tolerant of all religions; be-

tween him who has no sense of loyalty towards any form of government and is always plotting and contriving against the powers that be, and him who considers loyalty is obedience to constituted authority, but is careless as to the particular form such authority may assume; or, in other words, between the man of anarchical tendencies, by whom all forms of government are alike distasteful, and him of archical tendencies, by whom all such forms are alike respected. And as in making these charges, it would not unnaturally occur to the majority of his audience that a society could hardly be disloyal and atheistic which included in its ranks men of princely and noble estate on the one hand, and on the other many learned priests and deacons of different religious faiths, the Archbishop was careful to repeat the grotesque old statement that only a limited and perfectly harmless knowledge of our mysteries was vouchsafed to these worthies. There were "hidden springs" of knowledge which were reserved to a select few, in whose hands the good and wise and noble men who join our ranks are mere puppets. The third charge brought against us was that of immorality, but as the falsity of this is self-evident, we need not give it even a moment's attention. Freemasonry is defined to be a peculiar system of morality. The men who profess it are known in their respective circles, and the tenor of their lives will prove more conclusively than any words of ours the untruth of this accusation.

We have said the Archbishop's attack on Freemasonry was made before his audience with more than the usual parade of words. In fact, the lecture occupies several pages of the *Freeman's Journal* of Sydney. But its sum and substance we have already stated. As regards the very powerful defence of Bro. Dr. Beg, that worthy brother was not content with merely repelling, as he did most effectually, the attack of his opponent. He, to use a common phrase, carried the war into the heart of the enemy's country. He not only demonstrated to the satisfaction of his audience, that Freemasons were religious, loyal, and moral men; he argued most forcibly that Roman Catholic priests, if loyal to their Church, must be disloyal to the temporal government under which they lived. His quotations from Romish writers of acknowledged merit were very much to the point. His rendering of the oath which Dr. Vaughan had taken at the time of his elevation to episcopal rank, was a skillful and most effective blow at his adversary. In the correspondence that ensued in one of the local journals, Dr. Vaughan made an attempt to lessen the force of this blow, but Bro. Dr. Beg was not to be denied. Our able Brother challenged his adversary to publish the oath he had actually taken, and even promised to accept the Archbishop's own rendering of the original Latin. To this, however, the astute Churchman—it may be very wisely—made no response whatever. And as in personal conflict, where one of the two combatants declines to continue the *duello*, the other is saluted as victor, so in this contest of words, the honors of victory must be made to rest with Bro. Dr. Beg.

Here we should have been disposed to leave the question. The attack of Dr. Vaughan is merely a repetition of those attacks by dignitaries of the Romish Church to which Freemasonry is periodically subjected, while the defence that was offered was, in the first instance, the same which has again and again been adduced by other Brethren. Nor do we think it expedient to follow Bro. Dr. Beg far into the religious or political phases of Roman Catholicism. These are matters which it is our duty to avoid. But without entering into any religious disquisition, we feel bound to offer certain remarks on the extra-religious influences which the Roman Church is always striving to exercise; and the injurious effect this has, not on Christendom only, but

on the whole world. Masons, in common with all members of every religious persuasion, lament the spread of materialism and those so-called atheistic tendencies which unhappily prevail in some countries. Many justify these latter on the ground that every man has a right to hold what opinions he chooses, not only as to the nature and attributes of God, but as to His existence or non-existence. Dr. Vaughan holds "the Sect," as he is pleased to call us, responsible for the spread of these pernicious opinions. On our part, we say that no power on earth has inflicted greater injury on the cause of true religion than the Romish Church itself. We respect the members of that Church who conscientiously accept, not only its doctrines, but even its dogmas. They, as we, have the right to worship the G. A. O. T. U. in their own fashion. But the rulers of that Church, or we ought rather perhaps to say a section of its rulers, denies, and has ever denied this right to other people. In its earliest days the Christian Church was terribly persecuted by the monarchs of Imperial Rome. But it succeeded in establishing itself firmly notwithstanding. In time the Bishops of Rome came to exercise temporal sovereignty, and the Church, of which they assumed themselves to be the head, became a political as well as a religious body. It followed, as a matter of course, that this body brought all its political influence to bear in maintaining its ecclesiastical authority, and all its ecclesiastical influence to bear in upholding its political authority. Not unfrequently it suffered grievously for this confusion of the temporal with the spiritual, but more frequently still it inflicted grievous suffering on others. The crusade against the Albigenses, the cruel destruction of the Order of Knights Templar, the persecutions of the Husites and of the followers of Wickliffe, the Marian persecution, the iniquities of the Inquisition in Spain and wherever else it exercised its fearful influence, the Massacre of St. Bartholomew's—these are merely some of the most conspicuous instances in which the Christian Church of former days set at defiance the vital principles of Christianity. The essence of this religion is love, love of God and our fellow man. But how can we describe these crusades and persecutions and massacres, the wholesale murder and torture, not of men only, but likewise of women, and children, as in accordance with this essential principle? Either Christianity must have been nothing worth, that it required all these terrible crimes to be committed in its name, in order to vindicate its power, or they who perpetrated these crimes in its behalf were monsters in human form, when the world, as it has grown more and more enlightened, was at length deprived of the power, if not of the will, to re-enact such fearful scenes. *Semper eadem* is still the motto of the Romish Church. The power to persecute unbelievers in its dogmas is lost to it, we trust forever, but the will remains, or we should not witness these occasional denunciations of Freemasonry. Let Dr. Vaughan confine himself to his proper sphere of duty. It is wide enough and serious enough to tax all his energies and power. To train up his flock in the love of God and man is the duty he, as priest, has undertaken, while, as an Archbishop *in partibus infidelium*, the business of converting heathenism to a sense of religion, if properly fulfilled, will leave him no spare moments for denouncing the members of other religious faiths. We all of us have our appointed task to do, and the appointed task of Dr. Vaughan is apparently the conversion of the heathen to a belief in Christianity as it is understood by the Pope, Bishop Dupanloup, and others. Let him, however, not lose sight of that Charity without which, a grander Christian teacher than he has told the world, man is but "as sounding brass or a tinkling cymbal." If he is so engaged in expounding the dogmas of the Romish Church that he can find no place in his programme for Char-

ity. let him not envy and disturb us poor Freemasons, who strive humbly, yet honestly, both to inculcate and practice this chiefest of all virtues.—*Freemason's Chronicle*.

A REMINISCENCE OF THE DARK DAYS OF ANTI-MASONRY.

ON the evening of the 14th ult., we attended a festival given by the Brethren of Hyde Park Lodge, of Hyde Park, on which occasion we had a treat seldom enjoyed in our society gatherings, a speech, warm from the heart, with the ring of the true metal, and thoroughly Masonic, from the venerable Mrs. E. H. Cobb, widow of the late Rev. Bro. Sylvanus Cobb, D. D. who was one of the signers of the "Declaration." She is the mother of a Brother well-known among us as an earnest and devoted worker of the Craft to-day,—Worshipful Brother Sylvanus Cobb, Jr. Circumstances in the life of the aged widow and mother have made her, if not a Mason, at least one who loves and reveres the Institution. In the course of her remarks on the occasion referred to, she gave an interesting reminiscence of her own experience in the "Dark Days." In the autumn of 1833, her husband was a candidate for re-election to the Massachusetts Legislature. There were many influential political anti-Masons in Bro. Cobb's parish, he was pastor of the old First Parish of Malden, and of their number they elected a committee to confer with Mrs. Cobb, and, if possible, to persuade her to induce her husband to renounce Freemasonry; or, at all events, to withhold his tongue from giving support to the Institution in the battle which was to be fought during the coming winter.

Never mind the way and manner in which they introduced their business. Suffice it to say, that they waited upon the lady, and urged their mission; but they found her sternly deaf to all their entreaties, and thoroughly armed in defence of the Institution they sought to crush. Finally, finding all argument unavailing, they thought to touch her in a vulnerable spot. She was the mother of six children, and her husband's salary was but small, and even scant. Said they, in their eagerness to conquer:

"Mrs. Cobb, do you realize that the bread and butter for yourself and family may depend upon the position your husband assumes in this matter?"

Flushed with indignation, this comparatively small, frail woman arose to her feet, and with eyes blazing, and lips quivering, but with a heart firm, strong, and true, she looked them in the face and made answer:

"Gentlemen, it may be that you mean what you say; but, mark me, should it really come to a state so needy as you would picture, I will take my six children and go out into the woods and dig ground-

nuts for their subsistence and my own, before, with my consent, my husband shall, in the least degree, prove recreant or false to Freemasonry !”

That committee sneaked away, and never came again.

Mr. Cobb was elected, as his wife assured him he would be, and the course pursued by the anti-Masons—the sending of that committee to his wife—led him to stand forth in battle for his beloved Order more zealously than he might otherwise have done.

During that session of the Massachusetts Legislature, of January, February and March, 1834, the Masonic question came up for the last time. We are permitted to copy from the Rev. Brother's diary, written up carefully at the time, his account of the legislative proceedings on the subject of Masonry, together with the part he acted therein. After telling how he, by persistent efforts, procured a charter for a new bridge between Malden and Charlestown, over the Mystic river, he records in his diary as follows :

“ Another subject to which I gave earnest attention in its place was the proposed legislation against *Freemasonry*. It was the climax of the famous anti-Masonic excitement. The speaker's table groaned beneath the burden of petitions praying for an Act to abolish Freemasonry and to render Masonic oaths unlawful. A large special committee was appointed as the reference for these petitions. But that committee was practically superseded and the work taken out of their hands and *political* anti-Masonry killed out, in the following manner: An order was introduced directing the Committee on the Judiciary to consider the expediency of passing a general law against ‘ Extra-Judicial Oaths,’ and to report a bill. That committee reported a bill prohibitive of Extra-Judicial Oaths. They claimed that the design in view was to put a stop to the ridiculous multiplying of ‘ sea-serpent ’ oaths, and other practices of running to our Justices of the Peace and making solemn and formal oath to this and that ‘ cock-and-bull story,—all which was calculated to belittle the oath and demoralize its sanctity. Masonry was not named in the bill. Yet it was evident that, if this should pass, the political anti-Masons could do nothing more; for, if the Masonic oath should be judged by the courts a nuisance, coming within the legitimate province of the law to suppress it, this would suppress it.

“ An anti-Mason moved to amend the bill by inserting, before the words ‘ Extra Judicial,’ *Masonic and other*; so that it should read ‘ all Masonic and other extra-judicial oaths.’ This amendment was carried. Then a Mason moved to further amend by inserting *anti-Masonic* before the word ‘ Masonic,’ so that it should read ‘ all *anti-Masonic, Masonic,* and other extra-judicial oaths.’ And this was adopted. The design was to encumber the bill with frivolities and crush it out.

"At this point I deemed it my duty to come to the rescue.* Having obtained the decision of the Speaker that such a motion would be in order, I moved to amend by striking out all the party amendments and restoring the bill to its original form. Addressing the Chair, as in duty bound, I yet designed my argument for my Masonic Brethren, and others who desired to get rid of the political anti-Masonic nuisance. I told them that I was a Mason, and that I knew whereof I spoke. I had known the workings of the institution from its earliest days, and knew that its principles were good and that its influence was good, and only good. And I asked them to remember who of our fathers—the fathers of our country and of our independence—had been Masons. I revered the institution; it was near to my heart, and I would labor without ceasing for its perpetuity, and I was not afraid to risk it under the operation of such a law as was now proposed. Though such a law might suppress the public exhibition of a class of nonsensical and ridiculous oaths which might be regarded as public nuisances, it would not—it could not, among honorable Christian men—touch the quiet exercise, in retirement, of any natural and inalienable right. Let the bill be restored to its original simplicity, as it came from the hands of the committee, and be enacted into a law, and Constitutional right will be preserved; and the political anti-Masonic agitation, by which men who have not substantial merits on which to rise, calculate to continue to raise a whirlwind to bear them into office, will die out.

"My amendment was carried by a vote of 242 to 96. Then the bill, as so amended, was passed by 437 yeas to 37 nays.

"The leading anti-Masons in the House saw that their game was played out, and they raved against their minor associates for their want of sagacity and pluck. That was the end of *political* anti-Masonry in Massachusetts."

Thirty years later, when incorporating this reminiscence into an auto-biographical sketch, Mr. Cobb gave the present form to the last sentence, and added as follows:—

"With regard to the law against *extra-judicial oaths*, I know not whether any case of sea-serpent swearing has been arranged under it, but it has never interfered with the peaceful operation of the ancient and honorable institution of Masonry. I presume no case has been brought before the Supreme Court to call forth a regular judicial decision on the law, but the most eminent and unbiased of our jurists have, on inquiries proposed, expressed the opinion that the State Legislature has no constitutional power to prohibit individuals from binding themselves, in retirement, to solemn obligations to each other in the manner of an oath."—*Liberal Freemason*.

*The reader will bear in mind that this was not written for publication, but only a faithful minute made in a private diary.

CO-OPERATIVE RELIEF.

THAT it is appointed unto all men once to die, we know, yet there is perhaps no subject of such great importance to ourselves we so persistently and habitually neglect—none in regard to which we are so ready to put off until to-morrow what might and ought to be done to-day. Into the religious aspect of the case it will be readily understood that this is not the place for inquiry or discussion, and hence, what we have to say will be entirely practical, but none the less on that account of more than passing interest to the brethren. Assuming that a large proportion of Masons are married men and that others intend to become such—for somehow we can never reconcile the idea of a confirmed bachelor having room in his heart for the generous and ennobling principles of our institution—we are reminded of that scripture which declares that “He who neglects to provide for his own household is worse than an infidel,” and this we understand to mean that the husband and father is not only to provide shelter and food, clothing and warmth for his family during his own life and ability to labor, but that remembering the uncertainty of human existence, he is bound to provide for their support after he has been called to rest, so far as his means and opportunities will permit. Most men recognize this in principle, by striving to economise even from the most meagre incomes something that may be laid away for the widow and little ones in case Death claims the father and leaves them to struggle with the world. Out of this has grown the business of regular Life Assurance, which every day seems to emphasize its predecessor in declaring not only a stupendous failure but an absolute wrong. Not that the underlying principles of such associations are wrong, but because of the temptation they seem to offer to men connected with them to forget the laws of honesty and fair dealing, and barter their very souls for the possession of money, and money, too, confided to their keeping as more sacred than any other could be, since it is in a large majority of cases the savings and sacrifices of the husband and father for the benefit of the widow and the orphan. We have seen, however, that even these considerations are no bar to the operations of weak and unscrupulous men, whose god is money, or rather, perhaps, the ease and influence money procures; and as company after company goes down, and an official examination of its affairs shows not only looseness and inattention, but gross and intentional fraud in the conduct of the business by which the sacrifices of many years and the dearest hopes of those who have struggled and pinched themselves for years, to find the means for the annually recurring payment has been swept away in a moment, it would appear as if the system which admits of such chicanery, which allows the dead

to be robbed and the widow and fatherless to be thus heartlessly despoiled of their inheritance should be abandoned, and some other not liable to be the means of satisfying the cupidity and deadly greed of officers and others whose talons are allowed to approach the treasury, should be substituted for it. The eighty odd thousand craftsmen in this State have doubtless furnished their quota toward sustaining the companies where the annual premium amounts to from four to six per cent. on the amount insured, and doubtless too there are many of them among those who, having paid their premiums as demanded, now have the comfortable assurance that their policies are not worth the paper they are written on. Now it seems to us about time that we undertook the business of insuring ourselves.

We do not assume that there are no companies regularly organized that can be trusted, far from it; but the question to be solved in view of recent developments is which? and while awaiting a satisfactory answer we may and ought to take care of our own interests by some shorter route. The main difficulty, as we see it, is in the temptation offered by large companies and heavy receipts of premiums to speculative investments and to individual embezzlement. In our co-operative associations these difficulties do not exist since the amount to be paid to the representatives of the deceased members remain in the hands of the survivors till required to be paid to the heirs of the deceased. It is quite true that a secretary or treasurer of one of these associations might leave with the proceeds of a death assessment, but the amount is usually too small to tempt a man with a soul above buttons and requiring the concurrence of several officers is not likely to happen often. The principal danger to be avoided is the tendency to overgrowth, and thus the increasing temptation to dishonesty. This can easily be prevented by limiting the membership to one thousand, and insisting upon full reports of the business at brief intervals. Under this plan it will cost from eight to ten dollars per annum to insure one thousand dollars, while in the regular companies it will cost two or three times that amount, and we are therefore of the opinion, and so recommend to the brethren, that the co-operative relief associations already established among us be filled up to one thousand members each and then new ones formed until every Mason who desires to save something for his family after his death may have the opportunity and the assurance that the amount contracted for being in the custody of the brethren, will be paid in full and thus shut off the harpies who fatten on dead men's bones and speculate on the misery of the widow and the fatherless.—*N. Y. Dispatch.*

THE vices of the rich and great are mistaken for errors, and those of the poor and lowly for crimes.

RIGHT ESTIMATE OF FREEMASONRY.

MASONRY, like every other institution, has a body and a soul, and therefore is to be regarded both literally and spiritually. If only the outward form—the visible unfolding—is taken into account, there will be no high and proper estimate of its character. It requires a mental and moral discernment to obtain a large and just appreciation of the Masonic system. Running rapidly through the degrees, gathering a few catch words of the ritual, occasionally witnessing some portion of the ceremony rehearsed, paying dues, and fulfilling the specific obligations that Masonry imposes, will by no means lead to a full comprehension of the genius of our institution, or make evident the sublimity of its principles and its far reaching moral benefits. A man without imagination or sensitiveness of soul, having no mental or moral training, whose whole being is saturated with materialism, can by no effort estimate rightly the breadth and sweep of the Masonic system. It makes no difference how many degrees such an one may take, how perfect, even, he may become in the text of the ritual and in matters of ceremonial procedure, there will always remain a glory hidden from his discerning, so that he will see and judge the institution on its lower and not on its superior side.

When the land surveyor looks forth upon the landscape he sees so much of distance and surface manifestations, so many helps or obstructions in the laying out of roads, the building of bridges, or the cutting of tunnels. The speculator in real estate notes the availability of the same prospect for house lots, his estimate being that of the market. The geologist and chemist regard the formation of the rock and the properties of the soil, their estimate being also professional and limited. It is the man imbued with a love of nature, possessed of a true sensitiveness of soul, and a broader reach of thought and vision, who alone is able to pass all these lines of outward seeming to discern a beauty and a worth in the landscape which were but faintly apprehended by the others. To him a wonderful meaning—an indescribable charm—will be manifest, as he goes forth among the fields or forests which fill his cultivated thought with a thousand suggestions, while by such an intelligent estimate of nature he is lifted up into communion with nature's God.

Precisely thus are some men fitted to appreciate Masonry at its best, to discern its genius and its philosophy, while others will never do more than perceive its material side, albeit they may become excellently well versed in the technicalities of the system and punctually fulfil its outward obligations. Perhaps these ought not to have entered the fraternity. They are unsuited by original constitution and temperament, by lack of an especial capacity, and by the want of mental and

moral training, for the rightful appreciation of a society which holds a philosophy of such mystical character, and makes use of forms and legends so various for the purpose of ministering to the faculties that belong to the spiritual side of human nature.

But being admitted to Masonic relationship, even the comparatively prosaic and uncultivated should consider that they have pledged themselves to a work of personal spiritual expansion. First of all they must devote themselves to a cultivation of sentiments and faculties which lie dormant in their natures, so that they may apprehend the underlying principles and moral glory of Masonry, no less than its visible signs and practical benefits. Let them but exercise their moral powers, cultivate a spiritual insight, and it will not be very long before they will begin to appreciate the moral and philosophical character of the organization to which they have given their allegiance. Then they will honor it, not merely for its instituted forms and prescribed ceremonies, its social helps and bountiful benefactions, but also for those intangible yet essential properties that belong to its higher life and character. Masonry has a soul as well as a body. The body is the outward and visible part, comprising law, ritual and ceremony; organization and administration; a variety of practical manifestations by no means to be undervalued. The soul is the interior life—the vital source of impulse and grandest movement, and may of right claim pre-eminence. Hence more thought and study should be given to the spiritual characteristics that impart to Masonry its truest dignity and worth, while the brethren keep in mind that statement which applies to every system, even to religion itself, viz: that the letter kills, while the spirit alone gives life.—*Repository*.

BRO. A. B. SHACKLEFORD, at Georgetown, S. C., in 1828, discoursed before the Craft thus tenderly of WOMAN. We ourself know her pretty well (outside of the Order of the Eastern Star) and we say Amen, and pronounce her "very good"—

"If there be on earth one work of moral symmetry; one work of spotless loveliness, whereon the hand of Heaven has written *Master-piece*, that work is WOMAN. Who is he that denies it? He is no Mason. Who is he that doubts? He is no Mason. Who is he that hesitates to avow this? He is no Mason. The spirit of the Craft whispers to every Brother, thou shalt bow before that Workman who pronounced it good; thou shalt cherish and support the work; for, without it, the pilgrim man has no sun, no home, no comfort, and no hope. From woman thou shalt withhold nothing good, save that which, like the apple of Eden, is forbidden. I do not say, however, that the whole sex presume to censure what they do not comprehend. I know otherwise. There are many distinguished and honorable exceptions. It is

said Elizabeth, old England's intelligent and jealous queen, hearing that Masons had certain secrets which could not be revealed to her, and being jealous of all secret assemblies, sent an armed force to break up the Lodge at York, at a celebration in honor of St. John the Evangelist. The Grand Master, nothing dismayed, received the guests with gallantry, and so convinced them of the excellence of our Craft, that the chief officers were initiated on the spot. And Elizabeth said she would never repeat the effort; for that she esteemed the Masons as a peculiar set of men who cultivated peace and friendship, arts and sciences, without meddling in affairs of Church and State."—*Repository*.

MASONIC ODE.

The day is declining, the shadows fall,
 Across the darkening path they lie;
 But little time for labor and toil
 Is left for men who are born to die.

Arouse, ye craftsmen! the ashlar waits
 For the gage, the level, plumb and square;
 There are quarries of duty in which to work,
 They are opening here and everywhere.

Chairs to be passed from which to guide
 Brethren with lesser lights than we;
 Most Excellent Master's work to do
 Ere the Temple of life completed be.

Roads to travel, rugged and rough,
 Rubbish of error to clear away;
 But a rod and a staff to comfort us,
 And manna to strengthen by the way.

The Book of the law for counsel and aid,
 The Ark of His presence ever nigh;
 While incense of prayer to His holy name
 Rises like clouds on a Summer sky.

Weary sojourners, humbly we
 Are treading out the life-long march,
 To find in the rest of the land above
 The glorious light of the Royal Arch.

— *N. Y. Dispatch*.

HE that finds truth without loving her, is like a bat; which, though it have eyes to discern that there is a sun, yet hath so evil eyes that it can not delight in the sun.—*Sir Phil. Sidney*.

MASONIC LITERATURE.

Masonry has a literature that has come down to us along the ages, gathering to itself, century by century, and year by year, still rarer gems of thought and science and knowledge, until to-day, in this advanced age of progression and learning, we can point to the literature of Masonry as not a whit behind the progressive wisdom of the nineteenth century. Were Masonry simply a charitable society, whose only attractions consist in well-conferred degrees, is it to be supposed for an instant that this alone would have presented attractions sufficient to bind to the Order the wise and learned men of the whole world and of every age? No! Were this all there was of Masonry it never could have withstood the ruthless current of time, that has swept into oblivion systems, dynasties, and institutions, some of them as ancient as herself. It is because it is possessed of other virtues that it has come down to us, hoary with age, in imperishable strength and silent grandeur, like the adamantine foundation of earth itself. And this attractive virtue is to be found in its literature! The wise who have sought its shrine and penetrated its arcana have been surprised at the fullness, the depth, the beauty of its science. The moral and religious have lingered with pleasurable emotion over the wealth of virtuous precept and example there taught. The philanthropist receives therefrom a stimulant to greater exertions for the amelioration of mankind. The scientist, the antiquary, and the sage, who enter the temple of Masonic literature, find there a rare and inexhaustible intellectual feast. To those, then, who have heretofore considered the acme of Masonry to consist in its charities and the polished workings of its degrees, we recommend that their attention be turned to its literature, as the *substance* of Masonry, while the workings of the lodge are but its *forms*.—Read and study it, then.

NORSE AND MEDIEVAL OATHS.—It was an almost invariable practice among the Norse nations to take the most sacred oaths with the face turned towards the rising sun, and with the hand and fingers upraised. In the Salmund Edda an oath was taken with the face to the southern sun. These obligations were taken with the hand resting upon, or touching some material object. Pagans swore with the hand grasping a blood-smearred ring; Christians obligated themselves by the cross, relics of saints, by the book (missal and bell); the ancient Scandinavians swore upon their swords, and frequently by grass and trees, as appears from the following citation from Percy's *Reliques of Ancient Poetry*:

“Glasgerion swore a full grete oathe,
By oake and ashe and thorne.”

But the most sacred and binding obligation was made upon a blue stone altar. The Ancient Northmen swore upon Thor's hammer.

A judicial obligation was administered by touching the Judge's staff of office, and for the same reason that warriors swore by the sword, also other people, in the less exciting spheres of domestic life, used ordinary house furniture. For example, travelers grasped the wagon wheel and horsemen their stirrups; sailors rested the hand upon the ship's railing. Operative Masons or stonecutters of the Middle Ages perpetuated the Scandinavian customs of swearing upon common utensils, and used their tools in the solemn formality of an obligation—a usage still adhered to by the modern craft.—*Fort's Early History and Antiquities of Freemasonry.*

COMMITTEES ON APPLICANTS.—It would not be out of place to say a word for the guidance of the Master in appointing his committees on the petitions of applicants for initiation. The duties of each member of such committee are manifold in number and big with importance. As the superintending architect of a building would scrutinize closely stone from a disreputable quarry—no matter by whom presented, he would examine it with reference to its individual qualities—so the Brother appointed upon an applicant's petition must proceed in a like cautious manner. Let the committee always bear in mind that they represent the Lodge that appointed them. You act for it—examine for it—report to it—and, in a word, you really form opinion for its final action. I would recommend that no newly-made Mason be placed upon such a committee. It requires broad experience and ripe knowledge. I am of the opinion that the interest of the Lodge would be advanced if every such committee had a Past Master at its head. The report made should not be simply “favorable or unfavorable,” but set forth the facts of the investigation, that all present may be enabled to form an opinion of the Masonic qualities, or rather requisites, possessed by the applicant. The present mode of making report has led, will ever lead, to looseness in this all-important duty.—*Grand Master Allmond, of Delaware.*

FREEMASONRY is being liberally erected in South Africa. Some difficulty in the matter of personal insignia was at first experienced in dealing with the native and less attired part of the population, but these very aboriginal creatures finally consented to forego their prejudices so far as to allow the indispensable symbols of the Craft to be stenciled on their bodies.

MUSIC is one of the liberal arts and Masons should acquire a knowledge of it. The support of all institutions is Harmony.

WHERE DID MASONRY ORIGINATE?

How easy it is to ask a question, and how difficult it is sometimes to find an answer. We have endeavored by investigation to unravel this singular mystery which overshadows the origin of our cherished institution, and after years of reading and study we seem no nearer the goal than when we commenced. Other societies can trace their history back to its starting point. The Odd Fellows will tell you the I. O. O. F. originated in 1813, at Manchester, England, breaking away from the old U. O. O. F. in consequence of their intemperance. The Knights of Pythias, The Red Men, The U. O. A. M., The U. O. A. W., The I. O. G. T., can all give dates when instituted, and how. But Masonry, the Mother of them all, is unable to tell her birth-day. Notwithstanding men have spent their entire lives, in looking over dusty MSS. grown old with age, and in exploring cravings and inscriptions on ancient ruins, none have yet been able to satisfactorily answer, Where did Masonry originate?

Mythical Anderson and Preston carry us away back to the Garden of Eden, and tell us that "Father" Adam was the depository of the science of Masonry, and that at his creation he received its constitution, in the form of natural laws, from God himself; and that it then extended through the line of antediluvian patriarchs to Noah; was by him communicated to the inhabitants of the new world, being transmitted successively through Abraham, Moses, Joshua and David, until it reached Solomon, who by the aid of the Freemasons, built the Temple at Jerusalem. After the death of Solomon the institution was patronized by his successors, and by the kings of Babylon, Assyria, and Egypt, until it was finally transmitted into Europe, where a great number of the cathedrals, castles, and monasteries were built by them. About A. D. 300, it was introduced into England, where it flourished and grew rapidly until the beginning of the eighteenth century, when through an old, inactive Grand Master it began to grown beautifully less; and, in 1717, it threw off its operative character, and merged into what it is now—"Speculative." Other writers, still more enthusiastic, will take us back to the time when the "morning stars sang together, and all the sons of God shouted for joy," and place its origin there.

Others, again, take us to the Eleusinian Mysteries, and, in consequence of the striking similarity between the "Greater Mysteries" and the third degree, tell us that Masonry certainly originated there. After a careful investigation of this latter claim, it does seem very probable, that whoever instituted Masonry must have been very familiar with these mysteries, and, in some instances, copied after them completely. Mackey says, "It is folly to deny the coincidence that exists between the Eleusinian drama and that enacted in the third degree of Masonry."

That part of the third degree known to Masons as the second section, is similarly taught in the "Greater Mysteries" of Eleusis. We are informed by other writers that Masonry originated among the "Thugs of India"—"The Philosophers of Greece"—"The Hebrews of Canaan"—"The Merchants of Phœnicia"—"At the Building of the Tower of Babel"—"The Apple Tree Tavern, London."

Thus, you see, in striving to answer the simple question, "Where did Masonry originate!" we become lost in a sea of perplexities—overshadowed by a cloud of dense darkness, perfectly able to tell how we got in, but unable to tell how to raise the mist surrounding us. Amidst all these theories about the origin of Masonry,—some founded upon tradition, others the outgrowth of a fertile imagination,—a class of writers and investigators have sprung up who decline to receive or accept any statement not supported by some written or printed record, and hence it has been truthfully said, "If a prodigality of credulity has been the weakness of the mythical school, their rivals may be charged with having sometimes exercised an excess of incredulity."

While the test the authentic school of investigators apply to Masonry may be a severe one, since our institution is secret in its character, and transmits its teachings from generation to generation orally, yet it is leading Masonry out of the cobwebs which had surrounded it for centuries, and is giving us a literature and a history we need not be ashamed of, and which ranks high among learned men, and places the institution in a position where it can stand the light and scrutiny of the 19th century. And let me say right here, brethren, we owe a debt of gratitude to such men as Mackey, Findel, Lyon, Fort, and others, for lifting our institution up to its exalted position—a debt which we can never repay; and to the shame of the craft, they do not seem to appreciate their efforts.

The authentic school trace the history of Masonry back to the first days of the Roman Empire, about 700 years B. C., during the reign of Numa, the second monarch of Rome. The lodges were then called "Roman Colleges of Artificers." "From the Roman writers who have treated of the form and organization of these colleges, we learn enough to show us the analogy in their government to that of our present Masonic lodges." But bear in mind, the authentic do not, as would undoubtedly the mythical school, "claim that these colleges were lodges of Freemasons." They simply contend "that the facts of history exhibit a regular and uninterrupted derivation of Freemasonry from these Roman Guilds." The relationship is thus indicated: "From a very early period the Roman people were distinguished for an active spirit of colonization. No sooner had their victorious legions subdued the semi-barbarous tribes of Spain, of Gaul, of Germany and of Britain, than they began to establish colonies and to build cities. To every

legion which went forth to conquer and to colonize, was attached a guild, or college of architects, whose members, taken from the great body at Rome, marched and encamped with the legion, and when a colony was founded, remained there to cultivate the seeds of Roman civilization, to inculcate the principles of Roman art, and to erect temples for worship and houses for the accommodation of the inhabitants."

When in time the corrupted Empire was threatened with extinction by the invasion of its northern enemies, the legions were called home to sustain the home government, but the guilds of architects and builders generally remained in the cities and towns which they had assisted in erecting and where they had acquired a citizenship that they had probably lost at home.

In the course of time Rome became extinct as a political power, and the colonies which she had scattered over the continent became independent kingdoms and provinces. The descendants of the Roman colleges of artificers established schools of architecture, and taught and practiced the art of building among the people. One of the principal colleges was founded at Como, a city of Lombardy, to which people flocked from everywhere to learn the correct principles of their profession. Says Mackey: "From this school of Lombard builders proceeded that society of architects who were known at that time by the appellation of Freemasons, and who from the tenth to the sixteenth century traversed the continent of Europe, engaged almost exclusively in the construction of religious edifices, such as cathedrals, churches and monasteries. The monastic orders formed an alliance with them, so that convents frequently became their domicil, and they instructed the monks in the secret principles of their art. The Popes took them under their protection and granted them charters of monopoly as ecclesiastical architects, and invested them with many important and exclusive privileges. Dissevering the ties which bound them to the monks, these Freemasons (so called to distinguish them from the rough masons, who were of an inferior grade and not members of the corporation) subsequently established the guilds of stone masons, which existed until the end of the seventeenth century in Germany, France and England."

"These stone masons, or, as they continued to call themselves, Freemasons, had one peculiarity in their organization, which is necessary to be considered, if we would comprehend the relation that exists between them and the Freemasons of the present day. The society was necessarily an operative one, whose members were actually engaged in the manual labor of building, as well as in the more intellectual occupation of architectural designing. This, with the fact of their previous connection with the monks who probably projected the plans which the masons carried into execution, led to the admission among

them of persons who were not operative masons. These were high ecclesiastics, wealthy nobles, and men of science, who were encouragers and patrons of the art. These, not competent to engage in the labor of building, were supposed to confine themselves to philosophic speculations on the principles of the art, and to symbolizing and spiritualizing its labors and its implements. Hence there resulted a division of the membership of the brotherhood into two classes, the practical and the theoretic, or, as they are more commonly called, Operative and Speculative." The operative held the ascendancy in numbers, but the speculative exerted a greater influence in consequence of their higher culture, their wealth and social position.

In time there came a total separation of the two elements; at what precise period is not known, but supposed about the seventeenth century. At the beginning of the eighteenth century there were several lodges in London, that met in convention at the old "Apple Tree Tavern," and adopted the following resolution:—

"That the privileges of Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the order."

A Grand Lodge was formed, which is the Mother Grand Lodge, and the fountain head of all chartered lodges throughout the universe; and, with but two exceptions, there are Grand Lodges in every Kingdom of Europe, every State of the American Union, the Canadas and British Possessions, and in each of the South American Republics; so that a Mason can find a brother anywhere upon this habitable globe where civilization may be found, and, in fact, a Masonic lodge is the very best evidence that the people where it exists are civilized. As has been said of the British possessions, the sun never sets upon the Masonic Fraternity.

ABE WHITE, W. M.

THE SIGN OF DISTRESS.

This is a mute but eloquent appeal of a suffering Brother for needed assistance, and possesses a power and pathos which the most burning words cannot express. The language of signs is natural, and older than either spoken or written language. It is more forcible and energetic, and is used spontaneously, in time of great need, even when the tongue is dumb with terror, and the white lips refuse to move. But never since the scattered hosts were dispersed amid the confusion of Babel, has this language been put to such an ennobled use as by Masonry in the hallowing sign of distress. No member of the Fraternity, however cold and selfish he may appear in his everyday demeanor, while plodding his way along the paths of life, can behold that sign unmoved. Its pleadings can reach the depths of sympathy in every heart, and nerve

the arm to power which a moment before was impotent in its feebleness.

Many instances have occurred when members of our noble Craft have been rescued from imminent danger, and perilous situations beyond their own power to extricate themselves from, by appeals made to distant parties through this means. This silent language reached where the voice could not, and with an eloquence more potent than that of a Demosthenes, it reached the heart of a Brother, and, lo! how he braved danger, and defied death itself, that he might give relief to the perishing.

We have known of instances where our Brethren have hazarded their lives to rescue those in distress, people whom they had not known previously, and perchance never saw afterwards. But they met them in peril and gave them relief. The act was noble, perhaps the most noble in the life of the actor, and was called out by the silent language of a secret sign.

TRIENNIAL CONCLAVE KNIGHTS TEMPLAR.

The twentieth Triennial Conclave of the Grand Encampment of Knights Templar, (as previously announced in this Journal), convened in the city of Cleveland, Ohio, on the 28th August. We regret very much that we did not receive the official notices, orders, etc., pertaining thereto in time for our last issue. They were put in type for this number, when we expected to issue it by the 20th of Aug., so that they would be read before the Cleveland meetings; but we have been delayed by the type on which our Journal is printed, being tied up in the Transactions of Grand Lodge.

The following correspondence explains itself:

DETROIT COMMANDERY, KNIGHTS TEMPLAR, Stationed at Detroit,
OFFICE OF EMINENT COMMANDER, Detroit, Mich., June 29, 1877.

Right Em. Sir HUGH McCURDY, Grand Commander Knights Templar of Michigan,
Corunna, Michigan.

RIGHT EMINENT SIR—On behalf of Detroit Commandery No. 1, I hereby tender our services as "escort" to you and your staff to the Triennial Conclave of the Grand Encampment of the U. S. to be held in the city of Cleveland, Ohio, the 28th of August next. Sincerely hoping we may be assigned this highly honorable and pleasant duty,

I remain courteously and fraternally yours,

J. E. SAXTON, Commander.

HEADQUARTERS, GRAND COMMANDERY, KNIGHTS TEMPLAR, STATE OF MICH.,
Corunna, July 3, 1877.

Em. Sir JESSE E. SAXTON, E. C. Detroit Commandery, No. 1, K. T., Detroit, Mich.

EMINENT SIR—I am in receipt of yours of the 29th ult., tendering in most complimentary terms the services of Detroit Commandery, as an escort to the Grand

Commander and Staff to the approaching Triennial Conclave of the Grand Encampment of the United States at Cleveland, Ohio. In reply permit me to say, that your courteous and generous offer is accepted with the same fraternal spirit in which it is tendered.

Profoundly impressed with the high compliment of an escort by a Commandery whose Knightly bearing has a National fame, and thanking you personally as well as in behalf of the glorious Knighthood of our State, for whom the honor is intended,

I remain courteously and fraternally yours,

HUGH McCURDY, Grand Commander.

We give the Summons, Order and Programme as issued, as follows:

HEAD QUARTERS, GRAND COMMANDERY, KNIGHTS TEMPLAR, STATE OF MICH.,
Corunna, August 1, 1877.

Right Eminent Sir HUGH McCURDY, Grand Commander, to all Office-Bearers of the Grand Commandery, Knights Templar, of the State of Michigan:

To all Past Grand Commanders, and Deputy Past Grand Commanders of the State of Michigan:

Be it known unto you that the Twentieth Triennial Conclave of the Grand Encampment, Knights Templar, of the United States of America, will be held in the City of Cleveland, in the State of Ohio, on the 28th day of August, 1877.

Pursuant to the Order of the R. E. Grand Commander, these are therefore to summon you, the said officers, and request you, said P. G., and Deputy P. G. Commanders, to be and appear in full dress, at the Russell House, in the City of Detroit Monday, August 27, 1877, at 8 o'clock A. M., for the purpose of attending said Triennial Conclave. By the Grand Commander.

Attest my hand and seal of the Grand Commandery, at the City of Grand Rapids, the day and date above written.

WM. P. INNES, G. Recorder.

HEAD QUARTERS, GRAND COMMANDERY, KNIGHTS TEMPLAR, STATE OF MICH.
Corunna, August 1, 1877.

(General Order No. 2.)

TO ALL EMINENT COMMANDERS—GREETING:

I. It is hereby *Ordered*, that all Commanderies intending to make the pilgrimage to Cleveland, to attend the Twentieth Triennial Conclave, on the 28th inst., report *forthwith* to the Grand Commander:

1. The Number of Sir Knights Enrolled for Pilgrimage.
2. Band, if any, and number composing the same.
3. Route intended to be taken, and location of quarters, if secured.

II. Eminent Commanders will telegraph to Headquarters No. 463 Superior Street, Cleveland, at least two hours previous to time of arrival, if by care, or at last port of call, if by boat, time of leaving, and the probable time of arrival, so that the same may be reported to the proper Reception Committee—thereby saving much trouble and confusion.

III. Eminent Commanders will detail an officer to report in writing at Headquarters immediately on arrival:

1. Location of Commandery.
2. Names of ladies accompanying Sir Knights.

3. Names of gentlemen accompanying Sir Knights.

4. Name of band, and names of the Members.

IV. Eminent Commanders will detail an officer to report at Headquarters at eight o'clock A. M., each day of sojourn in Cleveland, to receive such orders as the Grand Commander may deem proper to issue, and to leave, at Headquarters, a copy of all orders issued by Eminent Commanders for the information of visiting Sir Knights.

V. All Orders issued by the M., E. Grand Master, and by the Right Eminent Grand Commander of Ohio, will be promulgated from these Headquarters, and transmitted to the Commanderies of this Jurisdiction, on the receipt of the same.

VI. The Grand Commander will assign position, and detail the necessary Aids to make all needful arrangements for the comfort and convenience of the Sir Knights during their pilgrimage in Cleveland.

VII. Postal and telegraph facilities will be furnished at Headquarters, and all matter sent to the care of Grand Commander of Michigan will receive prompt attention by the Grand Recorder in charge, and delivered at once by messenger in attendance.

VIII. Headquarters will be open at all hours, and an Officer detailed in charge of the same, and all Sir Knights of this Jurisdiction are expected and hospitably invited to report and register. By Order

Attest: HUGH McCURDY, Grand Commander.

WM. P. INNES, Grand Recorder.

TWENTIETH TRIENNIAL CONCLAVE, GRAND ENCAMPMENT, KNIGHTS TEMPLAR.

Programme Grand Commandery, Knights Templar, State of Michigan, 1877, for the week commencing Monday, August 27th, 1877.

Leave Russell House, Detroit, August 27, 1877, at 8 o'clock A. M., on Steamer Badger State, under escort of Detroit, No. 1. Arrive at Cleveland, at 7 P. M.

MONDAY, AUGUST 27th.—Will attend Reception given by Oriental Commandery, No. 1, of Cleveland.

TUESDAY, AUGUST 28th.—Take part in General Parade, and attend opening of Grand Encampment.

WEDNESDAY, AUGUST 29th.—Attend Grand Encampment in A. M.; in P. M. witness competitive drill for the prizes.

THURSDAY, AUGUST 30th.—Attend Grand Encampment. Leave on night boat for Detroit.

DETROIT, FRIDAY, AUGUST 31st.—Will attend Parade of Detroit Commandery with their guests, St. John's Commandery No. 4, of Philadelphia, at 10 A. M. Banquet at 12 M. Boat Ride on Detroit River at 2 P. M. Carriages ride around the city at 5 P. M.

The festivities will close with a Grand Reception, to be given at the Asylum of Detroit No. 1, at 8 P. M., by the Sir Knights of Detroit Commandery No. 1, to the Sir Knights, their ladies and invited guests.

The Grand Commander has engaged accommodations for seventy Sir Knights and their Ladies, at 436 Superior Street; and from the arrangements made the Knights Templar of this Jurisdiction can be assured of the grand *fete* week ever recorded.

Attest: HUGH McCURDY, Grand Commander.

WM. P. INNES, Grand Recorder.

WHERE ARE THEY?

BY W. J. C.

Oh where are they whom once we loved?—
 Who walked in beauty by our side,
 In youth's glad circle, when we moved,
 By friendship bound, in fashion's pride?

They've gone to other worlds afar
 Removed from these low grounds of sorrow,
 Where tears of anguish never mar,
 The happy day which knows no morrow.

There disappointments never blight,
 Farewells there are never spoken;
 Morning never ends in night,
 Loving hearts are never broken.

Then, dearest friends, farewell awhile,
 'Till we meet you, ne'er to sever,
 Where immortal youth shall smile,
 And our joys abide forever.

SIR KNIGHTS AT CLEVELAND.

At the present writing the Sir Knights are holding their TWENTIETH TRIENNIAL CONCLAVE OF THE GRAND ENCAMPMENT KNIGHTS' TEMPLARS OF THE UNITED STATES, at Cleveland, Ohio.

The weather was favorable at the opening, except the excessive heat. The attendance is very large. We were in hopes to receive a communication from Grand Commander McCurdy, for our present issue, but as it has not come to hand, we make up the following from the daily press, and wait the promised article from Bro. McC. till our next issue.

We clip the following from a special dispatch to the *Detroit Tribune*:

CLEVELAND, Aug. 28.—The sun came out this morning warm and sultry, and by the time the Knights began to assemble for the grand parade the heat had become almost intolerable. Not a cloud dimmed the burning sky, and the tens of thousands of people who literally packed the principal thoroughfares sweltered and melted and gasped with great unanimity. The decorations of the city are marvelously rich, varied and beautiful. It is probable that Cleveland was never before dressed in such gay attire, and perhaps never before has so much labor been expended in preparations for the welcome and reception of guests. The decorations are in many instances peculiar, representing Masonic devices and emblems of every description, while nearly all the buildings in the business portion of the city are fairly hidden in a wilderness of streamers, festoons, flags and banners. Splendid arches have been erected on Su-

perior and Water streets and Euclid avenue, and bear a wealth of mottoes and emblems so dear to the Masonic fraternity. The headquarters of the various Grand Commanderies are designated by immense banners in crimson and gold suspended above the street. In fact, the ornamentation of the city is so elaborate and extensive that it fairly defies any attempt at a brief description.

The Knights began to assemble for the grand parade on Lake and the adjacent streets at 8 o'clock, and precisely at 9:15 the immense procession took up its line of march through Water, Superior, Erie, Prospect and William streets and Euclid avenue. The officers of the Grand Encampment occupied a platform which had been erected on Superior street, opposite the City Hall, and a short distance beyond the public square, and at this point the crowd was the greatest. First came fifty carriages conveying the two hundred officers of the different grand commanderies; a large squad of Cleveland police followed in battalion front and swept the roadway clear to the pavement, driving the crowd back upon the sidewalks; following these came a body of mounted Knights, whose chapeaus were doffed with graceful courtesy as they passed beneath the grand arch near the City Hall. The Cleveland Grays came next, preceded by their splendid band and then succeeded a majestic procession of waving plumes, gleaming swords, gorgeous banners, and playing bands which continued to pass the Grand Encampment stand until the eye became dazzled by the seemingly interminable splendor, and the lips became weary of murmuring expressions of admiration and delight.

Every State in the Union was represented by a knightly delegation. A rough count from your correspondent's vantage point at the City Hall gave a total of 4,000 Knights and nearly 100 bands averaging 15 men each, a grand total of nearly 6,000 men. There were twelve divisions in the line, the thirteenth being detailed as escort to the officers of the Grand Encampment, and drawn up in line before the stand.

The Michigan Division, No. 8, numbered about 345 swords and ten bands, and marched in the following order:

- Michigan Grand Commandery, 11 swords. Flint City Band.
- Detroit Commandery, No. 1, 70 swords. Opera House Band.
- Pontiac Commandery No. 2, 28 swords. Pontiac Cornet Band.
- Eureka Commandery, No. 3, Hillsdale, 60 swords. Matchelson's Band.
- Adrian Commandery, No. 4, 46 swords. Raisin River Band.
- Port Huron Commandery, No. 7, 31 swords. Port Huron Band.
- Peninsular Commandery, No. 8, Kalamazoo, 42 swords. Peninsular Commandery Band.
- Jackson Commandery, No. 9, 36 swords. Jackson City Band.
- Jacobs Commandery, No. 10, Coldwater, 17 swords. Coldwater Cornet Band.
- St. Bernard Commandery, No. 16, Saginaw, 21 swords. East Saginaw Band.
- Three Rivers Commandery, No. 29, 40 swords. Crossett's Constantine Band.

The Genesee Commandery, of Flint, 33 swords, the Irwin Commandery, and the Columbia Commandery, of Sturgis, are in the city, but did not take part in the parade as separate bodies. A large number of their members trained with the other Commanderies, however, and aided in swelling their ranks. It may be stated without the slightest exaggeration, that Detroit Commandery, No. 1, carried off the honors of the day. Very few of the Commanderies indulged in any attempt at display beyond occasional and stereotyped movements, such as the cres, etc., while the Detroiters marched, countermarched, and went through the many difficult and beautiful move-

ments they know so well how to perform. At several of the principal places along the line of march, when opposite the City Hall and the encampment stand, to my knowledge they were greeted with spontaneous outbursts of applause and clapping of hands from the multitude on the street and in the windows of the buildings—a tribute which no other Commandery received, except the St. Paul Commandery, which led the Twelfth Division, and their plaudits were very feeble and perfunctory in comparison. The Detroiters, as did all the other Michigan Commanderies, presented a splendid appearance, and lost nothing in comparison with their brethren. The Grand Commandery of Michigan occupied a stand erected in front of their headquarters at 436 Superior street, and reviewed the procession as it passed in line before them.

MISCELLANEOUS MATTERS.—The majestic pageant occupied exactly two hours in passing a given point.

No Knights in uniform were allowed among the crowd outside the ranks, according to a general order issued yesterday, but hundreds, perhaps thousands, were prevented from marching on account of the intense heat.

Each Commandery was accompanied by porters bearing cups and pails of water, and in many instances halts were made before some private residence, where ladies had brought out a supply of the cooling beverage.

It should be mentioned that the Michigan division was marshaled by Sir M. S. Smith, of Detroit, assisted by Sir John P. Fiske, of Detroit, and Sir Geo. W. Howe, of Cleveland.

After the parade, which broke up on Euclid avenue, about 3 o'clock P. M., the Michigan Commanderies rendezvoused at the Michigan headquarters, and then some went back to the boat, while others attended the opening session of the Grand Encampment at the new court house.

The following which we clip from the *Chicago Times* gives an idea of the rush of travel over the various lines of Railroad centering at Cleveland:

Travel on all the railroads has been more than doubled since Saturday night. This is due to the rush of Knights Templars to Cleveland. Heavy trains arrived on all the lines on yesterday. The departures were correspondingly heavy over the Lake Shore and the Fort Wayne roads. During the morning there were two specials dispatched over the former and three over the latter, each train carrying as many as could find seats. The three specials by the Fort Wayne road left at 4:45, 5:20, and 8:55, respectively; the first arriving at Cleveland at 5:28, the second at 5:38, and the third at 6:22 in the evening. The distance via this route is 360 miles, and the run was made in nine hours, or at a rate of thirty-nine and a half miles per hour, counting stoppages. The three trains carried about 700 passengers. Notwithstanding there had been a very large number of departures by the Lake Shore, specials Sunday evening and yesterday evening, the company had all it could do to provide accommodations for the Knights who took passage by its regular train on last evening. Car after car was added, until the train numbered eighteen coaches, the southern end of it extending far beyond the limits of the stone depot. As the company was a little short of crews, the whole eighteen cars had to be taken out in one train, requiring the services of two of the largest passenger locomotives on the line. There were probably five hundred persons on this train. The head of some well-known railroad man was thrust through about every fourth window as the train moved out. Among the many

counted were Mr. Carpenter, of the Chicago, Milwaukee and St. Paul; W. H. Hurlburt, of the Canada Southern; J. D. Foster, of the Michigan Central; Sir Knight Hitchcock, of the Chicago, Burlington and Quincy, and Sam Cary, of the New Orleans and Mobile railroad.

We also take the following from the *Times* of the 29th inst. :

Some of the companies presented a splendid appearance. Detroit Commandery, No. 1. Apollo Commandery of Chicago, Mary Commandery, of Philadelphia, and the Damascus Commandery, of St. Paul, which continually executed the most complicated movements with the nicest precision. Detroit and Apollo Commanderies were freely applauded for their steady marching, and the skill with which they went through such movements as they attempted. Apollo at one time, on Euclid avenue, formed an immense cross while moving forward, without a single mistep, the base and the arms holding a perfectly even front across the street, to the unbounded admiration of the crowd.

The display of banners was something prodigious. That carried by Reed Commandery, of Dayton, was most gorgeous. It was of white silk, about eight by twelve feet in size, and covered with heavy embossed work in gold, silver, and red.

Mary Commandery, of Philadelphia, had the largest display; and the Chicago Commanderies made a handsome one. There are about four hundred Knights from Chicago, many having arrived this morning. This is the largest representation any city has except Wheeling, whence six hundred Knights came to-day. The procession was an imposing enough affair, viewed by the least careful of spectators; but the interesting feature it presented to those who looked closer was the evidently high character of the men who composed it. It may fairly be questioned whether any other association in America—or, for that matter, anywhere else—could show at a mass gathering of its members, an equal amount of unmistakable gentlemen, or so many men evidently of more than average capacity.

When the show was over, the Grand Encampment convened in the court-house in secret conclave. Only about one hundred members were present, the rest being so overcome by the heat that they could not attend. The only business done at the afternoon session was the appointment of Sir Knights H. C. Ranney, E. G. Davis, and G. W. Fairchild a committee on credentials. This committee reported at the evening session that a constitutional quorum of duly accredited delegates were there, whereupon Grand Commander James H. Hopkins submitted his annual report, a document so long that its reading occupied over two hours. This was followed by the reports of Deputy Grand Master Hurlbut. The reports of Grand Captain General Shultz, the Grand Generalissimo, Grand Treasurer, and Grand Recorder were heard, and all referred to a committee on duties of the grand officers, of which Sir Benj. H. Dean, of Massachusetts, was made chairman.

The Grand Master's report shows that in the last three years charters have been issued to Commanderies in Cheyenne, Washington, Pueblo, Salt Lake City, and Key West, and that the charter of Santa Fe Commandery had been surrendered. A Grand Commandery in Colorado had been instituted. It goes on to recommend a revision of the system of forms, and the institution of standing committees, to serve in the time between the conclaves. It advocates a permanent place of meeting. The most important recommendation is that, instead of obliging a Mason to take the Council degrees before admitting him to the Templar degrees, he may come in after taking the

first three. There is a recommendation that the Red Cross ritual be amplified to correspond with those used in England. In closing his report, the Grand Master announced that in all probability a treaty with the Grand Body in England would soon be made.

But as the dispatches sent out to the daily papers are not always reliable, we prefer waiting for the official reports, which we will be able to present in our next issue.

Since preparing the above, we note the fact that Detroit Commandry, No. 1, bore off the first prize in the shape of a beautiful Templar's Banner, "richly ornamented and embossed in gold."

The following were elected officers of the Grand Encampment of the United States :

Grand Master—Vincent L. Hurlburt, of Chicago.
 Deputy Grand Master—Walter Bragg, of Montgomery, Ala.
 Generalissimo—Benjamin Dean, of Boston, Mass.
 Grand Captain General—Lafayette Lyttle, of Toledo, Ohio.
 Grand Senior Warden—Robert C. Withers, of Virginia.
 Grand Junior Warden—B. B. Richardson, of Galveston, Texas.
 Grand Treasurer—John W. Simons, of New York City.
 Grand Recorder—T. S. Parvin, of Iowa City, Iowa.

An elegant Jewel was presented to past Grand Master J. Q. A. Fellows, of Louisiana, on which was inscribed :

Presented to the Most Eminent

J. Q. A. FELLOWS,

Grand Master of the Knights Templars of the United States of America,

In recognition of his faithful official services.

Fellows was Grand Master from 1871 to 1874.

CAUTION.—A man calling himself "Herbert Sydney," professing to hail from Langthorne Lodge, Stratford, Essex, England, is an IMPOSTER. Information has been received from Langthorne Lodge that no such person is known there.

Description.—Height about five feet six or seven inches; complexion dark; black hair and eyes; bald patch on top of head; hair somewhat thin; black moustache. Professes to be a portrait painter, and ruined by the fire at St. John's, Canada, in June, 1877. Reports from Masonic lodge at St. John's, say that no portrait painter of that name ever lived there, but there had been one named Sydney Herbert Gadsen. The Fraternity is hereby warned against this person, and is furthermore advised to have him arrested, if possible, for obtaining, or attempting to obtain money under false pretenses. He is believed to be now tramping about victimizing Masonic Lodges, and the St. George's Societies.

QUESTIONS, OPINIONS, &c.

Q. A stranger makes application for membership in our Lodge, and presents his Dimit, when a Committee is at once appointed by the W. M., and this before he had visited the Lodge, or proved himself to be a Mason. Was it right?

A. It has been decided in some jurisdictions that a Brother making application for membership must be vouched for by a Master Mason, or have been previously examined by a Committee appointed by the W. M.; but it is our opinion that it amounts to the same thing for the W. M. to appoint a competent Committee on the application for membership. The stranger would not be accepted, simply on the strength of "a paper," if a competent Committee did its duty, for the first thing in order would be a critical examination of the applicant as to his Masonic standing, and then searching inquiries as to his moral character.

Q. Has a visiting Brother a right to take an active part in the business of the Lodge he visits, and by long speeches consume the time, and thus exclude the members from the expression of their opinions?

A. Certainly not. A visiting Brother should not attempt the obtruding of his opinions upon the Lodge he visits by courtesy, nor utter them at all, unless they are asked for, and then in a modest way, and with the fewest words possible. The visitor is quite as much under control of the Master as are the members of his Lodge, and may be excluded from the Lodge-room, should he render himself obnoxious, or disturb the peace and harmony of the members, by his bad behavior. Strangers should be treated with courtesy, but they should, by their courteous behavior, endeavor to merit the favors shown them.

Q. In case of an emergency may not a black-ball be cast by proxy? For instance, I am called from home to attend to important business—my absence is imperative. I know that an unworthy applicant is to be balloted for during my absence. May I not induce a Brother to cast a black-ball on my account?

A. Black-balls cannot be cast by proxy. The vote must be a personal act. But it would be right for a Brother, who knew that an applicant was unworthy, in such an emergency as the above, to inform some member, or number of members of his Lodge of the facts in the case, and they could cast black-balls on their own personal account, not by proxy.

Bro. Chaplin, please give me your opinion, on a point of law, through the MICHIGAN FREEMASON. It is the following:

Lodge A confers the first two degrees on a resident of their jurisdiction in due form. The said brother then removes into the jurisdiction

of Lodge B. The said brother then asks Lodge B to confer the third degree on him, if found worthy, to save traveling expenses. Lodge B. promises to do so, if the consent of Lodge A can be obtained. Necessary steps were taken, the consent and recommendation given at a regular meeting, by vote, as required in Sec. 4, of Article XIII, page 50, G. L. Regulations, properly certified by its proper officers, providing Lodge B. pays Lodge A. over the \$7. Lodge B complied with the request in every particular.

Question. Is said brother, so raised, a member of Lodge A. or Lodge B.? Please answer through the Magazine. My mind is clear on the matter, I refer you to Sec. 2, Article XVI, G. L. Regulations. This seems simple to ask; the law looks so clear on this question. But here it is, the said brother is denied membership in both lodges. Lodge B claims that the said brother is the material of Lodge A, that they merely did the work for Lodge A, and Lodge A received the \$7.00 from Lodge B; Lodge B contends that they cannot admit the brother to membership in their lodge, although they did confer the third degree, as stated in first clause of Sec. 2, Art. XVI. Lodge B. claims that the brother must be dimitted from Lodge A; but Lodge A denies that the brother is a member of their lodge and refuse to dimit him.

The brother resides in the jurisdiction of Lodge B; Lodge A. claims that they have waived jurisdiction, on the ground that they consented that Lodge B raise the brother. How is this? the brother is in an unpleasant mood. Please publish my letter and give your opinion, and
Oblige, Yours Fraternally,

UNCLE NYE, P. W. M.

Ans. Sec. 2, Art. XVI, Grand Lodge Regulations reads thus:—

“When a brother is made a Master Mason, he thereby becomes a member of the lodge electing him to the degree; provided, that when a lodge confers the Master Mason’s degree upon a candidate, at the request of another lodge, his membership shall be with the lodge requesting the work.”

Sec. 4, Art. XIII reads, “No lodge shall complete the work of another lodge without its recommendation and consent, given by a two-thirds vote at a regular meeting, to be so certified by its proper officers under the seal of the lodge.” The case above is a clear one. Lodge B completed the work of Lodge A, after obtaining its consent. Lodge A retained, not only the funds, but also the membership. It would have had no right to the fee had it waived its jurisdiction over the number.

The Transactions of the Grand Lodge of Michigan will probably appear by Christmas. We understand that three forms are already printed. Brethren will please exercise patience!

Correspondence.

MILWAUKEE, Wis., Aug. 13th, 1877.

FRIEND CHAPLIN:—There is but very little in the way of Masonic news from Wisconsin. A very large proportion of our Lodges, Chapters and other bodies, have called off, and are taking a vacation during the season of warm weather and short evenings.

A new Commandery has just been started here in Milwaukee, under the name of St. John, No.—, with R. E. Past Grand Commander A. V. H. Carpenter for Eminent Commander; W. S. Stanley, Generalissimo; D. W. Royes, Capt. General.

They start off with forty-four members, most of whom are from Wisconsin, No. 1; but as that Commandery numbers about two hundred and fifty members, the starting of the new, will scarcely be felt by them, and may, perhaps, be the means of creating a healthy emulation, which will prove beneficial to both. No opposition was made by the old Commandery, and the best of feeling seems to prevail, which we trust may long continue. Some sixty Sir Knights from the different Commanders in the State propose to attend the Triennial Session of the Grand Encampment at Cleveland. They will go as Wisconsin Sir Knights, and under the command of R. E. John W. Woodhull, Grand Commander.

Our Grand Chapter will be represented in the General Grand Chapter at Buffalo, by all of our Grand Council, and by Past Gr. H. P. M. L. Youngs, and perhaps others.

As Grand Lecturer, I am not attempting to do anything this month,—shall leave to-day for Union City, Mich., to visit my parents once more, and have a family re-union with all their children.

Truly Yours,

Y.

DUTY.

Most truly has the poet said:

“It is not all of life to live,
Nor all of death to die.”

Man is placed here by his Creator for a more noble and glorious purpose than merely to vegetate as doth the plant, or to eat, drink and sleep as do the lower animals, and in the end lie down and die. He is here by the will of God that he may use the noble powers and faculties of soul with which he has been endowed for the highest good, not only in securing his present happiness, and that of his race, but also by a growth in grace and goodness to qualify him the better for higher joys in the life immortal.

Looking out upon the world, we behold the impartial goodness of our heavenly Father toward all his needy creatures. He causes his sun to shine upon the evil and the good, and sendeth his rain upon the just and unjust, thus evincing to us that he is "no respecter of persons." So should we bestow charity upon all who need it without inquiry as to the "country or creed" of the recipient.

Too many connect themselves with our Fraternity having no higher object than a desire to reap some personal benefit in the shape of enlarged trade or social elevation. They are not seeking new fields of usefulness, or how they may be of more service to the race of mankind, whom they love and have a desire to serve. They think only of self, and thus bury their talents, instead of putting them out on usury. He who lives only for self, lives in too narrow a sphere to make much spiritual growth, but he who lives also for others, finds an ample field for the culture of the noblest faculties which his Creator has conferred upon him. In the practice of charity he becomes charitable; in the practice of honesty he becomes honest; by always telling the truth, he becomes truthful; and by constantly practising a high-toned morality, he becomes a strictly moral man. Masonry opens her portals to such as seek to practice the most elevating duties who seek to be servicable to their fellow men. By the practice of the elevating duties she inculcates do her votaries become dutiful men, such as are ornaments of society, and a blessing to the race.

CALLED OFF.

At a regular communication of Salina, Lodge, No. 155 F. & A. M. the following resolutions were adopted:

WHEREAS, In the Providence of God, our beloved Brother, Thomas M. Hilson, has been removed from us by death, being the Captain of the ill-fated vessel, the "S. F. Gale," which was lost on Lake Erie, with all on board, on the 28th of November A. D. 1876, and

WHEREAS, He has endeared himself to us by his gentlemanly deportment, and the earnestness with which he entered into all our plans to promote the welfare of the Fraternity; it is befitting and proper that we should place on record an expression of our esteem for him, as a man and a Brother: Therefore,

Resolved, That while we deeply mourn the dispensation that has deprived us of the presence and counsel of a true man, and an upright Mason, we humbly and reverently bow to the mandate of the Supreme Architect of the Universe.

Resolved, That we tender our earnest sympathy to the widow and friends of our deceased Brother, in this dark hour of their sorrow and bereavment.

Resolved, That a copy of these Resolutions be sent by the Secretary to the widow of our deceased Brother, and that they be published in the MICHIGAN FREEMASON.

AARON LINTON, }
 J. S. ROUSE, } Committee.
 H. STILL, }

THE
MICHIGAN FREEMASON.

VOL. VIII.

OCTOBER, A. L. 5877.

NO. X.

CREDIBILITY OF EARLY AMERICAN MASONIC
HISTORY.

We are induced to offer some remarks on this subject, in consequence of a highly interesting letter from Bro. Jacob Norton, which appeared in these columns last week. Bro. Norton is an esteemed correspondent of ours. He treats of various subjects, and though his remarks are at times inclined to be somewhat more forcibly expressed than is judicious in matters controversial, yet we willingly accord him space to say his say, because he invariably speaks his mind frankly, and oftentimes throws a ray or two of light on matters of difficulty. It is needless to say that we have had frequent occasions to differ with him, sometimes in part only, sometimes *in toto*, but these differences do not lessen the personal esteem in which we hold him. Like many other people, he and we agree to differ, and we do so in a spirit of friendliness as becomes Masons. In the present case, there are one or more points on which we feel it our bounden duty to join issue with him, and we trust, in the course of the remarks we are about to offer, we shall be able to show that his comments are the result of casuistry rather than legitimate argument.

In considering the amount of credibility which attaches to the few authentic *data* that exist in connection with the early history of Freemasonry in America, we must perforce approach the subject dispassionately. We must argue the merits of the case carefully, but we must not be too exacting in the matter of positive and direct evidence. We must examine the question literally in the same manner as we should examine any other matter of historical interest. We have said we must not be too exacting on the subject of direct and positive evidence, and

we have said it because there is a serious danger confronting us if we do so. Hitherto, the great defect in all Masonic histories has been the vast amount of assumption which the writers have indulged in. They have even gone beyond the ordinary limits of acceptance which enthusiasts are in the habit of laying down for themselves. Prone to accept statements on the flimsiest *data*, they have gone further, and have evolved history, most minute in all its details, from what is commonly called their inner consciousness. We have a history which has yet to be written; but what has hitherto passed current as a veritable record of our doings is, for the most part, based on circumstantial evidence, which is often more or than less worthless. But the spirit of inquiry is abroad, and men like Hughan and Fort, and others on both sides of the Atlantic, are diligent in their researches after truth. Their efforts have been rewarded with a certain degree of success, but it is needless to say that errors of omission and commission in the past are very far from being corrected or made good. This is essentially the case in America, where in the desire to obtain the most authentic particulars of the rise and progress of the Craft in that country, there is very naturally an eagerness to accept whatever new facts may, from time to time, be brought to light. In the letter of Bro. Norton, which we published last week, it appears to us he is somewhat too hasty in rejecting or doubting this or that particle of evidence. We cannot, of course, expect to obtain the same authentic details of the early meetings of Masonic Lodges in what was then a distant colony of Great Britain, which we look for in these days. But if we cannot obtain this much, we may reasonably accept the circumstantial evidence, if any, which may be forthcoming, if at least on further inquiry, it will bear the test of fair criticism. Let us, then take, so far as need be, the seven points in the Philadelphia evidence, which Bro. Norton has set forth and commented upon.

1. The article in the *Pennsylvania Gazette*, 3d to 8th December, 1730: "As there are several Freemasons' Lodges in this Province," &c., which proves the existence of Lodges there in 1730. On this, Bro. Norton remarks that the article "was a burlesque or satire on Masonry. Franklin, therefore, *could not have been* a Mason in 1730, and *he could not have known* whether they were Masonic Lodges or secret societies of some other kind." This, unfortunately for Bro. Norton, is one of the most lamentable *non sequiturs* it has been our misfortune to read. Where, Bro. Norton, is your logic gone to, when you affirm without the possibility of proof, that because Franklin published in 1730 an item of Masonic news which turns out to be a "burlesque or satire on Masonry," therefore he *could not have been* in 1736 what we have it, on his own evidence, he was in the month of June, 1732. We do not say that Franklin was a Mason in December, 1730, because he gave publicity in the journal, of which he was the proprietor, to an item of Masonic

new followed by a "burlesque or satire on Masonry," though we confess we see no serious improbability that he was such. We do say this, however, that the statement in Franklin's newspaper, published on his responsibility, is reasonably acceptable, especially as it is a well-authenticated fact that, in June of the same year, a deputation was issued by our then Grand Master, the Duke of Norfolk, appointing Bro. Daniel Coxe to be Provincial Grand Master of New York, New Jersey, and Pennsylvania, for a period of two years, from St. John the Baptist's Day next ensuing. The wording of the preamble of the Deputation is clear and distinct enough: "Whereas application has been made unto us by our Right Worshipful and well-beloved brother, Daniel Coxe, of New Jersey, Esq., and by several other brethren, Free and Accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey, and Pennsylvania." Where there were already resident brethren, and others about to reside in a certain locality, there we may reasonably infer that Lodges would sooner or later be established. Whether Bro. Coxe took any active part in the establishment of such Lodges is immaterial to the main question; but the statement that there were "several Freemasons' Lodges" at this distant date cannot be upset, merely because the article which followed was a "burlesque or satire on Masonry." Nor is there the slightest evidence to show that Franklin could not have been a Mason, because he allowed such a burlesque to appear in the columns of his own journal.

2. As to the announcement in the same *Gazette* of the 28th June, 1732, that, at a Grand Lodge held on the 24th of the month, William Allen was chosen G. M.; Benj. Franklin, Junior Warden; &c., Brother Norton is pleased to remark, "there is no evidence that the said Grand Lodge was legally constituted." There is thus much to be said in opposition to Bro. Norton's remark. The election of a Provincial Grand Master on St. John the Baptist's Day, 1732, when the two years' tenure of office by Bro. Coxe had determined, was in accordance with the letter of the deputation granted by the Duke of Norfolk on 5th June, 1730. We may reasonably assume the legal constitution of the Grand Lodge, when we learn from the columns of a Philadelphia journal of the day that the action of the Grand Lodge was strictly legal. There is a circumstantiality about the announcement in the *Pennsylvania Gazette* which gives it an air of extreme probability, if not of truth, and the fact of the announcement being made in a newspaper of which the Junior Warden himself was proprietor, sufficiently justifies this view. From the general knowledge handed down to us of Franklin's character, we are not justified in assuming that he wilfully permitted the publication of a statement which was untrue.

3. Philadelphia derived its Masonic authority from Coxe, a theory which, in Bro. Norton's opinion, must be pronounced as "not proven."

The basis of this opinion is simply that Bro. Coxe and the other Grand Masters of Pennsylvania did not comply with the requirements of the Deputation, and forward statements annually to the Grand Lodge of England as to the condition of their jurisdiction. But the late English Grand Secretary Clark has himself declared that such requirement was only exceptionally observed. If, then, we are to condemn the Pennsylvanian Grand Lodge proceedings, on this ground, we must, in justice, condemn the proceedings of all the other Provincial Grand Lodges holding under the Grand Lodge of England. Or, if failure in one important requirement is to be allowed to vitiate the proceedings of one American Provincial Grand Lodge, to-wit, that of Pennsylvania, the failure to observe other and equally important requirements in the case of another American Provincial Grand Lodge, to-wit, that of Massachusetts, must likewise vitiate the proceedings of the latter body. If, then, on Bro. Norton's own showing, the Boston Grand Lodge was highly irregular in its proceedings, why should we view more favorably its legality than that of the Philadelphia Grand Lodge? What is sauce for the Philadelphia goose must be sauce for the Boston gander.

4. Bro. Franklin's application to Price, in 1734, for a charter on the ground that he (Bro. Franklin) considered "the sanction of some authority from home, necessary," was made, in order to give "the proceedings and determinations of our Lodge" their due weight. If, says Bro. Norton, triumphantly, the Philadelphia Lodge derived its authority from Coxe's Deputation, and if Franklin had strictly fulfilled the terms of that deputation, there would have been no need whatever for such application. But Bro. Norton overlooks the fact that such application was made on the faith of a statement, published in "the Boston prints," that Bro. Price had received an extension of his powers, and that he had been deputed as P. G. M. "over all America." It is only fair to suppose that Bro. Franklin imagined that this extension of Price's authority was, in fact, a supercession of the original deputation "granted to Bro. Coxe," and that, under these circumstances, it was his duty to apply to Bro. Price for a Deputation or Charter "confirming the Brethren in Pennsylvania in the privileges *they now enjoy*" (the italics are ours) "of holding annually their Grand Lodge," &c., &c. It must be evident from the words we have italicised that the Philadelphia Grand Lodge already enjoyed the privilege of meeting annually and electing its Grand Master. Moreover Franklin adds that the Grand Master of Pennsylvania will only vacate the chair "when the Grand Master of all America shall be in place," that the granting of such petition will conduce "to the welfare, the establishment, and the reputation of Masonry in these parts," and he supplements this with a request for "a copy of the R. W. Grand Master's first Deputation" (that is, to Bro. Price,) "and of the instrument by which it appears to be

enlarged as above mentioned." The fact that Franklin makes no mention whatever of Coxe is immaterial. It is enough that he stands out for the privileges which the Philadelphia Lodge already enjoyed at the time of his application. As there is not a tittle of evidence anywhere to the effect that any deputation, charter, or patent was granted immediately between Coxe's in June, 1730, and Price's in April, 1733, and as it is in the last degree improbable that Franklin would apply to Price for confirmation of those privileges he had already derived from him, it is as nearly certain as anything can be that the privileges of which Franklin speaks, can have been derived from no other source than Coxe's Deputation. That Price granted the prayer of Franklin proves nothing, except that he was perhaps vainglorious of being regarded as the principal Masonic dignitary in North America. As we advance a few years in the history of English Masonry, which then included American Freemasonry, we note that it was a practice in those days for successive Grand Masters to issue fresh patents of appointment to the same Provincial Grand Mastership. Whatever judgment we may form as to Price's action and statements, it is impossible to arrive at any other conclusion than that, acting under the belief that Price had received from England an extension, or, if Bro. Norton prefers it, an original grant of full Masonic authority over the whole of America, Bro. Franklin was merely fulfilling his duty, as defined by the more limited Deputation issued to Coxe, in applying to Price for a confirmation of the privileges already enjoyed under that Deputation by the Philadelphia Grand Lodge. We may add that, under these circumstances, Bro. Norton's assertion that, "up to 1734, the Philadelphia organization was *bogus*" is utterly worthless. We have the grant of Coxe's Deputation by the Duke of Norfolk, the original document being still preserved in the archives of Grand Lodge of England. That Deputation was granted on 5th of June, 1730, on the strength of an application made by Daniel Coxe and several other Brethren, Free and Accepted Masons, residing and about to reside in the said Province of New York, New Jersey and Pennsylvania. We find in the *Pennsylvania Gazette* of December 3-8, 1730, published by Benjamin Franklin, who shortly afterwards, if not at that time, was himself a Mason, that it is stated as a reason for publishing a "burlesque or satire on Masonry" lately received from London, that "there are several Lodges of Freemasons erected in this Province, and people have lately been much amused with conjectures concerning them." Whether Franklin was or was not a Mason when he allowed this statement to appear in his newspaper matters not; he was a journalist, who for his own sake would be anxious that what he published in the way of statements of facts should be trust-worthy, as well as that his news should be readable. But how does the publication of a "satire or burlesque on Masonry" prove that

Franklin "could not have been a Mason" at the time? Why should a Mason be less amused than other people about a burlesque on Freemasonry? If such a thing were sent to us, and we thought it would amuse our readers, we should certainly publish it. However, we have already said this is a question of no importance. What really is important, and what Bro. Norton takes no account of, is that the Deputation and the newspaper afford concurrent testimony that in the year 1730 there were Freemasons in Pennsylvania, and the newspaper, which is the later of the two, declares that the Masons in the province were organized into Lodges—"as there are several Freemasons' Lodges in the province."

At the time we reviewed the *Dedication Memorial of the New Masonic Temple, Philadelphia*, we remarked of the evidence which Bro. Norton is now attacking, that "if not conclusive to every mind," it was "eminently respectable." We repeat this statement here with this addition. We have several times had occasion to examine this evidence, and the more we examine it, the more it finds favor in our eyes. We consider that Philadelphians have made out a very strong case of circumstantial evidence in favor of their views. Some links in the chain may, perhaps, be wanting; but the tenor of the whole is eminently respectable. If Bro. Norton, in his natural anxiety to learn the truth, is about to appoint himself counsel for the appellant in the case of Bostonian vs. Philadelphian antiquity, which has already been for some time past before the highest Masonic tribunals in America and elsewhere, it will be necessary he should brush up his logic, for he will have some very knotty points to deal with. At all events, he will do well to bear in mind the old truism that "assertion is not argument." At present he has done nothing more than affirm his views, and thus far, at least, has done his case more harm than good.

"The ludicrous controversy about Masonic Mothership is mainly due to a local pride among Americans. Each one is puffed up with the notion, not only that America is the greatest country in the world, but also that his State is the greatest in the country, and his city is, or will be, the most important city in the State. Thus, in the *Masonic Magazine*, Vol. II., page 5, Bro. MacCalla confesses that he was the more pleased to acknowledge his former opinion about Boston the Mother, &c., to have been wrong, because he was a Philadelphian, and he went on to prove that Philadelphia was the true Mother. Had he proved his theory, I should not only have supported him from a feeling of principle, but I would have been entitled to some applause as the investigator of that inquiry. But on perusing his great article, I saw at once that there was more assumption than proof, and I frankly pointed out, by letter to him, his short-comings, and subsequently remonstrated in the press against his baseless conclusions. But strange to say, his

notion spread like wildfire. Dr. Mackey congratulated him, and only regretted that the discovery came too late for his enshrining Mother Philadelphia in his *Encyclopædia of Buncombe*, and the other *literati* also congratulated. But when Bro. Hughan's No. 79 discovery reached here, Philadelphia became rank mad with excitement. True, our Bro. Hughan qualified the joyful tidings with an admission that the Hoop Lodge is not named in any so far known English Lodge list. But as he expressed a hope that an earlier English list may yet be discovered, that may corroborate with the Dublin 1735 list, the mere hope of Bro. Hughan was accepted as an accomplished fact, and all united in singing Hosanna to No. 79, the newly discovered Mother of American Masonry, and they have been singing so ever since. Bro. P. G. M. Nickerson, in the *New England Freemason*, endeavored to recall these deluded ones to some degree of reason, but he was only jeered, and sneered, and laughed at for his pains. At last, earlier Lodge lists came to light, and assuming even that Bro. Hervey will be unable to throw any light on the history of No. 79, yet these Lodge lists by themselves have settled the vexed question. And should any one still persist that the Lodge at the Hoop in Philadelphia was the No. 79, then let him explain why No. 79 is blank on Rawlinson's list, compiled 26th July, 1733? why it is blank on Pine's list of 1734? why it is blank on all other English lists? and last, and not least, why was a new London Lodge in 1836-7 the recipient of No. 79?

"I frankly confess that the streets of Philadelphia are more regular than that of any city in the world, that her system of numbering houses is the most perfect system in the world, that her Exhibition in 1876 was the largest in the world, that her Masonic Temple is the finest and grandest in the world. When I visited Philadelphia I was most handsomely received by R. W. Bro. Thomson, G. S. and P. G. M., likewise Bro. MacCalla and other distinguished Philadelphia Brethren, for which I am very grateful. I shall therefore say all I can in behalf of Philadelphia, and I confess that in many respects Boston is far behind Philadelphia; but, nevertheless, historic facts should never be perverted through personal preferences or prejudices, and the facts I laid before you and your readers must convince any one that Philadelphia cannot claim American Masonic Mothership from a legal standpoint.

"And now that my labor is completed, I cannot help saying to myself that, if the Irish Brother in 1735 had known that his *guess-work* would occasion so much popping up, and so much popping down, that it would give me so much trouble to collate and compare all those Lodge lists and dates, and to ponder and discriminate between the old and new style, and in this hot season, too, with the thermometer ranging about 90 deg. Fahrenheit, besides the trouble I have to give you, and Bro. Hervey, and Bro. Hughan, and perhaps to the three Worshipful

Masters of the Lodges constituted in 1781, besides the *et ceteras* too numerous to mention ; I say again, if that Brother had known all that, I am sure he would never have been guilty of giving 'a local habitation and a name' to No. 79.

"And, in conclusion, I hope and trust that this will be a warning and a lesson to all present and future Masonic book makers, and that they will take due notice thereof, and govern themselves accordingly. So mote it be."—*London Freemason's Chronicle*.

PUTTING DOWN MASONRY.

Those who read much about Masonry; and unfortunately they are much fewer in number than they ought to be, will occasionally come across some reminiscence of the days when it was far from comfortable to be known as a Mason, and they know the intense bitterness of the opposition, and the frequent iteration of the announcement of its final doom. Those prophets of evil, unfortunately for themselves, lived in their own country, and, fortunately for the world, the Scriptural saying was literally true, for they certainly had no honor in their domicile, seeing that the institution still lives and flourishes amain. But, on the other hand, the followers of the men of 1828 are by no means extinct. They, too, live and follow up their graceless calling with a vitriolic acerbity that speaks volumes for their perseverance, but very little for their regard for truth. They have their headquarters at Chicago, from which place they send out their missives and agents to poison the public mind and belie their fellow-men. It seems that they have captured the Evangelist, Moody, as may be seen by an article in another part of this paper. And yet we have no doubt that a majority of Mr. Moody's most efficient friends and helpers are members of the fraternity, and he is preparing to drive them away from his side. What may be expected in the future was indicated at a recent meeting, called to organize a series of prayer meetings, in a hall tendered for the purpose by the National Christian Association, which is the title of the anti-Masonic society. A lively discussion sprang up touching the proposition to make the meetings purely evangelical, and let the secret societies alone, and the advocates of this side of the question were in the end successful, but the intention of Blanchard & Co., is none the less apparent and none the less mistaken, for Freemasonry never discountenances, but ever upholds real efforts to do good. Its purpose is to make men better, to teach them that they are immortal beings, in whom dwelleth the spirit of God, and whose duty it is to practice every virtue. More, Freemasonry accepts the Bible as its first great light, and never, intentionally, places an obstacle in the way of any man who makes it the rule and guide of his faith and conduct ; on the contrary it upholds all

who square their actions by its rules. Indeed, it can be clearly shown by the connection of Freemasonry with religion in the days gone by that mankind is largely indebted to it for freedom of conscience. In short, Freemasonry approves all who join in the search for truth, and all who are striving to produce "that condition in which God's will shall be the will of all mankind."

But our present purpose is not to wrestle with the enemy, but to show him the size of the job he has contracted to do. Says our London cotemporary, the *Freemason*: As at this moment we are well forward to 1,700 lodges, under the English Constitution, we fancy that we are not far wrong if we considered 100,000 to represent the members of our English Constitution. Some, however, say that the numbers range much higher. We doubt it. In Scotland there are 306 lodges nominally, and in Ireland 1014 is the last on the list, though many intervening lodges are dormant and wanting. It is therefore difficult to speak positively, but we fancy that about 20,000 in each country will represent the actual Masonic members. In India we believe that there are lodges under the three Constitutions, though the exact number is not so far accurately made out. As an approximate numeration, we understand that there are between 90 and 100 warranted lodges in India proper, and the adjacent eastern countries. In the United States and Canada the latest returns show 10,215 lodges and about 600,000 members, with an annual increase of fifteen thousand.

In France there are 298 lodges under the Grand Orient, and, in all probability, about from 20,000 to 30,000 Masons. There is also the Grand Lodge of Misraim and the A. and A. Rite, so that it has been said that there are in France from 50,000 to 60,000 Masons of all categories. In Belgium, the lodges only number seven, and there are about 1,200 brethren. In Holland, there are about eighty lodges, and, it is said, from 6,000 to 9,000 brethren. In Germany there are, we believe, under the eight Grand Lodges and five independent Lodges, in round numbers altogether about 330 Lodges and about 37,000 brethren; and then the Grand Lodges of "Alpina," Hungary, Denmark, Sweden and Norway, Spain, Portugal, Greece, the Grand Orient of Egypt, Peru and Brazil, Venezuela, Liberia, the several bodies in Italy, the Argentine Republic, Columbia, South Africa, Hayti, Mexico, and New Grenada, from which we have no correct returns, it will be seen that the muster-roll is a long and, we may say, a strong one. Take it, however, as it stands, and our Chicago friends may count up, if they can, about how many centuries it will require to put down an aggregation of such men as are found in the craft, or even to get it into their heads that their existence as a body is all wrong and their persistant growth a violation of all the proprieties. The outlook is not encouraging for the enemy; and if we might be heard, we should advise that the job be

given up. At all events the great preacher, if he is really sincere in his work of evangelization, cannot well justify himself in allowing his efforts to be clogged by the barnacles of anti-Masonry.—*Dispatch.*

THE TRUE MASON.

BY F. G. TISDALL, 33°.

No Mason is he who is dead to the wailings
Of those whom misfortune has placed under ban ;
Who is harsh, unforgiving toward other men's failings,
Or does any act that debases the man.

He may seem a good brother in sight of his fellow,
Be high in his order and learn'd in its code ;
But still his pretensions are truthless and shallow,
And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
Above the small honors and glories of earth ;
Who all the poor glitter of tinsel despises,
And loves to be measured alone by his worth.

With the Square and the Plumb-lead as emblems to guide him,
From the line of strict duty he scorns to depart ;
With the Rule and the Compass both ready before him,
He rears a true Temple of God in his heart.

His thoughts are as pure as the snow when it falleth :
His zeal is enlisted on rectitude's side ;
No fear of men's scoffing, his courage appalleth,
As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened ;
Large-minded, he succors, with naught of display ;
The widow, the orphan, the hungry and naked,
From his portals are never sent empty away.

In precept though firm, he is kind as a mother,
Who seeks in affection her offspring to mold ;
More apt by example to win a lost brother,
And waverers keep in the Good Shepherd's fold.

Unsullied by contact with lusts that surround him,
Large-hearted, he loves with a God-like regard ;
He lives a rich blessing to all who surround him,
And dies to receive the true Mason's reward.

The Grand Conclave of Colored Knights Templar recently convened at Louisville, Ky., and had a fair attendance.

PROFANITY AMONG MASONS.

How often are our ears assailed by idle, foolish and censurable expressions of blasphemy, unmasonic in the craftsman using them, and subversive of the gentility, decorum, dignity, and loftiness of thought and speech which should pre-eminently distinguish the utterances of reflecting Masons; and we have in a charitable mood been trying for an hour to view the subject of profanity from various standpoints to see if there is one from which it seems palliative or justifiable. That profanity exists to a large extent among Masons of "high and low degree" is a mortifying and incontrovertible fact. It may be regarded, perhaps, as partially excusable when in a speculative mood to distrust first impressions, no matter how decided they may be as to any practice so frequent among men as that of swearing.

Hence, although their impression and ours may be, nay is, that it is useless—that it is indecorous, that it is the child of unmanly anger or braggart irreverence, that it never made a weak man strong, nor was other than a subtraction of strength from a strong one, when as a habit it makes its infectious way from the mouths of criminals, and sots, and tenants of the slums upward, to rest upon and stain lips which at other times utter sentiments of charity and love; it is but as were the poisonous vine creeps where it may corrupt and deface, but cannot possibly adorn. No matter how vivid this impression may be, will our brothers bear with a little further mental discussion of the question whether, to any one capable of reasoning about it, swearing seems preferable to not swearing?

We have been able to even fancy but one class of men who possibly might advocate the free use of the Creator's name in all sorts of profane mosaic, with all the multiform additions which the imagination of man, heated in the ardor of direct cursing or "sarcastic swearing," has yet devised.

A rather radical remark, made in a Boston convention the other day, put us upon the track of this class. The speaker said "that some sect or system had so represented the Universal Love as if it were confessionary, to stop the whimper of returning sinners." Now we cannot aspire to discuss the awful subject which that speaker had in hand, therefore we do not assert that this certainly deliberate and forethought profanity, intended to wear a polish and bear the stamp of culture, may not be justified or extenuated—we only say it may be so, and if so, why then it has occurred to us, perhaps those for whom the speaker spoke would urge profanity as a good weapon with which to dispel illusion, and as a very efficient one, because so easily procured, costing nothing, and exactly adapted to its work.

But upon second thought even as to this class, we are satisfied it

could not consistently sanction the free use of oaths out of Courts of Justice. For, observe, that he does not dispute, but admits the existence of universal love—and in profane words the reference either is or is not to the spirit of universal love. If it is, then they are unworthy and polluting vehicles of such reference. If it is not, they are idle expletives, contrary to correct taste and fatal to the culture to which our speaker aspires. No; the sincere sentiment of intelligent men of all shades of belief, of whatever color, in every land, is against swearing, and to the true Mason nothing can be more shocking and repulsive. Even if indulgence in such a vicious practice was not a direct violation of Masonic law.

Sidney Smith seldom used fun and wisdom more usefully when he took a sentence, and, instead of the oaths with which he heard it uttered, interjected the words "boots" into it. We do not stay to find what sentence he used—any one will do. "Next year—boots me—I am going to vote for John Smith—boots me—for Grand Master, be boots me!"

Men do not use profanity when they are or would seem at their best in the eyes of themselves or others, nor when they are filled with love, nor when they are on the witness stand to be judged by others, nor in the sacred seclusion of the Lodge, nor when in public seats which exact the appearance of dignity, or when earnestly contemplating the beautiful; and after saying this, it is not in our hearts to assert that profanity is found in all Lodges and among all of the craft; but the decorous absence of it—shall it not distinguish Masons in all places.—*N. Y. Dispatch.*

FANATICISM.—Fanaticism, or a fanatic, dare not be permitted in Freemasonry. We should unanimously strive to obtain that object for which the rules of the order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Freemason prays to God in the way his religion teaches him, and he is encouraged so to do in the lodge. If we did not allow the wild dreams of imagination, or the still wilder ones of superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole lodges against each other for a difference in their rituals and systems, there were formerly too many traces; but they have happily for many years nearly ceased. Religious fanaticism cannot have any place in a Freemason's lodge, for the members of every sect of the Christian Church have an equal right in the order. If a Roman Catholic is at the head of the lodge to-day, and a Lutheran or a member of the Reformed Church to-morrow, it is scarcely remarked by the brethren.—*Gadike.*

A MASONIC RELIC.

A "correspondent of the *Masonic Record* of Western India" writes:—

I have in my possession a very interesting relic of Freemasonry in the shape of a "List of Regular Lodges according to their Seniority and Constitution ; printed for and sold by J. Pine, Engraver, Little Britain and in Aldersgate Street," and bears date 1729. As a short description of the work may interest your readers who have antiquarian tastes, I venture to send you the following notes :—

On the top of the first page is a male figure, clothed in the flowing robes in which the Apostles are usually depicted. He has in his right hand a square, and with his left he points to a plan of which he probably represents the architect. Opposite to him, crowned, and in the costume of a Roman Emperor, stands a figure which appears to be giving instructions regarding the plan. Behind the latter are discovered two Roman soldiers, clad in armor and bearing sabres. The background of the picture is formed by columns and round arches through which the facade of the temple is discovered. Below this is an engraving of the arms of Lord Kingston, Grand Master. On the four next pages is a list of the lodges, fifty-four in number. Their names are not given, but the dates of constitution, the days of meeting in each month, together with the names of the streets and engravings of the signs of the various taverns in which they are held, are given in parallel columns. Without some special research, which I am not at present in a position to prosecute, it would be difficult to identify the several lodges enumerated in the list, many of which have probably changed their names. This is actually the case with the very first one mentioned in the list, *i. e.*, the world-famed "St. Paul's Lodge," then meeting at the Poker and Gridiron, St. Paul's Churchyard, and now known as the Lodge of Antiquity, No. 2.

It was in this lodge that the famous resolution was passed in the year 17—, to the effect that Masonry should from thenceforth cease to be operative, and should become speculative. Although the lodge in question is now described as dating from time immemorial, still I note that the actual date of its constitution is given in the list curiously enough as 1692. Lord Kingston appointed George Pomfret the first Provincial Grand Master of Bengal in 1729, and having resigned in favor of the Duke of Norfolk in 1730, became the first Grand Master of Ireland in the year following. Findel, I notice, describes him as Viscount Kingston, whereas in my list he bears the title of Baron Kingston. In conclusion, I may mention that besides lodges in London, the list refers to others at Bath, Bristol, Norwich, Chichester, Chester, Carmarthen, Gosport, Tottenham, Salford, and Warwick, and even one at

Madrid. This latter must, in my opinion, be the one which Lord Coleraine, who was the immediate predecessor of Lord Kingston, as Grand Master in 1728, founded under the name of the Lillies, and I am fortified in this opinion from the fact that the sign of the lodge in my list is that of an escutcheon bearing three *fleurs-de-lys*. The lodge, however, which Lord Coleraine founded in 1727 at Gibraltar appears to have been but short lived, as it is not mentioned in the list.

On the last page is a table showing the number of Lodges meeting on the same day of the week. The result is as follows:—

On Monday 13, on Tuesday 7, on Wednesday 11, on Thursday 10, on Friday 5, on Saturday 13, on Sunday 1.

MASONRY AND CIVIL LAW.

We are taught as Masons to obey the laws of the country in which we live; not only to obey, but to uphold them and aid in their execution. The question we now wish to consider is, How far can Masons as a fraternity identify themselves with the civil law, take part in its execution and resort to it for redress of grievances? Two cases that lately came before the courts of England we wish to mention:

The members of a certain Masonic Lodge disagreed. Two parties were formed thereby. A friend of one party was proposed for initiation and black-balled. The other party proposed a friend and he was also rejected. Thereafter every petition was rejected that was proffered. A member of one party wrote a letter about members of the other party that was deemed libelous. A suit was brought in her Majesty's Court, Justice Field presiding, who ruled that the suit was improperly brought, and that the whole difficulty ought to be referred to the Grand Master of the Order. The quarrel, he ruled, was purely Masonic, and must be governed by Masonic law. The Grand Master had not so decided. The suit was, however, dismissed, and properly referred as suggested by the court.

The other case was very unlike the preceding one:

Two firms engaged in the same business, in which "high Masons" were members, had a dispute as to the right to sell a certain article in trade. One firm claimed the exclusive right to sell the article, the other denied that right, and suit was brought. The court ruled that the suit was properly brought, and decided the same against the one who was an officer in the Grand Lodge.

The first case was one of Masonic law, and subject alone to Masonic discipline. The latter case was one of pure business.

Not long since a lawyer who was a Mason, was arguing a case in a court in the State of Maine. His client and several of the jurors were Masons. In his argument he referred to that fact as one reason for demanding that *justice* should be done his client. The court and the opposing counsel tried to stop the foolish harangue, but it was too late; the lawyer had made the reference, and none knew what effect it might have on the jury. The case was decided in his favor; appealed to the Supreme Court of the State, where the language of the Masonic lawyer was reviewed and strongly condemned, as it should have been, and the case was remanded for a new hearing. The subordinate Lodge of which the lawyer was a member took the matter in hand, and in due time the action of said lawyer was made known to the Grand Lodge of

the State, who condemned it in a severe and decided manner, and ordered charges to be preferred against the brother, and we add that we hope he was expelled.

In our State of Tennessee two cases have occurred of late which have caused the inquiry to be made, How far Masonry or Masons as a fraternity should go to uphold the civil law or to aid justice? One case was that of a father, a member of a Lodge, being shot and killed by a desperado while he was endeavoring to protect his daughter from a forced elopement with the ruffian. The murderer escaped, and the Lodge offered a reward of five hundred dollars for the arrest (and conviction we think was added) of the refugee.

The other was a case of alleged slander by a Mason against the inmates of a household in the same neighborhood. Two of the relatives of the person or persons slandered sought the Mason as he was on his way to a Lodge and killed him. Cowardly and unprovoked as the members of the Lodge to which the murdered man believed the murder to be, they deemed it their duty to aid justice by employing a lawyer to help the State's attorney to prosecute the prisoner. This fact was brought out in the testimony of witnesses on trial and perhaps aided in clearing the prisoner. The sympathy of the members of this Lodge was aroused by seeing the utter desolation and wretchedness of the grief-stricken widow, and the burden perhaps that was thrown upon their hands for protection. This sympathy was used by the shrewd attorneys for the defense as a lever to show persecution and prejudice. And the weak-minded, uncertain, and irresponsible men that always compose the jurors in this country in all desperate cases when murder and money are involved, were easily influenced on the side of *mercy*.

We have thus far cited five cases in which Masonry was involved. The action of the courts in four of them show where Masonry should have presented itself. As a rule, Masonry has no business in a court of justice. It is dangerous for her to meddle with civil law in any way. Whatever she does in that connection is liable to misconstruction, and will do more injury than good. If the poor, the imprisoned, the oppressed and the wronged cry unto Masonry for help and justice through civil law, let them act like men, but not as a fraternity. Let them do their duty as Masons, by acting the *men* so far as proper. They are able to keep business differences among Masons out of Lodges, and keep Masonry out of courts. If Masons can not agree in business matters, and become angry and bitter towards each other; if they are honest or desire to do what is just, they will leave their differences with good brothers and business men to arbitrate and adjust, and will strictly abide the judgment. If they will not do this, let them resort to the courts of the country. That the jury system of the country is impure and corrupt, and can not be relied upon to suppress or punish outrages, wrongs and murders, may be true, and that politics, corrupt and debasing as it is, elevates incompetent judges to the bench, and lawyers as prosecuting attorneys, yet that does not justify Masons as a fraternity in taking part in the iniquity or entering the civil strife. The courts of our immediate vicinity we believe to be pure, but the jury system is notoriously corrupt, and as the law is, the courts are powerless to correct the evil. Masons can not correct it. The fraternity are united for other and holier purposes. We know of no case where the fraternity is called upon to prosecute or defend a murderer. We know of no case where the judge is believed to be corrupt or the prosecuting attorney incompetent or unable to discharge the duties of his official position. Even if this were so, we dare not think of a case in which Masonry would be justified in entering the strife to acquit or convict any one. Let us not confound

our duty as men, as citizens and as Masons, and we will have no trouble in this matter. The line can be drawn, however difficult it is to see it, and Masonry, civil law and business will know their proper status and relations, and will not conflict or interfere with each other.—*Masonic Jewel.*

THE MASON'S HOPE.

"Spes Mea in Deo est."

When thickest darkness reigned around
 And hid Thy glory from our sight,
 Through Thee, O Lord our God, we found
 A friend who led us to the light.
 But ere its heavenly glow we felt,
 Or saw its hallow'd brilliancy,
 We at "our mystic altar" knelt
 And cried, "we put our trust in Thee."

Thou art our hope, our life, our all;
 To Thee, O Lord, we bend the knee,
 And though stern sorrow's fun'ral pall
 Surround us, we will trust in Thee.

And when again that glorious light
 Was to our ravish'd eyes unvail'd,
 And showed "that hieroglyphic bright"
 As craftsmen we its beauties hail'd,
 Our hearts were then with rapture swell'd
 (While to Thy name we bow'd the knee)
 Doubt, darkness, fear, were all dispell'd
 For O! our hope was fixed in Thee.

Chorus.

And when Death's dreadful shadow came,
 Enshrouding us in awful gloom,
 We called upon Thy Holy Name
 And we were raised as from the tomb.
 And then, O Lord, Thy name we prais'd,
 And all our souls in harmony
 On high the glorious anthem raised,
 "O Lord, we put our trust in Thee."

Chorus.

— By Bro. John Mahon, G. L. R.

LIMITATIONS OF THE MASTER.—He can not dimitt or resign during his official term. Removal beyond the jurisdiction does not affect the membership of the Worshipful Master; and, while he continues a member in good standing, his right to the office in which he has been installed remains indefeasible. Therefore, he can not dimitt during the

year for which he was elected Master. No vacancy can occur in the office of Worshipful Master except by death or expulsion.—*Ky. Freemason.*

THE SHIPWRECK.

BY WM. ROUNSEVILLE.

“Those who always stay at home, in the quiet chimney-corner, know little of the delights and pleasures of travel, though they may escape its dangers; as those who never need assistance are ignorant of the vast amount of good existing in the human heart, having never been placed in circumstances to develop it.”

No Autumn passes without bringing more or less evidence of its destructive power, in the shape of wrecks, on the eastern shore of Lake Michigan. On some occasions, several vessels have been driven upon the sand in a single night, and wholly lost, while their crews either found death in the wild waves that lash the shore, or escaped with the utmost difficulty beyond their reach to find themselves many miles away from human habitations, and wholly destitute of the means of life. Many a poor shipwrecked mariner has been thrown upon this dreary coast, in scanty clothing, amid November storms or December snows, and met death by cold and starvation.

The whole coast, from the extreme northern point of the peninsula to the southern bend of the lake, is a moving sand which at a little distance from the water, is often thrown up into miniature mountains; sometimes bare and desolate as the African desert, and sometimes clothed with a few stunted pines, cedars, or other evergreens, which find means to strike their roots deep into the unfriendly earth, where they gain a scanty nourishment. “The Sleeping Bear,” so well known to every one who has made the voyage from Detroit to Chicago by way of the Straits of Mackinaw, is a prominent object presented by this dreary landscape. It is a tuft of dark evergreens which maintains a striking resemblance to the animal whose name it bears, when in a recumbent or sleeping posture. As it is beheld at a great distance, no great stretch of imagination is necessary to see, in its quiescent and gigantic form, the guardian deity of the vast solitude in which it is found, ready to start up and defend its domain whenever it may be invaded.

But to this formation of the coast, many a weatherbeaten sailor owes his safety. Was it a rock-bound shore, like that of Erie, or was it even a perpendicular bank of clay, like the Western shore of Michigan, few of those who are driven upon it every year, would survive to narrate the story of their deliverance or their sufferings. The North-west storm, so feared by the navigators, and almost equal to the “norther” of the Gulf of Mexico for fury and destructiveness, would

become tenfold more destructive, but for the favorable nature of the beach where so many vessels are stranded.

In years long past the whole length of the coast, embracing a space of nearly four hundred miles, was a vast, uninhabited wilderness; or at most only forming the hunting and fishing grounds of the Indian tribes, who, even yet, dwell in the secluded portions of the State, where the foot of the white man seldom treads. Of course sailors who are wrecked on these inhospitable shores must suffer exceedingly from hunger, fatigue and cold, before they could reach the nearest abode of civilized life. The Indian, it is true, generally gave such assistance, as his habits and possessions placed within his power, and many times by inviting the unfortunate stranger to a seat by his fire, and to share his venison, warded off, for the time, the dangers of starvation and cold.

But this assistance was uncertain, and little to be depended upon, from the migratory character of the red man and the poor sparceness of the population. The poor sailor often found himself cast forth from the ice-thickened waves of Lake Michigan, on a December night, chilled, and scarcely able to draw himself away from the power of the reflex wave, either to die in that forlorn situation, or make his way, for hundreds of miles on foot, and without food or fire, except what he might be able to ensnare upon his lonely path and kindle from decaying trees, gathered, with much care and pains, at the places of his nightly bivouac.

Some, under these adverse circumstances, with a perseverance the love of home and life could alone engender, arrived at some lonely hut, where the pioneer had made a scanty home, and were cared for, provided with what necessities the hovel afforded, and, with a blessing, sent upon their dreary way. Others reached the nearest dwelling, emaciated, starved, worn down with fatigue, and frozen to that degree that no assistance or kindness could avail; and they were buried after suffering indiscribly, in the wilderness, by the generous and kind families, who, so far as possible, had smoothed the way to the grave. Others still, after having expended what strength was left them in journeying towards deliverance, sank by the way-side, and with a prayer for the "loved ones at home," lay down to die in solitude; the mournful sighing of the winter blast, in the bending evergreens, their requiem:

"In vain for him the officious wife prepares
The fair fire blazing, and the vestment warm;
In vain his little children peeping out
Into the mingled storm; demand their sire
With tears of artless innocence.

* * * * *

Alas, nor wife, nor children more shall he behold,
Nor friends, nor sacred home."

Another way-worn traveler, passing by on a succeeding year, may have discovered his ghastly bones, from which the wild wolf had devoured the flesh, leaving nothing by which even feminine affection could tell his name. Many such cases have been known in that dreary world—many such tragedies have taken place, unseen, save by the Eye that never sleeps.

But now there are, and for a few years have been, scattered here and there along the sandy shore, the rude huts of the lumbermen and fishermen, who have chosen this apparently inhospitable clime for the purpose of gain; and here the poor sailor is sure of a welcome to whatever the possessor may be able to bestow.

The autumn of 1854 was no exception to the general fact that this coast is destructive to life and property. Capt. G——, of the schooner J—— B—— W——, of which he was part owner, freighted his vessel with iron, nails and grind-stones, and, at rather a late period of that year, set out to make the passage to Chicago through the 'Straits.' Fair winds and a fine sailing vessel seen brought him thro' Lakes Erie, St. Clair, Huron, and into Michigan, and he began to feel sure that he should make his destined port without accident and in good time, notwithstanding the lateness of the season and expected inclemency of the weather.

But he was doomed to disappointment. When in the vicinity of the Manitou Islands a severe gale came on, which increased in violence to a degree that the sails were carried away, and the vessel otherwise so much injured that it became entirely unmanageable and at the mercy of the waves. They drifted before the wind, unable to do any thing to insure their safety, and for several hours were completely submerged by the heavy seas that broke over her. The hatches were fastened down, and every precaution taken that skill and experience could suggest to save the vessel. Well did every man on board know, that with such a cargo as they had, if she filled, she must inevitably go to the bottom, and all would find a speedy death.

Thus they were situated for several long and sleepless hours. At length the storm increased to such an extent that it was found impossible to withstand the terrible waves that momentarily swept over the deck; and the crew, as the only means of safety, lashed themselves to the rigging, and there for fourteen hours, exposed to the fierce and chill blasts of November, and the colder spray from the foaming billows that threatened every moment to engulf them, they were compelled to remain. The Captain, who was a man of much nerve and cool determination, encouraged his men with hopes of safety; but they knew well that they were drifting swiftly towards a lee-shore upon which they must soon be cast.

After enduring this state of suspense for what seemed to be an age to

them, sometimes almost despairing of ever reaching the shore alive, they were struck with horror to find that the water had broken in the cabin windows and was fast filling the vessel. The courageous Captain began himself to despair. He knew the only chance for safety was the speedy subsidence of the sea, or the beaching of the vessel; and even the last of these was imminently dangerous, and either, to be effectual, must come speedily. Unable to discover how fast she was filling, they felt that life was suspended upon a very brittle thread, and that at any moment they might go down beneath the cold waters of Lake Michigan.

While matters were in this condition, the schooner came in sight of the sandhills before described as forming the eastern shore of the inland sea. But it was very doubtful whether this was a matter of regret or congratulation. Even then they might drown in sight of land, or when the vessel struck, be cast into the boiling surf, where the strong arm of manhood would be as powerless to save as the weakness of infancy.

On—on they drifted, until, at a few rods from the shore, the good vessel drove furiously aground, and the sea broke still more furiously over her, and almost washed the poor benumbed seamen from the rigging where they had lashed themselves. But as it chanced, or as a good Providence at about this time would have it, the wind went down, and a calm succeeded; the angry waves subsided, and the water, by degrees, became more calm. At last the poor sailors were able to make their way to the shore. Their lives were saved, but the schooner was a perfect wreck.

The crew concluded to remain by the vessel, and save such portions of the cargo as should be possible for them to do, while the Master made his way to Chicago, to take measures to secure his owners the benefit of the insurance that had been effected on the vessel. How far he was from human habitation, he knew not; but with a strong heart he set out on his lonely journey, for duty called for its performance.

Onward he traveled, sometimes making his way along the sandy beach, and at others being obliged to find a passage over the sandy hills and densely covered ravines that skirt this inhospitable shore. Thus he traveled far into the night, hoping to come to some abode of man. At one o'clock in the morning of the second day of his journey, he came to a house. But as he approached, true to his generous nature he began to doubt the propriety of disturbing a family at that untimely hour, and almost concluded that he would make his bed upon the cold bare ground. But he was already very much fatigued and severely chilled, and to do so would have been dangerous to health and life.

He approached the door and timidly rapped. A bustle was heard for a moment within, and the door was opened by the master of the domicile.

"I am a shipwrecked—" began our traveler, but he was interrupted by the man of the house.

"Come in! Come in!"

"I do not know but I am causing too much trouble—"

"Not at all! By no means! Come in!"

"I dislike very much to call you up, and should not have done so, —"

"Then you would have done very wrong, sir! You ought to have done it."

"Well, I am glad you take the matter so kindly, and I am really glad to get beneath your friendly roof. If you will now give me a bed, I will trouble you no farther."

"Not yet! Not yet! my friend! Though you are no doubt very much fatigued, you are also hungry; and you will rest none the worse for a cup of coffee, and a good substantial lunch."

"I could not think of troubling you to get supper—"

"A pleasure instead of a trouble, sir. I have been in much the same condition myself. If you are willing to go to bed without your supper, I am unwilling to have you. Why, it is against the rules of the house. I will not suffer such a thing."

A plentiful and substantial, though plain and simple meal was set upon the table, of which the Captain partook with peculiar relish. When he had done, a half-hour was devoted to conversation during which the disaster of the wreck was related, and the condition of the captain fully made known to his hospitable host; after which both retired to rest.

The sun had risen before the weary stranger awoke; for it was many nights since he had rested so comfortably in a bed, and his hospitable entertainers did not wish to disturb a sleep so refreshing and so much needed. On awaking, however, he sprang from his couch, and after a hasty toilet, made his appearance in the breakfast room, when he again apologized for his untimely interruption of their slumbers, excused himself, for so late a sleep, and, at the invitation of the host who greeted him as warmly and cheerfully as before, sat down at the table. A plentiful repast smoked thereon, and the meal passed happily away for a friendly feeling presided at the board.

When the meal was finished, the wayfarer spoke of the necessity of speed on his journey, and declared his intention of traveling to the next settlement a distance of about twenty-five miles, the next day. As the road lay through an unbroken wilderness, or rather as there was no road at all through the wilderness, this would be a hard day's travel; especially as the traveler would be compelled many times, to make a detour from the shore to avoid the bogs and larger streams that emptied into the lake. Grasping the hand of his host he kindly and earnestly thanked him for his hospitality and concluded:

"Now, my friend, if you will tell me the amount of my indebtedness to you, I will renew my journey."

"You owe me nothing!" was the quick reply.

"Certainly I do; for two good meals, a night's lodging on a good bed, and the kindest of treatment to a way-worn traveler. All this is worth something—and this I have received at your hands."

"I am no poorer for it!"

"But I am richer for it, and am, thank God, able to pay."

"I am glad of that!"

"How much shall I pay?"

"Nothing!"

"Nothing?"

"Not a cent!"

"But it is your due."

"I have already got my pay."

"To pay would not be burdensome to me."

"It would to *me*."

"I can not force it upon you?"

"No, for it shall not be said that a benighted traveler, and a shipwrecked sailor at that, ever found me so mean as to take pay for a meal to keep him from starving."

"Receive my warmest thanks; and believe me, I shall never forget the night I spent at S— C—, on the eastern shore of Lake Michigan."

"You are welcome to what you have received, and if you return, remember you will still be welcome."

"I thank you most sincerely; but you must allow me to remunerate you for your trouble and expense in my behalf."

"When you find a creature in want and distress, when you find him hungry, give him food and rest, and I shall be richly paid. This is all I ask; and through such means I look for my reward."

"God do so to me, and much more, if I fail," responded the stranger, as he again grasped the hand of his host, and parted from him to pursue his lonely way.

Late at night he arrived at the end of his day's journey, wearied, hungry, and discouraged. A public house received him, and granted him a place of rest, and after a night of repose, he arose refreshed and invigorated. Here he hoped to find a vessel in which he could perform the remainder of his journey, but none was at hand. He concluded to wait, as one was daily expected.

As he was rather listlessly sitting in the principal room of the hotel, he noticed an aged lady, who occasionally gazed at him as if particularly interested. At length she addressed him:

"I have a son at a short distance from here who is sick, and I

should presume, by the jewel you wear, you were a member of the same Institution. If so, he would be delighted to see you."

"Is he a Freemason?" he immediately asked.

"He is," was the reply.

"Lead me to him. I shall be as much pleased to see him as he can be to see me.

The two men were introduced, and soon found that they were really brothers. The visit, to the sick man was "like good news from a far country," or a refreshing shower in the parching heat of summer. He only who has been shut out from the companionship of the fraternity, can realize the pleasure of such a meeting. The misfortune of the Captain was of course related, and the various incidents connected therewith fully detailed; as if the parties had long been friends. When these matters had been fully disposed of, and a pause ensued in the conversation, the Captain suddenly asked:

"By the way, do you know that little dark-complexioned man who lives at S— C—?"

"Know him? As well as I do myself! He is a member of the same Lodge with me."

"A member of the same Lodge?"

"Certainly! Many are the times I have sat in the Lodge with him before we both removed to this country."

"Then he is a Freemason?"

"A Freemason in spirit and truth."

"Aye, that he is! He has proved himself by the highest tests known to the Craft."

"His hand is always open to a brother or stranger, in sickness or in distress."

"I found it so."

"Yes, you found a great heart in that small body. He is a man after my own heart."

"And mine too!"

"You fell into his hands on your way up the beach?"

"I did. I was a stranger, and he took me in."

"Not, I think, as some of our western men are supposed occasionally to take in their friends."

"By no means! He took me in as kindly as my own brother could have done--as a good Freemason will always do."

The circumstances we have above narrated were duly rehearsed, and the day was pleasantly passed by the shipwrecked stranger and sick brother. It was really a feast of friendship and brotherly love. They were together every day until a vessel arrived in port, bound for Chicago, and then they parted with as much regret as if they had been old friends, and had known each other for an age.

It may be gratifying to the world to know that the cargo of the shipwrecked vessel was saved; and although the vessel itself went to pieces, the insurance upon it was paid, and the unfortunate master was not left entirely destitute. The coming season found him again treading the deck of a vessel, as Captain and part owner, in the Buffalo trade. Success to Captain G——, on whatever waters he may sail; and whenever the gales that sweep over Lake Michigan shall prove too severe for him, should such a misfortune befall him, (which may Heaven avert,) may he always find a Freemason to greet his safe arrival on shore—to minister to his necessities, and bid him “God speed” on his way.

Thus ends our tale of the shipwreck; and if couched in simple and unostentatious phrase, and barren of exciting incidents, the reader will be kind enough to remember that we have been giving him an unblemished narrative of facts as they have actually occurred; and if there are in it no hair-breadth escapes or thrilling adventures, the lack should be attributed to a chain of circumstances, and not to a defect in the manner of relating it. Had the matter been left to us, we should probably have originated some much more interesting scenes and incidents; but, as we were confined to history, we did not feel at liberty to “lay the reins of fact upon the neck of imagination.”—*Memento*.

SYMBOLISM.

Truth does not end with the fact alone that symbols were the first language of mankind. That kind of communication appears to have been a favorite one with all men and in all ages. They have been the preferred expletives of all the religions of the earth. They stand out on the temple of Salsette, the Cave of Elephanta, and the palaces of Delhi. Egypt reveals them from her monuments and her tombs; Scandnavia, Yucatan, Mexico, but repeat the story; Greece and Rome only reiterated it when it had become old; and if all Europe and America are not now repeating it, it is simply because a purer feeling and a higher and holier morality have descended to them from the “still small voice” once breathed upon the mountains of Judah, and perfected in the teachings of that pure Being, who upon the fields and mountains, and lakes and seas of Palestine, brought “life and immortality to light.”

The love of symbols among mankind, anciently used as a language, and afterwards as the expletives of religion, has, in all ages, preserved the favorable opinion of the world, and has come down to us, even politically, with a force scarcely, perhaps not at all, lessened in its power, by the intelligence of this enlightened age. We need not, go far for examples.

The two-headed eagle of Russia, the lilies and the tricolor of France, the red cross of St. George, our own ever glorious stars and stripes—what are they all but symbols of nationality, and to what purpose is their symbolic character, but for distinction, national honor, national pride, or national glory? The “eagles of victory” and of triumph have furnished the common metaphor of numerous centuries, the national banner is as ever sacred to the humblest citizen as to the highest statesman; its protection from strain constitutes the highest pride of the soldier and sailor, and he proudly walks to carnage and death, while the symbol of his country’s honor spreads its folds to the breeze. The slightest contempt for it will electrify a nation. When a celebrated English statesman once ventured to speak contemptuously of the American Navy, as “a half dozen fir frigates, with pieces of striped bunting at their mast heads,” he little imagined that the lightning spark thus thrown forth would expire not until that piece of “striped bunting” should mark its triumph upon every sea and proudly float above the red cross of his own powerful country; and that the unreflecting remark would burst from thousands of bosoms in retort, whenever and wherever the defenders of that piece of “striped bunting” saw it borne aloft as the representatives of victory. We allude to this instance in illustration of the subject only, and not with any invidious feeling.

Symbols, then, have not passed out of use, even in this matter-of-fact age, and if they have always been favorites with the world, and still are so, the Institution of Freemasonry—which has always used them—ought not to be thought unwise, or foolish, or ridiculous, because, agreeable to her own original practice, she continues to use them, and applies them to the same purposes for which they were originally designed. When, therefore, we invest the Master with the square, the Wardens with the level and the plumb, the Deacons with the gavel, and the Tyler with the sword—when we give in charge to the Master the holy writings, the square and the compass—and when our Brethren appear in aprons—we ask only that common charity which is extended to all other men’s modes of thinking and of acting, in this nineteenth century, when we ask others to believe that all this form and show, to us, is but “the exhibition of useful truth.” To some men it may perhaps appear useless mummery; to others, the trappings of useless vanity; to others, even the garb of a supposed past disgrace. To us, it is our language—the idiom in which we teach. It is more than this—it is an impress of what is taught.

And let it not be forgotten here what Freemasonry, in its present speculative character, is. No one claims that it is now a society of actual architects and Craftsmen, engaged in the actual employment of building and architecture. No Freemason claims, at the present day,

that his brotherhood with this Society necessarily makes him a workman in a stone quarry, a hewer of stone and wood and worker in brass and metals; but we do instruct, and we also teach that a Brother must be well skilled as Apprentice and Craftsman before he is fitted to be Master. If the college imparts its Greek and its Latin, we also teach our Master a language which, for all practical purposes, has the advantage of both, in ease and universality—and while the Church is laboring for some one of the ten thousand dogmas of the ten thousand sects, we are quietly teaching at the Masonic altar, the simple theology in which nearly all the world agree, that there is one God and father of all, who is above all, and over-all; and that there is no doubt about the duty of offering prayers, and thanksgiving, and adoration to His ever great, glorious and holy name.

Freemasonry may, very properly, as we think, be defined as the teaching of a moral science by a method peculiarly its own. We unite, in our teachings to the initiate, the building of a splendid temple with the practice of morality, friendship, and Brotherhood—we connect with the creation of this earthly edifice a system of private recognition, useful to ourselves, of obligation and protection towards those who are dear to us, and of continual remembrance of that “mystic temple,” whose

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“Altars are the mountains and the ocean—
Earth, sky, stars—all that springs from the great whole
Who has produced and will receive the soul.”

We can well anticipate the inquiry which will, very naturally be made here, by some learned, independent, free-thinking outsiders (as the modern phase has it.) It will be something after this manner:—

Do you think that all Masons look at this subject from the same point of observation—that they view it in the light and shade now exhibited—that they see it as you see it, and apply its teachings as you apply them?

The anticipated inquiry is both natural and fair. It is one that we wish it was in our power, consistently with truth, to answer more favorably and more satisfactorily than we are able to do. We candidly answer;

In ordinary life the difference between industrious and lazy men—between the bee or the ant and the glutton, are fully recognized. There is no difficulty in approaching it. Results are written upon its face in characters of “living light.” Is it strange, then, that the same results should be seen among a class of men professing the same belief, some of whom have labored with the industry of the ant, while others have rolled themselves up in the inaction of the sloth. There is between studious Masons and their slothful, uninquiring brethren, the same difference in the views they take of Masonry as there is between

an artist and a peasant in their respective estimation of an old painting—it may be a Raphael or a Rubens. The peasant gazes, with stupid wonder, or with cold indifference, on the canvass redolent with life, without the excitation of a single emotion in his barren soul. Its colors, mellowed to a rich softness by the hand of time, are to him less pleasing than the gaudy tints which glare upon the sign of the village inn: and its subjects, borrowed from the deep lore of history, or the bold imaginings of poesy, are less interesting to him than the daubed paint which hangs conspicuously as his cottage fireside. But to the eye of the artist how different is the impression conveyed. To him everything beams with light and beauty. To him it is the voice of nature speaking in the language of art. Prometheus-like he sees the warm-blood rushing through the blue veins, and the eye beaming with fancied animation. The correctness of the outlines; the boldness of its fore-shortenings, where the limbs appear to burst from the canvass; the delicacy of its shadows, and the fine arrangements of its lights, are all before him, subjects of admiration on which he could ever gaze, and examples of instruction which he would fain imitate.

And hence arises this difference of impression produced by the same object on two different individuals? It is not one from genius alone—for that, unaided, brings no light to the mind, though it prepares it for its reception. It is cultivation which enlarges the intellect and fits it for its reception, and this cultivation we arrive at as Masons, through instruction by symbols and legends—by that through which we work closer into the hearts of our fellow-men than by mere words.

Hebrew Leader.

LETTER FROM HUGH McCURDY.

PEAK'S ISLAND, MAINE, Sept. 17th, 1877.

Rev. W. J. Chaplin:

DEAR FRIEND:—Nothing of particular interest occurred on my way hither. The trip was pleasant and agreeable. When near Albany numerous pleasure parties were wending their way to Saratoga—many of the young mammas accompanied by the gayly dressed nurse girl, wearing the white apron, and white cap with a blue bow on top, to denote her relation, rank and style, least she might be taken for the madam, were floating around.

Yesterday I attended a clam bake at Old Orchard, which is one of the most fashionable watering places in the country. The day was delightful and the weather charming. As many of your readers have doubtless never seen one, I will describe its make up. The foundation was arranged with large smooth stones, about two rods long and eight or ten feet wide. Upon these were placed a large pile of kindling

wood which was burned to heat the stones. This done, the stones were swept off and then covered with a layer of clams, next a coarse of rock-weed, then another layer of clams, lobsters, eggs and corn, built up to the required size, then another covering of rock-weed. The pile was then covered over with a sail, to hold the steam, so as to cook the bake, which does not take long. This done, the bake was opened and served up. While this was being done the hundreds of excursionists went bathing. The tide was coming in magnificently majestic upon the miles of the smooth sandy beach of Old Orchard. It looked like a huge, rough, stone wall, about ten feet high, running for the land. The beach was like a highly polished piece of silver-ware, and as the bathers danced out to encounter the ocean foam they could be seen inverted like looking into a camera. The delicate oriental foot of yonder blushing beauty is kissed by its own reflection, and I gaze upon the scene, in doubt which to prefer, the shadow or the substance; but after brief reflection fancy the substance will the surest and the best. Look over there to the right and behold the bare arms of those sweet maidens, folded above their heads, and which flash in the mirror of the sands like tusks of ivory, and make the beach a galley of marble statuary. Over yonder a group with nude limbs are sitting on the gleaming sands, and others are stretched out at full length, balancing on the tips of their delicate pink toes, reaching over to pick up a sea-shell. There a group of naked children are dancing, like so many little cupids, who really sway this society of the sea, and I feel his arrows in my own tingling pulse. For miles the ocean has a fringe of human beings, some clad in fancy suits of beautiful texture, while many are as grotesque as the zebra, and every line of anatomy is delineated. Here is a fastidious young lady, clothed in bright red, as shy as a fawn. I look at her a moment and suspect that form. Alas! why, O why does the mean idea of corsets come stealing into my mind, like a mean suspicion across the dreams of pleasantness?

“So saying they linked hand in hand,
Spread out their golden wing, by living breezes fanned.”

It is stated that Hyacinthus, a beautiful young Spartan youth, was accidentally slain by Zephyrus, one of his lovers, and his blood was changed into the beautiful hyacinth by Apollo, another lover, to perpetuate his noble qualities. Not so with the nymphs of the ocean whom I have just described. They went into the water in appearance magnificent, in form lovely, beautiful in symmetry and grand in proportion—but one dip and all had vanished. I made up my mind that this world is all a fleeting show and quietly sought a cool place in the return cars to ruminate on the mutability of human events and the vanity of all earthly pursuits; and after due deliberation, have come to the wise conclusion that there is more love to the square inch at

the fashionable watering places of our country than any where else. The command, "love thy neighbor as thyself" is more than fulfilled. Now the sort of love made at these watering places is never serious, and serves simply to while away a few hours daily, which otherwise would hang heavily indeed. I have qualified it as having a losing effect on the morals, because chiefly practiced by young married women who, singular to say, rarely select their husbands when they wish to play the tender or sentimental. These charming sirens are generally all heart and feeling. They require such an immense amount of sympathy that the home supply is soon exhausted and they are obliged to seek abroad to make up their full compliment. These kind of places are bad ones to bring a pretty woman to, if she has a disposition to flirt. She is sure to be accommodated to her heart's content, and the happy possessor of a wife of this kind who can keep out foreign invasion and put down domestic insurrection, at such places, must be not only up to the times, but I fancy a little ahead.

When I began this letter I had no idea of sermonizing or moralizing, yet these reflections are forced from me by my observations at Saratoga, Newport, Rye Beach and other localities. While we send missionaries abroad to convert the heathen, we have right here in our very midst as good missionary ground as any in the world. I would suggest to Messrs. Moody and Sankey to pitch their tent and erect their tabernacle in these places, and they will have a wide field for their labors. Those they cannot convert they might reform, and those they cannot reform they might convert. *Nolens Volens!*

I have had a good swim every day since I came here—a real genuine swim; not one of those where you go into the water dressed like a clown for the ring, but a genuine frog one.

I leave here to-night by boat, for Boston, and hope to enjoy a pleasant sail and sniff the ocean breeze, when after a stay of a few days at the "hub" I will shake the salt water from my garments, bid farewell to clam-bakes, clam chowder, lobster salad, fresh mackerel and cod, and "go West."

I am, as ever, yours,

HUGH McCURDY.

BRO. GEN. LEWIS CASS, who was the first Grand Master of Masons of Ohio, in 1809, and afterwards the first Grand Master of Michigan, (born 1782, died 1866,) was quite aristocratic in his tastes, and while Minister at the Court of France, was on terms of great personal intimacy with King Louis Phillippe, and his favorite companion at whist. Bro. Cass's daughter, Bell, (now the Baroness von Limbourg,) has just subscribed to \$70,000 of the new United States four per cent loan. She resides in France, and this patriotic act of hers brings to mind her father and his distinguished career, both in the State, and in Freemasonry.—*Keystone.*

Official.

PROCEEDINGS, OF THE GRAND ENCAMPMENT K. T.
OF THE UNITED STATES,

AT ITS TWENTIETH TRIENNIAL CONCLAVE HELD AT CLEVELAND, O.,
AUGUST 28-31, A. D. 1877.

1. Address of the M. E. Grand Master. (Printed and distributed by himself to the committees only). The Grand Recorder cannot, therefore, forward the same as requested.
2. All the officers (as published in 1874, page 169) present except the Grand Captain of the Guard. All the Grand Commanderies (31) represented and several of the Subordinates.
3. Report of the Committee appointed at the last conclave on "the revision of the phraseology of the institution," adopted.
No order and no appropriation was made for the reprinting of the constitution as revised, so Sir Knights need not be applying for copies.
4. The "Orders of the Temple" were exemplified under the direction of the M. E. Grand Master by Oriental Commandery No. 12, of Cleveland, assisted by officers of Apollo Commandery No. 1, Chicago. No action had thereon.
5. Costume subject untouched.
6. Sir Kt. James Seymour, P. Provincial G. Prior of the Great Priory of Canada received with appropriate honors which he recognized in a happy and fitting response.
7. Committees were raised to report "suitable forms for Installation of Grand Officers" and for "Templar Trials."
8. An elaborate and finished report in memory of the illustrious dead was submitted by Sir Knight Smythe, of South Carolina, and memorial Tablets ordered.
9. Subject of manuscript Rituals referred to a committee of the first four Grand officers (now Past Grand officers) to report at next conclave.
10. Grand Encampment again refused to recognize the degrees of Royal, and select Master as a prerequisite for the Orders of Knighthood.
11. The name of Grand officers elected have been published in about every newspaper of the union and are for that reason omitted here.
12. The Report on Foreign relations was adopted and a committee appointed to negotiate a treaty of amity with the Templar Bodies of Europe.
13. A magnificent Jewel was presented to Past Grand Master Fellows for faithful services rendered, and the same was adopted as the form of Jewel for Past Grand Master of Templars.
14. The Ritual of the Order of Malta was exemplified by Sir Knight Carson, of Ohio, Bower, of Iowa, Drummond, of Maine, and Fellows, of Louisiana, and *Ordered*, That the Order of Malta may be conferred or communicated as heretofore, or in accordance with the Ritual this day reported, and that final action upon the adoption of the Ritual as reported be postponed until the next triennial conclave, and
Further, That the same be disseminated under the immediate direction of the Grand Master (Hurlburt).
15. The Report on Jurisprudence approving a majority of the decisions of the

Grand Master, and overruling others, was adopted, and Sir Knight Drummond, of Maine, appointed to collate the same for publication as an appendix to the Code and Statutes.

16. *Amendment to the Constitution and Code.* The following amendment (the only one) to the Constitution was adopted:

To Sec. XII (4) page 39, amendments of 1874, add,

" *Provided*, however, that the proposed amendments may be modified in any manner by the Grand Encampment, while the same is under consideration. No modification, however, shall be made, not germane to the matter contained in the original proposed amendment."

The following is the only amendment to the Code adopted by the Grand Encampment, viz:

" All decisions of the Grand Master as approved and modified by the Grand Encampment, and all decisions of the Grand Encampment shall be digested and published as a supplement to the Code and Statutes."

17. Charters were voted to the new Commanderies of
Columbia Commandery No. 2, Columbia, South Carolina.
Charlotte Commandery, No. 2, Charlotte, North Carolina.
Oregon Commandery, No. 1, Portland, Oregon.

18. Committee on Rituals (Sir Knight Bower, of Keokuk, Iowa, chairman,) continued, to report at next conclave.

19. In future a sufficient number of the Reports of the Grand Master and Grand Officers to be printed to supply each " member of the Grand Encampment present " as provided for in the regulation of 1871.

20. Distribution of Proceedings '77. The law of '71 modified so as to furnish a copy " to each member of the Grand Encampment present, absent members who shall apply for the same." [Editors Masonic periodicals not yet provided for.] The copies for Grand and Subordinate Commanderies will be sent to each Grand Recorder by express.

Fifteen hundred copies of the Proceedings ordered printed in the same style as in 1871 and 1874, and distributed as above.

21. *Public Parades.* The resolution of 1874 forbidding public parades of Knights after the first day re-adopted.

22. *Finance.* Report of Committee adopted showing a surplus in the Treasury with a certainty of a larger surplus above the expenses of the next triad, wherefore the committee reported against the recommendation of the Grand Master to increase the dues from five to ten cents per member.

23. Chicago, Ills., and the third Tuesday in August, A. D., 1880, was designated as the place and time for holding the next Triennial Conclave.

Iowa City, Iowa, Sept. 17, 1877.

T. S. PARVIN, Gr. Rec.

ONE of the hardest worked men, and yet one who always had time and desire to treat everybody with civility, was Capt. General Lyttle, of the Grand Commandery of Ohio. He had given a great deal of time and attention to the preparations at Cleveland; had worked day and night, and cannot but take delight in the success to which he has so largely contributed.

Correspondence.

MICHIGAN.

PONTIAC, September 10th, 1877.

Dear Brother Chaplin :

In view of the fact that our Grand Lodge has not settled the question of inspiration of the Bible, and as each Lodge is judge of the qualifications of its candidates, it seemed to me competent for the subordinate Lodges to exclude, by law, those who will not acknowledge the divine authenticity of the Holy Scriptures, and I have, therefore, recommended to my Lodge an amendment of our by-laws by inserting the following :

" It shall be the duty of the committee to whom any application for degrees or membership shall have been referred, to examine the candidate as to his mental, moral and physical qualifications ; and especially as to his belief touching the existence and attributes of the Supreme Being ; also as to his belief with reference to the inspiration of the Bible ; and the results of such examination shall be reported, in full, to the Lodge ; and no person shall be admitted to membership, and no degree shall be conferred in this Lodge upon any one, who does not accept the Bible as the word of God.

" By the word Bible shall be understood all those books which are universally accepted by both Jews and Christians, viz. : what is commonly known as ' The Old Testament. ' "

As our by-laws require all amendments to be submitted to the Grand Lodge, this will not take effect until after the next meeting of that body, and in the mean time I desire to submit the same to the criticism of the Craft in this Grand Jurisdiction.

When I suggested to my Lodge that we require a belief in the inspiration of the Bible, I was surprised by the first objection raised, which was, that we would thereby exclude the Jews ; to which I replied, that no Jew would ever object to such a requirement, for of all people in the world, the Jews have, in all ages held, and still hold, the Scriptures in the highest veneration. But some Christians seem unable to distinguish between Old and New Testaments. It seems to me that we, as Masons, should know nothing of a New Testament. The Old Testament points us to " the Lion of the Tribe of Judah, " and the Jew accepts him. We (Christians) believe in him no more than they, differing only in this : we believe *he has come*, while they, that *he is yet to come*.

Any declaration of belief in the inspiration of the New Testament would seem to me an innovation upon ancient Freemasonry, most unjust towards the people who first instituted the Order, and by whom

it was transmitted through all the centuries from Solomon to Christ, and handed down unimpaired to us Gentiles.

Having explained that by Bible I meant only Old Testament, I was next confronted with the objection that our Old Testament is not the same as the Jewish Scriptures.

It may seem superfluous to offer proof of what constitutes the Jewish Scriptures, but if I may be permitted to judge other Lodges by my own, such proof is quite relevant to the issue.

When our ancient Grand Master, Solomon, King of Israel, first instituted the Order of Free and Accepted Masons, he placed upon the first Masonic Altar the sacred book of the law, and without that book, I maintain, that no Lodge has ever been legally opened. Stand with me upon the Mount of Calvary 1038 years before our blessed Lord was laid in one of the "clefts in the rock,"—on that auspicious day when the Jewish nation assembled to dedicate the earthly dwelling of the Most High God, and looking towards the earth, you behold glittering in the sunlight, covered with gold and precious stones, the temple of King Solomon. For seven years, "like some tall palm, the noiseless fabric grew," and now the nation has assembled to dedicate it to the Supreme Grand Master. The Ark of God, containing the tablets of the law, borne by the Levites, enters the sacred temple, while four thousand musicians, clothed in white, sing that magnificent Psalm composed for the occasion :

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in."

Then the inquiry comes from part of the choir: "Who is the King of Glory?" and the whole throng responds, "The Lord of Hosts, He is the King of Glory."

The gates fly open, the veil of the Holy of Holies is drawn back, and the ark *with the great light of Masonry* placed reverentially under the extended wings of the cherubim, while the trumpeters and singers "make one sound to be heard in praise," and thanking the Lord, "For he is good, for his mercy endureth forever."

Then the Lord of Heaven descended as a cloud, and filled the house, "so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."

That sacred law thus solemnly placed within the Holy of Holies, was by our ancient brethren most faithfully guarded, and we know, not only from our own traditions, but from profane history, that a copy of the Scriptures was preserved in the temple, survived the destruction of the first temple, remaining safe within its ruins during the Babylonish captivity, was found at the building of the second temple, and preserved within the same, and transferred by Herod to the third temple and securely guarded therein, at least until the final destruction

A. D. 70. History informs us that Mileto, Bishop of Sardis, about A. D. 160, made a journey into the East to ascertain what were the books canonically held there, and in a letter to Onesimus, he gives a catalogue which corresponds precisely with our present Hebrew Scriptures, except that he classes Ezra, Nehemiah, and Esther under the common name of Esdras. Josephus and Plato, who were contemporary with Christ; Origen, who was born A. D. 184, and Jerome, who translated the Hebrew Scriptures into Latin about the year A. D. 400, all agree as to what constituted the Scriptures, as held by the Jewish church, though they differ somewhat as to the division and arrangement of the books. Josephus informs us that a copy of these Scriptures was preserved in the temple. Josephus was 33 years old at the final destruction of the temple, and must have had access to the temple copy. He was not only a Jew, but he was of a sacerdotal family and must have shared that intense veneration for the Scriptures which all writers attribute to the Jews.

Many of the books enumerated by these writers, of course, were not contained in the original "Book of the Law" deposited by King Solomon, as they were written subsequently, but having been accepted by our ancient brethren, we have no right to reject them; and I think it quite proper for us to receive all that was accepted by the Fraternity at the destruction of the last temple; and that there can be no reasonable doubt that all our present Old Testament—not including the Apocrypha—was contained in the temple copy, as late as A. D. 70.

If this be admitted, we come next to the consideration of the main question,—Should we require a belief in the inspiration of the Bible?

We teach the candidate that *the Bible is the inestimable gift of God to man*. Now if the Bible is the "gift of God," then it must have come from God, and if it came from God, is not God its author? and if God is its author, is it not inspired? *Is it possible that we are required to teach any doctrine which we may not require the candidate to believe?*

Again: The candidate is required to believe in God, and to put his trust in Him; but what knowledge of God have we which we do not derive from the Bible? If we reject the Bible, how can we believe in the God which that book, *and no other*, teaches us, "in the beginning created the heavens and the earth?"

I think there are very few within this Grand Jurisdiction, claiming to be Masons, who deny the inspiration of the Bible, but many may not appreciate the importance of requiring this belief as a prerequisite for admission, and some are, perhaps, too fond of expatiating upon the "*universality of masonry*." For myself, I do not believe that our ancient brethren ever intended to make Masonry more universal than the Bible. Far be it from me to introduce anything of a sectarian nature into our beloved Order, but if we are not permitted to *require* a

belief in the inspiration of the Bible, let us, for the sake of consistency, at least, be relieved of the obligation to teach that the Bible is the gift of God.

I shall doubtless be reminded that there are Lodges among the Mohammedans, where, probably, the Koran is substituted for the Bible. So are there Lodges in France which reject not only the Bible but even God himself, but we do not recognize them as Masons; and even in this State there are Lodges which we do not recognize. If the Koran has been substituted for the Bible, by what authority was it substituted? Certainly not by our ancient Jewish brethren.

When Mohammed established his religion he was surrounded by Jews, Christians, and heathen, from whose very different doctrines he borrowed and whom he sought to unite under one common system. There were among these Jews and Christians regularly constituted Masonic Lodges, some of whose members accepted the doctrines of Mohammed. It was not strange that they should attempt to substitute the Koran, but I maintain that the moment the Bible was removed, that moment they ceased to be Masons, and occupied the position of modern clandestine Lodges.

It is, I believe, generally admitted that this is a peculiarly skeptical age. Great liberality is permitted, even by the churches. So called "scientific men" do not hesitate to reject, not only the Bible, but the God of the Bible, and going back to the exploded doctrines of the ancient philosophers, even dare to assert that matter created itself. We, as Masons, have an origin for all things, beyond which we do not attempt to investigate, which, to deny, subjects us to immediate expulsion from the Order. That origin is God. Accepting him, we find a ready answer for all things else. God is the origin of all. God created the heavens and the earth. "The spirit of *God moved* upon the face of the waters." This is the origin of force. "God spoke and forth refulgent beams from chaos broke."

There can be no controversy with us about God, for the moment we raise a question as to His existence, that moment we cease to be Masons, and we can have no controversy with the profane for we never suffer our zeal for the institution to lead us into argument with them. Right here there is an important mission for the Fraternity in this skeptical age. If we are true to our principles we present an insurmountable barrier which the waves of atheism, skepticism, and so called science, can never shake. We have no danger to fear from without; all our danger is from within.

Galileo was imprisoned because he dared to declare that the earth revolved, and the church has been charged with his murder; but it was not the church. It was scientists, who, though within the church, were not of it. The church had the Bible then and now, which de-

clares that the earth "is turned as the clay of the seals."* The church which is the custodian of the Scriptures could not have been guilty of persecuting a man for declaring what the Scriptures themselves taught. The church has never been opposed to science. It was so called scientists within the church, but antagonistic to it. And the church has no means of guarding against the introduction of this dangerous element. For the church is as a net which gathers of every kind. In the church the tares must grow with the wheat. Her mission is to teach nations. Under her mission she dare not exclude any who knock for admission. But it is very different with us. We owe nothing to the profane. We do no wrong by refusing to admit even the most upright and worthy.

Let us then be careful to guard against the introduction of this arrogant, self-sufficient science within our sacred walls.

How admirably may the 38th chapter of Job, and the chapters following, be addressed to these modern scientists, who assume to know more than God himself.

"Who is this that darkeneth counsel by words without wisdom. Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth, declare if thou hast understanding," etc., etc. The proposed by-law may also be open to criticism upon other minor points.

First. I concede that there may be those who will admit the right of subordinate Lodges to examine, in the most rigid manner, and exclude the applicant for initiation, who will not concede that right, as against those already initiated, who, coming within our jurisdiction, apply for membership. But it seems to me that if we may refuse to confer degrees upon those holding doctrines which are obnoxious to our members, we ought not to be compelled to accept the work of other Lodges which do not regard principles to us most sacred.

Again. It is the duty of the committee to examine into the "mental, moral, and physical qualifications" of the candidate, and it may be said that it is unnecessary to re-state these duties in our by-laws. But I apprehend that very many by-laws are only reiterations of what is law, independent of the by-law; and as it will, I am sure, be conceded that committees very often perform this duty in a most superficial manner, it can do no harm to impress it upon the Lodge and committee by insertion in the by-laws.

Some may say we have no right to inquire into the attributes of God. But I conceive that there are those who have no belief whatever

* Referring to the manner in which records of the Assyrian were printed on cylinders of soft clay, revolved against seals from which they received an impression. The cylinders afterwards became hard as stone. Some of these cylinders can now be seen in the British museum.

in God, who, when asked, *formally*, if they believe in God, will answer Yes; and will even profess to put their trust in Him, and if the committee were required to examine the candidate as to the attributes of God, they might be compelled to report that the candidate says he believes in God, but upon examining him as to what he thinks God is, we find that he has no proper conception of a Supreme Being, and in fact does not believe in God at all. It therefore seems proper to investigate thoroughly as to the views of the candidate on this subject, not that the Lodge should exclude him if his views of God be not exactly those commonly accepted, but that the Lodge may be assured that he *does believe* in the existence of God.

I fear I have encroached too much upon your space and will therefore close, although I have not half exhausted the subject, hoping that this matter may receive that attention from the Craft which it seems to me to demand.

Fraternally yours,

J. E. SAWYER.

SUPREME COUNCIL.

BOSTON, MASSACHUSETTS, September 18, 1877.

Rev. W. J. Chaplin, Editor Michigan Freemason:

MY DEAR FRIEND:—The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and last degree, Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States, convened in annual session at Masonic Temple, in this city, at 10 o'clock this morning, Josiah H. Drummond, 33° of Portland, Maine, M. P. Sov. Grand Commander, presiding. The Supreme Council was opened in due form, when the Grand Commander delivered his annual address. Like all documents which emanate from his gifted pen, it was brief, concise, clear and to the point, and showed the Rite to be in a prosperous and harmonious condition within this Jurisdiction. The remainder of the day was taken up in receiving the reports of the other officers, and disposing of the usual routine of official business.

WEDNESDAY MORNING, SEPTEMBER 19, 1877, 10 A. M.

The Supreme Council convened at 10 o'clock, A. M., when, after disposing of the reports of standing committees, the select committee on the Ritual made their report, which after being considered for some time, was re-committed with instructions to report at the next Annual Session. The committee on the revision of the Constitution then made their report, which showed great care in preparation, and a thorough knowledge of Masonic Jurisprudence. After a short time spent thereon, and a few slight alterations, it was re-committed until 10 o'clock tomorrow morning.

WEDNESDAY EVENING, 8 O'CLOCK, P. M.

The Supreme Council convened and conferred the 33d grade on eight S. P. R. S. and adjourned until 10 o'clock to-morrow morning.

THURSDAY MORNING, SEPTEMBER 20, 10 A. M.

The Supreme Council convened at 10 o'clock A. M. and proceeded to the dispatch of business. The committee on the revision of the Constitution reported the same back to the Supreme Council, which was taken up, considered and *unanimously adopted*.

On application by petition of the Brothers of Kalamazoo, whose Charter had been suspended for non payment of dues, on payment of all back dues, the Charter was restored.

PLACE AND TIME OF MEETING.

The City of Milwaukee, Wisconsin, was designated as the next place of meeting, and the *third* Tuesday in September, 1878, as the time. The Superior Council was then closed in ample form. Then followed the parting greetings and fraternal farewells, when each bided himself to his home, carrying with him the sweet memories and pleasant recollections of the connections formed and friendships established during the week's stay in Boston.

Happy to meet,
Sorry to part,
Happy to meet again.
Vine Vale.

HUGH McCURDY.

NORTHWESTERN AID ASSOCIATION.

CHICAGO, Ill., Sept. 25th, 1877.

Editor Michigan Freeman:

The increasing influence of our Association is shown by its constantly increasing growth. During all the dull summer season it has been gaining over one hundred members per month, while September will show one hundred and fifty, with a steady gain in the rate of increase. We have now nearly twenty-five hundred members, and have had only six deaths during the past year, in both divisions. These have caused so little expense, that the members have often manifested a feeling akin to impatience, because they have not been called upon oftener.

We have just paid our first loss in Michigan, upon the death of Bro. Graesne M. Wilson, of Bay City, late Prosecuting Attorney of Bay County. Bro. Wilson was a member of one division only, and the amount of benefit paid, was \$1,208.00, which had cost Bro. W. just \$16.00 for membership fee and all assessments, in the two years and three months that he had been a member. The assessment was made on the 20th of August, and the benefit paid on the 13th of September.

This was in accordance with our rule and custom in such cases, and seems to have given good satisfaction, as will be seen from the following letter from the administrator, accompanying his receipt for the money :

BAY CITY, September 14th, 1877.

J. A. Stoddard, Sec'y, Chicago, Ill. :

DEAR SIR.—Your favor of the 13th inst., with enclosure as stated, received. I desire to tender you, and through you, the N. W. M. A. Association, an acknowledgement of my appreciation of its promptness in the adjustment and payment of my claim against said Association, on account of the death of Graesne M. Wilson. I have no doubt of the correctness of the rendering of the Association's liability under certificate No. 498, Division B., therefore do not question it. Again thanking you for the many favors received,

I am respectfully yours,

RALPH CRABLE, Administrator.

Mr. Crable's remark in reference to the "correctness of the rendering of the Association's liability," etc., was in response to an invitation of mine, that he designate some one to visit our office and verify our rendering, by the books.

With many thanks to you, Bro. Editor, and to the publishers of the FREEMASON, for the repeated opportunities, so kindly offered for giving to your readers a correct view of our Association and its work,

I remain Fraternally Yours,

J. A. STODDARD, Sec'y.

SYNOPSIS OF GRAND MASTER'S ADDRESS,

AT THE OPENING OF GRAND ENCAMPMENT KNIGHTS TEMPLARS,
CLEVELAND, OHIO.

SIR KNIGHTS: I have the honor to submit a report of my official acts, as Grand Master, during the past three years, together with some recommendations intended to promote the prosperity and increase the efficiency of the institution which has been committed to my care.

Soon after the close of the last session of the Grand Encampment, and in compliance with its resolution, charters were issued to De Molay (mounted) Commandery, No. 4, at Washington City, D. C.; Wyoming Commandery, No. 1, at Cheyenne, W. T.; Pueblo Commandery, No. 3, at Pueblo, Colorado; Utah Commandery, No. 1, at Salt Lake City, Utah; Baron Commandery, No. 3, at Key West, Florida. The first named commandery was constituted, and its officers installed by me in person; a service I would gladly have performed for the others had not the distance to each been so great. Unwilling to require any of the Grand Officers to undertake such long journeys, I availed myself of the services of Sir Knights residing in the several localities named.

I recognize Good Friday as a day especially worthy of commemoration, by the members of an Order whose vital principles rest upon the divine tragedy enacted upon that day, and which, with its resulting truths, is constantly impressed upon us in all of our ceremonials. Hence, on April 17th, 1877, I gave permission to Washington Commandery, Washington City, to attend church as Templars on Ascension Day—arrangements having been made for a special sermon to them.

April 10th, 1875, permission was given to Columbia Commandery, No. 2, to attend the dedication of the Masonic Temple in New York.

October 3d, 1876, I gave permission to Utah Commandery, No. 1, to appear at the dedication of the Masonic Hall in Salt Lake City.

I have three times granted permission to De Molay (mounted) Commandery, No. 4, of Washington City, to appear in public for inspection and drill. The commandery was chartered as a mounted commandery, and I can conceive of no way in which they could be inspected or be exercised in the tactics, except in public. Their by-laws provide for an out-door drill, inspection and review, and having been approved by the Grand Encampment, might render the consent of the Grand Master unnecessary. However this may be, the necessity for out-door drill, etc., for a mounted commandery is inevitable.

On June 3d, 1876, I gave permission to Virginia City Commandery, No. 1, and to Helena Commandery, No. 2, both of Montana, to parade on the 4th of July, *Pro Deo et Patria*, is an ancient motto of our Order, and during the Centennial year of our country, it seemed but right that Templars should unite in patriotic demonstrations.

On February 16th, 1877, I received a request from Cheyenne Commandery, No. 1, for "permission to appear at an evening party in full dress on Washington's birth day." I replied, consenting, if the assembly was to be Masonic, and within the rooms of the Fraternity, but declining, if it was to be a promiscuous party, held elsewhere.

June 26th, 1877, I gave permission to Washington and Columbia Commanderies, Washington City, to act as an escort to Grand Lodge at the laying of a corner-stone.

March 18th, 1875 I declined to give consent to Washington Commandery, No. 1, Washington City, to appear in public on Good Friday for mere parade.

I am impressed with the belief that the establishment of a fixed and permanent place for holding the business sessions of the Grand Encampment would be a wise and salutary measure. The archives and property could be more securely kept; the risk of loss or damage by frequent transmission from place to place would be avoided; there would be more certainty of having all needful facilities for the transaction of business; the legislation would be calmly considered; the expenses would probably be more lessened; certainly there would be relief from

the burden of entertaining, felt by every city in which we meet under the migratory rule. It is true such expenditures are self-imposed, but it is impossible to ignore the fact that they are often burdensome. In making this suggestion, I do not forget the generous welcomes and bounteous hospitality which have always greeted us. Nor do I forget the stimulating effect upon commanderies meeting in fraternal rivalry upon these occasions, nor the interest which is thus awakened in the uninitiated, and which fills our ranks and gives to our Order whatever of prosperity and power that may convey.

The financial condition and prospects of this Grand Encampment have been discussed by at least two of my predecessors. And yet it becomes my duty to again press this subject upon your attention. Some of the sources of revenue are drying up, and no serious effort has been made to check the outflow. We must increase our receipts or reduce our expenses, or both, if we do not wish to see an empty treasury, and the consequent humiliation and curtailment of the influence and efforts of the Grand Encampment. There is no doubt that our expenses can be curtailed without any parsimony, and that, being possible, becomes a duty.

In the early ages of the Order of the Temple, each nationality had its distinctive head; but all were united in one organization and governed by one Grand Master. Those were years of wealth and power and glory of the Order. When the envy and avarice of civil and ecclesiastical potentates combined in the persecution of the Order, its scattered votaries preserved their faith and fidelity, and practiced their ceremonies in secret. The golden chain was broken, but not all of its links were destroyed. And so when the night passed away, skilful artificers commenced to burnish off the rust and forge them together again. But the progress of time and the changes of civilization rendered the original form of government inexpedient, if not impossible. Still, in whatever clime, under whatever government, of whatever nationality, belonging to whatever Christian sect, Knights Templars are drawn together by a natural and inevitable sympathy. Their signs and symbols are the same; their emotions, their aspirations, their ceremonials are analogous, and there is a universal recognition of their fraternity.

There can be no reason against, and there are many cogent ones in favor of, a closer and more intimate fellowship, especially between the English-speaking branches of the Order. The separate and independent governing bodies in England and Ireland have united in the Convent-General, exercising jurisdiction over both countries, and also over Canada; each, however, retaining a limited autonomy. Scotland has not yet joined the coalition, but hopes are entertained that she will not long refuse. And thus all the Templars in the British Empire will recognize one Grand Master.

Sir Knights: My official report is ended. The great and varied interests of this vast jurisdiction must be the apology for so lengthy an address. Your patient attention has only been in keeping with the characteristic consideration and kindness I have always received at your hands, and for all which I am profoundly grateful. Proud of our Illustrious Order, proud of the great office committed to my hands, my labors have been lightened by the earnest wish to advance the interests of this fraternity of Knights. The result is submitted to your generous judgement.

With a full heart I congratulate you upon the fact that fifty thousand swords are mustered under our historic banners; that fifty thousand brave men have vowed to wield them in the cause of justice, purity and truth. I ask you to join with me in the fervent prayer that every one of us may live fully up to the high standard of Christian Knighthood; and that, the world having been made better and brighter and happier thereby, we may cheerfully and unitedly exclaim, *Non nobis domine, non nobis, sed nomine tuo da gloriam.*

I now invite your calm, patient and earnest attention to the important duties before us, invoking the fullest exercise of all those qualities of mind and heart which are befitting the National Legislature of our Order, and devoutly praying that Divine wisdom may direct us in all things, and Divine mercy may surround us now and forever.

WANDERING WOMEN.

BY BRO. MORRIS.

Of all the phenomena developed by the rapid age, there are few more remarkable than the increase of tramps in this country, wandering pilgrims who throng the highways, steal rides upon the trains, burn their tobacco in our haystacks and barns, beg our victuals with more or less boldness, and do everything but carry their share of life's burdens, according to the laws of God and man. In this I include female tramps, or as my caption has it, "Wandering Women."

Only last night I took in a person of that class and mentally reckoned up the characteristics of the poor creature. She is, one would say, 75 years of age and has been on the tramp, to my knowledge, 15 years, and probably twice as long. Doubtless many readers of the *Masonic Review* will recall her—very thin, having but one eye, erect in stature, voice sharp and unpleasant, comes from Virginia.

These "wandering" women are always wanting to raise a dollar or two to reach some particular point for some particular purpose. Yesterday she was making up a dollar to get here; to-day she wants just 80 cents to go to some place 25 miles up the road: to-morrow she will

solicit about \$2 to go to some other point. If questioned why she came here and why she is so anxious to go yonder, the answer is evidently fabricated on the spot, and has no flavor of truth.

What a fate this is for a woman who perhaps has seen better days. This poor old tramp was once a bright-eyed, happy little girl. In her maiden days she doubtless shared in the hallucinations of love's young dream. She has perhaps been married, raised children, received the farewells of the dead, welcomed new-born infants, shared all the usual experiences of human life. And here she is, withered, blear-eyed, at the age of 70, going from house to house with falsehood on her lips, doomed to be a tramp until arrested by that inexorable officer whose handcuffs are the chill and stiffness of death, whose cell of incarceration is the coffin and the grave. What a fate! As she sits at my table and shares the frugal meal with my family, my fancy goes over her career.

How often this "wandering woman" has been rejected at the doors of dwellings. It cannot be denied that our people are becoming tired of tramps, whether female or male. Lonely women, particularly, dread them, and refuse their appeals with a show of scorn that it is not well to exhibit too plainly! How often has she gone hungry when she saw through the window "bread and to spare" upon the well-spread board within! and the haystack and barn has often been her couch; hers, who once lay upon a mother's bosom in the happy trust of childhood. Where are her own children and children's children, to look after this poor old wrinkled creature who is eating my food as voraciously as though she feared the dishes may be removed before she can get enough?

How often this tramp has been put off the cars by irate conductors! It was so at our depot yesterday. She is as well known along this line of railway as the very targets and switches. She never purchases a ticket, and as conductors are not inhuman enough to drop the old creature by the wayside, she continues to move in this way from one station to another, without expense. When she leaves my house it will be to smuggle herself in the ladies' car at the rear end, to prolong the inevitable moment of the conductor's approach. Sometimes her lamentable plaints excite compassion, and the passengers make up the necessary amount to carry her forward 25 or 50 miles. In one instance, a widow, who was mourning a recent bereavement, hearing the altercation between the conductor and passenger, became interested in the half-blind and wholly friendless tramp, paid the railway charge, took the woman home with her and made her comfortable as long as she would stay. But the irresistible spirit of trampism took possession of her and after a week of a quiet life she disappeared and became again the plague of conductors and the wild wolf of travelers.

Of course this light hearted female is a Mason's widow. I would not do so much injustice to the readers of the *Masonic Review* as to suppose they need be told that "her husband was a Royal Arch High Mason, her father a Knight Templar, and she herself in possession of all the female degrees known or unknown to the craft." True, the poor old creature gives no evidence of this. Her word alone, however, has drawn out hundreds of dollars from the treasuries of Lodges and the pockets of the brethren. My Lodge, as far back as 1862, gave her \$5, and the members as much more. Before she leaves here she will get a dime and a quarter from half a dozen of them. Nay, I myself, as much as I dislike this class of tramps, and anxious as I am, both as one of your town trustees and as a law abiding citizen, as anxious as I am to put down this style of law breaking, it is much more than likely that I shall give her a quarter myself. For, as I say to my daughters, "suppose this was my own mother or one of my daughters, or any person in whom I had the interest of blood relationship; suppose in her old age she were to become light headed and stray from her relatives and become lost to them and be haunted by the fear of the madhouse, and so wander and wander until some cold morning she were taken up a corpse, and suppose,"— But enough! here, poor old tramp, is my contribution! Go with God's blessing and mine, wander out your little remnant as best you can, and when the inevitable hour arrives, may it find you in kind hands, in some hospitable home, and may your uneasy spirit have a rest in that world which is to supplement all the defects of this.—*Masonic Review*.

WHAT BENEFIT.

We have rarely seen anything more to our mind than the following, which we transfer to our pages from the *Repository*. We are the more pleased to lay these well-timed thoughts before our readers because they come from the Grand Commander of Massachusetts, from a State in which Masonry has long shed her light, and from one of the most gifted and honored sons of light. We have often said that Templar Masonry should manifest itself in something higher than in a competitive drill in military tactics. The show of marching in the finest military style may serve to draw together a crowd of admirers, and so does the trying of the speed of fast horses, but it is doubtful if either has a tendency to elevate the masses who congregate on such occasions. And then the tendency to awaken a bad, unmasonic spirit in the rivalry is to be feared. In a word, living in a State which was successful at the trial, we confess the justness of the criticisms in the following article, and bespeak for it a candid perusal by Sir Knights generally.—EDITOR.

The recent Competitive Drill at Cleveland between several of the most famous Commanderies of Knights Templars attracted a good deal of attention from both members of the Order and those outside. An immense crowd was in attendance at the Fair Grounds where the Drill took place, and the excitement ran high between the friends of the contending organizations. So far as we are informed everything was conducted fairly, and the last "prize tournament" is considered the most successful of the series of such contests. The judges were military men, not members of the Fraternity, and are believed to have acted without fear or partiality. There were no unseemly disputes as to position, rules, or results; every thing went forward in an orderly manner; the prizes were given as they were deserved, while both victory and defeat were accepted in the proper spirit. Doubtless the "Grand Competitive Prize Drill" gave pleasure to many, whilst to a not inconsiderable number who admire precision in military movements and appreciate the labor that gives such grace and exactness, this friendly contest seemed the crowning feature of the Triennial. Nevertheless we have our doubts as to any great benefit to the Order resultant from such a contest. In the first place the labor of preparation for such a trial is far beyond what the average Knight can be expected to perform. Few members of a Commandery can spare two or three evenings or days each week, month after month, for the purpose of mere drill, and yet we were told there had been this preparation on the part of more than one Body that participated. Then the drawing of lines between the membership of an organization, putting the men who can drill well on the one side, and those who cannot on the other, seems to suggest distinctions which may lead to evil results, whilst it may also cause some to forget that Christian Knighthood has a character and work other than that which attaches to the military part of the Institution. Nor do we quite like the idea of hiring substitutes in a Commandery, or paying members who may give promise of special proficiency, so much per hour or day while on duty. Equally unpleasant is it to have the gambling part of the community trafficking in pools on the results of the drill, crying this Commandery as first choice, and that one as second, in much the same manner that favorite horses are called and bets made at the race course. Of course Commanderies are not responsible for these practices which seem inseparable from such contests, nor is the bad management sometimes shown, (not at Cleveland,) and the ill feelings consequently engendered, to be urged as a sufficient reason for setting aside the "Tournament." Taking all these matters into consideration, however, and giving them only their due weight, there seems to be a sufficient warrant for raising the question as to the actual benefits derived from these prize contests that now so frequently make up a part of the programme of large Templar gatherings. Certainly it

is possible to go too far in the direction of military discipline and performance, to give undue attention to that which although important should not be given the chief place in an Institution founded upon the Christian religion and the practice of the Christian virtues. Templarism must be something more than a military society to live and thrive, and come to its best estate.

THE GATES OF THE TEMPLE.

Some of the most striking symbols of Freemasonry are connected with the Gates of the Temple. This is especially exemplified in the Master Mason's Degree, in the course of which not only the Temple of Solomon is vividly portrayed, but also the gates of the Temple, that were in the outer courts or enclosures. The Temple itself had but a single entrance, by King Solomon's porch, but the surrounding courts had numerous gates, of varied importance, and it is to certain of these that the symbolism of Masonry refers.

The very word, Gate, has at all times been one of vast significance and importance. Anciently the Gate was the place where justice was administered, and where public assemblies were held. It typified authority, power, dominion. God promised Abraham that he should possess the gates of his enemies, and we are told that the gates of hell shall not prevail against the church. And what Royal Arch Mason can forget these thrilling words: "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, He is the King of Glory." King David, although himself not permitted to build the Temple, because he had been a man of war, in his ecstatic vision as a Psalmist saw by faith the glorious fabric which his son Solomon should rear, of which it has been finely said:

"In solemn and majestic state
The Temple reared its gorgeous gate;
No workmen's tools, no ponderous axes rung,
In silent might the massive fabric sprung."

The habitation of a man of power or wealth has always been distinguished by a lofty gate, or door, which is one of the insignia of royalty, as, for example, the *Sublime Porte* at Constantinople. The palace of him whom we have been accustomed to deride as the "Sick Man of Europe"—the Sultan, who is now making so heroic a defense against the hosts of Russia—his palace itself is called, by pre-eminence, the *Porte*. On the other hand, the portals of the poor or the powerless are narrow, low and mean. In Arabia, where the common people are subject to the incursions of troops of wandering Arabs, they frequently build their doorways less than three feet high; for the Be-

douins of the desert often ride their horses into the very houses of those whose doors are sufficiently lofty to admit their entrance. Nearly all the doors of the town of Rama are thus equally low.

King Solomon's Temple, with its spacious courts, covered a plat of ground half a mile in circumference. The area immediately surrounding the sacred edifice was entered by nine gates, fifteen feet wide and thirty feet high, thickly covered with gold and silver, excepting the largest and grandest of all, which was of Corinthian brass. To the third Temple, or Herod's Temple, which existed at the time of Christ, on the east side was a magnificent gate, answering to this last one, and like it constructed of Corinthian brass. This was the gate called Beautiful, where St. Peter and St. John healed the man who had been lame from his birth. This same East Gate was called by the Crusaders *Porta Aurea*, the Golden Gate; it has also been termed the Door of Mercy.

The ancient South Gate, now Double Gate, alluded to by Josephus, has all the marks of Jewish architecture, with an addition of Roman work outside. Originally the doors were eighteen feet wide and twenty feet high. Its capital is ornamented with large leaves, finely sculptured in stone. The sides of the hall are built of huge blocks of limestone, cut with the peculiar Jewish panel. The West Gate of the Temple is walled up, built against by modern houses, and nearly all hidden, only half of the lintel being in view. It was forty feet wide. Some of the stones are very large—fifteen feet long and eight feet deep. The East Gate of the Temple is now walled up and kept closed by the Mahommedans, through superstitious fear that the Christians will enter by this gate and drive them out. It is 55 feet wide, and its columns are single blocks of marble, while its walls are eleven feet thick. This is the Golden Gate of the Crusaders. Josephus is silent about gates at the North, but the Jewish Middoth (Book of Measures) says that the North wall was nearer to the Temple, and had but one gate, which was a small one.

Freemasonry, for reasons of its own, recognizes and symbolizes but three Gates of the Temple, the South, West and East Gates, for our legend teaches us that there was no gate at the North. These three gates were the scenes of most important events in our mythical history; they are also typical of the progress of the sun through the heavens, rising in the East, culminating in the South, and setting in the West; as well as of two other sets of triads, viz: youth, manhood and old age, and birth, life and death. Whether we view the Gates of the Temple in their physical majesty, their mythical history, or their typical significance, they are full of meaning to thoughtful Freemasons.—*Keystone*.

Editor's Table.

WE call special attention to the able communication of our worthy correspondent on the Bible question. We do not

fully agree with him, but when he errs, it is on the right side. In a future number we may have more to say unless some other Brother shall anticipate us. We here observe that Bro. S. errs when he assumes that our Grand Lodge has not asserted itself upon the matter of Bible inspiration. It has decided that an applicant for the degrees of Masonry shall not be required to assert his belief in the inspiration of the Bible. And in fact, Bro. Sawyer holds that Masonry requires him to assert a belief in the inspiration of only a part; *i. e.* the Old Testament Scriptures. But read the article carefully.

DELAYED.—For the last two months our Journal has been delayed about two weeks. This is no fault of the Editor. During the time of Masonic gatherings at Buffalo and Cleveland, some of our printers were absent, and our types were also tied up in printing the Transactions of Grand Lodge. We hope to soon be able to appear again at the first of each month instead of the middle.

OUR GRAND LODGE PROCEEDINGS.—We are informed that the Printed Proceedings of Grand Lodge of Michigan are in a state of forwardness. The work of the printer is about two-thirds done. The "copy" is now on hand, and it is hoped that the book will be ready for distribution within a few weeks.

SCHOOLS OF INSTRUCTION.—We are informed that the Grand Lecturer will shortly visit the south-western part of the State for the purpose of holding schools of instruction in St. Joseph, Cass, and Berrien counties. Dates have not been sent us.

A WOMAN passing herself off as a sister of Bro. D. Woodward, W. M. of Clinton Lodge No. 175, has been imposing upon the brethren of Three Rivers. The correspondence touching her case will appear in our next.

KALAMAZOO HOUSE.—This popular hotel is now in charge of Brother Henry Clark, formerly of the Clifton, at Elkhart. The Kalamazoo House, always popular, has already doubled its patronage under the present management.

DURING the past few weeks the editor has been out of the State a large part of his time, health seeking, therefore the meagreness of the editorials for the **FREEMASON**.

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NO. XI.

ADDRESS OF G. G. HIGH PRIEST.

Companions of the General Grand Chapter :

Girard, Smithson, Peabody and Vanderbilt are sleeping. They are not toiling, but they were founders of institutions which are laboring, and may continue to work for the enlightenment of mankind through all the coming ages.

It is a law of the empire of Japan, that every man who fells a tree must plant another. He must leave something to benefit those who come after him.

It may be well for us, at this triennial re-union, after the flight of a period of time equal to one tenth of the average years allotted to human life, to pause and consider what good works we have done. that may be of advantage to those who may live when we are gone.

We have, however, done a good work to-day, which all the world may know. We have set an example, which if all men would follow, in sincerity and faith, might result in more good to the human race than all the trees planted in Japan, or the institutions founded by the men of enlarged charity, to whom reference has been made. We have bent our knees in worship and in prayer to God—not to Baal or Jupiter, or Moloch, or On, or any other pagan deity. Not to a vital force in matter, the false god of a senseless philosophy; but to Him who was before, above and fashioned, all matter. To Him whose spirit moved upon the face of the waters, when darkness covered the face of the great deep, and who said, 'Let there be light!' and the sun, and all the planets, comets, and glittering stars leaped into the heavens. To Him who uttered His ineffable name in the ear of Moses, from a flaming bush, at the foot of Horeb; and amidst the clouds and thunder of Sinai communicated to man the moral law. To Him

who "formed us of clay, and made us men," and, when dissolved in dust, will bring us all to life again. To Him who rewards virtue and punishes vice, without a belief in which the passions of men would run riot, and all moral and religious fabrics would tumble into ruins.

O, Masons of France! If a few of your misguided leaders have stricken from your constitution the clause which declares that Masonry is founded on a belief in God and the immortality of the soul, put it back. Restore this landmark of all true Masonry. Remember the blood and carnage of the revolution, when the maddened profane wrote over the doors of your temples of worship, "There is no God—death is an eternal sleep."

We have done another good work to-day, which all the world may know. We have clasped hands around our sacred altar, and formed a living chain, which symbolizes that chain which links together all Masons of all climes under the blue arch above us as a band of brothers and companions. If all men over the globe were bound together by this chain, war and bloodshed and strife would cease, and the angel of peace would proclaim the fallen earth redeemed!

THE DEPARTED—But there are missing links in the chain. Since your last convocation a number of Past Grand High Priests, live members of this body, men of great worth, and among them a Past General Grand Scribe, have fallen "as the leaves fall." All honor has been paid to their memories in the respective jurisdictions where they lived and labored, and were best known. Here a memorial should be made of their departure, and a tribute paid to their virtues. For years to come, when surviving companions look over the record, pleasing associations will be recalled, mingled with mournful emotions on account of their loss.

* * * * *

Were these good and useful men formed of but the material elements that make up the little planet on which they lived and toiled for a few fleeting years? Had they no souls, or if souls, were they mere sparks from the sun, and were they extinguished, like expired lamps, when death laid his cold hand upon their bodies? As facetiously remarked by a distinguished philosopher, "Is a man but forty pounds of carbon, a little nitrogen and a few pails of water?" If our departed companions were but organized matter, why erect monuments to crumbling dust? Why plant the ever-blooming acacia at the head of their graves? If there be no immortality, your temples of worship and your funeral ceremonies are mere mockery, and all the lofty aspirations and hopes of men are but dreams and empty delusions! But this is the teaching of bastard science and false philosophy. There is no truth in it. No, Companions; but among the green hills, away over the dark river, where perpetual youth and spring abound, we shall meet our departed friends again.

DECISIONS.—The following decisions have been made, and are fraternally submitted for review :

Case No. 1.—Officers of Golden Chapter.—On the 8th December, 1873, a dispensation was granted by my predecessor, to twelve Royal Arch Masons to open a new Chapter at Golden, Colorado, to be called Golden. Among the petitioners for the dispensation were Comps. Mariner Cook, James Kelley and Wm. C. Byers, who were appointed in the order named, High Priest, King and Scribe of the Chapter.

At the stated convocation of the Chapter last preceding the surrender of the dispensation, a resolution was adopted requesting the General Grand Chapter to grant a warrant of constitution, etc., and in it to name Comps. Francis E. Everett as High Priest, G. G. Whyte as King, and M. C. Kirby as Scribe, etc., which resolution was forwarded with the returns of the Chapter, to the Nashville Convocation of the General Grand Chapter.

Accompanying the returns was also a letter from Comp. Mariner Cook, H. P. of the Chapter, in which he stated that he "signed the report to keep peace and harmony in the Chapter," but regarded as illegal the action of the Chapter electing three persons to be named in the warrant prayed as High Priest, King and Scribe, whose names did not appear in the dispensation, and recommended that the three Companions named in the dispensation as the three first officers, be named as such in the charter. In this letter, Comp. John W. Webster, P. H. P., and Comp. Garson Brooks, H. P., of Denver City Chapter, joined.

A charter was ordered to Golden Chapter, but the question as to who should be named as the first three officers in the charter, was referred to the General Grand High Priest, (Proceedings 1874, p. 56,) who decided as follows :

1. It is usual to name as the first three officers in the charter, the same companions that were named as the first three officers in the dispensation, but it is not legally necessary that this should be done. It sometimes happens that one or more of the three officers named in the dispensation die, remove, decline to serve, or prove incompetent, and, on request of the Chapter, the names of other companions are substituted.

2. The companions named in the charter as the first three officers should be members of the Chapter, but need not be of the petitioners for the dispensation.

3. Comps. Everett, Whyte and Kirby, recommended by the above resolution to be named in the charter as the first three officers of Golden Chapter, were not, as it appears from the returns, named in the dispensation, but they appear to be members of the Chapter. Comps. Everett and Whyte were affiliated, and Comp. Kirby received the degrees in the Chapter.

4. The petitioners for the dispensation, and companions affiliated or exalted, stand on the same footing ; they are all

quasi members of the Chapter while under dispensation, and when the charter is issued to them, their membership becomes complete.

5. There being no law to forbid it, and the Chapter having requested it, for some good reason, it must be supposed, the General Grand Secretary will insert in the charter, as the first three officers, the names of the Companions recommended in the resolution adopted by the Chapter—which was accordingly done.

6. These appointments are but temporary. When the Chapter receives the charter, it will proceed to hold its first election under the charter, and the officers elected and appointed will be installed, and serve until the next annual election under the by-laws, and until their successors are installed.

7. In making this decision, no reflection upon the Companions named as the first three officers in the dispensation is intended or implied, the request of the Chapter is simply granted, there being no showing against it, other than the objection that it is illegal, which it is decided not to be. [January 11th, 1875.]

Case No. 2.—Ritual.—In response to letter of Comp. Wm. Stowe, Chairman of the Committee of the M. E. Grand Chapter of Michigan, appointed to inquire and report, etc.—[February 16th, 1875]

At Baltimore, in 1871, a verbal resolution was adopted almost unanimously, after discussion by the most learned Masons, declaring——to be true——of a Royal Arch Mason. This action is referred to in the printed Proceedings, 1871, p. 42.

At Nashville, in 1874, this resolution was simply rescinded, which left the matter just as it was before the Baltimore resolution was adopted. (See Proceedings, 1874, p. 49.)

Case No. 3.—M. E. M. Degree.—Irish R. A. M.—Residence, etc.—Questions propounded by M. E. Comp. J. Woolverton, G. H. P. of New Jersey, through Comp. Thomas J. Corson, Grand Secretary, etc.:

Facts stated.—“A Royal Arch Mason, now residing in Pennsylvania, who is a member of a Chapter at Naas, Ireland, desires to visit Siloam Chapter, at Camden, in this State. He has never received the Most Excellent Master's degree, which is not conferred in the European Chapters: “Would it be allowable to visit, as done in our commanderies with the Red Cross Order, when Canadian Templars desire to visit?”

Adding: “He also wishes to join Siloam Chapter; to do which, it is supposed he must obtain his dimit from the Irish Chapter?”

“1. Can he be admitted to Siloam Chapter?”

“2. Can the missing degree be conferred anywhere in the United States, while he is a member of the Chapter at Naas, or will he have to dimit?”

"3. All obstacles to his receiving the degree being removed, can he receive it in New Jersey, while a resident of Pennsylvania?"

"4. Can he not select his Masonic residence?"

Answer.—(Feb. 16th, 1875.) 1. He cannot be permitted to visit Siloam Chapter until he receives the M. E. M. degree.—It is one of the regular degrees in the American System of Chapter Masonry. In opening and closing a Chapter, part of the secret work of the degree is practiced, which one not in possession of the degree, though a Royal Arch Mason, could not join in, and would not be permitted to witness.

2. *By Section 5, Art. 3, Constitution of the General Grand Chapter, U. S.*, when any worthy Royal Arch Mason, from without the jurisdiction of the United States, who has not received the degree of Mark, Past and Most Excellent Master, shall present himself to any Chapter under the jurisdiction of the General Grand Chapter, such Chapter is authorized to confer the degrees upon him, to the end that he may be healed.

A similar provision seems to have been embodied in the report of a Committee of the General Grand Chapter as early as 1824. *Compendium, p. 135.*

It seems the Companion in question is only wanting the M. E. M. degree. The fact that he is not dimitted from the Irish Chapter, is no obstacle to his receiving the degree in Siloam, or any other American Chapter, because, in the Irish Capitular System, the degree is unknown, and it will be no invasion of their system to confer upon one of their companions a degree not belonging to their system.

3. The fact that he resides in Pennsylvania can be no valid objection to his being healed by a Chapter in New Jersey, which he wishes to visit; for the conferring upon him the wanting degree is but a healing process.

If he were not a Chapter Mason at all, and desired to receive the Chapter degrees in New Jersey, while a resident in Pennsylvania, they could not be conferred without a concession of jurisdiction. But he is a Royal Arch Mason under a foreign system older than ours, and a member of an Irish Chapter, and wishing to visit a New Jersey Chapter, or any other American Chapter, is the door to be closed upon him because he has not a lower degree peculiar to the American Rite, and unknown in the jurisdiction from which he hails? Surely not; but he may be healed and admitted. The conferring upon him the M. E. M. degree does not affiliate him with the Chapter, or make him a member of the apparent Lodge, but merely prepares him to enter the Chapter as a visitor. Why should Pennsylvania object?

4. If you mean by the fourth question to inquire whether, after obtaining a dimit from the Chapter at Naas, he can affiliate with Siloam Chapter of New Jersey, while a resident of Pennsylvania, I am not sure if that is not the subject of local

regulation. Possibly, on general principles, a Mason may select his Masonic residence; and cases sometimes occur where his affiliation without the jurisdiction of his place of residence is very proper as a matter of convenience. For example, where there is a Chapter of a neighboring jurisdiction nearer or more convenient of access than any Chapter within the jurisdiction of his residence.

I should not favor, however, the policy of permitting a Companion residing in one State, convenient to a Chapter, to affiliate with a Chapter of another State.

Case No. 4.—Surrender of Charter, etc., on Formation of Grand Chapter, etc.—In a letter from M.: E.: Wm. N. Byers, G. H. P. of the new Grand Chapter of Colorado (May 12th, 1875,) advising me of the organization of this Grand Chapter, he says: "A very warm discussion grew out of the question of the surrender of the old charters and issue of new ones to the present chartered Chapters. Please give me your decision on this question."

Answer.—(May 18th, 1875.) It is, I think, the established and proper usage for Chapters holding charters from the General Grand Chapter, on the organization by them of a Grand Chapter, to surrender their charters to the Grand Chapter, and take new warrants from it, their own immediate sovereign. These new charters are not issued in the ordinary form of original warrants from the Grand Chapter. They recite the issuance of the original charter, and then make the usual grant of authority to the present officers, etc., to continue to work, etc., under the jurisdiction of the Grand Chapter, etc. The original numbers are retained, and no fee is charged for the new charters, unless some compensation be allowed to the Grand Secretary for preparing them.

Case No. 5.—Convention to form Grand Chapter—When a convention of delegates from chapters, assembled to form a Grand Chapter, adopts a constitution and by-laws, elects grand officers, and the Grand Chapter is constituted the convention is *functus officio*—its power passing to the Grand Chapter thus organized, under the limitations of the constitution.

Case No. 6.—Dispensation for New Chapter, Recommendations, etc.—In response to a letter received from M.: E.: Comp. Robert F. Bower, Grand High Priest of Iowa, and also General Grand King, in relation to granting a dispensation for a new chapter at Yankton, Dakota Territory (August 30th, 1875:) "As you are doubtless aware, you cannot as Grand High Priest of Iowa, issue a dispensation for a new chapter in Dakota Territory, but may issue it as General Grand King, the jurisdiction of the General Grand Chapter over Dakota Territory being exclusive.

"Sec. 6, Art. 1, of the Constitution of the General Grand Chapter provides that, 'No new chapter shall be established, etc., where there is a chapter within a reasonable distance,

without the approbation of the chapter nearest to the place where the new chapter is proposed to be located.

"I am not aware that the General Grand Chapter has prescribed any form for the giving of such approbation. A simple recommendation, I presume, that the dispensation be granted is sufficient; which implies that the chapter making the recommendation has ascertained that the petitioners are Royal Arch Masons in good standing, capable of conferring the degrees, and that the proposed location is suitable." etc.

Case No. 7.—Maimed Candidates.—M. E. J. W. Bowers, G. H. P. of Maryland, by letter of October 4th, 1875, desired my official opinion on two cases which had just been presented to him, viz:

"1. Can a brother Master Mason be exalted in the Royal Arch Chapter, who has lost the index finger of his right hand at the second joint, or rather part of the finger?"

"2. Can the remaining degrees be conferred on a brother Mark Master Mason who, since receiving that degree, has been afflicted with white swelling, which has left the right knee joint without motion, *i. e.*, perfectly stiff, therefore preventing him from kneeling on both knees, although he can kneel upon the left knee?"

Answer. (Oct. 15th, 1875.) The question of maimed candidates was several times before the General Grand Chapter, ably discussed, and finally the law expressed and settled as follows: "That it is incompetent for Royal Arch Chapters to confer the respective degrees of Masonry upon candidates whose physical defects are such as to prevent them from conforming literally to all the requirements of those degrees." (*Compendium*, p. 271, *Proceedings* 1853.)

This was a softening of the rigid old rule, which required the candidate for the symbolic degrees to be perfect in body, without maim, etc.

1. My judgment is that your first question should be answered in the affirmative. There is no requirement in any of the chapter degrees with which a man cannot literally conform who has lost the index finger of the right hand at the second joint.

2. The second question, I think, must be answered in the negative. A brother whose right knee is without motion, perfectly stiff, is unable literally to conform to requirements in the work of the Past Master, Most Excellent Master and Royal Arch degrees. In what particulars he would be at fault I am not at liberty to suggest in this mode of communication, but I think they will readily occur to you, if you work about as I do.

Case No. 9.—The Blind.—In answer to a letter from M. E. E. F. Warren, Grand High Priest of Nebraska: "A blind Master Mason, though very worthy in all other respects, cannot receive the chapter degrees." (March 11th, 1877.)

Case No. 9.—Quorum.—Questions propounded by M.:

E.: Haswell C. Clark, G. H. P. of Illinois, by letter of 21st February, 1876 :

1. Can a ballot for degrees or membership be taken, unless there be present at least nine members of the chapter entitled to vote ?

2. If the first is answered in the affirmative, is it necessary that nine ballots should be cast upon an application ?

3. Is it necessary that a member should be excused from voting by a unanimous vote, or simply by a majority ?

Answer. 1st. It may be regarded a landmark of American Capitular Masonry, that there must be present not less than nine regular Royal Arch Masons to open a chapter. But there is nothing in the rituals or common law (so to speak) of the Order establishing it as a rule that all of the nine must be members of the chapter in order to open or close it, or to confer the Royal Arch degree. On the contrary, it may be said, that the power to open, confer the degree on candidates duly elected, and close the chapter, without the presence of nine members, has been established by common usage.

It may also be regarded as a settled law of the Order, that a chapter cannot be opened in the absence of the High Priest, King and Scribe; that one of them must be present. So decided by M.: E.: Josiah H. Drummond, G. G. H. P., and approved by the General Grand Chapter. (Proceedings 1874, pp. 27, 60.)

There must, therefore, it may be safely asserted, be present nine regular Royal Arch Masons, one of whom must be the High Priest, King or Scribe of the chapter, in order to open it for any purpose. But I cannot undertake to affirm it to be the settled common law of the Order, that there need necessarily be present any member of the chapter, other than one of the three principal officers in order to open it legally.

Nor can I safely affirm it to be law, that candidates for degrees or membership may be balloted for when only one member of the chapter is present, or two, three, four, five or any less number than the charter or dispensation quorum, which is nine. If there be a general law authorizing a ballot when a less number of members of the chapter than nine are present, where is it to be found ? In the absence of some positive law, or long and well-established general usage, warranting the transaction of such important business as balloting on application for degrees or membership, without the presence of nine members of the chapter, it is forbidden by good policy.

No doubt in the planting of Royal Arch Masonry in new Territories and States, where chapters have been established with but few and scattered members, it has frequently happened (as I know it has in Arkansas) that a chapter has been opened, and all its business transacted, including balloting, by the assistance of visiting companions, when there were not nine members present. But such exceptional cases, growing out of necessity, cannot be said to have established the

general law—that a ballot may be taken when less than nine members of the chapter are present. I must, therefore, answer your first question in the negative.

2d. It is not necessary that nine ballots should be cast upon an application, because the chapter may excuse a member from voting for good cause shown.

3d. It is the duty of every member of the chapter present (entitled to vote) to vote on applications for degrees or membership, and share in the general responsibility of electing or rejecting the candidate; but he may be excused, for good cause, by unanimous consent of the other members present. He cannot be excused by a mere majority.

The last two propositions are well established as law in Blue Masonry, and, I think, well founded in principle, and have been adopted as law in Capitular Masonry.

The first of your questions has not been decided by the General Grand Chapter, nor by any of the reported decisions of my predecessors. I have found a few opinions of Masonic jurists on the subject, and they are not in harmony, and hence I have endeavored to decide the question on safe grounds.

*Case No. 10.—Masonic Residence—Jurisdiction, etc.—*M.: E.: Comp. Wm. C. Swain, G. H. P. of Wisconsin, and M.: E.: Comp. Arthur R. H. Atkins, G. H. P. of Illinois, by their respective letters of the fifth and seventh May, 1877, and the accompanying documents, submitted for my decision a case of conflict of Capitular jurisdiction, to which I reply by duplicate letter, in substance as follows: There would be no trouble about the law of the case if you were agreed on the facts. But on one material fact you differ, and I will therefore answer in both aspects of the case. I will first take up the case as represented in the forms of fact and questions by M.: E.: Comp. Swain:

“1. A traveling man (H. W. Sprague) for a Wisconsin firm, and residing in this State (Wisconsin) goes to Illinois and travels for a firm in Chicago, making his business headquarters in that city for about three years, leaving his family in Wisconsin, where his wife owns the homestead, and visiting them, say once or twice a month. (making no permanent stop,) and generally on Sunday. Where is his Masonic residence?”

“2. Is a man’s Masonic residence coincident with his legal residence, or independent of it?”

“3. Is the fact of his being received by a lodge and made a Master Mason in Chicago sufficient evidence to a chapter of that jurisdiction of his Masonic residence in Illinois, and does such reception make him eligible for the chapter degrees in Illinois?”

Before proceeding to answer the above questions, it may be stated that the accompanying documents show that Comp. Sprague was initiated, passed and raised in D. A. Cashman

Lodge. No. 686, Chicago, Illinois, in June, July and September, 1874, and was afterward elected and received the chapter degrees in York Chapter, No. 148, Chicago, February and April, 1875.

1st. It is to be inferred, from the facts as stated in M. E. Comp. Swain's first question, that Comp. Sprague's legal residence (citizenship) was in Wisconsin at the time he received the symbolical degrees in the chapter of that State, though his business headquarters were at Chicago, Illinois.

If so, under the well-settled American Masonic law, it was an error to make him a Mason in Chicago; and the error was repeated in giving him the chapter degrees there without a concession of jurisdiction. A Mason must apply, as a general rule, for the chapter degrees in the chapter having jurisdiction over the territory where his legal residence is—the place of his citizenship—"his fixed place of abode." An exceptional case has been held to be, where he is rejected by the chapter of his residence, and removes to the jurisdiction of another chapter. It is said he cannot be received in the latter chapter without the consent of the former. (Const. G. G. Chapter, Art. 3, Sec. 7.)

3d. A Master Mason must apply for the chapter degrees to the chapter of his legal residence, no matter where his Blue membership may be. He may be a member of a lodge in Boston, for example, and yet if his legal residence is in Chicago, he must apply for the chapter degrees there.

3d. The fact that Comp. Sprague was made a Mason in a Chicago lodge, and held his membership there, was *prima facie* evidence that that was the place of his legal residence, but not conclusive evidence to the chapter. Each grade of Masons must settle the fact of residence, and the question of jurisdiction for itself, when application is made for advancement from one grade to another.

I find from the proceedings of the M. E. Grand Chapter of Wisconsin, of 1876, p. 32, that a report of the Committee on Jurisprudence was adopted, containing the following paragraph: "In the case of H. W. Sprague, a resident of this jurisdiction, who was exalted in York Chapter, No. 148, of Illinois, your committee can come to but one conclusion, viz: that such action on the part of York Chapter was a gross violation of Masonic law, and an unwarrantable invasion of our jurisdiction. We therefore recommend that said Sprague be declared, by this Grand Chapter, to be a clandestine Royal Arch Mason."

If, as found by the M. E. Grand Chapter of Wisconsin, Comp. Sprague was in fact a resident of Wisconsin when made a Chapter Mason in York Chapter, Illinois, it was an invasion of the jurisdiction of Wisconsin, but, in all charity, not necessarily a "gross invasion." It may have been a mere error, growing out of a doubtful question as to the real residence of Comp. Sprague, or a misconception of law; but if an error,

whether intentional, which I can hardly believe, or unintentional, as upon mistake of act or law, the companion is certainly not a "clandestine Royal Arch Mason," having been exalted in a regularly constituted chapter duly assembled, etc.

If there was in fact an invasion of jurisdiction in making Comp. Sprague a Royal Arch Mason, York Chapter should make the usual apology to the chapter in Wisconsin having the rightful jurisdiction, and pay over to it the fees received for the degrees.

If Comp. Sprague knew that his legal residence was in Wisconsin when he applied to York Chapter for the degrees, and knew that it had not rightful Masonic jurisdiction over him, and intended to avoid the legal jurisdiction, he was guilty of a Masonic fraud upon York Chapter, for which he might be charged, tried, and, if found guilty, expelled. But until this is done he is a Royal Arch Mason, and a member of York Chapter until dimitted. A profane man may very innocently apply to the wrong lodge for admission. So a Master Mason may innocently apply to the wrong chapter for chapter degrees.

Now, as to the version of M.:E.: Comp. Atkins, G. H. P. of Illinois. It seems by section fifteen of the by laws prescribed by the Grand Chapter of Illinois, that "Every candidate for the chapter degrees must be a Master Mason in good standing and member of a lodge, and have resided in the State of Illinois, one year next preceding the presentation of his petition," etc.

Must "have resided in the State of Illinois," etc. I take this to mean that Illinois must have been his home, his place of citizenship. A man may actually live and do business in Illinois or be idle, for a year or ten years, and not be a citizen of the State. It is a question of intention. Our senators sometimes go to Washington with their families, and stay there for years, and yet that is not their legal place of residence; so our ministers go abroad for years without affecting their citizenship at home; so with merchants; yet a man may change his place of residence in a day, by leaving one place and going to another, with the intention to reside there.

M.:E.: Comp. Atkins, states, "Comp. Sprague came to this city (Chicago) in 1872, and has made his business home here ever since, going to Wisconsin perhaps once or twice a month; and has tried to get his wife to move here, but the homestead being in her name and owned by her, she has steadily refused. * * * He has not voted or attempted to vote in Wisconsin since 1872, and claims his voting place as in Chicago, although he has not been in the city at any election, and therefore has not voted, still his lawyers inform him here is his voting place."

The fact that Comp. Sprague's wife owns a homestead in Wisconsin and resides there, and refuses to leave it and move to Chicago, and that he visits her there as often as he choos-

es, might indicate that that was his legal place of residence, but it is by no means conclusive. The legal residence of his wife is that of the husband, no matter whether she chooses to go with him or not. If he went to Chicago with the intention of making that his place of residence—to make his citizenship there—and had resided there for a year with such intention, when he applied to York Chapter for the degrees, it had jurisdiction, though his wife lived in Wisconsin.

If Comp. Sprague is a man of truth and honor, fit to be a Royal Arch Mason, and states that Chicago has been his place of residence for more than a year before he applied to York Chapter for the degrees, this ought to be satisfactory.

It seems that he was charged and tried in D. A. Cashman Lodge by order of the M.: W.: Grand Master of Illinois, after he was made a Royal Arch Mason, for false representation of residence, and acquitted by a vote of thirty-eight to five. Had he been convicted and expelled, the chapter would have dropped him from its rolls; but having been acquitted, it would not be usual for the chapter to try him again on the same charge.

If he was admitted into the chapter merely because he had been a member of the lodge in Chicago for a year, regardless of his legal residence, it was an error. But if the chapter found on inquiry that he had resided in the State a year before applying for the degrees, and was not merely making Chicago a business headquarters while his legal residence was in Wisconsin, the Chapter had a right to admit him.

Thus I have endeavored to state the law in both aspects of the facts as contained in the letters and documents submitting the case. If the question of legal residence of Comp. Sprague were submitted to a court or jury it would be one of intention, to be determined upon his statement in connection with the facts and circumstances of the case.

Case No. 15—Rank at Funerals.—M.: E.: Comp. H. E. McIntyre, High Priest of Honolulu Chapter, No 1, Hawaiian Islands, by letter of date May 23d, 1877, submits the following statement of facts and questions: A member of the Fraternity died, here a short time ago who had taken all the degrees of the York Rite and a number of degrees of the Scottish Rite. The latter body elected to bury him by their funeral rites, and invited the chapter as a body to attend. The day before the funeral they withdrew, and the friends of the deceased then invited his lodge to conduct the funeral services, which they did.

A few members of the chapter appeared, and the W. M. of the Blue Lodge requested that they take their position ahead of the Master Masons, which they did, rather than cavil in the streets about any supposed right to any particular place. The chapter was not opened or closed; they simply met and donned their regalia. As we have no wish to quarrel with the lodge, or they with us, most of the chapter members belong-

ing to the Lodge, I submit to your consideration the following questions:

1. Has this Chapter any right to appear at a funeral conducted by a Lodge of Master Masons, or in fact has it any right to appear in public at all in any ceremony conducted by a Lodge of Master Masons?

2. If the Chapter has such a right, what is its position in the order of procession?

3. The Chapter holding a charter from the General Grand Chapter, and the Lodge holding one from the Grand Lodge of California, should a conflict arise, and the Lodge is sustained by the Grand Lodge, what then would be the position of the Chapter?

Answer—1. Where a funeral is conducted by a Lodge it is usual and better for Masons of all grades to join in and be clothed as Master Masons, the funeral dress being a suit of black, with white aprons, gloves, etc. It is customary, however, as laid down in the old Monitors, in forming the procession, to place the different orders or grades in accordance with rank—1st, Master Masons; 2d, Royal Arch Masons; 3d, Select Masters, and, 4th, Knights Templars, the W. Master taking the rear. Where a Royal Arch Mason is buried by a Blue Lodge, if his Chapter wishes to turn out and attend his funeral in a body as a mark of respect for him, I can see no objection in their doing so.

2. But when they do turn out in a body, the Lodge conducting the services would be the ranking body, and place them in front in forming the procession. It is probable that the Worshipful Master of the Lodge which conducted the funeral ceremonies in the case referred to by you, regarded the Royal Arch Masons as attending in a body, as such, and hence placed them in front.

3. It is hardly probable that the M. W. Grand Lodge of California, and the M. E. General Grand Chapter, (from which you hold your charter), will seriously disagree about a question of rank at a Masonic funeral; but should such disagreement unhappily arise, as they are both sovereign and neither one can overrule the judgment of the other, they would, no doubt, submit the question to the judgment of learned Masonic jurists, or of one or more other Masonic sovereigns, to be mutually selected, and abide the decision. They would certainly not go to war about the matter as the profane do about their disagreements.

At best, the question of precedence in a Masonic procession is of no great moment, because in the movements of the procession we illustrate the beautiful lesson of the Mark degree, that "the first shall be last and the last first." Moreover, in moving to the final resting-place of the dead, where all ranks are leveled, we need have but little care whether we occupy a place in the front or rear of the procession, for at the

termination of the march we all reach the same humiliating position.

[Concluded in our next.]

STAND ON THE OLD PLATFORM.

This nineteenth century is termed the age of progress, and correctly, for during its continuance human intellect has made more rapid and effective strides than ever before. Art and science have been made to contribute more largely to the comfort of man than the wildest dreamer could have imagined, and the actual results far surpass what was hoped from the philosopher's stone and other subjects of inquiry by the sages of antiquity. Chaining the lightning and practically annihilating space by the iron way are the more tangible results, but we shall find that in various ways we have marched far beyond the greatest wisdom of the past, so that we may well be astonished when we compare the facilities of the present with even the state of society within a lifetime. It is within our recollection when a journey to Albany in Winter required more time than it now takes to reach Chicago, and when news only came from Europe by sailing packets, while now the daily newspapers give us the news from Europe as fully as it is found in the London papers of the same date. Nor can we suppose that we have reached the limit of human ingenuity or exhausted the capacities of science. What wonders are yet in store for us no one can say, nor will the mind consent to declare anything impossible, seeing what has already been accomplished, and that the forward movement never ceases. But while we commend these efforts and accept them as good gifts from the Creator, we should not forget that in some matters we cannot consistently pass beyond the lines fixed in the beginning, and to obliterate which would be to unsettle the very foundations of morality and religion. We believe in a free press, free speech, and free thought, but not in their abuse, for between liberty and license there is a long distance, and the making apparent this distinction is the special work of our institution. Masonry is the advocate and exemplar of free thought, but thought bounded always by the recognition of the existence of God. One step beyond this line is to get beyond Masonry and into the domain of infidelity, where it is impossible for Masonry to follow, whatever some Masons may do. We are not, and in the very nature of things cannot be, a sect, since within our organization all sects are represented, but we are and of necessity must be, religious to the extent of writing on our door-posts the indispensable requirement of a pronounced belief in the Deity. We cannot tamper with this, nor allow any argument to be urged against it, because it is the very corner stone of our organization, which we accepted when we sought initiation, and which we have agreed that it

is not in the power of any man or body of men to change. We reiterate, then, what we said in our last issue, that the recent action of the Grand Orient of France in suppressing from its constitution and rituals all allusion to the existence of the Great Architect of the Universe, is simply to have vaulted beyond Masonry and to recognize infidelity as an act of conscience, to be respected as an individual right. As a man, we utterly deny any such right, and as a Mason our vocabulary fails to furnish us words sufficiently strong to express our sense of the wrong done the Craft by the act of those professing to represent it in France. This is not a mere matter of opinion on their part, because it is one positively and strictly forbidden by the foundation principles of the order, and hence we claim that Masonry has ceased to have an organized existence in that country; for though the Grand Orient still continues to exist, and there are Lodges and other organizations there, they are not Masonic, because there can be no Masonry without God. We are all the more inclined to reiterate our views on this subject because they are those of all English speaking Masons, and because we do not intend that so far as we can help it they shall be held responsible for the infidelity of others. Doubtless the attempt will be made to hold us responsible, but if the press is true to its mission, the attempt will fail, for by its aid and influence we shall be enabled to isolate the Grand Orient and its adherents from the loyal and true. Let us stand on the old ways and have it understood that the free thought that forgets God is not Masonry.—*Dispatch*.

MASONIC FUNERALS.

The following well-timed remarks we take from the *Masonic Advocate*, the able organ of the Grand Lodge of Indiana. The suggestions of Bro. Rice, as to the propriety of rehearsal of the Masonic ceremonies used at the burial of the dead by young Lodges, and small ones, where the ceremony does not often occur are good ones, and we heartily second the practice commended; and in reference to obtaining subjects, as our desecrating physicians term the bodies they carve, why, we have plenty of dead members in this Jurisdiction to practice upon, and no Lodge wishing to rehearse, need want for a subject. The season of long evenings has come, and now is the time to commence the needed drill. Let the good work speedily begin:

“Under the head of “Some Masonic Funerals” there have appeared recently several articles in the *New York Advocate*, from the pen of Bro. Rob. Morris, in which this dis-

tinguished Mason purports to give his experience in the management of several Masonic funerals. The writer, in his own inimitable style, gives a description of how these solemn and impressive ceremonies are sometimes performed; and but for the graveness of the subject, his articles would be exceedingly funny. We have no doubt they will be productive of good, or would be if read by those officers and members so vividly described in them, for some men never imagine how ridiculous they appear in their buslesque performances until the mirror is held up before them. But such Masons are seldom any wiser for what is published in a Masonic Journal, for they are not the class who read them. To the better informed, therefore, we offer a few thoughts upon the subject.

Masonic funerals, especially in the smaller Lodges, are of but rare occurrence, and hence the brethren, in a general way, are not instructed in what will be required of them upon such occasions. Many of the younger Masons have never attended one, nor even read the burial services. It is not possible for them to take any part in the ceremonies without being first instructed. A member dies, and his funeral is appointed to take place on the day following. A meeting of the Lodge is called one hour previous to the time set for the funeral, and the members, or as many of them as can be reached in the meantime, are notified to be present. A few come together promptly at the hour, and the rest straggle in as if punctuality was not a Masonic virtue. Nothing is in readiness for the occasion. Grape, evergreen, and white gloves are lacking. A half hour is spent in trying to procure them, when it is found there are no gloves to be had, and they are consequently dispensed with. The Lodge is hastily opened, the Grand Honors rehearsed (if the Master knows how to give them) a few general instructions given, and the Lodge appears in public to perform Masonic work without knowing how it should be done. Such a Lodge can not expect to make a favorable impression upon the public, such as would bring credit upon itself and honor upon the Fraternity. Very many of our Lodges, we are sorry to say, are in this condition. If called out to-morrow they could not perform the simple yet beautiful burial service of Masonry, except in a bungling and most unsatisfactory manner.

As it requires practice to make perfect, and as most of our Lodges will never have the necessary amount of it in actual work of this kind to acquire a proper knowledge of it, they must get it in some other way or not at all. We suggest, then, that the burial service and ceremonies be made a part of the study and teachings of the Lodge room. There are many meetings at which there is but little business to transact, and no degrees to confer. At such times an hour could be spent very profitably in rehearsing the ceremonies of the burial of the dead with "Masonic honors." We might remark that almost any Lodge has enough *dead Masons* to furnish a subject

as often as would be necessary to exemplify the work to acquire a thorough knowledge of it. They will never be of any account for any other purpose, and the Lodge would thus be utilizing its waste material for a good purpose.

Lodges seldom appear in public except upon funeral occasions, and if they fail at such times to make a favorable impression upon those outside of the Order, they can not expect to receive many accessions to their number from them. They thus suffer from their own negligence in this matter, and the members can blame no one but themselves for it. Aside from any consideration of this sort, it is the duty of every Lodge to do its work so as to bring credit to itself and honor to the Fraternity."

FRENCH MASONRY EXTINCT.

In the "Special Report of the Committee on Correspondence," rendered by Bro. Hon. Richard Vaux, Chairman of Committee, on March 1, 1876, to the Grand Lodge of Pennsylvania, it was stated: "Your Committee have also to report, that the so-called Grand Orients of Italy, France, * * * are not in such a Masonic condition as to justify the Grand Lodge of Pennsylvania recognizing them as Masonic Grand Lodges, and such recognition is hereby withheld." The wisdom of this course was then apparent, for existing reasons, but we had hopes that the Grand Orient of France would mend its ways, and place itself within the pale of universal Masonry. Instead of doing this, however, by a suicidal act, it has just made it impossible for any jurisdiction of Ancient Craft Masonry in the world to have any fraternal relations with it. It has ceased to be theistic and become atheistic. It has, under the pretence of being unsectarian, and giving entire liberty of conscience, banished both the name and idea of God from its constitution. Its candidates are no more required to trust in God, but only in themselves. Belief in God, of all the Landmarks of Freemasonry the most radical, and the last to be dispensed with, has been, by a vote of 135 Lodges to 76, abolished by the Grand Orient of France. The French Rite will henceforth be the propaganda of atheism, materialism and communism, triplet devils of the mind. Henceforth not a jurisdiction of Ancient Craft Masonry in the Masonic world can or will have intercourse with it. It is *felo de se*, notwithstanding some sane Brethren, like Bro. Hubert, editor of the Paris *Chaine d'Union*, spoke, wrote and voted against the fatal measure.

This suicidal policy, we regret to say, is not the result of a sudden aberration of mind, or of a *coup d'etat*, but of a long and persistent purpose. They say they have precedents for their action—that Buenos Ayres, Italy and Hungary have led the way in ignoring the Grand Architect of the Universe, and

they are determined to follow. There is now no Bible on the Altar of a French, Italian or Belgic Lodge; and there is no recognition of Deity in their work. All is hap-hazard with them; there is no hereafter; the doctrine of the immortality of the soul is false; and they worship and respect nothing, except themselves. We never took any stock in so-called French Masonry, even in its best days, and we now bid it, not farewell, not adieu, but simply to go to its own place. There can henceforth be no relations between it and any body of pure Freemasonry in the world.

While all of the English speaking Grand Lodges that may have had intercourse with France in the past, will at once sever all connection with this organized body of atheism, and stigmatize its action as they must and ought, we have no fears that the body of Freemasonry will suffer.

There always is danger in the multiplication of rites, for differences material and radical are sure to ensue. Such is the case now. The manipulators of thirty-three and ninety degrees cannot be expected to agree with the authorities having jurisdiction over the original three degrees. The former have erected a Tower of Babel, which has toppled over upon themselves, and threatened confusion in the Masonic world.—They have struck a blow at Cosmopolitan Masonry, but one that will recoil upon themselves. The evil will be local and transient. Wherever there are true Freemasons, speaking any tongue, and desirous of spreading pure Masonry, the Grand Lodges of Great Britain or America will warrant them in doing so. The field now is the world, and let us go out and possess it, for it has been openly dedicated to the public.—*N. Y. Dispatch.*

HANNAH IRWIN ISRAEL.

A MASONIC ANECDOTE OF THE REVOLUTION.

Bro. Israel Israel (afterwards Grand Master of Masons of Pennsylvania,) the husband of this lady, was one of the Committee of Safety. On a visit to his mother's dwelling, he found it in possession of several soldiers quartered on the family. While the family were seated at supper, the house was surrounded and Israel taken prisoner as a rebel. He convinced them of their error by saying it was his brother Joseph. This was done merely to gain time.

Having bid adieu to this family, Mr. Israel set forth on his journey homeward. He arrived only to be made a prisoner. The loyalist who had given him the countersign had betrayed the secret of his expedition. He and his wife's brother were immediately seized and carried on board the frigate *Roebuck*, lying in the Delaware, a few miles from the then borough of Wilmington, and directly opposite his farm, in order to be tried as *spies*.

Being one of the Committee of Safety, the position of Mr. Israel, under such an accusation, was extremely critical. On board the ship he was treated with the utmost severity. His watch, silver shoe-buckles, and various articles of clothing, were taken from him; his bed was a coil of rope on deck, without covering from the bitter cold of the night air; and to all appearance his fate was already decided. The testimony of his Tory neighbors was strong against him. Several were ready to swear to the fact that, while the loyal population of the country willingly furnished their share of the provisions needed by the ships of war, he had been heard to say repeatedly that he "*would sooner drive his cattle as a present to General Washington, than receive thousands of dollars in British gold for them.*"

On being informed of this speech the commander gave orders that a detachment of soldiers should proceed to drive the rebel's cattle, then grazing in a meadow in full view, down to the river and slaughter them in the face of the prisoner.

What meanwhile, must have been the feelings of the young wife, herself about to become a mother, when her husband and brother were led away in her very sight? The farm was a mile or more from the river, but there was nothing to intercept the view, the ground from the meadow sloping down to the water. Mrs. Israel was at this period about nineteen years of age, and is described as of middle height, and slight, but symmetrical figure; of fair complexion, with clear blue eyes and dark hair; her manner modest and retiring. She was devoted to her family and her domestic concerns. It needed the trying scenes by which she was surrounded to develop the heroism which, in times more peaceful, might have been unmarked by those who knew her most intimately.

From her position on the look-out she saw the soldiers land from the ship, shoulder arms, and advance toward the meadow. In an instant she divined their purpose, and her resolution was taken. With a boy eight years old, whom she bade follow her at his utmost speed, they started off, determined to baffle the enemy and save the cattle, at the peril of her life. Down went the bars, and, followed by the little boy, she ran to drive the herd to the open lot. The soldiers called out repeatedly to her to desist, and threatened, if she did not, to fire on her.

"Fire away!" cried the heroic woman. They fired! The balls flew thickly around her. The frightened cattle ran in every direction over the field.

"This way!" she called to the boy, nothing daunted; "this way Joe! Head them there! Stop them, Joe! Do not let one escape!"

And *not one* did escape! The bullets fired by the cowardly British soldiers continued to whistle around her person. The little boy, paralyzed with terror, fell to the ground. She seized him by the arms, lifted him over the fence, and herself

drove the cattle into the barnyard. The assailants, baffled by the courage of a woman, and probably not daring, for fear of the neighbors, to invade the farm-house, retraced their steps, and returned disappointed to the ship.

All this scene passed in the sight of the officers of the *Roebuck* and the two prisoners. The agony of suspense and fear endured by the husband and brother, when they saw the danger to which the wife exposed herself, may be better imagined than described. It may also be conceived how much they exulted in her triumph.

The trial was heard on board the ship. The Tory witnesses were examined in due form, and it was but too evident that the lives of the prisoners were in great danger. A kind hearted sailor sought an opportunity of speaking in private with Mr. Israel, and asked him if he were a Freemason. The answer was in the affirmative. The sailor then informed him that a Lodge was held on shipboard, and the officers who belonged to it were to meet that night.

The prisoners were called up before their judges, and permitted to answer to the accusation against them. Mr. Israel, in bold but respectful language, related his story, and acknowledged his secret visit to Philadelphia, not in the character of a spy, but to carry relief to his suffering parent and her family. He also acknowledged having said, as was testified, that "he would rather give his cattle to Washington, or destroy the whole herd, than to sell them for British gold." This trait of magnanimity might not have been so appreciated by the enemies of his country as to operate in his favor, but that, watching his opportunity, he made to the commanding officer the secret sign of Masonic brotherhood. The effect was instantly observable. The officer's stern countenance softened; his change of opinion and that of the other judges became evident; and after some further examination, the court was broken up. The informants and those who had borne testimony against the prisoners, hung their heads, in shame at the severe rebuke of the court for their cowardly conduct in betraying and preferring charges against an honorable man bound on a mission of love and duty to his aged mother. The acquitted prisoners were dismissed, loaded with presents of pins, handkerchiefs, and other articles not to be purchased at that time, for the intrepid wife, and were sent on shore in a splendid barge, as a mark of special honor from the officer in command.—*Lossing's Field Book of the Revolution.*

FREEMASONRY IN RUSSIA AND TURKEY.

Freemasonry was introduced into Russia by the Grand Lodge of England in 1734, Captain John Phillips being the first Provincial Grand Master. A Lodge was said to have been established in 1732, at St. Petersburg; but the earliest notice of regular Lodges we possess points to the Lodge of Silence in the capital, and the North Star Lodge at Riga,

about 1750. In 1763 the Empress Catherine II. declared herself patroness of the Order, The Rite of Melesino, named after its inventor, was introduced about 1765. A National Grand Lodge was formed by twelve Lodges in 1783, on the basis of the Swedish system, and for a few years Masonry flourished with great activity; but in 1794 Catherine withdrew her protection, being afraid of the political condition of France. The Lodges were then closed down by the Brethren, and the Fraternity became dormant in that country. Paul I., in 1797, at the instance of the Jesuits, placed formal interdict upon the Freemasons of the Empire; but it is difficult to understand how the head of the Orthodox Greek Church could be controlled by Roman Catholic authorities. It is well known that Russia has ever suffered from innumerable sects starting up unexpectedly; and perhaps it is rather to this cause, than to the representations of the Jesuits, that we may attribute the suppression of our Institution, so directly useful to the state in principle and in mode of action. In 1803, Boeber, a Councilor of State, obtained a revocation from Alexander I., and the Czar was himself initiated; but the political exigencies occurring in Poland brought a decree, 12th Aug. 1822, closing all Lodges, and forbidding the erection of any further Temples. It is, perhaps, the prevalence of the High Degrees which actuated the Czar in this course. Ancient Craft Masonry has never done any harm in any country, but the interference with the prerogative of the Sovereign by the pseudo-chivalric degrees in the higher orders of Masonry, has very often acted to the disadvantage of Masonry in general.

Turkey is very badly represented in Freemasonry. There is only a Provincial Grand Lodge, and the influence is mainly exerted by foreign traders, who act under warrants from England. A few intelligent Turks of position have joined the Order from curiosity, but there has never been any progress made. The population is speechless, and even the higher Sunnis have neither vivacity nor energy. There is a native religious order in Turkey, founded in 1328 by the Hadji Begtasch having secret signs and passwords, and there is also the Society of the Meleni. The former were the clerical branch of the oath-bound fraternity called Janizaries.—*Scottish Freemason.*

REVIEW OF AN ATTACK ON FREEMASONRY.

We were recently presented with a copy of the *Niles Democrat* containing an elaborate reply, by Rev. Dr. McMurdy, to an attack made by Mr. R. Faurot, of Kendallville, Ind., upon Freemasonry. This reply is so able, and the vindication so complete, that we regard it worthy of preservation, and notwithstanding its great length give it entire to our readers, and bespeak for it a careful perusal. We have some knowledge of this man Faurot, and know him to be a narrow-minded bigot, who is remarkable only for attending to everybody's business than his own. He would have made a good Pope in the Dark Ages.—[EDITOR.]

Mr. Editor.—Some person has sent me the *Kendallville Standard* of July 4th, in which I find a notice of an address of mine. This address was made, not at Kendallville, Indi-

ana, but in Niles, Michigan, in the church of which I am rector, and at the request of the Commandery of Knights Templars of this place, more than a year ago. This address was re-published in your paper by no agency of mine, direct or indirect. Criticism of it is just as proper (no more so) than it would be of a Baptist sermon, meant for the Baptists, yet published in a secular paper. But I do not object to any examination of either my opinions or expressions of them.

Who Mr. R. Faurot is, I know not. What position he occupies in Kendallville, I know not. He writes as a censor of opinions and morals, to which post he has been called by the approving suffrages of your community. He writes "I (Mr. Faurot) would be unfaithful and untrue to my calling did I (Mr. Faurot) not express *my* disapprobation of such things, and *my* convictions of the baleful influence on society, the church and religion." Mr. Faurot does not write as a citizen you see. He writes as the elected or assumed leader. He writes as an apostle, who assumes in your local community what the Pope does at Rome over his people—infallibility. Now so far as this question is concerned, Mr. Faurot is a simple citizen, and has no right to force his official assumptions upon the public. If he has anything to present to the public, he has the right to do it, as a citizen; but away with this idea of superior conscience, and superior sanctity, and pre-eminent authority, and his "calling."

We find no fault with any gentleman preferring to have no connection with Masonic institutions. He has the right to be an anti-Mason, to sustain his sentiments by proper arguments, and expose whatever in his opinion is wrong in Freemasonry. We ask no exemption from a just public criticism. But we do insist that men shall not cease to be gentlemen when they discuss Freemasonry; that they shall not utter falsehoods to sustain their positions; that they shall not slander communities with impunity; and as Christians, that they shall not ignore the teachings of Christ and the Bible. Does Mr. Faurot wish to know the facts? Does he conceive that the truth can be promoted by falsehood? Does he believe that the end justifies the means which are wrong? Or is any successful opposition made to what is wrong by untruth and unfairness?

What must we think of a man who, under the garb of superior virtue and excellence, will coldly state and widely disseminate glaring falsehoods? Will such Christians bless the world? Would you trust persons so reckless of the truth with your ordinary business?

God grant to Mr. Faurot, that sort of religion which Coleridge says is "the most gentlemanly thing in the world," which "will *alone* gentlize, if unmixed with *cant*," that if he will not be a Christian, he may become a good man, (or as good as a Freemason,) which South says, "is three-quarters of his way towards being a good Christian."

Let brother Faurot learn that there can be no Christianity where there is no charity; and that he should not cultivate the *forms of religion*, and freely indulge in what appears to be the pleasure of calumny. What is religion?

“Is it to go to church to-day,
To look devout, and seem to pray,
And ere to-morrow’s sun goes down
Be dealing slander through the town?
* * * * *

Oh, no! religion means not this,
Its fruit more sweet and fairer is,
Its precepts this—to others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with human woes to sport,
Of others’ deeds it speaks no ill,
But tells of good, OR ELSE KEEPS STILL.”

The first charge against Freemasonry is that the growing infidelity and irreligion of the age arises from the mixing of secular and sacred persons and things. What does Mr. Faurot mean? That secular and sacred persons must never comingle? That Christians must not trade, work, or associate with any but Christians? Do not we need a little more mixing of men, who take their religion, their honesty and their virtue into the street and the mart, so that their light may shine before men, and our religion be less one of Sunday and emotion, and more of the life seen and read of all?

If Mr. Faurot can associate with persons of various religious theories in municipal, state, and national governments, why not in a more comprehensive one, embracing men of all nations? If he can meet Jews and non-professing Christians in bank, mercantile and temperance associations, why not in the Lodge, a cosmopolitan institution, based upon the idea of universal citizenship?

When our brother ceases to go to the polls because infidels and drunken and licentious men go there—when he ceases to co-operate with temperance societies because men holding no or false religious opinions, sign the pledge, we will re-examine our position.

If our blessed Lord could associate with those who were in gross error, must Masonic Christians separate themselves from those who differ from them? If Christ could suppose that there might be a Samaritan so good as to be presented as a pattern to an orthodox priest and Levite, why may there not be some in a Masonic Lodge, rejected by brother Faurot, whose sincere piety may render him more acceptable to God than uncharitable anti-masons of more orthodox creed, who glory in having all the truth? We ask Mr. Faurot, are the members of our Lodges in grosser error than the Samaritans who rejected God’s word, ministry, sacraments and Son, and yet were so kindly treated by Jesus Christ, and as familiarly

as errorists can be within a Lodge room? Our brother invokes fire where his Master would exhibit charity.

It is strange and melancholy to witness this spirit of intolerance and uncharitableness thus incessantly attempted to be ingrafted on that religion whose divine Founder was Himself the meekest and mildest of teachers. It is strange, that after so much had been written and said by the wisest and best of men in all ages and countries, in favor of the religious tendency of Masonry, and after the testimony of these wise and good men has been proved to be sincere and conscientious by their own long continued adherence to the Order, such willful blindness should continue to darken the vision and distort the moral sentiments of men who, in all things save this judging evil of their neighbors, are very probably truly religious.

Every instruction in Masonry, every lesson, every moral, every point demonstrates a belief and faith in God, the Creator and Governor of all things; inculcates accountability to and reverence for Him, a strict obedience of the moral law, and fidelity to every moral, political and Masonic obligation, each and all of them being consistent with each other. Upon this common ground, the Hebrew, the Catholic, the Protestant, "men of every country, sect, and opinion," may meet and agree. In avoiding those subjects upon which they disagree, they do no more harm than well-bred men do everywhere, by avoiding those things and those opinions which they know to be distasteful to the company or associates present. To do this no man is to lay aside or abandon his views or opinions, but for the time being, acting strictly upon the golden rule, he does to his brother or fellow exactly what that brother or fellow does to him, withholds or refrains from expressing his opinions on points of difference between them.

Let us analyze this a trifle: Take a political convention. Here you will find the rankest atheist, the avowed infidel, the unwavering Catholic, several kinds of Protestants, the Mason and the anti-mason. Who has ever questioned the right of such men to a seat in a Whig, Democratic, Republican, or Abolition convention? No one. And so we might pass on, heaping demonstration, through all the various organizations for religious, educational, agricultural, mechanical, and social improvement or advantage.

Freemasons, then, as gentlemen, as citizens, as good men, meet upon a common platform. But here, again, the objection is urged, that in our prayers we do not use the name of Christ, or, we do not petition or pray in his name. We here avow ourself a firm believer in Christianity, and the reasons here advanced may be considered as coming from that side. Ministers of all denominations in this country are called upon to offer prayer at the opening and closing of our Lodges. Each one is left to use his own language; at least we have never known it interfered with. If a prayer embraced points in

which some did not concur, they were not supposed to join in, or assent thereto, because they happened to hear them; yet in all truthfulness we say, that we have never heard a petition, tribute of praise, an expression of thanks, a plea for grace or mercy to which any good Mason could, or did except. But, says one, your prescribed forms of prayers are not such as Christians, believing the doctrines they do, ought to use. Why? Because the prayer is not offered in the name of Christ. We answer, that every one present may mentally, and every Christian *does* mentally ask in the name of Christ. But what will the objector in this case do with the Lord's Prayer? That prayer addresses our common Father, offers praise, desires His Kingdom to prevail, His will to be done everywhere; asks for bread, prays for forgiveness, invokes exemption from temptation and evil, and closes with ascriptions to that same Father. Every Christian uses that prayer, yet there is no allusion to Christ in it. Every disbelieving Hebrew, every Mohammedan, every believer in an overruling Providence, can, if he desires, use that prayer without any violation of his peculiar creed. just as well as any Christian may use it. And we challenge any caviller upon this point to specify any paragraph in any of the printed forms of Lodge prayers, at variance with the so-called Lord's Prayer.

Mr. R. Faurot also makes a public and unprovoked attack upon the patriotism of the Order and arraigns Freemasons as members of a society not loyal to the government. This is bold, but he would be "unfaithful to society and untrue to his calling" if he did not, he avers. Whilst the principles and precepts of Freemasonry are for all time, all people, every condition of social or political institutions, yet Masons are men having all the attributes of human nature. Love of country is the normal condition of their patriotism. Freemasonry teaches in public, principles of purest patriotism, the truest loyalty and the wisest prudence.

Patriotism is a Masonic sentiment and its duties are formally inculcated by Masonic instruction. Loyalty to government and strict obedience to law are forcibly impressed upon Masonic disciples. But its teachings go farther. It seeks to purify patriotism, and make it consider the rights of even an enemy, forbidding wrong to a weak neighbor, and proclaiming the golden rule, the law of nations as of individuals. longing for the day to come when distinctions of race shall no longer sow enmity, when religion shall no longer breed strife and when war between two nations shall seem as suicidal as war between two adjacent towns. Masonry tends to clear away old causes of strife and to ally men, by the ties of a universal brotherhood giving affection, generosity and self-sacrifice a wider range.

What said Bishop Horsley, June, 1799, when fearing Jacobin clubs? The British Parliament had a bill before it for the suppression of secret societies. Acknowledging himself a

Freemason, with his hand on his heart, he declared: "That versed in the Craft and mystery of the Fraternity, he agreed fully with all that had been said with respect to the purity of the institution; that there existed nothing in the principles or practices of Freemasonry, that was in the smallest degree contrary to religion, to loyalty, to patriotism, or to the strenuous support of the government; that the innocence of the institution was unquestionable and its objects most laudable."

What said the sainted Bishop Griswold, when one of his Presbyters was accused of being a Mason? "A Mason is he? I am one myself. I wish all my clergy were Masons, provided they would act up to its obligations and fulfill its engagements."

When Mr. Dallas, subsequently Vice-President of the United States, was summoned with the leading Freemasons of Pennsylvania, to its capital, by its Anti-Masonic Legislature to take the oath to disclose the secrets of Freemasonry, he with all the others, protested and solemnly declared, appealing to the searcher of all hearts for the truth of what they said: "That they do not know, and do not believe that Freemasonry enjoins upon or sanctions in its members any conduct incompatible with the purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regulations, and with the fairest aims of justice."

Did the fifty Freemasons out of the fifty-six signers of the Declaration of Independence realize, according to Faurot, that they were traitors? Did John Hancock realize it, occupying a chair having upon it in bold relief the Masonic symbol of "The All Seeing eye"? What traitors the officers in our revolutionary army must have been, for they were nearly all Freemasons! Which will your readers prefer as authority as to the Masonic society, the declaration of R. Faurot or that of LaFayette? Which has known more, both about patriotism and Freemasonry? You have R. Faurot's opinion. Let us hear that of LaFayette. This is his language: "The Masonic institution in the United States affords an important pillar of support and union to its free institutions and its happy form of government." Who in the fullest shared the confidence of the Father of his Country? And whom in case of any fatality to him did he designate as his successor? Gen. Greene. Let Trenton and Princeton and Monmouth and Germantown bear witness to his patriotism. It was he when advised by the timid to retire to Virginia who said: "I will recover South Carolina, or die in the attempt." He was the Rode Island Freemason, whom Mr. Faurot would brand as a traitor.

Who was the first great martyr to American liberty? He who said to Mr. Gerry, remonstrating with him on his exposure: "How could I hear the roaring of the cannon, *in such a cause*, and not be there." He, who to Mr. Gerry's persistent remonstrance that "in going to the hill you (he) will be slain," re-

plied: *Dulce et decorum est pro patri amori.*" Gen. Warren, the devoted and honored Mason and Provincial Grand Master. Of him Webster in his Bunker Hill address said: "Wheresoever among men a heart shall be found that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit!"

What said Gen. Cass, the first Grand Master of Michigan, in his 80th year? "I have continued confidence in Freemasonry, in its patriotism, in its high tone of moral sentiment, and its restraining power over the desires and passions of men."

Gen. Washington was initiated into Freemasonry Nov. 4th, 1752, and continued a Freemason until the hour of his death. He met with the British Military Lodges in 1756. He held Military Lodges during the old French war. He attended Military Lodges at Valley Forge, in 1776. He participated in the Festival of St. John the Evangelist, and walked in the procession, wearing an apron; on Dec. 27th, 1779, he again celebrated this Festival with American Union Lodge at Morristown; he was elected Grand Master of the United States by Pennsylvania Grand Lodge, January 13th, 1780, and by other Grand Lodges. After the siege of Yorktown, he visited No. 9 at Yorktown with LaFayette, Marshall, and Nelson; 1782 he accepted Masonic ornaments from France which he wore, and they are still preserved; 1782 he again participated in the service of St. John's Day at Poukeepsie; December 28th, 1783, he wrote to the Lodge at Alexandria, that he "ever desirés to render service to Lodge No. 39." June 24th, 1784, he appeared as a Mason at the Festival of St. John the Baptist, and as Honorary member of No. 39. In 1784 LaFayette presented him a Masonic apron made by Mrs. LaFayette. Did Washington regard Freemasonry as R. Faurot does, when Commander-in-Chief of the army, he left the camp expressly to be present at the Celebration of St. John's Day, 1778, and was thus addressed at Christ's Church by Dr. Smith: "Honored with his presence as brother, you will seek to derive virtue from his example, and never let it be said that any principles that you profess can be rendered deaf to the calls of your country; but on the contrary have honored you with intrepidity in the hour of danger, and humanity in the moments of triumph?"

To the Grand Lodge of Pennsylvania, Gen. Washington wrote Dec. 27th, 1776: "Brothers of the Grand Lodge of Pennsylvania: I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the society which it was calculated to incite."

If Gen. Washington had known as much about Freemasonry and patriotism as Mr. Faurot, would he have served as Master of Alexandria Lodge in 1788, and that after having been at the head of patriotic armies? The following is from the warrant: "I, Edward Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia, do hereby

constitute and appoint our illustrious and well beloved brother, George Washington, late General Commander-in-Chief of the forces of the United States of America, and our worthy brothers—McCrea, William Hunter, Jr., and John Allison, Esq., together with such other brethren as may be admitted to be associate with them, to be a just, true and regular Lodge of Freemasons, &c.”

If the Masonic Society were justly subject to objection as not patriotic, would Washington, when President of the United States, have thus replied to a complimentary Masonic address: “Being persuaded that a just application of the principles of the Masonic Fraternity, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them a deserving brother.” And in 1792, in reply to an address of the Grand Lodge of Massachusetts, which had dedicated to him a copy of its constitution, he said: “It’s (Freemasonry’s) liberal principles are founded on the immutable laws of truth and justice.”

To the Grand Lodge of Pennsylvania, he wrote January 2d, 1792: “Brothers I received your kind congratulations of fraternal affection.”

In 1793, Gen. Washington officiated as Grand Master in laying the corner stone of the Capitol of the United States, wearing the apron presented by Madame LaFayette.

June 12th, 1797, he addressed the Grand Lodge of Massachusetts: “My attachment to the society will dispose me always to contribute my very best endeavors to promote the honor and interest of the Craft.

He replies to his own Lodge at Alexandria: “The assurance you give me of your belief that I have acted upon the *square* in my public capacity, will be among my principal enjoyments in this terrestrial Lodge.”

Thirteen months before his death, he wrote the Grand Lodge of Maryland: “The principles and doctrines of Freemasonry are founded in benevolence and exercised only for the good of mankind.”

While Commander-in-Chief of the army, according to Mr. Faurot, he was such a traitor to his country as to encourage traveling Lodges, visiting these Camp Lodges, participating in their labors, acting as Master, and initiating officers.

But how did Freemasonry sustain its patriotic reputation in our late war? What was the language of the Grand Lodge of Kansas? “Obedience to the Government is and ever has been the duty of Masons. * * * *”

A Mason is a peaceful subject.”

What said the Grand Lodge of Illinois: “Although war may surround us, yet we as Masons have a duty to perform. And in discharging it, as Masons, we are not permitted at any time to disregard the duty we owe to our government.”

The language of the Grand Encampment of Ohio, was:

"We deem it the duty of every Knight to maintain the true allegiance and faithful obedience to the lawfully established authorities of the land." The Grand Lodge of Maine, (as did other Grand Lodges,) set apart one-half of its charity fund for sick and wounded soldiers. Was that unpatriotic?

The Freemasons of New York had their Masonic mission and their corps of nurses in the army. Who does not know of Clara Barton, the angel of the battle field, with her Masonic pin as a passport to every part of the army?

Has Mr. R. Faurot not heard that in his own State alone, during one year, dispensations were granted by the Grand Lodge of Indiana for organizing twenty Lodges in as many regiments of Indiana volunteers? And so as to other jurisdictions. Does this look like deficient patriotism among Freemasons?

Captain Marchard of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded: "I would wish to be with my friends—don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place and my country will lose one in any event. So I will stay here." Captain Swearngen, at his own expense, spent twenty-five dollars for head-boards, etc., for his brave Masonic brother. In the Libby burial ground at Richmond, set apart for the burial of deceased Federal soldiers, the stranger will read the touching memorial of this brave Mason.

Does this look like patriotism? And how must true patriots regard one who would slander the tens of thousands of patriotic Freemasons, who going from their Lodge rooms, laid down their lives for their country.

When the government was indifferent and all resources failed to aid Miss Clara Barton in discovering the missing soldiers, the Masonic bodies over the country gave her the means to procure and furnish information respecting soldiers that were missing. Thus was that bureau organized which brought bereaved families in direct communication with surviving witnesses. Thus over the entire country the mammoth sheets, "Rolls of Missing Men," were posted, giving the names in full of 58 officers and 25,000 men, with State, regiment and company, who were missing. It was Clara Barton, the "Masonic angel of the battle field," with Bros. Moore and Atwater, who identified the 12,000 dead at Andersonville, and commenced the work of marking these honored dead.

Who was Dr. Mackey, that said: "I shall ever serve the old flag, and until death will be true to the government founded by Washington and the fathers of our common country?" A born South Carolinian, a native of Charleston, all his life a resident of the South and the head of the Masonic Fraternity of South Carolina.

Who was Robert Anderson, who at Fort Sumpter took

the first step for the defense of his country's cause, lost his health and his fortune? A born southerner and Freemason. Who were Gens. Rousseau, Smith, Segar, Crittenden, Kenley, and hundreds of other officers? Born Southerners, Freemasons.

Who were Gens. Lane, Banks, Butler, Wadsworth, Martindale, Sickles, Andrews, Milroy, McClelland, Logan, Hooker, Burnside, Kearney, Cook, Wallace, Ross, McArthur, Eastman, and a thousand other officers? Freemasons. Who were Admirals Farragut, Sinclair, Bowman, Nelson, and many of the officers of the navy in our late struggle? Freemasons.

Would Newton and Locke and Brougham, Allison, Frederick the Great, Wellington, Pitt, Garibaldi, LaFayette, Kosuth of the Eastern Hemisphere; and Washington, Franklin, Warren, Greene, and the Putnams, Madison, Marshall, Paul Jones, Jackson, Clay, Douglas, Cass, Choate, Astor, Colfax, Prentice, White, Griswold, Seabury, Jarvis, Chase, Hopkins, Otey, McCroskey, Wainwright, Hedding, Geo. Milner, Bedell, and the Tyngs; almost all the influencing minds in church and state; the generals of our armies, the Presidents of the nation, the officers of our cabinets, the Governors of our States and the judges of our courts—would such live and die in the Fraternity if it were unpatriotic and immoral?

Fault has been found with General Butler for issuing his General Order No. 39, reading: "Whereas, the Government of the United States in its efforts for the preservation of the Union, is not warring upon charitable or benevolent organizations, and certain proper, worthy and responsible persons representing the Masonic Fraternity have requested to be placed in quiet possession, as trustees of the property of the same in this city, (Newburn,) it is ordered, that all buildings and appurtenances of the said Fraternity be immediately turned over to the following named persons," etc. But if Gen. Butler's patriotism is affected by such an order, then why not that of Gen. Washington? In the revolutionary war, a detachment of the Army had met and gallantly overcome a British force, and captured from them the working tools, jewels and clothing of a military traveling Lodge. Washington, learning this, ordered a restoration, under a strong military escort, declaring that "he waged no war against philanthropy and benevolence."

The very first thing done by victor and vanquished after Savannah was taken, was the meeting of Federal and Confederate Masons, from Massachusetts and South Carolina, from New York and Georgia, from Wisconsin and Alabama, Ohio and Mississippi, Iowa and Tennessee, Michigan and Kentucky, Indiana and Illinois, and Virginia. And thus early did reconciliation commence, Masonry being a prime factor in restoring peace and unity.

Mr. R. Faurot declares, "that every rebel in the last war was a Mason." How reckless is this gentleman in his state-

ments! Has he a personal or even indirect knowledge of every rebel? If so, does he know him to have been a Freemason? He says so. What were the remarkable opportunities of Mr. Faurot for such knowledge? After this statement Mr. Faurot should obtain a certificate of good character from his Church, as a man of veracity, for strangers would not so esteem him. Knowing the fanaticism of anti-Masonry and the credulity of its advocates, I may find some excuse for him.

From data, not as to individuals, but as to regiments, I find about the same proportion of Freemasons in the Southern as in the Northern army, and that about one-third of either army were Freemasons, and nine-tenths of the officers.—I personally know, (and from a letter from the gentleman himself,) that Jefferson Davis was not then and is not now a Freemason. Now, Mr. Faurot, give us the proof of your assertion.

[TO BE CONTINUED.]

GRAND ORIENT OF FRANCE.

We give in another place an article from the pen of our Worthy Bro. J. W. Simons, of the *N. Y. Dispatch*, in regard to the recent action of the Grand Orient of France, in relation to a belief in God. The following taken from the London *Freemason* shows that atheism is in no favor among our English brethren.

By its recent action the Grand Orient severs itself from all genuine Masonry throughout the world.

"The die is cast." Yes, the Rubicon is passed, and the French Freemasons, in Grand Orient assembled, have "burned" their boats and their "bridges" with a vengeance! By 135 Lodges to 76, and by a large majority, the Grand Orient, in a most noisy gathering, has taken out the "Belief in God from the Constitutions," and has substituted for it "Lo Solidarite Humaine," which may mean anything or nothing, and which, to English minds, has a most unpractical meaning.—But so it is, and we now have to deal with a *fait accompli*. We have received and read Bro. Hubert's *Chaine d'Union* with deep and heartfelt regret, though we are glad to note that Bro. Hubert voted in the minority, and terms the vote "a great fault." We, remembering Talleyrand's "mot," are prepared even to say, "une crime"—yes, a crime against Cosmopolitan Freemasonry.

According to our views, the folly of the act is only equalled by its perversity. In the face of a powerful opposition, in the power of virulent opponents, the Grand Orient has adopted a resolution, by a large majority, which can only be productive to it of present disaster, of future defeat. For in so

acting, it leaves its own vantage ground and high position to descend into the stormy arena of present turmoil and political passions. The French Freemasons in promulgating a party cry as their motto, and refusing to acknowledge the name of T. G. A. O. T. U. in their constitutions, have assumed a position utterly without precedent in the annals of Freemasonry, and most antagonistic to its great and genial principles. How can any Anglo-Saxon Freemason enter a Lodge henceforth, in France or Belgium, from which not only the Bible is banished, but the governing laws of which no longer retain the acknowledgment even of a Theistic reverence for the Most High.

Thus the great foundation of Freemasonry is undermined, its mighty and universal link is rent in twain. We hardly like, to-day, to go into the great questions, and the certain consequences arising inevitably from this, to our view, act of party spirit and suicidal folly, but we will recur to the subject next week. We are anxious not to do injustice to the actual motives of those who have brought about this revolution in French Freemasonry, but we cannot be insensible to the fact, that under present circumstances, the words and actions of French Freemasons, as well as the position of the Grand Orient of France, cease to be defensible by English brethren, who value aright and love sincerely the great and distinguishing principles of true Cosmopolitan Freemasonry.

NON-PAYMENT OF DUES.

While guarding well our outer doors, will, in a measure, cure non-payment of dues, yet there is another and more vital point to observe and well guard, one to which, unfortunately, we fail to attach much importance to, and that is *the selection of Masters of our Lodges*.

After a candidate has received the degrees, he is zealous, attends Lodge regularly, and keeps his dues paid up. As a general rule very little else is ever done in a Lodge outside of the usual routine. This soon becomes monotonous, and seeing that others absent themselves, he does also. He then forgets his dues; they finally accumulate so that to pay them would be a burthen. A false pride prevents his appearing before the Lodge and explaining his circumstances, and overboard he goes. Who caused it? The primary cause is the Master through his lack of ability to interest the brethren. Were less work done and more time devoted to explanation of the cere-

monies, a greater interest would be created in the Order, and our Lodge rooms as well as our treasuries would be filled.

Masonry, we are taught, is to elevate man; but simply having the three degrees conferred will by no manner of means elevate him, or even give him much instruction, unless he search into the hidden meanings of our ceremonies, and more especially our symbols. He will thus find he has struck a vein of intellectual wealth far exceeding his expectations.

Most of our brethren have neither time nor opportunity to devote to this study; (at least they think so.) They consequently rely upon the Master to teach them. For this reason we are supposed annually to elect a Master to guide and direct our wandering footsteps, *by giving us good and wholesome instructions whereby we may pursue our labors.* How many Masters do it? What an awful responsibility rests upon the shoulders of the Master. And *right here is the main root, the source of this evil, if it may be so called, of non payment of dues;* for a well-governed Lodge will be well attended, and consequently better guarded than one poorly governed. Its committees will be more particular, and the brethren will be vigilant to see that no discredit fall on their fair names.

A Lodge dislikes, after a brother has filled the South and West, not to elect him to the East. Neither the South nor the West require much amount of talent or brain to fill, but they will show what a brother can do, and when we select a Master we should do so *without fear or favor*, for it is far better for a Lodge, if it finds its Senior Warden incapable to elect its Junior Warden over his head, and if both are incapable, then put in some Past Master. Bro, Oliver says in his VIII Aphorism, "An incompetent person in the chair of a Lodge, is like a hawk on the wing, from which all the inferior birds hasten to escape, and leave him the sole tenant of the sky. In the same manner, such a Master will cause the Lodge to be deserted by its best members, and be left alone in his glory.

Competency of Masters does not solely consist in being able to confer degrees; *that is the parrot portion* of his office. Were that all required of a Master, any one with a retentive memory could equally as well fill that station.

What are the good and wholesome instructions, whereby

we may pursue our labors, we hear so often alluded to? Are they contained in the ceremonies of our degrees? Are they contained in the routine of Lodge business? Or are they contained in the lectures of the several degrees? No, brethren, they are not, and the Master who can not give those instructions is "like a hawk on the wing." Our lectures and our ceremonies, like those of the ancient mysteries, but partially disclose the beauties of Masonry. Upon what path we shall tread to arrive at these hidden mysteries or meanings, is for our Masters to indicate, and for the benefit of those who have not the time to devote to study. He is *never to open and close his Lodge without giving a lecture, or a portion of a lecture.* How many do this?

Let us put our shoulder to the wheel and assist in bringing these *n. p. d.* brethren into the Lodge, and the non-affiliates will follow. Forgive them when necessary, there past indebtedness, again enroll them as active members, and interest them in keeping up the reputation of their Lodge, and by a judicious selection of Masters let us render our Lodges attractive to the brethren, not only on account of the work done, but also on account of the intellectual feasts offered.

Our Lodge Rooms will then be filled; and if our Secretaries do their duty, so will also our Treasurers. If we have laws let us enforce them. The history of the world has demonstrated to us the fact that as long as any nation upheld her laws so long did she flourish, but as soon as she became negligent, and allowed her laws to be disregarded, from that moment her downfall commenced. If our by-laws say, "Pay dues quarterly," *collect them quarterly, and punish the violators at once.* If a Lodge is well governed this can easily be done. If we have laws let us enforce them like Masons, and not play with them like children.

E.C.I.R.R.O.M.

THE CABLE TOW.

THE Cable Tow is used by the Craft in a two fold sense. Its literal use is too familiar to every craftsman to require an explanation. But it also has a technical or figurative use which is not so well understood as it should be. We were present at

a School of Instruction recently where the question was asked, "What is the length of the cable tow?" and as it did not belong to the ritual, our Worthy Grand Lecturer felt under no obligation to answer the question; but an aged well meaning brother who was present, volunteered an answer, which we did not deem correct. He assumed that the length of the cable tow extended to all the members of the particular Lodge to which a brother belongs. We are inclined to think this a novel definition. We should hope so at least, for it illy comports with the spirit of the Fraternity.

In its literal sense the term is applied to the cord or cable by which a person may be led or conducted. In its technical or figurative sense it is used to represent a bond of affection or brotherly love. In ancient time the prophet of Israel speaks thus, "I drew them with cords of a man, with bands of love." (Hosea, XI 4.) And indeed nothing is more common than to speak of being bound in bonds of esteem or affection.

In most cases the figurative sense of a word grows naturally out of the literal sense. So it has been with this term. The cable is the rope used by one vessel in towing another. By it the captain of a craft may extend aid to another when in danger or distress. In this case the power to aid may depend on the length of the cable. In Masonry the term is used to express the measure of our power or ability to aid our worthy brothers in distress, without material injury to ourselves or families. And the good Mason instead of circumscribing this needed relief to the members of his Lodge, remembers that Masonry is universal—as wide as the world we inhabit. We know no nationality, language, or complexion. By its principles "we are taught to look upon the whole human species as one family, the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support; and protect each other. On this principle Masonry unites men of every country, sect and opinion; and conciliates true friendship among those who might otherwise have remained at a perpetual distance." Such is the lesson of charity it inculcates to every member who passes its threshold. It regards our ability to do as the measure of our obligation to aid the suffering and needy.

More than once have we been chagrined at the attempt to shirk Masonic responsibility by the remark, "He is not a member of my Lodge; he should be cared for by the members of the Lodge to which he belongs." What a commentary is this upon the Charity and Brotherly Love of Freemasonry. Were such the true spirit of the Craft, the sooner it should die out, the better it would be for mankind, for its narrowness, not to say meanness, would be calculated to dwarf the better sentiments of its abettors and make them worse instead of better men. The godhood which man inherits from the Great Father of Spirits prompts him to go to the rescue of the suffering, and the true spirit of Masonry is in harmony with the noblest sentiments of man's moral nature, and prompts him to be less selfish and more humane. And as above quoted, "Masonry unites men of every country, sect and opinion." And to narrow its generosity, to members of an individual Lodge, is to quench out its heaven-born light, and leave its votaries to grope in outer darkness.

Gentle reader, remember that the Masonic Cable Tow is the symbol of the helpfulness which you have the ability, without material injury to yourself or family, to extend to the worthy needy brother in his time of distress. When the sign of distress hails you, fly to the relief of the brother in trouble. Don't stop to inquire where he holds his membership, or if you "shall receive as much again." When you are called upon by the tramp, who seems in good health and able to earn his bread by the sweat of the brow, give him work if in your power, and inform him that it is more honorable to work and earn a living than to beg. If he be a true brother Mason he will thank you for the favor and advice. But when a worthy brother in distress calls for aid, in the name of all that is Masonic don't excuse yourself from discharging your duty by the miserable subterfuge that he is not a member of your Lodge, and, therefore, your cable tow is too short to permit of your extending to him the hand of relief. The true Mason would not be guilty of such a mean, selfish excuse when asked to relieve any worthy person in distress, much less one of the household of faith. Our institution suffers more from the narrowness of such small souled members than from all the denunciations of the most

bitter anties without our ranks. Let us either practice the noble benevolence and Charity inculcated by our Craft, or else cease to boast of our Masonry, for we are only true Masons when we live up to the principles of the Fraternity.

PRINTED TRANSACTIONS OF G. L.

INQUIRIES continue to be made as to the time when the printed Transactions of the Grand Lodge of Michigan will probably appear, and also asking the reason for the unusual delay.

We are assured by the printer that the work is in a state of forwardness, and if the proof sheets can be promptly read, and returned, the job will soon be finished. But no time can be fixed for their delivery, from the fact that there are too many contingencies over which the printers have no control. But it is confidently expected that they will be out within a few weeks, at farthest.

As to the reason for the great delay in bringing out the Transactions, we cannot answer that inquiry, because we are as much in the dark as our readers can be. We have often made inquiries of brethren who lived in Detroit, but could obtain no satisfaction. These brethren could only surmise that other important business took up all the time of our Grand Secretary, and hence the delay. But such reason, if true, is very far from being satisfactory. He who accepts the office of Grand Secretary, thereby plights his good faith to the Fraternity, that he will promptly and faithfully discharge all the duties pertaining to said office, and if he is so incumbered with other duties and business that he cannot attend to the important duties of the Secretaryship, he should under no circumstances accept the office. And if new business of importance should come unexpectedly up, then the Secretary should employ help, and see that the work is done faithfully and with dispatch.

But here it may be observed that the pay of the Secretary will not warrant him in employing a clerk, or the needed aid. This reason is not a sufficient one. The Secretary knows at the session of the Grand Lodge which elects him, what his pay

is to be, and if he cannot afford to perform the work for the compensation, he should not accept the place. If the compensation is changed after the election, and during the session which elects, and said change makes the pay too meagre, then the Secretary elect should decline the office, and object to instalment thereinto, while another could be chosen to the place without confusion in business, or extra expense to Grand Lodge. We have had our say in reference to this matter. We were opposed to cutting down of the salary of the Grand Secretary. That officer should be paid \$1,000, especially as he is expected to write up the Foreign Correspondence. But if Grand Lodge makes the compensation less, and the Secretary takes the office, and suffers himself to be installed, he should discharge the duties of his office promptly and faithfully, and not urge as a reason for delinquency in duty, that the office does not pay. But we say again, that we are totally in the dark as to the reasons for the unusual delay in the sending out of the printed Proceedings of our Grand Lodge. But if there are any sufficient reasons for this unwonted delay, we think the Craftsmen throughout the Jurisdiction have a right to know what said reasons are.

As the matter stands we cannot but regard it as a great misfortune that our Proceedings are so delayed, and we share to some extent the feelings of our correspondents, when they say, "there is no use of printing the Transactions at all, if they cannot be gotten out on better time. What are they worth to the Craft after the expiration of the year?" When not issued soon after the session of Grand Lodge, the worth of the printed copies of these Transactions is greatly deteriorated, as the mass of our members have to go through the year without a knowledge of the legislation and action of our Supreme Body.

But we have said enough, perhaps, and will only add that in future it is hoped that no one will take the responsibilities of the office of Grand Secretary unless he is quite sure he can attend with promptness and fidelity to the duties thereof. The printed Transactions should be out and in the hands of the officers and members of the constituent Lodges by April or May of each year at the farthest, and the Foreign Cor-

respondence should all be written up by the time Grand Lodge meets each year, and ready for its inspection if called for.

QUITE a spicy speck of controversy has recently been carried on between Bro. Martin H. Rice, of the *Advocate*, and Bro. MacCalla, of the *Keystone*, relative to the "Pennsylvania Work," which our good Brother of the latter name is constantly eulogizing, as the only true and ancient work which has been handed down from our first most ancient Grand Master, Solomon, King of Israel, to the Pennsylvania Brethren, through the First American Grand Lodge of Philadelphia, without so much as change the dot of an i, or the cross of a t. Bro. Rice confesses to some progress even in Freemasonry to adapt it to the greater civilization of our times, while its great principles and landmarks remain unchanged. We confess that in this matter our sympathies are with the *Advocate*. "There should be common sense in Masonry;" and it is generally admitted that the ritual has been more or less modified. This must be, as the same words are not used in all parts of the globe, for many nations use different languages. But to prove to the editor of the *Keystone* that all the modern varieties of the apple came from a common source, the crab, then our good Brother MacCalla would discard all apples save the original crab, and stuffing his pockets with the gnarly, sour little crab apples, he would declare them to be the only fruit worth the cultivation? Nibble away at your little sour apples, dear brother, but please excuse us if we prefer Greenings and Spitzenburgs.

WE are informed by the editor, Rev. B. F. Foster, that *The Talisman* the organ of the Odd Fellows of Indiana, has over *eight thousand bona fide subscribers*. The Order is not more numerous in that State than is the Masonic in Michigan, and yet our Journal has never reached to one-half the patronage of the *Talisman*. Now let us quietly go to work and see what can be done for the next volume of this Journal.—We want a good live agent in every Lodge. We shall return to the size of volume VII, and charge but one dollar and fifty cents per year—we paying postage. We will soon issue our

prospectus, and will forward it to any one wishing it. We intend to make our next volume a good one. Your patronage will aid us to execute the designs drawn on our Trestle-board.

THE Masonic Mutual Benefit Society of Indiana, recently held its eighth annual meeting in the Grand Masonic Hall, at Indianapolis, which was more largely attended than any previous meeting. The Secretary presented a complete and detailed statement of the business of the society for the year last passed. The first division contains 3,821 members, which is a slight falling off, caused by the great depression of business, but is regarded as an excellent showing for "the hard times." We clip the following from the *Advocate*:

"The report shows that benefits had been paid during the year on fifty-eight deaths in the first division, amounting in the aggregate to \$239,205.10. In the second division nine benefits had been paid, amounting \$6,293.15, making the total amount paid to the families of deceased members during the year \$245,498.25. The report further shows a total amount paid to the families of three hundred and forty-six deceased members of the first division, during eight years, of \$1,455,200.6. The average cost of insurance during this time to the member, without regard to age, had been at the rate of \$12.00 for \$1,000 for one year.

The total receipts for the year had been \$250,258.21, and the total disbursements \$263,864.58. The excess of disbursements is accounted for by there having been several benefits paid just at the close of the year, for which assessments had not yet been made."

This is the best and most economical of all Insurance. Our Indiana Brethren seem to understand the matter. We in Michigan, should encourage this fraternal method of providing for our widows and orphans; and again we recommend Northwestern Mutual Aid of Chicago.

A MONUMENT is in process of erection to the memory of Brother Robert Burns, at Kilmarnock, Scotland. Nearly \$10,000 have already been subscribed. "It will be an ornamental building in the public Park, containing a Museum of Burns' Relics, and a marble statue of the poet-Mason, in a niche outside." So says the *Keystone*.

ALL subscribers for Vol. IX now, will get 13 numbers for \$1.50.

THE BATTLE OF LIFE.

BY SAM WHITING.

Brethren! how, this lovely morning,
Goes the battle with you here?
Are you armed to meet with scorning,
All the hosts of Sin and Fear?

Human life! It is a battle.
Waged unceasing day by day;
Loud the death shots round us rattle—
Fierce the foes in dread array.

Sin and sickness, want and sorrow,
With our frailties are allied;
Each from each contrives to borrow
Aid, to conquer human pride.

But, my brethren, there's an armor,
Which is proof to all attack;
Voice of foes or syren charmer,
Power to pierce it still must lack.

This strong armor is Masonic,
You will find it light to bear;
Three short words, in phrase laconic,
Shadow forth its beauty rare.

FAITH, the helmet, bright and shining—
HOPE, the breast-plate, strong and true—
CHARITY, whose beams refining
Clothe the soul with graces new.

This, the armor, whose protection
Guards from foes that meet us here,
While to soothe our deep dejection
We've a board of goodly cheer.

Lo! the gifts upon our table,
Which refresh our daily toil;
They to soothe all woes are able—
Here they are: CORN, WINE and OIL.

Correspondence.

WISCONSIN.

MILWAUKEE, October, 1877.

W. J. Chaplin, Editor Michigan Freemason:

DEAR FRIEND AND BROTHER.—At this season of the year we expect business of all kinds to improve, and particularly is it so in Masonry. During the summer months, with short evenings, excessive warm weather, and many times with small

uncomfortable halls, close and poorly ventilated, our energies wane, and our interest seems to flag; so much so that the attendance becomes so meagre that oftentimes it is a difficult matter to get a constitutional number to be present on stated communications; and as a consequence most of the bodies in our State have of late years got into the habit of calling off for three months, and for that time take a rest from Lodge labors. But now, with the longer and cooler evenings of October, and its bracing air, a new life is put into us all, and we are ready to resume our labors with renewed zeal and interest. Such is our experience here in Wisconsin. We have all had our summer vacation; have rested for a time from our labors, but now are resuming work. And the first thing of interest we have so far had was the annual session of our Grand Commandery. This was held in the city of Madison, (the capital of our State,) commencing on the first Tuesday of this month. For a number of years past the annual sessions of this body have been held in Milwaukee, but last year it was decided to make it an itinerant body, or as some would say, put it on wheels. Having but twelve Commanderies in the State, it of course is a small body compared with the Grand Lodge, or Grand Chapter, and one which could easily be accommodated in any locality having a Commandery. Besides, by holding the annual session with the different subordinates it was thought would be of great advantage to them, as it would be likely to create an interest in Templar Masonry, and get up a healthy emulation in regard to work and drill. Madison was a fitting place in which to commence the experiment, it being the capital of the State, easy of access from all portions, and with good accommodations for all. She has a good, live Commandery, whose exemplification of the work would be likely to prove beneficial. Besides, it was here that our Grand Commandery was organized in 1859, on which occasion Robert Macoy Commandery, No. 3, of Madison, was formally constituted.

The session was opened in the beautiful hall of Madison Lodge, No. 5, at 8 p. m., of Tuesday, and after the appointment of the Committee on Credentials, the Grand Commander, Sir John W. Woodhull, read his Annual address. I need not say

that it was a good one, for he never gives us anything else but good things in any department of Masonry. Although largely of local importance, yet it contained some matters of a general nature which it were well for every Sir Knight to read and study. I will not quote from it now but leave it for you to make such selections as you may deem proper. By the way, Sir McCurdy's description of our John, in the July number of the FREEMASON, as being a singed cat, and speckled like a brook trout, is certainly a good one; but, like a singed cat, he is better than he looks, and when you get beneath the cuticle he has a heart as large as his body, and a mind clear on all Masonic subjects. Though plain and practical, yet he enjoys a joke as well as Sir Mc., though not like him always ready to perpetrate one, no matter how serious the occasion.

On Wednesday, previous to calling the Grand Commandery to labor, there was a grand inspection and review of Robert Macey Commandery No. 3, and of Wisconsin No. 1, which came as an escort for the Grand Commander, Sir Vincent S. Hurlbut, Grand Master of Templars, being present and assisting in the inspection. There were some seventy Sir Knights in the ranks, and the display was a fine one, and one long to be remembered by the citizens of Madison. At 11 o'clock A. M. the Grand Commandery resumed its labors, when Grand Master Hurlbut was received with the honors due to his station. The welcome speech, by Sir Woodhull, and the response will be published in our proceedings.

The business of the session was rapidly but well done. A charter was granted for a new Commandery in Milwaukee, to be known as St. John, No. 13, with Sir A. V. H. Carpenter as First Commander, W. S. Stanley, Generalissimo, Dwight F. Keyes, Captain General. The following Grand Officers were elected and appointed:

John W. Woodhull, of Berlin,-----	<i>Grand Commander.</i>
W. D. Bartlett, of Eau Clair,-----	<i>Dept. Grand Commander.</i>
A. W. Baldwin, of Janesville,-----	<i>Grand Generalissimo.</i>
C. M. Coltrell, of Milwaukee,-----	<i>Grand Capt. General.</i>
Rev. F. R. Hath, of Oshkosh,-----	<i>Grand Prelate.</i>
Wm. Meacher, Jr., of Portage,-----	<i>Grand Senior Warden.</i>
Wm. H. Hughes, of Madison,-----	<i>Grand Junior Warden.</i>
F. S. Von Suessmilch, of Delavan,-----	<i>Grand Treasurer.</i>
Chas. P. Utley, of Milwaukee,-----	<i>Grand Recorder.</i>
Fred W. Sackett, of Berlin,-----	<i>Grand Standard Bearer.</i>
R. H. Pulford, of Mineral Point,-----	<i>Grand Sword Bearer.</i>

Henry Howath, of Madison,-----Grand Warden.
S. Barrett, of Milwaukee,-----Grand Guard.

They were installed by Sir Woodhull, Grand Master, assisted by Sir A. V. H. Carpenter, as Grand Marshal, and Sir M. S. Youngs, as Grand Prelate.

It was voted to hold the next Annual Conclave at Portage, Winnebago county. The session on the whole was a pleasant one, and all seemed satisfied with it. In the evening the officers of Robert Macoy Commandery exemplified the Templar work in a manner highly creditable to themselves, and instructive to those present. Yours, &c, Y.

ILLINOIS.—At the thirty-eighth annual communication of the Grand Lodge of Illinois, held in the city of Chicago on the 2d, 3d and 4th days of October, A. D. 1877, A. L. 5877, the following officers were elected, and installed for the current year, viz.: M. W. Grand Master, Joseph Robbins, Quincy; R. W. Deputy Grand Master, W. J. A. DeLancey, Centralia; R. W. Senior Grand Warden, Henry E. Hamilton, Chicago; R. W. Junior Grand Warden, W. H. Scott, Troy; R. W. Grand Treasurer, Archibald A. Glenn, Mt. Sterling; R. W. Grand Secretary, John F. Burrill, Springfield.

R. W. Theodore T. Gurney, Chicago, was appointed Committee on Masonic Correspondence.

MONTANA.—At the last Communication of the Grand Lodge held at Helena, October 2d and 3d, the following officers were elected and installed to serve for the ensuing Masonic year: Wm. A. Clark, Deer Lodge, M. W. Grand Master; John Stedman, Helena, R. W. Deputy Grand Master; Geo. W. Monroe Bozeman, R. W. Senior Grand Warden; R. O. Hickman, Virginia City, R. W. Junior Grand Warden; H. M. Parchen, Helena, R. W. Grand Treasurer; Cornelius Hedges, Helena, R. W. Grand Secretary.

Article XI of our constitution was so amended as to forbid the granting of a charter to any Lodge that has not first worked creditably under dispensation.

The Grand Lodge of New Mexico was fraternally acknowledged as an independent Grand Lodge, and welcomed to the sisterhood of Masonic sovereignties.

The recognition of the Grand Lodge of Cuba was deferred in the hope that the two applicants would soon unite in one.

The next Communication of the Grand Lodge was voted to be held at Virginia City, on the first Tuesday in October, 1878.

KIND WORDS.—We often receive words of commendation from our readers, which greatly encourage us in our arduous work to give them a good Masonic Journal. During the past summer when we suffered so much from ill health, and for several weeks our life was dispaired of, these kind words more than once moved us to tears. The following coming about the close of our volume, and promising to aid us by kindly co-operation, we print hoping that many others may go and do likewise.

SOUTH LYONS, Oct. 28th 1877.

MR. J. W. CHAPLIN: *Dear Sir and Brother:*—I have been a reader of the FREEMASON for four years, and have always recommended it to the Brothers, but have never succeeded in getting many of them to take the Magazine. But now I wish to become your Agent in my Lodge, and will do what I can for you, and report at Grand Lodge or sooner, for I do feel that if your journal was read more by the Brothers, we would have more true Masons. You will please forward me your Prospectus, and terms to clubs, and I will report the result.

Yours Fraternally,

E. J. ARMS, W. M. South Lyons Lodge.

We have recently received several very beautiful and popular pieces of sheet music from the publisher, F. W. Helmich, of Cincinnati, Ohio, for which we return thanks and commend this Firm to our readers. We will particularise hereafter.

THE DUTCHMAN'S CATECHISM.

The following from the *Adrian Times* will be appreciated by the brethren of the mystic tie. It won't be worth the while for any one else to attempt to extract the fun from it. Saturday Constable Bowen found the boys in high glee over the sport they were having with a chap on state street, who was making desperate efforts to prevent the road from flying up in his face. Marching him to jail the officer waited until Monday morning, and then "Sev." came before Esquire

Stearns and took a chair. The following singular dialogue then occurred :

"From whence came you?"

"Vell, I vas been from der city New York oder die New Jerusalem."

"What came you here to do?"

"I learn to subdue mine abbitites, and imbroof myself in brinting."

"Then you are a printer, I presume?"

"O yes, I'm so taken by all der fellers."

"Where were you made a printer?"

"Auf a regular Scandinavian brinter's office."

"How gained you admission to this city?"

"By good many long walks."

"How were you received?"

"By a Cherman front, mit a glass beer."

"How did your friend dispose of you?"

"Oh, he dook me doo dree times the city round, mit sa-loons in der south, and der west, and east, and den de ovvicer cooms."

"What did the officer do with you?"

"He daught me der way to der shail in der east until my shteps was more upright un regular as before."

"Will you be off or from?"

"Vell, ofer you should blease. Sequare, I'll be off right away, quick."

"Why do you leave the east and go west?"

"In search of work"

"Work being the object of your search, you will descend a flight of dirty stairs, consisting of some five or several steps; turn square about, get on the level road, put out of the city, and make a plumb line for Chicago, where the wicked are always troublesome and the weary are as bad as the rest."—
And Sev. Yemong is on his way to Chicago.

Editor's Table.

As will be noticed by the readers of our Journal, IHLING BROTHERS have dissolved their connection with the Kalama-zoo Publishing Company, and are again a Firm by themselves. All the patrons of the FREEMASON will please note this fact and govern themselves accordingly, when in need of Blanks or Stationary. The Editor of this Journal was long connected with the *Ihling Bros.*, and knows them by personal experience to be honorable business men, worthy of public confidence. This is said without their knowledge or consent, but

as a voluntary tribute to parties whom we greatly respect, and wish success.

SCHOOLS OF INSTRUCTION have recently been held in Jackson, Battle Creek, Sturgis, Cassopolis, and Niles, all of which were well attended. Brother Clark, Grand Lecturer, is in excellent health, and does his work in the best manner. We were present at Jackson, but were unexpectedly called home so that we were not present at Battle Creek, as was expected. Bro. Clark is now visiting friends in the far West.

ONE more number completes the present volume. All our subscribers are requested to continue their support, and aid in the raising of clubs in their respective Lodges. We are offering great inducements for clubbing. The several Lodges can make the canvases so much quicker and cheaper than we can, and thus save us much expense of time and money.

WE have just received the Foreign Correspondence of the Grand Lodge of Illinois which held its session the early part of October, ult. It is a neatly printed volume of nearly 200 pages, and issued within a month of the time of the meeting of Grand Lodge. This is business, and as it should be.

"EL CINCEL" is the title of a new *Masonic Journal*, recently started in Cuba, the first number of which appeared September 15th, 1877. Certainly light travels. Only a few short years ago Masons were murdered in cold blood in Cuba for no other crime than being members of the Craft.

BRO. DR. A. G. MACKAY was present at the recent session of the Grand Lodge of Colorado, which met at Denver, Sept. 18th and 19th ult., and gave a very able address on The Symbolism and Traditions of Masonry. This oration is said to have been "exceedingly interesting and able."

WE recently made a flying visit to Indianapolis, Ind., and called briefly on Bro. Martin H. Rice, P. G. M. of that Jurisdiction, and Editor of the *Masonic Advocate*. We found him a very genial, social, Frater, and we hope for better acquaintance.

ON Sunday, Sept. 23d, Brother Sam'l Ives was called from labor here to refreshment on the sunny shore. He was a vet-

CALLED OFF.

eran Freemason, having been a member of the Fraternity sixty-five years. He died in the ninety-first year of his age.

CALLED OFF.

LESLIE, Mich., Oct. 25, 1877.

Editor Michigan Freemason, Kalamazoo, Mich:

SIR.—At the School of Instruction, held at Jackson on the 18th day of October, a committee was made to draft resolutions on the death of our brother, Charles C. Isman.

By the resolution we send you a copy for publication in the FREEMASON. Fraternally yours,

A. C. MANLY, Chairman of Com.

WHEREAS, It has pleased the Supreme Architect of the Universe to remove from our midst our worshipful brother, Charles C. Isman. Therefore, be it

Resolved, That our great esteem for him as a Mason and a Master workman, and our regard for him as a friend calls for our sympathies for those who suffer, even more than we can, their irreparable loss.

Resolved, That his fidelity to the cause of the Craft, his companionable and winning qualities, and his eminent fitness for the stations he was called upon to occupy, has made for him a large place in all our affections, for to know him was but to love him. We miss him but we feel that there is a new star in the Celestial canopy.

Resolved, That we hereby tender to his wife and children our sincere sympathies, praying that the same Being who sustained our brother in all his trials, may sustain them in this their time of deepest affliction.

Resolved, That a copy of these resolutions be transmitted to the widow, a copy sent to the MICHIGAN FREEMASON, and the Jackson papers for publication.

HALL OF DECATUR LODGE, No. 99, A. F. and A. M.

Preambles and Resolutions adopted by Decatur Lodge No. 99, A. F. and A. M., October 16th, 1877:

WHEREAS, It has pleased Almighty God to suddenly take from our midst our worthy and esteemed Brother Newton Foster, and

WHEREAS, It is our sad duty to pay a proper tribute to him as a man and a Mason: Therefore, be it

Resolved, That while we mourn the loss of our dear friend and Brother, we recognize the will of our Heavenly Father, and we feel assured of our Brother's entrance into that temple of rest, that house not made with hands, eternal in the heavens, where the Supreme Architect of the Universe presides.

Resolved, That in memory to our departed Brother, this Lodge be draped in mourning for sixty days.

Resolved, That we tender our sympathy to the family and friends of our deceased Brother in this hour of bereavement.

Resolved, That a copy of these resolutions be sent to the widow of our departed Brother, and to the MICHIGAN FREEMASON, for publication.

CHAS. W. BARRETT,
CHAS. SCHUSTER, } Committee.
ENOCH HOPKINS, }
CHARLES SCHUSTER, Sec'y.

THE MICHIGAN FREEMASON.

VOL. VIII.

DECEMBER, A. L. 5877.

NO. XII.

FRATERNITY.

To us the great charm of Freemasonry has always been the genuine spirit of Fraternity that it engenders and perpetuates. In the profane world, love both blesses and curses; it is the parent of peace and good-will, but also of strife and jealousy. It ruined Troy, and it ruins many a household at the present day, in every part of the world. The bone of contention is the bone that was taken from Adam's side. That bone is forbidden entrance into the Lodges of Freemasonry—a woman cannot be made a Mason. Therefore we have exemplified among us a love that blesses and curses not. A Lear is impossible in Masonry; his field of operation is in the kingdom, or queendom, of the "Eastern Star." There is even rarely found the smaller jealousy of place, for usually there are honors enough to go round, and rapid rotation in office creates such frequent vacancies that there are sometimes more places than there are competent ambitious Brethren to fill them. We are a band of Brothers, and we exemplify continually the spirit of true Fraternity.

Freemasonry is many-sided, but not equilateral. Fraternity is its broadest and longest side. Charity too is a long side, but not the longest. Faith in God is one of the boundaries of the Craft; belief in the immortality of the soul is another. But the most objective, and the most valuable of all, is the spirit of fraternity. The Church teaches, with us, belief in God and the immortality of the soul, but it cannot equal us in diffusing the principles of brotherhood. We are fully persuaded that there is no society in the world, whether of divine or human institutions, that so completely exemplifies the spirit of fraternity as does Freemasonry.

Theory and practice do not always go together in this life

There is more preaching than practicing. The two ought never to be divorced, but they are. If the Church had always performed its full duty, we do not know that this would have prevented the institution of Freemasonry, but it would have retarded its growth. Our Craft was not created for moral purposes; it grew out of an operative Brotherhood; it built Temples before it built men. But, as we have said, it is many sided. It is now moral, religious, charitable, fraternal. It is full of legends and history. There is a lifetime's study in it, and it affords the truest pleasure and the largest instruction to the painstaking student. But, back of all of its rich possessions, and underlying its past, present, and future, is the heart-power that manifests itself in its genuine fraternal spirit. Freemasons are unmistakably Brethren.

When you enter a Lodge, what is it that is most patent to your vision? Is it not the throng of individuals of differing creeds, politics, nationality, and position in society, all, for the time, *upon the level*, all mystically united into a single family? Do not, at times, hands universally clasped indicate oneness of heart, and that Masons go hand-in-hand together for the accomplishment of all laudable objects? Does not Charity itself spring solely out of Brotherhood; do we not help a Brother in distress for the same reason that we would help ourselves? Freemasonry puts one Brother in another's place most effectually; it unifies all interests; it unites all hearts.

Suppose that all men were brethren! To our mind the precepts of the Bible and the practice of Masonry both are striving to achieve this end, and will one day be successful. It is the chief purpose of religion to restore men to their true relation to their Maker; it is the great purpose of Masonry to restore them to their true relation to each other; and when this latter object is accomplished, it will be easy to bring about the former. Fraternal affection once established, it will not be difficult to establish the filial one; in other words, when men acknowledge themselves and act towards each other as brethren, they will naturally honor, love and obey their common Father.

Freemasonry is the handmaid of religion, in that it teaches the brotherhood of man and the fatherhood of God.

When so much is to be gained in profiting by the spirit of fraternity, it is not surprising that there should be false brethren, as there are in the world and the church wolves in sheep's clothing. We cannot successfully exclude all of the unworthy. The black ball does its work well, but it is not an infallible remedy; yet if we would keep the Fraternity pure in the midst of an impure world, we must scrutinize most closely the character of every applicant for initiation. If the Mystic Tie encircle false brethren, the very Brotherhood itself is imperiled. A weak link in the fraternal chain endangers the whole. Selfish greed, or lack of moral principle, introduced through individuals into the Craft, may come in ever

so easily, but it exercises an influence as baleful as it is powerful, and once in, it is difficult to eliminate. We can best exhibit our regard for the master-spirit of fraternity that distinguishes Freemasonry above every other institution among men, by rigidly excluding all unworthy persons from sharing in its blessing.—*Keystone.*

ADDRESS OF G. G. HIGH PRIEST.

[Continued from November Number.]

DISPENSATIONS FOR NEW CHAPTERS.—The following dispensations for new Chapters have been granted:

1. To Comps. A. H. Morehead, John P. Risque, Robert B. Wilson, and other companions, to form a new Chapter at Silver City, New Mexico, to be called Silver City. February 22d, 1876.

2. To Comps. Orlando North, Edward W. Smith, Frank M. Foote, and other companions, to form a new Chapter at Evanston, Wyoming Territory, to be called Evanston. April 28th, 1877.

3. To Comps. Stephen L. Mills, John H. Brazier, William T. Phillips, and other companions, to form a new Chapter at Laramie City, Wyoming Territory, to be called Lebanon. March 19th, 1877.

The companions of Silver City sent their petition for dispensation to Burleson Chapter, No. 21, San Antonio, Texas, asking a recommendation, it being the nearest chartered Chapter to the place where they proposed to open and hold their new Chapter. The recommendation was declined, on the advice of the M. E. Grand High Priest of the Grand Chapter of Texas, on the ground that the Grand Chapter did not hold allegiance to the General Grand Chapter, etc.

There being at that time no chartered Chapter in New Mexico. (Santa Fe Chapter having surrendered its charter,) and no Chapter recognizing the jurisdiction of the General Grand Chapter within a reasonable distance of Silver City; and having satisfied myself that the petitioners (thirteen in number) were worthy Royal Arch Masons, capable of conferring the degrees; and that Silver City, having a good and increasing population, was a suitable location for a new Chapter, I felt warranted, under section 6, article 1, of the Constitution, in granting the dispensation without recommendation.

In relation to this matter, I find that the M. E. Grand High Priest of the Grand Chapter of Texas, in his address to that Grand Chapter at its June convocation of 1876, uses the following language: "On the 27th of December, I received a communication from Burleson Chapter, No. 21, stating that certain Royal Arch Masons, residing in the Territory of New Mexico, had applied to that Chapter to recommend an appli-

cation made by them to the M.: E.: General Grand High Priest of the body calling itself 'The General Grand Chapter of Royal Arch Masons, for the United States of America,' for a dispensation to open and hold a Royal Arch Chapter at Silver City, New Mexico. Burleson Chapter very properly asked for instructions as to its legal duty by our laws upon the subject.

"The General Grand Body by Article I, section 2d, and Article III, section 1st, of the Constitution, asserts its claim to exclusive jurisdiction over all unoccupied territory in the United States. The Grand Royal Arch Chapter of Texas does not admit this doctrine, but asserts that on application it has the same right. See Article I, Section 11th of its Constitution. To argue the question of abstract right would result in no practical good in this case, because nine Royal Arch Masons, resident in a territory, desiring to be congregated into a regular Chapter, undoubtedly have the right to decide to what jurisdiction they wish to attach themselves. In this case the petitioners elected the Masonic Body to which they wished to render obedience. A subordinate Chapter of this jurisdiction cannot officially communicate with any Masonic Grand Body, except through this Grand Chapter. Section 12, Article 1 of our Constitution, relates only to petitions made to our Grand Chapter, or its proper officers. Burleson Chapter, No. 21, therefore, had no right to take action upon or recommend a petition addressed to another Masonic Grand Body.—I so informed them, directing them to decline acting thereon, and fraternally suggest to our Companions in New Mexico, that the nearest Chapter required upon their petition must be one acknowledging allegiance to a Masonic Body to whose officer the petition is addressed."

The committee to whom the address was referred, in their report (which was adopted) say: "The action of the M.: E.: Grand High Priest in relation to the petition from sundry Royal Arch Masons, residing in New Mexico, meets the unqualified approval of this committee. Texas wants no interference with her own jurisdiction, and will ever be cautious about infringing upon the rights of others."

It was not upon my suggestion that the Companions of Silver City applied to Burleson Chapter for recommendation. They were, perhaps, innocent of any knowledge that the Grand Chapter of Texas, after so many loving appeals, still persisted in her refusal to return to the extended arms of her venerable mother—whom the M.: E.: Grand High Priest of Texas is pleased to style, "the body calling itself the General Grand Chapter," etc.

The territorial extent of the jurisdiction of the General Grand Chapter is not an open question. It is as well settled as any question in Masonic jurisprudence can be. M.: E.: Comp. John L. Lewis, in his address, as General Grand High Priest, to the General Grand Chapter, at the convocation in

St. Louis, in 1868, well remarked, that "Upon one point the General Grand Chapter has certainly ever been firm and consistent—in the assertion and maintenance of its jurisdiction; a right which has been concurred in by the consent of all parties and persons concerned, and is now fairly and conclusively established. The right of jurisdiction claimed and conceded is within all the territory in every portion of the territorial domain of the United States, and over all Royal Arch bodies therein, where a State Grand Chapter did not exist at the time of its organization, and over those State Grand Chapters which have been at any time a part of the constituency; and also concurrent jurisdiction with other Grand Bodies of Capitular Masonry beyond the United States."

The Grand Chapter of Texas, while it acknowledged itself to be a member of the American Royal Arch Union, and constituent of the General Grand Chapter, claimed, and certainly had no extra territorial jurisdiction. How it enlarged its territorial jurisdiction beyond the limits of the State of Texas, by its own mere resolution of withdrawal from the General Grand Chapter, it would puzzle any well informed Masonic jurist to understand. It has acquired no territorial jurisdiction by concession, and certainly none by conquest, as it is a peaceable and amiable body.

The claim of right by the M. E. Grand High Priest of the Grand Chapter of Texas, to issue dispensations for new Chapters in any territory of the United States not occupied by a Grand Chapter, is, it is fraternally submitted, destitute of all constitutional or legal foundation, and a Chapter so established would be regarded as spurious.

SPECIAL DISPENSATIONS.—A dispensation was granted, March 18th, 1876, on request, to Wyoming Chapter, No. 1, to hold a special election for Excellent King, in the place and for the remainder of the term of Comp. A. J. Parshall, removed from the jurisdiction of the Chapter.

A dispensation was granted in August, 1876, to Cyrus Chapter, No. 2, Idaho, to hold a special election for High Priest. The companion elected at the annual election, it turned out, had been indefinitely suspended by the Lodge of which he was a member, for gross un-Masonic conduct, and hence was not installed—the King called away, and the Scribe dead.

CONSTITUTION OF NEW CHAPTERS.—The Chapters to which charters were granted at the last Triennial Convocation, were duly constituted, and their officers installed, by proxies appointed for that purpose, particulars of which will appear in the report of the General Grand Secretary.

SUBORDINATE CHAPTERS.—I was advised by the General Grand Secretary, March 10th, 1875, that Olympia Chapter, U. D. Washington Territory, had returned its dispensation to him without organization.

In March, 1875, Santa Fe Chapter, No. 1, New Mexico, surrendered its charter on account of non-attendance of its mem-

bers, and Comp. John Pratt was appointed to settle its affairs. March 15, 1877, on petition of the companions of the Chapter and assurances of future fervency and zeal in the good work, the charter was restored to them, and M. E. Comp. William W. Griffin, former High Priest, deputized to hold an election for officers and re-organize the Chapter.

Our fair and dutiful daughter, Honolulu, seated upon an Island of the Hawaiian group, far away in the Pacific Ocean, keeps her lamp trimmed and burning, and is contributing to the rapidly advancing civilization of a people, who, not many years ago, were destitute of light. May God, whom they now worship, preserve them from earthquake and tidal waves!

I have the pleasure of presenting, for your inspection, a new code of by-laws, framed and adopted by that Chapter, which indicates a high degree of Masonic intelligence, and which was approved by me as being in harmony with the Constitution of the General Grand Chapter.

There was a feud among the companions of Seattle Chapter, Washington Territory, about their officers, the history of which was given by M. E. Comp. Josiah H. Drummond, G. G. H. P., in his address at your last Triennial Convocation, and which induced him to suspend the charter of the Chapter. (Proceedings 1874, p. 15.) A memorial from companions of the Territory was laid before the General Grand Chapter, asking that the matters in controversy be referred to the representatives of the Grand Chapter of Oregon for investigation, which was referred to the Committee on Doings of the General Grand Officers, (*Idem*, pp. 51-2.) The committee reported, approving the action of the General Grand High Priest in relation to the suspension of the Chapter, and recommending that the memorial be referred to that officer, with power to restore or arrest the Charter of the Chapter, as in his judgment he might deem best for the interests of Royal Arch Masonry; which report was adopted, (*Idem*, pp. 54-5.)

M. E. Comp. Drummond took no further action in the matter, and the papers remained in the hands of the General Grand Secretary. In answer to a letter of inquiry he informed me, March 10th, 1875, that companions of the Chapter would probably make application to me for some action in regard to the matter, and that the papers would be sent to me. No such application has been made, no action taken by me, and so the matter has slept. It is to be hoped that the contending companions have buried their quarrel.

REPRINT OF PROCEEDINGS.—At your last Triennial Convocation a resolution was adopted directing the General Grand Secretary to cause the complete proceedings of the General Grand Chapter, from 1798 to 1856 inclusive, to be copied and stereotyped, and one thousand copies thereof printed and bound, under the advice and supervision of the General Grand High Priest, for distribution, etc. (Proceedings 1874, pp. 51, 62-3.) This work was faithfully and skillfully prepared by

Comp. Fox, examined and approved by me, and has been stereotyped, printed and bound as directed, and the book is ready for distribution, etc.

STATE GRAND CHAPTERS.—Colorado.—On the 22d April, 1875, at their request, I issued a letter authorizing the five Chapters of Colorado holding warrants from the General Grand Chapter, duly constituted and consecrated, to convene by their constitutional representatives at Denver City, on such day as might be agreed upon or as my proxy might fix, for the purpose of framing a constitution and organizing a Grand Chapter for the Territory (now State) of Colorado, in accordance with the constitution of the General Grand Chapter and the established landmarks and usages of Royal Arch Masonry; and appointed M. E. Comp. William N. Byers proxy, to constitute such Grand Chapter and install the officers thereof when duly elected. A convention was accordingly held at Denver City on the 11th of May, 1875, a constitution framed and adopted, and a Grand Chapter duly organized and proceedings appear to be regular, and the provisions of the constitution, a copy of which is submitted for your inspection, seem to be in harmony with the constitution of the General Grand Chapter. This growing and promising Grand Chapter has been generally recognized by its older sisters, and I recommend that it be declared a member of the General Grand Chapter, and its representatives admitted to seats.

Georgia.—It is with much pleasure that I announce that the Grand Chapter of Georgia, at its April convocation, 1875, resolved to renew its connection with, and fealty to, the General Grand Chapter.

Alabama.—I rejoice also to communicate the fact that the Grand Chapter of Alabama (my native State) at its December convocation, 1875, repealed the resolution adopted in 1861, at a time of stormy civil commotion, declaring its connection with the General Grand Chapter dissolved.

The returns of these two Grand Chapters, and of others which came back before them, are the result of that policy of fraternal kindness and forbearance ever pursued by the General Grand Chapter towards such of its constituents as thought proper during periods of excitement, without its consent, to adopt resolutions of withdrawal. Thus, stone by stone the great American Royal Arch Temple—the temple of fraternal union—is being rebuilt, and the breaches thereof permanently repaired!

Texas.—But there is something wanting. A beautiful *pleiad* is still missing from the Royal Constellation; the Grand Chapter of Texas yet wanders in her path of isolation. Texas wants to be let alone, but the General Grand Chapter never has, and does not intend to, let her alone.

When, many years ago, one chartered Chapter, and others self-constituted and without warrants, convened and attempted to form a Grand Chapter for the republic of Texas, the

General Grand Chapter fraternally interposed, and declared the body so organized to be irregular, and it was disbanded. After Texas was admitted a member of the union of states, Chapters holding warrants from the General Grand Chapter, convened by their constitutional representatives, under authority from their General Grand King, and formed the present Grand Chapter of Texas, which was admitted into the American Royal Arch Union, and continued to be an honored member thereof, down to the time it attempted to withdraw by its own action, in 1861. (See Compendium, pp. 126, 162, 171, 183, 238).

Since the termination of the unfortunate and unhappy civil war between the States, the General Grand Chapter has repeatedly, earnestly, and in the most fraternal spirit, appealed to Texas (as to other Grand Chapters which pursued a like course) to return. All have come back but Texas. These appeals will be repeated, and finally the Lone Star will again sparkle in the Royal Constellation!

And what shall we say of Pennsylvania, the old keystone, and of Virginia and her offshoot, West Virginia, the child of a revolution and "the nursling of a storm?" These were never members of the General Grand Chapter, but there are vacant seats of honor in our beautiful temple for them, and we have a standing invitation for them to enter; and when they come we will bless them, and set bread and wine before them, as Melchizedek, King of Salem, did to Abraham, servant of the Most High God, possessor of heaven and earth.

GENERAL GRAND CHAPTER.—The General Grand Chapter now numbers upon its roll thirty-five Grand Chapters which acknowledge fealty to it, and the number will enlarge with the increase of populations and the march of civilization in the Territories. It is surpassed by no moral organization upon the globe in wisdom, strength and beauty. The purposes of its institution were, as declared by its illustrious founders, "to establish order and uniformity, to promote love and charity among Masons, and render more genial and extensive the principles of benevolence and philanthropy." These purposes it has kept steadily in view. No one can justly charge it with tyranny, oppression or usurpation. In the nature of its constitution, it could exercise neither, because its limited legislative and judicial powers are measurably confided to the current constitutional representatives of the Grand Chapters and their Past Grand High Priests; its own immediate subordinates being necessarily but comparatively few in number. Its General Grand High Priests, entrusted with no dangerous executive powers, have been men of a high order of intelligence, culture, humanity and courtesy; and there has been no instance in which any one of them has been charged with exercising unwarranted authority. So with its other leading officers.

It has ever acted on the principle, well expressed, a long

time ago, by a committee of eminent companions who did not favor its continuance, and whose apprehensions in regard to it have proven groundless, that "Masonry is pacific in everything. It fears no invasion or insurrection. Its force is moral, not physical. It defends itself, not by armies, but by the purity of its principles and the benevolence of its acts. It conquers, not by destroying or enslaving the bodies of men, but by winning their hearts." (Compendium, p. 66.) Time and experience have shown that objections urged in years gone by, against the continuance of the General Grand Chapter, by men of fertile imaginations, but without the gift of prophecy, were utterly unfounded.

M. E. Comp. Charles Gilman, G. G. H. P., in his address to the General Grand Chapter at its convocation in Chicago, 1859, said: "In some of the State Grand Chapters a suggestion has been advanced that your body must be supported at no distant day by a heavy tax upon those bodies. This has caused anxiety, and if founded on any just apprehension would be a serious matter. But there has been no greater error than this," etc. This good and great Mason sleeps with his fathers, but his utterances are upon record, and time has proven them to be true.

Now read the following modest resolution penned by that zealous and beloved companion, Charles Marsh, (who also sleeps,) and adopted "as a permanent regulation": "*Resolved*, That the State Grand Chapters throughout the jurisdiction be requested to cause to be paid annually to the General Grand Secretary of this Grand Chapter, the sum of one cent for each Royal Arch Mason borne upon the rolls of their subordinates at the date of their annual reports; the fund so created to be used to defray the necessary expenses of the General Grand Chapter," etc. (Proceedings, 1874, p. 64.)

One cent per annum for each Royal Arch Mason upon the roll! Twenty-five cents in a quarter of a century: above the average working life of Masons. Will you pardon an anecdote? A zealous Tennessee preacher was fervidly and eloquently discoursing of the cheapness of the Gospel, when a good old bald-headed pillar of the congregation responded: "That is so, my brother, for I have been a member of the church for twenty-five years, and it has cost me but a quarter of a dollar."

Apprehension was also expressed a good while ago, that as Grand Chapters multiplied over the extensive territory of the United States, it would become inconvenient for their representatives to attend the convocation of the General Grand Chapter. Look, now, at the face of our great country—ribbed with railroads from Portland to New Orleans, and from New York to San Francisco, and with intersecting lines from every direction. A man placing his ear near a railroad track midway between the Atlantic and Pacific can almost

hear the roar of the two oceans vibrating along the continuous iron bars that connect them.

In the winter of 1869, entrusted with bearing the returns of my parent Lodge to the Grand Lodge of Alabama, I traveled one hundred and fifty miles on horse, with the "beautiful snow" pelting in my face. Now I have come from Little Rock to Buffalo in less time, and with much more comfort, than I did that trip.

When I first met Comp. Marsh at Chicago, in 1859, he had made the trip from California to New York, all the way round by sea, and perhaps at his own expense, for he was a man of wonderful Masonic zeal and perseverance. He lived, however, to see the overland railway completed, and traveled upon its iron horse, as it puffed and thundered over the wide plains, startling the Indians and the wild herds of buffalo.

PROPOSED AMENDMENTS TO THE CONSTITUTION.—Your attention is respectfully invited to the amendments to the Constitution, proposed to you at your last Triennial Convocation, and which may be found among its printed proceedings.

A committee of seven eminent Masonic Jurists was also appointed to revise the Constitution and report at the present convocation.

IN CONCLUSION.—At your late convocation, and in my absence, you paid me the compliment to elect me to the high office which I now hold, and the duties which, in an humble way, I have endeavored to discharge with fidelity. Trusting that at your present convocation, you may place the mantle on one more worthy to wear it, and more competent to perform its important duties; and hoping that wisdom may guide your deliberations, that peace and harmony may prevail, and that your labors may result in much good to the Royal Craft, I am,
Fraternally, etc., E. H. ENGLISH.

SECRET SOCIETIES—THEIR WORTH.

It is too frequently supposed by those not holding membership in any one of the numerous secret beneficial societies in our midst that the mysteries of the different orders are closely associated with selfish purposes. So far as the "secrets" may be referred to, beyond those of a protective character, it must be admitted that they are as light as a bubble, and possess little or no merit whatever beyond their novelty. In so far, however, as secrecy is used to defend the institutions from imposition upon their benevolent and charitable work, it is perfectly justifiable, and none but such as are totally ignorant of the moral and religious ends in view will direct the shaft of venom against them. The chief virtue, after all has been said and written of their best features, lies in the simple and practical fact that in time of health each and every member cheerfully contributes to a common fund in

support of whoever may become sick or disabled. The mere sentimental features of these societies, no matter what may be their distinctive differences, amount to a very trifling consideration, compared with their beneficial character; for in the former, though precepts as good as come from Holy Writ may predominate, yet their application is proverbially uncertain; in the latter, however, there is a positiveness and reality which give force and attraction. It is true, also, that but few persons ever give thought to the good work in which these institutions are engaged, the moral power they exert in the community, and the help they silently afford in numerous ways.

There is an official statement now lying before us of one of our best local beneficial societies, whose total membership does not exceed one hundred and forty members, in which the sum of nearly eighteen hundred dollars is accounted for as having been paid to sick, for funerals and assistance to families during the past year. In itself this is a sufficient amount to run a ward relief society for a whole season. But when it is considered that there are some thirty similar organizations in operation in Germantown and vicinity in the aggregate, the sum expended yearly for benevolent purposes by them would be really astounding could the figures be presented. That these great results can be accomplished in this way by combined effect, and that, too, by those of meagre means and humble powers, individually, is one of the greatest blessings to be derived through the agency of co-operative organization. In union there is power! Forces thus acting separately, though in themselves might prove unimportant, are, when combined, susceptible of attaining all the pecuniary advantages that can reasonably be looked for, and for this, if for no other reason, secret and other beneficial societies are to be highly commended. No healthy man, dependent on his hands for a livelihood, should fail to become a member of some of them in time to protect him and his family in the day of his misfortune against the cold charity of the world. But apart from the private working of these beneficent institutions, they are really entitled to the honor of being public benefactors. They teach man his duty toward his fellow-man, obedience to law and constituted authority, enjoin him to illustrate the better part of his nature in all his social intercourse, and thus assist in no small way to the chief end of good government, which is nothing more nor less than a reflex of supremacy over vice and selfishness. Their influence elevates the mind, opens the heart, warms the hand, and the incalculable good they have done, are still doing, and destined to do, naught but eternity itself can unfold.—*Germantown Guide*.

FAR too many of our brethren, the moment they receive their degrees and find themselves among the Masonic Fraternity, think that they have nothing more to do save to quietly

rest on the honors they have received, content to know that they have been made Masons, but no more able to prove themselves as such, or reflect any credit on the Order, than it would be to pour a cup of sparkling water from an empty pitcher. They are too willing to become drones in the hive where every one ought to pride himself on the skill of his workmanship.—*Hebrew Leader.*

ENTHUSIASTS AND SLANDERERS.

It is quite possible that enthusiasm, if not directed into a proper channel, or blended with discretion, may degenerate into a most pernicious habit, and inflict injury on the Order which the enthusiast is most desirous to exalt. One of the worst class of this type is he whom the French call *babillard*, of which there are many degrees. As a specimen, we may point to the brother who has Masonry eternally on the tip of his tongue; and, forgetting the Masonic virtues of silence and circumspection, waylays you in the street, or any place where he can discourse upon his favorite theme—and he is not very particular who his listeners may be, or whom he takes into his confidence—and states what has been done or said in his lodge. He will publicly argue questions of law and practice, and criticise the work with the same freedom in a public resort that he would in the very heart of the Temple. Gentlemen of this stamp do not scruple to enter upon subjects which ought to be tabooed in any company where other than Masons are assembled; and yet we believe they do not intend any harm, but only allow their zeal to outrun their discretion. Like *Mother Eve*, they seek knowledge at a price they do not stop to calculate. We most earnestly wish that these brethren would learn greater discretion, as we believe that in many ways their babbling is detrimental to the best interests of the Fraternity they admire, and which they would not knowingly or willingly injure. We do not for a moment advocate too much secrecy in regard to matters unconnected with the inner workings of Masonry; on the contrary, we feel that full ventilation of such subjects is of great benefit, but anything which relates to private operations in Lodges should be held as sacred, and no possibility of allowing such information to be transmitted to the outer world be countenanced. Another and more dangerous example of those who are constantly referring to lodge affairs is he who goes about sneering at his brethren as to the way in which they conduct themselves while in the lodge. Several instances of this nature have lately been brought under our notice, and we cannot use too strong language to condemn such a pernicious habit. Without imputing anything wrong, these people throw out inuendoes injurious to the reputation of their neighbors; and though their statements may not have very much effect in really damaging the

character of those referred to, still they are extremely painful to many who really wish to see the principles of Freemasonry carried out as purely as it is intended they should be. The calumniator is a most dangerous individual, and from the tongue of slander and detraction no man is safe. If there is any body in which such a character should have no place, it is surely in our Fraternity, where we are so often reminded that a brother's welfare and reputation ought to be the object of our constant solicitude. We are taught that it is not only our duty, but that we should never forget to warn and entreat the wayward and perverse. Notwithstanding all this, it is within the experience of most of us that persons who are bound by the solemn sanctions of the mystic tie, in whom we naturally place the most unlimited confidence, will indulge in satire, slander, and calumny, and thus give rise to heart-burnings and strife, where all should be peace and fraternal affection. A number of these persons seem never to be so much in their element as when striving to promote enmity and uncharitableness. We can only account for them on the ground of original sin, or that without them we should be too happy in our several stations. The fact of their existence among us is a warning that has been given us from the very beginning of time, but which we do not sufficiently heed. A fair exterior and plausible speech too often are allowed to pass current for all that should go to make up a man, and until it becomes the rule to know an applicant, not only in his fair seeming but in his character and idiosyncrasies, we shall continue to have these blots upon our escutcheon to degrade the high standard of the Craft, and to wound every sentiment of manliness and truth. It is an evil we will not be able entirely to abrogate, but it is one against which every honorable Craftsman, who has a reputation to defend, should set his face with unflinching severity. He ought to cast out from his fellowship whoever approaches him to breathe into his ears the breath of scandal or the vile suggestions of calumny. Against such people, we repeat, no one is safe, and their efforts can only be mitigated by an earnest determination to avoid those who deal with them.—*Scottish Freemason.*

A FEW THOUGHTS ON OLD-TIME SCENES; BY AN OLD MEMBER.

Masonry, in these latter times, has become exceedingly popular; thanks to the good attention that has been given to the moral teachings of the Order in the past twenty or thirty years by a very large majority of its present membership, as well as to the good healthy tone of the literature that has circulated among the Craft; but it was not always so. Even far out on the confines of civilization in this once great wilderness of the West, Masonry, which came with the early pioneers,

was looked upon as a thing not at all to be desired in a community just forming and having to contend against all the disadvantages of frontier life. Notwithstanding the bulls and anathemas that have been hurled against the institution all along the line by Popes and other dignitaries of the so called church, as well as a few narrow-minded bigots and fanatics of our own times, Masonry has quietly, yet steadily, won its way to the confidence of the people of our country as we see it to-day.

Among the few old settlers and early pioneers of a portion of our western country that are still remaining, we occasionally meet with one whose descriptive powers remain good, and when in the proper mood can give scenes and incidents that occurred in early times that are laughable and sometimes ludicrous in the extreme, and which, too, at the time they occurred were of rather a serious nature. Here is one of them: It will be remembered that in the year 1829, the time this incident occurred, the great Anti-Masonic party was fully organized and starting out in that wonderful crusade against the Masonic institution. The excitement far and near became intense, and for several years raged with most unrelenting fury. Masons and Masonry were everywhere denounced as the worst of crimes and criminals, and all because a certain individual had suddenly disappeared from western New York, and the Masons were unable to tell what had become of him. Political demagogues, who hoped to ride into power by the excitement, were perambulating the country, haranguing the people and warning them of the fearful consequences that must inevitably result to the country, unless this accursed institution of Masonry be driven from the land.

Through their publications, which were scattered broadcast over the land, this excitement had reached many of the frontier settlements of the West. Nor were our own sparsely settled portions of the then great Western wilderness entirely free from this moral pestilential malaria. Ministers of the Gospel, who occasionally came among the people to preach to them the "Glad Tidings" of "Peace on earth and good will to man," would often seize upon the occasion when the people were thus assembled to lecture them upon the subject, asserting that their country would remain God-forsaken and a howling wilderness if they did not arise as one man and drive out this accursed thing from among them. Under this condition of things it is no matter of wonder that the women of the neighborhood where the Lodge was held became much excited. If the Masons did not hold their meeting under the direct influence of the Devil or some other infernal agency, how was it possible that an individual like Captain William Morgan could be spirited away and no tidings of his whereabouts ever be brought to light? So now, as there is a Lodge of those mysterious and no doubt evil persons holding their meetings right here in our midst, be it our mission to solve the

mystery, and if the Devil really has anything to do with them the fact through us shall be revealed.

Here was the plot, and as is usual with women, to will is but to do.

The place where the Lodge was at that time located was a small village that had but recently been laid out in the woods, and contained perhaps not to exceed a dozen cabins, one of which was used by the Lodge as the place of meeting.

This cabin was what is called a story and a half—that is, the walls were carried up some two or three feet above the second floor, the roof extending from these forming what is usually called a garret loft, and used for sleeping apartments for a portion of the family and visitors when they should call. The entrance to this upper room—as was common in those early times—was by a ladder set up in a corner of the room below; and so when the members of the Lodge all got up, the ladder would be drawn up the hatch-way, closed by a few loose boards, and thus all would be secured.

For the purpose of light and ventilation, there was a small window of four lights of 8 by 10 glass placed in each gable.

At the time the women had fixed upon for making the wonderful discovery which they hoped to do, there had been erected a kitchen apartment to one end of the house, the shed roof of which extended above the window in the gable end of the Lodge room. Now by placing a chair upon a table in the kitchen under the window, and then standing upon the chair, one would be able to look in through the window and see what was going on among the Masons. This was the plan of operation, and the secret they were now sure to have.

The time for the meeting of the Lodge having arrived, the members having all passed up the ladder, the ladder drawn up and the entrance way closed by the loose boards, the women in the plot quickly assembled and proceeded at once to work. The floor of the kitchen not having yet been laid down, they placed the legs of the table on the joists, the chair upon the table, and then one of the women mounted the chair with a will. But alas for the certainties of all human calculations! The woman had no sooner reached her position and just in the act of looking into the window, than one of the legs of the table slipped from the joist on which it had been perhaps a little carelessly placed, and the whole arrangement came down with a crash. In the fall the breath was evidently knocked out of the unfortunate woman, and for a time, to all appearances, she was dead. The other women, not knowing what else to do, set up a wonderful screaming and crying.

The members of the Lodge, hearing the racket below, hastened down to see what the matter was. The overturned table and chair having been carefully removed and the woman carried in the house, all the members could learn was that the woman on the floor was killed.

The neighbors also hearing the crying and screaming of the women, hurried over to ascertain the cause. The Masons present could explain nothing but what could be seen, a woman seriously hurt and perhaps dying. And all any of the women would tell was that the Masons were holding a meeting in the room above and the woman was killed.

In consequence of this circumstance and the increased excitement growing out of it, the members soon found it convenient to locate their Lodge at another place, and the brother at whose house the circumstance occurred found it expedient also to sell out and move away. It became exceeding hot for a time for Masons in that part of the country, when they were just as innocent and knew no more of how the woman got hurt than they did of what had become of Morgan, out of whose sudden disappearance this whole malignant persecution of Masonry had originated.

This unfortunate woman was not, however, so badly hurt after all. She soon recovered, lived to a good old age, but could never be induced to make known the secret she discovered, and whatever it was it was buried with her.

One of those women is still living, and although quite infirm from age, is nevertheless as hearty and good-natured as when she assisted in the attempt to discover the Masons' secrets; and fortunately for her has long since lost her superstitious notions, and especially that of a personal Devil aiding the Masons with his presence at their meetings. Being now the last of those in the plot, she indulges in many a hearty laugh with the brethren while relating the circumstance how the woman got hurt and how they succeeded in turning the joke upon the Lodge by keeping their own secret.—*Masonic Jewel*.

THE MASON'S LAST REQUEST.

BY EDWARD Z. C. JUDSON.

It was a very hot day in the summer of 1778. The British General Clinton, with a formidable army, was hastening across the sandy plains of New Jersey to join the forces of General Howe, at Sandy Hook. And Washington, with an army regenerated into life, determined, if it lay within the bounds of possibility, to prevent that junction; and to effect his purpose, sent a large detachment of light troops, under General Lee, to harass their movements and retard their progress until he could come up with the main force and effect their capture or destruction.

As soon as the American sharpshooters in the van of Lee's division began to annoy the British, the latter drew up in order of battle and prepared for defence. The Americans boldly pushed on, and were driving all before them, when to their

utter astonishment, and to the deep mortification of their gallant officers, who were flushed with the hope of victory almost in their hands, General Lee ordered a retreat.

Shame mantled many a brow then and there, and, in spite of discipline, angry words broke from many a lip; for even then, as now, the word retreat sounded strangely, aye, almost harshly upon an American ear. But the order had been given by him who had command, and he must be obeyed. But so angry and unwilling were those who fell back that they did not preserve the order which they would have done had they only been yielding to stern necessity.

And the British, overjoyed at a victory so easy, were pushing their advantages as they ever did, mercilessly; and our brave men were falling fast before them, when suddenly dashing forward upon a horse which was white with foam, rode that matchless man upon whom a nation's fate depended.

"What means this cowardly retreat? Who dared to order it?" he thundered.

"I did!" was the angry response of General Lee.

"Rally your men, coward, or go hide your face in shame!" cried Washington, that day giving vent to a passion which hitherto, under all circumstances, he had managed to control.

"Halt and form!" he cried again, in a voice so loud that it fell alike upon the ears of friend and foe.

And though the bullets fell like hail around him, and brave men dropped upon his right hand and upon his left, he sat unmoved upon his horse, stemmed the tide of retreat, and checked the advance of the triumphant foe.

The carnage was terrible. Bayonet clashed against bayonet, sabre met sabre, while the sulphurous smoke almost hid the combatants from view; and they sprang at each other like fiends, lighted by the flashes of cannon and the blaze of musketry.

One gallant officer whose gray hairs had become tinged with blood fought directly under the eyes of Washington, whom he loved not only as a general, but as a *Brother*, bound by that mysterious and holy tie which equalizes a peasant with a prince. By his side three sons of lesser rank, the youngest scarce eighteen years of age, fought as bravely as himself.

It was at that moment when, with Washington at their head, the Americans drove back the foe at the bayonet's point, that he whom I will call Major Carroll, who was leading his battalion on, himself on foot, (for two horses had already gone down under him on that day,) and to whom I just alluded, saw a British officer fall, who had, with heroic gallantry, striven to stem the changing tide.

Though wounded and down, the brave officer still struggled, and drawing a pistol disabled a man whose bayonet was at his breast. Major Carroll's sword was raised about his head, but quickly a sign, a word, and the "widow's son" was safe,

for the foe whose arm had just been raised was now a *Brother*, whose extended hand was ready to lift him who lay upon the earth in such distress.

But ah! fatal pause! that generous bosom, so full of fraternal love, which did not forget duty even there amid the wild carnage of battle, was pierced by a bullet; and the brave Carroll sank dying by the side of him who had called for help and had not been refused. Washington's eye was on him—he knew who and what he was, for he had sat with him in a place where light abounded; but he could not wait—the enemies are flying and must be pursued.

“On!” cried the dying hero to his men. “Forward!” he shouted to his boys.

“We are victorious and I am content.”

The battle was over. The British had been swept back over the gory field which they had taken, and night had drawn its mantle over the horrors which the day had exposed.

And by Major Carroll's side knelt the only one of his race that was left to life—his youngest born. His two eldest sons had fallen on that dear bought field—like himself contented that they died for their country, and fell in the hour when victory was theirs.

“Father, what can I do for you?” said the boy hero, as he grasped his dying sire by the hand, and sustained his head upon his breast.

“Be a man, and do your duty to your country first, and to your mother next. And, lad, save my Masonic regalia. He, our nation's father, invested me with it! Save it, and act so worthily that when you are of full age you may be entitled to wear it. It is my last request!”

And soon the noble spirit of that brave, good man left his body, and went to dwell with the Great Architect of the Universe.

And years after, when peace smiled on our land, the son fulfilled the father's request, and that cherished regalia is still in the possession of his descendants.—*Masonic Eclectic*.

REVIEW OF AN ATTACK ON FREEMASONRY.

[Continued from page 511.]

Mr. R. Faurot farther says: “Every K. K. (Ku-Klux) is a Mason, as I have reason to believe.” Here is another evidence of recklessness. Shame for a Christian thus to malign the best men of the country!

I do not believe that one Freemason can be found among the Ku-Klux. Mr. Faurot, give us the name of just one. But if so, should an institution be condemned by reason of its unworthy members? Must Freemasons hang their heads for shame, and renounce their institution because there are in-

consistent professors of Freemasonry? Is it a matter of objection to the large and respectable body of Baptists, that Payne, one of the assassins of our late President, was a Baptist, the son of a Baptist clergyman? that Baptists North and South have been convicted of high crimes? that some Baptists are "worldly, scheming men," and some Baptist churches remind one "of *Shakespeare's Spirit*." But on this account must every Baptist hang his head with shame as an accomplice, and men shun the fellowship of the Baptists because they have unworthy members? When religious anti-Masons so deal with each other, we will acquiesce in the justice of the measure to ourselves as Freemasons, but till then we will feel as innocent of the sins of unworthy Masons, as Simon and John did to those of Simon Magus, or our Baptists do of those of Payne, the assassin.

That the early Church had a Judas, an Ananias, a Sapphira, a Simon Magus, and a Demas, shows that no care can exclude the unworthy, and that to refuse to do our duty in the Church or the Lodge on this account would be to condemn Christ and the Apostles, and would be contrary to common justice.

We have seen how Freemasonry is endorsed as to its principles and practices by patriots and Christians of every name, country, and age. We now insert the following, sent by the Ku-Klux Klan to a citizen of Washington city, and leave your readers to judge of the mental and moral characteristics of a gentleman who would class the Masonic with this association, and thus malign the great and good of our country:

"Headquarters Ku-Klux Klan,
Provisional Department of the Potomac }

Downing, Beware!—(figure of a dagger.) You are a marked man. (Figure of a coffin.) Marked for the coffin. (Death's head and cross-bones.) You will not stick to oysters and let politics alone. What had you to do with the War Department? What had you to do with the President? You have set yourself up as a leading negro. You shall lead them to hell. If you are in Washington ten days after this reaches you, it will be as a corpse. Remember Lincoln.

By order of death. (A death's head and cross bones.)

Assassin. (Figure of a sword.)

Adjutant. (Death's head and cross-bones and figure of a coffin.)"

What an insult to the common sense of your readers, that Washington and Franklin would endorse such a society as they did, the Masonic? Mr. Faurot avers "The Knights of the Golden Circle to be a side degree of Masonry." *Falsus in uno, falsus in omnibus*. Convicted of false statements, if Mr. Faurot were even a competent witness, he has been proved to be unworthy of credit. He adduces no evidence of the truth of his charges, and they surely will not be credited upon his simple affirmation.

Mr. R. Faurot thus discourses of Masonic secrecy: "There is a covert object in Masonry, hidden most adroitly from even all Masons of the lower degrees, and which those in *the secret* dare not make known, and mistakenly think they have succeeded in keeping from the Gentile world, and even all but a favored few." Why does not our far-seeing brother reveal this dreadful covert object and secret? Can the man who can not be "unfaithful" to society, and untrue to "his calling" be satisfied with a mere affirmation and a hint? Can an alarmed public rest satisfied with this inuendo?

Let us examine this question of secrecy. Is not secrecy a privilege? And what would be the condition of objectors, if deprived of it, imperfect, uncultivated and uncertain as it is, in general communities. To be deemed unworthy of confidence, and to deem others equally unworthy, is revolting to the moral sense. For are not the most sacred affections of the human heart, and the best acts of the human hand, essentially and virtuously secret? Is not the whole frame work of society dependent upon this principle and held together by its agency? Otherwise, let devout men make long prayers at the corners of the streets, and invite the public gaze upon charitable deeds. Otherwise, let the business or domestic secret which one friend has confidently breathed into the ear of another be betrayed to the first casual acquaintance to whom a natural weakness of character, or a prurient feeling of self-importance, may incite the unworthy confidant to impart it. Otherwise, let naval and military commanders, and other influential agents of a government open their secret dispatches and proclaim them alike to friend and foe. Let the Senate of the United States abolish its rule providing for secret sessions; let the members of the Cabinet refrain from secret councils; let the lawyer have no secret interviews with his clients, and the doctor with his patients; let the doors of the grand jury room be thrown open; let the merchant erase his secret marks.

All mankind agree in holding those infamous who thus betray the trust of secrecy. By universal assent and demand every "just and lawful" secret voluntarily received is invested with the attribute of inviolable sacredness.

"To heaven's high Architect all praise
All gratitude be given,
Who deigned the human soul to raise
By secrets sprung from heaven."

The vulgar maxim, that "no good needs shun the light," is true only of the thing itself in its own intrinsic character. It is false and mischievous in relation to the safety and utility of a good principle or design, when exposed to the withering contact of prejudiced and unreasonable minds; else no man would have suffered or perished in the cause of truth, and truth would never have been overwhelmed by error.

The most illustrious teacher of morals taught that truth is not at all times to be exposed to an inclement publicity. He enjoined upon his disciples to let their light shine before men. He also advised them not to cast their pearls before swine. He himself spoke perpetually in parables; and injunctions to secrecy, binding upon His followers, constantly accompanied his greatest words and works.

Secresy, as a practical science and habit of mind, is one of the greatest conservators of the morals and charities of our social being. All men of sound heads and hearts learn this important principle from the experience and observation of life. Freemasons enjoy the advantage of cultivating it systematically until it becomes a confirmed habit of mind, amounting to second nature. It quenches the evil tendency to pestiferous tale-bearing and altercation. It cures the malignant propensity to expose the faults and failings, not to say the private affairs and misfortunes, of his fellow-men.

If secresy be a virtue—a thing never yet denied—can that be in us a crime which has been considered an excellence in all ages? Does not Solomon declare, "He that discovereth secrets is a traitor?" What is nature's lesson? Two ears, two eyes, and one tongue. Why was the grasshopper one of the emblems of the Druids? In their ideas of natural history, this insect had no tongue. Why did Phidias, the celebrated painter of antiquity, paint the goddess of beauty, Venus, with one foot on a tortoise? Among the ancients it was an emblem of silence. Cato the Censor, at the end of his life said that he chiefly regretted three things—spending a day without doing some good, going by sea when he could have gone by land, and revealing a secret committed to his trust. The great Fenelon made Ulysses, in the system of education which he delivered to his friends for his son Telemachus, particularly enjoin them above all to render him just, beneficent, and sincere in keeping secrets; a precept that afterwards produced the best of consequences to the young Prince of whom it is recorded that with this great excellency of taciturnity, he not only divested himself of a close, mysterious air, so common to the reserved, but also avoided telling the least untruth in support of this part of his character.

The Egyptian god Harpocrates, held in such veneration, was represented with his right hand placed near his heart and the left down by his side, covered with a skin before, full of eyes and ears, to signify that of many things to be seen and heard, few are to be published.

The great Egyptian goddess, Isis, the Minerva of the Greeks, had an image of a Sphynx placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the public, as much as the riddles of that creature.

Iamblicus, in his life of Pythagoras, tells us that from the Egyptian mysteries the philosopher drew the system of his

symbolical learning, seeing that the wise doctrines of this nation were ever kept secret among themselves and delivered down, not in writing, but only by oral tradition.

The Athenians had a statue of brass, without a tongue, to imitate secrecy, and the Romans a goddess of silence, with her forefinger on her lips.

All the moral institutions of antiquity were secret societies. The moral life and civilization of the nations were born in secret sanctuaries, and through them communicated to the world.

Christianity sought the same agencies and surrounded itself with the same mysteries to protect itself from public enemy, and to work its way into the heart of humanity.

The ancient documents, known as the "Apostolical Constitutions and Canons," make frequent mention of the *disciplina arcani*, or secret discipline of the primitive church. All ancient writers, Christian and Pagan, have noticed the secret character of the early Church. Pliny says that the Christians were persecuted in the reign of the Emperor Trajan, as a secret society, under a general law prohibiting all secret associations.

The rites of the Christian religion were celebrated with an air of profound mystery and were guarded from profane eyes with most scrupulous vigilance. The import of each rite was a profound mystery. Not a print was allowed to be given, nor a whisper breathed on the subject to the uninitiated.—Even the ministers speaking of the sacraments contented themselves with remote allusions, and dismissed the subject by saying, "The initiated know what is meant." They never wrote about them except through the medium of figurative and enigmatical expressions. We are prepared to prove that the primitive Christian Brotherhood comprised four circles, the Faithful, the Enlightened, the Initiated, and the Perfect; that it was secret, had regalia, had secret signs of recognition, and charitable in order to mutual relief. Christianity at its birth enveloped itself in secrecy and mystery.

Rufinus wrote: "Our formulary is called the symbol, (symbolic, the proper name for Freemasonry,) because by it the sign or mark by which he shall be discovered who does not confess Christ according to Apostolic rules, so that if one shall come in about whom a doubt is felt, he, when challenged, may give the watchword, whether he be an enemy or an ally."

All the days of the early Church were spent, as it were, in a strange land, where the confession of Christ might lead to the stake; where a man had to feel his way, and produce his credentials carefully. And no doubt it would be sometimes the case that a Christian using the words, "I believe in God the Father Almighty," which heathen as well as he might employ, would find himself carefully capped by the words "Maker of Heaven and Earth." and so the two would come by degrees to understand that their faith was common. And when

persecutors were thronging on all sides, and spies endeavoring to gain admission to services, some such test served as a watchword against foes and a battle-cry for which men might rally around the standard of Christ.

Now among the Christians there were not only symbols for the eye, but, as among us, symbols for the *ear*. The Creed, the Lord's Prayer, and the Ten Commandments, were such. The Creed was used not only in public services, but between chance acquaintances meeting for the first time. Our religious friends who design to promote their Master's cause, and yet find fault with the Masonic Society, forget that by their position and arguments they really condemn the Church of Christ, for it was in all respects for ages as much of a secret society as ours, and was equally objectionable for its secret words, symbols, and tokens. The necessity for secrecy of the Christian Church at one time is a necessity for the secrecy of the Masonic Order now, in many parts of the world, for there is scarcely any country without more or less persecution within its borders.

There was a time at Oberlin, Ohio, when the maxim, "Confess your sins one to another," was literally observed—when Anti-Masonry for once was consistent—when in public meetings men and women kept none of the secret emotions of their hearts from the assembled community. This Anti-Masonic experiment was disastrous. Families, husbands and wives and friends were separated, and the actual existence of Oberlin was only preserved by a return to silence and secrecy.

If a "secret society" means one that has a secret object, or transacts business that may not be known to the world, the Masonic is not a secret society. Its proper name is that of a symbolic society.

It is a common error of the times to class Freemasonry among secret societies. In the general acceptance of the term, nothing can be more unjust. It is true that our internal affairs are managed in our own way, that the public at large are not admitted to our assemblies, that the practice of charity is secret; but our principles, our aims, the designs drawn on our trestle-boards are an open page for any reader; our temples are on the highways, and to the worthy our doors are open; our times and places of meetings are never concealed; our general business and purposes are as public as need be required, and are conducted with no greater degree of secrecy than those of any well governed institution, family, or individual.

Everything done within the Lodge is a matter of record, and printed. Read the proceedings of the Grand Lodge and you have before you the full business, every motion and resolution, every report of committees—nothing concealed. The printed copies of the by-laws and constitution present you with its full code of government. The monitor presents in full its teachings. On the other hand we especially desire

that our system should be scrutinized, that our inculcations should be tried by the test of fair public opinion, in the full confidence that now, as heretofore, it will prove in the estimation of good people, "like gold seven times tried in the fire."

Benjamin Franklin said: "Freemasonry has its secrets. It has secrets peculiar to itself, but of what do they principally consist? They consist of signs and tokens, which serve as testimonials of character and qualifications which are conferred after a due course of instruction and examination.— These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power.— Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world, and still these credentials remain and are available for use as circumstances may require. The good effects which they have produced are established by the incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have subdued the rancor of malevolence, and broken down the banners of political animosity and sectarian alienation of the battle-field, in the solitudes of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of most hostile feelings and the most diversified conditions, rush to the aid of the other with special joy and satisfaction that they have been able to afford relief to a brother Mason."

Gerrit Smith, though opposed to Masonry, was candid and honest. He said: "If Masons live up to the letter and spirit of Masonic teachings, they surpass others in a sound religion and sound philosophy. * * I have not myself much fancy for allegories and symbols, but I am aware that many have." He called the society *symbolic*, and not secret.

While we present argument, facts, and opinions to prove the Masonic is not a secret society, we have also the formal decision of the courts of France and England sustaining this view.

The following is the Act of the British Parliament on Freemasonry, placing it out of the category of secret societies:

"And whereas, certain societies have long been accustomed to be holden in this Kingdom, under the denomination of Lodges of Freemasons; Be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society, or lodge, which shall before the passage of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons. Provided, always, that this exception shall not extend to any such society unless two of the members composing the same shall certify upon oath that the society or lodge has, before the passing of this Act, been usual-

ly held under the denomination of a lodge of Freemasons, and in conformity to the rules prevailing among the societies or lodges of Freemasons in this Kingdom.”—(*Act of George III., for the more effectual suppression of societies established for seditious and treasonable purposes.*)

Some curious discussions have taken place in the National Assembly of France, regarding secret societies. It had been found necessary, probably, to restrain or dissolve altogether, many of those *clubs* of a political character, which, hiding themselves in secret, were seeking anarchy and confusion, and to overthrow all religion, order, and government. It must be remembered that the secret societies against which the National Assembly thought proper to legislate are very different from anything which passes under the name with us. Here are the three articles alluded to:

ART. 13. Secret societies are prohibited. Those who shall be convicted of participating in them shall be punished by a fine of from one hundred francs, and by imprisonment of from three to twelve months.

ART. 14. Independently of these societies, citizens may establish secret associations which are not political, by making known the character and locality of the society, and the names and residences of the members. If the declaration of the character of the society be proved to be false, the members shall be prosecuted as participants in secret societies.

ART. 15. The above enactments are not in force against societies which occupy themselves with questions of religion or public instruction.

We translate below a portion of the discussion which took place on these articles:

Mons. Volette: I should like to have some one define what is meant by a secret society.

Mons. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

Mons. Paulin Gillon: I would ask if Freemasonry is also to be suppressed.

Mons. Flocon: I begin by declaring that, under a republican government, every secret society having for its object the change of the form of such government, ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask their suppression. But from the want of a precise definition, *I would not desire to strike at secret societies and assemblies that are perfectly innocent.* All my life, until the 24th of February, have I lived in secret societies. Now I desire them no more. Yea, we have spent our lives in conspiracies, and we had the right to do so; for we live under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, that with universal suffrage, it is a crime to belong to such an association.

Mons. Coquerel: As to Freemasonry, your committee has declared that it is not a secret society. A society may have a secret and yet not be a secret society. I have not the honor myself, of being a Freemason.

The President: "The thirteenth article has been amended, and decided *a secret society is one which seeks to conceal its existence and its objects.*" The above is the precise definition we have given to the phrase *secret society*, and accordingly Freemasonry, Odd Fellowship, Sons of Temperance, Rechabites, etc., etc. are not secret societies. All of them are known to the people, together with their objects, their members, their time and place of meeting.

Thus it was said of the Scottish Kirk :

"Then they were told that the Masons practiced charms,
Invoked the devil and raised tempestuous storms.
Two of their body prudently they sent
To see what could by Masonry be meant.
Admitted to the Lodge and treated well,
At their return the assembly hoped they'd tell :
'We saw no more than this,' they both replied,
'Do what we have done, and you'll be satisfied.' "

The true secrets of Masonry the novice never learns, but only he who spends a lifetime in the search; but the long and toilsome way is rich with the flowering promise of sweet and delicious fruit. The learned and scholarly Melancthon, the devout martyr Huss, Cardinal Wolsey, and the philosophers Locke, Newton, Warren, and our own Franklin and Washington, and many other great, learned men, whose names grace our records, and have been immortalized in their productions, trod the path where we are walking, and by the surrender of their time and shining talents to the institution, have illuminated its progress by the blazing lights of their intellects, and sanctified it by the purity of their lives. At the shrine where they have knelt let us not be ashamed to kneel.

Mr. Faurot appears at one time to find fault with Freemasonry as the nursery of infidelity and irreligion, and at another time is claiming it to be a religion, with the functions of the church.

How can Freemasonry encourage infidelity? As well declare that infidelity and irreligion were inculcated by Moses, when he saw the burning bush and the flashes of Mt. Sinai, or the glory that overshadowed the temple. Do sandals, the less and greater lights, the Mosaic pavement, the columns, tessellated borders, the star, the evergreen, and the many symbols pointing back to the faith of Abraham, of Isaac, of Jacob, and Moses, in the coming of one great atonement, the lion of the tribe of Judah, the doctrine of the resurrection through the great "SUBSTITUTE" of God for man, look like infidelity?

Can Masonry promote infidelity, when it is based on a vow to Deity, which is held very sacred by all true craftsmen?

Does it not require first of all a belief in the being and perfections of God; in the revelation of His will to man, in man's obligations to obey His commands, and in a state of rewards? Does it not, in every teaching, inculcate true godliness, with the practice of all moral duties? And does it not teach that the practice of moral duties without a belief in a divine law-giver, and without reference to His will or commands, is not Masonry?

Is Masonry infidelity? Then how do you account for the vast numbers of the Christian ministry who are masons? Are they all duped? Do the learned and able clergy of the country who are Freemasons, know what Christianity is, and about the temple of human nature ruined and rebuilt, the plumb line, the white stone, the rejected corner stone? Do they know what is infidel in its tendency? As well charge the Old Testament with infidel tendencies. I hurl back the foul charge, in the name of ten thousand clergymen who are Masons. In the name of hundreds of thousands of Christian laymen who are Masons, I pronounce it untrue.

The Boston *Investigator*, which is the organ of infidelity in America, denounces Freemasonry for teaching reverence for the Bible and religion, and declares its religious formula as simply absurd. This infidel organ says: "Some think that Masonry is a kind of veiled infidel institution, but they are mistaken. It may breed infidels, as all other Christian denominations do, but it does so unpurposely, and true infidelity should not and never will be an advocate for Masonry. We, as infidels, denounce Masonry."

Who knows best whether Freemasonry promotes infidelity, Mr. Faurot or its accredited organ?

Henry Clay, in an oration upon Masonry, asks: "Would the names of ministers of religion be found upon the registers of Lodges, if the subversion of religion and morals were its object? Would patriots and princes countenance a society inimical to order and harmony?"

Thus writes the learned and pious Dr. Oliver: "Thus does Freemasonry give a distinct refutation to the infidel and deist. It furnishes a series of indirect evidences, which silently operate to establish the great and general principles of religion."

But perhaps after all it were vain to refute the calumnies, or to correct the misapprehension of men who have eyes, and yet will not see, and ears and will not hear, but who, wrapped up in the impenetrable garments of their own preconceived opinions, are in their unchangeable obstinacy forcible illustrations of the truth of Butler's lines, that

"A man convinced against his will
Is of the same opinion still."

Masonry has much that is religious in it, the development of a *form* of religion older than our own, more imperfect in

its spirit than Christianity; yet leading to purity of life and rectitude of conduct, and to a better state; and that under the old dispensation, as under the new, when its teachings are received into a willing heart and are properly understood in the mind, it may lead on to that higher development which follows the early dawn and shines to the perfect day.

Freemasonry mingles in every phase and condition of religious training example and expansion. It prevents division in churches, softens and banishes asperities among members, smooths the way for friendly intercourse among men of various views, brings the good things in which religious men can agree prominently to view and thus spreads the cement of love and forbearance. Freemasonry teaches the duty of prayer. It inculcates many truths, principles, and practices common to Christianity. While it inculcates the duty of being religious, it leaves each individual to his own manifestations thereof. It creates in many minds a love of truth and a disposition to be religious, and leaves the clergy without to educate the manifestations of it. Surely this is a noble work.

So far as religion teaches belief in God and immortality; so far as it teaches to do justly, love mercy, and walk humbly with God; so far as it teaches obedience to God and His holy laws, and love to man, and reverence and humanity, it is a religion. If, by religion, is meant a system of theological dogmas, or the Church which Christ founded before His ascension, then Masonry is not a religion. We do not regard Masonry as an organization divine. The Church we regard as divine. We believe that a certain regimen was ordained by its founder, which He only can change; that He created ministerial orders and functions for His Church which none may innocently assume—which Masonry does not and cannot pretend to. Masonry, by way of political accommodation, is sometimes called divine: as beauty, poetry, or wit is called divine. In one sense, mathematics is divine, for it is in perfect conformity to His law. Government is divine; its form is left to man himself. So the *principles* of Masonry are divine. They have not been derived from man; they are not the issues of reason; they are emanations from Deity; they are heaven derived, brotherly love, relief, and truth.

While our old society does not propose to be a Church, nor save the soul; it stands like a venerable beacon on the earth, pointing us back to events long gone by, but pointing Abraham and Daniel to events which were to occur hundreds of years after they had slept with their fathers. Masonry is the hyphen point connecting the past with the present and the future; that one grand point, the resurrection from the grave.

We do not exaggerate when we say that the order of Masonry stands the very first among the Christian institutions of the day, destined to accomplish great results for humanity.

Sir Bart. Ousley declared that Freemasonry is at all times

the church's fellow worker, and teaches the practical duty of social virtue and charity. It is religious, not by creed or dogmatic statement, but necessarily so in its spirit. Its symbols all point to piety, standing as finger posts directing to the mysteries of religion.

No Freemason has ever proposed or desired to make of Freemasonry a church, or a component part of any church. The mission of the church is higher and more sacred than that of Freemasonry. Masonry claims no divine commission, it professes not to reconcile man to God. It concedes to the church the more honored, influential and sacred position, but strives in its own way as handmaid of the church, to assist her in every good work.

The craftsmen's creed, what is it?

"The Lord our God is ONE;
Mercy and love—below and above—
The pillars that stay his throne."
The craftsmen's LIGHT, what is it?
"JEHOVAH's holy word.
Each living line, with a light divine,
And holiest teachings stored."

The craftsmen's RULE, what is it—

That law of peace and love?
"To others give, what thou wouldst receive;
Thy faith by thy actions prove."

The craftsmen's HOPE, what is it?

A life at God's right hand,
That awaits the just, when the quickened dust
Shall arise at His command."

CREED, LIGHT, RULE, HOPE; thus lofty,
And God with us for aye.

But admit the perfect work of Christianity and that its heavenly precepts are operative throughout Christendom, still in society, politically and commercially. the Christian has intimate connection with the Jew, Mohammedan and Pagan. What tie binds these? What obligation operates beyond that of interest? Shall the follower of the great Teacher quote to the sun-worshipper his own master's precepts of neighborly love? Shall the shipwrecked Christian or the castaway Jew plead with the wandering Arab the partial concurrence of their creed? Alas! The Ishmaelite will prove the truth of the Scriptural assertion, that his hand is against the hand of every man. Do the missionaries of peace urge against the cruelties of the savage the divine commands: "Go and teach all nations?" Alas! alas! The aboriginal lord of the soil recognizes no obligation to spare from the hatchet the man whose claim of fraternity is founded upon an inadmissible gospel. Yet the fiery zeal of the sun-worshipper has been quenched in the tears which established Masonry shed in its presence, the sign of the craft has arrested the fierce hand of the Bedouin, and the hatchet of the hostile Indian has fallen harmless at the feet of the person who breathed in-

to the ear of the savage brother that equalizing word, which has come unspoken down to us from the remote past. That Christianity has done all this is not because it is not capable of all good, but because the hardness of the human heart has not allowed of its entire operation. In time the blessed influence of religion will secure to all the quiet enjoyment of natural and social rights. Till then, Masonry may be allowed to do its work in behalf of a part. In time the blessed influences of the gospel of peace will banish war and bloodshed from the earth; till then let Masonry pause upon the battle-field, and arrest the blow that might have fallen upon the head of a brother, or gather from the heap of fallen foes the perishing companion who can demand peculiar aid. Till all the earth is filled with charity, benevolence and purity, let that institution be entitled to respect for usefulness which exercises virtues to its own multitudinous members and gives, for imitation to others, the beautiful example of its own peculiar excellence.

I have so trespassed upon your columns that I will simply refer to the only remaining charge of Mr. Faurot—the want of antiquity of Freemasonry. At a future time I will demonstrate that Freemasonry is older than the building of Solomon's temple. If Mr. Faurot has not access to the old, original authorities for history of the remote past, I refer him to such writers as De Quincey, who expresses his conviction, as the result of his researches, that Freemasonry is older than Christ, and that our Blessed Lord was familiar with its teachings. The absurdity of one of his assumptions may be seen by reading the complete life of Locke, which refers to the act of parliament, passed in 1425, in the reign of Henry VI., demonstrating the long past history of the order. Locke's inquiries as to the principles and history of the order so affected him that he wrote to the Earl of Pembroke: "I know not what effect the examination of these things and the sight of these old papers, (MSS. in the Bodleian Library) may not have upon your lordship, but, for my own part, I cannot deny that they have so much raised my curiosity, as to induce me to enter myself into Fraternity, which I am resolved to (if I may be admitted,) the next time I go to London, (and that will be shortly.) I am, my lord, your lordship's most humble and obedient servant,
JOHN LOCKE."

But if Freemasonry was of yesterday, if the world needs it—if its principles are true, its aims worthy, and its influence good—can brother Faurot reject it, when he may be a member of a religious organization which dates not back fifty years?

Yours Respectfully,

R. McMURDY.

FIRE.—The office of the *Freemason's Repository*, we are sorry to say, has recently been visited by fire, which did great

damage by destroying a large amount of the printing material, and complete sets of the *Repository* for the last six years, to the number of two hundred. But though somewhat delayed, Bro. Rugg is out again with his valuable journal which is as neat and readable as ever. We regard it as among our best Masonic exchanges, and wish it great success.

JOHN CABELL BRECKENRIDGE, 33.^o

Our exchanges contain graphic accounts of the obsequies of this distinguished Kentuckian, which occurred in Louisville, the principal city of his native State. A very large concourse of sympathizing friends were in attendance from all parts of that Jurisdiction as well as from Indiana, Ohio, and other States.

The deceased was an active member of Supreme Council of the South, Scottish Rite, and Illo. Bro. Albert Pike, 33.^o the Sovereign Grand Commander, gave an eloquent address, from which we give the following extract :

“To whomsoever the holy dead are of no consequence, to him the living are so, too.’ Let us, not mourning like those that have no hope, pay the last office of pious duty to those whose little day of life is ended, since they, like one who sails slowly away from the shore of a dear land, a little while ago familiar to him, and hears in the stillness of the night the murmurs of the waves among its cliffs, may still hear the murmur of our voices, and see, as the angels do, these obsequies, and evidences of our affectionate remembrance.

“So it is said unto us in our funeral ceremony; and Freemasonry has always by solemn and appointed offices of mourning for the dead, given expression to its sorrow and regret, and borne testimony to the merits of the well deserving. And, also, nothing more becomes a generous people than, as it has been done to-day, to pay due honors and the tribute of its tears to the illustrious dead; to commemorate their virtues, to inscribe its words of grateful eulogy upon their tombs, and erect to them monuments and statues.

“There is nothing new to be said of death, or of the shortness and uncertainty of human life. We can but repeat with *Æschylus*, ‘Death alone of the gods is not appeased with gifts, and you will vainly offer him incense and libations; he cares not for altar or hymn.’ And with *Homer*, ‘Death is the common lot of all; nor have the gods the power to avert it even from those whom they love.’ The generations of men are transitory as the leaves and flowers, and death exacts from

every man and every woman the sad homage of sighs and tears. Incessantly the cries of anguish from the bereaved and desolate ascend to the unpitying stars; and even the young have their dark days of sorrow, while for the old every day is a day of sad remembrances.

“‘Death comes equally to all,’ says Dr. Donne; ‘and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high or how large that was. It tells me not what flocks it sheltered while it stood, or what men it hurt when it fell. The dust of great persons’ graves is speechless, too. It says nothing, it distinguished nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou wouldst not look upon, will trouble thine eyes if the wind blew it thither; and when the whirlwind has blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to lift those dusts again, and to pronounce this is the patrician, this is the noble flour, and this the yeoman, this the plebeian bran?’

“We read with a curious interest the names carved a century or two ago upon the gravestones, amid which old churches stand, and see some fallen and shattered, and worn by the footsteps of the congregation. None stand as long as the oaks, and the churches themselves at last crumble over them; for, in the words of Goethe, ‘Time will not allow itself to be cheated of its rights, either over man or his monuments,’ and of most of us who die, though we may have thought ourselves somewhat here, it is to be in the neighborhood that we are dead, and men speak well or ill of us for a little while, and then the leaf that has fallen is forgotten by those that are still green upon the tree.

“Since it must matter little to those who have died whether their lives here were a little longer or a little shorter than the common measure; and since this is so much a world of disappointments and sorrows, of calamities and reverses, of purposes unfilled and hopes unsatisfied; since this is a life that contents so few of us, and of which the old grow weary, and its past seems to have had so little in it worth living for, we ought not to consider it so grievous a thing to die, so terrible to see those whom we love escape sooner than ourselves from the manifold ills and constant calamities of a longer life.

“And yet it continues to be true that no philosophy can make death other than death; and it does not console us to believe that we shall see again, by and by, in another life, the loved head over which the grass ripples in the wind, or the salt waves of the sea chafe in their eternal disquiet.

“Believe as we may that the spirit is immortal, and that the wise and great, the innocent and generous who were dear to us, have found in death the dawn of another and more happy life, and in it love and pity us who remain prisoners here, burdened with the ills and afflictions from which death alone

can liberate us, yet to have lost them causes none the less anguish, and we none the less refuse to be comforted when we have laid them tenderly in the last resting-place, and know that during the days which remain for us to live we shall see them no more."

Official.

GRAND ENCAMPMENT K. T. OF THE UNITED STATES
OF AMERICA.

GENERAL ORDER NUMBER ONE.

SIR KNIGHT VINCENT LOMBARD HURLBUT, M. E. GRAND MASTER.

To all the Grand Commanderies, and the Commanderies holding their Charters immediately from our Grand Encampment—Greeting:

In order to secure a more active relation between the Grand Encampment and its Constituent Grand and Subordinate Commanderies, I have divided the general jurisdiction into twelve districts, and appointed the following Eminent Sir Knights my representatives to visit the Grand Commanderies and the subordinate Commanderies under our immediate jurisdiction, in their respective districts, and report to me.

Commissions of appointment have been issued by my order from the office of our R. E. Grand Recorder, to the Sir Knights named below:

First District.—New England States; Sir Knight Benjamin Dean, Boston, Mass., Representative.

Second Dist.—New York, New Jersey, and Pennsylvania; Sir Knight Orrin Welch, Syracuse, N. Y., Representative.

Third Dist.—Maryland, Virginia, West Virginia, District of Columbia, and Delaware; Sir Knight Robert E. Withers, Alexandria, Va., Representative.

Fourth Dist.—North Carolina, South Carolina, Georgia, and Florida; Sir Knight Wm. J. Pollard, Augusta, Ga., Representative.

Fifth Dist.—Alabama, Tennessee, and Mississippi; Sir Knight Walter L. Bragg, Mobile, Ala., Representative.

Sixth Dist.—Texas, Louisiana, and Arkansas; Sir Knight Benj. B. Richardson, Galveston, Texas, Representative.

Seventh Dist.—Ohio, Indiana, and Kentucky; Sir Knight La Fayette Lytle, Toledo, O., Representative.

Eighth Dist.—Illinois, Michigan, and Wisconsin; Sir Knight Vincent L. Hurlbut, G. M., Chicago, Ill.

Ninth Dist.—Missouri, Kansas, and Colorado; Sir Knight Thomas L. Anderson, Topeka, Kan., Representative.

Tenth Dist.—Iowa and Nebraska; Sir Knight Theodore S. Parvin, Iowa City, Ia., Representative.

Eleventh Dist.—Minnesota and Dakota; Sir Knight Jno. W. Woodhull, Milwaukee, Wis., Representative.

Twelfth Dist.—California and Oregon; Sir Knight Hiram Graves, San Francisco, Cal., Representative.

Done at Chicago, Ill., this 11th day of September, A. D. 1877,
A. O. 759, by the M.: E.: Grand Master.

Attest my hand and the seal of our Grand Encampment,
[L. s.] at Iowa City, Ia., this 10th day of October, A. D. 1877.

THEODORE S. PARVIN, *Gr. Recorder.*

CARE OF THE SICK.

MAN is mortal, and therefore subject to disease and death. None are exempt, although for many years some have enjoyed uniform good health, and seemed to be an exception to the general rule. But by and by the infirmities of age crept on, the step became less elastic, and at length disease and death put a period to their earthly existence, and proved that the most vigorous and healthful must eventually surrender to the victor and go to "the home of all the living." Sooner or later, therefore, all must sicken and die, unless taken off by accident or the hand of violence. And hence it is that all must at some time or other need the care and sympathy of their fellow men.

Now Freemasonry professes to be a fraternal institution, made up of a membership bound together by the ties of brotherhood. And we need hardly assert that it is one of the first great duties of the Freemason to visit and tenderly care for a sick brother. He does not waste time in inquiring his nationality, his creed, or his politics; but goes immediately to his assistance, if assistance he can render, and if not, he tenders that which is most precious to the sick and languishing, the warm sympathy of a brother. He speaks kind words, he encourages the sick brother to hope, and in many ways, which it is quite difficult to enumerate, he helps to bear the burthen of the brother in distress. And none can tell the

worth of such sympathy until it becomes their lot to be prostrated, for a long time, by severe illness, with family and friends worn out by long and constant watching and sleepless care.

And right here we wish to say that it is not enough to merely call upon the sick, and wish them well, when they are in need of care and watching. It seems but mockery to say to the poor, sick brother, "Be ye warmed, and be ye clothed," while we give nothing of our abundance to make him and his needy dependent family comfortable. And to call in a sort of fashionable way to inquire if the sick brother still survives, and whether there is hope of his recovery; to express in cheap words how deeply we feel for him, but *do nothing*, when it is manifestly in our power to do, in his behalf; to excuse ourselves from watching when we should be willing to take our turn with others, how inconsistent is such empty pretense with the true spirit of Freemasonry.

And what is worse, when a stranger or sojourner who chances to fall sick in our midst, is to suspend operations and care of him until we are able to communicate with his home Lodge, and ascertain whether they will guarantee a recompense for the care and expense bestowed upon the sick and suffering stranger. How fraternal! Working only for hire. Giving only when we are to receive as much again, and withholding the aid, even when a stranger in our midst is suffering, until we shall receive the guaranty of payment! Is this the charity of Freemasonry? Not as we learned it, by any means. The true spirit of Freemasonry would induce a member of the Craft to aid a sick and suffering stranger without the guaranty of pay, even though he had never been initiated into the Fraternity.

It is true that a good Mason who has had the care of his brethren during a time of sickness, will do all in his power to reimburse them for expenses they have incurred in caring for him; but the aid should never be rendered with the hope or expectation of such return. We should esteem it a privilege to aid our brethren in distress, and fly to their assistance without needless delay or guarantees.

At another time we expect to refer to this important mat-

ter again, and give the former as well as more recent practice of the Masonic Fraternity in regard thereto, and show that some of our jurisdictions are drifting away from the good old way in the practice of Masonic charity and caring for the sick.

“A HAPPY THOUGHT.”

Our good Brother MacCalla of the *Keystone* gives us a leading editorial in the last issue of his paper on “Crab-apple Masonry,” and as we anticipated, claims the superiority of the crab. He compliments us as having “had a happy thought—one of those seed thoughts, indeed, which suggest happy thoughts to others.” So it would seem that we did not shoot wide of our mark when we said, “prove that the apple came from a common source, the *crab*, then our good Brother MacCalla would discard all apples save the original crab,” &c. Quoting our remarks in full, and with much approbation, our brother continues: “We confess to a strong liking for the crab-apple. We are lucky enough to own a tree of that variety, and would not exchange its fruit for that of any other apple we know. Rich and almost vinous in flavor, aromatic in odor, *and rosy-cheeked as a blooming maiden*, it is a thing of beauty and a joy forever.” “A happy thought,” indeed. We were certainly “wiser than we knew,” when we penned the lines which awoke such ecstatic rapture in the mind of our brother. But we were certainly innocent of any thoughts of blooming maidens. These are the “happy thoughts” which our brother’s crab-apples constantly suggest to him; and who can blame him for refusing to exchange his beautiful crabs for any other apple?

But we would suggest right here that the beautiful crab-apples of our friend may be an improved variety of the crab species. It certainly is not the original crab we wrote about. And Bro. MacCalla seems to know that, for he admits all we claimed when he says the two thousand species of apples are the product of the diligent cultivation of seedlings in orchards under the care of old monks in the abbeys of England. Then the diligent cultivation of the apple modifies or *changes* it, and that for the *better*. Thus came your blooming, maiden-

cheeked crabs, which you praise so eloquently. Now would you trade off the blooming, aromatic crab for the original, sour seedling? Not a bit of it! Neither would we of Michigan and Indiana give the improved Freemasonry of to-day for that Masonry of the old stone-cutters of the middle ages. If our ancestors knew nothing of railroads or telegraphs, we shall not refuse to use them, nor to prefer the modern style of travel to the "slow coach, the wagon."

But Brother MacCalla is an excellent editor, and is doing a good work for the Craft, and we wish him success, even though he prefers crab-apples to all others.

LETTER FROM D. D. G. M. CHURCH.

As District Deputy of the 5th district, composed of the counties of Barry, Calhoun, Eaton, and Jackson, I have appointed Schools of Instruction for the several Lodges in the district, which convened as follows: At Hastings, on the 16th of October; at Charlotte on the 17th; at Jackson on the 18th, and at Battle Creek on the 19th.

The several Lodges in the District were summoned to appear, by their officers or duly chosen representatives, with their records, at some one of the meetings thus appointed, each Lodge selecting for itself such place of meeting as might be most convenient. In visiting the places named, I was accompanied by R. W. Bro. A. M. Clark, Grand Lecturer for the State, and thus the primary objects of these Schools of Instruction—to inaugurate a uniform system in keeping the records of the Lodges in this jurisdiction, and to impart instructions in the general work of the Order—was fully accomplished.

At the Hastings meeting all the Lodges in Barry County (except Nashville) were represented by their respective Masters and Secretaries, or by duly authorized representatives. At the Charlotte meeting the seven Lodges in Eaton County, and Nashville, in Barry County, were represented. The Jackson meeting was composed of all the Lodges in the County, and two in Calhoun County; while at the Battle Creek meeting all the remaining Lodges in Calhoun were

represented, except Burlington, No. 333, and the absence of the officers or delegates from that Lodge was caused by the fact that it is located 18 miles from the place of meeting, and the day the meeting was held was very stormy.

It will be noticed, and it is a gratifying fact, that at these meetings all the Lodges in the district, except one, were represented, the records of each Lodge (except two) produced and carefully examined, and such instructions given, and corrections made, as seemed to be necessary.

Before making my annual report, I intend to inspect the records of Burlington Lodge, in order that I may be able to present the condition of each Lodge in this district, not from hearsay, but from personal observation.

E. T. CHURCH,

CHARLOTTE, Oct. 20th, 1877.

D. D. G. M. 5th District.

Correspondence.

MICHIGAN.

PONTIAC, November 7th, 1877.

Dear Brother Chaplin:— I have just returned, after an absence of about three weeks, and find my letter on the Bible question in the October number of the FREEMASON, with your comments.

The letter was written hastily. I had not the data at hand to enable me to investigate the question as I should have done. I held it some time intending to examine and re-write it before sending to you, but did not find time, and finally sent it, accompanied, (I think) with a request to you to examine it, and if you found it worthy of publication, to advise me of any errors you might notice, and return it to me for correction—but I have not heard from you except through the FREEMASON.

I am not satisfied that I was in error in reference to the action of the Grand Lodge. I did not say that the "Grand Lodge had not *asserted* itself upon the matter of Bible inspiration." But that it has "not *settled* the question." and I think it may yet be found far from "settled." Indeed the

late controversy between yourself and R. W. Bro. McCurdy would seem to indicate that the question is not *very clearly settled*. You say the Grand Lodge has decided "that an applicant for the degrees of Masonry SHALL NOT *be required to assert his belief* in the inspiration of the Bible."

I am ignorant of such decision, but I don't assume to say that you are in error. I am aware that the Grand Lodge has decided that "Masonry does not require such belief," &c., but I also understand that each subordinate Lodge is judge of the qualifications of its candidates, and I thought, though I was by no means sure, that as any constituent member of a Lodge might exclude *for any reason*, without declaring it, any applicant, that possibly the Lodge, as a body, by by-law or otherwise, might not only exclude an individual, but a whole class.

I wrote you that letter because I was in doubt and wished to stimulate discussion, not that the views taken by me might be fully sustained, but that the question might receive such attention as it seems to me to demand.

If our Grand Lodge has declared, as you say, that we shall not reject candidates on account of their rejection of the Bible it is perhaps worthy of consideration, whether such action ought not to be reviewed. It is certainly in conflict with the position of several of our sister jurisdictions, and if it is good Masonic law, there seems to me to be a great deal of unmasonic teaching in our ritual.

If the proposed by-law is in conflict with the decision of Grand Lodge, I desire to inquire whether we may not instruct our committees to examine the candidates as to their belief touching these matters, and report the result of such examination to the Lodge, striking out of the proposed by-law (see page 464) all after the words "to the Lodge" in the 7th line?

Fraternally yours, &c., J. E. SAWYER.

WISCONSIN.

EVANSVILLE, ROCK Co., Nov. 15th, 1877.

W. J. Chaplin, Editor Michigan Freemason:

DEAR SIR:—I came here to-day upon the invitation of M.: W.: J. P. C. Cottrill, our Grand Master, to assist him in dedicating a new Masonic hall. This is a place of about 2,000 inhabitants, located on the Wisconsin division of the N. W. R. R., about 28 miles north from Beloit, and nearly the same distance from Madison and Janesville. It is a thriving business place, surrounded by a good farming country, and is the

railroad centre for several smaller villages, and a large radius of country. They have here a good country hotel, some ten or twelve stores, and several manufacturing establishments. There are seven different churches here, which, to my mind, is the worst recommend they could have—not that I am opposed to churches, by any means, but there is such a thing as “having too much of a good thing.” If, in a village of this size, they could or would all unite in one or two churches, what a large saving of expense in church edifices, and in the necessary cost of sustaining things, and by thus uniting together, how much better talent might be secured, in the way of thoroughly educated clergymen to instruct and minister to the spiritual wants of the people. But I suppose we shall never all think alike, in religious matters any more than in any other, or at least on this side of the River; and perhaps there will be the same diversity on the other shore. *Quien sabe?*

They have here a Masonic Lodge and Chapter. Union Lodge, No. 32, was chartered December 13th, 1850; nearly 27 years ago. She now numbers one hundred members, and is presided over by Bro. M. Bargewell, W. M.; Bro. De Witt Griswold, S. W.; and Bro. S. J. Baker, J. W.

The Chapter is known as Evansville, No. 35. It was chartered some ten years ago, Comp. J. M. Evans, our present Grand Scribe, being High Priest, and has a membership of over seventy Companions. Both Lodge and Chapter are in a flourishing condition. Having long felt the need of a good, comfortable hall, they, during the last season, united in providing one in the second story of a large, substantial stone building. This gives them a hall 24 by 48 feet, with suitable anterooms, and other conveniences; the ceiling is high, and the Lodge room well ventilated. They have furnished it entirely new, and show good taste in doing it.

This evening M. W. Cottrill, Grand Master, assisted by myself and several of the Masters and officers of neighboring Lodges acting as Grand Officers, solemnly dedicated this fine hall, according to ancient usage, to Freemasonry. There was a large number of brethren present, together with their wives, daughters, and lady friends, besides a few of the leading citizens, not Masons, who came as invited guests. After the ceremonies of dedication, which were accompanied with some fine singing and instrumental music, Bro. Cottrill gave them an address appropriate for the occasion, and prepared expressly for it. In it he alluded to the first formation of the Lodge, 27 years ago, and compared it then, also the village and country, with what they are now, and gave his hearers an interesting account of the starting of the first Lodges in Wisconsin, and the organization of our Grand Lodge; after which he took the definition of Masonry given in the English Ritual, “That it is a system of morality, veiled in allegory and illustrated by symbols,” for his text, and dividing it into its sepa-

rate propositions, ably and eloquently enlarged upon each, much to the satisfaction and instruction of all present, whether **Masons** or not.

A fine banquet was served at the hotel near by, at the close of the exercises, to which all did ample justice. The brethren here have shown a commendable pride and zeal in erecting and furnishing this hall, and while all have united in helping it on, much credit is due to Bros. J. M. Evans, C. M. Smith, M. Bargewell, Frinston and others, for their untiring energy in overseeing and pushing it to completion. The Lodge and Chapter are doing a fair amount of work, and doing it well.

BELOIT.—On my way to Evansville I stopped one day in the City of Beloit. Being on business other than Masonic, and there being no meeting of any of the Masonic bodies represented here, I did not visit them officially, but had the pleasure of meeting with a large number of the fraternity by a cordial shaking of hands, and a hearty greeting renewed and cemented our early ties of affection and friendship. This is a beautiful city of some 6,000 inhabitants, located on the State line between Wisconsin and Illinois, and on both sides of the the Rock, one of the finest of our rivers. They have a good water power, and for the last ten years much attention has been paid to manufacturing. Establishments of various kinds have been erected, prominent among which is a large machine shop managed by Comp. C. F. G. Collins, Past Grand High Priest of our Grand Chapter. They make a specialty of an improved water wheel, and in getting up all the machinery for paper mills—in which line they stand second to none in the United States. Beloit College is located here, and it has an enviable reputation wherever known. She is also noted for the number of churches, and the same idea I advanced in regard to Evansville will apply here, viz: that if condensed, more real good might be obtained at a much less cost to the community.

All of the Masonic bodies of the York Rite are represented here, as follows: Morning Star Lodge, No. 10; Beloit Chapter, No. 9; Beloit Council, No. 1; Beloit Commandery, No. 6. All are in a good, healthy condition, except, perhaps, the Council, in which body we have never been able to get up much enthusiasm in any part of our State.

Several of our most active and intelligent fraters reside here; among them are Bros. Charles T. Whitford, Past Grand Commander; C. F. G. Collins, Past Grand High Priest; Bros. Frost, Strong, Foster, Sherwood, and the Clemment Brothers, of concert notoriety, with hosts of others equally good and true. I always feel when visiting Beloit that it is a good town to come to, a good place to live in, and a good place also for a Mason to hail from. Long may they sustain their past and present reputation.

Editor's Table.

OBITUARIES, RESOLUTIONS, &c.

When we commenced the publication of this journal we requested our brethren to send us brief biographical sketches of the lives of deceased brothers, giving time and place of birth, also date of death, with date when the deceased became members of the Craft, and important events in the history of the dead, stating that the usual resolutions were passed by the Lodge. But the friends of the deceased insisted upon the publication of the resolutions in the **FREEMASON**, and we consented. But we are forced to reconsider the matter. We have enough resolutions of this kind now on hand to fill nearly half the pages of the magazine. We therefore give notice that in future, brief obituary notices of the demise of brothers will be inserted in our journal without charge, but no resolutions. We decline printing the ones on hand, not because they are any less worthy of publication than those which have previously appeared in these pages, but because of their great number and the want of space. Were we to publish the preambles and resolutions passed in Lodges on the death of each member of the Fraternity, the entire pages of the **FREEMASON** would soon be absorbed to the exclusion of all other matter.

BIBLE AUTHENTICITY.—We give in another place a letter of explanation from our esteemed correspondent, J. E. Sawyer, of Pontiac. It seems we did not fully understand his intentions, and printed his article before he expected. Well, we trust that no harm is done, for as it appeared, it presented the views of its author, and was so able and readable that it has been highly praised, by good judges, as being timely and convincing. On its receipt we wrote Bro. Sawyer acknowledging it, and informing him of its clashing with the decision of Bro. McCurdy, which was approved by Grand Lodge, and was therefore the law of our jurisdiction. We heard nothing further from Bro. S., and therefore printed it, as we promised in our letter to do. Perhaps Bro. S. did not receive the letter

we sent him. That our brethren may know what Bro. McCurdy's decision is, which is now Masonic law in Michigan, we will print it in our next issue.

PROCEEDINGS OF GRAND LODGE.—We are pleased to announce the printed Proceedings of the Grand Lodge ready for delivery to the Lodges. They should have been issued about eight months ago, but it is better late than never. The publishers have done their work in fine style, and we shall not be at all ashamed to compare the volume before us with any work of the kind from our sister jurisdictions. The paper is No. 1, clear and well calendered, and the presswork excellent. We reserve further remarks for another time.

THIS number closes Volume VIII of THE FREEMASON. To the editor it has been a year long to be remembered for the severe sickness with which he has been visited. From April 27th to the last of June he lay at death's door, his physician visiting him over eighty times. But health has been regained, and he enters upon the IX Volume with the hope that he will be able to perform his work better than during the year now closing. The next volume will be only \$1 50 per copy.

THE MASONIC LIBRARY of the late Bro. G. Frank Gouley is for sale. Private bids will be received until Dec. 22, 1877, when those not sold will be offered at public auction. All bids or orders will be carefully attended to by addressing Wm. H. Mayo, Grand Recorder of Knights Templars of Missouri, at St. Louis. Also from him may be obtained a list of the books, etc., on hand.

CROWDED OUT.—Our article concerning the selection of well-qualified officers, for the government of Lodges. The annual elections are upon us, and it is most important that good, well-qualified brethren be chosen to preside. Brethren, do your duty to the Craft.

THE news comes to us just as we go to press that Brother W. P. Innis, of Grand Rapids, has been appointed Grand Secretary *ad interim*, in place of E. I. Garfield, resigned. All who have business to transact with the Grand Secretary, will take due notice and govern themselves accordingly.

MARRIED.

At the residence of the bride's father, Judge Hugh McCurdy, on Tuesday, Oct. 30th, 1877, Wilbur M. McCrossen, of Hemlock Lake, N. Y., and Jennie E. McCurdy, of this city. Rev. W. M. Kellogg, of the Congregational Church, officiated.

The bride and groom start for their future place of residence, Hemlock Lake, N. Y., next Thursday. Mrs. McCrossen has been a general favorite here and will carry to her new home the best wishes of a host of friends.—*Corunna Atlas*.

At Zion Episcopal Church, in Pontiac, on Wednesday evening, Oct. 18th, 1877, by the Rev. Richard Brass, assisted by Rev. Mr. Charles, of Detroit, Joseph E. Sawyer, Esq., of this city, and Miss Lizzie V., daughter of the late G. H. Saterlee, of Central Mine, Lake Superior.

The marriage of this couple attracted to Zion Church many more people than the house would accommodate, but the arrangements were very complete and well executed by the ushers. After the ceremony, at about 8 o'clock, the bridal party repaired to the residence of the bride's mother, where a reception of an hour was held, the bounteous and magnificent wedding supper served, congratulations extended, and the bride and groom retired and repaired to the depot, taking the Steamboat Express for Detroit and a bridal trip to eastern cities. One present only we take pleasure in describing—a silver pitcher, tray, bowl and goblet, of elaborate design, and beautifully engraved, from the Masonic Fraternity, "To J. E. Sawyer, W. M."

The editor of the FREEMASON sends congratulations, and wishes long and happy lives to the wedded pairs.

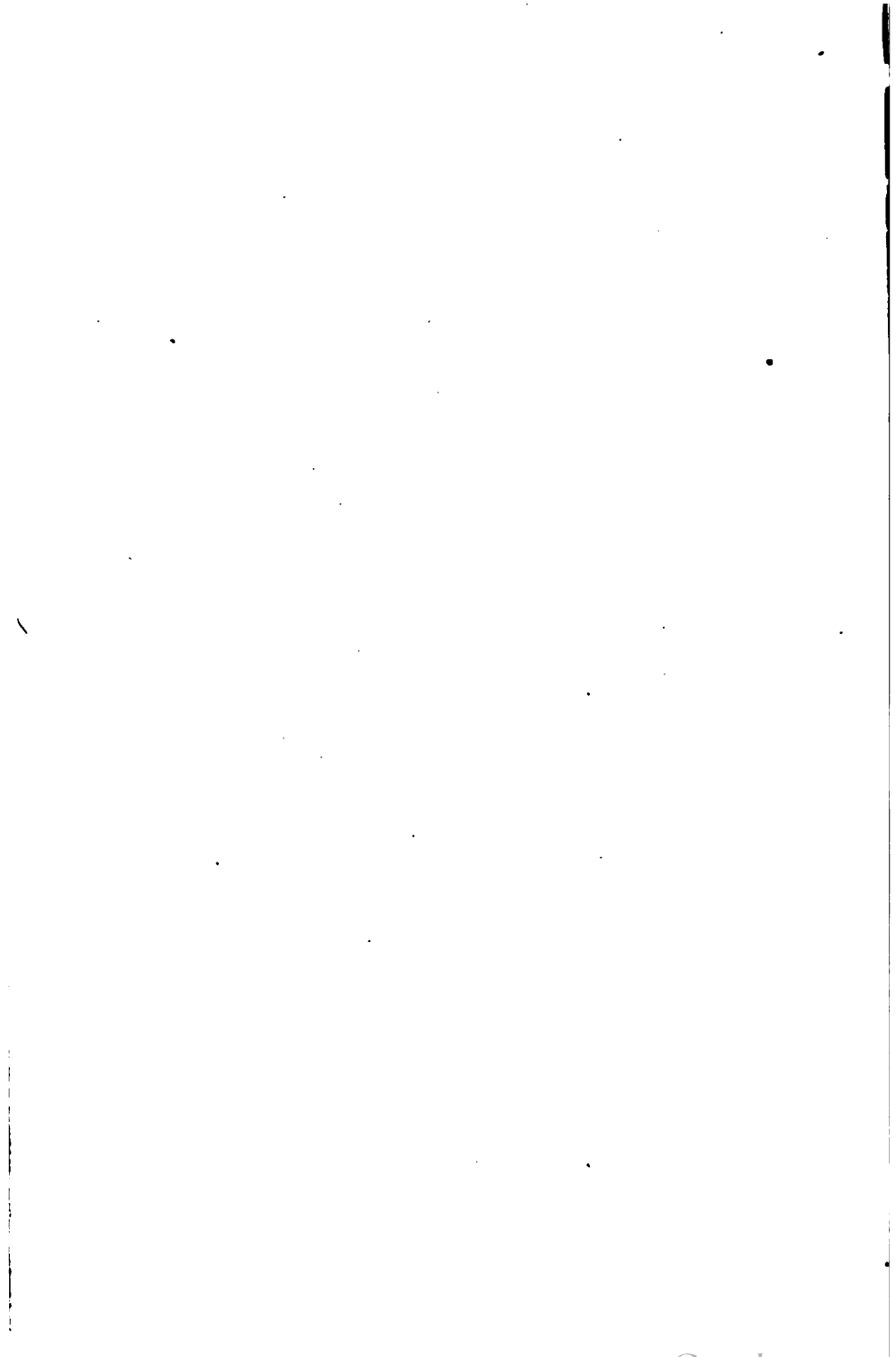
 CALLED OFF:

Our worthy aged brother Charles Brown, of Climax, (date of demise not given). The usual resolutions of respect were passed by his Lodge. We give the following testimony of his goodness from remarks of committee on resolutions:

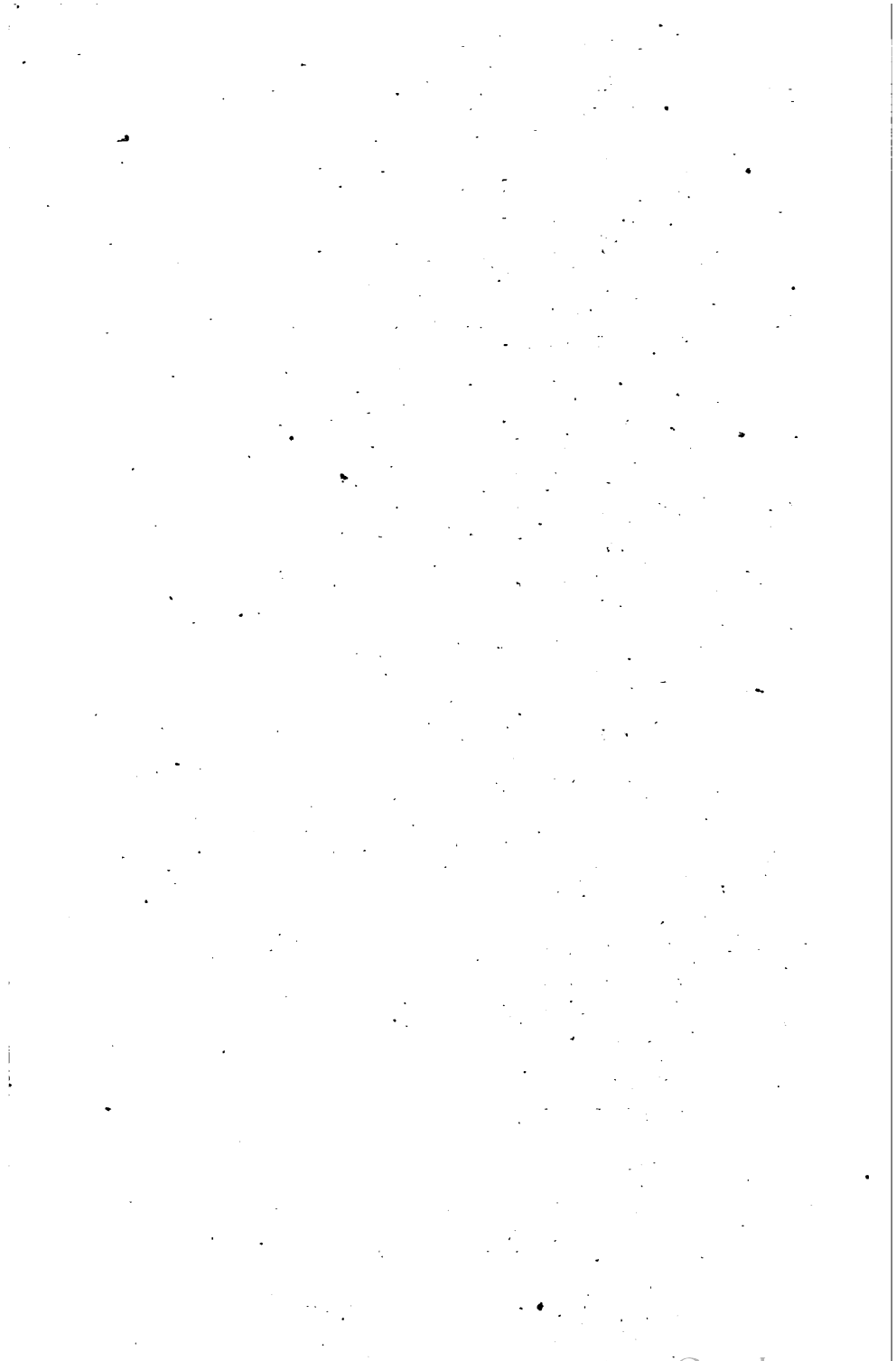
The membership of our deceased brother dates back nearly to the organization of Climax Lodge, and none were more zealous in promoting the welfare of the Order than he. For years he has guarded the outer door of our Lodge room, faithful to his trust, symbolic of the guard over his own life and his dealings with his fellow men. Thoroughly imbued with the sublime principles of the Craft, he carried them out daily in his walks in life; ever ready to assist the needy, tender in sympathy, spreading the cement of kindness, and covering the faults of an erring friend or brother with the mantle of charity. May his examples and memory incite us to live as well.

Also, Bro Charles M. Lampman, of Colon Lodge, No. 73, (no date given). The deceased had presided over the Lodge for a number of years, and was greatly respected by all who knew him. "His duties as an officer were discharged in an amiable and courteous manner, and as a member he ever manifested the true Masonic virtues." The usual resolutions of condolence were tendered to the family and friends of the deceased by both Lodge and Chapter.











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