

THE
MASONIC ECLECTIC;

OR,

GLEANINGS FROM THE HARVEST FIELD OF MASONIC LITERATURE.

AND THE KINDRED SCIENCES:

Ancient and Modern—Original and Selected.

EDITED BY

JOHN W. SIMONS AND ROBT. MACOY.



"LET ME GLEAN AND GATHER AFTER THE REAPERS."

VOL. II.

NEW YORK:
MASONIC PUBLISHING AND MANUFACTURING CO.,
432 BROOME STREET.

1866.

Gift
Mr. Wm. C. Hollands
10-12-1929

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THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

JANUARY, 1866.

No. 1.

WORKMEN WANTED.

BY THE EDITOR.

It is an old saying that when a man has too many irons in the fire some of them are apt to get cold, from which we have always understood that it is better to do a few things well than, by undertaking too many, succeed in none. It occurs to us that there is a homely wisdom in this trite old adage that we Masons may take to ourselves with benefit. But few of us, it is to be feared, are satisfied with having a single iron in the fire and devoting our zeal and attention to keeping it warm. Too many of us are busy with the tithes of mint, anise, and cumin, to have any time left for the weightier matters of the law; too many of us are ready and willing to work with a zeal instant in season and out of season on that part of the wall of our mystic temple where the crowd is, and where, consequently, hands are less wanted; and too few, far too few, are willing to delve in the out-of-the-way corners, and secure from the accumulating rubbish of time the gems of knowledge and the precious stones of fact that will otherwise be lost beyond recovery. The laborer is worthy of his hire, and wherever a man works on our

building, if he labor with zeal, and his zeal be according to knowledge, he will have his day's wages; but the hire will be according to the demand for labor and skill. The less these are needed the lower the rate of compensation and the longer it will take to lay up such a store as shall entitle the workman to that supreme reward for all who toil in the vineyard of the faithful—"Well done, good and faithful servant."

Those who have taken Masonry to heart, with whom it is a living, vital, actual reality, with whom it is "a spirit of love and charity, truth and good-will flowing out from the heart into all the employments and intercourse of the world," will not be satisfied with the mere forms, nor feel that they have performed the duty required of them when they have simply taken part in the outward and visible ceremonial, and then laid Masonry away till next Lodge night. They will not be content to labor for the lower wages of the unskilled workman, and spend their strength for a reward inadequate to their own sense of devotion, energy, and power; and yet, for want of a definite object of labor, a well defined course of study marked out for themselves, they will be likely to wander like butterflies among the flowers, sipping here and there a sweet but producing nothing tangible, and laying by no stores for the household; like a man in haste to be rich, they will have too many irons in the fire and none of them will be kept up to the proper temperature.

The field of Masonic study is so vast, the subjects of study and investigation are so many and so varied, that no common mind can hope to master them all and become a skilled workman in either at will, and, therefore, as in the operative arts a division of labor seems to be the necessary and proper conclusion.

If these premises are sound, and we certainly believe them so, then there is one field lying fallow to which we can direct all who are willing to labor, not so much for self-advancement as that good may follow their works, not so much that fame may come to them, as that the cause may be exalted, and justice done to those who have deserved well of it, not so much for the wages known of men as for that higher reward the Father giveth in secret, and which he will one day openly proclaim.

The field to which we allude is the history of Masonry. Not, however the general history of which so much has already been written, but the history of ourselves, of our time, and our own men, of our neighborhoods and our own Masonic firesides; the deeds, the words, the recollections of our own men who have passed through the times of trial, who have faced the blasts of persecution unblanched and unscathed, but who, one by one, are passing away to the final rest, and taking to the blank forgetfulness of the tomb memories and instructions that might be to us as "apples of gold in pictures of silver." "History," says Lamartine, "is the written world, human nature in relief, evoked from its ashes, resuming soul, life, motion, and speech before us and before posterity, and affording for our instruction a lesson and example for the future, in the eternal drama of humanity, represented in this vast arena girt with tombs, of which the dust is the ashes of what once was man. History is the picture of human destiny, which memory presents, to excite sometimes admiration and applause, at other times horror and aversion, according as virtue or crime, barbarism or civilization are placed before us, but always with advantage to ourselves. In a word, history is to a nation what the faculty of memory

is to individuals, the link of unity and continuity between our existence of yesterday and our existence of to-day; the basis of all our experience, and, by means of experience, the source of all improvement. Without history, then, there would be no social advancement, no progressive civilization in a nation. With history, we scarcely need any other lesson. History knows all things, contains all things, teaches all things; not in winged words which strike the ear without impressing the mind, but in great and striking actions. It renders us impassioned and enthusiastic sharers in the scenes of the past, filling our eyes with tears and making our hearts palpitate with emotion. It fills us with enthusiasm or pity, by our sympathy with its personations of a hero, a sage, or a MARTYR, with whom we completely identify ourselves; and in so far as our distance from the events makes us impartial, and impartiality induces justice, we derive much more moral benefit from the contemplation of the past than even from the observation of the present.

“As regards the men of other days there is nothing to warp our consciences; no personal interest to corrupt us, no popularity to fascinate, no acknowledged hatred to repel; we consider, revolve, and decide with the impartiality and unerring judgment of innate and unbiassed rectitude. The ultimate result of all our impressions is an aversion to evil and a love for good. Virtue increases and becomes more deeply rooted in nations which have grown old with these historical associations and reminiscences, and we may say, without risk of error, that the country which has the most history is consequently that which has the greatest display of virtues. A series of historical biographies may, therefore, be with propriety designated a ‘Journal of Civilization;’” and again:

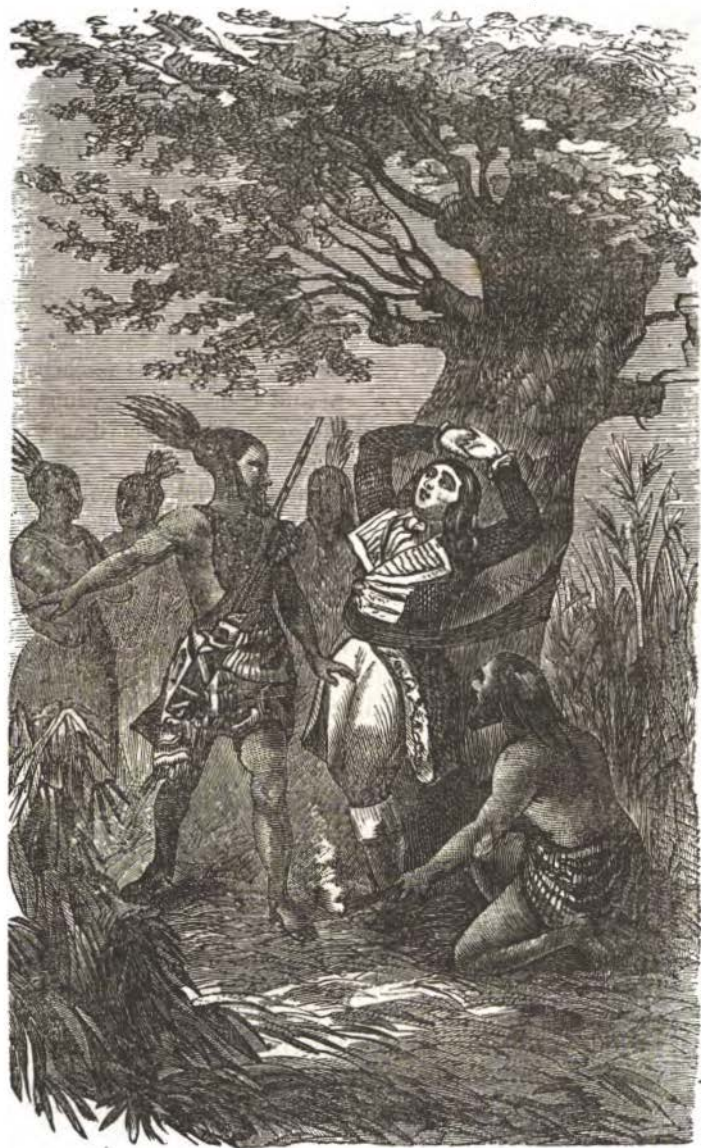
"The heart of man only remembers what moves and impassions it. Now, what is it in history that moves or excites the masses? Is it things, or is it men? It is men, and men only. You cannot excite yourself over a chart, or be moved by a chronology. These abridged and analytic processes are the algebra of history freezing while they instruct."

We want the history of men who have exemplified and exalted Masonry; we want the facts and memories of their existence and experience; we want to garner and send forth to the present and coming generations the fruits of their truth and their earnest self-sacrificing devotion.

In this field workmen are wanted. Who will work?



A MASON'S DESCRIPTION OF WASHINGTON.—"George Washington, the Father of his country, we hail as an illustrious leader of Masonry. He was not a nominal member, but a faithful brother, and a constant practicer of the duties involved in that connection. He was a zealous promoter of the interest of the Fraternity, always accepted with pride and gratitude of its honors, which he reflected upon it with increased luster. He sanctioned our meetings by his presence; partook the rites and discharged the duties of the Craft through a long course of constant attendance. When military and political life was over with him; when he was satiated with honor, and glory palled upon his taste, still did he cherish a fond affection for our mysteries; and as punctually as he attended public worship in the church would he attend private worship in the Lodge."



THE INDIAN MASON.

It is not among civilized men only that the universal genius of Masonry has extended her purifying and protecting influences. Many Indians have passed through the ordeal of initiation, and it is worthy of remark, that the red Mason of the forest is said to be as tenacious of his obligations and as observant of his duties as the most intelligent and high-minded of his white brethren.* A fact, in proof of this assertion, occurs in the revolutionary history of our country.

JOSEPH BRANDT, a celebrated Mohawk Indian, had, on account of the strong natural intelligence he exhibited when a boy, been taken under the especial patronage of Sir WILLIAM JOHNSTON, Governor of Canada, by whose care he received all the advantages of a European education. Subsequently, he went to England, under the patronage of the Earl of Moira, afterward the Marquis of Hastings, and, while in that country, was initiated into the mysteries of Freemasonry. On his return, however, the habits of early life resumed their influence, while the acquired ones of education were abandoned; and BRANDT, throwing off the dress and usages of civilization, assumed once more the blanket and rifle, and seemed to forget, in the wilds of his native forests, the lessons he had learned in his trans-atlantic schools. But the sequel of our story will show that, however treacherous his memory may have been in other things, on one subject, at least, it proved to be admirably retentive.

* In 1854, "the G. M. of the Grand Lodge of Ga., presented to the Lodge Col. P. P. PITCHLYNN, a chief of the Choctaw nation of Indians, who, in a most interesting and eloquent address, gave good evidence that he thoroughly felt and understood the true principles of Masonry; and also gave a very favorable account of the condition of the craft in his tribe, which he considered a convincing proof of their progress in civilization."—*Proceed'gs G. L. of Ga.*, 1854, p. 26.

During the revolutionary war, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Col. MCKINSTRY, then a captain in PATTERSON'S regiment of continental troops, was twice wounded, and afterward taken prisoner by the Indians, employed in the British service.

The previous bravery and success of Capt. MCKINSTRY had excited, at once, the fears and the resentment of his Indian conquerors; and, in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments which the Indians know so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, and understood, and felt by the chieftain BRANDT, who was present on the occasion. BRANDT at once interposed in his behalf, and succeeded by the influence of his position, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on his parole. Colonel MCKINSTRY lived several years after to repeat, with great emotions, the history of this singular occurrence, and died at length, in the year 1822, in the State of New York. It is related by Bro. JOHN W. LEONARD, who has seen the records, that the son of BRANDT and MCKINSTRY subsequently met together in a Lodge at Hudson in the State of New York, and that both their names are there recorded on the visitors' book.

MEDALS OF THE FREEMASONS.

THE investigation of matters stamped with the impress of antiquity has become a favorite employment with American as well as foreign writers. An evidence of this is found in the articles going the rounds of the press in relation to numismatics, or the Science of Medals. That which a few years since was found only in such papers as the *London Illustrated News*, and others of that class, forms now a department in many of our home journals, is discussed even in penny sheets, and read by various classes of society with curiosity and interest.

In view of this, we have prepared a series of papers upon the *Medals of the Freemasons*. Whatever concerns so large and influential a body of men as the Freemasons cannot surely be uninteresting to the public. A fraternity of five thousand Lodges, and nearly four hundred thousand men of the best classes of society, banded together for purposes of mental and moral improvement, has no common claim upon the attention of the public, nor is their numismathology a light matter to antiquarians. Our investigations have given us access to many rare and curious medals, engravings of which, together with brief descriptions and moral applications of the emblems, will form the material of this series. The Masonic use of ancient devices being moral and scientific, much of our space will necessarily be consumed in that department.

The first medal proposed for explanation is the famous *Freemason's Ducat*, issued as far back as 1743, at Brunswick. This is by ANDREW VESTNER, one of the

best engravers of his day, and is one of the oldest Masonic pieces extant :



The design upon the *obverse* of this medal represents HARPOCRATES, the God of Science, who, as the son of ISIS and OSIRIS, stands at the entrance of Egyptian and Roman temples. He is exhibited here leaning upon a pillar, over which a lion's skin, spotted with bees, is thrown. Upon his left arm is sustained a cornucopia, out of which the various implements of Masonry, the *square*, &c., are seen to be falling. In the possession of the Lodge "Charles of the Crowned Pillar," at Leipsic, is a statue of HARPOCRATES, of which this figure, with the accompaniments, is an exact copy. The inscription above is *favete linguis*,* which, with the motto below, *Æquitas Concordia et Vistus*,† conveys those cautions and inculcates those doctrines which the true Mason strives most sedulously to acquire and to practice.

The *reverse* of this medal exhibits a pile of building-stones, over which is suspended the instrument—the *plumb*—of Justice, held by an arm and hand protruding from a cloud. This symbolically implies that it is only by a just application of *divine morality* that man may be shaped from the rude and unaccepted mass in which

* Be silent. The form of admonition given among the Romans when the ceremonies of their initiations were about to be commenced.

† Justice, Concord, and Virtue.

he exists by nature, to fill an acceptable place in the Temple of God.

The inscription upon the *reverse* is from HORACE, B. 3, O. 1st—*Aequa lege sortitus insignes et imos.**

THE second medal in the series bears date 1774.



Its history is thus given : During the Turko-Russian war of 1768 to 1774, which closed July 21, of the latter year, by the peace of Kainardschi—a war which has had its counterpart, in a considerable measure, in the late strife between Russia and the allied powers—the forces of Russia had occupied the principalities of Moldavia and Wallachia. Baron Von GARTENBERG SADOGUSKY, who, in 1757, had been Master of the Masonic Lodge at Warsaw, Commissioner-General of the Imperial Russian army, established, in 1774, a Lodge at Jassy, at his own expense, under the name of *Mars*.

At the various festivals of this Lodge, which appear

* Fortune, with impartiality, yields her honors and her penalties.

to have been scrupulously maintained in accordance with the ancient practice of "calling from labor to refreshment," the most distinguished officers in the Russian army, among whom are named Field Marshal ROMANZO, General MELESINO, EGELSTROM, and ROMANCES, also many Bojaderes and merchants, were entertained, and some of these, according to a custom of most of the Russian Lodges at that period, were admitted as visitors within the Lodge.

As Masonry at the present day* is strictly prohibited in Russia, it is proper to say here that the first regular Lodge in that country, of which we have any knowledge, was formed in 1739, during the Grand Mastership of Lord RAYMOND, England; the second, styled *Lodge of Perfect Union*, in 1771—the Master and most of the members of the latter, however, being chiefly English residents, merchants. In 1772, a Provincial Grand Lodge, of which JOHN YELAGUINE, Privy Counselor to the Empress, was Grand Master, was established; but within the last half century the jealous spirit of Russian despotism has closed the Lodges, and forbidden the practice of the rites. It is known that during the governmental favor the institution greatly flourished in Russia.

At the establishment of the Lodge *Mars*, as above described, this medal was struck at the mint of Baron Von GARTENBURG, the engraver being STOCKMAN, and the mint-master F. COMSTADIUS. The emblems on the *obverse* are very distinct, and, to the instructed eye of the Mason, highly suggestive. That upon the breast of the principal figure is *Solomon's Seal*, a well-known

* It is reported in the papers of the day (December, 1857,) that the Emperor Alexander has removed the prohibition.

ancient device in Masonry. More largely developed, it presents the following form:



Great power was attributed by the superstitious in ancient times to this emblem; the readers of the Arabian Nights' Entertainment will recall various illustrations of this. "The double or endless triangle, in one or the other of its different forms, constituted the famous Seal of SOLOMON, our ancient Grand Master, which was said to bind the evil genii so fast that they were unable to release themselves. By virtue of this seal, as the Moslems believed, SOLOMON compelled the genii to assist him in building the Temple of Jerusalem and many other magnificent works."

On the left of the figure are displayed the implements and furniture of Masonry, the relics of mortality resting upon the volume of divinity—the trowel, square, gavel, compasses, &c. A writer, thirty years since, blended the following just sentiments with the explication of these symbols: "Where is the Mason's trust? The stream of time is not unruffled, and the slender bark must sometimes breast the overwhelming storm. Where is then the Mason's trust? The tempest comes—the waves lift up their heads—the angry elements conspire to hurl destruction on the little ship—she buffets, struggles, founders, sinks! No, she cannot sink. The hand of faith is at the helm, and on her brow eternal Hope. Her strong arm sustains the heaviest burden—her penetrating eye looks through the twilight, and discerns a calmer latitude. Yes, various indeed is this world's climate; but our strength is crippled and we cannot reach it. Behold, one cometh as the morn-

ing, and the glory of the noonday is round about her. Her head is in the heavens, and her strength upon the mighty deep. She leads us into smooth waters, and we move on our way rejoicing."

The reverse of this medal exhibits a wreath of oak leaves, within which are the words, "Moldav, Calculum Album, Adiecerunt Maiores, 5774."

[To be continued.]

OPINIONS OF CONFUCIUS.—The Ancient Landmark gives the following translation of an extract from the *Journalle Maçonnerie Universelle* (French): "CONFUCIUS taught that, the world being created, man lived a long time in great goodness; had the gift of prophecy, and possessed supernatural strength. To that golden age succeeded an unfortunate era. The earth produced a plant sweet as honey, and greedy man tasted it, and—by the story he told of it—he gave to others a desire to eat. Henceforth the great goodness disappeared from the surface of the earth; the supernatural strength, the length of life, and the greatness of man diminished. They lived in darkness; all the world was in dismay, virtue was neglected, in fact, it disappeared entirely, and in its place reigned adultery, murder, injustice, and every vice. The earth produced no more for the nourishment of man, and necessity caused the invention of the plow; but, as neither life nor prosperity was insured, they chose a sage for master and governor. This man made a division of land and property—his name was BOURCHAN, founder of the religion of *Lamas*—he established his dogmas for sixty-one nations, but unfortunately, each nation took them in a different light, and from these you may date the different religions, scattered over the north."

MASONIC PROLOGUE.



DELIVERED JANUARY 31, 1772, BEFORE A PLAY PERFORMED BY DESIRE
OF UNION LODGE, EXETER, ENGLAND.

SCENE.—*Evening—A neatly arranged parlor—Mother sitting at a table, knitting, upon which lies a play-bill—The daughter enters and takes it up.*

SPEAKERS.

A FATHER.

A MOTHER.

A DAUGHTER, about ten years old.

DAUGHTER.

BY desire of the Union Lodge!—What's this?
This Union Lodge, Mamma?—

MOTHER.

Freemasons, Miss.

DAUGHTER.

Freemasons, my good Madam! Lack-a-day!
What sort of things (I long to know) are they?

MOTHER.

All women from their order they exclude.

DAUGHTER.

Do they, Mamma?—Indeed that's very rude.
Fond as I am of plays, I'll ne'er be seen
At any play bespoke by such vile men.

MOTHER.

Call them not vile—I Masons much approve;
And there is one whom you with fondness love;
Your father;—but, behold, he now appears,
And from the lodge the Mason's badge he wears.

The father enters, clothed as a Mason; the daughter runs toward him.

DAUGHTER.

Papa, are you a Mason?—Do tell me,
Now do, my good Papa, what's Masonry?

FATHER.

I will, my dear. Our order is design'd
T' expand the human heart, and bless mankind.
Wisdom herself contrived the mystic frame;
Strength to support, t' adorn it Beauty came.
We're taught, with ever grateful hearts, t' adore

The God of all, the universal Pow'r ;
To be good subjects ; ne'er in plots to join,
Or aught against the nation's peace design.
We're taught to calm destructive anger's storm,
And bring rude matter into proper form :
Always to work by the unerring square,
With zeal to serve our brethren ; be sincere,
And by our tongues let our whole hearts appear.
Lowly of mind, and meek, we're bid to be,
And ever clothed with true humility.
All children of one gracious FATHER are,
To whom no ranks of rich and poor appear ;
" He sees with equal eye, as God of all,
" A monarch perish, and a beggar fall."
We're taught our conduct by the Plumb to try,
To make it upright to the nicest eye.
The Compass is presented to our eyes,
And " Circumscribe your actions," loudly cries.
We're strictly order'd never to pass by
Whene'er we see a fellow-creature lie
Wounded by sorrow ;—but with hearts to go,
Which with the milk of kindness overflow,
And make a careful search each wound to find,
To pour in oil and wine, and gently bind ;
On our own beasts to place him ;—to convey
Where all may strive to wipe his tears away.

MOTHER.

Go on, ye good Samaritans, to bless,
And may your generous hearts feel no distress !

FATHER.

Who e'er believes in an Almighty cause,
 And strict obedience pays to moral laws,
 Of whatsoever faith or clime he be,
 He shall receive a brother's love from me.
 "For modes of faith let graceless zealots fight,
 "We know he can't be wrong whose life is right."
 What tho' we here such diff'rent roads pursue,
 All upright Masons, all good men and true,
 Shall meet together in the lodge above,
 Where their good names shall certain pass-words prove.

MOTHER.

No, God respects not persons, but will bless
 Those of all climes who follow righteousness.

FATHER.

Whene'er philosophy, by rigid law,
 And brow severe, to Virtue strives to draw,
 Men are disgusted ; we take diff'rent ways,
 And make fair Virtue and her lessons please.
 We at our work are rationally gay,
 And Music call to tune the moral lay.
 Intemp'rance never at our lodge appears,
 Nor noisy riot e'er assails our ears ;
 But Pleasure always, with her bosom friends,
 With Cheerfulness and Temp'rance, there attends.
 Our secrets (of importance to mankind)
 The upright man, who seeks, may always find.

MOTHER.

But women, ever seeking, seek in vain ;
 Be kind enough this mystery to explain

FATHER.

Tho' women from our order we exclude,
 Let not that beauteous sex at once conclude
 We love them not ;—or think they would reveal .
 What we as secrets wish them to conceal.
 We fondly love, and think we might impart
 (Sure of their faith) our secrets to their heart.
 But we're afraid, if once the lovely fair
 Were at our happy lodges to appear,
 That Love and Jealousy would both be there. }
 Then rivals turn'd, our social bonds destroy'd,
 Farewell the pleasures now so much enjoy'd !
 We're taught to build 'gainst Vice the strongest fence,
 And round us raise the wall of Innocence :
 Happy! thrice happy! could we Masons see
 Such perfect workmen as they're taught to be ;
 Could we behold them everywhere appear,
 Worthy the honorable badge they wear.
 Thus I've explain'd, my child, our Royal Art.

DAUGHTER.

I'm much oblig'd, I thank you from my heart.
 All you have said I have not understood ;
 But Masonry, I'm sure, is very good ;
 And if to marry 't is my lot in life,
 If you approve, I'll be a Mason's wife.

MERT.—The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than real merit.

THE HEART.

BY AUG. C. L. ARNOLD, LL.D.

THE illustrious Founder of Freemasonry in Judea has left us this admonition, "Keep the heart with all diligence, for out of it are the issues of life." The cultivation of the heart and of its warm sympathies and affections, is the only way to attain to a high Masonic character. Hence the Ritual of the Order declares that the first preparation for admission to its mysteries must be made in the HEART. That is, the heart must be prepared, by meditation and self-examination, for the reception of Masonic truth and the assumption of Masonic obligation. Without this preparation, no man can rightly be made a Mason. Indeed, if the first preparation for Freemasonry must be made in the heart, how can one who has *no* heart, become a Mason at all? And yet, we are compelled to confess that many go through the form, and stand within our mystic circle; sometimes, even, attaining to high official stations in the Order, who are as destitute of heart as the stones. Such Masons had no interior preparation. Nay, they had no heart in which to make that preparation. Consequently, utterly incapable of appreciating the divine spirit of Freemasonry, its active charity, and broad benevolence, they are false to every Masonic duty, and become a scandal and disgrace to the Fraternity. In investigating the character of a candidate for Masonry, the inquisition should be searchingly pursued until it is made clearly manifest whether he has a heart or not. If he have a *heart*, admit him; if not, close your doors against him; for no other qualities, of whatever kind, will compensate for the want of that. Mere morality is not, of itself, a sufficient qualification; for a man may be strictly moral,

keep with rigid exactness all the commands of the Decalogue, and yet be a mean, selfish, pitiful, and brutal knave, utterly destitute of one single qualification for the profession of Freemasonry. Morality is simply a negative quality. Freemasonry, like Christianity, demands more than this—it requires *positive, active goodness*. The young man of whom we read was moral, had “kept the Commandments from his youth up;” and yet, how destitute of that supreme quality—positive goodness—he appeared, when subjected to the searching examination of the Master! “You have kept the Commandments, you have refrained from doing what is therein forbidden. You have avoided *doing evil*, kept on the windy side of justice, but what good have you done? Where are your works of benevolence? where your deeds of charity? where your tender and merciful ministries to the poor, to the pining prisoner, the desolate widow, and the homeless orphan? Ah! poor destitute wretch. Go sell what thou hast, and give to the poor, and then shalt thou have treasure in heaven!”

Mere morality, then, is not enough. The candidate for Masonry should have a *heart*, and a large one. He should have a soul, and a just one. He should have sympathies with human sorrows, a genial spirit, and a feeling of brotherhood to all. He should be known as a man of benevolence and charity, and let him never receive the suffrages of Masons, until they have before them unquestioned proofs that he is a man of heart, and possesses virtues. Better, a thousand times, that he have some vices, with great and resplendent virtues, which are ever active for the good of mankind, than a vague morality with no virtue at all.

It behooves the brethren to exercise more care in this respect. Nearly all the discords, scandals, and difficul-

ties that have ever disturbed the harmony of the Fraternity, have been caused by these Masons without heart, without charity, who have sought membership in the institution, from motives of ambition, or interest, or curiosity. They aspire to its official honors, but never seek to earn them by exercising its virtues. Cold and unfeeling, they close their eyes and turn their backs to the spectacle of suffering which the world forever displays, and stop their ears against that loud wail of sorrow, that "cry of distress," perpetually repeated, which comes forth from the broken spirit, the desolate soul and heart, pleading for sympathy. They recognize no fraternal obligations, and thus disgrace constantly the Lodge which has been so unwise as to admit them.

Let it be remembered, then, that the heart is the seat of the virtues—the very throne of charity—and, therefore, he who has no heart, has no business in an Order consecrated to virtue and charity.



ARCH OF HEAVEN.—JOB xxvi. 11, compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Dr. CUTBUSH, on this passage, remarks:—"The arch, in this instance, is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the *Holy Royal Arch*. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."—*Am. Ed. Brewster's Encyc.*

LA PIERRE BORNALE.

IL y a long temps que nous cherchons à faire comprendre à nos frères Français l'idée maçonnique Americaine de la pierre bornale (Landmark).

Parmi nous c'est l'expression symbolique d'un principe, d'une loi inaltérable et fondamentale, mais une expression dont la force et l'étendue derivent des formes bibliques. Or, il faut se rappeler que la maçonnerie Americaine a une teinte religieuse et biblique, tandis qu'en France l'ordre est philosophique et ses rituels ne font que rarement allusion à l'Écriture. En France aussi on ignore les constitutions Anglaises de même qu'on s'écarte des formules du rit d'York. Dans ce pays ci au contraire comme en Angleterre d'où nous vient la maçonnerie, les lois qui la regissent sont basees sur les statuts généraux adoptés par la Grande Loge d'Angleterre en 1721 et reçues chez nous comme le *Crêdo* à l'église. Dans ces statuts nous trouvons les principes qui doivent préserver les formes et l'identité de notre confraternité, et nous sommes tenus à ne jamais consentir à ce qu'ils soient radicalement changés. C'est en resumé l'enseignement de la pierre bornale de l'Écriture que l'on ne devait ni changer ni déplacer.

La legende suivante extraite d'un ouvrage par Emile Souvestre en donne une idee correcte, et nous croyons faire plaisir à nos lecteurs Français en la reproduisant textuellement.

Voici la legende. La scene se passe en basse Bretagne.

“ Un soir que nous revenions ensemble, je m'arretai, fatigué, au versant de la colline, et je m'assis aux pieds d'un *Peluoan*, qui semblait indiquer les limites de la

terre labourable, et séparait brusquement la bruyère des épis. Mon compagnon vint prendre place à mes côtés.

— Il y a cent ans dit il, que personne n'eût osé s'asseoir comme nous, adossé à cette pierre: c'est une pierre bornale; mais vous connaissez certainement son histoire?

Je repondis que je n'en avois jamais entendu parler; il consentit à me la raconter.

Il y a de cela plusieurs siècles, me dit il; on voyait encore souvent des miracles, et l'on ne parlait point ici la langue du haut pays. Cette pierre n'était point au borde de la lande, comme vous là voyez maintenant; mais plus bas dans la terre labourable, qu'elle séparait en deux parties inégales. La plus petite appartenait à un homme appelé Ivon dont la cabane se trouvait ici près sur la bruyère; l'autre comprenant presque tout le coteau, était cultivée par Claude Perrin, de la paroisse de Trégénést.

Perrin chercha long temps les moyens de prendre pour lui seul le coteau entier; il ne pensait qu'au champ du voisin; toute son âme était attachée à ce morceau de terre, qui ne pouvait être à lui.

Il avait bien consulté des avocats, et leur avait fait lire ses titres, pour voir si la loi ne lui donnerait pas les moyens de voler Ivon; mais les avocats avaient dit: Il faut y renoncer.

Alors la rage le prit. Puisque les gens de robe n'y peuvent rien, dit il, il n'y a plus que le démon pour m'aider.

Il y avait alors à Landelieu un carrefour hanté; Claude Perrin se decida à y aller, au coup de minuit.

En arrivant il trouva sous un vieux chêne un homme vêtu d'un manteau rouge et qui avait une plume noire. Cet homme lui dit: Claude, je sais ce que t'amène; tu viens demander les moyens de prendre le champ d'Ivon

pour l'ajouter au tien. Hé bien, va demain pendant la nuit, arracher la pierre bornale qui sépare tes sillons de ceux de ton voisin et plante la sur la lisière de la lande: les bruyères sont longues et les épis murs, ou ne s'apercevra de rien; seulement quand le jour de la moisson sera venu et qu'Ivon arrivera avec sa faucille, renvoie-le, en disant que tout le blé t'appartient. Les gens de justice cherchant la pierre bornale et la trouvant en dehors des terres labourables décideront pour toi.

Ce qui fut dit fut fait. Cependant, les remords ne tarderent pas à saisir le richard de Trégénest, Depuis qu'il était maître de tout le coteau, il ne pouvait goûter une heure de repos. Ce champ d'Ivon qui l'avait tant tourmenté lorsqu'il ne lui appartenait pas, le tourmentait encore davantage depuis qu'il le possédait. Il trouvait un goût de mort au pain récolté dans ces sillons volés: il lui semblait, quand il passait contré, que la pierre bornale allait parler pour l'accuser.

Il vécut ainsi sous le poids de son repentir et dans la terreur du jugement de Dieu, jusqu'à ce qu'il mourut un jour subitement."

Evidemment l'enseignement de cette fable est qu'il y a des limites que l'on ne doit pas outre passer des choses que l'on doit respecter quand même. Si le lecteur veut bien en faire l'application aux *landmarks* maçonniques il en aura assez exactement l'appréciation Américaine..

FRANKLIN was an observing and sensible man, and his conclusions were seldom incorrect. He said: "A newspaper and a Bible in every house, a good school in every district, all studied and appreciated as they merit, are the principal support of virtue, morality, and civil liberty."

AT THE BURIAL OF THE
M. W. JOHN H. BOATWRIGHT,
GRAND MASTER OF SOUTH CAROLINA.

A DIRGE for our Grand Master,
The gentle, good and brave;
We had the will to serve him,
But not the power to save;
And with sad hearts and solemn rites
We bear him to the grave.

Grandly he stood in his season,
When the work was to be done;
And he bore his lance like a Templar,
'Neath the glare of an Eastern sun,
And he wore on his finger the signet ring,
And the seal of SOLOMON.

With patriarchal hands he brake the bread,
With his knights around the board;
And the goodly wine, for the fainting heart,
With a loving hand he poured;
And like sainted priest he bade them feast,
With the blessing of the Lord.

When we met upon the level
He was still the center there;
And by his fond example
We still parted on the square;
And he taught the holy charities
And all the virtues rare.

A prayer for our Grand Master,
And we leave him to his rest;
In the great Grand Master's keeping,
Who still calls to him the best;
And we pray that we may meet him
In the Grand Lodge of the Blest.

GENERAL HISTORY.

SKETCH OF THE MASONIC CORPORATIONS IN GAUL FROM
THEIR INTRODUCTION (60 B. C.)*. TO THEIR
DISSOLUTION, IN THE SIXTEENTH CENTURY.

AFTER ten years of struggles and combats the old Gallic nation perished. Everything, the most laudable devotion, as well as the highest courage, had to give way and submit to the vast genius of the CESARS; it was in vain that the various peoples disputed their territory step by step; the Roman legions surmounted all obstacles, filled morasses, opened roads through the forests, took nearly all the cities to which they laid siege, and won about all the battles. After exhausting all efforts for defense, Gaul, driven to its last entrenchments, was obliged to submit to the yoke of the conqueror; she became one of the finest and richest provinces of the vast Roman empire.

According to PLUTARCH, CESAR, in carrying out his long and perilous enterprise, had taken more than 800 cities, subjugated more than three millions of

* Long before this period companies of traveling builders, with their Masters at their head, had followed the Roman legions in the south of Gaul, and in Spain, and had founded cities there, Cordova for example; but it was not till the time of CESAR that complete colleges were called there by him to rebuild the conquered cities.

men, of whom one million perished in battle and the rest were reduced to captivity; but at last the work of conquest was completed (60 B. C.).

CESAR treated the conquered provinces with great lenity; to Gaul he left her lands, her houses, and the essential forms of her government. He even gave her the titles and rights of a Roman city, but he required the payment of tribute.

The old Gauls gradually abandoned their rude and savage customs for gentler and more civilized forms. They left their ancient *oppida* of difficult approach for elegant cities embellished with numerous monuments. Near the site of battles grew up cities similar to the Italian. The new cities built under direction of the Corporations, attached in part to Roman legions, took latin names, received magistrates and pontiffs from Rome. Soon magnificent edifices arose in the sacred places; fine statues of Greciæ-latin art were substituted for the hideous imitations of the Celtic divinities; morasses filled with rushes, and vast plains covered with heath, were converted into fields and meadows; the forests were thinned out and the soil cultivated as in the fine countries beyond the Alps. Numerous roads opened communication in every direction; ships crowded to the seaports as along the Mediterranean; commerce extended; manufactures were organized, and the various products of the country were carried to all the provinces of the empire.

Already in CESAR'S time Gaul was traversed with roads in every direction; but it was under AUGUSTUS that they were designed and executed in the prov-

inces. He brought from Venice and Lombardy members of the colleges of builders to undertake the immense labors required by the conquest, while from Rome he called all the builders and engineers who could be spared. These corporations, retaining their organization and important privileges, increased greatly in numbers. Some were occupied in the construction of roads, and directed the labors of the Roman soldiers; others, and these were generally attached to the legions, built fortifications and intrenched camps; other colleges, composed of workers in wood and metal, built boats and ships for the service of the State; others, still, were exclusively occupied in the erection of temples and public monuments; and, finally, another portion constructed bridges and aqueducts.

Among the means of pacification employed by the Roman emperors was that of founding a number of military colonies. Charged with the duty of restraining the more unruly nations, and of defending the frontiers against the Germans, these colonies, from which, in many instances, sprang cities, were in daily contact with the inhabitants, and communicated to them their tastes and usages; they were composed, too, of Roman citizens enjoying the same rights and privileges as if they were living in Italy.

The Emperor AUGUSTUS, after having (B. C. 27), at Narbonne, regulated the taxes and internal affairs, and created schools, busied himself in having constructed, by the colleges of architects, roads, aqueducts, and intrenched camps. From that period may be dated the prosperity of Lyons, which, under

the Roman domination became the capital of Gaul, the seat of government, and the imperial residence during the travels of AUGUSTUS, and those of the greater number of his successors.

CESAR and AUGUSTUS accepted, moreover, the patronage of many cities, which were called *Julians* and *Augustales*, and enjoyed special privileges. The older cities, as Marseilles, Arles, Aix, and Narbonne, were considerably enlarged and decorated with monuments; but many others, built on the locations of ancient Gallic cities destroyed during the struggle, arose from the ruins by the prodigious activity of the colleges of builders, aided by the Roman soldiers and the local populations.

Among those cities that finally became the most important were Rheims, Rouen, Tours, Bourges, Sens, Bordeaux, Besançon, Lyons, Vienna, Toulouse, Paris, and Treves, which last was chosen as the residence of the Prefects of Gaul. They were organized exactly on the same plan as Rome, which remained the seat of government. Each had its forum, its capitol, its theaters, amphitheaters, temples, basilisks, roads, aqueducts, schools, where belles-lettres were taught with a success closely rivaling that obtained at Athens under PERICLES, and Rome under AUGUSTUS.

The spectacle presented by Gaul under the twelve CESARS is of the highest interest. The colleges of architects composed mainly of artists and men versed in the sciences, had contributed to this high degree of splendor as much by the great number of monuments they had erected in the principal cities of Gaul, under the reign of AUGUSTUS, as by their

knowledge and benevolent principles. Hence, even at that early date, the Fraternity was regarded with so much consideration that many distinguished men sought to be united with it as honorary members, even AUGUSTUS himself, it is said, being thus received. Then, also, the most illustrious patricians were seen to prefer a residence in Gaul to that of Italy. AGRIPPA, DRUSUS, TIBERIUS, and the wealthiest Romans sought missions in Gaul, where Roman institutions, Roman manners, letters and arts, were transplanted to a new soil, and where they received as admirable a development as in the most flourishing years of Italy.

It is to be observed that all these productions of the mind went through the same phases in the two countries, and in each were influenced by the good or bad acts of the emperors, some of whom labored for the prosperity of the province, while others overwhelmed it with vexatious taxes.

Until the fourth century the arts, especially that of architecture, flourished abundantly in Gaul. From CONSTANTINE to the defeat of SYAGRIUS the emperors continued to visit the country, to defend it against the invasions of the Germans, Saxons, and others, who fell upon the Gauls with indefatigable persistency; but the Franks appear to have been the most redoubtable of all, for no defeat could subdue them; until JULIAN succeeded in overcoming them (355). It was after his conquest of this nation that he took up his residence at Lutitia (Paris), where he caused a vast palace to be erected, and of the baths of which we may still see the ruins.*

* Paris, Rue de la Harpe.

Under his successors the aggressions became more active and audacious, the ravages more terrible; the imperial power daily lost strength and influence. **STILICON** sustained for a time the power of **HONORIUS** in Gaul, but after him the Slaves, Alains and Huns, pillaged and devastated the country without mercy. The Visigoths and Burgundians were even enabled to found establishments. **ATAULPHE**, King of the Goths, fought the German hordes for some time, but he was in turn forced from Narbonne, and repulsed in the south by **CONSTANCE**, a general in the army of **HONORIUS**. It was during this war that most of the fine monuments erected by the Roman colleges were destroyed; monuments of which we may judge by the remaining vestiges of the amphitheatres at Arles, Frejus, Nimes, and Saintes, the aqueducts of the Pont du Gard, Lyons, Vienna, and Nevis.

HONORIUS reorganized the Gallic country, made Arles the capital, and issued a proclamation inviting the people to reconstruct twenty-four of the fallen cities, and to reestablish their bridges and roads. To this end he sent artist-builders through all the ravaged country to direct their labors. But all these improvements were of short duration, for the barbarous nations continued their incursions, and the Franks finally triumphed. It was in vain that **AETIUS** beat the Visigoths, repulsed the Burgundians, defeated **ATTILA**; in vain that **MAJORIEU** took Lyons from **THEODORIC**; the Franks gained possession of Mayence, Treves, and Cologne, destroyed the buildings, heaped ruins on ruins; they established them-

selves at Tournay, and from there advanced gradually over the territory of the empire. At last CLOVIS appeared, and Gaul escaped forever from the Roman power. Then it was that a new art arose on the ruins of the old, started from a new base, and was developed, borrowing material elements from the past, but clothing them with another symbol.

The Masonic Corporations organized outside of the Roman legions quartered in Gaul—and their numbers were considerable—remained in the country after the retreat of the Romans (486); for centuries they had been admitting the Gauls to membership, and many of them embraced Christianity, which, from the beginning of the third century, had many disciples in the country. Being no longer exclusively employed by the governments, and their privileges being no longer the same as under the Romans, a change in their organization took place; the different arts and trades, which had hitherto been embraced in a single brotherhood, separated and formed corporations by themselves, as we find them at a later period organized into guilds, of which the character and regulations though degenerated, had preserved vestiges of the old Roman colleges. The Corporations of Masons, the largest and in every respect the most important, alone preserved their primitive organization and privileges; they continued to devote themselves to the erection of religious edifices, and had already been entrusted with such buildings at Amiens, Beauvais, Soissons, Rheims, and Paris, by the new apostles coming from Rome in 257 and instituted as bishops over the new buildings. These Christian Ma-

sons, guided by these bishops, who inspired them with horror for the pagan temples, labored in all directions for the destruction of the many buildings and works of art which had escaped the ravages of war. After them came the barbarians, ravaging the East and West, leaving ruin in their footsteps, and making the very earth a sepulcher for the fallen remains of art. Under the reigns of CHILDERIC (460-481), CLOVIS (481-511), CLOTARIUS (511-561), many churches were built on the ruins of pagan temples, and at the close of the sixth century there were already a large number in the country. During the international wars, the invasions of the barbarians and social struggles, the study and practice of the various branches of art took refuge in the monasteries; there architecture, sculpture, and painting were specially cultivated. When a church was to be built it was an ecclesiastic, a pupil and member of the Masonic Corporations, who furnished the plan, executed by the latter under his direction. Saint ELOISIUS, bishop of Noyon (659), Saint FEROL, of Limoges, DALMAC, bishop of Rhodes, and AGRICOLA, bishop of Chalons (680-700), were celebrated architects. But the corporations had also educated many skillful architects among the laity whose fame had extended to England; for in the beginning of the seventh century the Bishop of Yarmouth came to Gaul to seek them, on account of their scarcity in England, owing to the great number of edifices then building. Later still, CHARLES MARTEL (740), who reigned over France under the title of Mayor of the Palace, sent many masters and workmen there, at the request of the Anglo-Saxon kings.

1,100,000 perished at the siege of Jerusalem by Titus, and nearly 100,000



captives were scattered among the Roman people as slaves. The engraving represents the medal of the Emperor Vespasian, to commemorate the capture of Jerusalem.

CARAUCIUS. A Roman emperor, who, through Albanus, a distinguished Roman Knight, conferred many privileges on the Masons of Great Britain, A. D. 300. He granted them a charter, and nominated Albanus himself to be their Grand Master. Under the auspices of Caraucius, he labored earnestly for the prosperity of the Craft, settled their fundamental institutions, revised the ritual, and procured them employment and wages.

CARBONARI. (*Colliers, Coalburners*). This political society, or Brotherhood, originated in Italy, but its early history is involved in considerable obscurity. According to some, however, it was founded by Francis I. of France, on which account the members were accustomed to drink to his health at their festivals. Others associate them with the disturbances among the German peasantry in the sixteenth century. And others, again, look for the original of the society in the oppressive forest-laws of the Norman Kings of England. But these theories

cannot be easily reconciled with the thoroughly Italian character of the Order. If it could be shown to be a branch of the Waldenses, its religious professions, which aimed at evangelical purity, and a rejection of the traditions, would be best accounted for. For many ages the divided States of Italy, and the unhappy condition of its inhabitants, subject, for the most part, to foreign rule and oppression by military despotism, had been the object of sorrowful contemplation to all those elevated Italian spirits who cherished the remembrance of the ancient glory of their country, and still dreamed of the possibility of a free, united, and independent Italy. Divided between numerous governments, all of them despotical, and having no sympathy with each—and these, again, acknowledging the dominance of foreign despotism, still more intolerable, the proud and fiery-hearted sunk to the grade of a bondman, ignobly exploiting in the chains of a double servitude. The Italian heart, however, was not crushed, and visions of national unity and independence seemed, often, to float before the Italian mind, and the masses of the people appear to have been frequently powerfully stirred by the noblest aspirations.

The secret society of the Carbonari was an expression of this yearning after national unity and freedom. The Order, for many years, was quite inactive, or, at least, was little observed by the world. About the year 1800, however, it emerged from obscurity, and soon acquired great power and importance. From its published instructions, of the different degrees, statutes, and rituals, we learn that its leading ideas were civil liberty and religious freedom. According to Cotta's "*Historia d' Italia*," the republicans, under the reign of Murat, fled to the recesses

of the Abruzzi, inspired with an equal hatred of the French and of Ferdinand. There they joined the Order of the Carbonari. Their chief, Capobianco, possessed great talent as an orator. Their celebrated war-cry—"Revenge for the land crushed by the wolf!"—makes sufficiently clear the objects of the society at that time. The symbols and the ritual of the Carbonari are based upon this idea of *clearing the woods of wolves!* in other words, delivering the land from tyrants.

In many of its forms the Order resembled Freemasonry. There were four degrees. Those of the second degree were called Pythagoreans, and the substance of the oath of admission was, "*Hatred to all tyrants!*" The place of meeting was called *baraca*—that is, *hut* or lodge; the exterior parts were called the *wood*; the interior was called the *vendita-colliery*. The confederation of all the Lodges of the Province was called the *Republic*, generally bearing the ancient name of the province; for instance, the Republic of West Lucania, in Principato Citra, which consisted of one hundred and eighty-two Lodges, and had its seat at Salerno.

The growth of the Order, after its revivification, was one of unparalleled rapidity. It spread through all Italy, and, in one month alone, received six hundred and fifty thousand members. Whole cities joined it. The little town of Lanciano, in Abruzzo Citra, contained, at one time, twelve hundred armed members of this fraternity. The clergy, and the military especially, seem to have thronged for admission. Knowing the hatred which the Carbonari bore to all foreign invaders, Ferdinand and Caroline endeavored to obtain their assistance against the French. Prince Moliterni, himself a republican at heart, was sent to them

for this purpose. In 1812, when Murat meditated a separation from Napoleon, and the raising of the standard of Italian liberty and independence, the Carbonari gave him their support, but abandoned him the moment they saw he would not, or could not, perform what he had promised.

After the suppression of the Neapolitan and Piedmontese revolution, in 1821, the Carbonari, throughout Italy, were declared guilty of high treason, and punished as such by the laws. The labors of the Order, however, have resulted in complete success, the present happy and promising condition of Italian affairs being the visible and incontestable fruit of the secret working of the Brotherhood of the Carbonari.

CARBUNCLE. A precious stone, like a large ruby or garnet, of a dark, deep red color. One of the precious stones in the high-priest's breastplate. In *Heraldry*, a charge or bearing consisting of eight radii, four of which make a common cross, and the other four a saltier.

CARDINAL POINTS. The Cardinal points of the compass have a peculiar signification among us, and particularly the East, West, and South. The East is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labors, so the W. M. occupies this station to open the Lodge, and to employ and instruct the brethren in Masonry. The South is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labor, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vig-

or and alacrity, without which neither pleasure nor profit can mutually result. In the West stands the pillar of Strength, to mark the setting sun, and close the labors of the day by command of the presiding-officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of severe toil, unrelieved by rest and recreation.



CARDINAL VIRTUES. Fortitude, Prudence, Temperance, and Justice. The ancients held these virtues as a full and comprehensive classification of man's various duties, and from which all other moral virtues are represented as flowing. The explanation of them is given in the lecture of the Entered Apprentice degree, and the practice of the lessons they inculcate is strongly urged upon the candidate at the time of initiation.

CARLILE, JOHN, elected Grand Master of Rhode Island, 1817-1824.

CAROLATH, PRINCE OF SOONACHL, in Schlesien, a very enlightened and active Freemason, with whom Fessler, 1788-'95 (q. v.), found protection from his persecutors, in Austria.

CARPET. The flooring or tracing-board on which is delineated the various emblems appertaining to the several degrees of Masonry, and by the aid of which the symbols of the Order are explained to the candidate. Formerly the designs were drawn upon the floor of the Lodge or Chapter, and thus is derived the term "Carpet."

CARR, THOMAS D., elected Grand

Secretary of the Grand Chapter of North Carolina, 1856.

CARYSFORT, JOHN PROBY, BARON OF, became Grand Master of England March 10, 1752, and remained such two years. He was an active and efficient officer, and, under his administration Freemasonry made great progress throughout the kingdom. The influence and labors of the Deputy Grand Master Manningham contributed not a little to this prosperity. During this period it was resolved, in the Grand Lodge, that poor and worthy brothers, of whatever faith or nation, should not be subjected to the humiliations and privations of the common alms-houses, but be supported by the Order at large. At the same time provisions were adopted to protect the brotherhood from the impositions of the unworthy and indolent.

CASS, LEWIS, An American statesman, born at Exeter, N. H., Oct. 9, 1782. Was the eldest son of Jonathan Cass, who served with remarkable bravery as a soldier in the American Revolutionary war. Both his father and mother were of old New Hampshire Puritan stock. In October, 1800, his father removed with his family to Zanesville, Ohio, at which place the subject of this sketch became a member of the Fraternity. At the convention held at Chillicothe, on June 4, 1808, for the purpose of organizing a Grand Lodge for the State of Ohio, Brother Cass appeared as a delegate from Amity Lodge, No. 105. This Lodge was located at Zanesville, and received its charter from the Grand Lodge of Pennsylvania. He took an active part in the proceedings; and it was he who moved the resolution, "That it be expedient to form a Grand Lodge in this State" (Ohio), which was adopted by a unanimous vote. In 1810, Brother

Cass was elected and installed Grand Master of the Grand Lodge of Ohio, which office he held two years. Subsequently he removed to Michigan, where he became Grand Master of that State at its organization in 1827. He continued to take a lively interest in the affairs of the Fraternity until the infirmities of age and the cares of official position so far interfered as to prevent his attendance at the meetings of his Lodge; he, however, entertains the highest respect and love for the Order.

CASSIA. A tree noted for the spicy sweetness of its bark. The word is used erroneously, in many Lodges, for *Acasia*, the true word.

CASSWELL, THOMAS H., elected Grand High-Priest of the Grand Chapter of California, 1858.

CASTELLAN. In Germany, a steward or superintendent of Masonic buildings. He has charge of the furniture of the Lodge, which it is his duty to preserve carefully, and he also provides the entertainment for the brethren, when they are called "from labor to refreshment."

CASTILLON, FRIED. GUST. AD. MAXIMILIAN, professor of mathematics in the school for young noblemen, and director of the philosophical class in the Academy of Science at Berlin. From 1782-'89 and 1799-'14 he was Grand Master of the Grand Lodge of Germany. Was born at Lausanne, Sept. 22, 1747, and died Jan. 27, 1814. He was a learned and distinguished scholar, and an ardent lover of Masonry.

CATECHISM. Among our English brethren this is regarded as the most important document of Freemasonry. The Catechism was formerly only communicated by conference from one Lodge to another, or from one brother to another; and this is the reason why we have so many different forms of

the Catechism, although in spirit there is no material difference in any of them. As a religion contains a summary of all that is taught by that religion, so our Catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in the Lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own Catechism; and in many Lodges it is customary to explain part of it at every meeting, in order that the members may become ultimately acquainted with it.

CATENARIAN ARCH. This constitutes the form of a Royal Arch Chapter, and is constructed on the following principles. It is a known truth that a semicircular arch will not sustain its own weight, the crown crushing out the sides; it depends, therefore, on abutment for support. The only arch, the bearing of which is true in all its points of the curve, is the Catenarian Arch. If a slack chain or rope be supported by two hooks, the curve it falls into is what is called the Catenarian curve; and this, inverted, is the mechanical arch of the same name. Such an arch, truly constructed, will stand independent of any collateral aid whatever.

CAUTION. As caution should always be exercised by every Mason, in his intercourse with whoever may hail him as such, so was the initiate invested with a new name, "Caution," upon receiving the E. A. P. degree, the stronger to impress upon his mind the necessity of at all times being cautious in his demeanor and language with all; and thus prevent an improper exposition of the mysteries which he had covenanted himself to preserve from the knowledge of the profane.

CEDAR. The cedar-tree of Lebanon is celebrated from the most ancient times for its beauty, its magnificence, its longevity, as well as for the excellence and durability of its timber. It is often mentioned in Scripture; it supplied the wood-work of Solomon's Temple, and is frequently used as an emblem of prosperity, strength, and stability. The Cedars of Lebanon, so famous in Sacred and Masonic history, have almost disappeared. Some few trees only remain to remind us of their former glory, and to teach us the vanity of all sublunary things. A religious veneration is entertained for the old trees of Lebanon by the inhabitants of all creeds; they believe that an evil fate would surely overtake any one who shall dare to lay sacrilegious hands on the *saints*, as the are fondly called.

CEMENT. The Lodge is said to be cemented by Love and Friendship. It is the duty of every Master Mason to spread the cement of Brotherly Love, and thus cement or bind the whole Fraternity as with a Cable-tow or cord into one band of Brothers. Thus every brother is duly taught secrecy and prudence, morality and friendship.

CENSER. The censer is a representation of the altar of incense, which was made of acasia, covered with beaten gold. In form, it was a double cube, and had a crown or rim, like the table of shew-bread, running round its upper surface. It was of small dimensions, being only one foot six inches square, and three feet high, with elevations at each corner called horns. This altar or censer was placed close to the veil which separated the holy place, that the incense might penetrate into the latter; and, for this reason, per-

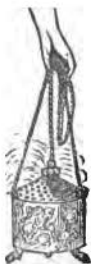
haps, it was that St. Paul attributes it to the innermost room. The incense was offered every morning and evening, and our prayers ought to ascend to the throne of grace at the same time. Solomon, when he prepared furniture for the Temple of the Lord, among other things, made censers of pure gold.

CENTAINÉ, ORDRE DE LA. The Order of the Century, a mystical sect, a kind of counterfeit Masonry, which sprung up at Bordeaux, in 1735. It admitted women to membership, and has long ceased to exist.

CENTENARY. The revolution of one hundred years. Lodges which have existed for so long a period, generally commemorate the same by a centennial celebration and festival.

CENTER OF UNITY. A term applied to that power or principle by which any society or organized body is kept together, and from which it derives its vitality and vigor. There is a tendency in the human mind, which manifested itself in all human societies, either to an anarchy on the one hand, or to absolute unity on the other, Individualism and unity—i. e., unlicensed freedom and absolute despotism—are in eternal conflict. The human mind and society are forever fluctuating between these two extremes, both of which are equally hurtful. The true condition is, undoubtedly, the mean between the two, a position equally distant from both.

Freemasonry early discovered this truth, and in its system of government has sternly adhered to it. It has no visible center of unity. By a visible center of unity, we mean a central government, supreme over all. Thus, the visible center of unity of the Roman Church, is a Papal Government at Rome. Masonry has persistently resisted all such attempts to insure unity. All efforts to establish a Gen-



eral Grand Lodge of the United States have been unsuccessful, and still less successful would be any attempts to establish a Supreme Grand Lodge which should exercise jurisdiction over the whole world. Each individual Grand Lodge is supreme in itself; nor has it any legal or political connection with any other Grand Lodge. Each one acts independently in its own sphere, according to its own wisdom and sense of Masonic obligation. And yet, strange to say, Freemasonry has achieved a truer moral unity than can be found anywhere else, and, in this moral unity, possesses a strength which has proved invulnerable to all attacks from treachery within or malignant bigotry without. And, Masonry has not been without its periods of persecution. In all parts of the world the most strenuous efforts have been made to shatter the Institution, and lay it low in the dust. Even in the United States we have seen a powerful political party organized to ensure its downfall, assaulting it with unparalleled violence and infernal cunning. Masonry entered into the contest without fear, and came forth, not only unscathed, but with new glory, and accumulated power. These severe and repeated trials to which Masonry has been subjected prove its strength, and the value of its principles. It has a center of unity; but it is not external nor material. Its unity is not created, nor preserved by any outward authority or power. It is an internal principle, a moral sentiment, or, rather, a Soul which, incarnated in all its parts, preserves them in union, and imparts an imperishable vigor to the whole. A Mason may be a fanatic in politics, and a bigot in religion, but he cannot bring either fanaticism or bigotry into Masonry. Barred by its great central idea, he bows before the "ancient land-

marks," and never ventures an agitation in the brotherhood, under the equivocal names of reform and progress, which have been the synonyma of villainy and hypocrisy among the profane, for the last generation. The Masonic Center of Unity is interior, unchangeable, and everlasting.

CENTER, OPENING ON. In accordance with ritual of Lodges working under the jurisdiction of the Grand Lodge of England, it is customary for the Master, after he has opened a lodge of Master Masons, to declare it regularly and duly "opened on the center." None but Masters' Lodges are so opened. Apprentice and Craft Lodges are mixed Lodges—the first including brethren of the third degrees—some higher and some lower in Masonry than others, consequently there is not a Masonic equality among them. The Master Mason is under a stronger obligation to his brother of an equal degree than to one of an inferior degree. On the contrary, in a Lodge of Masters, all are equal, all stand upon the same level; all are equally near and equally distant to each other—as the *central point of the circle is equally near and equally distant to its circumference.* Hence, it is said a Master's Lodge is opened on the center. Its introduction into Lodges in the United States has been attempted, but without success.

CENTRAL POINT. Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence, and is continually the assistant promoter of like principles and like actions. The central point of all her innumerable lines, squares, and circles, is the love of God. And upon this central point she builds her faith; from it she derives her hope of glory here and hereafter, and by it she squares her conduct in strict justice and universal charity. The central

Editor's Crestle Board.

OUR NEW VOLUME.

In presenting to our readers the initial number of a new volume we do not feel called upon so much to direct attention to its many excellent features, nor to refer to it as the harbinger of more and better to come, as to express our sense of thankfulness for kindly greeting extended to our past efforts, and liberal aid in our endeavors to carry out the ideas embodied in this work. The *ECLÉCTIC* is now an established fact, and its second volume begins under the most encouraging auspices. Recruits are daily flocking to our standard; the primary difficulties of all literary enterprises have been met and overcome, and our friends will feel with us that the future presents a plainer road and the indications of greater success than have heretofore been accorded to publications of a Masonic character. The pleasant welcome which has everywhere met the *ECLÉCTIC* points to another fact of great importance to the welfare of Masonry, which is that the number of reading Masons has of late greatly increased. The brethren are daily being convinced that Masonry has something more to offer the initiate than the mere forms of the Lodge-room; that there is a philosophy, a science beneath the surface and beyond the outward seaming, but which must be sought after and studied out. They are finding out, too, that there is no royal road to Masonic knowledge any more than to any other branch of study; that as, in the Lodge, some must rule and govern, while others submit and obey, so in the investigations of the principles and ethics of the Craft all cannot be teachers, neither can any hope at once to sum up all that has been done in the past or that remains to be accomplished in the future. They are daily learning that if our mental building is to stand its foundations must be securely and properly laid, and thus they are willing to examine the history and theory of the dead past, that by them they may better appreciate the living present. Hence the greater disposition to read, that each Brother may be enabled to

keep pace with his fellows and worthily bear his part in the great mission confided to us. We take some credit to ourselves for having fostered and encouraged the present growing taste for Masonic investigation, and we purpose to continue our labors, not so much for any benefit we can hope to derive from them as to further the sense of quiet pleasure we enjoy in beholding the good work going bravely on, contributing our mite toward unsealing the fountains of knowledge and diffusing light according to our ability. Thus beginneth the second volume.

ADVANTAGES OF FREEMASONRY.

THE following acts of a distinguished Brother Mason, hailing from Napthala Lodge, St. Louis, Mo., will illustrate how the community at large are frequently benefited by Masonry. One night a steamer on the Mississippi river ran aground; the wildest excitement prevailed, the passengers and crew knowing that, if they remained long in that position, the vessel must certainly break up. Suddenly a tug hove in sight; the steamer was towed out of danger, thus saving the vessel, the lives of the passengers, and the merchandise. This was accomplished by hoisting the Masonic signal of distress. On another occasion, while sitting outside a hotel in Tennessee, he overheard the conversation of two parties bargaining about some lard. Perceiving that the owner was not thoroughly posted in prices, he left his seat, making a remark which broke off negotiations. Eventually he introduced the party to dealers from whom he obtained an advance of upwards of ten per cent.

OUR FRENCH ARTICLE.—We have in this number ventured to step aside from the usual limits of journalism by printing a short article in a language not familiar to the generality of our readers. Our reason for doing so is, that having often tried in vain to make our French brethren understand the Scriptural and Masonic meaning of the term "Landmark" in English, we have thought that, perhaps, an essay in their own language might be more successful, especially as we have many readers of that nationality. In this connection we suggest that it might be of interest to some of the young people where the ECLECTIC is a monthly guest to make a translation and send it to us, with the understanding that the best one shall be published over the signature of the translator.

PIANO-FORTES.

THE piano is one of our national institutions, gracing alike the parlor of the millionaire and the home of the mechanic; mingling its tones with the never-ending din of great cities and lending additional charms to the music of nature afield. Once to be found only among those who, taking no heed wherewith they should be clothed, could afford the luxuries of social existence, the sharpening experiences of trade have now placed it, by purchase or hire, within reach of the general public. Among the many who cater for this pleasant want of society none have deserved a more extended or appreciative patronage than our friends and neighbors, DECKER & Co., 419 Broome street. Whoever deals with them will be sure of obtaining the best possible return for the money expended.

FAVORS RECEIVED.

THE MUSICAL HOST, published by Bro. JAS. W. FORTUNE, at 102 Center street, is well named. It is a host in itself, each monthly part containing three or more pieces of new and choice music. We don't see how any family can get along without it.

THANKS.—Subscribers who kindly corrected the old lists, and have forwarded new ones, will please accept our acknowledgments; their kind cooperation with that of our regularly appointed State Agents enables us to commence the New Volume with (we believe) a larger subscription list than any previous Masonic publication. To the Grand Masters of the various States, Masonic Editors, and others who have so frequently assured us that "THE ECLECTIC is the cheapest, most instructive, and useful Masonic publication in the United States;" we also tender thanks, and are pleased to inform them that arrangements have been made to render the forthcoming volume, if possible, "more so."

MASONIC TROWEL, Springfield, Ill. Bro. REYNOLDS keeps on making this a live journal, and his large subscription list is evidence that the Craft approve his labors. We are indebted to him for a copy of the late circular issued by Grand Master BROWNELL to the Masons of Illinois.

A FORMER GRAND SECRETARY OF TEXAS.—Years ago, and before the war, we wrote: "If Texas goes out of the Union, we shall forever bridge the chasm with fraternal wishes for this true man and staunch Mason."

If living still, will Bro. NEIL respond, as of old time, to this sentiment?

And so, also, we call upon Bro. J. D. McADOO, whilom Gr. Orator of the G. L. in the Lone Star State, to answer for Masonry still. How well we recollect his fervid appeals to woman to sustain our institution! Listen:

"For woman Masonry is a spirit instinct with life and full of good; and in every relation of life—as wife and mother, as sister and daughter—it casts over her its protecting ægis, shielding her from a thousand ills. Dangers and evils ambush woman at every tread in life; but around her honor and her good name, her virtue and happiness, Masonry lingers, encamped like the angels of God around the prophets upon the mountain, protecting and defending her from danger and ruin. Like the Shekinah above the Mercy-seat, Masonry spreads around woman the shield of strength and faith, and becomes to her at once the symbol and presence of safety and defense."—*Chicago Literary Messenger.*

SCANDAL-MONGERING.—Of all the mean, petty, contemptible, disgraceful vices that disfigure our common humanity and make men a little lower than beasts, that of disseminating evil reports and endeavoring to injure one's neighbor by dastardly insinuations is the most unmanly, the most degrading, and one that ought to debar those who habitually indulge in it from the society of decent people. In Masonry it ought to be put down as a crime, and the Mason who is guilty of it, after due warning from the Master or Wardens should feel the severity of Masonic discipline.

MASONIC MONTHLY, 24 Congress street, Boston. The November issue is the commencement of the third volume of this excellent publication, and clearly entitles it to a front place in the ranks of Masonic journalism. Bro. MITCHELL certainly deserves success.

Particular attention is called to our Special Business Notices. This new feature of the Magazine has proved a great success; and brethren should note the fact, and send in their favors.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbrest Field of Masonic Literature.

VOL. II.

FEBRUARY, 1866.

No. 2.

WHERE THE LAUGH COMES IN.

BY THE EDITOR.

WE beg to be understood as by no means intending a joke. We have no desire to waste time, patience, ink and paper, for the sorry purpose of demonstrating a pun. On the contrary, we were never more serious; and if we assert that there is a point at which the risible faculties may be indulged it is because we see things which, enacted in all dignity, and supposed by their perpetrators to be producing the most serious and praiseworthy effects, are in reality of such an irresistibly comic nature, have in them so much cachinnatory powder, that one must be more or less than human to refuse a guffaw, even though it be that silent merriment which unfolds the wrinkles of the soul and brings tears to the eyes, while it makes no outward nor visible sign.

For instance, Bro. WALKER is a member of our Lodge; he is a gentleman of lively imagination, of persevering industry; whole-souled, generous and unsuspecting. He looks upon Masonry in general as the greatest institution the world has ever known, except our Lodge, which, in his opinion, is one point above anything else on this mundane sphere, and he is determined to make it the

envy of all Masons. Now, among his weak points—for he is not perfect—is that of taking every man he meets, with genteel exterior and plausible address, for a good fellow; whom he at once becomes anxious to do a good turn, and whom he as soon as possible proposes to become a Mason in our Lodge. His enthusiasm in the matter communicates itself to his friend, who is not only willing but anxious to enter the charmed circle and participate in the labors of the Craft. Indeed, the more he thinks of it the greater is his hurry, and he anxiously inquires of WALKIT if there is no way of getting along without the awkward delay of a whole calendar month. If he were only in, he could at once begin to make himself useful; he knows a whole grist of fellows whom he would propose, and then, too, he reflects that he is obliged to go East, or West, or South, as the case may be, to attend to some business affairs likely to occupy his attention for another month. Two months' delay is "tolerable and not to be endured." Can't the thing be shortened somehow? O, yes, to oblige a friend, of course; we can get a dispensation; cost you a little more; but then you can be put through at once. With this understanding WALKIT calls on the Grand Master, states that a case of emergency has arisen, and asks for a dispensation to confer the three degrees forthwith on a gentleman who will undoubtedly prove a great acquisition to the Fraternity. What is the special cause of emergency, asks the Grand Master. Oh, he is going on a journey, and wants to get the degrees before he starts! Is he a resident? Yes, lived among us all his life—first-rate man. Well, how is it, then, that he has never before made application? This question of course nonplusses WALKIT, and the upshot of the interview is that the coveted dispensation is *refused*. WALKIT retires in high

dudgeon, and at the next regular communication rises in his place to state his grievance and pour forth a torrent of eloquent denunciation on the head of the Grand Master, in which laudable purpose, however, he is cut short by the sound of the gavel in the East, and he subsides. At this point, the right-thinking Mason, the Mason who wishes the prosperity of his Lodge to be gauged by the excellence of its material rather than the multitude of its blocks; the Mason who believes in treating all alike and requiring all to make suitable proficiency before advancement, in fact as well as in theory; the Mason who believes that Masonry is a serious undertaking, to be upheld and carried forward by serious men; who feels that there is a greater gain to his Lodge in the *making* of one just and true man than in the reception of a dozen candidates who have no higher conception of the institution than that it confers the privilege of wearing a certain badge and knowing a great secret; "whose vision of the ancient Landmarks is never dimmed by the recollection of a depleted treasury;" who believes that Masonry is never in a hurry, and that whatever is worth doing at all is worth doing well; who shrinks instinctively from the surging tide of neophytes rushing past the gates of the temple and pushing their way to the very holy of holies, with the dust of the world upon their shoes, which, in their haste, they have not laid aside—at this point, we repeat, plain, old-fashioned, methodical, painstaking, earnest Masons may laugh—we always do. Not in sorrow, nor yet in anger, but with a hearty rejoicing that one leak is stopped; one breach in the wall through which so many have tumbled into the fold built up; one more dangerous fallacy dispelled; one more warning given against marrying in haste to repent at leisure; one more safeguard

set up which, like the burning pharos, shall warn the heedless of shoals and quicksands, to venture upon which is fatal.

We laugh—quietly, as LEATHERSTOCKING practiced it—when we see a young man, with his Masonic wings just fledged, busily engaged in revising Masonry in general, and especially that part of it which he deems to be most important, to wit, the ritual. His proposals to modernize the phraseology, to improve the grammar, to throw in a new part in one place and cut out an old one in another; his supreme contempt for the musty old fogysm of our regulations; his virtuous indignation at the autocratical tyranny of the Master are immoderately funny.

We laugh—not noisily, but judiciously—when we come across an old fellow who is constantly telling every-one who will listen that he has been “forty years a Mason”—and never thinking it worth his while to mention that for thirty-eight years of the forty he has never been inside of a Lodge, nor contributed one cent toward maintaining the Craft or giving aid to its distressed members, their widows and orphans.

We laugh—not hilariously, but with quiet enjoyment—when we see a Lodge Committee, after looking at a package of greasy papers and listening to the one hundred and seventieth rehearsal of a well-conned story, return to the Lodge and recommend a donation to the worthy Brother who makes more money by fleecing them than they do by honest labor.

We laugh—not in sonorous numbers, but euphoniously—when we see the members of the Ancient and Accepted Rite, born and educated to be gentlemen, honored and respected by service and station in Ancient Craft Masonry, beloved for social amenities and charitable deeds, when mounted on the Scottish hobby, de-

generating into common scolds and abusing each other like the veriest drabs.

We laugh—not exultingly, but at low breath—when we hear a Brother declaiming against Masonic publications because they let the world into our secrets (*sic.*) and make the general public acquainted with the principles and ideas of Masonry; all of which they hold should be locked and barred in the most impenetrable recesses of inviolable secrecy, while we daily witness the good effects proceeding from the vast moral power of the press when discreetly used.

We laugh—not vociferously, but with mild humor—when we see a Brother charging another with a specified offence, and then on the trial attempting to prove an entirely different one; of course breaking down, getting the whole thing reversed, inveighing against everything and everybody concerned, and making a Judy of himself generally.

We enjoy a full sense of jocund satisfaction when we come across a Lodge more anxious to do a little square work than an immense quantity which is neither oblong nor square; more anxious to comfort the distressed, to visit the sick, to bury the dead, to minister to the wants of the widow and the fatherless in their affliction, than to make senseless displays, full of sound and signifying nothing; more willing to learn than to teach, more willing to act than to talk; ever ready to do a good deed, and never anxious to boast of it, quietly pursuing the even tenor of their way, and gradually laying up a store which neither moth nor rust shall consume, which thieves cannot steal, and which shall afford a quiet satisfaction the world can “neither give nor take away”—and here, too, the reader may perchance agree with us, “the laugh comes in.”

"A MAN'S force in the world, other things being equal, is just in the ratio of the force and strength of his heart. A full-hearted man is always a powerful man; if he be erroneous, then he is powerful for error; if the thing is in his heart, he is sure to make it notorious, even though it may be a downright falsehood. Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart-power, heart-force. A man may be deficient in many of the advantages of education, in many of those niceties which are so much looked upon in society; but once give him a good strong heart, that beats hard, and there is no mistake about his power. Let him have a heart that is full up to the brim with an object, and that man will do the object, or else he will die gloriously defeated, and will glory in his defeat. *Heart is power.*"

☞ He who never forgets old friends and cherishes his attachment for them as ever, no matter how much time, space, or fortune have kept them apart, is one of those rare beings with whom God has endowed the earth, that society may not utterly wither through the influence of ingratitude, selfishness, and the incessant changes of time. As you advance in life, make new acquaintances but never forget old friends. How much happier the human race would be if they followed their advice; those who parted meeting after long absence, not with lessened interest in each other, as now, but as brothers meet brothers, their affection more glowing than ever.

☞ Anti-masonry blew its blast and purified Masonry by blowing out the chaff.

MEDALS OF THE FREEMASONS.

(Continued from page 22.)

The third design in this catalogue is of more recent origin, 1835:



This medal was struck in honor of Bro. CHARLES BOETTIGER, that indefatigable inquirer into the dominions of history and art, by his numerous admirers, friends, and chiefly his Masonic brethren, as a memento mori, Nov. 18, 1835. It was executed by the engraver at the Saxon Mint, Koenig. The *obverse* is not given here. It is a likeness of the deeply-regretted brother, and, being a correct representation of his features, recalls to mind that cheerful and friendly spirit in which, amidst an innumerable array of literary labor, he was wont, with unintermitting good humor, to welcome every visitor. Its inscription is: "C. A. BOETTIGER, Nat. VIII. IVIV. MDCCLX. Mort. XVIII. Nov. MDCCCXXXV."

The *reverse* shows the bird of Minerva, the *Sapient Owl*, attempting to unroll, for the benefit of posterity, the biography of the deceased, which is surrounded by a branch of laurel. The *Roll* is the only emblem strictly Masonic upon the medal. It is this which is placed, among other appropriate objects, in the *crypt* of the

corner-stone of an edifice of any sort Masonically inaugurated, and it is this which, with branches of evergreens, and many a heart-felt sigh and tear, is deposited, as a last token of love, in the open grave of a deceased Brother. The motto is: "Discipulis gaudens et priscae fontibus artis."* Of this inscription it may be said, in the words of one who has devoted forty years to the most popular political and religious systems, and sectarian inventions for elevating and harmonizing the human family into a universal fraternity of peace and mutual good-will, that "there is no institution more available, or which may be rendered more efficient and practically useful, than that of Masonry."

We now illustrate our article with reference to a commemorative act of JOSHUA'S, when he had brought the Israelites through Jordan to Canaan, on the tenth day of the first month. Twelve stones, which they had taken from the miraculously-dried-up bed of Jordan, JOSHUA pitched in Gilgal, and calling around him the tribes of JACOB thus commanded them: "When your children shall ask their fathers, in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your GOD dried up the waters of the Jordan from before you until ye were passed over, as the LORD your GOD did to the Red Sea, which he dried up from before us until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty; that ye might fear the LORD your GOD forever." In this spirit the Medals of the Freemasons have been struck, to commemorate important eras or events in their history, and to preserve our ancient legends and traditions from falling into oblivion.

*Rejoicing in her disciples, and in the fount sources of her ancient art.

Of this sort is the following, bearing date 1771, of which the dies are still extant, and in possession of the Lodge *St. Charles de la Concorde*, at Brunswick:



The history of this elegant piece of Masonic numismatics is thus recorded: The Lodge *St. Charles de la Concorde*, established at Brunswick in 1770, in memory of its M. W. Protector, Duke CHARLES of Brunswick, an institute for instructing four poor young men in mathematics, drawing, history, geography, and the French tongue. In 1773, two other Lodges, viz.: *Charles de L'Indissoluble*

Fraternité and *Jonathan of the Pillar*, united with that of *St. Charles de la Concorde* to form a single Lodge, and then, with a joint treasury and an enlarged power of doing good, the number of pupils was increased to twelve.

These acts of benevolence were in accordance with the most ancient teachings of Freemasonry. One of its earliest injunctions is: "If there be a poor man among you, of any of thy brethren, within any of thy gates in the land which the LORD thy GOD giveth thee, thou shalt not harden thy heart nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that he wanteth."

The medal was engraved by command of Duke FERDINAND of Brunswick, by whom it was designed as an honorarium, to be bestowed upon the best pupils of the institution from year to year. It is worn on a blue ribbon.

The *obverse* represents a pillar reared upon seven steps, ornamented with a ducal crown, upon which is the owl, the emblem of Science and Industry. The seven steps in Masonry allude to Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, styled the seven liberal arts and Sciences, of which Geometry, the fifth and noblest, is the basis on which the whole superstructure of Freemasonry, whether operative or theoretical, is erected. The compass, whose points extend from a crude mass to a finished ashlar, conveys a lesson patent to every reader. The implements on the opposite side are the square, level and compass. The inscription is *Neglecta redire virtus audet, Premium virtus et diligent.**

* Virtue, neglected, dares to return; and they love the reward of virtue. The first portion of the instruction alludes to the story of Astrea, who fled from the earth to return only with the restoration of the golden age.

Upon the basis of the column are blended, in one monogram, the initials of the two Dukes of Brunswick, CHARLES and FERDINAND.

The reverse exhibits a fertile meadow, illuminated by the rays of the sun, and watered by a limpid brook that winds through it. In this manner, says the lecturer to these favored youth, a young man should be invigorated by the rays of science, while yet his heart, like the pure brook, should ever preserve its purity and integrity. Its inscription is to the same effect: "Solis et rivi beneficio Surgunt."* To this end various emblems of Masonry are directed. The white apron—which, upon the person of a Mason, separates the animal from the intellectual—is an emblem of innocence, admonishing him that, while his hands and head are busy amidst the contaminating affairs of temporal existence, he may and must preserve his garments unspotted from the world.

The next in our series is of date 1820. It was cast in



iron, by command of the Lodge *Hercules*, at Schweidnitz,

* They grow by benefit of the sun and stream.. The device below signifies "Freemasons' School of Brunswick, founded in 1771."

July 5, 1820, to commemorate her semi-centennial existence, and to perpetuate the happy efficiency she had enjoyed during that period. It commemorates, also, the fiftieth Masonic jubilee, and the twenty-fifth official term of the Master of the Lodge of *Hercules*. This gentleman's eminence in Masonry and virtue was co-extensive.

The *obverse* has this inscription: "Br. A. Lv. MARTINETZ, U. St. George. K. P. Maior, Stiter D." Its emblems are a triangle, with the *Ineffable Word* of Freemasonry, an open Bible upon an altar, the symbols, square, compasses, trowel, globe, gavel and evergreens. These, collectively, teach that a Mason's Lodge is the temple of peace, harmony and brotherly love. Nothing is allowed to enter there which has the remotest tendency to disturb the quietude of its pursuits. A calm inquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment of Masons in the tyled recesses of the Lodge. The lessons of virtue which proceed from the East, like rays of brilliant light streaming from the rising sun, illumine the West and South, and, as the work proceeds, are carefully imbibed by the workmen. Thus while *Wisdom* contrives the plan and instructs the workmen, *Strength* lends its able support to the fabric, and *Beauty* adorns it with curious and cunning workmanship. All this is accomplished without the sound of either ax, hammer or tool of iron within the precincts of the temple, to disturb the sanctity of that holy place.

The *reverse*, of which only the surrounding wreath is here displayed, contains the following inscription: "D. V. Julii MDCCLXXX. vollendete 1 jabr d. Lodge Hercules in Schweidnitz."

Our next selection bears date 1757.



This medal of the builders of the last century was struck in commemoration of the election of Count CHRISTIAN FREDERICK ANSON VON BENTINK, August 6, 1757, to be Grand Master of the Grand Orient of the Netherlands.

It is known that Freemasonry was disseminated in Holland previous to 1731, for in that year PHILIP DORMER STANHOPE, afterward Lord CHESTERFIELD, the English Ambassador at the Hague, initiated FRANCIS, Duke of Lothringer, afterward Emperor of Germany, into the Masonic institution. And although the authorities—November 30, 1735—promulgated an edict that the congregations and assemblies of Masons should be entirely abolished, under severe penalties, yet Lodges have ever existed there, and even grand officers, although we have no evidence that a Grand Lodge was regularly opened until St. JOHN the Evangelist's Day, 1756. At that period a General Assembly of Masons, summoned at the suggestion of the Lodge *Union Royal*, was held by the deputies of thirteen Lodges then in existence at the Hague. LOUIS DAGRAN, one of the oldest Masons in Holland, presided. A. N. VAN AERSSEN BEYEREN VON HOGENHEIDE was elected Grand Master, and Baron

CHARLES VAN BOETZELAR, Deputy. The constitutions and laws digested at that and the next meeting remained in force for sixty-two years.

At the next assembly, in 1757, the above-described medal was struck, of which the Masonic explication is thus given: The *obverse* presents a temple, illuminated by the rays of the sun, and surrounded by the three lesser lights of Masonry. Before it is a fountain, which, with its fertilizing waters, moistens the seven steps of the temple. In the extreme foreground are the two pillars whose materials, dimensions and names are known as well to the Biblical as the Masonic student—*Jachin and Boaz*.

At the foot of the flight of *seven steps*, so frequent a symbol in Masonry, are seen the rough and the perfect Ashlars, types of humanity in its opposite extremes. Upon the latter, as an emblem of immortality, lies a flaming torch. Above all are beheld the zodiacal belt, and a brilliant star of five points. Fire and light were the uniform tokens of the appearances of the Deity—sometimes shining with a mild and gentle radiance, like the inferior luminaries of a Masonic Lodge, and at others flaming fiercely amidst clouds and darkness, thunderings and noise.

Upon the *reverse*, between the wreath and the luminary, is this inscription: "Liberorvm qvi in Regno Hollandiæ svnt Caementariorvm soladitio Festiva-Dimidio peraito Saecvlo Dies Illuxit vid, cccviii," expressing the history of the origin and purpose of the medal. The sun, illuminating this inscription, serves to teach us that the tendency of Masonic light is to awaken the smile of joy on the face of woe, to smooth the asperities of human life, and finally to harmonize the world.

THE MARQUIS AND THE MASON'S WIDOW.

ALL was bustle at Donnington.

The quiet of the little inn was disturbed by arrivals, and its narrow courtyard invaded by carriages of various builds and pretensions. Some were aristocratic, some plebeian. But their owners seemed actuated by one common impulse, and pressed one common inquiry.

"Had the Earl arrived at the park? When would he leave it? Could he be spoken with?"

There was anxiety on many countenances. Hurried and eager exclamations issued from many a lip. Many hopes and many fears were expressed. Will any one explain the spectacle? The single word—PATRONAGE.

The object of many inquiries and many surmises was busily engaged sorting papers, destroying letters, and signing certain lengthy parchments, prior to a long absence from England.

LORD MOIRA was on the eve of starting for the seat of government in India. Thousands of miles were soon to interpose between him and the seat of his ancestors. Was he ever to return to its shades a free, unembarrassed, independent man?

He sat in that noble library stored with no commonplace or heterogeneous array of authors. The glorious products of intellect and industry were piled around. Nor were the triumphs of art wanting. Gazing down upon him in all her beauty was the lovely but too celebrated Nell Gwynne—a priceless portrait. Its owner might well have refused to part with it to Russia for a sum almost fabulous in amount. Near him was a Jewish rabbi, by Rembrandt; while over the fireplace hung the full-length portrait of a king* whom DONNINGTON had

*Then Comte D'ARTOIS.

sheltered when an exile, and soothed with the most acceptable hospitality,—the credulous and misled CHARLES the Tenth.

Those who were with him on that well-remembered day did not scruple, in after-years, to relate that the Earl once and again intermitted his employment, planted himself at the window, and gazed long and wistfully on the home-landscape before him, remarking, with deep feeling, as he resumed his task: "After all, it is exile: the chains may be *gilded*; but it is undoubtedly and unmistakably *exile*."

While so employed, there was a clamor, a hubbub, the mingling of many voices; and above them all rose a woman's shrill accents. The tone seemed that of a frantic entreaty. A bell was rung. The servant in waiting appeared, and, in reply to Lord MORRA's inquiries, remarked:

"A woman, my Lord, has, unperceived, got admittance into the inner hall, and we cannot prevail upon her to quit it. She is determined to see your Lordship."

"Her business?"

"Military business, my Lord: so she says."

"I cannot see her, be her errand what it may."

"I told her so, my Lord, but she will take no denial."

"Remove her gently—understand me—gently; let no force be used—but remove her."

"No force, my Lord, did you say?"

"None, none," returned the Noble, decisively.

"I must tell your Lordship, then, that she says she will never leave the hall till she's carried; and—and, my Lord, I believe she means to keep her word."

A scuffle, more hubbub, and then a faint shriek in the outer apartment, seemed to confirm the man's assertion.

"The shortest way to end this business," said Lord MOIRA, kindly, "will be for me to see this poor creature at once. Let her enter."

It was with a bow, respectful but reluctant, that the servant disappeared to obey his lord's orders. An order, "Eject her at all risks," would have been evidently more agreeable.

A pale, haggard, wild-looking woman—no longer young, but who must in early life have been singularly handsome—staggered in, and after a lowly reverence to all present, at once singled out Lord MOIRA, and advancing toward him, said, in a plaintive, winning voice:

"Forgive me, my Lord, for being so bold, so very bold; 'tis distress that makes me so; but to whom should those who are in deep trouble flee but to such as your Lordship? Yes! such as your Lordship, who have the power with one word to right them!"

"What may you want from me?" said the Earl, coldly.

"Your good word—nothing else—your good word—that will be all-sufficient. I'm a widow, left with four sons; the eldest is an idiot; the two youngest can't earn their own bread; but the second, as steady and good a lad as ever lived, who has kept a home over our heads, and wrought day and night for us, is drawn for a soldier—for a soldier—and his leaving us will be our ruin."

"I cannot help you," was the Earl's rejoinder; "if your son has been regularly balloted for and drawn in the militia, he must serve."

The poor mother listened eagerly to the Noble's answer, and wrung her hands piteously at its close.

"One word," said she, hoarsely; "one word from a great man like you would get him off. He's not fit for

a soldier. He'd work and toil forever for his poor mother, but as for soldiering—"

"Whether fitted or unfitted for military life, if regularly drawn, he must serve," said his Lordship, decisively.

"Serve!" exclaimed the poor woman, bitterly and vehemently, as if her grief was getting the better of both reason and prudence. "Yes, that's the word—'serve.' My three brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sands of Egypt. My husband did so, and fell in action at Corunna. Woe! woe! that a soldier's orphan and a soldier's widow can't get a living soul to help her in deep distress."

"A soldier's widow, eh?" said his Lordship, musingly. "What was your husband's name?"

"ISAAC WARDEOPER."

"Did he ever serve in the 63d?"

"He did, and volunteered out of it for foreign service."

"The 63d! I should know something about that regiment!" returned his Lordship, quickly. "I had a company in it!" Then, in more measured tones—"I think I recollect your husband—what was his rank?"

"Pay-corporal," was the reply.

"Right," said his Lordship, "I remember him, a steady, well-conducted man." Then, turning to a party who sat near him; a pinched, screwy-looking body, with not an atom of feeling in his harsh, wiry countenance (the veriest tyro in physiognomy would have pronounced him a full-blown attorney), he said, in a low tone: "What would a substitute cost—ten, fifteen, or twenty pounds?"

Old Capias vouchsafed no reply, but motioned with emphatic gesture to the parchment lying before him, and then fixed his gray, distrustful eyes intently on

Lord MOIRA's frank and manly countenance. That look carried with it its own solution. It seemed to say: "How can you, with such a heavy mortgage as this you are about to execute, think, for one passing instant, of incurring the cost of a substitute?" The Earl understood it, for he colored and looked away—away from his prudent monitor, and away from his anxious visitant.

"I cannot interfere," said he at last, in a husky, hesitating tone; the law is peremptory, and must be obeyed."

"In other words," said the woman, despairingly, "there's the cold shelter of the workhouse for me, and the still colder bed of the battle-field for my boy."

"Get a substitute—get a substitute," cried Old Capias, testily; "they are to be had—get one."

"Whence should I?" returned the woman, fiercely, fronting the speaker. "Whence should I? 'Out of the barn-floor, or out of the wine-press?'"

"Better dismiss her, my Lord," said the attorney, quickly, and very indignantly, "her expressions are highly disrespectful, and border on abuse."

"They are at all events scriptural," interposed his Lordship, with increasing gravity.

The tone, perhaps, of the Earl's voice, rebuking one whom she felt to be an antagonist, might have heartened her, or the energy of despair might have suggested the movement, and again advancing to his Lordship, she said, faintly: "About a week before he went into action for the fifth time, my poor fellow gave these into my hands, and told me that, should he fall, and I be ever able to reach England, they might, perhaps, be useful to me."

She handed to his Lordship, as she spoke, a certificate,

drawn up on vellum, and certain insignia—of which a more detailed description would be objectionable—and waited, in bent and hopeless attitude, the result.

He to whom Masonry was so dear, whose devotion to its interests never varied, who held so high a place in the Order, and in the affections of the Craft, extended his hand, and examined narrowly and deliberately the various insignia; the parchment, its tenor, its signatures. The scrutiny, it would seem, left no suspicions behind it; for the Earl, with a smile, said, firmly and cheerfully:

“Your husband, it appears, was a Mason. Of that I am satisfied. He belonged, unquestionably, to a Military Lodge. There are such in the army, not many, nor perhaps much countenanced by the authorities; but they do exist. For you it is well. Go, and with a light heart. STEPHEN! is that your son’s name? STEPHEN, so good a son had best remain where he is. He will not be torn from you. I require no thanks. Go, I can listen to nothing further; go, and have no fears about the future.”

A substitute for STEPHEN WARDROPER was procured.

Who provided him? who sought him? who paid for him? and who, before the week’s end, sent a £10 note by post to the Mason’s widow? The poor woman accurately conjectured, and so, methinks, will the reader.

But those, and such there are, who delight to represent Masonry as “a hollow mockery,” “a shadow,” “a phantom,” “an after-dinner bond, broken the moment the party separates;” who contend that “it involves no moral tie,” and is “productive of no holy fruits,” would do well to muse over the moral pointed by this characteristic incident in the life of that generous and noble-minded being, FRANCIS, the first MARQUIS OF HASTINGS.

The invasion of the Arabs (718) arrested the onward progress of the arts, begun in the seventh century, and it was not till the days of CHARLEMAGNE (768-814), who sent to Lombardy for stone-dressers, that architecture was again cultivated with success. The qualification of stone-dresser, or master of the work, was then given to the greatest architects of Europe, and whosoever desired to become an architect first applied for admission to a corporation to learn stone-cutting, which was considered the basis of the art; he was only acknowledged Master after having passed the several degrees of apprenticeship. At this period the Latin style prevailed in all buildings—the Roman, or, as it was termed, the Transition style, succeeding it.*

The year 1000, so much dreaded, at last arrived; it was to bring with it the reign of Anti-Christ and the end of the world. But no cataclysm shook our planet from its propriety; nevertheless the fright of the Christian world lasted till 1003, when the people saluted with joy the rising glory of a new world.

* All the monuments constructed by the Masonic corporations were built after certain forms and rules, called *style*, which were adopted by the chiefs, and to which the overseers were obliged to conform. There were four periods in which the style was peculiar, and distinct from the others.

In the first period the Latin style prevailed from the fourth to the eleventh century, then the Roman during the eleventh and first half of the twelfth century.

In the second period the Transition from 1150 to 1200.

In the third, the primary ogee during the thirteenth century; the secondary during the fourteenth, and tertiary at the close of the fourteenth and during the fifteenth century.

In the fourth period the *renaissance*, or old Latin style, prevailed from the close of the sixteenth to the seventeenth century.

Art, like society, awakened from its long lethargy, and was transformed. A new energy was developed, and there was a renewal of nearly all the edifices of the Christian world. WILLIAM the Conqueror, King of England (1054), called out a multitude of Norman architects, educated in the schools of Lombardy, MANSERIUS, LANFRANC, ROBERT DE BLOIS, REMY DE FECAMP, and many other French architects, who razed to rebuild the greatest and finest cathedrals of England. At this time many Masons were qualified in the Italian schools of Lombardy, which, in the tenth century, was the center of an active civilization, where the remains of the old Roman colleges had maintained themselves with their ancient organization and privileges under the name of free corporations. The most noted was that of Côme, which had acquired so great superiority that the title of "Magistri Comancini," Masters of Côme, became a generic name for all the members of the building Fraternities. They always maintained their secret teachings, their mysteries, their jurisdictions, and their own judges.

While these corporations had covered Lombardy with religious edifices, their numbers had so increased that the country could no longer afford them all occupation. A certain number united and constituted themselves into a Fraternity to travel into all countries where Christianity yet needed churches and monasteries. The Popes approved this design, and conferred on the corporations, as well as those formed at a later period for a similar object, an exclusive monopoly, which was respected and sanctioned by all the kings.

We find them again in France in the eleventh century, where they were known as brother Masons, brother Pontiffs,* and sometimes as Freemasons. They were almost exclusively employed and directed by the religious orders. • Abbots and prelates made it a point of honor to enter this association and participate in its secrets, thus adding great stability to the institution. The brother Masons were bound by a mutual contract of hospitality, succor, and good offices, which enabled them to accomplish the longest journeys at small expense, and with great safety.

The Pontiffs, forming a civil and religious community similar to the old Roman colleges, busied themselves more especially with bridges. They built nearly all the bridges in Provence and Lorraine, and especially that at Avignon (1180).

The architect-in-chief of the corporations, who, in the beginning, was frequently a Benedictine monk, was followed by a company of Italian, English, French, Dutch, German, and Greek artists or artisans, and they traveled from one country to another, especially when required to build some great monument.

The craftsmen lived in sheds which they usually built near the edifice in process of construction, and preferably in elevated spots.

The Master had the general direction. Ten men were placed under a warden, and none but actual members participated in the work. When the building was completed they journeyed elsewhere in quest of fortune.

* Bridge-builders.

Generally, they were assisted by the people, who carted their materials, while from the nobles they received presents of money or food. The principal cities had their workmen united in guilds having their fundamental statutes and by-laws, and enjoying in addition to the privileges of their art the rights of citizenship.

It was under the reigns of PHILIP AUGUSTUS (1180-1223) and ST. LOUIS (1226-1270) that were conceived those magnificent cathedrals which may be called sublime sanctuaries of Almighty GOD; grand conceptions of Christian genius, immortal poems written by the faith of these Mason philosophers.

In the eyes of the vulgar these monuments are but masses of stone regularly piled together, their forms but the expression of an idea to indicate a temple, a palace, or any other purpose for which they might be used; but to the philosopher that form had a nobler and higher mission, that of transmitting to future generations the ideas, the manners, the progress in civilization of their builders, and being the faithful images of the civil and religious knowledge of the people; and thus the different talents employed in planning and executing the ancient temples and those of the middle ages seem still to inhabit them, and each of these monuments appears to be animated by the soul of its author.

Without entering into the details of the gigantic conceptions represented by the cathedrals of Cologne, Strasburgh, Paris, and others, we stop a moment to consider them in their entirety. We find, apart from the boldness of their design, the most harmonious

union of elements, which, at first sight, appear diametrically opposed to each other; and our first sentiment is that of astonishment; but when we perceive that a single original, ingenious principle, disposing of the smallest parts and descending to the most minute details, governs and gives strength and grace to the whole, the soul is filled with admiration.

The principle of repetition and regular variation of a fundamental form which may be noticed in the interior of these monuments was also followed in the various parts of the exterior. Everywhere the type of the whole is presented in the details.*

And we find also in the compositions of these philosophical architects a marvelous principle of development of a small number of fundamental forms, proceeding from the simple to the composite, as HAÜY has demonstrated it in minerals as being the principle of crystallization, and as GOETHE found it in plants as the principle of vegetable metamorphosis.

The bonds of fraternity which united all the members of the society of Freemasons explain how it happens that many of the monuments erected in the various countries of Europe offer an analogy, not to say an identity, which is very striking, especially if we start from the thirteenth century.

The architects of all the religious edifices of the Latin church had learned the art at the same central school; they obeyed the laws of the same hierarchy, directed their buildings on the same principles, and wherever they were sent kept up with each other an assiduous correspondence. So that all modifications

* Boissérée. History of the Cologne cathedral.

and improvements became at once the property of the whole body. The Freemasons were obliged to submit to the general plan adopted for religious edifices, being allowed to follow their own ideas and inspirations in regard to ornaments and details only. This explains why the contemporaneous monuments of Alsatia, Pictou, Normandy, Burgundy, Provence, and Auvergne, present, especially in their ornamentation, a special appearance, relating in some measure to local circumstances and the nature of the materials employed.

The enormous sacrifices made by the people to build these churches, joined to the crying abuses of the clergy and the Popes, had in the fifteenth century so chilled the ardor and shaken the faith that no new churches were undertaken, and even many in the process of construction could not be finished.

The progress of the reformation completed the destruction of the papal power and stopped forever the construction of these vast religious edifices.

The Masonic corporations no longer enjoying the protection of the Pope, and their privileges having become valueless since there were no more religious edifices to be built, those in France were for the most part dissolved and dispersed in the beginning of the seventeenth century, the fragments gradually uniting with the guilds in the various cities. FRANCIS I., in 1539, finally suspended all corporations of workmen, and thus Freemasonry, according to the old signification of the word, died out in France.

Since then, architects have undertaken buildings on their own account and hired their own workmen.

The bond of fraternity which had hitherto united the Master, the Craftsman and the Apprentice was gradually broken, and the workmen formed other societies, which were, at a later period, imitated by other trades.

One of the consequences of the dissolution of the Masonic societies was an absolute oblivion of the method of building the pointed arches and high vaults which characterize the great cathedrals of the middle ages. The Gothic style, dominant from the thirteenth to the fifteenth century, then gave place to that called *renaissance* (sixteenth to seventeenth century), and from this latter school came the celebrated architects DELORME and BULLANT, (Tuilleries, 1577,) LESCOT and GOUJON, (Louvre, 1571,) LEMERCIER, (National Palace and St. Rock, 1660,) BLOUDEL and BULLET, (Saint Denis and St. Martin, 1674 and 1686,) MAUSART, (Versailles and the Invalides, 1700 to 1725), SOUFFLOT, (Pantheon.) These architects were not members of the corporations.

In France the Masonic corporations never presented the peculiar character attaching to them in England and especially in Scotland, and their influence on the progress of civilization was much less there than in other countries.

The custom adopted among these corporations, of affiliating as patrons or honorary members eminent men, produced in France, however, the same result as elsewhere, viz: the formation of Lodges outside of the corporations for the propagation of the benevolent doctrines of the institution; for it is certain that, while the Masonic corporations were not in existence

from the beginning of the sixteenth century, there did exist Lodges of the kind mentioned at Marseilles, Lyons, Paris, Anvers, Gand, Brussels, Amsterdam, and Florence. All these Lodges appear to have kept up relations with those of other countries; but from the middle of the sixteenth century we find no further trace of them, nor of the one JAMES II., after his flight from England (1688), was to have founded in Clermont college, Paris, where he resided before going to St. Germain en Laye.*

The transformation of this operative fraternity to a speculative institution, as it took place in London, in 1717, and which made of it what it now is, returned it to France in 1721.†

* A Chapter of that name was established, in 1764, by the Chevalier DE BONNEVILLE.

† See Chronological History, to follow.

ATHEISM.—Here is a fine thought going anonymously the rounds of the press upon this anti-masonic principle:

“Atheism never holds sway over human thought except as an usurper, no child of its own succeeding. Error is a convertible term with decay. Falsehood and death are synonyms. Falsehood can gain no permanent foothold in the immortal soul, for there can be no abiding or real faith except in that which is eternally and universally true. The future of the world will never produce a race of atheists, and their casual appearance is but the evidence of some ill-understood truth, some mistaken direction of the human mind, some partial and imperfect view of creation.”

Reader, peruse that sentence again; 'tis worth a moment's reflection.

point of all true Masonry is the love of God. "Masonry is dedicated only to the Gospel."

CEPHAS. The word in Syriac which signifies a stone or rock. In the Council Degree of Royal Masters, Cephas is used with a direct reference to the Masonic Cabrial stone.

CEREAIA. In *Antiquity*, feasts of Ceres, instituted by Triptolemus of Eleusis, in Attica. These feasts were celebrated with religious purity; but the votaries of the goddess ran about with lighted torches, in commemoration of her search after her daughter Proserpine.

CERES. In *Mythology*, one of the great divinities of the Greeks and Romans, and the goddess of the earth, as her name signifies **MOTHER EARTH**. She was the protectress of agriculture and of all the fruits of the earth. She was the daughter of Saturn and Rhea, and sister of Jupiter. The chief places of the worship of Ceres were Attica, Arcadia, Sicily, Rome, Crete, and Delos. In Attica she was worshiped with great splendor. Among the Romans her festivals were styled **CEREAIA**; and of these the most interesting was the feast celebrated by the rural population shortly before harvest, when the country people, dressed in white, and covered with oak leaves, danced and sang harvest songs in honor of the goddess. The feast in April lasted several days, and was celebrated by games of the circus. Every year at Athens the festival of the **ELEUSINIA** was celebrated in honor of this goddess. The festival of **THESMOPHORIA** was also cel-



as in other parts of Greece. In works of art Ceres is represented sometimes in a sitting attitude, sometimes walking, and sometimes riding in a chariot drawn by horses or dragons, but always in full attire. Around her head she wore a garland of corn-ears, or a simple riband, and in her hand she held a sceptre, corn-ears, or a poppy, sometimes also a torch and the mystic basket.

CERCLE, SOCIAL. (English *Circle*.) A dangerous and fanatical association which originated in Paris, A. D., 1794, and, in the course of the same year, the first time it assembled, it made the audacious attempt to draw the Masonic brotherhood into the vortex of the French Revolution, and cause it to play a leading part therein. It announced that its only object was "to establish a universal league or confederacy of the friends of Truth." These agitators held frequent meetings, where the Abbè Claude Fanchet often addressed them. They formed an alliance with several cognate associations, and even corresponded with Masonic Lodges. It failed, however, in its attempts to seduce the Masonic Fraternity into the arena of politics.

CEREMONIES. The rites, mysteries, and forms of Freemasonry. The ceremonies of initiation are the great mysteries—the *sacra arcana*—of the Masonic brotherhood. The ceremonies at the opening and closing of Lodges, and the installation of officers, are the lesser mysteries. In addition to these there are the forms for constituting and dedicating Lodges, consecrating halls, laying corner-stones, grand visitations, and the sacred rites for the burial of the dead. All these ceremonies are symbolical, with moral and religious applications, and represent the supreme verities of the out-

CEREMONIES, MASTER OF. The title of an officer of the Lodge—in Europe chiefly—whose duty is to receive visiting brethren, and prove their skill in Masonic science. He also has charge of the Table-Lodge. The office is of modern origin, and of French invention. In many Lodges these functions are performed by the stewards.

2. An officer who superintends the forms to be observed by the company, or attendants, on public occasions.

CERNEAU, JOSEPH. A Frenchman by birth, and a jeweler by profession. He emigrated to St. Domingo, and afterward removed to New York, where, in 1807, under the authority of the Grand-Orient of France, he formed a Consistory of the Ancient and Accepted Rite, and became its Commander-in-Chief.

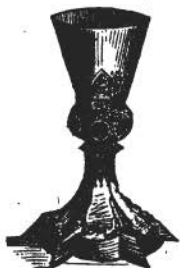
CERTIFICATE. A document issued by a subordinate body, properly signed and duly attested, to enable its possessor to show that he is in good standing, and recommending him as such to the fraternal attentions of the Craft, is called a Certificate. The production of a Lodge Certificate to the Grand Secretary is requisite to authorize him to grant a Diploma. The possession of a certificate is no evidence however, that the bearer of it is a brother, and should never set aside the necessity of faithfully observing the laws of the Order, requiring a strict examination.

CHABOT, PHILIPPE DE. Grand Master of an Order, called the New Temple, in 1516-'44.

CHAIN. The Masonic or Mystic Chain is formed by the brothers placing themselves so as to form a circle, and grasping each other by the hands. It should remind them that all the Freemasons upon the surface of the globe form but one chain; that every Master is a link of it, who should ever strive with

the true hand of a brother to strengthen it. The proper mode of forming it is for every brother to cross his arms in front of his body, extend his right hand to the brother on his left, and his left hand to the brother placed on the right. This chain, which can never be a fetter to him, for it is formed by the hands of brothers, is generally formed at the installation of a Master, and at the closing of a Lodge at refreshment. Our French brethren call this the "chain of union."

CHALICE. This ancient name has been retained for the vessels used for the wine in the ceremonies of the holy sacrament. It is recognized in the ceremonies of the orders of Knighthood. The Chalice is the attribute of St. John the Evangelist. The gold and silver vessels with the elements of consecration—corn, wine, and oil, used during the ceremonies of consecrating and dedicating Lodges.



CHALK, CHARCOAL, and CLAY. These three articles are expressively symbolical of Freedom, Fervency, and Zeal, and are beautifully explained to the E. A. as requisite qualifications during his term of probation. There is nothing more free than chalk, which the slightest touch leaves its trace behind; nothing more fervent than charcoal, for when well lighted no metal is able to resist its fire; nothing more zealous than clay, our mother earth, who will open her arms to receive us when forsaken by all our friends.

CHAMBER OF REFLECTION.

1. An ante-room of a Lodge in which, previous to presentation, the candidate

is placed to reflect upon the solemn and serious engagements he is about to enter into. The color of the wall is generally black, in which the most solemn and striking emblems of mortality are displayed; its light a small lamp placed near the ceiling. Its furniture is a Holy Bible, and the candidate can thus in solitude deeply reflect upon his present or future undertakings; for darkness and solitude are ever symbols of death. He has with him the inspired volume, the only true source in which to seek consolation, and a man thus prepared in his heart after mature reflection seldom turns back. No symbol of death will terrify him, and the words of the Sacred writings, "In the beginning was the light," charm him on to seek the light he has lost. 2. In the Knightly Order of Templars a similar room is devoted to the same purpose. 3. The middle chamber of Solomon's Temple, called the "Master's Room," where the workmen received their wages. 4. An expression frequently met with in the higher degrees.

CHAMBERLAIN, FRANK. Grand Commander Knights Templar, New York, 1860.

CHAMPLIN, CHRISTOPHER. Grand Master of Masons of Rhode Island, 1791-'93.

CHANCELLOR. 1. In a Council of Knights of the Red Cross this officer holds a station in several respects similar to that of the Senior Warden of a Symbolic Lodge. 2. In many of the degrees of the higher grades the title of the Secretary.

CHANDLER, JOSEPH R. Grand Master of Masons of Pennsylvania, 1840-'41. He devoted an earnest attention to the interests of Masonry during his term of office. The Masonic addresses delivered by Bro. Chandler

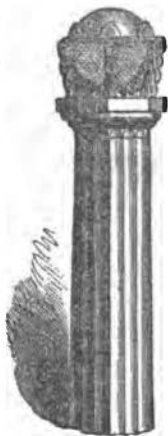
are among the best and most eloquent ever written on the subject.

CHAOS, likewise **CAHOS**. Names of the 49 and 50 degrees of the Rite of Misraim.

CHAPEL. In every convenient place the architect of a Lodge should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the continent they are numerous, and are dignified with the name of chapels. They ought to be seven in number; 1, a room for visitors; 2, the Tyler's room; added to which there ought to be, 3 a vestry where the ornaments, furniture, jewels, and other regalia are deposited. This is called the Treasury or Tyler's conclave, because these things are under his especial charge, and a communication is generally made to this apartment from the Tyler's room. There ought to be, 4 a chapel for preparation, hung with black, and having only one small lamp placed high up near the ceiling; 5, a chapel for the dead, furnished with a table, on which are a lamp and emblems of mortality; 6, the Master's conclave, where archives, the warrant, the minutes, and every written document are kept. The Ark of the Covenant is also deposited in this apartment. It is furnished with blue. To this room the W. M. retires when the Lodge is called from labor to refreshment, and at other times when his presence in the Lodge is not essential; and here he transacts the Lodge business with his Secretary, and examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel.

CHAPELLE, VINCENT DE LA. Founder of the Royale Union Lodge, at the Hague, Nov. 30, 1734. This was the first lawful and regular Lodge in

CHAPTER. The ornamented head or top of a pillar. Upon each of the pillars of Solomon's Temple was placed a Chapter or symbolic ornament, five cubits in high, composed of networks, chains, pomegranates, and lily works or opening flowers, cast in the same material of which the pillars were formed. At the time the Temple was abandoned by Jehovah, he is represented as standing magnificently upon the altar, and commanding the angel of destruction to strike the heads or chapters of these two pillars, and the total ruin not only of the Temple, but of Jerusalem and the entire system of Jewish polity should ensue (Amos. ix. 1). As their destruction was thus comprehensive and significant, so was their location symbolical of the magnitude and splendor of the Jewish nation under Solomon.



CHAPLAIN. It was not until after the revival of Masonry, in England, in 1717, that such an office-bearer was known to the Craft. The Master of the Lodge is, properly speaking, the Chaplain, as it is his duty to open and close his Lodge with prayer. The respect, however, due to all those who devote their lives to the propagation of the truths contained in the first great light of Masonry, has led to the conferring of the duties of Chaplain on some brother, who has thus set himself apart from all worldly call-

CHAPLET. A garland or headband of leaves and flowers. In *Heraldry*, a Chaplet is always composed of four flowers, at equal distances, the other parts being leaves.



CHAPMAN, LIBBEUS. Grand Recorder of the Grand Commandery Knights Templar, of New York, 1824 to '29; Grand Secretary of the General Grand Chapter of the United States, 1826-'27.

CHAPTER. The peculiar appellation of assemblies of priestly orders, from whom it has been borrowed by the Orders of Knighthood and others. In many acts of parliament, of the early times, English Masons were forbidden to assemble in Chapters. The brotherhood of Stone-Masons assembled in Chapter at Ratisbone and Strasburg, 1464-'69 to renew their organization. In Freemasonry the word is used only for assemblies of the higher degrees. They have Grand Chapters, Provincial Chapters, and the German Knights call their meetings Chapters. The name in Great Britain and the United States is applied to an assembly of Royal Arch Masons. The principal officers are a High-Priest, King and Scribe, who represent Joshua, Zerubbabel, and Haggai. In the United States the Chapter degrees are the Mark Master, Past Master, Most Excellent Master, and the Royal Arch. In France, Chapters of both the French and Scotch rite have eighteen degrees. Each Chapter has 15 officers. In Sweden there is the "*Chapitre Illumine*," or the "Universal Chapter of Swedish Knights Templars." A Grand Chapter was instituted in 1777; its principal officers were a Grand Master, Chancellor, Vice-Chancellor and Prior. This Chapter is open to all Knights at the same time. In the United States

is derived from the Grand Chapter of the State in which it is located; or, if there be no Grand Chapter in the State, from the General Grand Chapter of the United States. In England, Chapters of Royal Arch Masons are attached to Symbolic Lodges, and the only pre-requisite there to become a Royal Arch Mason is that the candidate should have been a Master Mason for twelve months. The first three officers are termed first, second, and third Principals, respectively representing Zerubbabel, Joshua, and Haggai, thus making the kingly instead of, as in the United States, the priestly station first in rank.

CHAPTER, GRAND. A Grand Chapter is composed of the High-Priests, Kings, and Scribes for the time being, of the several Chapters, subordinate to it, and of the Past Grand and Past Deputy Grand High-Priests, Past Grand Kings, and Past Grand Scribes of the said Grand Chapter. Grand Chapters have the sole and exclusive government of existing, and right to form new Royal Arch Chapters, and Lodges of Mark, Past, and Most Excellent Masters within their territorial limits, and are supreme therein. Until near the close of the last century there existed no organized Grand Chapter in the United States. Previous to that a Royal Arch Chapter was opened by virtue of the warrant of the Symbolic Lodge. In 1797, however, the several Chapters of the Northern States sent delegates to Boston, to deliberate on the propriety, if not absolute necessity, of organizing a Grand Chapter for controlling and regulating the Chapters then existing within said States. By this convention was prepared and issued an address to the several Chapters in New York and the Eastern States, in

exercise authority over a body of Royal Arch Masons was disclaimed, and the necessity for establishing a Grand Chapter declared. In January, 1798, delegates from nearly all of the States previously alluded to met at Hartford, Conn., when they organized a Grand Chapter, prepared and adopted a Constitution, and elected and installed officers. Three Chapters are required to form a Grand Chapter.

CHAPTER, GENERAL GRAND.

The General Grand Chapter of the United States, which meets triennially, was formed in 1806. It is composed of the Grand and Deputy Grand High-Priests, Grand Kings, and Grand Scribes of the several State Grand Chapters. The General Grand Chapter receives all its powers, faculties, and prerogatives by grant and delegation from the several State Grand Chapters; and it can have and possess no other powers than such as are expressly granted to it. It can exercise no doubtful powers, nor any powers by implication merely. It has no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any authority to suspend the proceedings of any State Grand Chapter, nor can it entertain any complaint against a Grand Chapter prepared by any subordinate Chapter or individual Mason; but it may, upon a proper reference to it of any matter of controversy between any two or more Grand Chapters, and even when the question is not one of Masonic law, custom, or usage (both or all such Grand Chapters consenting to such reference), act as final arbiter between them, and settle such controversy. It has and maintains jurisdiction over all Chapters established by itself in those States, Districts, Republics, and Territories which recognize its jurisdiction, and

CHARACTER. The character of a man that would become a Mason must undergo the strictest scrutiny. He must be a man of strict morality; he must be humane, benevolent, and charitable to his fellow-creatures; he must be no gambler, tippler, or profane swearer; he must be a lover of decency and order; and he must be strictly honest, industrious, and upright in all his conduct; for such as delight in the practice of vice are a disgrace to civil society, and are seldom reformed by the most excellent institutions. Such, indeed, would never apply for admission into our ancient institution, were they acquainted with her solemn principles, as were not lovers of decency and order.

CHARCOAL. (Fervency.) See **CHALK.**

CHARGE. In *Heraldry*, any thing borne upon an escutcheon, whether upon the field or upon an ordinary. The charges on an escutcheon should be but few in number, and strongly marked, both as regards their character and the mode of their representation.

CHARGED. In *Heraldry*, a term applied to a shield or banner having any object depicted thereon, and also to any charge having another charge upon it.

CHARGES. A collection of monitory exhortations to neophytes, advancing through the several degrees. Those pertaining to the first three degrees are the most ancient, although the others, perhaps, exceed them in intellectual and philosophical depth. The "Ancient Charges," as they are called, describe the duties of Master Masons, both in the Lodge and out, their obligations to each other, their families, and the world. According to them a Mason must recognize the Su-

minent in all his works, and cultivate toward him a truthful and reverent spirit. Especially do they enjoin upon Masons the duty of rising above all the prejudices of party, whether in politics or religion. They recommend strongly all the cardinal virtues—temperance, charity, continence, integrity, honor, and fidelity. These charges are all distinguished for the sound moral principles they inculcate; the reverential feeling they exhibit; the liberal sentiments they enforce, and the deep knowledge of human nature and human necessities they reveal. Those belonging to the knightly degrees are eminently Christian, while those of the high grades of Masonry are philosophical and asthetical.

CHARITY. Charity or Love, the ancients used to depict in the character of a Goddess, seated in a chair of ivory, with a golden tire upon her head, set with precious stones; her vesture, like the light of heaven, represented universal benevolence, her throne was unpolluted and unspotted by passions and prejudices, and the gems of her fillet represented the inestimable blessings which flowed variously from her bounty. The *old lectures* claim it "as the brightest ornament of our Masonic profession. Happy is the brother who hath sown in his heart the seeds of benevolence, the produce of which will be charity and love. He envieth not his neighbor, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection. Whoever would emulate the character of a good and worthy Mason ought ever to be ready to assist the needy, as far as lies in his power; and if, in the most pressing time of necessity, he does not withhold a liberal hand, the most

Editor's Crestle Board.

INTERESTING CEREMONY IN KANE LODGE.

At a recent communication of Kane Lodge, No. 454, held at their news-rooms, No. 946 Broadway, in this city, Dr. J. J. HAYES, of Philadelphia, commander of the last Arctic expedition, returned to the Lodge a Masonic flag which had been placed in his custody under circumstances which the following remarks made on the occasion will sufficiently explain.

Bro. HAYES being introduced to the Lodge addressed it as follows:

“WORSHIPFUL MASTER—Something more than five years ago Kane Lodge did me the honor of placing in my hands a little flag bearing the emblems of our Brotherhood. My gallant friend and Brother, General JAMES F. HALL, whom I am glad to see here present, charged me in behalf of the Lodge to carry this flag with me as near to the North Pole as I might succeed in pushing my way, to there unfurl it to the Arctic breeze with the flag of our country, and to return it with an unsullied record to the hand that gave it.

“WORSHIPFUL MASTER AND BRETHREN—The flag and the words of my friend were at once a hope and an inspiration. Throughout a voyage of peril, undertaken in the interests of Science, these, to us, sacred emblems—the compasses and the square—were ever before me, a guide to my conduct, and a strength in the hour of danger and darkness.

“I have fulfilled the trust you gave me; I have planted the flag upon the most northern known land of the globe; beyond any point heretofore reached by Christian man, near the Eighty-second parallel of north latitude, and within five hundred miles of the North Pole. I have further illustrated the soundness of the sagacious deductions of that distinguished man and worthy Mason whose name is borne by your Lodge, and regretting that I have been unable to do so at an earlier day, owing to the claims our country has had upon my time, as it has had upon that of all of us, during the unhappy period, now so gloriously terminated. I come before you to-night to obey that part of your behest which alone remains unfulfilled.

"Permit me, Worshipful Master and Brethren, to place this flag again at your disposal, and at the same time permit me also to thank you for your brotherly confidence, and to assure you that it will be remembered by me, while I live, with pride and gratitude."

Worshipful Brother, THOMAS S. SOMMERS, Master of the Lodge (he having been on that evening, for the tenth time, again unanimously reelected), replied as follows:

"MY HONORED BROTHER—The recollections of the occasion, when this flag was, at the Chamber of Commerce, in this city, intrusted to your care, are so fresh that it seems but of yesterday. and yet what memorable years have passed since then, memorable—not only to you but to all of us—to you, because at their outset you were just setting sail, on a perilous voyage, from which you knew not, and we knew not, that you would ever return. A kind Providence has permitted you to accomplish what you then proposed, and the results are, honestly-won fame by yourself, and added luster to the flag of our common country. Doubly memorable have those years been to all of us, because in them we have seen that flag first dishonored by a traitor's hand now floating again, in prouder triumph, a rainbow of hope to the farthest nations of the earth.

"In the name of the Lodge, I receive again from you this flag of our beloved Order. Your hands have given it all its present value. I thank you for the faithful discharge of the trust in which it was confided to you, and still more in the interest of Science, which Masonry has always cherished for the verification your later discoveries have given to those of the Brother whose name we bear, and of whom you were the especially chosen companion and friend.

"As a Mason, I question not but that this flag, with its mystic emblems, has often spoke to you, amid the gloom of Arctic night and the fearful perils of Arctic winter, the language they so well express, and we so well understand. They have told you, better than words, that the prayers and benisons of your Brothers were following your dangerous pathway, and bidding you God speed to its end. They have often said to you, that, if permitted to return, as to-night you are, to the bosom of Kane Lodge, none would welcome you back with kinder grasp, or a warmer emotion, than those among whom you now stand. Such was the kind and cheering language we intended it to convey when this flag was first placed in your hands. It has well performed its mission, and we rejoice that it has been to you, as you have well said, at once an inspiration and

a hope. Still more do we rejoice that our ancient institution holds forth to its worthy sons such inspiration and such hope—such incentive to high purpose, and such reward for manly exertion.

“Nothing remains for me to add but now to order that this new emblem of Masonic trust and a Mason's fidelity be henceforth deposited in the archives of the Lodge. For that purpose the proper officer will now take it in charge.

“There let it remain while Kane Lodge exists, and be forever to our children a memento of their fathers' honest devotion to the holy principles of Masonic Brotherhood.”

The flag was then deposited in the archives. Later in the evening action was taken by the Lodge contemplating the painting, by HICKS, of a full-length life-size portrait of Dr. KANE, seated in his library at Fern Rock, the family seat, near Philadelphia, of the value of \$1,000. When completed, it will form one of the embellishments of the parlor adjoining the new Lodge-room.

LOSS OF THE STEAMER MARY A. BOARDMAN.

THE RESCUE.

ON Monday night, 8th inst., at 8½ o'clock, when the thermometer stood at 15° below zero, and the wind was blowing a perfect hurricane, the propeller Mary A. Boardman, from Morehead City, bound to this port, grounded on Romer Shoals. Nine o'clock Tuesday morning found the propeller still in the same fearful position, and the sea breaking over her. There were then on board twenty-three men and one woman, to all of whom death seemed inevitable, when in the distance was descried a small row boat, belonging to the pilot boat Isaac Webb, making for her. In this small boat there were but two persons, pilots HENRY SEGUINE and STEPHEN H. JONES, who had determined to save all on board the ill-fated vessel, or perish in the attempt. The weather was so terribly cold, the sea so fearfully rough and the wind blowing such a fierce gale, that it seemed perfect madness and self-destruction for any one to try to reach her. In fact, it was an enterprise fraught with the greatest danger, and well calculated to appal the stoutest heart; but when Pilot SEGUINE made an earnest appeal to Pilot JONES to cast aside all thoughts of himself and to do his duty, not only as a man, but as a Mason, in rescuing his fellow men from the jaws of death, that brave fellow

could not resist the appeal, and, jumping from the pilot boat to the frail row boat, the two noble hearted men, amid the raging of the sea, the hurricane and the fields of ice, made for the propeller, and, after very toilsome work, in which they became completely encased in ice and almost exhausted, they reached the doomed vessel, and immediately began preparations to save those on board; and in this, through their lion-hearted courage, firmness and endurance, and the blessings of a merciful Providence, they were eminently successful—having the pleasing satisfaction at last of being the instruments of rescuing from watery graves all on board of the Mary A. Boardman.

Previous to the propeller being discovered by pilot SEGUINE, the steamer Charles Chamberlain, Captain DAVID BIRD, attempted to render assistance to her, but after making repeated and fruitless efforts to get to her, Captain BIRD determined to go to the city and get a surf boat and return with it so as to enable him to reach her. He returned in about five hours with the surf boat, but even with this he could not get to the propeller, the sea dashing the boat away at every attempt to do so. At this time pilots SEGUINE and JONES, with their little row boat and four passengers, whom, after great trouble and exertion, they had rescued from the propeller, were seen nearing the Chamberlain, and when they reached her the four passengers had to be hauled on board of her with ropes, it being utterly impossible to get them on board in safety in any other way. The two pilots then made two more trips to the propeller, and rescued eight more of the passengers, who were also hauled on board of the Chamberlain by ropes. By this time the little boat had become so clogged with ice as to render her perfectly useless, and pilots SEGUINE and JONES had to be hauled out of her on the Chamberlain by ropes, completely worn out with the labor and suffering they had so nobly undergone.

There were still twelve passengers on board of the propeller to be saved. Pilot SEGUINE said "they must and shall be saved," and again called for volunteers to go in the surf boat. The call was responded to by two of the crew of the Chamberlain and two of the saved passengers, who made their way to the propeller and rescued nine more persons. Pilots SEGUINE and JONES did not go in the surf boat, being too exhausted and benumbed with cold to do so; but the former mounted into the pilot-house of the Chamberlain and gave directions from it to those who manned the surf boat.

There yet remained three others on board of the propeller, and

these were saved by one of FRANCIS' metallic life boats, belonging to the Boardman, which had previously been swamped, but which the three remaining passengers managed to secure as she came alongside the vessel after a great deal of delay and toil, and to save themselves, under directions from Pilot SEGUINE, whose clear, ringing voice could be heard from the pilot-house of the Chamberlain, giving directions for the management of the boat.

The greatest credit is due to Captain BIRD, of the Chamberlain, and his men, for their efforts to rescue those on board of the Boardman, and also for their kindness and attention to them after they had been placed in safety on board of his steamer.

Captain JOURDAN, of the Mary A. Boardman, presented the ensign of his vessel, which had been flying with the Union down, to Pilot SEGUINE, as a memento of the terrible scenes he had so successfully passed through.

No words can express the gratitude that is due to Pilots SEGUINE and JONES for their noble and self-sacrificing efforts to save the lives of all on board the Mary A. Boardman. Such deeds of heroism as they performed are seldom recorded, and they deserve not only the thanks and praise of every true and good citizen, but also the earnest, hearty and warm applause of the humane societies of the world.

OBITUARY—HON. WM. B. HUBBARD.

WE have just received tidings of the death of this exemplary and distinguished Mason, whose long and useful life has now reached its close. When we met him at Columbus last September he appeared to be in the enjoyment of his usual health and likely to remain with us for years to come. He took part in the transactions of the Grand Encampment with his usual zeal, and conversed on all topics in his ordinary clear and business-like way; especially did this strike us in a long conversation we had together concerning the difficulties in the Scottish Rite. We have long communed with him by correspondence, and have reason to believe that he wrote us always frankly and without reserve on all topics. At last the summons has reached him, and he has laid him down as one who having the consciousness of duty faithfully performed willingly accepts the rest which is its reward. His name must ever be gratefully cherished by the Craft as a faithful and unselfish laborer in the cause.

The following, from a Columbus paper, gives a brief sketch of his public life :

"Mr. HUBBARD was, at the time of his death, over seventy years of age. Many of our readers recollect the pleasant surprise that came to him on his birth-day, in August last, with the present from his son, marked "Three Score Years and Ten." As an eminent lawyer, as a legislator and as a financier, he has been so intimately connected with the history of our city that it seems scarcely necessary to refer at length to the incidents of his life. He came to this State at an early period, from New York, and established himself in the practice of his profession at St. Clairsville. In the session of 1831 he represented Belmont County in the General Assembly, and was elected Speaker of the House. He came to Columbus about three years afterward, and almost immediately became identified with the financial interests of the city. He was for some time President of the Columbus Savings Institution, which was afterward converted into the City Bank. He was, we believe, the first President of the Exchange Bank, incorporated under Kelley's Banking Law. In 1863, he organized the First National Bank of this city, one of the first banks in the State organized under that law.

He was a very prominent member of the Masonic Fraternity. He was Grand Master for the State of Ohio from 1850 to 1853. In 1847, he was elected Grand Master of the Knights Templar of the United States, and served in that capacity for nine successive years. In 1842, he was made Grand High-Priest of Royal Arch Masons of the State of Ohio, holding the place for five successive years. Of Mr. HUBBARD's habits as a student, and of his scholarly attainments, we have spoken before, and among those who met him every day it would be superfluous to refer to incidents with which they are familiar. Mr. HUBBARD's family consists of the wife and five children, three sons and two daughters. One of the sons is well-known as the Cashier of the Bank of which his father was President; another is a resident of London, and the other of this city. One of the daughters, the wife of Mr. IRA HUTCHESON, is a resident of this city, and the other, Mrs. Dr. BLISS, lives in New York."

THE Grand Secretaries of the Grand Lodges who have kindly forwarded copies of their proceedings for 1865 will accept our thanks. We purpose transmitting a copy of the ECLECTIC to the Master of every Lodge in the United States.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

MARCH, 1866.

No. 3.

CRYSTALLIZATION.

BY THE EDITOR.

WE are taught, in an early portion of the instruction given to neophytes, that "a survey of nature and the study of her beautiful proportions induced man to imitate the symmetry and order placed before him, which gave rise to architecture and the various other useful arts;" and as Masons the study of the liberal arts and sciences is specially commended to our attention. Whoever studies with a view to thoroughly understanding his subject will not be satisfied to accept what he finds written down in the books, or which may be dictated to him by others, but will search for himself and endeavor to trace the way from effect to cause, and thus find himself gradually leaving out of sight the speculations and errors of men and communing with nature herself, beholding in her simplest as in her most majestic forms the impress of the Supreme Architect, the proof of his omnipotence and the incentive to worship and adore him for all his loving solicitude, displayed alike in the well-being of the tiniest insect and the life of his noblest handiwork—man.

Among the infinite variety of processes which nature exhibits to the inquiring and patient observer none is more beautiful than that of crystallization, which is scientifically described as "the combination with one another of the integrant particles of matter having determinate forms, by the attraction of cohesion, according to certain laws and points of polarity, whereby they assume a vast variety of crystalline forms."

This process may be seen in the formation of salt, borax, the sulphates of iron, copper and other metals, in ice and the feathery particles of snow. It is likewise carried on in the bosom of the earth, where in darkness and silence the diamond is formed, presenting, when brought to light, the utmost value in the smallest space and most compact form.

In all this there is, in addition to beautiful and instructive objects of study, a lesson which we cannot too closely lay to heart. Our Masonry needs crystallization; we Masons need to turn the vast moral power intrusted to us into more practical channels, to aggregate the integrant particles, to crystallize our words and our speculations into deeds.

For the better part of a century Masonry has patiently wrought in this country to establish for itself a name and a location; its doctrines have been preached on hill-tops and in valleys; it has nestled in the icy regions of the North-east, and found room in the everglades of the South; it has thrown its banner to the breeze on every foot of the Atlantic coast, and, following the hardy adventurers by land and sea, has taken its stand on the verge of the Pacific; it has received within its courts men whose names were not born to die, whose acts have exalted their country and humanity; it has placed the

toiler on a level with the millionaire; it has affronted the cabals and machinations of the vilest demagogues ever born to make honest men blush for their race, and it has outlived them and their foul slanders, and, gaining new vigor from a temporary paralysis, has winged its flight to heights to which a few years since its most ardent friends had never aspired. Of all the associations of men Masonry alone refused to be severed by the convulsions of the past years; "with charity for all, with malice toward none," it pursued its mission; and now, that the right has prevailed, that the dark clouds of error are being dispelled, that the bright sunshine of peace is once more visible, she stands at the door with outstretched arms to welcome back the wanderers, and to rejoice that though her sons were dead they are alive again.

To-day, as for many years past, the institution enjoys a degree of prosperity beyond all precedent, and, indeed, so great is the throng of applicants at her gates that the elders tremble lest the profane should bear them down, and in their frenzied haste obliterate the cherished landmarks of the Craft. From every wall and battlement bugle blasts are sounding to warn us of the coming danger, and imploring us to check the rate of speed ere some dire calamity befall us. It occurs to us, however, that the danger—if danger there be—is not viewed from the proper stand-point. Masonry is an aggregation of chosen men for the upholding and propagation of virtue; its ends and aims are justifiable of all men, and it is especially calculated to profit by the power of associated effort. Every good man, therefore, who is added to its numbers, who, by his walk and conversation, makes manifest the beauty of a virtuous life, is so much moral force added to

our lever, one more apostle to preach and practice our tenets, and, by his example, to shame vice from existence, and make honor and justice more admired and more practiced. We cannot see why such men should not be welcomed though they come

“As the winds come when forests are rended.”

Nor why there should be any dread that there could possibly be too many of them. But, the difficulty is that we do not utilize the force we have, nor that which is daily being added. The integrant particles are floating loosely in the mother-waters, and scarcely any effort is being made to crystallize them. We need, then, a more earnest effort to reduce our teachings to practice, to make the vast army assembled beneath our banners a power for good, that shall be felt and acknowledged by its deeds rather than its words. We need to step aside from the usual round and demonstrate that we have comprehended the stewardship intrusted to us and our power to answer its requirements; we want more earnest, reading, thinking, practicing Masons, few who are satisfied to plod the same weary round year after year; we want less diffusion and more concretion. In the great State of New York, with its five hundred Lodges and fifty thousand Masons, its untold wealth, and boundless influence, we have no temple where Masonry may plant her archives and say this is my home, no building to which the aged and indigent, the widow and orphan, may wend their way with the certainty of finding a shelter and a welcome. In the great commercial metropolis of the country we have not yet aroused sufficient energy to erect and maintain a public library, reading-room, and museum for the instruction and elevation of the Craft, and yet

it cannot be doubted for a moment that we have the means in ample abundance, that if we would but acknowledge the duty resting upon us, and act upon that conviction the present year would not pass into eternity without being a witness to this act of crystallization.

Let us, as individuals, seek the "points of polarity" among our brethren, and thus form a new variety of crystals, which, like the diamond, shall present the utmost value in the smallest space, and, like it, too, present by attrition a more brilliant and fadeless luster. In the deep blue waters of the Pacific there is a little insect whose brief span is devoted to unceasing, and almost intelligent labor. In the soft bed of the ocean it lays the foundation of a wall harder than granite, and carries it patiently upward, never ceasing, never tiring, and finally casting its little body upon the scene of its labors, to add the mite of its tiny proportions to the sum of its life-long toil. In time the wall rises to the surface, and the frightened waves dash themselves upon it in vain; gradually the debris of the ocean rest upon its surface, soil is formed, verdure and flowers appear; trees grow, and among their waving fronds the golden fruit appears; God smiles upon the labors of the little ones, and there is a home for man!

"Shall it be said of us, brethren, that we are unequal to the coral insect? that, with all our advantages, with all the means at our command, we have reared no wall, prepared no soil, cultivated no trees, accomplished no work, whose fragrance mounting heavenward should invoke a benison from the Supreme Architect? Rather let each resolve to unite his efforts with another, and so promote a general crystallization.

THAT MAN DESERVES YOUR PRAISE.

Know you a man whose early life
Had little promise but of care,
Whose prospects in this wide-world strife
Were anything but fair ;
Who yet has, step by step, uprose
Above the dreams of early days,
And smiles upon his youthful woes?
That man deserves your praise.

Know you a man whose soul outpours
Wild music to melodious spheres,
Who moves mankind's half-hidden stores
Of joyfulness and tears ;
Who sings of what is good and fair,
And wishes strife and warlike frays
Had ceased to cause mankind despair?
That man deserves your praise.

Know you a man of wealth and fame
Who kindly lendeth to the poor,
Not seeking to blaze forth his name
At every rich man's door ;
Who daily doeth good by stealth
In many different kindly ways?
That man has lofty moral health—
He well deserves your praise.

Know you a man who aids to teach
True moral worth to fellow men,
By life and action, time and speech,
By payment and by pen ;
Who shows unto the rising race
A thousand pleasing rainbow rays
Throughout this vast created space?
That man deserves your praise.

MEDALS OF THE FREEMASONS.

(Continued from page 98.)

The next in order is a medal of 1839, which presents a few combinations of symbols masonically interesting:



The history of this medal is thus recorded: The Lodge *La Parfaite Union*, at Mentz, received its constitution as early as 1721, from the then newly-established Grand Lodge at London, the Duke of Montague being Grand Master; but little, however, is known of its fortunes, until, after a lapse of more than three-fourths of a century, the same, or a new Lodge of the same name, and at the same place, comes to light. This was May 9, 1800. Since that period its progress has been healthful. A temple was built at its expense, and on the 12th of August, 1839, consecrated under the direction of the Grand Master, BARON VON STASSART, and Bro. N. DEFUISAUX, President of the Union Hall. It was in honor of this event that the medal above given was struck, HART being the engraver.

The principal designs on the *obverse* of this medal are the *joined hands*, and the square and compasses within a wreath of acacia. The former, in Masonry, is a striking illustration of Love and Fidelity.

These are the chief ingredients in the cement of this ancient Craft. They pervade every lecture and ceremony, are infused equally into doctrine and discipline, and are enforced by all its authority.

By one GOD created—by one SAVIOUR saved,
By one spirit lighted—by one mark engraved,
We're taught in that wisdom our spirits approve
To cherish the spirit of Brotherly Love.

The proper residence of faithfulness or fidelity was thought by the ancients to be in the right hand.

The inscription upon the *obverse* is "Union—Force—Egalité—Philanthropie."

The *reverse* contains merely an inscription, communicating the occasion of the festival, and the names of the Grand Master and Worshipful Master of *La Parfaite Union*; also the date of consecration, as above.



These engravings represent a medal, which was struck, as the inscription denotes, September 24, 1743, at the consecration of the Lodge *St. George*, Emperor's Court, Hamburg.

As early as the year 1740 there existed at this place a Lodge, whose members, though wanting a regular charter or warrant of constitution, used to convene together to promote the interests of Masonry, as well as to improve themselves in the ways of knowledge and

virtue. The usages and customs of the ancients, in their secret societies, are technically termed *mysteries*. If by mysteries we simply imply a secret religion then in the civilized parts of the globe there can be no mysteries, for God may be openly worshiped everywhere; but if by this term we understand secret ceremonies and doctrines then we may claim that there are mysteries peculiar to Masons. But we do not call our secrets mysteries, nor do we claim that there is with us a secret religion. No Mason is a *mystagogue*, and surely our outward appearance has nothing mysterious about it. The study of morality and the broader principles of universal religion constituted the Masonic pursuits to which the brethren at Hamburg, as all other members of this Fraternity, addicted themselves.

September 24, 1743, these irregular Masons made application to the Provincial Grand Master of Nether Saxony, Bro. LUTTMAN, and received a constitutional patent, Bro. MOLINSIE being nominated first Master. The Lodge is enrolled upon the English register, under that date as No. 128, and assumed the name of *St. George*. Upon this a medal was made, as mentioned above.

On the *obverse* is a monogram, formed by combining the letters S T G in one, and surrounding it with the rays of the sun. Every Masonic Lodge is supposed thus to be the centre of Masonic light to all within its own jurisdiction; and its voice, responsive to the call of those without, is *To krouonti anogesetai*—to him that knocketh it shall be opened. The private seals of many European Lodges are very beautiful.

On the *reverse* is a cubical block, accurately wrought, above which the open compasses are suspended. The inscription, *Hinc forma viresque*,* does sheer justice to

* Whence comes form and strength.

the part this important emblem, *the compasses*, plays in Freemasonry. It is from *that* come form and strength.

Between its points the tenets of our rite
 Are found—'tis truly called "the greater light;"
 For as from God the Bible illumines the way,
 And the square points out the duties which we owe
 One to another, this other light e'en so
 Pours out another bright, benignant ray,
 Showing the duties which the craftsmen each
 Owe to themselves. 'Tis used, therefore, to teach
 The Mason how to keep within due bounds
 His passions, thoughts, and feelings and desires;
 And as the well-known mystic ring surrounds
 Its center point, e'en so should we aspire
 To live within the true Masonic sphere;
 For then materially we cannot err.

The end, the moral and purport of Masonry, is to subdue our passions, not to do our own will; to make daily progress in a laudable art; to promote morality, charity, good-fellowship, good-nature and humanity.



We have here another evidence of the anxious care exercised by Masons in perpetuating the memory of the just and good, who devote a portion of their talents to the pursuits of the royal art. If when an individual,

possessed of a knowledge of his Masonic duties, deliberately disregards the obligations which the moral and social duties of life so strongly impose it is considered indispensably necessary to the welfare of the Craft, and the adorning of the sublime principles we profess, to close against him the door of Masonry forever, by how much stronger incentives are we bound to cherish the virtues, embalm the memories, and set up the character of those illustrious brethren whose lives are but one living exemplification of Masonic virtue?

Before all others of that chosen few who, for more than fifty years, promoted with true and assiduous zeal the work on the spiritual temple of Masonry in Saxony stands the name of CHARLES AUGUSTUS BOETTIGER. Born at Elsterburg, in Saxony, June 8, 1761, he, at the early period of November 8, 1781, beheld the light of Freemasonry, in the Lodge "Golden Apple," at Dresden.

His indefatigable zeal in Masonic pursuits, displayed in teaching and exemplifying the value of the art, was sincerely acknowledged by his Lodge, at the festival given November 8, 1831, in his honor, on the semi-centennial anniversary of his initiation. The above medal was executed at the expense of his numerous friends, both Masons and otherwise, as a mark of their respect for his learning and talent, and made to record this seventieth anniversary of his birth, June 8, 1831.

On the *obverse* are beheld the specifications of that department of study—Egyptian antiquities—to which he was chiefly devoted. Its inscription is "Antiqua novis componere sollers," with certain words in cipher below.

Upon the *reverse* is a bust of BOETTIGER, with the motto "CAR. AVG. BOETTIGERVS, SENEX Septvagesamvs, Dresdæ, D VIII. Mens IV. IVIL., CIC., IC., CCOXXX."

Conjoined with such names as BOETTIGER, the intellectual of the Masonic order embraces WEILAND, WREN, ASHMOLE, BISHOP GRISWOLD, KEAN, BURNS, ISAAC NEWTON, DOUGLAS JERROLD, FERGUSON, LOCKE, MOORE, and a host of kindred spirits, forming a galaxy of genius strangers to the uninitiated world.



This quaint engraving has little merit outside of Masonry. It was first introduced into KNAPP'S "Secret Discipline,"* to substantiate his assertion that the early Christians had a *secret initiation*, in some respects similar to Masonry. It is the seal of the Ancient Abbey of Arbroath, in Scotland. The design calls forcibly to mind a description which PLUTARCH gives in his famous essay, "De Osiris," of a seal used by the priests of Isis in their solemnities, viz: the figure of a man kneeling, with his hands bound, and a knife at his throat.

* Vol. xiii. Universal Masonic Library.

MASONRY IN THE MIDDLE AGES.

ONE of the most interesting chapters in the history of Freemasonry is the record of its existence and progress during what are termed the mediæval ages. It was at this period that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand year'd arches of the Colosseum—I have stood under the graceful dome of the Pantheon; and wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles: I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is *about* us. The other slender, high, aerial, it

strives and points upward to what is *above* us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone, into a permanent melody. This is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honor it; it is still right and proper that we erect new temples, wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfill its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world knows best what instruments to employ; and for us, therefore, it will also be best, still, as worthy Masons, to ascribe all gratitude to the "Most High;" still to do faithfully the work appointed us, each in his different station; conscious that be it high, be it low, it is equally honorable if honorably filled; equally a necessary link in the great chain of social existence.

KIND WORDS.

Kind words are like the morning sun that gilds the opening flower,
 Kind words are like the blessings spread by every summer shower;
 They light the heart with sunny beams, they shed a fulgent ray,
 And cheer the weary pilgrim, as he wanders on his way.
 Let us hear none but gentle words—no tales of dismal strife,
 But only kind things whisper, as you tread this vale of life;
 Then try, by every word and glance, the suffering to beguile,
 And watch them, when you speak kind words, how happily they
 smile.

A MOCK TRIAL.

BY THE MASONIC SKETCHER.

My present sketch is designed to convey an idea to the readers of the *ECLECTIC* of the extreme ignorance often found in our lodges, especially those remote from such great centers of Masonic civilization as Hoboken, N. J., the "Hub," in Mass., Knoxville, Tenn., and other *foci* of light and knowledge. Though the story may excite the risibilities of the reader, yet I assure him it created anything but a hilarious feeling in the breast of the writer when he first came to the knowledge of it.

It happened in a Lodge which, on the principle of *lucus a non lucendo*, we will call King Solomon's Lodge: just as Harmony Lodge is always the most quarrelsome Lodge in the district.

An aggravated affair had occurred. A rich Brother, whom we will style Forks, had attacked, insulted and sorely beaten a poor brother, whom we will designate KNIFE. He was put on trial for the offense. Everything was done regularly; the Grand Lecturer came down to preside; the Junior Warden had performed his painful duty in bringing the charges; the Secretary had made all the summonses to be "due summons," and they had been lawfully served by the Tyler; due notice had been given to the accused, and he had attended the meetings called for the purpose of taking evidence. Finally, the Lodge met to consider the evidence and try the case.

The Grand Lecturer, Bro. LA PLATA (pure silver he was), was in the East, the W. M. by his side, and all the Past Masters that could be raked up within twenty-five miles of that "G" grouped around him on the dais. The evidence was read aloud; it was pointed and overwhelming; the Committee's Report was received, ac-

cepted, and that conscientious trio discharged. The accused was then asked if he had anything to say. He had, and he said it. He simply denied the charges, denied them in the face of the plainest evidence, charged the Committee with unfriendliness and partiality, and then defiantly retired.

The Grand Lecturer summed up the case, showing how clear was the evidence, and how gross and unjustifiable the offense. He then explained the method of giving sentence. "I shall order the ballot-box passed around," said he; "every brother who believes the accused to be guilty of these charges as expressed in the indictment will deposit a black ball; those who do not believe him guilty will deposit a white ball." Upon examination of the box it was found that every ballot was black. Unanimously guilty.

Then the Grand Lecturer spoke again: "The box will now be passed to test the character of the punishment. First you will vote upon the question shall Bro. FORKS be expelled? Those in favor of his expulsion will cast a black ball; those opposed to it a white ball." Here a brother arose, a feeble specimen of humanity, and inquired in a piping tone of voice: "But sposin wē votes him *not expelled?*" "Then," said the Grand Lecturer, "the ballot will be spread upon the question shall he be suspended?" The box was passed around. Every ballot was white. Unanimously voted not expelled!

The Grand Lecturer looked surprised. For a moment he hesitated. A horrible doubt flashed across his mind. But he was destined to be a great deal more astonished. "You having voted not to expel Bro. FORKS, the vote will now be taken upon the question shall he be suspended?" Here the same feeble brother arose, and in

the same piping voice inquired: "But sposin we votes him *not suspended?*" "Then," said the Grand Lecturer, "the ballot will be spread upon the question shall he be reprimanded?" The box was passed around. Every ballot was white. Unanimously voted not suspended!

The Grand Lecturer looked thunderstruck. He took off his spectacles and wiped them. He stared at the board of Past Masters around him, and the board of Past Masters stared back. He glanced at the "G," at the "J" and "B," at the S. W. and the J. W., in short, took in all the initials of the alphabet, and then, in a hesitating tone, went on: "You having voted not to suspend Bro. FORKS, the vote will now be taken upon the question shall he be reprimanded?" Here the same feeble brother arose, and in the same piping voice inquired: "But sposin we votes him not reprimanded?" For a moment the Grand Lecturer could not summon up his energies to reply. He gasped—he stammered: "In that case," he said, in a smothered execration, "in that case Bro. FORKS goes clear!" The box was passed around. Every ballot was white. Unanimously voted not reprimanded!

The cup of the Grand Lecturer's wrath now ran over. Rising with dignity, he resigned his jewel to the W. M., retired to his hotel, and to—bed.

I may possibly be persuaded, some day, to give the upshot of this Masonic farce.

JUSTICE.—Justice is a God-like principle, and sculptors have symbolized it well: the blinded brow to show the stern singleness of heart; the scales to weigh the merits of the case; and the keen sword the agent of a sudden and complete retribution.

TODD'S IRON SAFE.

IN the proceedings of the Grand Chapter of Louisiana, for 1865, it is said: "Grand Secretary Todd stated that he had purchased an iron safe, which he *now presented to the Grand Chapter*, as a secure depository of its books and valuable papers." Upon reading this the poet of the *ECCLECTIC* kindled. Forthwith he called for paper and a pencil. He rushed to a lonely place; he was gone a good while; he came back triumphant, with the following original "pome." He vows "he made it all out of his own head, and has stuff enough left to make another:"

"This Todd, as everybody knows,
This generous Todd, is one of those
Who carries with him in his heart
A chest prepared with cunning art,
Chock full of secrets, precious, pure,
More precious than the golden ore,
Which all the burglars out of —*
Will fail to break, 'tis made so well.

If TODD can find an iron chest
As good as that within his breast,
And if within its secret drawer
He can as precious treasures store,
And if he gives away that chest,
Then that Grand Chapter there is blest!"

*This word is somewhat blurred, and the printer can't make it out. It ought to be "penitentiary," but is a shorter word, of not more than three or four letters at most. The reader can fill in with his pencil.

THE SYMBOLICAL TEACHINGS OF MASONRY.

BY M. B. SMITH, P. M.

FREEMASONRY is said to be "a beautiful system of morality, veiled in allegory and illustrated by symbols." The intelligent Mason, not content with a survey of the stately exterior of the Temple, passes through the porch, and through the veil of allegory, even to the sacred adytum of the Temple, and in the radiance that lingers above the ark of divine truth beholds for himself the sublime verities which the veil of allegory covered. To such a Craftsman the symbolism of our Ancient Institution becomes more attractive the longer he studies and meditates upon it. Before he entered upon this study the ritual was to him only a novelty; now it becomes a mighty teacher, whose every utterance conveys to his mind and soul living *moral truth*. *Esoteric*—outward—before, his Masonic knowledge now becomes inward and profound: he looks down to the very foundation, and beholds *Truth*, that *perfect ashlar*, cut and adjusted by the G. A. O. T. U.; he looks upward, and where the clouds—God's pavilion—are floating, and the stars—God's light-bearers—are ever shining, he beholds the Lodge's celestial *covering*; and thus he learns those *esoteric*—inner—truths which lie concealed in our ancient mysteries, like jewels in a casket, to be revealed when the casket's hidden spring is touched.

A knowledge of these hidden truths gives to each step in the Craftsman's progress an impressive significance. Coming in ignorance and blindness to the threshold, he advances one step in knowledge by learning the great and important lesson of the need of moral purification. The first gift he receives is "the emblem of innocence," an impressive teacher of purity; and the implements

placed in his hands are to be used symbolically in the purifying of body, mind and heart; and thus in the first degree of Masonry—as an Entered Apprentice—he learns a truth easiest acquired in YOUTH, the first stage of human life.

He takes another step forward, and is taught to cultivate his mind and put in practice the lessons he has learned. To the acquisition of *moral* truth, which purifies the soul, he now adds *scientific* truth, which enlarges the mind and develops its faculties. He learns, also, the lesson of *adjustment*: his personal acts, his relations to God and man, and his estimates of his fellows, are all to be true and trusty as the corner-stone, whose angles stand the test of the Master's *Square*, whose horizontal varies not from the perfect *Level*, and whose perpendicular is true to the Craftsman's *Plumb*; and thus in the second degree of Masonry—as a Fellow-Craft—he learns a lesson best acquired in MANHOOD, the second stage of human life.

But, still seeking truth, he advances yet another step, and is at once reminded of the mortality of his body, and is taught the glorious truth of the immortality of his soul. The *clothing* which he wore at his toil, as an Entered Apprentice, and in which, as a Fellow-Craft, he carried his implements, has now, in this his period of rest, become simply "the badge of a Mason." He wears it, but toils no longer. The stones have been wrought, and the science of building has been revealed, and he now spreads the cement, and witnesses the completion of the Temple; for the working tool he now holds is the symbol of unity, stability, and brotherly love. The last lessons he learns are of Death and the Resurrection—cessation from labor, and an after reward; and thus in the third degree of Masonry—as a Master Mason—he

is taught moral truths which may be, and are, imparted at other stages, but are always most impressively conveyed in OLD AGE, the last stage of human life.

Thus each step has its meaning, and thus each symbol of Masonry, equally with "the three steps on the Master's carpet," will impart to the devout and zealous student sublime moral lessons. Such a symbolism is well worthy of study, since it begins with a devout recognition of God's existence and authority, continues by drawing its vitality from the "*Holy Writings*, that Great Light in Masonry," and ends by pointing to a future and glorified condition of being, in which the body, raised by divine power, shall "become as incorruptible as the soul."

STOP THAT KNOCKING.

BY A GLEANER.

WHEN we were some twenty years younger than at present—by which elegant perphasis we mean "twenty years ago"—the negro minstrels used to sing an amusing piece, the chorus of which consisted of the words: "Stop that knocking;" varied by the earnest injunction, "I tell you, stop that knocking at the door." "We were forcibly reminded," says a correspondent, who is a close observer, "of the old Ethiopic song last night in visiting a country Lodge and remarking upon the enormous amount of knocking at the door. There seemed to be that noble and generous emulation between the Junior Deacon and the Tyler of who could most knock and most respond. Every few minutes the Junior Deacon, who was lethargic in his temperament and slept a good deal in his chair, would wake up suddenly and refresh himself with a peal upon the door. To this the Tyler,

not to be outdone in duty, would nobly respond, and, whatever the business of the Lodge, all hands stopped and turned their faces to the portals of the Lodge. Presently things would get quiet; the Junior Deacon would relapse into a virtuous dream, from which he would be suddenly and rudely awakened by the Tyler. That functionary, evidently impatient at the silence inside, would begin his 'thump, thimp, thump,' with knuckles of brass and persistency of iron. This was hint enough for the Junior Deacon. Shocked at his own neglect of duty, he would spring to the door, dropping his rod with a clash upon the floor, and the echoes of the Lodge would resound with his blows. All this was amusing enough until it became tedious. When it became tedious it ceased to be amusing. The Chaplain, a modest young stripling, lost two-thirds of his best prayer by this untimely 'knocking at the door.' Old Captain HEVYSTERNE, a mariner, and as noble a sailor as ever walked the quarter-deck of an Indiaman, was making a fine speech in favor of allowing the widow MERRITT a larger monthly allowance for her and her children; and you can imagine how the knocking affected him when I tell you he said: 'I am now, Worshipful Master, about to propose that the Lodge donate'—just then the Junior Deacon remembered that the door had been undisturbed for nearly two minutes, and he began to thump it: the irascible Captain waited till the Tyler had knocked in reply, and the Junior Deacon had begun his second raid, when he added, 'if that d—d marine will only stop mauling the panels of the door'—and sat down."

We copy from our correspondent's letter, with the suggestion that he have a bit of wash leather put under the knocker on the outside, and make the Junior Deacon wear buckskin gloves!

CHRONOLOGICAL HISTORY OF FREEMASONRY, BASED ON
THE MONUMENTS ERECTED UNDER ITS AUSPICES
AND OLD DOCUMENTS—IN THREE PERIODS.

FIRST PERIOD.

From 715 B. C. to 1000 A. D.

715. Foundation of the Roman colleges of builders (*Collegia Fabrorum*), composed of all arts and trades necessary to civil, religious, naval, and hydraulic architecture, with their own laws and judges; laws based on those of the Dyonisian artificers then known throughout the East. NUMA POMPILIUS, in founding these colleges, made them at the same time civil and religious societies, with the exclusive privilege of building temples and public edifices; their relations to the state and the priesthood being precisely determined by the laws; they had their own jurisdiction and laws; at their head were presidents called Masters, Overseers or Wardens, Censors, Treasurers, Keepers of the Seals, Archivists, and Secretaries; they had their own physicians and serving brethren, and paid monthly dues. The number of members to each college was fixed by law. Composed, principally, of Greek artisans, they surrounded the secrets of their art and doctrines by the mysteries of their country, and concealed them in symbols borrowed from these mysteries and from their own arcana, one of the characteristics of which was the symbolic employment of the utensils of their profession.

By virtue of their privileges, all the public monuments which were constructed from this period to the reign of CONSTANTINE the Great, 330 A. D., in

Rome and the provinces under her domination, were exclusively erected by them, or under their direction. Of all the monuments mentioned in this chronology ruins of more or less importance still exist.

710. NUMA, the great legislator who founded the colleges, at once assigned them labors of more than ordinary importance. First, the enlargement of the capitol (a fortress), then the completion of the temples dedicated to the Sun, Moon, Saturn, Mars and other divinities, commenced under ROMULUS and other Sabine kings. On the termination of these labors NUMA directed the construction of temples to Faith, to Fidelity, to ROMULUS, and JANUS, the god of peace, specially adored by NUMA; he caused the city to be fortified, and surrounded it with walls. He also continued labor on the famous temple erected by ROMULUS to Jupiter, on the spot where his army, about to flee, was induced to fight by the prayer addressed by ROMULUS to that deity.

The great number of temples established in Rome since ROMULUS are due to the custom that the General-in-Chief should erect a temple to the deity invoked by him in the course of a victorious battle; this also explains the number of temples erected to the same divinity.

650. The population of Rome increased considerably under ANCUS MARCIUS, who fortified the city and built new walls around it; an important aqueduct which bears his name was constructed under his orders, by the colleges, as, also, a seaport at Ostie, and several ships.

610. Under the elder TARQUIN temples were erected to Jupiter, Juno, and Minerva; he caused the erection

of a city wall of hewn stone (614), a sewer for improving the health of the city, and many other public monuments. The first circus was constructed by his order.

580. **SERVIUS TULLIUS** again enlarged Rome by the addition of three neighboring eminences, which he surrounded by a wall; he also built temples to Fortune and Diana.

530. Monuments began under **TARQUIN** were continued; and he also built the great subterranean conduit or sewer, large enough to permit the passage of boats; finished the temple to Jupiter, Capotoline, and a circus, began by his predecessor. Another circus; devoted to the athletic exercises of the Roman youth, was completed by his orders.

500. Building of the temples of Vesta, Hercules, Pallas, and Minerva, under **JUNIUS DRUSIUS**.

490. The Consuls **SEMPRONIUS** and **MINUCIUS**, cause the building by the colleges of two temples, one dedicated to Saturn, the other to Mercury; they also establish the *Saturnalia*.

480. Building of temples to Castor and Pollux, under the dictator **POSTHUNIUS**, who, after his victory over the Latins, caused the erection of two others in honor of Ceres and Bacchus; the most remarkable of all being one to *Fortuna Muliebris*.

451. Creation of the law of the Twelve Tables, the VIIIth relating to the colleges.

396. During the consulate of **FURIUS CAMILLUS** temples were built to Juno, to celebrate a victory to Jupiter and to Concord.

390. Taking of Rome by the Gauls and destruction of various monuments.

385. The ruined monuments are rebuilt, and new temples constructed under F. QUINTIUS, who dedicated them to Mars, Juno, Health, and Concord.

312. The first paved road was constructed by the colleges; APPIUS CLAUDIUS had it extended to Capua. The first great aqueduct was built at this time.

290. The temple to Quirinus was built, and in it was placed the first sun-dial, due to the Consul SPUR. CARVILIUS built a temple to *Fortis-Fortuna* from the spoils of the Etruscans. A temple in honor of Esculapius is built on an island in the Tiber.

285. The Fraternity of builders, as they were then called, attached to the Roman legions, establish themselves in Cisalpine Gaul (Venezia and Lombardy) on the conquest of that country by the Romans; these fraternities, a detachment of which accompanied each legion, were charged with the duty of drawing plans for all military constructions, such as intrenched camps, strategic roads, bridges, aqueducts, dwellings, etc.; they directed the soldiers and laborers in the actual execution of these works; and they also made the instruments of warfare. So far as related to matters directly pertaining to the war they were under the orders of the generals or chiefs of the legions, but in all other matters enjoyed their peculiar privileges. Composed of artists and learned men, these fraternities propagated a taste for the proprieties of life, and for literature and the Roman arts, wherever that nation bore its victorious arms. They also taught the vanquished and the oppressed, the pacific element of the Roman power,—art and civil law.

280. New temples were built during the consulate of C. DULIUS, who dedicated one of them to Janus after a victory over the Carthagenians, at sea. ACTILIUS built another temple to Hope.

275. The conquest of nearly all of Cisalpine Gaul (Sardinian States) introduced the building fraternities, never idle, and ever rebuilding in better style what the legions had destroyed.

250. While Cisalpine Gaul was being covered with military colonies surrounded by fortifications, executed by the fraternity, who constructed within them habitations and palaces for the military chiefs, other legions push their conquests beyond the Alps, into Transalpine Gaul and Spain. The first causeway was built from Rome through Gaul, to the valley of Aoste.

225. The fraternities continued to follow the legions and fulfill their mission; in Spain they founded *Cordova*; in Gaul *Empodorum*, where they built a famous circus, to which the Consul FLAMINIUS gave his name.

220. The Romans, attacked themselves by HANNIBAL, built, after his retreat, and in memory of that occurrence, a temple to Ridicule. A grand strategic road was constructed by the Roman soldiers, under direction of the colleges. FLAMINIUS, the censor, built a circus in Rome.

210. During the second Punic war the Colleges, having nothing to do at Rome, where no buildings were in progress, journeyed to the conquered provinces.

200. The Roman people decided to build a temple to Mars and another to Romulus and Renus, the founders of Rome. These two temples were nearly completed the same year.

148. The first marble temple was due to General METELLUS, who consecrated it to Jupiter, after his victory over the King of Macedonia; he built another temple, dedicated to Juno, and a remarkable sepulcher bearing his own name.

125. The legions, having taken possession of Helvetia, fortified themselves, and by gradually enlarging founded a number of cities.

121. A Roman colony, commanded by MARSIVS, founded Narbonne, which became the principal stronghold of the Romans, until the time of AUGUSTUS. The Consul OPINIONUS caused the erection at Rome of the first basilic; to him is also due the elevation of a temple to Concord.

101. MARIUS, after his victory over the Cimbres and Teutons, caused the erection in Rome, under the special direction of the architect MUSIVS, of two temples, one dedicated to Honor, the other to Virtue. Up to this period architecture had preserved the Etruscan character, and the attempts to embellish the temples and other edifices consisted only in ornamenting them with statues and other objects taken from subjugated countries, especially Greece; but from this time forward the predilection of the Romans for Grecian architecture became dominant, and the Etruscan was abandoned.

79. Herculaneum, an ancient city, containing many monuments erected by the building fraternities, was buried under the lava of Vesuvius.

Pompeii, not less celebrated than Herculaneum, and whose monuments were fully equal to those of Rome, likewise disappeared beneath the ashes and lava from an eruption of Vesuvius in this year.

labors, and the produce of love and charity will most assuredly follow." *St. Paul* thus beautifully describes it (1 Cor. xiii.): "Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing." Charity is the boast of the Masonic Society, inasmuch as every destitute and worthy Mason may find a brother in every clime, and in every land a home.

CHARLES, DUKE OF RICHMOND, was elected Grand Master of the Grand Lodge of England, 1724, the second time. At this period Masonry was illustrious at home and abroad. During his administration a general charity fund was established for the relief of distressed, deserving brethren.

CHARLES, E. W., elected Grand Master of Masons of South Carolina, 1851.

CHARLES XIII., ORDER OF. An order of Knighthood, instituted by Charles the Thirteenth, King of Sweden, on May 27, 1811, as an encouragement and reward for social and benevolent efforts to the advantage of the people, and particularly to those who may need assistance. The order is conferred only on the members of the Masonic Fraternity who have attained to a high rank in the institution in Sweden. In the original statutes in-

the King said: "To give to this Society (the Masonic) an evidence of our gracious sentiments toward it, we will and ordain that its first dignitaries, to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The King of Sweden is the perpetual Grand Master, and the number of Knights is limited to 27. Knights can be installed only on Jan. 28. **CARLISLE**, in his "*Account of the Orders of Knighthood*," says: "The King, who is always Master of the Order, is bound to wear it, as well as the Heir Apparent and the Princes of the House of Sweden, appointed to that dignity by the King. It is also conferred upon thirty native Swedes, being 36 years of age, appointed by the King, of whom three are of the Ecclesiastical Order." The badge is a cross of four points, of ruby red, with a golden border, surmounted by the regal crown. In the center of the obverse, on a white ground, are the initials of the royal founder, viz.: the number XIII., between two C's., intertwined with each other; on the reverse, in a triangle, the letter B. It is worn pendant to a red watered ribbon.

CHARLESTON, S. C. This city is distinguished for the prominent place it has ever occupied in the Masonic history of the Republic. The first two Lodges were established there in 1735 by the Grand Lodges of Massachusetts and England. In 1755 there were six Lodges. A Provincial Grand Lodge, subordinate to the Grand Lodge of England, existed there till it was displaced, in 1787, by the Grand Lodge of South Carolina. Charleston was for a long time at the head of the Ancient and Accepted (Scottish)



Sublime Grand Lodge of Perfection was established there, and in 1797 a Grand Sublime Council of the Princes of the Royal Secret. No city has a more honorable Masonic record than Charleston.

CHARTER. A writing, granting privileges, authority, or power. In Freemasonry it is a document issued by a Grand Lodge, or Chapter, or other grand body, to a certain number of members, empowering them to organize a Lodge or Chapter, etc., and confer degrees. Prior to the establishment of the Grand Lodge of England, in 1717, any number of brethren could lawfully unite and organize a Lodge. Master-Mason's Lodges have often granted Charters for the organization of sister Lodges, in countries where no Grand Lodges exist. Thus, the Lodge in Portsmouth, N. H., and the oldest Lodge in Philadelphia worked for many years, under Charters granted by St. John's Lodge, Boston, Massachusetts. A Lodge can never be opened for labor unless the Charter is present; and it is the right of every visiting brother to see it before he enters the Lodge.

CHARTERIS, FRANCIS. The sixth Marquis of Wemyss. He was Grand Master of the Grand Lodge of Scotland in 1747.

CHARTERIS, FRANCIS, JUN., Later Lord Elcho, was Deputy Grand Master of the Grand Lodge of Scotland, and Grand Master, 1786-7.

CHARTRE, WILLIAM, Grand Master of the Order of the Temple, 1217-19.

CHASE, DANIEL, was elected Grand High Priest of the Grand Chapter of New Hampshire, 1841-43.

CHASE, HOBACE, was elected Grand Master of Masons, 1851; elected Grand Secretary of the Grand Lodge, 1854

of the Grand Chapter, 1849, still in office; elected Grand Recorder of the Grand Commandery, 18—, still in office; all of New Hampshire.

CHASSIDEES, CHASSIDIM. This is a Hebrew word, derived from the root, *chessed*, and signifies a man who understands and performs exactly all that religion prescribes, regarding his duties to the world, to himself, and to God. English Masonic writers think the word denotes a Masonic Society, and consider it the forerunner of the Essenes. In the 1st Book of Macca-bees (Septuagint version), chap. 7, 13th v., the name is written, 'Ασσιδαί. In the Rite of Misraim, it was the name of the Sovereign Prince of the 75th and 76th degrees.

CHASTANIER, BÉNÉDIOT, a French surgeon, who, in 1767, introduced into England the secret Order of "Enlightened Theosophists," which the diffusion of the writings of Gen. Swedenburg had called into being. In 1787, he gave out in London the plan of a New Jerusalem Journal, in which he remarked: "This plan is humbly addressed, by its author, to all the lovers of truth who have already discovered it in the writings of Swedenburg, as well as to all Freemasons who seem to be actually and seriously occupied in its research.

CHAYTOR, GEORGE W., elected Grand High-Priest of the Grand Chapter of Delaware, 1859.

CHECKY. In *Heraldry*, terms applied to a field or charge divided by perpendicular and horizontal lines, into small squares of metal and color alternately.



CHEMIER, DUPONTES, author of a Masonic Encyclopedia, (Paris, 1819-'20), through which he attempted

more political spirit into Freemasonry, and also to introduce a Persian philosophical rite. Since 1823 he has been a member of the Grand Orient of France.

CHENEY, REUBEN S., elected Grand Secretary of the Grand Chapter, 1856, and Grand Secretary of the Grand Lodge, 1858.

CHENOWETH, JOHN P., elected Grand High-Priest of Missouri, 1856.

CHEREAU, WILLIAM, a painter of Paris, where, in 1806, he edited two works on the Hermetic Philosophy, an "*Explanation of the Cubic Stone*," and an "*Exegesis of the Philosophical Cross of the Sovereign Knights of the Red Cross*." Although a member of the Grand Orient, he was nicknamed, on account of some eccentricities of character, the Comedian of Freemasonry (Vide. Thory, Act. Lat. ii. 302).

CHERUBIM. There were four cherubims in the most holy place of Solomon's Temple. Two lesser were made by Moses of massy gold, and two larger made by Solomon overlaid with gold. Those made by Moses were part of the mercy-seat or covering of the ark, in the holy of holies, were inseparable from it, and were placed there in obedience to the orders of God: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubims



shall stretch forth their wings on high, covering the mercy-seat with their

another; toward the mercy-seat shall the faces of the cherubims be." (Exod. xxv. 17, 19.) Those made by Solomon seem to have spread their wings over it, being added only for the greater ornament and glory of God's house. In form the cherubim is generally described as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, and are beautifully explained in the lecture of the Royal Arch degree.

CHESTERFIELD, PHILIP DORMER, STANHOPE, MARQUIS OF. This eminent Freemason was born in London, Sept. 22, 1694, and died Mar. 24, 1773. He was a distinguished statesman, orator, and writer; ambassador to various courts, and, under George II., Lord Lieutenant of Ireland, and Secretary of State. His letters to his son (in 2 vols.) appeared in 1774. He was present when the Duke Francis of Lorraine was initiated at the Hague, in 1731, on which occasion Desagulies presided.

CHEVRON. In *Heraldry*, an ordinary derived from a pair of rafters of a house meeting at the top, and supposed to betoken the accomplishment of some memorable work, or the completion of some business of importance. **CHEVRONEL.** A diminutive—half the size—of the Chevron. **PER CHEVRON, OR Party per Chevron,** is where the shield is divided by a line in the form of the Chevron.



CHICHELY, HENRY, Archbishop of Canterbury. According to some English Masonic writers, he was Grand Master of the Masons of England from 1413 to 1443. This statement is quite probable, for it is certain that during the period indicated he did

ble number of important edifices. At that time the English throne was occupied by a mere child, and parties existed, fiercely hostile to each other. All secret societies, in this state of things, naturally awakened suspicion, and the Masons especially, on account of the large number of them engaged at that time on buildings. Accordingly, a decree of Parliament, 1425, declares: "Masons shall not meet in chapters nor conventions, etc." But the innocence of the Masons, of a desire to engage in any political agitations, was so apparent, the statute became a dead letter; and we learn from a Latin Manuscript of William Molart, Prior of Canterbury, that in 1429 a Masonic Lodge was opened at that place under the patronage of Archbishop Chichely, at which were present Thomas Stapleton, Master; John Morris, Warden; 15 Fellows (Fellow-Crafts?) and three Entered Apprentices.

CHIEF. In *Heraldry*, an ordinary occupying about one-third of the Shield from the top downward; but when the other charges are numerous, the Chief is frequently diminished in size. Any object borne in the upper or chief part of the Shield is said to be *in Chief*.



CHIEF OF THE TABERNACLE. The twenty-third degree of the Ancient and Accepted rite. Lodges in this degree are styled Courts. The hangings are white, supported by red and black columns, by twos, placed at intervals according to the taste of the architect. The Court represents an encampment of the twelve tribes of Israel in the Desert, near Sinai. The standards of the tribes, made after the accompanying drawing, are placed

following order: In the East, that of Judah; the color of the standard being crimson, in stripes or waves, and the



device a lion couchant, between a crown and scepter. Next to Judah, on the side toward the North, that of Issachar; colorsky-blue; device an ass crouching beneath its burden. Next to Judah, on the side toward the South, that of Zebulon; color purple; device a ship. Next toward the South, that of Simeon; color yellow; device a sword. In the South, that of Reuben; color red; device a man. Next to Reuben, on the side toward the West, that of Gad; color white; device a troop of horsemen. Next toward the West, that of Manassas; color flesh-colored; device a vine running over a wall. In the West, of Ephraim; color green; device an ox. Next toward the North, that of Benjamin; color green; device a wolf. Next toward the North, that of Asher; color purple; device a tree in full leaf. In the North that of Dan; color green; device an eagle, holding a serpent in his beak. Next to Dan, toward the East, that of Naphtali; color blue; device a hind at speed. In the center of the Court is a representation of the Tabernacle of Moses, described in Exodus, chaps. xxvi. and xxxvi. The presiding officer represents Aaron, who is styled M. E. High-Priest; the Wardens represent his two sons, Eleazar and Ithamar, and are styled E. Priests. The other officers are Orator, Secretary, Treasurer, Master of Ceremonies, Senior and Junior Expert and Sentinel, who, with the members, are called Levites. Aaron is

Wardens wear the same dress, except the breast-plate and the miter, instead of which they wear plain turbans of white linen. The apron is white, lined with scarlet, and bordered with red, blue and purple ribbons. In the center of the apron is painted or embroidered the golden candelabrum, with seven branches. The members also wear a red leather belt, fringed along the lower edge with gold, from which is suspended a small silver censer, which is the jewel of the degree. The legend of the degree is to commemorate the institution of the order of the High-Priesthood in Aaron and his sons Eleazar and Ithamar.

CHIEF POINT. The chief point in Masonry is to endeavor to be happy ourselves, and communicate happiness to others.

CHISEL. In Lodges working under the English jurisdiction the chisel is one of the working tools of an Entered Apprentice. Though a small instrument, it is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. As the artist, by its use, gives form and regularity to the shapeless mass of stone, it morally demonstrates the advantages of discipline and education, which, by polishing and adorning the mind, raises even the ignorant savage to the rank of a civilized being. For, as the effects of the chisel on the external coat soon presents its latent beauties to view, so education discovers the latent virtues of the mind. In the United States the chisel is not used in the Entered Apprentice degree, but is one of the working tools of a Mark Master, and holds in that degree the same speculative character that the Rough Ashlar does in the



CHIVALRY. Much time, labor, and speculation have been consumed in efforts to prove the origin of chivalry. The subject is so involved in obscurity, that every author who has written on the subject has adopted a theory of his own. The connection between the chivalric orders and the Fraternity of Freemasons has been repeatedly asserted by the friends and enemies of both. Without attempting to show that the forms and ceremonies of Freemasonry are identical with those of the gallant Knights of the middle ages, it cannot be controverted that the two institutions possessed some marked features of similarity. Christianity, like Freemasonry, was a ceremonial institution, and its ceremonies were highly symbolic in their character. The analogy in outward forms, due allowance being made for the differing in manners and customs of the two periods, will be observed in the following summary of the ceremonies of knighthood: The mode of reception into the order was exceedingly solemn. It was divided into three parts or degrees. The first was that of Pages Valet or Demorseau (equivalent to our Entered Apprentice), in which the first lessons of future knighthood were taught the youthful aspirant; he next became an Escuyer or Squire and followed a Knight to the field (like the Fellow-Craft); finally he received the full honor and title of Knight (equal to Master Mason). The young and noble stripling, generally, about his twelfth year, was transferred from his father's home to that of some Baron or noble Knight, of high reputation for good order and discipline. The youth who was to learn modesty, obedience, and address in arms and horsemanship, was daily exercised in the use of

He was instructed in the management of a horse with grace and dexterity, how to use the bow and sword, and how to carry and protect the lance. When advancing age and experience in the use of arms had qualified the Page for the hardships and dangers of actual warfare, he was promoted from the lowest to the second grade of chivalry and became an Escuyer (the old knightly term) or Squire. At this stage of advancement, the candidate was withdrawn from attendance on the lady of the household to immediate service near the person of the Knight or nobleman, sharing in his toils and dangers. Having served a probationary term in these subordinate degrees, he was at length, if found worthy, promoted to the rank of Knight, the third highest degree of chivalry, and the degree in which the full ritual of investiture was observed. The candidate was required to watch his arms all night, in a church, and by vigil fasting and prayer, prepare himself for the expected honor. He was solemnly divested of the brown frock, which was the appropriate dress of a Squire, and having bathed, as a symbol of purification of the heart, was attired in the richer garb befitting knighthood. He was then conducted to the Chapter assembled in the chapel of the Order, all strangers being rigorously excluded. The Grand Master or Preceptor commenced the ceremonies with an address to those present, demanding if they knew of any impediment why the candidate should not be admitted. If no objection was made, the candidate was conducted into an adjacent chamber, where a number of Knights, placing before his view the rigor and authorities of the Order, demanded if he still persisted in entering it. If he persisted, he was asked if he was married or betrothed. If he owed more

than he could pay, if he was of sound body, without any secret infirmity, and free? If his answers proved satisfactory, they left him and returned to the Chapter, and the Grand Master again asked if any one had anything to say against his being received. If all were silent, he asked if they were willing to receive him. On their assenting, the candidate was led in by the Grand Conductor, who now instructed him in the mode of asking admission. He advanced, and kneeling before the Grand Master with folded hands said: "Sir, I am before God, and before you, and the brethren; and I pray and beseech you, for the sake of God, and our sweet Lady, to receive me into your Society and the good works of the Order, as one who, all his life long, will be the servant and slave of the Order." The Grand Master then inquired of him if he had well considered all the trials and difficulties which awaited him in the Order, adjured him on the Holy Evangelists to speak the truth, and then put to him the questions which had already been asked of him in the preparation-room, further inquiring if he was a Knight, and the son of a Knight and gentlewoman. Several other questions, touching his belief in the Christian religion and his willingness to defend it, being asked, and satisfactory answers returned, he was then solemnly invested with the proper arms of a Knight, his attention being directed to the allegorical signification of each piece of armor, as it was placed upon him or in his charge. The under-dress was a close jacket of Chamois leather, over which was put the shirt of mail, and over that the suit of plate armor. Being thus accoutred, but without helmet, sword, or spurs, a rich mantle was flung over him, and he was conducted in a pro-

Editor's Trestle Board.

A GRAND MASONIC FAIR.

EFFORTS are being made to enlist the Lodges in the Metropolitan district in a concerted attempt to get up a Masonic Fair, the proceeds of which are to swell the Hall and Asylum Fund. The plan is an eminently feasible one, and the object one that appeals to the warmest sympathies of the Masons in this jurisdiction. That we must and will have a Hall and Asylum is a fact as fixed as the revolution of the earth around the sun, and the only question about it is one of time. The Hall may not be built for years, and it may be accomplished within two years, just as the brethren decide; but that it will be built is certain. When the Trustees bought the land at the corner of Grand and Crosby streets immense dissatisfaction was manifested on account of the location—every one jumping to the conclusion that because that particular portion of the earth's surface was bought the proposed temple must be located there. The premises, however, by no means warrant the deduction. We have all heard of such a thing as buying an article for one dollar and afterward selling it for two, and it does not appear to us to need a wonderful stretch of imagination to perceive that the old church and the ground on which it stands may be sold to some one willing to pay a reasonable advance on the cost. Nothing will be lost by investing a little confidence in the Trustees. They have as much interest in the success of the enterprise as any of the rest of us; they know that the great majority of the Craft want the building located farther up town; and all may be certain that they will only finally act in accordance with the desires of that majority. In the meantime the work of raising the money is still before us; the duty of giving it a portion of our attention is still as imperative as ever, and we venture the assertion that we may just as well do up the job at once as to let it drag along for a generation to come; in view of which, we cordially endorse the project of a Masonic Fair on a scale worthy of the Craft and the object in view.

PATIENCE AND PERSEVERANCE.

THE value of these Masonic virtues is well illustrated in the following extract from a sketch of the life of Past Grand Master L. V. BIERCE, of Ohio:

"Initiated just as the celebrated 'MORGAN'S BOOK' was issued, and just as the malignant star of anti-masonry dawned upon the country, he was at once thrown into the very midst of the anti-masonic excitement. In no place, perhaps, did the waves of opposition rise higher, or the storm beat more furiously, than in Portage county. An anti-masonic paper was started there, which attacked, not only the institution itself, but every Mason, and with a most unscrupulous disregard of truth and fairness. One or two of the brethren, frightened at the hydra-headed monster that had emerged from the pit, renounced their Masonic allegiance; several others withdrew their attendance, and many thought that the Lodge had better surrender its charter, and bend to the blast. Bro. BIERCE opposed such a course as suicidal, and a base betrayal of their rights and duties; but in 1830 the excitement ran so high that it was seldom enough members could be found sufficiently bold to meet and open a Lodge. Two Craftsmen had been balloted for, and elected; but, for want of a constitutional number of brethren, the degree could not be conferred. The last act performed in the Lodge was a motion made by Bro. BIERCE to summon every Brother to show cause why he did not attend. A sufficient number to open a Lodge was never present afterwards; the motion was unacted on, and the two Craftsmen remained 'in an unfinished state' for *twenty-two years*. The Grand Lodge then revived the Charter, and it finished the work *begun before some of its then members were born!*"

 NATIONAL MASONIC UNIVERSITY.

WE have a letter and circular from Bro. SOLOMON POOL, invoking aid for the establishment of a National Masonic University, and we say frankly that the proposition does not strike us favorably. We do not think there is any need for such an institution, and we seriously doubt the probability of its promoters being able to secure the required subscriptions to set the machinery in motion. So far as we know, attempts hitherto made to establish the higher branches of learning under the auspices of the Fraternity have been failures. The causes of those failures being still active, it seems impossible to secure a favorable result from them.

GRAND CHAPTER OF NEW YORK.

The annual convocation of the supreme body of Royal Arch Masons for this State was held at Albany, beginning on Tuesday, the 6th ult. Eighty-two subordinate Chapters were represented, and the attendance was the largest within our recollection. The address of the Grand High-Priest, Comp. TAYLOR, was a business paper, brief and to the point. He remarked:

"I congratulate the Grand Chapter upon the unexampled prosperity of Royal Arch Masonry in the State during the past year. Great as has been the addition to our numbers in former years, I believe that the returns from the subordinate Chapters, now in the hands of the Grand Secretary, will show that the number of exaltations was never so large. It may be thought there is danger in this large accession to our numbers. But it should be remembered that, before uniting with us, our candidates are obliged to pass through another body, where there is an opportunity of becoming thoroughly acquainted with their character; and that those only who have proved themselves worthy are likely to be admitted to our Chapters. But there is still danger that improper persons may be received, and great caution should be used to prevent it. Do not hesitate to use the power which the ballot gives, for the admission of one member who is governed by selfish or unworthy principles may destroy the harmony and usefulness of a Chapter. It is also a subject of congratulation that universal peace and harmony have prevailed in our Chapters during the past year. No matters of grievance have come to my knowledge, and no exercise of the more extraordinary powers vested in me has been necessary. Brotherly love and affection, which are the groundwork of our institution, have characterized the conduct of Chapters and individual Masons."

In view of which it need hardly be said that the session was most harmonious, and the legislation restricted to the ordinary routine.

The reports of the Deputy Grand High-Priest, Grand Treasurer, and Grand Secretary, were of the most satisfactory nature.

The review of the year's correspondence by Comp. Jos. WHITE was a paper of great merit, and commanded, as it deserved, close and approving attention. Ten new warrants were granted.

The sum of three thousand dollars was voted to increase the Hall and Asylum Fund. The officers were all unanimously reelected, and are as follows: HORACE S. TAYLOR, New York, G. H. P.; SEYMOUR H. STONE, Syracuse, D. G. H. P.; R. G. WILLIAMS, Utica, G. K.;

JOS. B. CHAFFER, Afton, G. S.; J. O. COLE, Albany, G. Sec.; WM. SEYMOUR, Albany, G. T.; D. F. DAY, Buffalo, G. C. H.; JOHN S. DICKERMAN, Albany, G. R. A. C.; AMZA FULLER, Albany, G. Sentinel.

The General Grand High-Priest, JOHN L. LEWIS, having been received with the honors due his exalted station, then conducted the installation in ample form. The annual address of the Grand Chaplain, which we did not hear, is spoken of as a masterly production. Various matters of jurisprudence were discussed but finally merged in a proposition to revise the entire constitution, an able committee being named for the purpose. Comp. ARTHUR BOYCE, from a special committee, presented a touching tribute to the memory of the late CHARLES L. CHURCH, which was ordered to be entered in full, and a copy to be sent to his family. The order of High-Priesthood was conferred on some forty candidates by the Grand Lecturer, SEWALL T. FISK, in a most impressive manner: some of his remarks were extremely pointed, while others appealed to the understanding in a manner not likely to be soon forgotten.

A PLEASANT TIME.—In the early part of last month the brethren practicing the Ancient and Accepted rite in the city of New York had a notable demonstration in the presence of a large number of friends, the ladies of course being in the majority. The splendid Hall in Thirteenth street was thrown open, and all its available space used for the accommodation of the guests. The exercises consisted of a concert by some of the most distinguished artists in the city, a supper prepared under the very shade of Lucullus, and then a social dance to welcome the small hours as they came along. Everything was in excellent taste, and gave unbounded satisfaction to the participants, who all agreed in awarding the meed of praise to Ill. Bros. WARD, CARPENTER, and ESTABROOK, for their success in promoting the pleasures of the occasion.

MASONIC ELECTION IN CALIFORNIA.—Bro. HENRY MOLINEUX has kindly furnished us with the following notice: At the regular communication of Sierra Royal Arch Chapter No. 21 R. A. M., held Dec. 2d, 1865, there were elected as officers for the ensuing Masonic year: HENRY MOLINEUX, High-Priest; E. R. DAVIS, King; A. N. VANDERWAKER, Scribe; BEN. PAULEY, Captain of the Host; J. HYMAN, Principal Sojourner; ERNST KRUSE, Royal Arch Captain; WM. WILKINS, Master 1st Vail; J. WACKERMAN, Master 2d Vail; JOSEPH MEROUX, Master 3d Vail; WM. T. LUTHER, Secretary; A. B. ASHER, Treasurer.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

APRIL, 1866.

No. 4.

LODGE OFFICERS, THEIR POWERS AND DUTIES.

BY THE EDITOR.

[A Lecture delivered before STELLA LODGE, No. 485, and published at their request.]

It is a common failing among men either to suppose that they fully understand those things which daily pass their inspection, or to adopt the still worse theory that it is not worth while to inquire into matters which get along very well by themselves; which they presume to have always been moving at the same pace, and which, they take it for granted, will always continue to run in the same groove. There is a certain amount of laziness in this trait of our mental conformation, which ought not to be encouraged among Masons, who should not be satisfied with accepting opinions at second-hand when the way is open to them to verify what they read or hear, by personal examination. It is given to every Mason, and every generation of Masons, to maintain intact the landmarks and distinguishing character of the institution, and to transmit them unimpaired to their successors, on whom the same responsibilities will in turn devolve. Now, if we do not take the trouble to understand the nature of our trust, if we are satisfied to observe the mere routine, and trust to Providence to take care of

the loose ends for us, it is somewhat difficult to believe that at the lapse of another century Masonry, as we have it, will not have essentially changed its features, and assumed such a form that we who know it now, if we could again walk the earth and visit a Lodge, would fail to recognize our old love, and bewail us that our Masonic *penates* had fallen into the irreverent hands of the profane. During the last hundred years the ritual has undergone radical changes, and the rite we now practice, though still named the Ancient York rite, is no more like that system in its original form than a modern banquet is like "a dinner of herbs." The tendency to cumulate words and ceremonies, though partially held in check, like the waters of a river when they meet an obstruction, is nevertheless constant; and from the simplicity of the fathers we have progressed to the rather ornate composition which puts the words of SHAKESPEARE into the mouth of SOLOMON, and rounds its periods with quotations from poetry not written till the frost of ages had settled on the brow of the institution. In like manner the laws of the Craft and the powers and duties of officers under them have grown from a simplicity within the comprehension of every man to a complex system, requiring study and application to understand, and long practice to apply.

I feel entirely free to say that unless a greater interest is manifested in the subject by the brethren at large, unless we have more reading, thinking and acting Masons, the time will speedily come when the innovators will get the best of us, and Ancient Masonry will be consigned to the dust and cobwebs of memory. We have no right to accept anything as a matter of course, and in view of the fact that every man fit to be made a Mason has been endowed by the Great Architect with

the power of thought and the talent for inquiry, we are sinning against our manhood in quietly accepting as genuine the feathery impostures of the host of innovators, from WEBB to DREW, from LAWRENCE DERMOTT to the association of Conservators.

These preliminary remarks are offered not because it is expected they will at once be acted on, or even secure immediate assent, but on the principle exemplified by the lady who, having attended a festival, where every appliance of wealth and luxury was exhausted in making a display of dress and ornament, distinguished herself by wearing a simple wreath made from a branch of living oak, and who, the next morning, planting the acorns which formed part of it, left a monument to her memory in the noble and lofty trees which grew therefrom. Thoughts germinate and bear fruit, and these are submitted in the hope that, finding congenial soil in the minds of some who listen to them, they may in time bring forth verdure, and aid in weaning the Masonic mind from the love of novelty, from the desire for change; in increasing a love for the quaint old forms of the past, in making stronger the determination to "stand on the old ways and then make progression," in fostering a desire for knowledge, and encouraging a determination to know the right, and, knowing, to maintain it. Their application to the present theme will be noticed as we proceed.

The idea of a Masonic lodge carries with it a Master as distinguished from a mere presiding officer, as being in keeping with the whole symbolism of the Craft, based, as it is upon the acts and implements of operative Masonry; but a Master now-a-days is no longer, except in name, the same official as—to go no farther back—his antetype in 1717. Previous to that time, **PASTORS** informs us,

lodges had no continuous existence. They were in fact appendages to certain popular taverns, and assembled by authority of the Sheriff at their favorite locations when they desired to initiate some one into the mysteries of the first degree, which alone was in their possession. Under these circumstances there could be no permanent membership, and no business not immediately connected with the meeting in progress, and nothing for the Master to do beyond conferring the degree, which was of a much briefer description than at present. The abuses naturally growing out of this system led to the so-called revival of 1717, and to the adoption of a regular organization and system of government, one of the points of which was that no profane could be made a Mason until he had stood proposed at least a calendar month. It is somewhat curious to note in this connection that a few years since we got back to the old ways so far as to have a mania for making Masons at sight, and carried it, as we generally do everything, to such an extent that the rule of proposing a candidate one week, balloting for and initiating him the next, got to be considered slow, and dispensations to confer the three degrees at once were as common as Brigadier-Generals lately were in Washington. To the firmness of Past Grand Master JOHN L. LEWIS we owe it that this evil was fully stopped in this jurisdiction; and let us hope that the good sense of the brethren will never permit any attempt at its revival to succeed.

After the formation of the Grand Lodge of England, from whence our Masonry comes, Bro. ANDERSON was empowered to publish the constitution and regulations collated by GEORGE PAYNE, and then, as the Craft grew in numbers, the lodges were authorized to confer the second and third degrees, and from that time may be

said to date the organization of lodges as we now have them. The regulations, thirty-nine in number, are the basis of our present system of jurisprudence, and they bear about the same relation to the present system that the acorn does to the oak. A glance at them, as compared with the intricacies of modern law, will furnish a better idea of the accumulated responsibilities of the Master in 1866 over those of his predecessors in the last century than I could give you in a volume.

The vast proportions of the society in the present day, the heavy membership of lodges in general, the numerous applications for initiation and advancement, the haste of applicants to get through as soon as possible, the checks established by Grand Lodge to that inordinate haste, and the troubles that grow out of their use and abuse, the fact that all men are not Masons who belong to Masonry, the perverse qualities of our nature which so often lead us to magnify a slight difficulty into a full-feathered quarrel, the forgetfulness of solemn covenants and the indisposition always to submit to the expressed will of a majority, the occasional tendency of majorities to forget the rights of minorities and abuse the power they hold, oblivion of the axiom that as a general rule Masonic office should seek the best man, and not the best man the office, though this is of course subject to exceptions, and, above all, the never ending and always recurring questions of law that present themselves for decision, all combine to make the office of Master one not to be undertaken without much experience in lodge matters and the possession of qualities not given to every man, however estimable he may be in a general sense.

Says PRESTON: "Were the brethren who preside at our meetings to be properly instructed previous to their

appointment, and duly apprised of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honors were not undeservedly conferred; the ancient consequence of the Order would be restored, and the reputation of the society preserved. Till genuine merit shall distinguish our claim to the honors of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with our professions."

Commenting on which, Dr. OLIVER remarks:

"In coincidence with these sentiments, I am decidedly of opinion that much general knowledge is necessary to expand the mind and familiarize it with Masonic discussions and illustrations before a brother can be pronounced competent to undertake the arduous duty of governing a Lodge. A Master of the work ought to have nothing to learn. He should be fully qualified not only to instruct the younger brethren, but to resolve the doubts of those who are more advanced in Masonic knowledge; to reconcile apparent contradictions; to settle chronologies, and elucidate obscure facts or mystic legends, as well as to answer the objections and render pointless the ridicule of our uninitiated adversaries."

Says Dr. MACKAY: "In the whole series of offices recognized by the Masonic Institution there is not one more important than that of the Master of a Lodge. Upon the skill, integrity, and prudence of the presiding officer depend the usefulness and welfare of the Lodge; and as lodges are the primary assemblages of the Craft, and by representation constitute the supreme tribunal or Grand Lodge, it is evident that the errors of government in the primary bodies must, if not duly corrected,

be productive of evil to the whole fraternity. Hence in the ceremony of installation it was required as a necessary qualification of him who was proposed to the Grand Master as the Master of a Lodge that he should be of good morals, of great skill, true and trusty, and a lover of the whole fraternity wheresoever dispersed over the face of the earth. And it was on such a recommendation that it was to be presumed that he would discharge the duties of his office with fidelity."

Bro. TOWNSEND, in a lecture which ought to be in the hands of every Master of a Lodge, and also in those of every brother who looks forward to the attainment of that honorable position, says:

"To become Master of a Lodge is the legitimate object of every young brother who takes any interest in our society. Now my younger brethren may rest assured that although we may place a careless or ignorant Mason in the chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened expert. In small things, as in great things, knowledge is power, intellectual superiority is real preëminence."

"Some inexperienced brethren may think that no difficulty can ever arise in the decision of Masonic questions, because they have never seen any such difficulty in our society. But I can assure them that, in a well-regulated lodge, there is a very ample scope for the exercise of intellect; and that the Master will soon find that he requires even more than a knowledge of Masonic law and usages to acquit himself creditably of his responsibility. He should know his own limits, so as not to encroach on the rights of the brethren, of which, I candidly warn every young Master, he will find

us not a little jealous. If he falls short of his own bounds, or oversteps them, he will find clear heads and keen tongues to remind him—respectfully but unmistakably—of the fact. The Lodge will soon feel what sort of a hand holds the helm; and as they are bound to acquiesce in his opinion as their Master, he must show equal deference to theirs.”

“We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably; but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct.”

I am willing to admit that the standard set up by the distinguished brethren whose sentiments I have quoted, is somewhat ideal, and that in general practice, it is seldom if ever reached; but we may be reminded that if we never raise our eyes from the ground we shall fail to perceive the beauties that are placed above our level, nor should we be deterred from attempting to reach higher elevations on account of the apparent difficulties of the ascent; for he is unworthy of his manhood who does not strive to equal the best, and to leave beneath him the common herd of grovelers. While then I would deter no brother from looking to the Mastership as the goal of a legitimate ambition, I would make it a post of such honor, an office of such distinction, and requiring of its occupant so much knowledge, tact, and discrimination, that the dull, the indifferent, the apathetic should fear to aspire to its responsibilities.

The powers of the Master of a Lodge, in these days, are, indeed, very great, and are appropriately summed up in the word autocratic; but he may well be reminded that, should he attempt their undue exercise, he would

find a power greater than himself ready and prompt to check his excesses: happily for us, the assumption of high office always seems to put a check on extreme tendencies, and a man's own good sense and desire to merit the approval of his fellows leads him to act with caution, reserving his power for an emergency which he earnestly desires may never occur. He fails, however, in the proper discharge of duty, if he allow the feeling of conciliation to interfere with the strict and serious discipline ever to be maintained in a Masonic Lodge.

The first prerogative of the Master is the right to congregate his Lodge. Not only to issue the usual notice, or to call a meeting of emergency, but in the strictly technical sense of the word, which really means setting the Craft at labor, * * *. This is a most important function, and one which can only be delegated to others under certain fixed conditions. As, for instance, where it is impossible for the Master to be present at the meeting of his Lodge, he cannot lawfully give the warrant to another Master, to a Past Master, or floor member, and authorize them to proceed with the business of the Lodge, because he cannot invest them with power to compel obedience to their mandates. The reason is that the Master being absent, or unable to act, his powers for the time being revert to the Wardens in turn, and the Lodge would, therefore, be bound to obey the Warden and not the person delegated to act in their place by the Master. When actually present in the Lodge, however, his power of delegation and substitution is unlimited. He may then cause the Lodge to be congregated, and all the work to be performed by the youngest Master Mason present under his direction, he, of course, being responsible for all that is done. He has the right to preside at all meetings of the Lodge, except when the Grand

Master, or his duly authorized agent, appear for that purpose, when, of course, his right, temporarily, disappears. The right to fill temporary vacancies in the Lodge offices, and that without any other proviso than that the appointee for the time being shall be a Master Mason in good standing.

The right to control the admission of visitors is a most important, and sometimes delicate, exercise of power on the part of the Master of a Lodge. Abstractly every Master Mason is a member of the Fraternity in general with the right to participate in its deliberations whenever or wherever he may think proper to attend, but practically a Master Mason can only be a member of one Lodge, and can only claim to exercise the full rights of such membership so long as he continues to conduct himself with propriety, and to observe the by-laws and regulations of the Lodge. Hence, when he proposes to visit a Lodge, of which he is not a member, his admission will depend on the will and pleasure of the Master of that Lodge, and the exercise of that will is always governed by the pleasure of the brethren; so that if a sitting member refuse to fellowship in the Lodge with a brother from another Lodge, the intimation of the objection is always respected by the Master in the exclusion of the visitor. The Grand Master of England holds the right to visit to be absolute, and that all lodges are so far bound to respect the broad seal of the Grand Lodge of England as to admit those bearing it without other condition than that they shall prove themselves in possession of the degrees. It is unnecessary to say more than that if this be sound doctrine then the duty imposed on the Tyler of "suffering none to pass or repass except such as are duly qualified and have permission of the Worshipful Master" is an idle

formula, and the Master is at once impeded in the right to rule and govern his Lodge. We are not much given to waiving what we consider established rights, and it is, therefore, unlikely that the English idea will ever prevail among us.

The right to regulate the debates in his Lodge. It is, or ought, at least, to be, understood that parliamentary law is not Masonic law except in so far as it may be convenient to the Master to allow its forms to be used. It is his right to set the Craft at labor, and to govern them while thus engaged, and he must, of necessity, be allowed to select such method of doing business as will best comport with the dignity and harmony of the Lodge. He will, therefore, suffer no unseemly wranglings, no motions to adjourn or for the previous question; he cannot be hampered by rules of order or orders of business; but, governed by his knowledge of the business of the Lodge, will conduct it to a proper termination with promptitude and dispatch. From this it follows that when in his judgment a question has been sufficiently debated, when the discussion is falling into puerilities and repetitions, it is his duty to rise in his place, and thus put an end to it.

The right to appoint all committees naturally vests in the Master, or Warden, presiding in his absence, and he would not be bound by a by-law to the contrary, because such a by-law would be an invasion of his rights, and therefore void. Circumstances might arise to warrant him in waiving this right temporarily, but of that he must always be the judge.

He has so far control of the minutes as to see that they contain nothing improper to be written, and that nothing be omitted essential to a fair record of the transactions.

He is exempt from trial by the Lodge, because while in office the brethren are not his peers and cannot control the committee to which charges would have to be referred, nor prevent the Master, should he suffer a commission to be named, from suppressing their report or refusing them permission to make one.

He cannot resign his office, because he has entered into a solemn covenant to attend to its duties for the official term, and there is no power in the Lodge or in Masonry to absolve him therefrom.

It is not to be supposed, however, that there is no limit to his will, or that he may do as he pleases without let or hindrance. The desire to merit the approbation of his Lodge by his endeavors to promote its harmony and prosperity has always hitherto acted as a sufficient restraint on all Masters who could be restrained at all; but, that failing, there is a more efficient one known to every Master of a Lodge, to say nothing of the power of the Grand Lodge by its agents to enforce respect for the rights of the humblest members as well as for the power of the Master, and it is alike creditable to the brethren who have selected, and the Masters who have served, that in the long array of worshipful brethren who have presided in the East since the introduction of Masonry into this country so few, so very few, have stepped aside from the path of duty, forgotten their solemn covenants, and failed to honor their high calling. Be it ours, my brethren, to prevent an increase of the unfaithful by magnifying the office, by exalting the qualities necessary to its occupancy, and by serving with a zeal according to knowledge those whom we elect to preside over us.

[To be continued.]



MAJOR HENRY PRICE.*

FIRST GRAND MASTER IN NEW ENGLAND.

THE introduction of Freemasonry into America has neither written nor traditional date. From a period extending so far back into the gray ages of antiquity that it antedates the twilight of written history, its mystic rites are said to have been practiced in the eastern world; and when the first explorers of the western continent formed their infant settlements here, they may have brought with them some knowledge of its mysteries.

* Extract from a work of great value and interest, now in press, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of Washington, etc.

For more than a century after the English commenced their settlements in America, Masonic lodges were held in all countries without any written warrants, but by the inherent right of Masons, sanctioned by immemorial usage. Such lodges kept no written records of their proceedings, and American history is silent on the subject of Freemasonry until about the commencement of the third decade of the last century. At that time the Masonic chronicles of England state that a deputation was granted to DANIEL COXE, constituting him Provincial Grand Master of New Jersey. A copy of this deputation, recently obtained by the Grand Lodge of New Jersey from the Grand Lodge at London, shows that it constituted DANIEL COXE Provincial Grand Master of the provinces of New York, New Jersey and Pennsylvania. This deputation was granted by the Duke of Norfolk, Grand Master of Masons in England, and bore date the 5th day of June, 1730. From the same source we also learn that DANIEL COXE was present at the meeting of the Grand Lodge in London on the 29th of the following January, where his health was proposed and drank as "Provincial Grand Master of North America."

To this digression from the Masonic design of our sketch we will only add that so little has been left on record of the Masonic history of DANIEL COXE that even his Grand Mastership has been deemed a myth. His name stands in the annals of American Masonry, like the morning-star at dawn rising above the mountain's misty top, and then fading from our vision in the sunlight of the bright skies that followed.

In 1733, three years later, the written records of Freemasonry in America commence. On the 30th of April of that year a deputation was granted by Lord MONTAGUE, Grand Master of the Grand Lodge of England,

to HENRY PRICE, the subject of this sketch, "in behalf of himself and several other brethren then residing in New England, appointing him "Provincial Grand Master of New England aforesaid, and dominions and territories thereunto belonging." From the powers contained in this deputation sprang the first existing lodges in this country; and HENRY PRICE is regarded as the father of American lodges of Freemasons.

History has recorded but little of his life, except what is found on its Masonic pages. He was a native of England, and was born in London about the year 1697. He came to America about 1723, and settled in Boston, where he commenced business as a merchant tailor. He was then about twenty-six years of age, and had doubtless been made a Mason in London, in one of the four old lodges of that city. It was about ten years, therefore, from the time he came to America, before he received the deputation granted him by Lord MONTACUTE to assemble the brethren of the Masonic Fraternity and constitute lodges in New England.

The same day that Mr. PRICE organized his Grand Lodge, he received a petition from eighteen Masons in Boston, in behalf of themselves and "*other brethren,*" asking to be established as a regular lodge. They had probably often convened and worked as Masons in that city before, without any authority except the ancient immemorial right which the Craft had formerly exercised, of meeting when and where circumstances permitted or required, and, choosing the most experienced one present as Master, form for the occasion a lodge. In such assemblages of the Craft, temporarily convened, with little ritualistic labor, but with simple forms, it is probable most of the old Masons in America had been admitted to the knowledge of our mystic rites. But

having now an opportunity to conform to the newly-established custom in England of working under the sanction of a Grand Lodge, composed of a Grand Master and other officers, and representatives of all the brethren in the jurisdiction, they seem at once to have availed themselves of the privilege. Their petition was accordingly granted, and they were formed and constituted by Mr. PRICE a regular lodge the same evening, their officers being installed by him in person. This Lodge was denominated "*First Lodge*" in Boston until 1783, when it took the name of St. John's Lodge, by which it has since been known. As it was constituted by Grand Master PRICE in person, it was not at that day thought necessary that it should have a *written warrant*, his own act of personally constituting it being at that time a sufficient authority for perpetuating itself as a legal lodge.

Early in the following year, Major PRICE granted warrants to brethren in Philadelphia and in Portsmouth, New Hampshire, to hold lodges in those places, and for this purpose *written* instruments of authority were first used by him in America. He also received an extension of his authority in 1734 from the Grand Master of England, giving him jurisdiction over all North America. Under it he granted a warrant, Dec. 27, 1735, for a lodge at Charleston, South Carolina. It is probable that some, if not all these warrants were to confirm and bring under regular Masonic government bodies of Masons that had previously met and worked as lodges in their several localities.

Major PRICE was superseded as Provincial Grand Master, in 1737, by a like commission granted by the Grand Master of England to ROBERT TOMLINSON. Mr. TOMLINSON held the office for seven years, and was succeeded by THOMAS OXNARD, who held it about ten years,

and died with his commission unrevoked. Upon the death of Mr. OXNARD, Major PRICE, as the oldest Provincial Past Grand Master in America, was called to the vacant Grand East until a new appointment could be made by the Grand Master of England. He therefore held the office at this time, by virtue of his priority in that position, from June 26, 1754, until October 1, 1755, when JEREMY GRIDLEY was duly commissioned and installed. Mr. GRIDLEY continued as Provincial Grand Master until his death in September, 1767, when Major PRICE again resumed the office until the 25th of November, 1768, when JOHN ROWE was regularly appointed to it by the Grand Master of England.

Such is a brief sketch of the connection Major PRICE had with American Masonry as Provincial Grand Master. But his Masonic labors were not confined to his duties in his Grand Lodge. By an early regulation of the mother Grand Lodge in England, Apprentices could be made Fellow-Crafts and Master Masons only in the Grand Lodge, unless by special dispensation from the Grand Master. This rule was soon afterward relaxed, and "Masters' Lodges" were instituted to confer the second and third degrees on candidates who had received the first in regular lodges of the Craft.

About the year 1738 a "Master's Lodge" was instituted in Boston, which met monthly. Major PRICE was its first Master, and he occupied this position and performed its labors until 1744, when he resigned the office. During this period the record shows that he was absent but one evening; and after he resigned the chair, he was generally present at the meetings of the Lodge, and frequently officiated as master *pro. tem.*, until 1749, when he again held it one term by election. He frequently performed the duties of the minor offices of the

Lodge, and was ever an active member. He was also a member of the "First Lodge," and gave it his active support.

Major PRICE had been successful in his mercantile business in Boston, and was able to support a country-seat a few miles from the city. The records of the Grand Lodge of Massachusetts show that in April, 1751, that Grand Body resolved to celebrate the coming St. John's Day at "Brother PRICE's house" in Menotomy (West Cambridge); but when the day arrived, the record further shows that, his house "being encumbered by sickness," the celebration was held at the house of another brother in Cambridge. Soon after this he lost his wife, and also a daughter of about the age of nineteen years; and on the 20th of April, 1766, he lost his only surviving child, a son, who was apprenticed to an apothecary. This son died suddenly in a fit. The stricken father was now childless and lonely, and he wrote to his friends in London, in 1771, that, as soon as his affairs in Boston could be intrusted to a suitable person, he contemplated returning to England. He was then nearly seventy-five years old; yet he again married, and in 1774 he relinquished his business in Boston, and retired to a farm in Townsend, a few miles from the city, which town he afterward represented in the General Court. The second wife of Major PRICE was a widow, LYDIA ABBOT, of Townsend, who had at the time of this marriage two daughters by her former husband, and she afterward had two daughters more by Major PRICE. He continued his residence in Townsend until his death at about the age of eighty-three years, which occurred on the 20th of May, 1780. He was buried in the public burial-ground of that town, where his tombstone still stands.

Major PRICE provided by his will equally for his two step-daughters as for his own, giving to the four all his property after having made suitable provision for his widow. His descendants still live in Massachusetts; and one of them, a few years ago, presented to the Grand Lodge of that State an original portrait of their first Grand Master, taken in middle life. It is a valuable memento of one who is justly regarded as the *Father of Freemasonry in America.*

THE CELTS.

WHEN ZOROASTER reformed the religion of the Persians he induced them to cease worshipping in the open air, on bare hill tops, in irregular circles of unhewn stone, and they began to build covered temples. They had formerly worshiped the sun and fire, as representatives of the omnipresent Deity, and he persuaded them to preserve the sacred fire in covered fire-towers. The fire was figurative of the sun, and the round tower represented the universe. Dr. BORLASE has traced a surprising uniformity in the temples, priests, doctrines, and worship of the Persian Magi and the British Druids. "This conformity (says FABER,) is so striking and extraordinary that PELLONTIER, in his history of the Celts, will have it that the Persians and the Celts were originally one and the same people, and Major VALLANCEY is of the same opinion, adding that the Druids first flourished in the East, in Hindostan as Brahmins, in Babylon and Syria as Chaldeans, and in Persia as Magi, and from thence came hither with that great body of Persian Scythians whom the Greeks call Phœnicians."

Masonry is a progressive science, only obtained in any degree of perfection by time, patience and industry.

HIGH TWELVE.

LIST to the stroke of the bell—
High Twelve!
Sweet on the air they swell,
To those who have labored well—
And the Warden's voice is heard,
From the South comes the cheering word,
"In the quarries no longer delve."

Again 'tis the Warden's call—
"High Twelve!"
"Lay aside gavel, hammer, and maul,
Refreshment for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven
Like men in the quarries to delve."

There is to each mortal's life
High Twelve!
In the *midst* of his early strife—
With earth's groveling luxurious rife—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve."

LIST to the tones of the bell—
High Twelve!
As if from on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

There shall ring in the world of bliss
High Twelve!
When relieved from our work in this—
If we've not lived our lives amiss—
The Master shall call us there,
Our immortal crown to wear,
No more in earth's quarries to delve.

MEDALS OF THE FREEMASONS.

(Continued from page 108.)

So far as our investigations have extended into Masonic numismatics, there is nothing extant in this department earlier than the eighteenth century. This may be explained by the fact that before that period, and even up to the earlier years of the eighteenth century, say to 1717, the ancient union of operative with speculative Masonry, that had existed from the time of Solomon, or earlier, was not entirely severed. Masons made their medals of mighty blocks of stone and beams of wood! Their symbols were wrought in the ground-plans of extensive edifices. Their workmen's marks were deeply cut upon the living rocks "with an iron pen and lead in the rock forever." Each Indian mound in the country is the result of some great yearning to be immortal, and the skill and labor bestowed upon it evince a loftiness of feeling, and a unity of sentiment consonant with the minds of those who reared the pyramids and adorned the temples of more favored lands. It was only after the separation of the two departments of Masonry, the speculative and the practical, that books took the place of legends and medals of monuments.



At the close of the Seven Years' War in 1763, a large number of Swedish Masons, who had been separated by

the exigencies of the times, assembled in the Lodge *Harmony*—extinguished in 1777—at Stralsund. The convocation was one of great interest, and left an earnest desire in the hearts of all present that the memory of it should be perpetuated. It was in commemoration of this most agreeable convocation that the Lodge *Harmony* caused the medal above described to be struck, and distributed among the brethren.

Its *obverse* displays the sun and moon illuminating the earth, and distributing a higher spiritual light to the brethren returning, footsore and weary, from distant lands to their native country.

The *reverse* gives the heraldic bearings of the Lodge *Harmony*, with the motto, "Ordo frat. mur. sund. Pom. F. F." These heraldic devices are surrounded by well-known Masonic implements, the plumb, square, level, trowel, gavel, etc., and surmounted by the cap of liberty.

We offer, next in order, a medal of 1812. Its history is as follows: The members of the Masonic Fraternity at Hildersheim united themselves together so early as 1762, and formed a Lodge, for which, November 24 of that year, they received a charter from the Provincial Grand Lodge of Hamburg, and commenced their labors on St. JOHN Evangelist Day, under the solemn title of *Gate of Eternity*. Fifteen years later, January 24, 1775, a second Lodge was established at the same place, but under the auspices of the Grand Lodge of Germany, which assumed the title of the Lodge *Frederick of the Temple*. No unfriendliness or rivalry seems to have existed between these two bodies. In the year 1812, when the former celebrated its semi-centennial anniversary, the latter honored themselves and the brethren by presenting it with the annexed medal. This was in

accordance with the doctrine practiced nowhere better than in the German lodges.



On the *obverse* of this beautiful medal, sacred to the warmest sympathies of human nature, appears the original seal of the Lodge *Gate of Eternity*, with the



inscription, not given in our copy, "Der Maurerischen Morgenroethe I. O. V. Hildersheim. In der Stamm L. Pforte Zur Ewigkeit Am 27 Dec. 1762." The design is that of a temple and porch viewed by the rising sun. A small tree stands hard by, not unknown to Masonry.

On the *reverse* is the seal of the Lodge *Frederick of the*

Temple. This has an acacia tree near a temple, which is supported by seven pillars. Three steps lead to this temple, whose cupola is crowned with the relics of mortality. On both sides of the temple, in Hebrew cypher, are the words "the magnificence of the world," and behind it is the blazing triangle. Its inscription, not given in our copy, is "Die Dankbarren Soehne Des Stillen Tempels. Am Iubeltage Dem 27 Dec. 5812."

But few specimens in our collection of Masonic medals are more neatly conceived or more artistically executed than the following of 1774. Its record is thus made up: In the year 1743, five brothers in Freemasonry, viz: VON CRAMM, VAN BRUCKENDAHL, D'OUTROT, VAN KROSIGH, and FERENCE, united themselves in a Lodge at Halle, the first two having obtained the consent and approbation of the Lodge *Three Gloves*, at Berlin, December 6.

In 1774, on St. JOHN Baptist Day, Brother VON BRUCKENDAHL, their Master, astonished the forty-four brothers then present with a medal in gold and silver, of which we give an exact copy.



On the *obverse* appears a Freemason, clothed in the apron of the Craft, reclining upon a globe, and holding

in his right hand a plumb-line. The jewel upon his breast denotes the Master of a Lodge, and he is plainly under the protection of the crowned eagle, which is seen winging its way toward the sun. The inscription is *Studio, Sapientia, Silentio*. In the foreground is a cubical stone, presenting the equilateral triangle, and the initials of the donor, C. S. B. R. The gavel, square, and compasses lie at the feet of the Master, while two broken columns upon a pedestal hard by convey, in the mystic language of Masons, lessons of no light import.



The reverse is not less elegant or instructive. It exhibits three hands fraternally joined above a view of the city of Halle, and the inscription, "*Et Non Fvcata Amicitia Quid Nobilivs.*" The date appears at the bottom. As the sun is seen upon the obverse, the goal of the royal eagle's flight, so upon the reverse, the remaining luminaries of heaven, the moon and stars.

The next medal to be considered bears date February 24, 1759. The Margrave CHRISTIAN FREDERICK CHARLES ALEXANDER, of Brandenburg, Anspach, the first of those princes who entered in 1766 into the new rite of Freemasonry, styled "Strict Observance,"—at his own castle

at Wassertrudinger, under the Masonic cognomen *A Monumento*—was protector and member of the Lodge *Three Stars*, at Anspach. In accepting this honor, the Lodge prefixed his name *Alexander* to its original title.



On the twenty-third birthday of their illustrious sponsor, the brethren of the Lodge *Three Stars*—now discontinued—presented him with a medal, an engraving of which appears above.

On the *obverse*, not given in our copy, is the following inscription in French, "*Jour de Naissance du Ser. Gr. Maître Alexander Marg. de Brand. célébré des Franç. Maçons à Anspac ce 24 Fevr. 1759,*" expressing the time and purpose of this honorable testimonial.

The *reverse* is conspicuous among the symbolical ornaments of Masonry. As a whole, it declares the true allegiance which Freemasons blend with the established rules of their society as taught in the ancient landmarks, and those demanded by a just and constitutional government.

The three stars, placed respectively at the angles of the triangle formed by the level, allude to the name of the Lodge. The inscription is, *Aimer et Se Taire*. The other emblems are the rough and perfect ashlers, the compasses and square, the sun and moon.

NOT BROUGHT TO LIGHT.

A correspondent, propounding a question upon Masonic law and usage, apologizes for the trouble he gives us, and volunteers this suggestive remark: "I am one of those persons who have been made Masons *without ever having been brought to Light.*" The thought is so forcible that we can find no depository worthy of it save verse.

And upon reflection, how many there are in our world-renowned Fraternity—men "first prepared in heart," men made of porcelain clay, and who, duly wrought upon by Masonic precepts, would have lived and died, honorable and honored, who are in the condition of our correspondent, "Masons never brought to Light!" When we examine the workings of very many lodges we cannot wonder at this; but though our wonder is the less, our regrets are none the less.

We suggest to every reader of the *ECLÉCTIC* to ask leave to recite the following lines, written for the purpose, at the next meeting of his Lodge. It will undoubtedly "hit somebody," "sumfin" will doubtless "fall," but nobody will be the worse. Truth something startles, but "never hurts nobody!"*

Not brought to Light? when ere your call
At Masons' portals you had given
All pledges that an honest soul
Can give to earth, or give to Heaven!

Not brought to Light? that word you spoke
By man, by heavenly things adored!

* These lines are by permission dedicated to Bro: E. G. HAMILTON, of La Porte, Ind., a brother who *has been brought to Light.*

The silence of the Lodge you broke,
And loud averred "I trust in God!"

Not brought to Light? when journeying round
Within the range of every sight,
Whole and unspotted you were found,
Fit for the comradeship of light!

Not brought to Light? when from that Book,
That written LAW by us adored,
Your dazzled glance its flight betook
To yonder type that speaks of God!

Then shame on them, "the sons of *night*,"
Thus blindly stumbling on the way—
Mistaking every ancient rite
For childish jest or senseless play!

Shame on the blind to lead the blind
Oh for an hour of HIM who drove
From temple-courts the crowd that sinned,
And taught the law of LIGHT and LOVE!

BRO. BENJAMIN FRANKLIN, the philosopher and statesman, printed a volume of Masonic Constitutions in 1743—the first Masonic book ever published in the United States.

We help the poor in time of need,
The naked clothe, the hungry feed,—
'Tis our foundation-stone:
We build upon the noblest plan,
For Friendship rivets man to man,
And makes us all as one.

75. Many cities were founded in the Narbonne country. Military colonies were established in every direction to maintain the country against the more active tribes, particularly in the neighborhood of Marseilles, founded in 599, and Arles existing as far back as 2000 B. C. Among them were Aix and Nismes which became important cities. Arles, which, at a later period, was the capital of the kingdom of that name, ranked as a powerful city, in which the corporations erected costly monuments. The ruins of an amphitheater, an obelisk, a temple, a triumphal arch, and an aqueduct, reveal to us the former importance of the residence of CONSTANTINE in that city.

60. JULIUS CESAR became master of Transalpine Gaul (France, Belgium, and Switzerland), after ten years of struggles, during which, according to PLUTARCH, more than 800 Gallic cities were devastated. CESAR gave occupation to the corporations in Gaul as well as others summoned by him to rebuild these cities, aided by his soldiers.

55. Britain, which at this time was partially conquered, received strong reinforcements of builders sent to establish more extended fortifications. Under command of JULIUS CESAR, one of the legions pushed forward into the interior of the country, and, to defend themselves, formed an intrenched camp with walls, inside of which, as elsewhere, habitations, temples, and aqueducts appeared. And from it arose *Eboracum* (York), a city celebrated in the history of Freemasonry.

50. While JULIUS CESAR, pursuing his conquests, destroyed all the Celtic monuments and Druidical altars, POMPEY caused the building in Rome of

numerous temples and the famous marble amphitheater, capable of holding thirty thousand persons; he also caused the completion by the Fraternity of the no less famous highway from Italy across the Alps into Gaul. When JULIUS CESAR returned to Rome he also built various temples to Mars, Apollo, and Venus. He sent all the colleges actually in Italy to Carthage and Corinth to raise those cities from their ruins.

45. The Roman senate, after the civil war, directed the colleges to build various monuments in honor of Julius Cesar, among others four temples to Liberty, Concord, Happiness, and Mercy.

42. The Triumvirs caused a temple to be erected to Isis, and another to Serapis.

41. A military colony established near the confluence of the Rhone and Saône founded Lyons. It was burnt, and rebuilt by NERO, and afterward became the seat of government and imperial residence.

37. The Roman legions, stationed on the banks of the Rhine to guard the Gallic country against the continual aggressions of the Germans, found at various points intrenched camps which became important colonies. Cologne thus began, and was afterward, invested with the rights of a Roman city under CLAUDIUS.

35. The Pantheon was finished under MARCUS AGRIPPA, who also constructed magnificent baths which bore his name. The great Cisalpine highway, was continued by his orders, under direction of the corporations.

32. The legions established in Paris erected alongside of the Gallic altars temples to Isis and Mithra.

30. The reign of AUGUSTUS was fertile in splendid monuments. The building fraternities were greatly augmented, and a certain number formed special colleges devoted to naval and hydraulic architecture. The great learning of these men initiated in all arts, the generous principles professed by them, their mysterious organization, surrounded them with so much consideration that many distinguished men sought to participate in their privileges. The most important monuments erected by them at this period were, at Rome, the temple to Jupiter, the theater commenced under the consulate of CLAUDIUS MARCELLUS, the mausoleum bearing the name of Augustus, two triumphal arches also bearing his name, two Egyptian obelisks; in Roman provinces we will only mention the temple of Clitum at Foligni, of Jupiter at Pouzzale, the triumphal arch at Suze. In Gaul a large number of less pretentious monuments ornamented the cities rebuilt or founded by the Romans. A part of the highroads, and notably that of Emporium near the Pyrenees, were due to the orders of AUGUSTUS. The friends of this emperor rivalled him in building sumptuous monuments; STATILUS TAURUS built an amphitheater; MARCUS PHILLIPUS a temple to Hercules; MUNATIUS PLANCUS one to Saturn; LUCIUS CARNIFICIUS one to Diana; LUCIUS CORNELIUS BALBUS finished his great theater in stone.

A. D. 1. AUGUSTUS caused the building of a temple in honor of his friends Caius and Lucius, the remains of which are known as the square house.

5. The Jewish architects received protection at Rome, where, under JULIUS CESAR, they were allowed to establish synagogues. Admitted to the colleges

of builders, they imparted to them a knowledge of the Hebrew mysteries.

10. VITRUVIUS POLLIO, the celebrated architect, in his works on the subject, mentions the brilliant state of the art at Rome during this period, and speaks of its doctrines as veiled in allegories and symbols.

14. The palace of the Cesars, commenced under TIBERIUS; continued under CALIGULA (37), and finished under DOMITIAN (81). TIBERIUS built a triumphal arch in honor of his brother Claudius Drusus, also one to Augustus and another to Castor.

25. The bridge of Rimini begun by AUGUSTUS was finished by TIBERIUS, who also built temples in honor of Proserpine, Juno, and the goddess of Concord.

41. A superb aqueduct erected under CLAUDIUS bears his name.

43. Detachments of builders from the fraternities along the Rhine were sent by the Emperor CLAUDIUS to Britain, where the legions experienced great difficulty in maintaining themselves against the incursions of the Caledonians; they constructed a number of fortresses beyond the camps.

50. At this time architecture reached its culminating point in Rome; the colleges, discouraged by the despotism of the emperors, who gradually deprived them of their privileges, lost their cultivated taste. The monuments of this period were far from attaining the elevated character which placed them among the most sublime creations of human intelligence. The same decay was observed in the Grecian monuments, from which the Romans had borrowed their finest models. The principal cause of this decay was the fact that the most skillful and highly educated archi-

jects were sent by JULIUS CESAR or AUGUSTUS into the conquered provinces to build imposing monuments, in order to give the people an elevated idea of the arts and sciences possessed by the conquerors; to inspire them, in short, with admiration. The colleges, concentrating, as they did, among their members most of the acquirements of that time, undoubtedly added as much by their labors to the glory and power of Rome as was contributed by force of arms. Among the architects, or *magistri*, as they were called, of this period, a number busied themselves by writing for the information of their distant brethren works on the theory and rules of their art. The most celebrated of these were VITRUVIUS POLLIO, FULVITIUS, VARRON, PUBLIUS and SEPTIMUS. The works of the first only survive.

54. Various temples, baths, and aqueducts constructed under NERO, who, after burning the city of Rome, and destroying many fine monuments, built his celebrated golden palace.

70. FLAVIUS VESPASIAN constructed the Coliseum at which 12,000 Jewish prisoners worked. It held 110,000 persons, but was not completed till the reign of TITUS (80).

98. Under TRAJAN was built the famous circus capable of holding 260,000 persons.

130. After the fall of the Roman republic all the corporations founded at the same time as the colleges of builders, by NUMA POMPILIUS, lost their ancient privileges. The colleges were somewhat restrained by TRAJAN and ADRIAN, notwithstanding most of their privileges were left that their talents might still be employed.

166. The greater part of the members of colleges at Rome embraced Christianity. The Emperor MARCUS AURELIUS irritated at the progress made by this new doctrine, and determined to destroy it by force, ordered, during this year, fresh persecutions against the Christians, in consequence of which many of them residing in Gaul took refuge with the corporations in Britain, where greater protection was afforded them than elsewhere. The Christian Masons at Rome sought in the catacombs a secret asylum from the edicts fulminated against them and an escape from the tortures to which they were condemned. In these dark vaults they meet with their co-religionists. During the ten years of persecution under MARCUS AURELIUS they transformed the catacombs into churches, ornamented with sarcophagi and encaustic paintings; their faith inspired these Christian artists to build chapels and altars on the tombs of the martyrs.

180. The persecutions continuing, those who escaped the steel and the torture fled to the East, and architecture fell into decay.

275. This period is marked in the history of architecture by one of the most sublime conceptions of the artistic genius of the builders, executed under the reign, and by the orders, of the Emperor AURELIAN the two temples of HELIOS at Palmyra, which, in beauty and grandeur, surpass those of HELIOPOLIS. The larger of these temples had 464 columns, many of them from a single block of marble. The total number of columns decorating the two temples and the galleries belonging to them was 1,450.

cession to the church, where the ceremony was to be completed, supported by his sponsors, and attended by as much pomp as circumstances admitted. High mass was then said, and the candidate, advancing to the altar, received from the Grand Master the accolade. The Chaplain then repeated the 133d Psalm: "*Behold how good and how pleasant it is for brethren to dwell together in unity!*" and the prayer "*Deus qui corda fidelium.*" The candidate was then placed at the feet of the officiating officer, who exhorted him to peace and charity, to chastity, obedience, humility, and piety. The oldest Knight present usually belted on the sword, and sometimes the spurs were fastened on by ladies of quality. After the reception the new-made Knight was exhibited with great pomp before the people. Music and the highest demonstrations of joy, with the bestowal of alms to the poor, conclude the ceremonies.

CHRISTIE, JOHN, was elected Grand Master of Masons, 1848; Grand High-Priest of the Grand Chapter of New Hampshire, 1855-'56.

CHRONOLOGY, the science of computing or adjusting dates, or periods of time. The common method of reckoning time among Christian nations commences with the nativity of Christ. The ancient Romans computed their time from "*Anno Urbis,*" from the building of the city (of Rome). The Mahometans date from the heira or flight of the prophet from Mecca. Freemasons date their documents from the beginning of the world; thus A. D. 1865 added to A. M. 4000 will give the Masonic year. A. L., i. e. Anno Lucis, the year of Light, or year of the Lodge. For the Chronology of the various Orders of Freemasonry see article Calendar.

one of the ornaments in the High-Priest's breast-plate. It is transparent, having the color of gold, with a mixture of green, which displays a fine luster.

CHURCH, CHARLES L., elected Grand Treasurer of the Grand Lodge, 1853-'65; Grand High-Priest of the Grand Chapter of New York, 1856; died June 22, 1865.

CINQUEFOIL. In *Heraldry*, a bearing derived from a plant of the clover kind, having five leaves upon one stalk; often called five-fingered grass. It is particularly adapted for the representation of the mysteries of the Rosary. The Cinquefoil in *Architecture* is an ornamental foliage, having five points or cusps, used in the tracery of windows, panelings, etc.



CIRCLE. The circle has ever been considered symbolical of the Deity; for, as a circle appears to have neither beginning nor end, it may justly be considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy.

CIRCLE, AND PARALLEL LINES. In all regular and well-formed Lodges there is a point within a circle, round which it is said the genuine professors of our science cannot err. This circle is bounded North and South by two perpendicular parallel lines. On the upper or Eastern periphery rests the Holy Bible, supporting Jacob's ladder, extending to the heavens. The point is emblematic of the omniscient and omnipresent Deity; the circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows,

Lodge, we must touch upon these two great parallels, as well as upon the volume of the sacred law; and while a Mason keeps himself circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that immortal center whence all goodness emanates.

CIRCUMAMBULATION. Among the ancients it was a constant practice to turn themselves round when they worshiped the Gods, and Pythagoras seemed to recommend it in his symbols. Circumambulation, or walking in procession around the altar, or sacred place, invariably formed a portion of the religious ceremonies of the olden time. During the sacrificial ceremony, the priests and the people in Greece walked thrice round the altar, singing a holy hymn. By this circular movement, says Plutarch, some imagine it was intended to imitate the motion of the earth; but the celebrated Oliver was of opinion that the precept was grounded on another notion, that as all temples are built fronting the East, the people at their entrance turned their backs to the sun; and consequently, in order to face the sun, they were obliged to make a half turn to the right, and then, in order to place themselves before the Deity, they completed the round in offering up their prayer. The same ceremonial prevailed among the Druids, who always circumambulated the altar, three times, in which all the worshipers participated. Mackey says: "In some parts of Britain this practice continued to be observed for ages after the destruction of the Druidical religion;" and Martin, in his description of the Western Islands, written not a century ago, tells us that "In the Scottish isles the people never come to the ancient sacrificing and fire-hallowing

round them, from East to West, according to the course of the sun. This sanctified tour, or *round by the South*, is called Deisical, from Deas or Deis, the right hand, and Soil or Sal, the Sun; the right hand being ever next the heap or cairn." The illustrious and lamented Giles F. Yates, a member of the HABAHDENOSANNA SOCIETY, which was formed in the State of New York, for the purpose of extending the hand of fellowship, and of rendering aid to the Iroquois, thus speaks of their annual celebration of their "White Dog Festival," which, for two successive years, he attended: He says: "I noticed a similarity of a few points which characterize the principal festival of the Iroquois to some which obtain among us Freemasons of the present day. I will briefly state what these were. *Circumambulation* round the council room, which is always of an *oblong square form*, while the old wigwams in which they lived were circular. At each round, the procession (which of course moved in Indian file), *following the course of the sun*, stopped at the East end of the room, where the three oldest chiefs were seated, dressed in the most ancient costume of the nation. When the procession arrived at the East end each time, questions were asked of these venerables and answers returned." Oliver writes that, in leveling the foot-stone of the Temple, King Solomon, "with the twelve tribes of Israel, circumambulated the mountain three times in jubilee procession, and that during the work the 'Sacred Lodge' was opened in the bosom of the mountain, and in the very spot predicted by Moses."

CIRCUMSPECTION. It is the bounden duty of every man to exercise the requisite degree of caution and

With the Mason it is an obligation, and he who neglects its performance is criminally guilty. The 6th of the *old charges*, sec. 4, is as follows: "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity."

CLANDESTINE. ILLEGAL—SPURIOUS. "Clandestine Lodges," says *Gadicke*, "are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted Lodges." Any number of Masons forming themselves into a Lodge without the approbation previously obtained from a Grand Lodge is clandestine; and any Lodge, however regular it might have been at its formation, continuing to work after the revocation of its warrant, by proper authority, is deemed clandestine, and its membership clandestine or irregular Masons. With such Lodges, and their membership, no regular Mason can masonically associate.

CLARE, GILBERT DE, Marquis of Pembroke, Grand Master of England under Stephen, in whose reign the Masons were as much employed as the soldiers—they building four abbeys, two nunneries, ninety religious houses, and St. Stephen's Chapel, Westminster.

CLARE, MARTIN—compiler of Lectures, by order of the Grand Lodge of England, 1732. He was Grand Steward and Junior Grand Warden in 1735, and Deputy Grand Master in 1741.

CLARK, DAVID, elected Grand Master of Masons, 1853; Grand High-Priest of the Grand Chapter, 1858, and Grand Commander, Knights Templar, of Connecticut, 1862.

CLARK, HENRY, elected Grand Secretary of the Grand Lodge of Vermont, 1861, still in office.

CLARKE, E. M. M., elected Grand High-Priest of the Grand Chapter of Illinois, 1856.

CLASSES. Ancient Masonic tradition informs us that the speculative and operative Masons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters, viz.: 30,000 Entered Apprentices under their Grand Master Adoniram; 80,000 Fellow Crafts under Hiram Abiff; 2,000 Markmen under Stolkin; 1,000 Master Masons under Mohabin; 600 Mark Masters under Ghiblim; 24 Architects under Joabert; 12 Grand Architects under Adoniram; 45 Excellent Masons under Hiram Abiff; 9 Super-Excellent Masons under Tito Zadok; besides the Ish Sabbal or laborers, of which there were a very great number.

CLAVEL, F. T. BÉGUZ, a name well known in the modern French Masonic literature. He is best known as the author of the "*Histoire Pittoresque de la French-maçonnerie.*" Since 1844 he has published yearly an illustrated Almanac of Freemasonry. In 1824 he was Excellent Master of the Lodge d'Emeth, at Paris, under the Supreme Council. He is generally supposed to be the editor of the "*Revue Historique.*"

CLAY. (Zeal.) See **CHALK**, etc.

CLAY GROUND. Hiram Abiff cast all the sacred vessels for the Temple and the pillars of the porch in the clay ground between Succoth and Zeredathah. This place, selected by him, was distant from Jerusalem some 35 miles, in a northeasterly direction; and the supposition is that it was so chosen because of the peculiar adaptedness of clay, which abounded there, for the purpose of moulding. See 1 Kings, vii. 42, and 2 Chron. iv. 17.

CLAY, HENRY, the distinguished and popular American statesman, was born in the State of Virginia, on the 12th of April, 1777. His father was a clergyman, whose means would only allow of a very humble education to his son, who was sent to the district school, whence, after some elementary learning, he, at an early age, was put, as a copyist, in the office of the Clerk of the Court of Chancery in Richmond. With a strong desire for a higher education, Henry Clay began the study of law at the age of nineteen, and such was his rapidity of progress that he was admitted to the bar in the same year. In 1799 he emigrated to Kentucky, and commenced the practice of his profession at Lexington, which became his permanent home. At the age of 22 he was raised to the degree of Master Mason in Lexington Lodge, No. 1. From 1803-'6 he was an active member of the Legislature of Kentucky, and in 1806-'9 was a Senator of the United States. In 1811 he was a member of the House of Representatives, of which, till 1824, he was the Speaker. In 1820 he was elected Grand Master of the Grand Lodge of Kentucky; and was the principal projector of the Masonic Convention, which was held in Washington, 1822, for the purpose of considering the propriety of creating a General Grand Lodge for the United States. He continued an active Mason until the cares of public life demanded all his time. He died, July 21, 1852, universally lamented.

CLECHE. In *Heraldry*, a cross, voided and pommetted, spreading from the center toward the extremities, then ending in an angle in the middle of the extremity, by lines from the two points that



make the breadth till they come to join.

CLEFTS IN THE ROCK. Palestine, or the Holy Land, is a land of mountains, and in these mountains are innumerable caves or clefts, frequently used as places of security by the inhabitants in the time of war, and by robbers and marauders as lurking-places. Masons of the third degree will, therefore, at once perceive that the narrative in relation to the concealment of certain fugitives is not at variance with the topography of that country.

CLEMENT, AUGUSTUS, Duke of Bavaria, born Aug. 16, 1700, died Feb. 6, 1766. He was early an ardent friend of Masonry, and a very active brother. Owing to his relations to the Roman Church, however, when the denunciatory bull of Clement XII. appeared against the Order, he was compelled to withdraw. Yet, as a compensation for this, he founded, 1740, the Order of the Masses, (q. v.)

CLEMENT V., before his election to the Papal chair *Bertrand d'Agout*. He was early appointed Archbishop of Bordeaux by Boniface VIII., of whom he was ever after the truest friend, and also of King Philip the Fair, of France. This king, enraged against the Knights of the Order of the Temple, because they had entered the service of Pope Boniface in the quarrel which was then going on between them, determined to effect their destruction. Clement, who became pope in 1305, earnestly seconded Philip in his iniquitous scheme. Consequently large numbers of the Knights were arrested and brought to trial on various charges. Although nothing could be proved against them, Clement solemnly abolished the Order by a bull of March 2, A. D. 1312. The members, according to this bull, were to be punished with mildness when they confessed their guilt, but those who persisted in

Editor's Trestle Board.

CORRESPONDENCE.

WE take the liberty of printing the following letter, which cannot fail to interest our readers, although it was not written for publication:

GALVESTON, TEXAS, Feb. 4, 1866.

EDITOR "MASONIC ECLECTIC:" A few days since No. 1 of Vol. 2 of your Magazine came to hand. I enclose \$1 subscription for one year for it, to be sent to my address. * * * So many men have disappeared from view in the last four years that I find it desirable to make profect of my continued existence in this locality, that my old friends may know where to find me. Bro. A. S. RUTHVEN died in Glasgow, Scotland, last July. ANDREW NEILL is in business in Galveston—his beard as white as the snow of your mountains; as active as ever in our household. He is Secretary of HARMONY Lodge No. 6, of which Bro. JAMES SOBLEY, who is also in business here, is Treasurer and I am W. Master. Many of our old Craftsmen in this State, despite the perils of the war, are yet in Masonic harness, and will not "quit the swarth because the grain is tangled." P. G. Ms. W. M. TAYLOR, E. W. TAYLOR, HENRY SAMPSON, JOHN SAYLES, J. D. GIDDINGS; P. G. High-Priest W. T. AUSTIN, A. M. GENTRY and Dr. PATRICK are, like Bro. NEILL, always on duty. The Craft is prosperous. In Grand Bodies no discussions as to work are tolerated; strangers are not permitted to teach, and our officials are held strictly to account for any deviations from our established rules. I do not write this for publication, but that you may know our Masonic officials are at head-quarters; that "watch and ward" are duly kept, and all is quiet from the last ford of the Sabine to the Rio Grande. * * *

Respectfully and Fraternaly Yours,

PHILIP C. TUCKER.

NORTH CAROLINA COMPLAINS.

We are in receipt of a printed copy of a report adopted by the Grand Lodge of North Carolina, at its annual communication, in which, on the authority of newspaper articles, the Grand Lodge of New York is gravely charged with sending an agent into the Southern States for the purpose of instituting Negro Lodges! The committee who were appointed to *investigate* and report commence by stating that they have not investigated at all, but make up for it by the amplitude and aptitude of their report. They disport themselves like the species of whale called in sea language "blower," and administer what the late Mr. SAYRES would, no doubt, have considered a "settler" to New York. They prove beyond doubt or question what every Grand Lodge has freely admitted, and practiced for years past, that New York has no right whatever to establish Lodges out of her own jurisdiction, and yet admit what New York has seen the folly of, and will not again countenance, the establishment of military lodges; they claim, at some length, what we are fully prepared to grant them, that, having been born and reared in that part of the country where the colored population is heaviest, they understand the ways of the negro better than we do, and are better prepared to judge of his capacity for assuming the duties of the Craft; they throw out insinuations about cotton speculations and pseudo philanthropy, which, not being in our line, we leave with them; and, finally, having sufficiently ventilated their grievance, they wind up with a flourish of rockets, which, being pointed the wrong way, fail to produce the usual acclaim with which such exhibitions are greeted.

Now, the facts are that Mr. PAUL DRAYTON, a colored man, is the agent of an association of colored persons calling themselves the Grand Lodge of New York, and he is engaged in constituting lodges among the people of his kind south of the Potomac, and who, probably, will, in due time, establish a Grand Lodge of North Carolina, which, we admit in advance, will be irregular and clandestine, and for whose acts we will not hold the lawful Grand Lodge of North Carolina responsible.

The Grand Lodge of New York has never instituted any colored lodges at home, and before she undertakes to invade the jurisdiction of her peers for that purpose she will give them due and timely notice. Meanwhile, it is respectfully submitted that as a sovereign power in Masonry we are entitled to be heard before we are con-

demned, through some more legitimate channel than secular newspapers controlled exclusively by the profane. We believe that it was a Southern man who said "Be sure you are right—then go ahead:" and we commend his wisdom to our Southern friends.

THE PRINCIPLE OF SECRECY.

POUGHKEEPSIE, N. Y., March 1, 1866.

MESSESS. EDITORS: I have a little matter of interest, I think, to Masonic readers, for the following reasons: Strange as it may seem our Fraternity has sometimes to contend against the opposition of the church; or rather we are sometimes assailed by individual church members because of our *secrecy*. A church member myself, I am sometimes met by my own brethren. Objecting to an organization because it is *secret* is fast going out of date, however, and the matter which I shall present is given more because it may be new to some of your readers, and a curiosity, than as something of practical value by the high precedent it gives. What I shall give was derived from the lectures of a very learned Frenchman named DE LAUNAY who had spent several years in studying and sketching the catacombs of Rome, and the pyramids of Egypt, etc., and who had recommends from nearly all the faculties of important colleges of this country.

It is well known that on persecutions breaking out against the early Christians great numbers betook themselves to these subterranean excavations, and, their numbers increasing, the catacombs were enlarged to an almost unknown extent. In order to protect themselves from their persecutors, as well, doubtless, also, to prevent extending their own protection to criminal and unworthy outlaws, our early Christian fathers appear to have adopted a test, the explanation to which was given at a candidate's baptism, as follows: All believers carried with them a representation of a fish, the Greek word for which is *ΙΧθυσ*, which must be "read" as follows:

<i>Ιησου</i>	"Jesus Christ God's Son, the Savior"—the initials of
<i>Χριστος</i>	those five words forming the word fish. Hence the
<i>θεου</i>	picture of a fish is engraved over great numbers of the
<i>υιου</i>	sarcophagi in the catacombs.
<i>αωτηρ</i>	Yours, fraternally,
	"KAPPA."

PRESENTATION.—York Lodge, No. 197, lately gave its Past Master, W. JOHN W. FRASER, an elaborate gold jewel.

GRAND COMMANDERY OF VIRGINIA.

THIS body of Knights Templar met in annual conclave in the city of Richmond, last December, and took measures to renew their allegiance to the Grand Encampment of the United States. We hail this proceeding with profound satisfaction, and beg to assure them that they will meet with a cordial and knightly welcome. There will be a joyful meeting at St. Louis, and we trust to be spared to participate and once more grasp hands with all North, East, South, and West.

ORIGINAL PORTRAIT OF WASHINGTON AS A MASON.

JUST published, for the first time, a fine steel plate engraved portrait of Bro. GEORGE WASHINGTON clothed in Masonic costume as Past Master of Alexandria, Washington Lodge, No. 22, of which he was W. Master. This engraving is a faithful copy of the original portrait of WASHINGTON, painted by Mr. WILLIAMS for the Lodge. Sold by the Masonic Publishing and Manuf'g Co., 430 Broome st. Artist's proofs, on india paper, before lettering—only 100 copies printed—large paper. \$3 50
 Fine plate proofs, large paper, with lettering 1 00
 Do. do. smaller do. do. do. 75

BRO. SMITH, of the *Keystone*, seems inclined to be a little querulous. We take no exception, however, to his criticism, and fraternally invite him to come and see us. We will divide rations with him, and try our best to make him feel more comfortable.

A MASONIC WEEKLY.—The *National Freemason* has, we learn, been purchased by an association of gentlemen, who propose to issue it as a weekly as soon as arrangements can be effected for the purpose.

A GOOD BRAND.—Past W. M. PECKHAM, of Charter Oak Lodge, No. 249, N. Y., was lately presented by his Lodge with a handsome Tobacco-box, containing four samples of the \$100 Greenback Brand.

AUTHORIZED AGENTS for the *ECLECTIC* are invariably furnished with printed blank receipts and written authority to act as agent, signed by the General Agent, J. L. WHITE.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbrest Field of Masonic Literature.

VOL. II.

MAY, 1866.

No. 5.

LODGE OFFICERS, THEIR POWERS AND DUTIES.

BY THE EDITOR.

[A Lecture delivered before STELLA LODGE, No. 485, and published at their request.]

[Continued from page 146.]

The Senior Warden

Is the Deputy Master, and should at all times be in readiness to occupy the superior station should he be called to it. It follows that what has just been said of the Master applies with equal force to the officer who may at any moment be called to govern the Lodge, and who, as in the case of the removal beyond the jurisdiction or death of the Master, ought not to find himself totally unprepared for the responsibilities that would then devolve upon him. He should therefore make it his constant study to become acquainted with the theory and jurisprudence of Masonry, observe with care the transactions of the Lodge and the decisions of the Master, and be prompt to sustain him in the discharge of his duties. He should be punctually and steadily at his post, and by careful attention to his duties evince his determination to obey the old charge, which bids him "look well to the West."

The Junior Warden

Is, in military parlance, the Second Lieutenant of the Master, qualified by his office to assume the East in the absence of his superiors, and in all things to govern the Lodge with the same powers and prerogatives exercised by the Master. The name of these officers, as I presume the brethren know, means an overseer or inspector, and the functions of a Warden correspond to those exercised by foremen among operative workmen. The Junior Warden inspects the workmen in the South, and it is his duty to know that they are suitably prepared to labor, to assist in preserving order and harmony among them, and generally to aid the Master and Senior Warden in the active discharge of their duties. During the intervals of labor technically called the hours of refreshment the Craft is under the immediate supervision of the Junior Warden, and he is held responsible for the prevention of intemperance and excess. It has been sought to infer from this portion of his duty that all offenses committed by Craftsmen during the intervals between the stated meetings of the Lodge come under his official cognizance, and that he is the proper one to make complaint to the Lodge and assume the duties of prosecuting attorney. There is no warrant in law for this assumption, but it is obtaining general sanction because of its convenience, and, like many other things which have grown into law from long usage, it will, one of these days, be held a landmark. It cannot be denied that, so long as men are imperfect and more prone to sin than to do right, charges and trials must continue to be a part of our system, and if we must have a trial it is better for all concerned that it should be conducted properly, in accordance with lawful form, without unnecessary delay, and with a view to impartial justice. To this end it is

necessary that some one should make the law of trials his study, and thus be prepared for the unpleasant task should occasion demand, and that one may, with great propriety, be the Junior Warden. The presence of the Junior Warden is essential at the opening of the Lodge, and the brother who accepts this office should do it with a firm determination to be early and always at his post.

Should the Senior Warden be called to the East it does not follow that the Junior Warden is to occupy his vacant place, for the reason that temporary absence from one station does not necessarily vacate the other, and for the further reason that when the Senior Warden ascends the East, in the absence of the Master, he is to all intents and purposes Master for the time-being, the appointing power vests in him, and he proceeds to fill the vacancy to suit himself.

Finally, it is to be remarked that, in the absence of the Master and Wardens, there can be no Lodge. The governing power ceases with the Junior Warden, and there is no authority in the Lodge to supply the vacuum. Under the English law the power reverts to the last Past Master, but our constitution declares that no past officer has any powers.

The Treasurer.

This office is one of comparatively modern origin; for so late as 1723 we find it provided that the brethren at a making were to appoint a *cashier* to receive and apply such bounty as the newly-made brother might think proper to give; from which it is evident that the office of Treasurer of a subordinate Lodge was not then in existence, although in the regulations of 1721 the Grand Treasurer is named, and it is required that he shall be a man of good worldly substance. Nevertheless this

officer has ever since been deemed of so much importance that in the Grand Lodge of England, as in her subordinates, he is the only one after the Master required to be elected by ballot. I believe that among us we do not as a general thing inquire whether our Treasurers are men of wealth or not, but rather whether they are honest men, zealous Masons, and of prompt business-like habits. The open-handed fashion of giving to all who ask, especially if there be a glibly-told story and an imposing package of soiled papers to back the call, is such that our treasuries are rarely so heavy with gold that their custodians are likely to risk the reputation of a life-time by surreptitiously despoiling them. This fact, however, in no way interferes with the importance of selecting a discreet and reliable brother to occupy the Treasurer's station; for, whether the Lodge have five dollars or five thousand in funds, it is essential that the brethren should have the most implicit confidence in their Treasurer.

It is a fact for which I am unable to account, on philosophical or other principles, that members are more solicitous about lodge funds than of their own private stores. I have been present at an evening's debate over a proposition involving five dollars; hence it will not do for the Treasurer to be like the chap who was hired to collect a bill on condition that he was to receive one-half the amount for his trouble. A couple of weeks after, the employer, meeting him, asked how he was getting along with the bill. Oh, said he, I collected my half some time ago! But, on the other hand, I think the Treasurer should possess in a moderate degree the qualities expected of a City Comptroller, and exercise a certain supervision over the payments demanded of him. You can easily suppose a case where an unjust appropriation of the lodge funds might be carried, and where,

the *forms* being regular, the Treasurer would be justified in paying; but, under such circumstances, I think he would be greatly more justifiable by double locking the treasury, and taking what General JACKSON called the "responsibility;" from all of which we may conclude that the office of Treasurer is a most responsible one, and should be in charge of an able, zealous and discreet brother.

The Secretary.

Next in importance to the duties of the Master, in conducting the affairs of a Lodge, are those devolving upon the Secretary, who, though in reality but the clerk of the brethren, is none the less charged with duties most important to the well-being and stability of the Lodge. On his tact and skill in preserving a fair record of lodge proceedings may be said to depend the order, regularity, and in some measure the legality of the transactions. He has at all times the record before him, and should possess sufficient knowledge of the manner of conducting the business of assemblies to be able to detect any departure from regularity, which would at once offend his systematic arrangement of the business passing through the alembic of his pen.

Upon the clearness, legibility, directness and freedom from erasure or interlineation of his minutes will in a great measure depend their legal value, should they be needed in the adjustment of any difficulty between the brethren. The Secretary is the Lodge historian; for its current history is after all to be looked for in his records, and could not indeed be written without them.

It ought to be a source of pride to every Secretary so to keep the record that any matter of importance in the history of the Lodge could immediately be found by

reference to his minutes, and it should be an incentive to competent brethren to accept the position when they reflect that their work will be carefully treasured when they have passed away; that the test of exactness will be, in the future, not what the Lodge has done, not what the Master, Wardens, or brethren have said, but what the Secretary has recorded.

It may then be assumed that the qualities which should distinguish the Secretary are neatness, exactness, and promptitude. He should always be at his post before the opening of the Lodge, with the minutes of the preceding communication neatly engrossed, and ready for examination, and for reading in the hearing of the Lodge. He should take care that a broad margin be left for the purpose of making notes opposite the most important paragraphs, for the sake of convenient reference, and, at the end of each evening's transactions, he should append a detailed statement of the receipts and expenditures. He should be furnished with a blotter, in which to keep his rough minutes, as they are called, which he may alter and amend to suit himself up to the time when they are read to and approved by the Lodge before closing, after which no change can be legally made in them. It is in this first sketch of the minutes that the real skill of the Secretary is made apparent; for if he understand his business there will be nothing rough about them, except, perhaps, that the penmanship will be less neat and smooth than when he makes the final copy in what French Masons call the golden book. This reminds us to say that at the reading in a French Lodge of the minutes of a preceding communication the first sketch is placed before the Master, who thus verifies the correctness of the final engrossment, which he afterward signs in token of his assent

to its correctness—a plan which might be safely adopted by our Masters, as at once an approval of the Secretary's accuracy and an additional proof of the legality of the record, in case of dispute.

The bad habit of writing the minutes on loose scraps of paper, and making short-hand notes, illegible to himself or any one else five minutes after they are made, should be sedulously avoided; the practice, apart from its slovenliness, involves a dependence on memory, which, somehow or other, invariably fails us when we charge it with a miscellaneous collection of odds and ends, so that the Secretary who flatters himself that he can next day recollect everything which transpired at the Lodge will be apt to find more than one item turn up missing.

It is a good plan in making the final copy to give each item a paragraph by itself, to separate them by a blank line, and to make the marginal notes before referred to in red ink.

The charge to the Secretary at his installation describes as part of his duty that "he is to receive all money from the hands of the brethren." This is an onerous and delicate duty, from the performance of which, in a Lodge of extended membership, he ought to be relieved either by the appointment of an assistant, or, as is the practice in European Lodges, by making it the duty of the Treasurer to receive the money due the Lodge, as well as pay out such sums as may be ordered. In advocating such a change we are not to be charged with a desire to remove the landmarks; for the office of Secretary is not a landmark at all, having only come into existence since the revival of 1717, none being required in the occasional lodges held previous to that time. In the Lodge to which we belong the members

pay their dues to the Treasurer, and he furnishes a minute of the names and amounts to the Secretary, who is thus enabled to devote his whole attention to the business of the Lodge. But while we continue to work as at present, and the Secretary is expected to keep all the accounts of the Lodge, he should be specially careful in all money transactions, to keep memory entirely out of the question, and depend only on the written record. He should never consent to receive a dime from a brother without at once committing the fact to writing, for his own guidance, and giving his receipt to the brother as a safeguard against any future trouble. There are plenty of men who spend their money with great freedom and entertain no pangs for their liberality; but those are the very ones who will not quietly submit to any question of money matters in which they think themselves right. Such a man is apt to think he has paid because he is in the habit of recurring to his pocket-book on the slightest provocation; still he may have neglected one or more quarterly payments from mere forgetfulness, or he may have paid with the remark of careless men, "Scratch it off." This the Secretary may have forgotten to do, and thus the whole business is reduced to a question of memory, and ultimately to one of veracity. When a man's veracity is questioned, he, to use a vulgarism, "gets his back up," and the feeling between a brother thus situated and the Secretary being mutual, they are in position for a quarrel. Suspicion creeps in and suggests to each the certainty that the other is trying to wrong him, bad blood ensues, and the friendly union of the Craft is destroyed. Brother Secretary cannot too carefully guard against such occurrences, and as long as he is compelled to receive lodge money

at all let him keep a record between himself and trouble. Finally, it may be said of this officer that a careful attention to his duties is the very best preparatory school for preparing the mind to weigh and decipher the various questions submitted, and to make him competent to accept the position of Warden, and ultimately to rule and govern the Lodge.

The Deacons.

It is a matter of some doubt when these officers were first recognized as a part of the official staff of a subordinate Lodge, probably when, after the defection of LAWRENCE DERMOTT, the mania for extending and embellishing the ritual took possession of the English Craft. As we now have it, the Senior Deacon is the special proxy of the Master, to carry messages from him to the West and elsewhere about the body. The Junior Deacon holds a similar relation to the Senior Warden; but is, in American Lodges, more particularly charged with guarding the inner door. These officers, in the discharge of their duties, are authorized to move about the Lodge, and this is a privilege which, during the hours of labor, is reserved to them. In the good old times the brethren never left their places to run about the Lodge, as we so frequently see at present. They not only refrained from holding private committees and conversations, but remained in their places unless they had special permission to leave them. It is respectfully submitted that we cannot too carefully avoid the free and easy style which marks the sessions of Congress, which permits the members to put their feet over the back of the seat in front of them, to gather in groups around a speaker, and to turn the representative wisdom of the nation into a bear garden. Our meetings, more than all others, should be

in the highest degree decorous and orderly, and every member should not only refrain from indecorum himself, but aid, by his influence and example, in preserving that calm and quiet dignity which belong to the institution. The feature of the Senior Deacon's position, however, is in the fact that upon him devolves, among other things, the reception of visiting brethren. In our great cities, and among our prominent lodges, the custom of visiting is so common that no notice whatever is taken of brethren not members of the Lodge: they are supposed to know what to do, and are left to do it in the way most convenient and agreeable to themselves—no one apparently deeming it worth his while to inquire whether a visiting brother is an entire stranger from abroad or a member of some neighboring Lodge, used to the "sloshing around" style which prevails among us; but it is respectfully submitted that justice to ourselves and a moderate degree of deference to the usages of civilized society demand a better state of things. I hazard nothing in saying that there is no member of the Fraternity who would not instinctively take off his hat in the presence of a lady, who would not step out into the muddy street to allow an aged person to pass, who when a friend or a stranger calls on him does not receive him politely, and listen patiently to any communication he may have to make, who would not blush if he failed to offer him a seat and otherwise tender those little civilities which are to be had at such a moderate price and yet go so far toward taking off the rough edges and making social intercourse pleasant. Now the lodge-room is our Masonic home, and all who come to visit us are our brethren, bound to us by the mystic tie of our solemn engagements, having a claim upon us and our good offices which the profane cannot equal, and still we

allow them to come and go without offering them the cheap sacrifice of a welcome, or bestirring ourselves to the extent of ascertaining that they are made as comfortable as our means permit. There is, however, no good reason why we should not be as polite in the lodge-room as in the parlor, nor any why we should leave our civility in the ante-room with our overcoats. On the contrary, we should treat the visiting brother as a welcome guest, make him feel that he is in the house of a brother who is glad to enjoy his company, and so commend ourselves and our Lodge that his visit will be to him a source of pleasant recollection. Several cases have recently come to my knowledge where brethren attempting to visit in a neighboring State have been left to cool their heels for an hour or so, and then been obliged to leave without being able to obtain a hearing. I do not for a moment suppose that such an occurrence could take place here; but I mention it to show that there is room for improvement in the matter of politeness.

You will scarcely need to be reminded that when a visitor is admitted during labor every brother is not expected to rise from his place to surround and shake hands with the new comer, or to offer him his seat; for the confusion thus created would be intolerable; but you will, I think, agree with me that the Senior Deacon may and ought to make it a part of his duty to represent the Lodge, and in this respect to dispense its hospitalities.

The Stewards, or Masters of Ceremonies.

These officers, once charged with the most important functions, have now come to be mere aids in the performance of the ritual. In the days when refreshment meant to take something, when a lodge meeting was incomplete without a supper and the trimmings, when

the moral design of the society was made subordinate to the physical contentment of the members, when the best trencherman was the man to be looked up to, when skill in handling the fork and emptying the glass obtained for its possessor a certain reputation:—in those days the Stewards were men of mark, as they are in England to-day; for the Stewards of the annual feast given by the Grand Lodge in June pay about seventy-five dollars each for the honor of directing the banquet. In former days the system prevailed here, and either the dry nature of our climate or the tendency of our people to carry everything to extremes gradually converted Masonry into a vast dining-room, where the table was always spread, and where there were no checks to be presented at the bar. The evil grew to such an extent that it was found expedient by the Grand Lodge to cut it off as the man did the dog's tail—right behind the ears; and since that time the Stewards, like Shakspeare's hero, find their occupation gone. They are in most lodges replaced by the Masters of Ceremonies. Their duties are accessory to those of the Senior Deacon, and as they are the first to come officially in contact with aspirants for our mysteries the remarks offered in speaking of the Deacons may be commended to their appreciation.

The Tyler,

Though last in the list of officers, is far from being the least important. In fact, without him the Lodge could not proceed to business; nor would it be safe to continue should he, after the commencement of labor, desert his post. He should be a reliable man, and a man who would discharge the duties of his position not only with firmness but with courtesy. While he is to exercise the

utmost caution that none pass or repass without the requisite permission, it does not follow that he is to regard every one approaching his station as a coward, nor answer a civil question as if he were afraid his answer might be used against him in a suit for defamation of character. A friend of mine lately visited the ante-room of a Lodge, and told the Tyler that he was a stranger, desirous of visiting and anxious to be examined. The Tyler vouchsafed a nod, but disdained any further action; after a time the would-be-visitor thought the Tyler appeared to be watching him as if he suspected he was about to carry off an old arm-chair in which he was sitting, while in his own mind the conviction was gradually forcing itself upon him that he had fallen into the company of a boor, and to avoid the painful necessity of deciding he left the premises. Now there is no warrant for any such conduct on the part of the Tyler. It is his business to know the business of every person in the ante-room. If they desire to visit he should at once furnish them with card and pencil, and send the name in, that the visitor may be admitted if known, or examined if not. He should see that there be no unnecessary loitering or loud conversation in his apartment, and especially that it be not used as a club-room for the discussion of talk and tobacco; but, withal, he should be a gentleman, and command respect by firm but urbane discharge of duty.

Finally, I may renew the advice to select the best men for every station in the Lodge. Many brethren are placed in office because of their genial natures; and yet their geniality does not enable them to second the efforts of the Master in such manner as to be of real utility. In the selection of officers, then, it may be safely adopted as a rule always to put "the right man in the right place."



PEYTON RANDOLPH.*

FIRST PRESIDENT OF THE CONTINENTAL CONGRESS, AND LAST
PROVINCIAL GRAND MASTER OF VIRGINIA.

AMONG the honored names that adorn both the public and Masonic annals of Virginia that of RANDOLPH has a proud distinction.

PEYTON RANDOLPH, who was the second son of Sir JOHN; was born in Virginia in the year 1723. He was sent to England to be educated during his minority; graduated

* Extract from a work of great value and interest, now in press, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

at Oxford with college honors, and received at that distinguished seat of learning the degree of Master of Arts. He studied law; returned to America, and was made king's attorney for Virginia in 1748. He had risen rapidly in his profession, and was often the competitor at the bar with the first legal gentlemen of the colony at the early age of twenty-five years.

Connected by paternal and maternal descent with the first families of the colony, and enjoying official and professional advantages for influence which few gentlemen at that time possessed, he did not fail to secure for himself high consideration in the sober councils of the colonial government; and the social circles that the *elite* of Virginia society formed were often graced and enlivened by his presence.

In 1774 the first colonial convention of Virginia assembled at Williamsburg, and Mr. RANDOLPH was chosen its chairman. Delegates were elected by it to the Continental Congress soon to be held in Philadelphia; and at the head of these stands the name of PEYTON RANDOLPH for Virginia. When that body met in September of that year fifty-five delegates were present, representing twelve different colonies, and Mr. RANDOLPH was unanimously elected its President. He was at that time a distinguished Mason, and Provincial Grand Master of Virginia. When and where the veil that had hid from his manhood's eye Masonic light was drawn we have now no records to show. Williamsburg, where he resided, had long been the seat, perhaps the center, of Masonry in Virginia. In 1773 PEYTON RANDOLPH received from Lord PETRIE, Grand Master of England a warrant constituting him Master of the Lodge in Williamsburg. It bore date in London on the 6th of November, and its registry number was 457. The first recorded meeting

under this warrant was held on St. JOHN'S day, June 24, 1774. Mr. RANDOLPH was not present, and JOHN MINSON GALT presided as "Deputy Master."

July 5, 1774, the name of PEYTON RANDOLPH first appears on the records as present at the Lodge, where, the records state, he presided as *Provincial Grand Master*, of Virginia, a rank which he held until his death. The first Continental Congress, therefore, was presided over by the highest Masonic officer present, and he a Provincial Grand Master. What number of Masons were members of the body we know not, for the Masonic records of that day were mostly lost during the revolutionary struggle which followed. Even the record book of the Williamsburg Lodge, from which the foregoing facts are drawn, is lost to our Virginia brethren, and is in possession of an antiquarian, in another jurisdiction, who is not a Mason! We well know that WASHINGTON and many of his Masonic compeers were members. From the bright list of the members of that body we can say of some *they were our brothers*, and of others—

"I know thee, from thy apron white,
An architect to be;
I know thee, from thy trowel bright,
Well skilled in Masonry."

After a secret session of less than two months this Congress adjourned to meet again when occasion should require. October 4 of this year the records of Williamsburg Lodge give the following interesting account of laying the corner-stone of Williamsburg bridge:

"The design of this meeting being to lay the foundation-stone of the stone bridge to be built at the Capital Landing the Lodge accordingly repaired thereto, and after the usual libations, and having placed the

medal under the corner-stone, and laid the same in due form, closed the Lodge; the inscription of which medal is as follows:

‘GEORGIO TERTIO REGE;
COMITE DUNMORE PROPECTO;
PEYTON RANDOLPH LATAMORUM PROSIDE SUPREMO;
JOHANNE BLAIR PROSIDE.
A. L. 5774.’”

At the meeting of the Williamsburg Lodge December 15th following PEYTON RANDOLPH stood recorded as Grand Master.

June 16, 1775, the records state:

“On the petition of Bro. PEALE, desiring the loan of the picture belonging to this Lodge, which was taken for our Worshipful Provincial Grand Master, the same was granted him upon his giving security for the safe return of the same at the appointed time.”

Such are the existing records of PEYTON RANDOLPH as a Mason at this interesting period of his life. Congress had in May, 1775, reassembled in Philadelphia, and Mr. RANDOLPH was again elected its President; but his health failing him he resigned the position, and JOHN HANCOCK was elected his successor. He visited Virginia, but soon returned and took his seat as a member of the National Council. While in the performance of his duties there he died suddenly of apoplexy, on the 22d of October, 1775, in the fifty-third year of his age. His remains were placed in a vault in Philadelphia, to await the orders of his family, and in Nov., 1776, were taken by his nephew, EDMUND RANDOLPH, to Williamsburg, where they were interred by the side of those of his father, in the college chapel, with Masonic ceremonies.

Upon receiving notice of his death, the Lodge in Williamsburg took the following action, as seen by its record of November 6, 1775:

“Ordered, That the Lodge go into mourning for our late worthy Grand Master, and continue till his corpse shall arrive; and that this Lodge attend in procession; and that the order be published in the Virginia Gazette.”

December 21st the Lodge ordered—

“That Bro. WILLIAM PEALE be wrote to, to return the speaker’s picture.”

Mrs. RANDOLPH, after her husband’s death, presented to the Lodge his jewel, sash, and apron; and when the Lodge met, December 27th of that year, it was—

“Ordered, That the Lodge return their thanks for the present made this Lodge by Mrs. RANDOLPH, of the Provincial Grand Master’s jewel, sash, and apron.”

On this occasion an address was delivered before the Lodge by Bro. WILLIAM BLAND, its chaplain, on the character and services of Bro. RANDOLPH.

The closing record of the old colonial Lodge of Williamsburg relating to PEYTON RANDOLPH is as follows, under date June 3, 1777:

“Resolved, That there shall be an elegant frame made to the picture of our late worthy and Hon. Provincial Grand Master; and that the Treasurer be appointed to employ some person to make it.”

This portrait of Mr. RANDOLPH, or the copy by Mr. PEALE, afterward became one of the treasures of the Congressional Library, but was destroyed by fire a few years ago. It was adorned, as shown in our engraving, with a Masonic sash, and Master’s jewel hanging pendant from its angle.

MEDALS OF THE FREEMASONS.

(Continued from page 160.)



This medal bears date 1833. After the Revolution in Belgium in 1830, which resulted in a separation of that industrious little people from the Dutch Government, and its establishment as an independent nation under LEOPOLD, the provincial lodges of the southern provinces at Brussels promptly separated themselves from the Grand Orient of the Netherlands, and organized a Grand Lodge of their own. This has been the regular course in all cases of national independencies from whatever cause, and is entirely justified by the Masonic landmarks.

The delegates of four Belgium lodges first met upon the invitation of Bro. Z. FREUNE, in a circular letter bearing date December 26, 1832, and organized as a convention, electing Bro. de FREUNE as their delegate to the Grand Lodge to be established, and their Superintendent until a Grand Master should be chosen. The medal was struck to commemorate these incidents. The sketch was made by Bro. JUEVAL.

The *obverse* presents a phoenix enthroned upon the clouds, and raising itself from the flames mythologically associated with that figure. Within its beak it bears a sprig of acacia, the Masonic symbol of immortality. Its claws support the compasses and rule. The two well known columns of Freemasonry are in the distance, irradiated by the sun. The inscription is appropriate, "Resurgens tenebras Vera luce dimovet." The elucidation of these emblems takes us nigh to the head-stone and the mound.

The *reverse* displays the sun enclosing the letter G embraced within the rays of a five-pointed star. The inscription is: "Ad majorem Dei gloriam, felicis auspiciis LEOPOLDI, Belgarum Regis prima rectore F. Z. de FREUNE, magnus oriens conditur, Bruxellis xxiii. Die duodec mens a LVMDCCCXXXII," words recalling the occasion that gave birth to the medal.



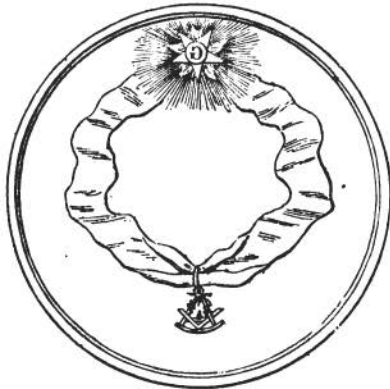
This medal of 1802 was struck for the unusual purpose of commemorating a marriage. The Lodge *Unity*, in Frankfort-on-the-Main, celebrated, October 6, 1802, the marriage jubilee, the fiftieth, of their Worshipful Master,

BRO. CONSTANTIN FELLNER. The joyful event was perpetuated by this medal, made in Loos' medal mint at Berlin. It presents a few striking symbols.

The *obverse* displays a pyramid, on which the lightning strikes the acacia, but the scythe of death has not yet reached it. The inscription gives the name of the Lodge.

The *reverse* simply displays the occasion which called forth the medal.

The Lodge *Napoleon* at Amsterdam, in 1814, took the name *William Frederick*, October 16, 1816. Prince FREDERICK, in the presence of more than three hundred brethren, took the gavel as Grand Master. October 16, 1841, he having been twenty-five years Grand Master, the brethren of Holland presented him with a medal, one side of which is here given. It presents but little either of historic or Masonic importance.



The *obverse* is simply a portrait of the prince, with the inscription: "WILL. FREDERICK, Karel Prins der Nederlanden."

The *reverse* gives the collar and jewel of a Grand Master, as worn in Holland, tied together in a five-pointed star, enclosing with its rays the mystic letter G. The inscription proper to this, when translated, is: "Twenty-five years National Grand Master of Freemasons of the Netherlands and her colonies."

The medal of which the *reverse* here follows contains a history as pathetic as anything in ancient or modern history. It is of date April 27, 1785, and communicates the untimely death upon that day of Duke MAXIMILIAN JULIUS LEOPOLD, of Brunswick, styled in the Rite of Strict Observance "of the Golden Falchion," and Master of the Lodge *Upright Heart*. He was born October 10, 1752; educated by the Abbot of Jerusalem, traveled in Italy under the guidance of LESSING, and in 1776 entered the Prussian service, with the rank of major-general.



The *obverse* of this medal displays a portrait with the inscription, Herzog MAXIMILIAN JULIUS LEOPOLD. The *reverse* exhibits a female figure—a widow with sorrowing orphans—lamenting at the urn upon the column the decease of the brave martyr to friendship. The symbols are the plain cross and the letter G.



This medal was struck by command of the Lodge "True Harmony," at Schweidnitz, July 14, 1813, to celebrate its twenty-fifth anniversary. The *obverse* presents the flaming star between the two chief pillars of Masonry, styled by our German brethren *Rectitude* and *Brotherly Love*. The *reverse*, as seen above, is made nearly in accordance with the symbology of ancient York Masonry. It displays two pillars, Jachin and Boaz, between which the heavenly luminaries are shining. Above them is a chain of seven links; upon their right is the level, upon the left the plumb. Below the blazing sun is a Maltese cross.

A medal, which offers some rare specimens of symbolism, was struck in 1774, by the Lodge *Zur Saul* (the Pillar), to commemorate its fiftieth anniversary, May 19. This Lodge was established under the authority of the Grand Lodge (Landesloge) of Germany.

The *obverse* presents a Masonic array of great variety. Upon a Mosaic pavement, peculiar to Masonry, the blocks of stone styled the Rough Ashlar and Perfect Ashlar are seen, together with many of the working tools of the Craft, such as the square, gavel, setting maul, trowel,



level, globe, etc., all illuminated by the rising sun. The patron saint of Freemasons, St. JOHN, the Baptist, whose natal day, according to Masonic chronology, is June 24, is seen standing beside the pillar, which recalls the name of the Lodge (Zur Saul), with a roll in his left hand, upon which he is drawing a sketch with the compass for the erection of a temple of the soul. Resting upon the unformed block at his feet is the cross, which testifies to his sacred character. The pillar which gave its name to the Lodge is only remarkable as holding up two Masonic symbols, here for the first time seen in our series, the *cable tow* and the book of *Masonic Constitutions*.

The *reverse* names the day of founding the Lodge, and the day of this festival, with the names of the Masters under whose auspices these festivals were held.

The globe in this medal denotes the universality of Masonry—a conclusion symbolized equally by the color blue. This color is both beautiful and imperishable, and was therefore worn and adopted by our ancient brethren of the symbolical degrees. It is the peculiar characteristic of the institution which has stood the test of ages, and is distinguished by the beauty of its superstructure.

THE MOCK TRIAL.

The Conclusion.

BY THE MASONIC SKETCHER.

AFTER writing out the ridiculous farce called "The Mock Trial" I promised that I might some day give the upshot of it. After reading over what was printed I laughed for ten minutes to think of the disappointment, horror and disgust of the Grand Lecturer when he left King Solomon's Lodge that night and sought his hotel and his bed. Too wrathful to say his prayers, he lay foaming at the mouth, vainly attempting to sleep. Presently steps were heard on the stairway, and "raps" at the door. The Grand Lecturer refused to hear them. "Raps" again. His feelings may be imagined when he distinctly heard the piping voice of that feeble specimen of humanity who had twice that evening vexed him with silly inquiries: "Sposin' the Grand Lectrur are asleep!" Answers were made to this; and a conversation ensued, by which the listening brother under the bedclothes drew the inference that this was a committee come to call him back to the lodge-room. Presently, as the door was unlocked, in came the whole five, stumbling, and one of them, in a piping voice, suggesting: "Sposin' he shouldn't be here after all?" They made the Grand Lecturer listen to them at last—how the Lodge had been much surprised at his abrupt departure; how nobody seemed to know for awhile what improprieties they had committed; how, when they found it out, nobody could suggest a remedy; how two brothers, one the bosom friend of KNIFE, the other the second half of FORKS, had nearly fought over the altar on the question of guilt or innocence, and how, finally, at the instigation of the chaplain,

a committee of five was appointed to wait upon the Grand Lecturer and invite him back, being empowered to promise anything he could ask of them in the way of incantation if he would only come. All this and more was rehearsed in his unwilling ears, until, wearied with their importunities, he assented, and, rising, dressed himself and returned with the committee to the lodge-room. Everything was there just as he left it. Old Father GOGGLES, the Treasurer, was soundly sleeping, with nasal accompaniments; 16 of the jaded Craftsmen were in the Tyler's room, smoking; those inside looked as if they would be the better for a smoke; the Master, profoundly bored, was gazing at the letter G, as though he expected every instant to see it fall upon his head.

The Grand Lecturer took his place in the East, ordered Bro. GOGGLES to be waked up and the smokers called in; then made a speech something in this form:

"My Brethren: by your solemn votes to-night you pronounced Bro. FORKS guilty of deliberately insulting Bro. KNIFE, and then striking and maltreating him until his very life was in peril. I say you declared him unanimously guilty of one of the grossest offenses, one of the most direct violations of the Masonic covenants that a brother *can* be guilty of. Having thus declared him guilty, you were required to pronounce the penalty. Now, what did you do? You first voted unanimously *not* to expel him! *not* to expel a man who had attempted the life of a brother Master Mason! *not* to expel the man who, according to the evidence, sought out his brother, picked a quarrel with him, shamefully defamed his character, and then, being twice his superior in bodily strength, attacked his person: you decided unanimously *not* to expel him! now I should like to know for what you *would* expel a man? I ask you, brother Junior

Warden, who brought these charges, and you, Worshipful Master, who stand pledged before God and the Lodge to see the by-laws of this Lodge observed, what offense you consider worthy of expulsion? I ask you, Rev. Bro. Chaplain, a man ordained to preach as well the terrors as the rewards of Divine judgment, where you had mislaid your Bible when you voted *not* to expel a man who had openly practiced defamation of character against a brother Master Mason, and then attempted his life?"

Here the Grand Lecturer stopped and called for a drink of water. Everybody sat astonished at his wrath; for he was ordinarily a mild man; and wondering what might come next. Somebody who had been "rapping" at the door, as persistently as Poe's Raven, for the last ten minutes, was admitted, and silence being restored, Bro. LA PLATA wiped his lips, scowled at the Junior Warden, and went on:

"But, as bad as your conduct was, and as much want of fortitude as you displayed in that astounding neglect of duty in not expelling the offending brother, the case was even worse when the vote was taken the second time. Then you voted again unanimously *not to suspend!* not to suspend!!"

Here the Grand Lecturer gnashed his teeth. The subject had become too exciting. He needed somebody then who was accustomed to blaspheme. It was several minutes before he could proceed:

"But the height of infamy was reached, yes, the very acme of all that is disgraceful in Masonry, when, upon the third call to vote, you absolutely refused to reprimand him!"

Here Bro. LA PLATA sank down exhausted. Then the Worshipful Master arose, and, blandly alluding to their want of opportunity for improvement, he proposed to

reconsider the votes and begin again. Unanimously agreed to. Vote reconsidered. "Bro. Secretary make the record."

This somewhat mollified the Grand Secretary, and after a few words of exhortation he ordered the vote to be taken upon the question of guilt. Unanimously decided "guilty in the terms of the indictment."

Second vote, shall he be expelled? Decided in the *negative*, only five dissenting!

Third vote, shall he be suspended? Decided in the *negative*, only eleven dissenting!

The Grand Lecturer was too much shaken to say anything. With fixed look and blazing eye, he simply gave orders and announced the ballot calmly.

Fourth vote, shall he be reprimanded? Decided in the *affirmative*, only one vote over the necessary two-thirds! The offending brother, who had been waiting all this time down to the "Redjacket," playing billiards, was sent for, came in smiling, took his seat, rose when addressed by the Grand Lecturer, and received his "reprimand."

Tradition says that that reprimand was something fearful in the history of lodge trials. BRO. LA PLATA was sick after it for several days. He tore BRO. KNIFE all to pieces "reprimanding" him; then put him together again, fragment by fragment. He analyzed all the deeds of rascality known to the human race from CAIN's murder down to Mrs. CUNNINGHAM's "baby," and proved that in comparison with the villainy of Bro. KNIFE those were deeds of mercy and love. He knocked him down with one hand and lifted him with his foot! Oh, it was terrific! KNIFE said afterward "he would a blamed sight rather have been expelled because then the Grand Lodge would have reinstated him!"

287. CARAUSIUS, commander of the Roman fleet, took possession of Britain, and declared himself emperor. To conciliate the Masonic fraternities, then wielding an immense influence in the country, he restored their ancient privileges, since which time they have been called privileged or Free Masons, to distinguish them from those not thus entitled.

293. ALBANUS, a converted pagan, was, by order of CARAUSIUS, decapitated on account of his faith.

300. At this time there were in Rome more than 500 temples, 37 gates and triumphal arches, 6 bridges, 17 amphitheatres and theatres, 14 aqueducts, 5 obelisks, many monumental columns, mausoleums, baths and sepulchres, all of which were built by the fraternities or colleges of architects.

313. End of the persecutions against the Christians by edict of CONSTANTINE, who declared christianity the religion of the State.

325. The church of the Lateran at Rome built by order of CONSTANTINE, and one dedicated to St. Paul, in the form of a cross. The form of the Greek cross used by the Christian architects was chosen by them not because it was ordered by CONSTANTINE but because of its mysterious relation to the religion of all nations, and as a part of their symbolism and the secret teachings of their colleges. It formed the ground plan of the temple at Jerusalem, and represented unity and trinity. For the general details of their edifices, Solomon's temple served as a model, being recognized as a master-piece of architecture, and the first temple erected and dedicated to one God.

360. The Emperor JULIAN built a magnificent temple

525. A general destruction of the temples erected to the Roman gods, which had escaped the devastations of war, and the erection from their material of churches consecrated to saints.

550. The basilisk of St. Sophia at Constantinople erected by a fraternity of Greek architects, under the reign of JUSTINIAN I., on the ruins of that built by CONSTANTINE the Great, which was burnt. This building is now the Turkish mosque *Aia Sofia*.

600. Foundation of Canterbury Cathedral and that at Rochester (602).

605. Foundation of St. Paul's, London.

620. The corporations are exclusively engaged and directed by the religious orders. An abbot or other ecclesiastic generally presided in the lodges, and was termed venerable or worshipful Master.

925. At this period every considerable town in Britain had its lodge of Freemasons; but their relations to each other were not intimate, which is explained by the wars and divisions of five centuries and seven kingdoms. During the Danish war, when the monasteries were destroyed, the Fraternity suffered an irreparable loss in the destruction of all their documents. ATHELSTANE, grandson of Alfred the Great, educated by the priest architects, caused his son Edwin to be instructed in the art, and named him Grand Master. He convened a general assembly at York, to whom he submitted a constitution, which was discussed and accepted.

960. On the death of ATHELSTANE the Fraternity were again dispersed, many of them passing over to Germany and remaining there, under the name of Brothers of St. John

SECOND PERIOD.

From 1001 to 1717.

In the early years of this period the world was in a measure paralyzed by the idea that the end of time had arrived; but at last, getting the better of their superstitions, especially, as the earth continued to revolve on its axis, society awakened from its lethargy, and from that time (1003) our modern civilization may be said to date.

1250. A remarkable period, in which were conceived the plans of those wonderful sanctuaries of the Almighty which are the admiration of posterity for their gigantic dimensions and the harmony of their proportions. The plans of the cathedrals of Cologne, Strasburg, Paris, Rheims, Rouen, Beauvais, Amiens, and others of which the foundations were laid toward the close of the XIIth century, but which were finally executed on a larger scale and in a different style from the original design. The striking analogy between these monuments and those which followed, up to the XVth century, is explained by the bond of fraternity which united the Masons of all countries who had received their instructions from the central school in Lombardy, continued at Cologne and Strasburg, and further by the obedience of the members to the laws which governed them in the construction of all religious edifices, from which they were only allowed to depart in the details of ornamentation.

1272. Westminster Abbey was completed this year under direction of the Archbishop of York.

1275. A Masonic Congress was convoked by ERWIN DE STEINBACH for the resumption of the long inter-

rupted labors of the Strasburg cathedral on a grander scale than that upon which the foundations were laid in 1015, and a part of the church erected. Architects from many countries arrived in Strasburg, formed, as in England, and according to ancient usage, a Grand Lodge, and bound themselves to observe the laws and regulations of the Craft. Near the cathedral was a wooden building (lodge), where the meetings were held and where all matters in relation to the building were discussed. ERWIN DE STEINBACH was elected to preside, and at the meetings held a sword in his hand and was seated on a dais. Words and signs were invented, partly those used in England. Apprentices, Craftsmen, and Masters were received with peculiar symbolic ceremonies, beneath which were concealed or indicated the secrets of architecture.

1310. The construction of the magnificent cathedral of Cologne begun in 1248 gave to its lodge a certain superiority and made it the school where Masons of other countries came to study this master-piece. The German Masons, recognizing that superiority, gave it the title of Grand Lodge (*Hauptlütte*), and the master architect was regarded as the master of all Masons in Germany.

1312. A small number of Templars, escaped from the persecutions of PHILIP King of France and the Pope CLEMENT V., took refuge in Scotland, before the death of their Grand Master, JACQUES DE MOLAY (1314), and found an asylum in the Masonic lodges.

1314. The Lodge of Kilwinning, in Scotland, founded during the building of the Abbey of that name in 1150, assumed the rank of Grand Royal Lodge of Heredom under authority of ROBERT BRUCE,

who also founded an order of the same name for the Masons who had fought for him.

1350. The York Constitutions were revised during the reign of EDWARD III. In an appendix it is prescribed, among other things, that in future at the making of a brother the Master of the Lodge shall read to him the Constitution and Ancient Charges.

1459. Masonic Congress at Ratisbone. Reports were made on architecture in general, and particularly on the difficulties attending the completion of various edifices in process of construction. The Constitution framed at Strasburg in 1452, and based on the English and Italian laws, was discussed and approved. Its title was "Statutes and Regulations of the Fraternity of stone cutters of Strasburg."

1464. Congress at Ratisbone, at which CONRAD KUYN, master architect of the Cologne Cathedral, was elected to the Grand Mastership of Cologne.

1502. A Lodge of Masters convened June 24, under direction of HENRY VII., moved in procession to lay the corner-stone of a chapel at Westminster, bearing the name of HENRY VII.

1535. The intelligence spread by the lodges formed outside of the corporations awakened the suspicions and hatred of the ultramontane clergy, who accused them both openly and in secret of aiding the reform of Luther, who was said to belong to them. They were accused by the priests of seeking to introduce schisms into the church and sedition among the people, of hatred against the Supreme Pontiff and all sovereigns, and, finally, of a desire to reestablish the Order of Templars, and to avenge the death of their Grand Master on the descendants of the kings.

who were the cause of it. It is said that a convention of these associations was held at Cologne June 24 in this year, at which HERMAN V., Bishop of Cologne, presided, when they drew up a document announcing their doctrines and the aim of their association, so that if the intolerance of their fellow-citizens should prevent them from maintaining their organization they might propagate their doctrines in other parts of the globe. That document was the Charter of Cologne.

1561. Queen ELIZABETH of England, being suspicious of the Masons, sent, December 27, a detachment of armed men to break up the annual assembly at York. The officers sent for this purpose made so favorable a report that the queen revoked her order, and ultimately became the protectress of the Fraternity.

1607. Freemasonry flourished in England, where, under the reign of JAMES I., who declared himself their protector, it acquired fame and importance, and many gentlemen and persons of mark were initiated. The high consideration accorded the Craft at this period was further augmented by the election of the celebrated architect INIGO JONES to the dignity of Grand Master, who infused great spirit into the lodges.

1646. The Masonic corporations in England, in which for a long time the majority had been composed of learned men, artists, men eminent for knowledge and position, who were received as honorary members, and termed *accepted* Masons, no longer busied themselves with the material and primary object of the association. It was at this time that the celebrated antiquary ELIAS ASHMOLE, who founded the museum

asserting their innocence were to be condemned to death. Among the latter were James de Molay, Grand Master, and Guido, Grand Prior of Normandy. They were burned alive at Paris, March 13, 1314. With their last breath—after the formula of their Order—they summoned Philip and Clement to meet them within a year and a day, before the judgment seat of God. Clement died, in fact, April 19, the same year, and the king Nov. 29.

CLEMENT XII., LORENZO CONSINI, was born at Florence, April 7, 1652, elected pope July 12, 1730, and died Feb. 6, 1740. He was a persecutor of Freemasonry, and April 27, 1738, he promulgated the bull, "*In eminenti*" against the Order. His decree was without any result, however, and Freemasonry became more popular than ever.

CLERICI, ORDINIS TEMPLARIORUM. After the close of the seven years' wars which had agitated the entire of Europe, but had been the most severely felt in Germany, the Strict Observance obtained a great reputation and influence. A large number of noblemen and reigning princes were members, and it was felt desirable to find, for the Order, an origin and history, which might be acceptable to their pride and ambition. Hence was invented the "*Clerical Order of the Temple*." The chief actor in this scheme was a person by the name of Storck, who had been a schoolmaster, but now found it more profitable and pleasant to officiate as a mystagogue, and preside over mysteries of his own invention. For a time this new branch of Temple-Masonry flourished and drew to itself considerable attention, but it fell into disfavor and passed into obscurity.

CLERMONT, CHAPTER OF, a Masonic Body that, for a time, had con-

founded by the Chevalier de Borneville, Nov. 24, 1754, and was called "Clermont," from the Jesuitical College of Clermont, established at Paris. All that is distinctly known of this society or its teaching is that, besides the three ancient symbolic degrees, there were introduced some of the higher ones; all the allegories and symbols of which, Fessler asserts, pointed to the establishment of an universal dominion, the desired end and aim of Jesuit institution. Into this chapter the famous Bacon Hemde, though a member of the Protestant faith, continued to gain admission; and upon the Masonic instruction he then received, and the ritual of the new degrees, was formed the nucleus of the system which he introduced into Germany.

CLERMONT, LOUIS DE BOURBON, COUNT OF, the fourth Grand Master, *ad vitam*, of the Freemasons of France. He was distinguished both in science and arms. He became Grand Master on the death of the Duke of Antin, and retained the office till his death, 1770.

CLEVELAND, W. L., elected G. M. of Masons of South Carolina, 1852.

CLINTON, DE WITT, an American statesman, and celebrated Freemason, was born in Little Britain, N. Y., Nov. 2, 1769. A. D. 1790 he was made a Mason in Holland Lodge, No. 8, city of New York, whose several official chairs he filled with distinguished honor. He presided over the Grand Lodge of the State from 1806 to 1819. In 1799 he was at the organization of the General Grand Chapter of the United States, in Providence, as Representative, and Deputy Grand High-Priest of the Grand Chapter of New York. In 1814 he was elected Grand Master of the Grand Encampment of New York, and in 1816 General Grand High-Priest of the

States; also the General Grand Commander of the Knights Templar of the United States, in which office he continued till his death. After Cerneau had created the Supreme Council of the 33d°, 1807, Clinton was Deputy Grand Commander till 1823, and from 1823 to 1828, with a brief interruption—during which Lafayette held the seat of Grand Commander—he remained at its head. Governor Clinton was as active and energetic in civil life as in Freemasonry. He held every office of honor in the State, was identified with numerous public works of immense importance, among which we mention the Erie Canal, which was carried forward to a successful issue mainly by his influence and energy. He died at Albany, Feb. 11, 1828.

CLIO. In *Mythology*, the daughter of Jupiter, and Mnemosyne, the mother of Hyacinthus and Hymenæus. She was the muse of History, Epic Poetry, and the Mysteries. She is usually represented as being seated, bearing a half-opened roll of a book in one hand and a stylus in the other.



CLOPTON, DAVID, Grand High Priest, Alabama, 1857.

CLOSE. In *Heraldry*, a term generally applied to the wings of birds. Helmets with the visor down may be described by the same word.



CLOSING. When it is proper time for the Lodge to close it is always high midnight and the brethren then go

the high midnight of life may overtake them without a moment's warning. The ceremony of closing a Lodge ought always to be performed with as much solemnity as the opening; and on no account should those ceremonies be omitted or neglected. Calling off, or adjourning a Lodge, to another night, is not in accordance with Masonic usage. The brethren may be called from labor to refreshment, but they must be called on again the same evening, and the Lodge closed in due form, by the Master, who alone has the power to close the Lodge, and permit the brethren to depart. In Grand Lodges—which are merely legislative bodies—the custom is different, and they can adjourn from day to day, until their labors are concluded.

CLOTHED. A Mason is said to be properly clothed when he wears gloves, a white (lambskin) apron, appropriately trimmed, and, if an officer, the jewel pertaining to his Masonic rank.

CLOTHING, MASONIC. The clothing of a Freemason is such external costume as he may be entitled to wear in accordance with his Masonic grade or rank. In many respects the color and style vary according to the different grades. A Master Mason, when properly clothed, will wear, as the emblems of Masonry, a white lambskin apron, 14 to 16 inches wide, and 12 to 14 inches deep, with a flap five inches deep, square at the bottom, trimmed and lined with blue, and white gloves.

CLOUDED CANOPY. The cloudy canopy of heaven was the only covering of the Lodge beneath which our ancient brethren met. The numberless stars that adorned its surface were neither more nor less than living witnesses of the G. A. T. O. U. Lodges at the present day still, in an emblematic sense, claim this beautiful cover-

look to heaven as the reward of their labors on earth.

CLOUDY PILLAR. When the Israelites were delivered from the bondage of Egypt, and had arrived at the borders of the Red Sea, the Egyptians thought they were so completely ensnared that their escape was impossible. With inaccessible mountains on each side, the sea in front, and the Egyptian army behind, they appeared to be completely hemmed in. And why did Moses place them in this situation? The truth is, Moses had no option in the matter; he followed the direction of the Cloudy Pillar, because he had full confidence that it would conduct him right.

CLUBS. Associations of Masons, for purposes of social enjoyment, unknown in the United States, we believe, but common on the European Continent.

COAT OF ARMS. In *Heraldry*, a habit formerly worn by Knights over their armor. It was a short-sleeved coat or tunic reaching to the knee, made of cloth, of gold or silver, or fur, or of velvet, and embroidered with their armorial ensigns and various devices. The general term for the escutcheon or shield of arms.

COCHRAN, S. W. Grand High Priest, Tennessee, 1856.

COCK, OLIVER, Grand Master of the Grand Lodge of Iowa at its organization in 1844, in which office he served two years. He died April 11, 1861, aged 53 years.

COCK. The ancients regarded the domestic cock as the companion of Mars, and in *Heraldry* he is the emblem of strife, of haughtiness, of quarrels, and of victory. As the emblem of watchfulness, the image of the cock was placed on the summits of

is introduced among the emblems of our Lord's passion, in allusion to the sin of Saint Peter. It is the jewel of the Captain-General of a Commandery of Knights Templar. It was among the early Christians the symbol of equality and of life in the resurrection.

COE, JESSE, Grand Master of Masons, Florida, 1834-'35.

COERCION. As no person can be admitted a Mason except by his own free-will and accord, so coercion is not only out of the question, but an offense against Masonry.

COFFIN. In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the institution, he was placed within the pastos, or coffin. This was the symbolical death of the mysteries, and his deliverance from confinement was the act of regeneration, or being born again; or, as it was also termed, being raised from the dead.

COFFINBERRY, S. C., Grand Master and Grand High-Priest of Michigan for several years.

COGDELL, JOHN S. Grand Master of South Carolina, 1820, 1823 and 1829.

COLE, JOHN O., Grand Secretary of Grand Royal Arch Chapter of New York, elected 1825, still in office.

COLE, SAMUEL, Grand Secretary of Md., and author of the Freemason's Library, a work replete with valuable Masonic information.

COLECHURCH, PETER, Chancellor of England in the reign of King John, and Grand Master of the Masons in 1199. The stone bridge, at London, was built under his successor, Wm. Alcmain, A. D. 1209.

COLERANE, HENRY HARE, Lord, was elected Grand Master of Masons, England, Dec. 27, 1727. During his administration many important regu-

The institution of stewards—Steward's Lodge—was founded by him.

COLES, OSCAR, Grand Master of Masons of New York, 1851, and Grand Recorder, Knights Templar, 1849-'50.

COLLAR. An ornament worn about the neck, to which is suspended the jewel appropriate to the office which the wearer holds in a Lodge, Chapter, or Council. The color varies in each branch or grade of the Fraternity.

COLLEGIA, COLLEGES. The name given to certain societies or corporations of architects and artificers, which arose in the time of Numa Pompilius, King of Rome. These institutions are interesting as having, incontestably, a direct historical connection with the modern society of Freemasons. From identity of character, we may infer that they were founded by members of the Sidonian or Tyrian order of architects, which, under the superintendence of Hiram, built Solomon's Temple. These colleges were both speculative and operative, and propagated religious and philosophical mysteries, as well as the mechanical arts. The Roman Emperors* of the first centuries limited them as much as possible; but the later governments favored them so much the more. In the *Corpus Juris* are contained several lists of arts, legally existing, and free from taxation, in the third and fourth centuries, among which we find architects, carpenters, marble and stone-cutters and masons. After the Roman Empire had been converted to Christianity these societies were employed chiefly in the erection of churches and other sacred edifices. They still, however, retained their ancient laws, customs, mysteries, and symbols. In England, particularly, they tenaciously held to their ancient forms and constitutions. The members held frequent

conventions, to provide new regulations for the growing wants of the society, and which the changes that the lapse of so many centuries must have produced required. Yet they never removed any ancient landmarks. They neither removed nor changed anything of the old; they simply added what the mutations of time demanded. Thus it happened that at the opening of the 18th century their services were no longer in demand as practical artificers, and in 1717 the Collegia were represented in England by only four Lodges, and from that time they ceased to be operative Masons, and became a speculative, i. e., a philosophical and ethical society. The history of the Collegia is important to Masons; for it is only through them that Freemasonry can lay any claim to antiquity, or to a connection with the mysteries of the olden time. It is only as the legitimate successor of the Roman Colleges that it can establish any title to be ranked among the venerable societies of the ancient world. That the order of Dionysian architects was established in Tyre and Sidon as early as 1000 B. C. is an historical fact. That they had an eclectic system of secret rites, i. e., rites gathered from all the mysteries then existing, is equally so. In the early part of the reign of King Solomon the order was introduced into Judea, where, according to the testimony of the Holy Writings, it built the great Temple at Jerusalem, which was ornamented with its symbols. It established there its sacred rites under the patronage of Solomon himself, although in subsequent years it was denounced and persecuted, as we are informed by the author of the 2d Book of Kings, who says (Chap. xxiii. 11 and 13): "And he" (Josiah) "took away the horses that the kings of Judah had

the house of the Lord, * * and burned the chariots of the sun with fire." * * "And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon, King of Israel, had builded for Ashtoreth, the abomination of the Sidonians" (the Temple-builders), * * "did the king defile." In the reign of Numa these Dionysian architects planted their rites in Rome, and founded the Collegia Fabrorum and the Collegia Astyicum, so well known in Roman history. These latter, we have seen, were represented by the building corporations of the mediæval ages, which, A. D. 1717, assumed the character of Lodges of speculative Masonry, and thus the chain of Masonic history in succession becomes complete.

COLLINS, JAMES, first Grand Master of the Grand Council, Royal and Select Masters, Wisconsin, 1857.

COLLOCATIO. In *Antiquity*, a ceremony at the funerals of the Greeks and Romans, which consisted of placing the corpse, laid on a bier, near the threshold of the house of the deceased, that all might see whether he had met his death by violence or not.

COLORS. Every department of Masonry has its peculiar or emblematic color. Colors had the same mystical signification among all nations of antiquity. Colors were evidently the first mode of transmitting thought and preserving memory; to each color appertained a religious or political idea. The history of symbolic colors testifies to a triple origin marked by the three epochs.

COLUMBIA, DISTRICT OF. A small territory ceded to the United States, A. D. 1790, by the States of Virginia and Maryland. It contains but two cities, Washington and Georgetown.

was removed to Washington from Philadelphia A. D. 1800. The first Lodge of Masons was instituted in 1810, and a Grand Lodge in 1811. The progress of the Order in this jurisdiction has been highly gratifying. Washington being the Capital of the country, it is necessarily the permanent or temporary residence of a large number of the most enlightened Masons of the land, whose visits to the Lodges and other Masonic bodies are fruitful sources of intelligence and improvement to the Fraternity.

COLUMN. In *Architecture*, a cylindrical pillar, or long round body of wood, stone, or iron, which serves either for the support or ornament of a building. It consists of a capital, which is the top or head; the shaft, which is the cylindrical part; and the base, or that on which it rests. Columns are distinguished, as to their form, into the Tuscan, Doric, Ionic, Corinthian, and Composite. The Tuscan is characterized by being rude, simple and massive; the Doric is next in strength and massiveness to the Tuscan; the Ionic is more slender than the Tuscan and Doric; the Corinthian is more delicate in its form and proportions, and enriched with ornaments; and the Composite is the Corinthian enriched with the volute of the Ionic. The columns adapted to the Lodge are the Ionic (*Wisdom*) in the East; the Doric (*Strength*) in the West; and Corinthian (*Beauty*) in the South.

COMBATANT. In *Heraldry*, a term expressive of the position of two beasts in a fighting attitude, with their faces to each other.



COMMANDER, GRAND, the chief officer of a Commandery, or body of Knights Templars. The English

in some of the higher degrees, likewise that of *Lieutenant Commander*, especially in the consistories of the French rite, and the grand college of rites. The term **COMMANDER** was also the designation of an officer—" *Commendator Domûs*"—in the ancient organization of the Knights of the Temple. He was the Superior of a division of Knights, had a general supervision of all their officers, watched over their behavior, and transmitted, regularly, a report of his proceedings to the Sup-Prior. His jewel is the Passion Cross, gold, within a wreath of olive and laurel: rays of light issue from the angles of the cross.

COMMANDERY. An assemblage of Knights Templars, not less than nine, holding a dispensation from a Grand Commander, Grand Master, or from a Grand Commandery, empowering it to confer the orders of knighthood. The officers of a Commandery (in the United States) are a Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Standard Bearer, Sword Bearer, Warder, three Guards, and a Sentinel.

COMMANDERY, GRAND. When three or more Commanderies are instituted in a State they may unite and organize a Grand Commandery, which shall have the superintendence of all Councils of Knights of the Red Cross and Commanderies of Knights Templar within their respective jurisdictions. A Grand Commandery meets annually, and consists of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Recorder, Grand Standard Bearer, Grand Sword Bearer, Grand Warder and Grand Sentinel: all Past

Commanders, Grand Generalissim 4, and Grand Captain Generals; all Commanders, Generalissimos, and Captain Generals, for the time being, of the Commanderies over which they may preside; all Past Commanders, and such other officers as they may designate.

COMMEMORATIVE. Commemorative festivals are incidental to all institutions and systems of religious worship, and are used by Freemasons for the purpose of extending the personal acquaintance of the brethren, and of ensuring harmony amongst the members by a social interchange of sentiment, mutual expressions of good will, and benevolence to the Craft at large.

COMMISSARIUS CAPITULI. An officer in the old Knight Templar system. One was assigned to each Prefecture.

COMMITTEE. In Masonic Lodges Committees of a private nature are by special regulation strictly forbidden; indeed, this prohibition is in entire accordance with the 6th ancient charge, which declares: "You are not to hold private Committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master."

COMMON GAVEL. This instrument teaches us to lop off excrescences, and smooth surfaces; correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may learn to be content. What the common gavel is to the workman enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions.

COMMUNICATION. When the

Editor's Crestle Board.

THE GRAND LODGE.

In a few weeks the M. W. Grand Lodge of New York will hold its annual communication, and, although we are not aware of any subject of special importance likely to engage its deliberations, we cannot help uniting in the general feeling of interest in the meeting. The second largest jurisdiction in the world, and much the largest in this country, its acts have a value in the Craft beyond the limits of the State, and affect the destinies of Masonry on the Continent. It is well then that they should be well considered, and that the brethren should prepare themselves for the proper discharge of their important duties. The multitudinous questions arising in the practice of lodges, which come up for adjudication at each annual session of the Grand Lodge, call for the best efforts of the best minds in the Craft, and it should not be forgotten that the decisions made are not for a day, not for the particular case in hand, but for precedents by which future legislation will be shaped, and that however able the Committee, however careful their consideration of the facts presented, it is after all the sanction of the representatives which gives weight to their conclusions and transforms the opinions of individuals into the law of the jurisdiction. It is then the duty of every Mason who expects to participate in the deliberations of the Grand Lodge to prepare his mind for a careful, judicious and deliberate review of such matters as may be presented for his approval, and especially to guard against hasty action on any subject. The Hall and Asylum Fund will probably occupy a prominent place in the discussions, and we hope to see a determination on the part of the majority to push this noble charity to completion. Delays in all matters of consequence are dangerous, but especially are they so in this. We have taken so many steps forward, and the matter is so far advanced to completion, that to falter now would be little less than criminal.

Finally, we hope to meet many old faces, to grasp many friendly hands, and to receive and impart a renewed zeal for the cause.

LECTURES.—We notice, with great pleasure, the disposition of lodges throughout the country to cultivate the social feature of the institution, and to give up the affectation of a needless secrecy about matters never intended to be kept in the arcana. Among other pleasant ways of spending an evening the delivery of lectures on the principles and progress of Masonry seems to be taking the lead, and is doubtless aiding in a marked degree in molding public opinion in our favor. We have lectured several times before large audiences, and it has afforded us great pleasure to note the evident interest manifested in the subject by persons not connected with the institution. We commend the practice to the approval of the lodges everywhere, and confidently assert our belief that the more the general public are brought in contact with the institution the more favorable will be the opinion entertained of it, and the more stable the foundation upon which our Masonic edifice is erected.

PYTHAGORAS LODGE, No. 86, celebrated their twenty-fifth anniversary, April 2 last. The lodge-room, which was crowded with visitors, was handsomely decorated with evergreens and flowers, and the services were of a most happy and appropriate character. We noticed, in particular, the kind feeling evinced by sister lodges as their several Masters advanced to the East, and presented their felicitations in a few well-chosen and fraternal sentences. In the evening a splendid banquet was given to about one hundred and fifty brethren, and various speeches, of a better grade than usually accompany such festivities, were listened to. The whole affair was a marked success, and worthy of their excellent Lodge.

TESTIMONIALS.—During the past month testimonials have been presented by John Hancock Lodge No. 70, to their worthy Treasurer, W. Bro. TITUS M. EVANS; by Hiram Lodge No. 449, to W. Bro. BENJAMIN SHUMAN, P. M.; by Corinthian Chapter No. 159, to M. E. Comp. ROYAL G. MILLARD; by New York Lodge No. 330, to W. ORESTES P. QUINTARD; by Oscar Coles' Lodge No. 241, to W. GEO. W. WALGROVE; by Holland Lodge No. 8, to W. HORACE S. TAYLOR and W. JOTHAM POST; by Pythagoras Lodge No. 86, to Bro. PAUL MARGRAF, the survivor of their charter members.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

JUNE, 1866.

No. 6.

THE MOST WORSHIPFUL, THE GRAND MASTER.

BY THE EDITOR.

THE popular Masonic idea of the powers and prerogatives appertaining to the most exalted officer of the Craft is decidedly vague. And that it is not more definite is due in part to the absence of that spirit of inquiry among the brethren which makes so many errors chronic and is continually engendering others; in part to the influence of that mythical divinity which doth hedge about the king — and the Grand Master; and in part to the fact that no allowance is made for the gradual and almost imperceptible changes—but changes for all that—produced by time and circumstances in modifying the powers formerly accorded to the office.

It is about time that there should be a better understanding of the true relations existing between the Grand Master and the Fraternity in general, and that those who govern as well as those who obey should know the extent of power on one hand and the limit of obligation on the other.

Much stress is laid upon the immemorial prerogatives of the Grand Master; but if we attempt investigation in that direction we shall find history and tradition inextricably confounded, and it would therefore be somewhat

hazardous to assert the powers of the Grand Master, in the beginning, for the reason that we cannot establish a point of departure.

If we adopt the Temple theory and make King SOLOMON our model we shall provide for an officer wielding unlimited powers and owing no responsibility to any one, while at the same time we shall discover that in the powers actually exercised by Grand Masters of the present day there is a decided falling off from the great original; but if we accept the argument that Masonry in its present form is the sequel of the Building Fraternities, colleges or corporations of the middle ages, which argument has more and stronger adherents than the other, we shall find at the very outset that the corporations had no such officer, that is to say, no officer wielding kingly powers, credited with the right of expounding the law according to his own notions, and amenable to no limitation save his own will.

We are told and believe that at the building of the great cathedrals of Strasburg and Cologne the members of the Fraternity, coming from various countries to assist in the work, formed themselves into lodges, electing the principal architect of the building Master, and claiming for him by implication the rank of Grand Master of all the Masons who might be in the particular country where the building was in course of erection; but we shall look in vain for any evidence that these distinguished gentlemen ever exercised or even claimed to exercise the powers now attributed to the Grand Master.

Sir CHRISTOPHER WREN, who is denominated Grand Master, does not appear to have exercised any powers beyond those required in directing the workmen engaged in transforming his designs into tangible edifices, indeed it was not until after his death that the society lost its operative character and gradually became what it is now,

a system of moral philosophy, exemplifying its tenets by symbols drawn from the acts and implements of operative Masonry.

It is to be noticed, too, that the outward transformation of the Fraternity from a guild of architects to a society embracing in its membership men of all professions was not at once accompanied by the complete internal system of the present day, and that while in this transition state the Grand Master was a merely ornamental appendage—a figure-head, not a rudder; that he exercised no supervision over the Craft, and that the occasional lodges held at the principal taverns in London acted, not by his dispensation, but by authority of the Sheriff, a civil officer.

The first Grand Master of the society of Free and Accepted Masons was Mr. ANTHONY SAYRE, elected to office by the Craft at large, on the 25th of June, 1717, in the reign of GEORGE I., King of England, and it was under his administration that the Grand Lodge of England was formed, and that the government of the Fraternity was reduced to a system.

As Masons we are the lineal descendants of this Grand Lodge, and to it we must therefore look for the basis of our laws and the authority accorded to and exercised by our officers. Thus looking, we shall find a wide divergence between the practice of 1717 and that of 1866: for while Grand Master SAYRE was elected by the acclaim of the Masons, even the youngest Entered Apprentice having voice and vote, and was literally Grand Master of Masons, his modern successors are chosen by the members of Grand Lodge held by virtue and under authority of a written instrument called the constitution, which defines and limits his powers, and which he is solemnly bound to observe and maintain as a condition precedent to his installation into office. It may be urged that no constitutions can interfere with the established

prerogatives of the Grand Master, which reminds us of the story of the man who was cast into prison for using profane language. Some one remarked: "Why, they can't put you in prison for that." "But they have," was the all-sufficient answer. In like manner we say that it is useless to argue as to what may or may not be done by constitutional enactment in abridging the powers of the Grand Master, the *argumentum ad hominem* is they do it. Thus it is claimed that the Grand Master has power to issue his dispensation for the formation of new lodges at pleasure, but it will be found in actual practice that he does nothing of the sort. On the contrary, he is strictly governed by the Grand Lodge regulations on the subject, nor could he do otherwise without violating his voluntary and public engagements. Again, it is held to be the prerogative of the Grand Master to make Masons at sight, which is now qualified by adding the words "in a regular Lodge." In this qualified sense the power is exercised indirectly by the Grand Master issuing his dispensation to a subordinate lodge to confer the degrees in less than the usual time, under the restrictions as to residence, lodge jurisdiction, etc., and even this, fortunately for the stability of the Craft, is going rapidly out of vogue, but comparatively few Grand Lodges allowing such dispensations to be issued. Mark this sentence, please, for in those jurisdictions where the regulations forbid, the Grand Masters do not issue dispensations. We venture to assert that there is not a Grand Master in the United States who, resting on his prerogative, would take a profane into a room and there declare him a Mason.

In theory, the decisions of the Grand Master are said to be without appeal, but in practice this assertion will be found no more true than the foregoing. During the recess of the Grand Lodge the no appeal doctrine pre-

vails, because there is no one to appeal to, but a glance at the printed transactions of the various Grand Lodges will demonstrate that not only are the decisions appealed from, but frequently they are set aside. Of late years it has become the fashion—and a very good fashion it is—for the Grand Master when making his annual address to present such of his decisions as he may deem of interest or importance; these decisions are referred to the Committee on Jurisprudence for examination, and such as they approve are held to be binding, the others not. Here is a very positive limitation of power, and that, too, in the very stronghold of executive authority. Though not strictly germane to the subject, we cannot help remarking just here that Grand Masters, like some other people, occasionally decide—not what the law is, but what they may happen to think it ought to be, and these decisions are very apt to find their level when subjected to the scrutiny of an intelligent committee.

The Grand Master formerly appointed his Deputy, in Europe he does so still, but in this country the Grand Lodges elect that officer and prescribe his functions and qualifications, and so of other officers, once entirely controlled by the Grand Master.

When ANTHONY SAYRE was elected Grand Master he was a Mason at large, but if Bro. SMYTHE aspire to the Grand East he must be able to demonstrate as one of his qualifications that he is a member in good standing in some regular lodge in the jurisdiction.

We conclude, then, that the Grand Master acts by the power and as the agent of the Grand Lodge, and that whatever may have been his prerogatives previous to the latter portion of the last century he has now gradually yielded them, as individuals give up a portion of their liberties to the state, for the general good, and that if ever he was an autocrat he is now a decidedly limited monarch.



COLONEL WILLIAM BARTON,*

**THE RHODE ISLAND MASON WHO CAPTURED THE BRITISH GENERAL
PRESCOTT.**

Among the names of Masonic brethren which the revolutionary annals of our country introduce on the pages of history, and distinguished by one bold act, stands that of Col. WILLIAM BARTON, who successfully planned and effected the capture of the British General PRESCOTT. He was born in Providence, Rhode Island,

* Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

in 1750; but of his parentage and early life we have no account. He took up arms in defense of his colony soon after the Revolution commenced, and in 1777 we find him holding a commission as lieutenant-colonel in the Rhode Island troops, and active in defending his State against the British forces under General PRESCOTT.

PRESCOTT was an arrogant and tyrannical officer, and he made himself particularly obnoxious to the citizens of Rhode Island; for his persecutions extended not only to prisoners taken in war, but to private unarmed citizens, and even women and children. His headquarters were at the house of a Quaker by the name of OVERTON, about five miles from Newport. Incensed at the daily reports of his tyranny and insolence to citizens, Colonel BARTON determined, if possible, to effect his capture. For this purpose he engaged a few trusty men, and on a sultry night in July, 1777, he embarked with them in whaleboats, and crossed Narraganset Bay from Warwick Point, passing through the British fleet, and landing in a sheltered cove near PRESCOTT's headquarters.

In the darkness of that night, they had passed the guard-boats of the British with muffled oars, and had heard the sentinel's cry of "All's well," without being discovered. Colonel BARTON now divided his comrades into two bands, and approached the house where the British commander slept. As they came to the gate, a sentinel hailed them and demanded the countersign. "We have no countersign to give," boldly replied Col. BARTON. "Have you seen any deserters here to-night?" continued he, in the same cool and collected voice. Deceived by their manner, the sentinel supposed them friends; nor did he suspect the truth, until his musket was seized and he was secured and threatened with instant death if he made any noise.

Col. BARTON then entered the house boldly, and found the Quaker host reading, while all the other inmates were in bed. He inquired for General PRESCOTT'S room, and the Quaker pointed him to the chamber. With five men he then ascended the stairs, and tried the general's door; but it was locked. No time was to be lost, and a negro, who was in the party, drew back a few steps, and with a blow like a battering-ram, burst the door in with his head. PRESCOTT supposed he was in the hands of robbers, and seized his gold watch to secure it; but Col. BARTON quickly undeceived him by telling him he was his prisoner, and that his safety lay only in his perfect silence. He begged time to dress; but as it was a hot July night his captors compelled him to delay his toilet until they could afford him more time; and he was taken in his night-clothes to their boat, and safely conveyed to Warwick Point, undiscovered by the sentinels of the fleet. The captive was kept silent during this midnight boat-ride, by a pistol at each ear; and when he landed, he first broke the silence by saying:

"Sir, you have made a bold push to-night."

"We have been fortunate," coolly replied Col. BARTON.

Gen. PRESCOTT was conveyed that night in a coach to Providence, and was subsequently sent to WASHINGTON'S headquarters in New Jersey. On his way there he stopped with his escort to dine at the tavern of Captain ALDEN, in Lebanon, Connecticut. The landlady set before them a bowl of *succotash*, a well-known Yankee dish, composed of corn and beans. The haughty British captive supposed it an intentional insult, and indignantly exclaimed: "What! do you feed me with the food of hogs?" at the same time strewing the contents of the dish upon the floor. Captain ALDEN was soon informed of the outrage, and at once gave the British general a

horsewhipping. PRESCOTT, for the second time a captive, was exchanged for General LEE, and returned to his command in Rhode Island; but that he did not soon forget his castigation by the Connecticut landlord is seen by his afterward excusing himself for some discourtesy to an American gentleman, by saying: "He looked so much like a d—d Connecticut man that horsewhipped me that I could not endure his presence."

Colonel BARTON was rewarded for his gallant services in capturing General PRESCOTT, by a vote of thanks from Congress, accompanied by an elegant sword; and also by a grant of land in Vermont. He was also promoted to the rank and pay of colonel in the Continental army. He did not, however, long remain in active service; for in an action at Butt's Hill, near Bristol Ferry, in August, 1778, he was so badly wounded as to be disabled for the remainder of the war. The lands Congress gave him in Vermont proved in after years an unfortunate gift; for in some transaction growing out of the sale of them he became entangled in the meshes of the law, and under the code of that State was imprisoned in his old age for many years in the debtor's cell.

When General LA FAYETTE visited this country, in 1825, hearing of the imprisonment of the revolutionary veteran and its cause, he paid the claim and restored his venerable fellow-soldier and Masonic brother to liberty. Though kindly intended, it was a national rebuke, as well as a rebuke to the "Shylock who held the patriot in bondage, and clamored for *the pound of flesh*."

In 1779 Col. BARTON was made a Mason in St. John's Lodge in Providence, Rhode Island. Of his subsequent Masonic history we have no record. He lived to the age of eighty-four years, and died at Providence, in 1831, venerated and beloved by all who knew him.

MEDALS OF THE FREEMASONS.

(Continued from page 200.)

The medal here first given bears date June 24, 1835; it grew out of one of the most singular and mysterious incidents in Masonic history. In the year 1818, Prince FREDERICK of the Netherlands, National Grand Master, presented to the meeting of the lodges of the Hague and of Delft two ancient documents, respectively entitled, etc., as follows: 1. A manuscript in cypher, on parchment, signed by nineteen Master Masons at Cologne, June 23, 1535. 2. A few sheets of the minutes of the Lodge *Frederick Kreederthrall*, at the Hague, professing to bear dates from 1637 to Feb. 2, 1638.

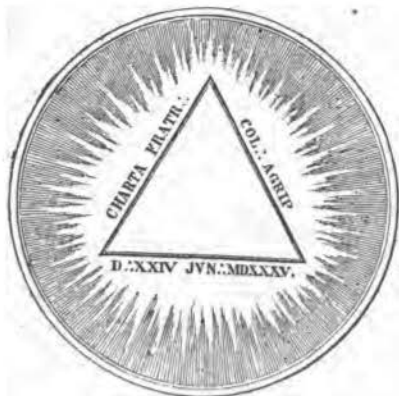
The Prince had received these documents in 1816, accompanied by a letter in a female hand, signed "C., child of V. J.," in which the writer professed to have discovered them amongst her father's papers, who, it was said, had received them from Mr. VAN BOETZELAAR, by whom they had been preserved with great care. This letter was attributed to a daughter of VAN JAYLIGER, who, in 1795, succeeded VAN BOETZELAAR in the Grand Mastership.

There is, however, another version of the matter, that these papers had been long in the family of VAN WASSENAAR, VAN OPDAM, a member of which presented them to VAN BOETZELAAR, and he to VAN JAYLIGER, with strict injunctions to preserve them till the restitution of the Orange Regency.

The documents themselves excited at once the profoundest interest among the Masonic writers of Europe. Twenty-six different works, some of them of great length and research, were published to establish or overthrow them. Brother HELDMAN introduced their

to the public, but not in correct form, in his work, entitled "The Three Oldest Historical Memorials of the German Masonic Fraternity, Aavan, 5819." Brothers GIESLER and KLOSS, at Frankfort-on-the-Maine, and Brother FOERSTEMAN, at Kalle, have shown up the errors of HELDMAN, and attacked the authenticity of the documents. A commission of five learned brothers was appointed to settle these doubts. The importance of the Cologne charter is so great, if historically true, that the Lodge *La Bien Aimee*, assuming its correctness, celebrated the three hundredth anniversary of the document, June 24, 1835, and struck the above-described medal in commemoration of the event.

The *obverse* of this medal displays a circle of nineteen stars, within which is this motto "Conventum, Frater. Lib. Cement. Col. Agrip. A. MDXXXV. Habitvm Grati Celebrunt Fratres Neerlandiv. Ordinis. In Patria Sva Restavratsi Festum Secvtare Agentes. A. MDCCCXXXV."



The *reverse* displays a triangle, from which are shot diffuse rays of light. On the lines of the triangle is the

inscription: "Charta frat. Col. Agrip. D:xxiv gvn MDXXXV." Within these lines is "Preceptis enunciantur; omnes homnies veluti fratres et propinquis ama et dilige; deo quod dei imperatori quod quod imperatons est tribuito."

Of Masonic Numismatics, we offer next a full-charged medal of the period of 1744. February 12 of that year, the Provincial Grand Master of Hamburg and Lower Saxony, Bro. LUTMAN, by virtue of his patent from the Grand Lodge of England, dated Oct. 30, 1840, granted authority to Bro. VON KISSLEBEN, for the establishment of a Lodge at Brunswick, the Lodge *Jonathan of the Pillar*. This Lodge was opened on St. John Evangelist's Day of the same year, Bro. VON KISSLEBEN acting as Master, when the above medal was struck in honor of the occasion.



Upon its *obverse* is presented the ardent affection of DAVID and JONATHAN, evinced by a cordial embrace, in their famous meeting at the Stone Ezel, the history of which is given in the 20th chapter of 1st SAMUEL.

Upon the *reverse* is the beehive, an emblem of Masonic industry, representing here the faithful workmen under the steady guidance of their chief. The inscription is: "Soc. murar. constit. Bruns. D' 27 Dec. 5744."

The medal next given was struck to commemorate the election of Duke FERDINAND, of Brunswick, to the office

of General Grand Master, in 1782, under the rite of "Strict Observance." This eminent frater was born Jan. 11, 1721; bore a distinguished part in the Seven Years' War; was initiated into Freemasonry in 1741, in the Lodge *King Frederick II.* at Berlin: elected Master of a Lodge at Breslau, in 1743; was dubbed a Knight of St. Andrews in 1745, and appointed Provincial Grand Master under English Constitution, 1770.



On the *reverse* is the lion, guarding with mild dignity, but steady strength, the implements of Freemasonry, with the motto, "Vidi, Vici, Quiesco," and the uttering below, "Ob. felic. reunion murar. liberor. German."

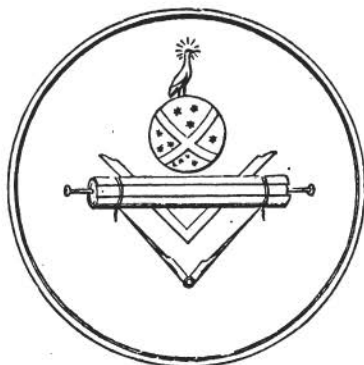
Probably the oldest Masonic medal extant is that next shown. Its exact date is not given, but the history of it is well substantiated as follows: In 1733 a Lodge was established at Florence, by Lord CHARLES SACKVILLE, Duke of Middlesex.

The *obverse* has a bust of Lord SACKVILLE, with the inscription: "CAROLVS SACKVILLE, Magister, Fl.;" the name of the maker, LORENZ NATTER, is placed below.

The *reverse* exhibits Harpocrates, the god of silence,



in his well-known attitude, leaning upon the broken column of Masonry, and holding upon his left arm the cornucopia. The cubic block, around which are grouped the stone-hammer, the compasses, the square, the level, the chisel, the plumb, and the mallet, is at his feet. The thyrsus, staff and the serpent, rest behind him. The motto is *Ab origine*, "from the beginning." This combination of emblems illustrates well the singularly precise rule of restrictions known to Masonry.



The three lodges at Dresden, viz.: Lodge of *Three*

Swords, the Golden Apple, and Astrea, met July 2, 1817, to commemorate the Centennial Anniversary of the establishment of the Grand Lodge of England (London), when the medal here described was struck.

The *obverse* shows a globe resting upon the greater lights of Masonry, and supporting the *phœnix*, its head surrounded with rays.

The medal here represented was struck by the Lodge *Le Berceau du Roi de Rome*, in 1811. This Lodge was founded by a few Frenchmen, at the Hague, in that year, with a constitution from the Grand Orient of France; although the Dutch lodges, even after the union of Holland with the French empire, continually asserted their independence of the Grand Orient, and their adherence to their own Grand Lodge. The Lodge *Le Berceau du Roi de France* only survived three years, being discontinued on account of the political events of 1813.



The *obverse* presents the cradle given by the city of Paris to the young King of Rome, with the inscription "5811." The only Masonic emblem visible is the triangle—on the *reverse* of which only a wreath of oak is given.

ALL IN THE OLDEN TIME.

BY AN ANTIQUARIAN.

WHAT treasures of incident may be gathered up from Masonic work are only known to him who has put it into the hearts of Masons to be benignant to one another, as he is benignant to us all. One thing every man will be convinced of, who will open eye and ear as he travels, viz: that the history of the Craft is full-charged with incidents of good deeds done, sorrows assuaged, tears dried, passions repressed, relief tendered, wages paid, and all through the influence of the Masonic covenant. Let the pages of the *ELECTIC* this month tell one of these incidents, so well authenticated that men are yet living who knew of the circumstances; and so illustrative of Masonic theory and practice as to serve, if need be, for a standard of both.

Forty years ago, the American settlements upon the river Brazos, Texas, were scanty indeed. AUSTIN'S colonies held possession of some goodly leagues, and here and there a bold ranchero had settled down at a place where "wood, water, and grass" were in juxtaposition. Of these, WILLIAM MORTON was an acknowledged leader. He had selected his place about twelve miles west of where the city of Houston now stands, and at the crossing of the Brazos. As travelers between the Sabine and AUSTIN'S settlements naturally passed by MORTON'S door, his name became known far and near, and being an extremely hospitable man no one crossed the river at his place without partaking of his kindness. MORTON was a Freemason, and a good one. He was about the only one of the Fraternity resident on the river, and was, therefore, dependent upon the chance calls of sojourning brothers to keep himself posted,

and learn how the great Fraternity elsewhere was flourishing. Such persons were sure of a double welcome at the house of WILLIAM MORTON.

Amongst these there chanced one day to visit him a native of Scotland, one ROBERT GILLESPIE. Impressed with the wandering spirit that infects his nation, GILLESPIE was making his way from the Sabine to AUSTIN'S settlements, on the Brazos, when he was attacked by fever. He had barely reached MORTON'S house as he succumbed to its influence. There he lay for a considerable period, sinking under the disease until he died. He had contrived, however, to make himself known to MORTON as a "brother of the mystic tie," and by this means had aroused a spirit in that true heart which prompted every effort to save the life of his guest. But all in vain. Although he sent his Mexican riders more than eighty miles eastward to bring a physician for his dying friend; although he sent others clear to Galveston Island, for oranges, wine, and spirits for stimulus and refreshments, and watched unwearied by his bedside attentive to his faintest call, all in vain. He grew weaker and weaker, and at last yielded up his spirit upon the breast of his kind host, whose lamentations at his departure were loud and real.

That very afternoon—for in that climate decay sets in at once—MORTON caused his servants to dig a grave beneath the old trees. There, when the shades of darkness arrived, he took the body of his Masonic brother, and alone, amidst the solemn silence of the night, he buried it. What ceremonies he used, what prayers he uttered, what funeral rites he performed can best be conjectured by those to whom the funeral duties of the brethren are entrusted. If the spirit of the departed lingered at all on earth it must have viewed

with complaisance these evidences of Masonic attachment, and communicated a portion of its own peace to the soul of that faithful man.

Upon the grave thus hallowed by the double mystery of death and the Masonic ceremonial, MORTON built a brick monument with his own hands. This pile still stands, the earliest relic of Masonic history in Texas. In process of time the town of Richmond was laid out upon the old hacienda of WILLIAM MORTON, but he did not live to see it. How or when he died there is no record to show. No brother was by to receive his dying words or to bestow the solemn rites upon him which he had so cheerfully yielded to another. Yet he was not forgotten; the principal street in the city was called after his name.

In 1849 the place contained about 100 people, among them a few Masons. These, after much deliberation, concluded, by concert with those of the Craft who resided in the vicinity, and by borrowing from neighboring lodges, to establish one of their own. At the Grand Lodge meeting of 1850 it was chartered as Morton Lodge No. 72. The hall was built upon the very ground consecrated by that burial-scene.

Should the reader visit Richmond on the Brazos the first object that will attract his gaze is a large three-story brick edifice on Morton street. It is the Masonic Hall, erected in 1865, and is one of the finest edifices in the State of Texas. In dimensions it is forty by sixty feet—the apartments used by the Masons being in the third story, forty feet square. He will not forget the pathetic incident we have now perpetuated; for there, right by the side of the building, is that unpretending pile of bricks—each one of which is stamped, invisibly, with a signet more noble than the bricks of Babylon or

Nineveh—which make up the monument of ROBERT GILLESPIE. Does not PROPERTIUS say truly:

Quod si deficient vires, audacia certé

Laus erit: in magnis et voluisse sat est.

“Boldness shall have its praise, though strength may fail.” The effort, puny as it may have appeared to WILLIAM MORTON, to honor the memory of that unknown Scotchman has resulted in honor to the builder. Just so it was in the erection of the first temple. Wall, and pillar, and pilaster are gone. Even the checkered pavement is torn up, and not a block remains. Yet the memory of the operative Grand Master abides and will abide as the recollections of all good deeds; they are immortal.

DADDY HIGBY'S CONGREGATING.

FATHER HIGBY (we always called him “Daddy”) in his day was famous for his attachment to old time usages. Not even the “Conservators”—nay, not even the “Chief Conservator” himself (whoever that mythical personage may be) was more devoted to the ways of old than Daddy HIGBY. Being a man of means, and having nothing in the world to do, he used to attend all the lodges in his beat at every “regular” and do the work for them. But among the prime peculiarities of Daddy H. was his manner of “congregating a Lodge.” When the appointed moment approached he could be seen standing in the East, his watch in his left hand, and the gavel upraised in his right. Then, men of sensitive auricles held their fingers in their ears. Then SAM. McGRATH, who followed quarrying rock, and knew how to resist the concussion of heavy sounds, raised himself on tiptoe. Then the Secretary took the ink-stand off the

desk and held it carefully, that it might not be upset. Crash came down the gavel, and away flew the head from the handle to the uttermost parts of the room! Oh, it was awful! When Prof. PARVIN, at the nearest College, heard it for the first time he recorded it as "the fall of an aerolite," and wrote to SILLIMAN about it that very night.

It was expensive keeping Old Dad. in gavels. He broke seven for our Lodge before we could stop it: at last our Tyler, who is a blacksmith, made him an iron one, out and out. That fixed him; but he splintered the pedestal with it the first clip. I think I never knew a Lodge so thoroughly "congregated" as Daddy HIGBY used to congregate ours.

He has gone to the "Higher Lodge" now, and his stalwart arm molders in the little graveyard near us; but it is said by those who best knew his peculiarities while on earth that if any one will go to his grave at exactly 8 p. m. from March 22 to Sept. 22, or 7 p. m. Sept. 22 to March 22, he will hear a crash, loud and strong, that can only be imitated by the Worshipful Master while engaged in "congregating his Lodge."

☛ MASONRY has lived in every civilized country and clime. History bears honorable record of its advancement and its march. It carried its shining lights to bigoted Egypt in the darkest days of its idolatry—it shrank not from the threatened tortures of the Crusaders. They carried no terror in their brawny arm to hush the Masonic teachings of a PYTHAGORAS, or a THALES—and the plains of Chaldea, and the mountains of Judea—the deserts of India, and the valley of the Nile, were cheered by its presence and enlivened by its song.

LADY MASONRY, OR MASONRY OF ADOPTION.*

M. CESAR MOREAU, a very distinguished French Freemason, has written at great length on this subject, and we have much pleasure in laying before the Fraternity and our numerous lady readers some particulars of "*this dependence on Freemasonry.*"

It may be asked, what is this Masonry of Adoption or Lady Masonry? Some authors carry its origin as far back as the times of the rites of CERES, CYBELE, or the Vestals; according to others, to the institution of the Gaulish Druidess; others, again, to the religious female congregations of various countries from the fall of the Roman Emperors to the times of FRANCIS I.

In the "Mystic Temple," published by NEGRE and PIOT, it is said that in the temples of MINERVA and CERES in Greece females officiated, and that a Grand Priestess interpreted the oracles of APOLLO. We see in the Bible that MIRIAM, the sister of MOSES, told the Hebrew people that she was in communication with God. We also know that Levite women participated in the duties of the Temple. DEBORAH, the Israelitish prophetess, is a proof of this; and MAACHAH, the grandmother and instructress of King ASA governed the kingdom of Judah, and the people were happy. Thus there was no objection that females should participate, to a certain degree, in the Masonic Mysteries, as also in the works of philanthropy which so eminently characterize our Order: these are the motives that have served as bases for the foundation of Lodges of Adoption.

* Translated from "Précis sur la Franc-Maçonnerie, son Origine, son Histoire, ses Doctrines, et Opinions diverses sur cette ancienne et célèbre Institution; par Le Chevalier CESAR MOREAU, de Marseilles (33ème. Grand Inspecteur-Général). Ledoyen, Libraire-Editeur, au Palais Royal, Paris.

The Worshipful Master of the Lodge La Jérusalem des Vallées Egyptiennes, M. J. S. BOUBÉE, and who may be called the father of French Masonry, places the origin of Masonry of Adoption in the seventeenth century, and names as its author the widow of CHARLES I. of England, daughter of HENRY IV., and sister of LOUIS XIII. of France. This princess returned to France after the tragical death of her husband; and one of her greatest pleasures was to recount to the King of France the heroic efforts made in England by the "children of the widow" (Freemasons) to reestablish her son upon the throne. The queen made known to the ladies of the court the *words* and *signs* which formed their bond of union, and thus she instructed them in some of the mysteries of the institution, of which she had been proclaimed the protectress after the death of CHARLES I.

It has been said that Russia was the cradle of Masonry of Adoption, and that it originated with CATHERINE; for we observe in 1712 the Czarina, after having saved, almost miraculously, PETER the Great, who was surrounded by the Turkish army in the Pruth, and when his defeat seemed inevitable, obtained from PETER, in commemoration of her devotion, ability, and valor, the permission to found the Order of St. Catherine, an order of knighthood instituted for females only, of which she was proclaimed Grand Mistress.

Some time afterward, and in the eighteenth century, we again see four Grand Mistresses belonging to the Order of St. John of Jerusalem, which order, as is well known, was an emanation of primitive Masonry. In Italy it was the Princess of Rochelle; in France the Countess of Mailé and the Princess of Latour; in Germany the Duchess of Wissembourg.

In the "Univers Maçonique" of MOREAU, he assures

us that Masonry of Adoption is of French origin. "What other people," he observes, with rather more gallantry than truth, "could have raised this beautiful monument of national gallantry to a sex who in the East are subjected to the most humiliating dependence; who in Spain are guarded in living sepulchers, namely, the convents; while in Italy this admirable half of humanity is in the same position, and in Russia the husband receives from the father-in-law, with his wife, the right of flogging her at his pleasure? The French," adds MOREAU, "know too well how to appreciate the numberless merits of this charming sex to allow themselves to be influenced by any other nation in the happiness of proving to women that they are at all times their idols, from youth to age."

We will, however, retrace the history of Masonry of Adoption from 1775, which appears to be the real epoch of its establishment in France.

"Then," says BOUBÉE, in his "*Etudes Maçonniques*," "the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form Lodges of Adoption, so as more efficaciously to exercise charity and goodness."

The Grand Orient of France, it appears, did not sympathize at first in the formation of Lodges of Adoption. It resisted for a long time giving its sanction, but at last consented to take under its care this important institution, on the express condition that these assemblies should be presided over by a Worshipful Master of a regular Masonic Lodge. Permission having thus been obtained, several ladies of distinction strove, by an active and efficient concurrence, to give to this new institution a happy and powerful commencement. Amongst them were the Duchesses of Chartres and

Bourbon, the Princess of Lamballe, the Countesses of Polignac and Choiseul-Gouffier, the Marchioness of Courtebonne, and others.

Ladies' Masonry is composed of Five Degrees; the doctrine for the first degree regards the creation of Man and the temptation of Eve; and for the four other degrees the book of Genesis and the Bible. These assemblies were not exactly secret; but they had little in common with Freemasonry, excepting being held in a regular Lodge, and by the performance of acts of charity, esteem, and affection. A Lodge of Adoption was composed of a Grand Mistress, a Sister Inspectress, a Sister Depositress, a Sister Oratress, a Sister Secretary, a Sister Introductress, and a Sister Mistress of Ceremonies. They all wore a blue watered ribbon over the shoulder, with a golden trowel as a jewel. The three first had their mallets. All the Sisters and Brothers who composed the Lodge wore white aprons and white gloves.

The Duchess of Bourbon was the first to receive the title of Grand Mistress: her installation took place in May, 1775, with great pomp, in the Lodge of Saint Antoine, in Paris. The Duke of Chartres presided in his quality of Grand Master.

Nearly a thousand persons, the *élite* of society, assisted at this meeting. This first assembly was followed by others no less brilliant, and during several years, says BOUBÉE, there was united under the sacred banners of charity and the graces all that the court and the city contained of the most illustrious and distinguished, to the great joy and happiness of the poor in the capital.

In 1777 her highness, the Grand Mistress, the Duchess of Bourbon, presided over the Lodge of Candour, and at one of the meetings there was a voluntary subscription to recompense an act of civic courage in

the person of a brave soldier of the Anjou regiment, who had thrown himself into the frozen Rhone to save two drowning children.

The 12th March, 1779, a letter was directed to the Duchess of Bourbon, in her quality of Grand Mistress. It was sent by a poor family from the country. A meeting was held, presided over by the Duchess; funds were subscribed for the poor family, who had thus solicited alms.

In 1779 the Lodge of Candour offered a prize for the best Essay on the following subject: "Which is the most economical way, the most healthy, and the most useful to society, to bring up foundlings, from the period of their birth to the age of seven years?"

A titled Mason, but a victim to family hatred, without a profession or resources, thanks to the noble Sisters composing the Lodge of Candour, obtained, in 1779, from the king a pension and a lieutenancy.

The court movements, we read in the "Univers Maçonnique" of CESAR MOREAU, caused the Lodge of Candour to be broken up in 1780.

The Quadruple Lodge of Adoption of the "Nine Sisters," so called after the regular Lodge of the same name, in 1776 and in 1777, of Antenil, was held at Madame HELVETIUS; in 1778 at the same sister's, in honor of Brother BENJAMIN FRANKLIN; and in 1779, at Waux-hall, philanthropic fêtes were held. In 1780, to celebrate the convalescence of the Grand Master, the Duke of Chartres, the Lodge Social Contract formed a Lodge of Adoption at Waux-hall, presided over by the Abbé BERTOLIO, assisted by the Princess of Lamballe. Three ladies received the *Masonic light*, viz: the Viscountesses of Afrey and Narbonne, and the Countess of Maillé. The approaching revolution prevented the continuance

of these most agreeable and charitable meetings; even Freemasonry itself was scarcely able to resist this most violent and sanguinary of political disturbances.

During the revolutionary period Masonry of Adoption almost disappeared; and it was only at the commencement of the Empire that we see it rise again. In 1805 the Empress JOSEPHINE, who had been previously received in Paris, being at Strasbourg, presided over the Imperial Lodge of Adoption in that city—the Francs-Chevaliers—assisted by Madame DETRICH, wife of the Mayor, and Grand Mistress. The Empress at this meeting admitted one of her ladies of honor, Madame F. DE CANISY, into the mysteries of the Order. At no period, says M. BOUBEE, had there been so brilliant a Lodge; the city itself took part in the solemnity, excepting the more secret portion.

In 1807 the Lodge of St. Caroline, at Paris, held a meeting of Adoption, presided over by Madame DE VAUDEMONT. Among the persons present were the Prince DE CAMBACERES, the then Grand Master, and other high dignitaries of the Grand Orient of France.

The Lodge of the Chevaliers de la Croix, writes MOREAU, formed many Lodges of Adoption. "In 1811 and 1812, through the Lodge des Militaires Réunis of Versailles, many Lodges of Adoption were formed. There appeared successively in this struggle of honor and usefulness the Lodges of Themis, the Golden Age, Anacreon, Perfect Union, St. Joseph, &c.; and, in imitation of the Lodge of the Chevaliers de la Croix, the Lodge of the Commanders of Mount Thabor, created a charitable association under the name of the Lady Hospitaliers of Mount Thabor."

Under the Restoration, and subsequently, Masonry of Adoption was but little in vogue; there was a meeting, however, on the 19th of February, 1819, at which there

assisted the Prince Royal of Wurtemberg, the meeting being presided over by Madame DE VILETTE, the devoted friend of VOLTAIRE. There was also another on the 17th, same month, presided over by Madame DE LA ROCHEFOUCAULD, assisted by those celebrated artists TALMA and Madame DUCHENOIS.

All these Lodges of Adoption, according to BOUBEE, were distinguished "by the regularity of their work, by the large amounts given to the unfortunate and to the poor, but more particularly by those liens of friendship which are so expressive, where the etiquette of rank was not observed."

Such is, in short, the history of Masonry of Adoption; and to complete our observations on this interesting subject we will give some idea of the meeting of Adoption held 8th July, 1854, for the installation of Madame CESAR MOREAU, as Grand Mistress of Masonry of Adoption, under the regular Lodge of La Jérusalem des Vallées Egyptiennes, which we extract from the journal *Franco-Maçon*, edited by F. DUMESNIL.

This fête was admirably arranged, and was most interesting. . . . It had been delayed several times in consequence of the illness of the Grand Mistress, Madame MOREAU, an English lady, the wife of Brother CESAR MOREAU, long time French Consul in London, and distinguished amongst other acquirements by that of being one of the principal Masonic historians. After the introduction (according to the rites and customs of the Lodge) of a large number of Sisters and Brothers, the Grand Mistress was announced, preceded by the *five principal lights* of the Lodge. Madame MOREAU made her entry into the Lodge, due honor being rendered, escorted by the Sisters Inspectress, Depositress, of Eloquence, and of Ceremonies.

The Worshipful Master, M. J. S. BOUBEE, of the Lodge La Jérusalem des Vallées Egyptiennes, one of the Grand Officers of the Grand Orient of France, and its Archivist, conducted her to the altar, where she was duly installed.

Then, handing her the mallet, the symbol of power, the Nestor of French Masonry (M. BOUBEE is nearly a centenarian) addressed her touching the responsible duties committed to her charge.

The Most Illustrious Grand Mistress, after having thanked M. BOUBEE, assured the members of the Lodge of her eternal friendship, and, taking the mallet in her hand, thus addressed M. BOUBEE: "And you, Most Illustrious Worshipful Master, when you gave me this mallet, conferred upon me the mark and symbol of the authority which you hold. Be assured, Worshipful Sir and Brother, that by doing so you have doubled your own power to do what is noble and charitable in confiding to us its exercise."

The Lodge being in working order, the reception of the beautiful and graceful Mademoiselle ANAIS G— commenced; and, having gone through the initiation, she replied to the various preliminary questions with much tact and intelligence.

Of the various trials there was one which made a deep impression upon the fair recipient, as well as upon the assembly. There were four boxes, one before each of the Officers (Brothers); she was told to open them, and out of the two first she drew faded flowers, soiled ribbons and laces, which, being put in an open vessel, were instantly consumed by fire, as a proof of the brief duration of such objects.

Conducted before the Brother Secretary, she withdrew from a box an apron, a blue silk scarf, and a pair of gloves.

From that before the Brother Orator, a basket, containing the working tools in silver gilt.

Then, brought before the altar, and on opening the box placed there, several birds escaped, so as to justify the words of the Worshipful Master, viz: "Liberty is a common good to all the world; no one can be deprived of it without injustice."

After having taken the obligation, the recipient was conducted to the Grand Mistress, who gave her the *words, signs, and touches*, and having clothed her with the silk scarf, and handing the gloves and basket, explained to her the meaning of these emblems. . . .

The Brother Orator and the Sister of Eloquence pronounced discourses; the first upon the advantages of such charitable associations, directed by the Sisters themselves; and the second upon the rights and duties of a Sister Mason. . . .

Then a voice, sweet and plaintive, reciting, as if coming from Europe (for the Lodge represented the four parts of the globe), was heard; it was that of the Grand Mistress of Ceremonies, ending with this couplet:

"Soulagez-vous sur cette terre,
Dieu dans le ciel vous le rendra."

To this appeal for charity, the first of Masonic virtues, the Grand Mistress commended that the poor-box should be handed round. The Brother Hospitaller conducted the recipient, who presented the box to each Brother and Sister, while the Sister of Eloquence repeated the hymn in favor of the poor and unfortunate, pressed upon the assembly the pleasures of administering to the wants of others, and concluded in touching and beautiful language. . . . Madame MOREAU died January 11, 1855, of consumption, and at an early age.

If Masonry of Adoption has found, even among some portion of the Craft, a little opposition, it must be confessed that the great majority are in its favor. Very many are the discourses written on this matter by Brother CESAR MOREAU, and he has allotted a large space in his "Univers Maçonique" to this subject.

In the Roman Catholic countries of Europe, generally, Freemasons are not allowed to exist as a publicly recognized body, which causes the liberal and charitable sentiments of the Craft to be practiced in secret, and in such despotic countries Masonry of Adoption has progressed.

In the southern parts of the United States Lady Masonry is extensively known; also in the Island of Cuba.

It may be mentioned that in the late Spanish colonies, now rising republics, although under the papistical form of Christianity, Freemasonry has taken such root as not to be eradicated.

☞ One powerful hold which Masonry maintains upon human affections is its honorable attention to the dead. Each of us has a yearning love for our own clay-tenement, though compelled to leave it behind us when we depart, and we would fain have some one to preserve it and show it respect.

☞ Masonic cement is composed of truth and justice; put up in true hearts, and sealed with Faith, Hope and Charity; is not affected by change of climate, and may be had at the office of "good-will to men."

at Oxford, having been initiated, rectified and composed the formula for the society of Rose-Croix, consisting of ceremonies based on historical allusions, and the communication of signs of recognition after the manner of the Freemasons. This labor inspired him with the idea of composing new rituals for the Masons, and accordingly he composed and substituted for the rituals in use a new mode of initiation, based, in part, on old Anglo-Saxon and Syriac manuscripts, partly on the Egyptian mysteries, and on what he supposed to have been the form of initiation among the Roman architects. These rituals were adopted by the London lodges, and soon after throughout England.

1650. Freemasonry, in England, took a political bias; after the decapitation of CHARLES I. the Masons of England, and particularly those of Scotland, partisans of the STUARTS, labored in secret for the reestablishment of the throne destroyed by CROMWELL. They used the mystery surrounding their assemblies to lay their plans in security. Unable to admit all Masons to their projects, they composed superior degrees to the initiates, in which they alone unfolded their plans. It was by the influence of these men, placed in high position, that CHARLES II., initiated during his exile, was raised to the throne in 1660, and it was by this monarch that Masonry was termed *the Royal Art*, because it had principally contributed to his restoration.

1663. General assembly at York, CHARLES II. presiding, who confirmed the Grand Mastership of HENRY JERMYN, Count of St. Albans, and conferred on him the Order of the Bath. The assembly passed

a series of regulations all in conformity with past events, and maintained the high degrees. The preponderance of Accepted Masons became more evident; but having no longer to struggle against political events, the superior degrees assumed a universal and humanitarian tendency. Cultivation of the arts and sciences, and sociability, under noble and elevated forms, became the features of their meetings.

1666. The great fire in London, which destroyed forty thousand houses and eighty-six churches, gave a new impetus to architecture. The local craftsmen being unable to meet the demand for labor others were called in from all countries. They united in a Lodge, under the authority of Sir CHRISTOPHER WREN, architect of St. Paul's, who furnished plans for rebuilding the city.

1685. James II., Grand Master of the Order of Heredom of Kilwinning, founded by ROBERT BRUCE, King of Scotland, in 1314, in favor of the Freemasons who had fought under his banners, reestablished the Order of Knights of St. Andrew, which had been suspended, and the possessions of which were confiscated during the reformation. It was the intention of the king to have made this Order a sign of distinction and reward for Masons in particular, and it is probable that but for his misfortunes he would have returned their property.

When JAMES ascended the throne he ordered complete liberty of conscience to all religious parties, whereupon there was a division among religionists as well as Freemasons, and all parties became immersed in politics. The Scottish portion of the

Masons, led by the Knights of St. Andrew, stood by the king; the English brethren were in favor of his removal, and they gaining the day, the king took flight.

1700. The Masonic corporations, except in England, were dissolved, and even in that country they were no longer busy with operative Masonry.

1703. Notwithstanding the zeal displayed by Grand Master WREN, the number of Masons was continually diminishing. The annual feasts were completely neglected, and the four lodges remaining in London deserted. In view of this state of affairs, St. Paul's Lodge (now Lodge of Antiquity), to recruit the number of its members and ultimately restore to the Fraternity its activity and importance, came to a decision which had the effect of entirely changing the face of the society. It was resolved that the privileges of Masonry should no longer be exclusively confined to operative builders, but that men of various professions should be allowed to enjoy them, provided they were regularly accepted and initiated in the Craft. This innovation produced results which its authors were far from suspecting. The civilizing principle contained in the doctrines of Freemasonry, after breaking its bonds, gave itself up to all the power of expansion, permeated society and animated it with a new life.

This transformation could not at once be effected; first from the lack of union, and then by the infirmity and advanced age of the Grand Master, and, later still, by political events, so that its execution was delayed till after the death of Sir CHRISTOPHER WREN (1716).

THIRD PERIOD.

1717. After the death of Grand Master WREN the four lodges in London determined to elect a new Grand Master, and form a Grand Lodge to put in execution the decision of St. Paul's Lodge, adopted in 1703. They, therefore, convened a general assembly of the Masons in London and its vicinity, and constituted a central authority under the title of "The Grand Lodge of England," recognizing only the three symbolic degrees. GEORGE PAYNE, elected Grand Master, got together a great quantity of ancient manuscripts, charts, rituals, and documents on the usages of the Fraternity, which, added to those in possession of St. Paul's Lodge, were to form a code of laws, and doctrines, certain of which were to be published.

1720. The Grand Lodge having constituted several subordinates, in which many persons of distinction were initiated, the Grand Lodge of York became jealous of its rival, and proscribed its members. About this time the institution met with a severe loss in the destruction of important manuscripts committed to the flames by over scrupulous members of St. Paul's Lodge, who were alarmed at the proposed publicity about to be given them.

1721. Freemasonry began to extend to the continent. One Lodge was founded at Dunkirk and another at Mons. The Grand Lodge adopted various regulations concerning the government of the lodges, and regularity of their work. The rights of the Grand Master were determined, and he was accorded the right of naming his successor in case of his

dismissal or non-election. GEORGE PAYNE, having been again elected, gathered such documents as had escaped from the flames, the preceding year, and from them drew up a historical sketch of the society, which he submitted to the Grand Lodge with certain regulations. This was referred to the committee, who further referred it to Bro. ANDERSON, and he, after revising it, was authorized to publish it (1722).

1725. Masonry introduced in Paris and several lodges constituted.

1728. The Baron RAMSAY, a Scotchman, and partisan of the STUARTS, attempted the introduction of a new system founded on the crusades and attributed by him to GODFREY DE BOUILLON. His success was limited.

1729. The activity of the English lodges and their attractiveness stimulated the Masons of Ireland to greater zeal, and they established a central authority by the name of "The Grand Lodge of Ireland."

1732. The Grand Lodge at York, to which belonged the Masons calling themselves ancient, and whose constitution was more in accordance with the old corporations, recognized the necessity of conforming to the new order of things as more clearly expressed in the London Constitution.

1733. The first Provincial Grand Lodge in America was constituted at Boston.

1735. The first persecutions against Masons in modern times commenced by the States General of Holland, which interdict Masonic assemblies.

1736. The Scottish Grand Lodge at Edinburg, in view of the prosperous state of the English lodges

growing out of their constitution and Grand Mastership, became desirous of introducing the same system, but was prevented by the hereditary office of patron, created by JAMES I., for the ROSLIN family in 1430. The then Grand Master, Baron SINCLAIR, of Roslin, consented to resign. The four oldest lodges in Edinburg called a general assembly, thirty-two lodges being represented, and the Baron having resigned his Grand Mastership and all the privileges attached to it, a regular Grand Lodge was formed, and he was elected its first Grand Master.

In the same year the English Grand Lodge of France was instituted by the four lodges then in existence at Paris. RAMSAY persuaded them to adopt his system; but, as in England, it was only a flimsy covering to political designs, which failed to achieve success.

1738. The Pope CLEMENT XII. issued a bull of excommunication against the Freemasons, which was followed by an edict of CHARLES VI., forbidding Masonic meetings in the low countries of Austria.

August 15, in this year, FREDERICK II., King of Prussia, was initiated.

1739. The Grand Lodge of England was accused of changing the ceremonies and ritual, introducing innovations and of having named Provincial Deputies with power to establish lodges in the South of England, the jurisdiction of the Grand Lodge of York. A schism was the result, and a new Grand Lodge was formed with the designation of "Ancients." The Grand Lodges of Ireland and Scotland sympathized with the ancients, but the moderns were decidedly the most successful.

dispensed with, and the mysteries communicated to a candidate by verbal description, the work is said to have been performed by *communication*.

COMMUNICATIONS. The meetings of Lodges, whether stated or otherwise, are termed communications. When Grand Lodges assemble they are denominated Grand Communications.

COMPANION. In Royal Arch Masonry, the usual title of a member, signifying the same as *Brother* in the Symbolical Lodge. The word is used in this degree, probably with reference to the condition of the Jews in the Babylonian captivity, when their common sufferings and sorrows drew them together in a closer companionship.

COMPASSES. As the operative Mason uses the Compasses to enable him to determine accurately the relative proportions of the building, as laid down by the architect for the use of the workmen, so in speculative Masonry it is used as a symbol, to circumscribe our passions, and by cultivated and amiable conduct, benevolent feelings and charitable actions, display that true standard of rectitude which will alone permit us to enjoy happiness here and everlasting felicity in the world to come.

COMPLAINT. If any complaint be brought the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.—

COMPONE OR GOBONE. In *Heraldry*, an ordinary, bordure, pale or bend composed of small squares of two tinctures, alternately, in one row. If there be two rows it is called counter-compone, and



if three checky.

COMPOSITE. In *Architecture*, one of the five orders, and a compound of the Corinthian and Ionic. Its capital is a vase with two tiers of acanthus leaves, like the Corinthian; but, instead of stalks, the shoots appear small, and adhere to the vase, bending round toward the middle of the face of the capital; the vase is terminated by a fillet over which is an



astragal crowned by an ovolo. The volutes roll themselves over the ovolo to meet the tops of the upper row of leaves, whereon they seem to rest. The corners of the abacus are supported by an acanthus leaf bent upward. The abacus resembles that of the Corinthian capital. In detail the Composite is richer than the Corinthian, but less light and delicate. Its architrave has usually only two fuscæ, and the cornice varies from the Corinthian in having double modillions. The column is ten diameters high.

CONCEALMENT. A secret of Masonry is the concealment of a Brother's fault, which, by discovery, could neither be amended nor obliterated.

CONCLAVE. The place where the cardinals assemble for the choice of a pope, or of the assembly itself. The term applied to a Commandery of

CONCORD, ORDER OF. Several societies bearing this name sprang up, at different times, in Europe; but none of them, previous to 1696, had any resemblance to Freemasonry. At that time the "Order of Concord," or of "United Hosts," was founded by the Prince of Nassau. This was strictly a brotherhood, and embodied many Masonic principles. A. D. 1718, another order of the same name was established by the Prince of Schwartzburg-Rudolstadt. It admitted ladies to membership. A. D. 1759, another, bearing the same title, arose at Hamburg, and directly claimed a Masonic character. It flourished in Hanover and Göttingen. Numerous distinguished men and Masons were enrolled among its members, one of the most active of whom was Knigge, a celebrated man in his day.

CONFERENCE. In Europe, on the Continent, officers of Masonic bodies, and enlightened brothers, are in the habit of meeting occasionally to consult together concerning the general interests of the Fraternity. These meetings are called conferences. During the last half of the last century, the affairs of the Order became very much confused, owing to attempts that were constantly made to introduce new features, or to connect it with other orders. A kind of Masonic mania had spread through Europe, and many societies sprang up, having more or less of the Masonic form, and claiming to be genuine Masonic bodies. This evil became so great that at one time it was difficult to distinguish the true from the false. These conferences, in which the most intelligent Masons from all parts of Europe participated, did much toward correcting the evil, and bringing the affairs of the Fraternity into that settled condition in which we now find

CONGRESSES, MASONIC. The fact that a Masonic Congress was held at Paris in 1855, and another at New York in 1862, recalls to our recollection the meeting of similar bodies at various periods in the last nine centuries, which, like the general councils in the church, have been sometimes productive of important results upon the institution. A brief recapitulation of the most celebrated of these Congresses, with an account of the design for which they were severally convoked, and of the objects which they accomplished, may not be uninteresting, and may also be useful in removing a somewhat popular prejudice that the Parisian and New York Congresses are innovations or novelties in the history of the Order.

At least twenty-four Masonic Congresses were held during the period named, although but meagre details of the proceedings of most of them have been transmitted to posterity.

Congress at York.—In the year 926, Prince Edwin, brother of King Athelstane, of England, convoked a Masonic Congress at the city of York, which, under the name of a General Assembly, established the celebrated Gothic constitutions, which are the oldest Masonic document extant. These constitutions have always been recognized as containing the fundamental law of Masonry. Although transcripts of these constitutions are known to have been taken in the reign of Richard II., the document was for a long time lost sight of until a copy of it was discovered in the year 1838, in the British Museum, and published by Mr. J. O. Halliwell.

First Congress of Strasburg.—A Masonic Congress was convoked at Strasburg, in 1275, by Edwin Von Steinbach, Master of the work. The object was

cathedral of Strasburg, and it was attended by a large concourse of Masons from Germany, England, and Italy. It was at this Congress that the German builders and architects, in imitation of their English brethren, assumed the name of *Freemasons*, and took the obligations of fidelity and obedience to the ancient laws and regulations of the Order.

First Congress of Ratisbon.—It was convoked in 1459, by Jost Dotzinger, the Master of the works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany.

Second Congress of Ratisbon.—Convoked in 1464, by the Grand Lodge of Strasburg, to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Berne.

Congress of Spire.—Convoked in 1469, by the Grand Lodge of Strasburg, for the consideration of the condition of the Craft, and of the edifices in course of erection by them.

Congress of Cologne.—This, which was one of the most important Congresses that was ever convened, was convoked in 1535, by Hermann, Bishop of Cologne. It was attended by delegates from nineteen Grand Lodges, and was engaged in the refutation of the slanders beginning at this time to be circulated against the Fraternity. The result of its deliberations was the celebrated document known as the "Charter of Cologne."

Congress of Basle.—This Congress was convoked by the Grand Lodge of Strasburg in 1563, principally for the purpose of settling certain difficulties which had arisen respecting the rights of the twenty Lodges which were its

Second Congress of Strasburg.—Convoked by the Grand Lodge of Strasburg in 1564. It appears to have been only a continuation of the preceding one at Basle, and the same matters became the subjects of its consideration.

Congress of London.—The history of this Congress is familiar to all American and English Masons. It was convoked by the four Lodges of London, at the Apple-tree tavern, in February, 1717. Its results were the formation of the Grand Lodge of England, and the organization of the institution upon that system, which has since been pursued in England and this country.

Congress of Dublin.—Convoked by the Lodges of Dublin, in 1730, for the purpose of forming the Grand Lodge of Ireland.

Congress of Edinburgh.—Convoked in 1736, by the four Lodges of Edinburgh, for the purpose of receiving from Sinclair, of Roslin, his abdication of the hereditary Grand Mastership of Scotland, and for the election of a Grand Master. The result of this Congress was the establishment of the Grand Lodge of Scotland.

Congress of the Hague.—Convoked by the Royal Union Lodge, and the result was the establishment of the National Grand Lodge of the United Provinces.

First Congress of Jena.—Convoked in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan, but whose real name was Becker. In this Congress the doctrine was first announced that the Freemasons were the successors of the Knights Templars, a dogma peculiarly characteristic of the rite of Strict Observance.

Second Congress of Jena.—Convoked in the following year, 1764, by Johnson, with the desire of authoritatively

sonry. The empirical character of Johnson or Becker was here discovered by the celebrated Baron Hunde, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

Congress of Altenberg.—This Congress was convoked in 1765, as a continuation of the preceding. Its result was the establishment of the rite of Strict Observance, and the election of Baron Hunde, as Grand Master.

Congress of Brunswick.—Convoked in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various rites, but it terminated its labors, after a session of six weeks, without success.

Congress of Lyons.—Convoked in 1778, by the Lodge of *Chevaliers bienfaisants*. Its object was to produce a reform in the rituals of the Masonic system, but it does not appear to have been sagacious in its means, nor successful in its results.

Congress of Wolfenbuttel.—This Congress was convoked in 1778 by the Duke of Brunswick, as a continuation of that which had been held in 1775, and with the same view of reforming the organization of the Order. However, after a session of five weeks, it terminated its labors with no other result than an agreement to call a more extensive meeting at Wilhelmsbad.

Congress of Wilhelmsbad.—This Congress was convoked in 1782. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of rites with which French and German pretenders or enthusiasts had sought to overwhelm it. Important topics were proposed at its commencement, but none of them were discussed, and the Congress was closed without coming to any other positive determination

connected with Templarism, or, in other words, that, contrary to the doctrine of the rite of Strict Observance, the Freemasons were not the successors of the Knights Templars.

First Congress of Paris.—Convoked in 1785, again, with the laudable view of introducing a reform in the rituals and of discussing important points of doctrine and history. It closed, after a session of three months, without producing any practical result.

Second Congress of Paris.—Convoked in 1787, as a continuation of the former, and closed with precisely the same negative result.

Congress of Washington.—This Congress was convoked in the year 1822, at the call of several Grand Lodges for the purpose of recommending the establishment of a General Grand Lodge of the United States. The effort was an unsuccessful one.

Congress of Baltimore.—Convoked in the year 1843, with the object of establishing a uniform system of work. Perhaps there was not, in any of the preceding Congresses, a greater instance of failure than in this, since not a year elapsed before the most prominent members of the Congress disagreed as to the nature and extent of the reforms which were instituted; and the Baltimore system of work has already become a myth.

Second Congress of Baltimore.—This Congress was convoked in the year 1847, the object being again to attempt the establishment of a General Grand Lodge. This Congress went so far as to adopt a "Supreme Grand Lodge Constitution," but its action was not supported by a sufficient number of Grand Lodges to carry it into effect.

Congress of Lexington.—This Congress was convoked in 1853, at Lexington (Ky.) for the purpose of again

Editor's Trestle Board.

THE ANCIENT AND ACCEPTED RITE.

We have refrained in these pages from any allusion to the proceedings of the various bodies exercising governmental powers in the Scottish rite, because we have been averse—as we still are—to any proceeding which might tend to embroil the fray, and because we have indulged a hope—not extremely vivid to be sure—that good sense might override the promptings of ambition, and induce a compromise of the difficulties. We hoped, finally, that the Supreme Council for the Southern Jurisdiction at their meeting would acknowledge one side or the other as having the most “color of right” on their side, and by their influence thus cast make the extinction of one of the belligerents a question of a brief period of time. In this hope we have been disappointed. With a species of Miss-Nancy-ism worthy a conventicle for the discussion of the latest fashion in shoe-strings, they have left the real question in a worse fog than ever. They decide that Grand Commander ROBINSON is the legitimate successor of Ill. Bro. RAYMOND; that Bro. RAYMOND was not lawfully deposed, and that all the acts of the so-called VAN RENSSALAER Council are *ex-necessitate* irregular, null and void, and yet they refuse to recognize the very council which, by their own showing, holds the legitimate succession, and has the rightful claim, to the sovereignty of the rite. Nevertheless, this same council, a few years since, made no “bones” of acknowledging the late Bro. GOURGAS, who had no council till he created one from whole cloth, whose powers, if he ever had any, had lain dormant, and whose organization had been dead for more than thirty years. Why they should have been able to gulp all this down without winking, and yet be so dainty stomached over a trifling technicality of the acknowledged succession, is more than we can fathom; but, as the heroic Toots observed, “it’s of no consequence.” Neither party to the quarrel will pay the slightest attention to the southern splurge, and matters will go on as before.

Our cotemporary, the *Masonic Monthly*, it will be seen, takes a somewhat different view from ours, and we reprint its article, that the reader, having all the light, may judge for himself:

"It has gone forth that the Supreme Council of the Southern Jurisdiction—the mother of all the Supreme Councils of the Scottish rite in the world (for we must admit the validity of its claim to be so styled)—has pronounced irregular both of the contending Supreme Councils of the Northern States.

"We think very favorably of this decision, although when we first heard of it we could not refrain indulging in a quiet smile. Just think of it—CHARLES W. MOORE an irregular Mason, HARMAN G. REYNOLDS an irregular Mason, JOHN W. SIMONS an irregular Mason.

"We must commend this decision for its worldly wisdom. How widely calculated it is to save a world of trouble to the Southern Supreme Council of the Ancient and Accepted rite. Had the decision favored either of the claimants for recognition, the war would have recommenced with renewed vigor, and the Southern Council would have been compelled to enter the lists in behalf of its protegee. Peace would be more remote than ever from the rite. The passions enlisted on either side would be intensified, and the field of controversy so widened and deepened as to pass beyond all control.

"As the matter is at present neither of the Supreme Councils have reason to complain of the treatment they have received. There are those on either side who have objected to the interference of the Mother Supreme Council in any manner, who have given it as their opinion that if the Boston Body and the New York Body were left to themselves, the earnest and able men who may be found in both organizations would so exert themselves as to bring about the consummation for which we all wish. But with respect to this position, we have to inquire if the earnest and able men on both sides have not had time sufficient to exhibit their earnestness and ability in fruits of labor. This we know, namely, that earnest men, who are not wanting in ability, have, by their writings in certain Masonic periodicals, exhibited a much more decidedly combative than pacific disposition in their manner of treating the matters at issue between the rival councils. Those who can see clearest do not hesitate to declare their belief that individual jealousies and ambitions underlie all the argument and theory which many of the leaders promulgate, more than a regard for what is sound in principle as affecting the legitimacy or

illegitimacy of these quarreling councils. Where such is the case, peace may be waited for until the hand of death has removed from the sphere of conflict all so influenced, and peace may not come then, for these jealousies and ambitions may beget a brood which may continue to breed mischief until the Institution perish, of which they have been the bane.

"In the meantime we consider that it became the duty of the Southern Council to its subordinates to decide in their behalf which of the conflicting authorities of the Ancient and Accepted rite in the Northern States was to be treated as regular or irregular. It has rendered its verdict—a verdict intended for its own uses. Its decision was not asked for by either of the rival councils. It did not, therefore, try the issue as a court of appeal. Consequently its judgment carries with it no legal weight. It simply amounts to this—the Southern Council has adopted a principle of action. It has merely refused to recognize the two organizations, one or the other. It has, however, come to this conclusion after full and due consideration. It has made a fuller examination, a more searching inquiry into the opposing claims of the Northern Councils, we think, than any other foreign Supreme Council in the world, wherever its East may be, is likely to make. Its decision will therefore, it may be presumed, weigh very powerfully upon the consultations of other Supreme Councils, and will very likely lead to similar decisions by all or a majority of the Supreme Councils of the Scottish rite. This will be the most important result likely to follow from its action. If it leads to that, and if that result should in any way tend toward bringing the rival Northern organizations to their senses, the result will be good. But for ourselves we have little to hope from brethren who have so long embroiled the Fraternity without a decent amount of justification for their proceedings.

"The Southern Supreme Council has offered its advice to the contending parties. That advice was as little sought for as its decision upon the question of legitimacy. The interference of the Southern Council at this time is not relished, and especially by those who have entertained a shrewd impression that their own cases would suffer most detriment therefrom. And now that both rivals have been placed in the same category of Irregulars by an authority which will certainly be respected by foreign Supreme Councils, if not by the condemned ones, although the offered advice will be intolerable as advice, its recommendations may be adopted from the sheer necessities of the situation. Masons generally do

not love to remain under the ban of the Fraternity, and although Masons of the Ancient and Accepted rite have shown, by their actions at least, that they are to a large extent exempt from this failing, if failing it be, they will not long rest contentedly under this ban.

"So long as one or the other of the rival Northern Supreme Councils cherished a hope of recognition there remained something to stimulate the interested ones to retain their organizations intact, and thus hold prerogatives. Now, however, that both organizations have been pronounced irregular, they could do nothing better than to give up business, and reorganize a Supreme Council out of the legitimate elements of the old bodies; such a Council could stand a chance of receiving recognition from the Supreme Councils of the rite in this and other countries.'

THE LATE GEORGE W. RAY.

THOUGH these pages should be continued to the end of time, never will they record the death of a worthier man, more sincere friend, more chivalrous enemy, or more zealous, earnest, and enlightened Mason than he whose name stands at the head of this paragraph. Called away in the very meridian of his existence, in the midst of his greatest usefulness, his decease leaves a vacancy as when the storm of battle sweeps away regiments at once. Long and sincerely will he be mourned, long and tenderly will his memory be kept.

WASHINGTON AND HIS MASONIC COMPEERS. By SIDNEY HAYDEN, P. M. of Rural Amity Lodge, No. 70, of Pa. There are many hundreds, aye, thousands of the Fraternity exceedingly anxious to be made acquainted with all the Masonic associations and connections of the "Father of his Country." Here is a work that conveys all the desired information. It is decidedly the very best and authentic Masonic history of that period. We have been informed personally that Bro. HAYDEN was traveling some ten years, going to almost every conceivable location, to obtain the facts published in this book. The work has been gotten up in elegant style, beautiful type, well printed on good paper, and embellished with a beautiful steel plate portrait of WASHINGTON, and portraits of his compeers; in all 28 finely executed engravings; 407 pages prettily bound in cloth and gilt, price \$2 50. Published by the Masonic Publishing and Manufacturing Co., 432 Broome st., N. Y.—*N. Y. Mail Bag.*

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

JULY, 1866.

No. 7.

TOO MUCH OF A GOOD THING.

BY THE EDITOR.

THE proverbial philosophy of the ancients is the undoubted source of much of our modern wisdom, and attention to its precepts has made fame and fortune for more than one man. It is not our present purpose, however, to entertain the reader with a dissertation on the subject, further than to acknowledge the source of our present inspiration, and to show briefly one case wherein too much of a good thing is, as the proverb has it, good for nothing.

Masonry, it has been well said, though the same in doctrine and essentials in every country, differs in all countries in its practice, and accommodates itself to the genius and temperament of the people among whom it may be domesticated. Thus, in Italy, Spain and Portugal, where no man is absolutely sure that his head is on his shoulders unless he keeps turning it to satisfy himself that the fastenings are all right, its members lose their personal identity, and, like the inmates of prisons and hospitals, are reduced to Roman numerals, Bro. xxiii. being Master, Bro. xvi. Junior Warden, etc., which may account for the miscalculations of the

late Pontifical allocution. In England it partakes of the national fondness for good feeding, and with the genial kindness which time out of mind has been the result of copious dinners and corresponding digestion, it spreads itself out in the shape of schools for boys and girls, asylums for the aged and indigent, hospitals for the sick and maimed, and appropriate halls for the transaction of its business and the preservation of its records. In France it goes off in long discussions of philosophical abstractions, and runs to seed in infinite systems of degrees and endless quarrels for rank and precedence. In Germany, following the bent of the national mind, it is gradually being reduced to chaos, preparing to shake off the irksome restraints of government, and pluming its wings for unrestrained flight among the untamed theories of rationalists and Red Republicans. In South America, where the inhabitants don't feel peaceable unless they are at war with each other or the rest of mankind, governing bodies and their subordinates are created and destroyed with kaleidoscopic rapidity, and bulletins, manifestos and circulars follow each other in pleasing variety and incessant flight. In this pleasant land of ours it follows more nearly its original intention, and in the legitimate sphere of the American rite, pursues the even tenor of its way with more quiet than in any other on the globe, save, perhaps, the mother country. But here, as elsewhere, it accommodates itself to the genius of the people, and exhibits their idiosyncracies in as marked a manner as elsewhere. In the United States we bore holes with a big augur, with vigorous turns, and rarely waste time in going round to the other side to ascertain whether the plank is bored through or not, or in other words, and to be somewhat less metaphorical, we are

apt to carry things to extremes. We transcend the scriptural injunction to "do whatsoever our hand findeth to do with all our might," we keep on doing long after we should have stopped, and exemplify the proverb about overdoing a good thing.

Masonry, *per se*, is excellently good ; its doctrines are sound, its morality pure, its teachings lofty, but it never was intended to be sown broadcast like timothy and clover. It never was meant to be at the beck and call of every man who might happen to have twenty dollars at his command, or to be a platform for mere poll-parrots to dawdle and strut upon. It never was expected that the veils of its temples should be rent asunder and its sacred arcana exposed to the rude manipulations of the unvarnished multitude, but somehow we are running it out in that direction, and exposing ourselves to the shame of seeing its emblems exposed on sign boards and show cards, and made to do duty among the tricks of trade.

We are a litigious people, taking eminent delight in pursuing each other from court to court, wasting our substance in feeing eminent counsel, listening with uncontrollable delight to their profound utterances, and pouring out our money like water to furnish sinews for the wordy war. There is a French proverb that "appetite comes with eating," and it would seem that our mania for the law, with its intricacies and delays, its hopes, doubts and fears, its too frequent antagonism with justice, its bald and costly satisfaction, like opium eating and tobacco smoking, strengthens its hold upon us in exact proportion to our rate of indulgence. The smallest village in our land supports a couple of lawyers, and it is a question for debate whether three Americans, cast upon a desert island, would not get up

a lawsuit among themselves before they had been there six months. Now the law, when tinctured with justice, is indispensable; it furnishes the standard and boundary of right, and occasionally enables men to get their just dues. It is not, therefore, to be lightly condemned, nor do we condemn it, but the inordinate appetite for its excitements is certainly a vicious and costly weakness in our national character, and is yearly making itself more conspicuous in the practice of our lodges. In the good old times, offenses against the Masonic code were dealt with as matters of equity; and an offending brother was tried by the rules of common sense and punished by the dispensation of impartial justice; but in these latter days we have changed all that. A brother charged with unmasonic and immoral conduct employs counsel learned in the law to defend him; the Lodge, as a matter of self-protection, is obliged to do likewise, and the trial proceeds, not as a simple inquest into the truth or falsity of the accusation, but as an exhibition of the legal dexterity of the respective counsel, who call to their aid all the subtleties of their common law practice, and unhesitatingly demand a reversal of unfavorable judgment on the sheerest technicalities. It is just, strictly just, that no brother should be punished without first having a fair trial by his peers; it is just that on such trial he should have the benefit of advice and the right to present his defense, but it is not just that, in the face of overwhelming evidence and righteous conviction, an offender should escape on some quibble hatched in the brain of a legal expert. Such cases, however, do occur, and eminent brethren take credit for professional shrewdness in conducting them. Is it not time that our law practice should be reformed, and that, by a return to the customs of the elders, we should cease overdoing a good thing?



BENJAMIN FRANKLIN,*

**MASTER OF THE FIRST WARRANTED LODGE IN PENNSYLVANIA,
AND PROVINCIAL GRAND MASTER OF THAT PROVINCE.**

THE name of BENJAMIN FRANKLIN illumines the history of Masonry, and of our country, for more than one-half of the last century. Its diamond light is not confined to the city, the province, or the country that gave him birth. The orient borrows a ray from it, and wherever the evening twilight lingers, or the polar-star guides, or the southern-cross gleams, there the torch which he lighted from the clouds above him irradiates the path-

* Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

way still of every civilized nation. Of his humble birth in Boston, Jan. 17, 1706; of his early employment in an occupation unsuited to his genius; of his being indentured to his brother as a printer's apprentice, and fleeing from his petty tyranny to Philadelphia; of his amusing introduction to that city, and his boyhood success there; of his leaving it for a voyage to London while he was yet in his minority, and of his first London life; every step from tottering infancy to bold reliant manhood has been often told, and we need not repeat them in our sketch of his Masonic life.

Leaving the youth of FRANKLIN with all its romantic incidents and instructive lessons behind us, we find him on his return from England in the autumn of 1726, in his twenty-first year, recommencing his citizenship in Philadelphia, with a body strong and vigorous, a mind active, and well cultivated, and with a knowledge of his art, and an experience gained in the school of the world, which well fitted him to step boldly on to the platform of active life. His intentions at this period were to fit himself for a mercantile life, but the death of his employer soon induced him to engage again as a printer, and his industry, integrity, and studious habits soon gained him friends, competence, and distinction.

His social qualities and intelligence at first drew around him a few congenial spirits, and a literary club was formed for mental improvement. While in London he had become familiar with the existence of the various clubs and other social societies that existed there, and the organization of Freemasonry had no doubt come under his observation. This institution there was then just emerging from a situation which the common observer might have regarded as a system of voluntary social clubs, and its pretensions to antiquity,

its moral and scientific basis, and its written rules and regulations, had lately been given to the public in a quarto volume called "Anderson's Constitutions." These had been accepted there by a part of the Fraternity as their governing code of rules, while others still adhered to the immemorial rights and usages of Masons when convened. There can be very little doubt but that FRANKLIN brought home with him some knowledge of the Fraternity, although not an initiate into its mysteries.

As the limits of this sketch will not allow a detail of all the incidents of FRANKLIN'S private and public life, however interesting and instructive they may be, we shall pass over many of them, and confine our consideration more to those which show his character as a Mason, and the influence which his connection with this Fraternity may have had on his after-life. This we do more especially from believing that all which concerns the personal history of our representative men should be fairly considered as a part of our national character, and from a belief that the Masonic character and connection of our public men, of the last century, has been unwarrantably lost sight of, in the history of our country. Perhaps this has arisen from an undue prejudice which writers may have had against the institution of Masonry, or from an ignorance of its principles and influence.

With FRANKLIN, whatever induced scientific research, and strengthened the fraternal bonds that thus bound society together, had especial value; and when he found that Freemasonry embraced in its teachings the highest moral rectitude, founded on the Fatherhood of God as a common parent, and the brotherhood of man as his offspring, and that it inculcated a study of his perfections as revealed in the works of nature as well as in

his written word, he at once became a devotee at its altar. No record has come down to us of the time and place where he first received Masonic light. It was not the custom of the Fraternity in the early part of the last century to preserve written records of its meetings when convened for work; besides, when warranted lodges were first established in America they little knew how much interest would in time be felt in their early history. The brief records they may have written have, in many cases, too, been destroyed or lost. It is not known how or when the first lodge of Freemasons was instituted in Philadelphia. A few brethren who had been made Masons in the old country may have met and opened lodges from time to time, and initiated others, without keeping any record. The earliest notices we find of Masonic lodges in that city are in the public newspapers of that day, which show the meetings of the Fraternity there in 1732, where they give the name of WILLIAM ALLEN, the Recorder of the city, as their Grand Master. They met at that time at the "Tun Tavern;" and one of the oldest lodges in Philadelphia was formerly called "Tun Lodge," in allusion to the place of its early meetings.

There is no known record of FRANKLIN'S being a member of the Fraternity previous to this; but in 1732 he was Senior Warden under WILLIAM ALLEN.

We pass over three years more of FRANKLIN'S life, during which he was engaged as a printer and stationer—and in which he commenced the publication of his *Poor Richard's Almanac**—and find him receiving a written warrant from HENRY PRICE, Provincial Grand

* This almanac was commenced in 1732, and continued until 1757. It was exceedingly popular, and he sold about ten thousand copies of it annually.

Master of Massachusetts, constituting him Master of the Lodge, and probably of all the Masons in Philadelphia. The exact date of this authority from PRICE cannot be given. Massachusetts authorities say it was June 24, 1734, while Pennsylvania authorities say that on that day the brethren in Philadelphia celebrated the festival of St. John the Baptist, under their old organization, and having accepted the authority of St. John's Grand Lodge at Boston, they ratified the choice of FRANKLIN as their Master (or *Grand Master*, as they chose to term him). This apparent discrepancy in the date of FRANKLIN'S authority from PRICE, and his commencing his official duties under it in Philadelphia, both being given as the same day, probably arose from PRICE having granted to FRANKLIN a deputation previous to June 24, and that at the festival which was held simultaneously in Boston and Philadelphia on that day, the act of PRICE was ratified by the Grand Lodge at Boston, and FRANKLIN'S commission accepted by the brethren assembled in Philadelphia.

From the correspondence which took place between FRANKLIN and the Grand Master and the brethren in Boston, soon after he became connected with their authority, we give the following letters of his which have been preserved:

"RIGHT WORSHIPFUL GRAND MASTER, AND MOST WORTHY AND DEAR BRETHREN: We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition, and we now (glass in hand) drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing, that at a Grand Lodge held there in August last, Mr. PRICE'S deputation and power was extended over all America, which advice we hope is true, and we heartily congrata-

late him thereupon. And though this has not as yet been regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interests of Masonry in this province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight); to wit: a Deputation or Charter, granted by the Right Worshipful Mr. PRICE, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy, of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the brethren here, with full power and authority according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We, therefore, submit it to your consideration; and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the Right Worshipful Grand Master's first Deputation, and of the instrument by which it appears to be enlarged, as above mentioned, witnessed by your Wardens, and signed by the Secretary, for which favor this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master, and Most Worthy Brethren, your affectionate brethren and obliged humble servants,

"B. FRANKLIN, G. M.

"Signed at the request of the Lodge.

"PHILADELPHIA, Nov. 28, 1734."

FRANKLIN sent with this letter to the Grand Lodge of Massachusetts, the following private note to Mr. PRICE, the Grand Master:

"DEAR BROTHER PRICE: I am heartily glad to hear of your recovery. I hoped to have seen you here this fall, agreeable to the expectation you were so good as to give me; but, since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before spring, while a

deputation from the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you that some false and rebel brethren, who are foreigners, being about to set up a distinct Lodge, in opposition to the old and true brethren here, pretending to make Masons for a bowl of punch; and the Craft is like to come into disesteem among us, unless the true brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the post, if possible, or the next following.

"I am your affectionate brother and humble servant,

"B. FRANKLIN, G. M. of Pennsylvania.

"P. S.—If more of the Constitutions are wanted among you, please hint it to me."

The *Constitutions* here alluded to were a reprint of the English Constitutions of Masonry which had been collated and published in London in 1723. An American edition of this work was printed by FRANKLIN in Philadelphia, in 1734, and it was the first Masonic book ever published in America.

In 1735, FRANKLIN was superseded in his position as Master, or Grand Master as it was termed, by JAMES HAMILTON his Senior Warden, who was elected in his stead. Freemasonry in Philadelphia, although it appears to have been popular at this time, was soon after under the ban of public suspicion there, and FRANKLIN'S connection with it was much commented on by the public press of that city. It appears, from the civil records and public journals of that day, that in 1737 a few thoughtless individuals attempted to impose on an ignorant young man and persuade him that by submitting to some ridiculous ceremonies he might become a Mason. He submitted to all they required, and was by them invested with sundry pretended Masonic signs, and told he had taken the first degree. The principal

perpetrators of the farce appear not to have been Masons, but they soon after communicated to FRANKLIN and others an account of their practical joke, and told him they might be expected to be saluted with the signs they had given to the young man when they met him. FRANKLIN did not approve of their imposition, but laughed heartily at the ridiculous farce they had played, and thought no more of it. Not so with the active parties in it; for they determined farther to dupe the young man, and for this purpose induced him to take a second degree, in which they blindfolded and conducted him into a dark cellar, where one of the party was to exhibit himself to him disguised in a bull's hide, the head and horns of which were intended to represent the devil; while the others were to play a game they called *snap-dragon*, which consisted of picking raisins from a dish of burning fluid. When the bandage was taken from the young man's eyes, and he had gazed for a moment on the scene before him, one of the party thoughtlessly threw upon him the pan of burning fluid, which set fire to his clothes, and so burned him that he lingered for but three days and then died. This occurrence caused great excitement in Philadelphia, and the guilty parties were arrested and punished for manslaughter.

As it appeared at the judicial investigation that FRANKLIN had been made acquainted with the first outrage on the young man after its perpetration, although he had no knowledge that a second attempt was to be made, and disapproved of the first, many ignorant or excited citizens, knowing his Masonic position, sought to cast odium on him and the Fraternity of which he was a leading member. A personal attack was also made on the character of FRANKLIN by

a newspaper in Philadelphia, accusing him of conniving at the outrage. This was promptly denied by him, and the denial was verified by the oaths of those who were acquainted with the whole affair. The Grand Lodge also deemed it its duty to express its disapprobation of such proceedings, and the Grand Officers appeared before the authorities in Philadelphia and signed the following:

*“Pennsylvania, ss.—*Whereas some ill-disposed persons in this city, assuming the names of Freemasons, have, for some years past, imposed upon several well-meaning people who were desirous of becoming true brethren, persuaded them, after they had performed certain ridiculous ceremonies, that they had really become Freemasons; and have lately, under the pretence of making a young man a Mason, caused his death by purging, vomiting, burning, and the terror of certain diabolical, horrid rites; it is, therefore, thought proper, for preventing such impositions for the future, and to avoid any unjust aspersions that may be thrown on this ancient and honorable Fraternity on this account, either in this city or any other part of the world, to publish this advertisement declaring the abhorrence of all true brethren of such practices in general, and their ignorance of this fact in particular, and that the persons concerned in this wicked action are not of our society, nor of any society of Free and Accepted Masons, to our knowledge or belief.

“Signed in behalf of all the members of St. John’s Lodge in Philadelphia, 10th day of June, 1737.

“THOS. HOPKINSON, G. Master.

“WM. PLUMSTED, D. G. Master.

“JOS. SHIPPEN, }
“HENRY PRATT, } Wardens.”

The knowledge of the outrage that had been perpetrated in Philadelphia in the name of Freemasonry, and the attack on FRANKLIN’S character, soon came to his parents in Boston, and his mother, with true maternal feelings, induced his father to write to him on the subject, and make inquiries respecting the society which was then agitating the public mind. To these inquiries FRANKLIN replied under date of April 18, 1738:

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present; since it is not allowed that women should be admitted into the secret society. She has, I must confess, on that account, some reason to be displeas'd with it; but for anything else, I must entreat her to suspend her judgment till she is better inform'd, unless she will believe me when I assure her, that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

Although the excitement had run so high in Philadelphia that during the trial of those who had been engaged in duping the young man with pretended Masonic degrees every Mason was challenged from the jury-box, yet FRANKLIN's popularity did not suffer. He was then postmaster of the city, and clerk of the Provincial Assembly, and he continued to hold these offices for many years. In 1747 he was elected a member of the Assembly, and held the office by reelection for ten years. In 1749 the old authority from HENRY PRICE to FRANKLIN in 1734 was superseded by a new warrant to him from THOMAS OXNARD, Provincial Grand Master of all North America, constituting him Provincial Grand Master of Pennsylvania, with power to charter new Lodges.

There still exists a correspondence between one CHRISTOPHER SOWRS, a German printer in Germantown, and CONRAD WEISER, in which the former complains bitterly of the efforts of FRANKLIN and the Freemasons generally to establish free-schools. He says:

"The people who are promoters of the *free schools* are *Grand Masters* and *Wardens* among the Freemasons, their very pillars."

The loss of old Masonic records makes it impossible to determine the lodge membership in Philadelphia at this time, but enough remains to show that it embraced the first men in the city.

Congress sent FRANKLIN in 1776 a commissioner to the court of France, and no diplomatist at Versailles was able to perform his duties with greater ability. He was well known in France at that time for his varied scientific attainments, and his plain republican manners rendered him a dignitary of a new light. His residence was continued in France until 1785, and during this time he held intimate Masonic intercourse with the Masons of that country, and became affiliated, either as a special or honorary member, with the Grand Orient of France.

FRANKLIN'S official life closed in 1788, for his great age and infirmities rendered him unable to longer serve his country in a public capacity; but amid much suffering he survived for two more years, and died at Philadelphia, April 17, 1790, in the eighty-fifth year of his age. He was buried on the 21st, in Christ Church yard, in that city, and more than twenty thousand persons, it was said, attended the funeral. The highest dignitaries of the State were present on the occasion, and both the State and National Government decreed that badges should be worn in token of the loss all had sustained in the death of so great a man. It has been asked why so distinguished a Mason as FRANKLIN was not interred with Masonic rites. The reader will remember that his Masonic connection in Philadelphia had been with the so-called Moderns, whose organization there had been superseded during the absence of FRANKLIN in Europe, by another denomination of Masons, called Ancients; and at his death, the Grand Lodge of which he had been the Grand Master was extinct. His name, however, and his virtues, have ever been kept in high veneration by Masons throughout the world, and with that of WASHINGTON are household words wherever the Craft is found.

MEDALS OF THE FREEMASONS.

(Continued from page 233.)

September 20, 1759, the Freemasons of Bairenth celebrated the second marriage of their Grand Master, the Margrave FREDERICK of Brandenburg Bairenth, to CAROLINE MARIA, daughter of Duke CHARLES, of Brunswick, and issued the medal, represented by the following engraving, commemorative of the event:



The *obverse* gives the Grand Master FREDERICK, with the regalia and badge of his official dignity, depositing upon the Altar of Love a pair of lady's gloves, as a token of inviolable fidelity. In the continental ceremonial, the gloves form nearly as conspicuous a part as the apron, the latter denoting innocence, the former faithfulness.

The *reverse* displays an oblong square in an ornamented border. Beyond the square, the rising sun appears, and below it the date of the nuptials 20. 9. 5759. The inscription is, "Nuptus Frederici et Soph. Carol. Soc. M. Lit. Ad. Fe. Baruther."

Upon the eightieth birthday of the celebrated CHRISTOPHER MARTIA WIELAND, the Lodge *Amelia a Weimar*

caused a medal to be struck in his honor. Its date is September 5, 1812; it was made by FACINS, engraver to the Court of Weimer.

This distinguished scholar was born at Overholzheim, near Bierbach, September 5, 1733; entered the Masonic fraternity in the seventy-sixth year of his age, receiving the three degrees respectively, April 1, 2, and 3, 1809. At the anniversary of his Lodge, *Amelia a Weimar*, October 24, 1809, he expressed his views upon the nature and aims of Freemasonry at good length. He died January 20, 1813, at Jenö. As one of the greatest of the German literati, and a brother of whom the German Craft justly felt proud, this medal was made and presented to him.

Upon the *obverse* is a likeness of WIELAND. Upon the *reverse* is a sphinx, holding the mysterious triangle of Masonry, and surrounded by a wreath of roses.



The inscription is, "Dem. 80, Geburtstage die Lodge Amelia Weimar Am 5, September, 1812."

A fine medal bearing date Nov. 25, 1655, commemorates the opening of the Lodge *Ernestus*, in Hildburghäuser, which stood a working craft until a recent period. The following is a translation of the description circulated at the time of its issuance:

On the *obverse* is seen three Masons, clasping each other's hands, that customary sign of unity and alliance in common pursuits among men. The words at the bottom express the name of the Lodge; the sentiment in the line above expresses the willingness of the brethren to unite all their forces and endeavors with those of the craftsmen everywhere.



On the *reverse* we have the hand of Providence guiding a compass under the sun bursting through the clouds. This shows that Masons recognize our over-



ruling Providence, being well aware that no endeavors, however earnest and protracted, can succeed unless heavenly wisdom direct them. The points of the compasses rest on the figure denoting the quadrature of the circle. This teaches that what the society *seeks* is difficult, useful, hidden, possible, right and rare ; and that

what it *finds* is great, delightful and serviceable. The accompanying words are : "Arcanum scrutatus cuncta adeptus"—*he who knows the secret possesses everything*. The date of the medal, in a mysterious chronology, may be seen below.

The events of 1830, alluded to in a former article, which secured the independence of Belgium from Holland, and placed Leopold on the throne, justified, by Masonic usage, a division of Grand Lodge authority and responsibility. In the year 1832, the Grand Lodge of Belgium was formed, and the medal described in the following paragraph (generally called a one-sided medal) was struck in commemoration thereof:



The sketch is bold and forcible, full of meaning and beauty to the initiated eye. Between the two well-known pillars, whose names are placed conspicuously on their sides by initials, an altar is raised, from which a

sweet-smelling savor goes up to the God of heaven. An acacia, immortally verdant, flourishes by the side of the altar, and the Belgic lion lies placidly in front. Upon the right and left are the materials and implements of Masonry; above is the letter *G*, emblem of Deity, within the five-pointed star, from which abounding rays are yielded.



The above medal dates from 1836, and records a pleasing incident in Masonic connection. The ship *Brodertrue*, built for Bro. JOHN SCHOUTEN at Dortrecht, was launched Nov. 21, 1836, the anniversary of his twentieth year of Masonic initiation. On this occasion he presented his partners in the ship, all of whom were Freemasons, with the medal here represented, which was made at Schonberg, in Utrecht.

The *obverse* exhibits the helm, marked with the name of the ship, and the anchor, surrounded by a sprig of laurel. The *reverse* has a wreath of laurel, emblematic of imperishability, with this inscription: "Erkenntenis voor Brocdertroun, xxi. Nov. MDCCCXXXVI."

The following medal, fully charged with Masonic symbology, was struck May 21, 1825, by command of the Grand Lodge of the Netherlands, in honor of the marriage of their Grand Master, Prince FREDERIC, to the Princess LOUISA AUGUSTA WILHELMINA AMELIA, of Prussia:



On the *obverse* appears LATONA, with a diadem upon her head, surrounded by rays. She stands upon three steps, between the two ancient columns J. and B., upon one of which an acacia, and upon the other a rose-bush, is growing. In her right hand, pointing upward, she holds a sprig of acacia, and in her left a crown of roses, over two shields, containing the initials of the bridal pair, resting against the altar of true Love. At the foot of the steps are Masonic implements. The superscription, in the cipher peculiar to "the Strict Observance," is "Ornat et auget."

The *reverse* displays a radiant triangle, from which the letter G shines divinely forth. The inscription, in the same mystic cipher, is: "In memoriam nuptiarum, fratrum litere ac fidelis silentii lege operantium florentissimer in Belgio societas."



THE EXILE AND THE RETURN.

Oh, weary hearts, so worn and desolate!

Torn from their native land, from ruined homes,
From desecrated shrines. Oh hapless fate!

Better the solitude of JUDAH'S tombs
Than all that JUDAH'S foemen can bestow.
In the far land, where tuneless waters flow,
Along the sad Euphrates, as they sigh,
"Jerusalem!" "Jerusalem!" they cry,
"When we forget thee, city of our love,
May he forget whose city is above:
And when we fail to speak thy matchless fame
May he consign us to enduring shame."

Oh, joyful spirits, now so bright and free,

Amidst the hallowed palm-trees of the West!
No more the exile's want and misery,

The tuneless waters and the homes unblest;
Remember Sion now, her ruined shrine,
And take each manly form, the work divine;
Plant the foundation-stone; erect the spire
That shall send back in light the Eastern fire;
Set up the altar—let the victim bleed
To expiate each impious word and deed;
And tell the nations when to Sion come,
"The Lord is God; he brought his people home!"

In the same year Cardinal FERRARO, in an edict, intended to prevent any misunderstanding of the Papal bull against the Freemasons, explained it to mean that "no one should dare to unite, assemble with, or affiliate in, the society, nor be present at its meetings, under penalty of death and confiscation of their goods without hope of remission or pardon; that all proprietors were forbidden to allow any Masonic assembly on their premises under penalty of having their houses demolished, being fined and sent to the galleys.

1740. At this time there were more than two hundred lodges in France, of which twenty-two were in Paris.

1744. The Lodge of the Three Globes at Berlin, founded by Baron BIELEFIELD in 1740, was raised to the dignity of a Grand Lodge by FREDERICK THE GREAT, King of Prussia, who was elected Grand Master, and continued in office till 1747.

1746. Lord DERWENTWATER, first Grand Master of the French lodges, perished on the scaffold, a victim to his devotion to the interests of the Pretender.

1751. At this period Freemasonry had found its way into all civilized countries. Its humane and elevating principles, its dogma of liberty, equality, and fraternity alarmed the kings and clergy, and they sought to arrest its progress. Edicts were fulminated against it in Russia (1731), its meetings forbidden in Holland (1735), and at Paris (1737, '38, '44, '45), its members arrested and persecuted at Rome and Florence, their meetings forbidden in Sweden, at Hamburg, and Geneva (1738); the inquisition cast them into prison and caused the

executioner to burn the books which treated of its doctrines. The inquisition also caused Knights who had been present at Masonic meetings to be perpetually exiled to Malta (1740). In Portugal, unheard-of cruelties were practiced against them, including condemnation to the galleys, at Vienna (1735); even the Sultan undertook to annihilate them (1748). As a worthy climax to this series of persecutions, CHARLES, King of Naples, forbid the practice of Masonry in his States; FERDINAND VII., King of Spain, forbid Masonic assemblies under penalty of death; and Pope BENEDICT XIV. renewed (1751) the bull of excommunication against the Freemasons, issued by CLEMENT XII. in 1738. But all this violence failed to check the progress of the institution which spread over the face of the globe with a rapidity which nothing could stop. Notwithstanding BENEDICT'S bull, Masonry was openly practiced at Tuscany, Naples, and several other parts of the Italian peninsula. Even at Rome there were lodges which hardly took the trouble to conceal themselves.

1754. A chapter of the high degrees was founded at Paris, by the Chevalier de BONNEVILLE, under the title of Clermont. In it was revived the Templar System, invented by the partisans of the STUARTS.

1755. The Grand Lodge of England first issued individual diplomas.

1756. The English Grand Lodge of France, founded in 1736, and which assumed this title in 1743, cast off its allegiance to England and assumed the title of Grand Lodge of France. The disorders which had arisen under the Grand Mastership of Prince

de CLERMONT were continued, and even augmented. By warrants delivered to Masters of lodges, as well by herself as by the Lodge of St. Andrew of Scotland, at Edinburg, Masonic authorities of all kinds were multiplied in France; illegal warrants were delivered by pretended Masters of lodges; false titles were fabricated; antedated charters bearing falsehood on their faces were set afloat without any notice on the part of the Grand Lodge. When she declared her independence she also announced her intention of adhering to the Scottish custom of giving personal warrants to Masters for life, thus putting the climax to the existing disorder. The result was that these Masters governed their lodges according to their own caprice, giving warrants to other Masters at Paris and in the Provinces, who, in turn, constituted others; other bodies rivaling the Grand Lodge were formed as Chapters, Councils, Colleges, and Tribunals, at Paris and elsewhere, and they likewise established lodges and chapters. So much confusion resulted that even in France it was not known which was in reality the legitimate body.

1756. Foundation of the National Grand Lodge of Italy, dissolved in 1790. In the same year the Grand Lodge of the United Provinces (Holland) was formed.

1762. Baron de HUNDE introduced in Germany the rite of Strict Observance (so-called Templar System) which he had obtained from Paris.

1763. The two factions into which the Grand Lodge of France had been divided in 1761 reunited, but they were unable to stay the tide of disorder which they had previously set in motion.

1764. A person by the name of JOHNSON, a secret agent of the Jesuits, professing to have plenary powers from the authorities of the Rite of Strict Observance, established chapters of the Templar System particularly at Jena, where he called a Masonic congress Dec. 25, 1763. He professed to have the sole power of creating Knights by virtue of patents from unknown authorities, residing in Scotland. He convoked a second congress in 1764, to which the Baron de HUNDE was invited, and who at first believed in JOHNSON'S authority, he subsequently, however, exposed him as an impostor, and, at a congress held at Altenberg, in 1765, the Baron himself was elected Grand Master of Templars.

1765. Foundation of the Royal York Grand Lodge at Berlin.

1772. Foundation of the Grand Orient of France.

1782. Congress of Wilhelmsbad called by FERDINAND, Duke of Brunswick. Nothing special was accomplished.

1783. Foundation of the Eclectic Grand Lodge at Frankfort, which promulgated a new rite made up from the variety then existing, and hence called Eclectic.

1785. Congress of Paris called ostensibly to reduce to order the chaos produced by the numerous systems introduced into Masonry. No result.

1787. Another congress under the same auspices with the same result.

1789. Edict of the Emperor JOSEPH II. suppressing the lodges throughout his dominions.

1799. Continued persecutions against the Freemasons.

1800. The rites and systems of high degrees introduced in the course of the last century, and which had the greatest success were :

1. *The Scottish Rite in Seven Degrees*, brought from England by Doctor RAMSAY, in 1736 ;

2. *The Rite of Swedenborg*, first introduced at Avignon, in 1760 ;

3. *The System of Strict Observance*, by Baron de HUNDE, 1762 ;

4. *Schroder's Rite* (rectified Rose-Croix) with magic theosophy and alchemy, Berlin, 1766. Subsequently modified and adopted by the Grand Lodge of Hamburg ;

5. *Clerks of Strict Observance*, in the interests of Catholicism, 1767 ;

6. *Swedish Templar Rite*, by ZINNENDORF, Berlin, 1767 ;

7. *Illuminati of Bavaria*, a political society under Masonic forms, 1776 ;

8. *The Martin System*, a variant of the Scottish rite, 1775 ;

9. *The Golden Rose-Croix System*, founded in 1616, by VALENTINE ANDREA, a profound philosopher, and revived under Masonic forms in Germany, 1777 ;

10. *The Scottish Rite in Nine Degrees*, by FESSLER, 1796.

All these rites or systems, as well as those growing out of them, have either become extinct or been greatly modified.

1804. Foundation of a Supreme Council in France by the Count de GRASSE TILLY.

1813. Union of the two Grand Lodges in England. In the act of union it is expressly stated that ancient

and true Freemasonry consists of but three degrees: Apprentices, Fellow-Craft, and Master.

1814. Edict of PIUS VII. against the Freemasons pronouncing infamous penalties even to death and the confiscation of the property of its members. It is needless to add that the accusations contained in this document against the society are entirely without foundation.

1822. Ukase of the Emperor of Russia against the Freemasons.

1824. Edict of the King of Portugal against Masonic assemblies.

1825. Imposing solemnity at Boston in honor of Bro. LAFAYETTE.

1826. The POPE renews the edict of PIUS VII. against the Freemasons.

1828. Edict of the King of Spain against the Masonic Fraternity.

1832. Foundation of the Grand Orient of Belgium at Brussels.

1836. Contestations and discussions arose among the German Lodges, especially those at Berlin, in regard to the admission of Israelites. Some lodges refused to initiate them, and others to admit those who had been regularly initiated elsewhere. Addresses were presented by Jewish brethren showing the opposition of this conduct to the true principles of Masonry, but without result, and the same state of affairs continues now (1866).

It seems strange that in these enlightened days a prejudice dating from the middle ages should still sway the minds of men, and stranger still that the Masonic world should not raise its voice against it.

Grand Lodge. A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

Third Congress of Paris.—Convoked by order of Prince Murat, in 1855, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. The meeting has been too recently held to permit us to form any opinion as to what will be its results.

North American Masonic Congress.—Convened in the city of Chicago, Sept. 13, 1859, at the call of a large number of prominent members of the Fraternity, for the purpose of organizing a General Grand Lodge of the United States. The convention held two sessions, adopted articles of confederation, which proposed that the Congress should meet triennially; take cognizance of all cases of difference which may have arisen between two or more Lodges; consult and advise on questions of Masonic law and jurisprudence, without the power of enforcement of its decrees. No subsequent session was ever held; the project, therefore, failed of establishing any definite results.

From this catalogue it will be seen that a large number of Masonic Congresses have been productive of little or no effect. Others of them, however, such, for instance, as those of York, of Cologne, of London, and a few others, have certainly left their mark, and there can, we think, be but little doubt that a general Congress of the Masons of the world, meeting with an eye single to the great object of Masonic reform, and guided by a spirit of compromise, might be of incalculable advantage to the interests of the

CONNECTICUT, a State of North America. In the year 1750 the Grand Lodge of Massachusetts organized Hiram Lodge, at New Haven, which was the first Lodge in the State. Captain—afterward General—David Wooster was its first Master. In 1765, Benedict Arnold, later a Major-General in the American army, and still later a traitor to his country, was made a Mason in this Lodge. It celebrated its centennial anniversary in 1850. A Lodge was formed in New London, 1753; in Middletown, 1754; in Hartford, 1763; in Wallingford, 1769, and in Guilford, 1771. These Lodges were established by the Grand Lodge of Massachusetts. The Provincial Grand Lodge of New York instituted a Lodge at Fairfield, 1762; one at Norwalk, 1765; and at Stratford, 1776. A. D. 1783, twelve Lodges of the State met in convention for the purpose of considering and providing for the new state of things which a successful political revolution had created. They no longer recognized the supremacy of the Grand Lodge of England, and consequently, in 1789, formed an independent Grand Lodge for Connecticut. From this time, Freemasonry, in this State, steadily advanced until the period of the Anti-Masonic excitement. The spirit of persecution was fierce and high, and many members of the Order openly renounced it, and most of the Lodges yielded to the storm. Many brethren, however, resisted manfully the iniquitous attacks of their adversaries. The Anti-Masonic tempest, at length, spent its violence; the Order recovered its ancient vigor, and entered on a career more prosperous than ever. At this time, 1866, the number of Masons in this jurisdiction amounts to six or seven thousand. There are twenty-three Royal Arch Chapters, fifteen Councils of

Commanderies. The oldest Chapter was instituted at Derby, 1794. A Convention of the Royal Arch Masons of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York, was held at Hartford, 1798, when the Grand Royal Arch Chapter of the Northern States was formed, which later became the General Grand Chapter of the United States. The Grand Chapter of the States of New York, Massachusetts, Rhode Island, and Connecticut, was also formed at this time. The Grand Commandery was organized 1832. The Grand Lodge meets alternately at New Haven and Hartford.

CONSECRATION is the act of solemnly dedicating a person or thing to the service of God. It was one of the most widely-spread religious ceremonies of the ancient world, being practiced in India, Egypt, Chaldæa, Judæa, Greece, Rome, Britain, and other countries. The ceremonies of consecrating a lodge-room are imposing and necessary before the Lodge meeting therein can properly exercise the purposes of Freemasonry.

CONSECRATION, ELEMENTS OF. Corn, wine, and oil are the elements used by Masons for consecration purposes. They are thus explained: the corn of nourishment, the wine of refreshment, the oil of joy; and are emblematic of health, plenty, and peace.

CONSERVATOR, GRAND. An officer in the Grand Orient of France, who has a supervisory power over all the affairs of the Order. In 1814, a triumvirate of three Grand Conservators was created at Paris, in consequence of the high rank and public employments of their Grand Master. Joseph Napoleon, and his coadjutors, the Prince Cambaceres, McDonald, Duke of Taranto, Count Bournonville,

filled the office that year. Their representative to the Grand Orient was the Chevalier Alex. Hen. Nic. Bœltiers de Montaleau. The office is unknown in the United States.

CONSISTORY. Organized bodies of Masons of some of the higher degrees are called Consistories. In the Ancient and Accepted rite the name is applied to a meeting of the members of the 32d degree—Prince of the Royal Secret—also of the 31st degree of the French rite. In the Rite of Misraim an assembly of the members of the 72d degree is called the Supreme Consistory—of the 78th—Supreme Consistory of Sovereign Princes of the 78th, etc. In the United States the name is confined chiefly to meetings of members of 32d degree.

CONSOLIDATION LODGES. In Europe a name given to certain Lodges of the Scotch rite, which had alchemical and mystical tendencies.

CONSTITUTING A LODGE. Any number of Master Masons, not less than seven, desirous of forming a new Lodge, must apply by petition to the Grand Lodge for a charter, or warrant of constitution, to enable them to assemble as a regular Lodge. Should the prayer be favorably entertained a warrant is granted, and the Grand Master appoints a day for its consecration, and the installation of its officers. These ceremonies being performed, the Lodge is declared to be legally constituted.

CONSTITUTIONS. The old charges of a Freemason, classed under the following heads: 1. Of God and Religion; 2. Of the Civil Magistrate, supreme and subordinate; 3. Of Lodges; 4. Of Masters, Wardens, Fellows, and Apprentices; 5. Of the management of the Craft in working; 6. Of Behavior, which latter contains 6 sub-

sonry. The general regulations, as compiled by Mr. George Payne, in 1720, and the local regulations of particular Grand Lodges, as made from time to time, are sometimes ceremoniously denominated Constitutions, but the term only can be properly applied to the old charges.

CONSUMMATUM EST. It is finished. "The *ne plus ultra* of Masonry varies in different systems. With some it is one of the Kadoshes, with others the Rose Croix; and with the Ancient and Accepted rite it is the 33d degree. With all, however, the possession of it is considered indispensable to those who emulate Masonic perfection; and no person can be admitted to it who is not master of all the previous degrees. It concludes with the words—Consummatum est."

CONTRACT SOCIAL, i. e., **SOCIAL CONTRACT.** A Lodge, or rather a union of lodges, for purposes of instruction, founded in Paris about the year 1776. It made a new arrangement of the degrees.

CONTROVERSY. Private piques or quarrels must not be brought within the door of the Lodge; far less any quarrels about religion, or nations, or state policy, we being only as Masons of the catholic religion. See **ANCIENT CHARGES**.

CONVENTIONS. Large assemblies of Freemasons were formerly called by this name. In 1459 a Convention was held at Ratisbon, when it was resolved to organize a Grand Lodge at Strasburg, of which the architect of the cathedral, for the time being, should be, *ex officio*, Grand Master. Another Convention was held in London, 1717, which was one of the most important assemblies of Masons ever held. It marks a great epoch in the history of Freemasonry. In to this time lodges

Masons; but afterward the operative art disappeared from lodges, and the Order became a purely speculative—i. e., a philosophical and moral society. In the 18th century these conventions were very frequent, and were composed of the most distinguished men of the day. Their labors were eminently useful. They sought to separate the chaff from the wheat, and purge the system of Freemasonry of that mass of trash with which visionary pretenders, or over-zealous brothers, had loaded it.

CONVOCATIONS. The assemblage of Royal Arch Masons, in a Chapter, is styled a Convocation. When in Grand Chapter, a Grand Convocation.

COOKE, JOSEPH S., Grand Master of Rhode Island, 1831, 1833 to 1835.

COOKE, MORDECAI, Grand Master of Virginia, 1824.

COOLIDGE, WM. D., Grand Master of Massachusetts, 1860.

COPELAND, PATRICK, an ancient Scottish Mason. In the year 1590 he was appointed, by royal authorization, *patron ad vitam* of the Masons in the districts of Aberdeen, Banff, and Kincardine; an office which had been held by several of his ancestors.

COPESTONE. The uppermost and last-laid stone of a building or edifice, as the corner or foundation is the first. Operative Masons at the completion of the edifice still observe the same by celebrating the laying of the Copestone. The Most Excellent Master's degree as received in Chapters in the United States owes much of its imposing ceremonies to the celebration of the Copestone.

CORDED. In *Heraldry*, a cross or other ordinary, or, indeed, any charge bound with cords,



CORINTHIAN. In *Architecture*, in the delicacy of its proportions and the richness of its decorations, the Corinthian surpasses all the other original orders. Its antiquity is not exactly known, nor the precise time in which



Callimachus lived, to whom Vitruvius ascribes the whole glory of its invention; but, from its ornaments, it is supposed to have been in use during the magnificence and splendor of Corinth, from which city it derived its name. Of the origin of the Corinthian capital, its principal feature is that it represents a basket with acanthus leaves growing up around it, which is said to have first suggested to Callimachus this beautiful form;* but it is more probable that the Egyptian capitals, which were frequently formed of rows of delicate lotus leaves, furnished the idea to the Greeks. This column, symbolizing *BEAUTY*, which is one of the supports of the Lodge, is stationed with the *J. W.* in the *S.*

*The invention of the capital of this order is said to have arisen from the following circumstance: A young lady of Corinth died suddenly; after her interment, her nurse, collecting in a basket those articles to which she had shown a partiality when alive, carried them to her tomb, and placed a tile on the basket, for the longer preservation of the contents. The basket was accidentally placed on the root of an acanthus plant, which, pressed by the weight, shot forth, toward spring, its stem and large foliage, and in the course of its growth reached the angles of the tile, and thus formed volutes at its extremities. Callimachus, who, for his great ingenuity and taste in sculpture, was distinguished among the Athenians, happening at this time to pass by the tomb, observed the basket and the delicacy of the foliage that surrounded it. Pleased with the form and novelty of the combination, he took the hint for inventing these columns,

CORN. One of the Masonic elements of consecration. It was a symbol of the resurrection, and is significantly referred to in the third degree. The sower sows a grain of corn, and in due season it rises to *light*, clothed in verdure. So also is the resurrection of the dead. In the ceremonies of consecration, corn alone is carried in a golden cup or cornucopia, the wine and oil being in vessels of silver; for as corn is deemed the staff of life so it is estimated of more value than the others.

CORNER-STONE. The important stone in the foundation of every magnificent building is called the corner-stone. This stone, to which formerly some secret influence was attributed, is generally laid with appropriate and solemn ceremonies. It is directed to be "solid, angular, of about a foot square, and laid in the north-east." Its position accounts, in a rational degree, for the general disposition of a newly-initiated candidate, when enlightened but un instructed, he is accounted to be in the most superficial part of Masonry.

CORNUCOPIA. Horn of plenty; a source whence, according to the ancient poets, every production of the earth was lavished. It is the jewel of the Stewards of the Lodge; and, as it is the symbol of abundance, they are reminded of their duty, which is to see that every brother is suitably provided for.



CORPORATION is an appellation common to all organized associations. The term embraces all societies of art and science, Universities, Colleges, etc. In Masonic history it is the usual designation of the ancient Roman societies of architects, builders, and artificers, and also of similar organizations in the middle ages.

Editor's Crestle Board.

THE GRAND LODGE OF NEW YORK.

THE Annual Communication of this Grand Lodge commenced on Tuesday, June 5. The body was organized and opened at 2 o'clock, and in point of numbers present it was, beyond doubt, the largest gathering of the brethren ever held on this continent, and in the orderly and quiet dispatch of business its example might be profitably followed by legislative assemblies of greater pretensions.

The opening ceremonies were of a most imposing character, and will long be remembered by those who had the good fortune to be present. The march at opening was executed by a full orchestra of artist brethren in superb style; then following the Grand Lodge ode under the direction of its composer, Bro. Jno. R. Thomas, assisted by a large delegation of the members of St. Cecile Lodge, the orchestra, and a grand organ under the skillful manipulation of Bro. GEO. W. MORGAN, then glorious Old Hundred, with the full orchestral and vocal effects subordinate to the inspiring tones of the organ, and made absolutely grand by a chorus of fifteen hundred male voices. The Fraternity are indebted for this treat to the excellent taste of Grand Master HOLMES and the indefatigable exertions of W. FRED. WIDDOWS, Master of St. Cecile Lodge. Such a scene was never before witnessed in our Grand Lodge, and it is to be hoped that in future it will be deemed an indispensable adjunct to the ceremony of opening.

R. W. Rev. R. L. SCHOONMAKER, Grand Chaplain, then delivered a most impressive prayer.

The Grand Lodge was then opened in ample form, after which the Grand Master delivered his annual address.

The Grand Secretary then submitted his annual report, from which it appeared that the sum of \$36,584 29 had been received by him. Twenty-nine warrants had been granted to new lodges

chartered at the last annual communication, and thirty-six dispensations to form new lodges had been granted during the year. Five hundred and sixteen lodges had made returns to the Grand Lodge, and from these returns it appeared that in 1865 there were fifty thousand two hundred Masons in the State—over twelve thousand having been added during the past year. The whole number of chartered lodges was 522. The Secretary reported that all the lodges were in a flourishing condition. He also suggests the propriety of republishing the transactions of the Grand Lodge since its formation.

The Trustees of the Hall and Asylum Fund submitted their annual report, by which it appeared that the receipts were \$116,735 90, of which amount \$100,000 had been paid on the property purchased.

The Grand Treasurer presented his report, by which it appeared that the amounts received during the past year were \$36,584 29; balance last year, \$3,816 15; total, \$40,400 44. The expenditures had been \$37,320 98. The assets now in the hands of the Treasurer are \$8,073 46.

A great variety of local and routine business was presented, of which the following is a portion:

The committee to whom was submitted the task of reconciling the difficulties heretofore existing between this Grand Lodge and the Grand Lodge of Virginia submitted a report. From this it appears that the questions of jurisdiction and recognition had been amicably settled, and that harmonious relations now existed between the two Grand bodies, and that the resolution of non-intercourse heretofore passed by Virginia has been repealed. A resolution of reciprocal congratulation was moved.

Bro. JOHN L. LEWIS presented a resolution reciting that the present Grand Lodge, owing to its largeness of representation, will not pay strict attention to local details, and it therefore called for a committee who should take into consideration the subject of providing for local legislation, the Grand Lodge to remain as ever—the high controlling power.

Bro. MACOY was opposed to the resolution. To him it looked as a wedge of separation, and was doubtless designed to set afoot provincial Grand Lodges. This would lead to an increase of Masonic legislations, already too numerous. He was in favor of keeping the Grand Lodge as an entirety and a unit.

The mover of the resolution disclaimed any settled plan, but desired the attention of the Grand Lodge on the subject.

CLINTON F. PAIGE remarked that those who had presided over the Grand Lodge knew well that it was getting unwieldy. A great mass of business was transacted hastily, which could be better transacted if some relief were afforded from the pressure of local business. It never was intended by the mover to separate the Grand Lodge. The speaker believed that the Grand Lodge should be a legislative body, not judicial. He, for one, was in favor of a Masonic judiciary, to take care of judiciary questions. He hoped the matter would be discussed and referred to a special committee, to report at the next communication. The resolution was carried, and referred to a special committee of five.

M. W. Bro. SIMONS was received and greeted as the Representative of the Grand Orient of France near the Grand Lodge of New York, and also as exercising similar functions in behalf of the Grand Lodge of Washington Territory.

R. W. CHAS. F. BAUER was similarly received as Representative of the Grand Lodge of the Three Globes at Berlin, Prussia, the oldest of the German Grand Lodges; R. W. ANDRES CASSARD was also received as Representative of the Grand Orients of Cuba, Chili, New Granada, Venezuela, etc. The M. W. ELWOOD EVANS, Grand Master of Washington Territory, and M. W. A. T. C. PIERSON, Past Grand Master of Minnesota, were received as visitors.

The election resulted in the choice of the following officers:

M. W. ROBERT D. HOLMES, Grand Master.
 R. W. STEPHEN H. JOHNSON, Deputy Grand Master
 R. W. JAMES GIBSON, Senior Grand Warden.
 R. W. JOHN R. ANDERSON, Junior Grand Warden.
 M. W. JOHN W. SIMONS, Grand Treasurer.
 R. W. JAMES M. AUSTIN, Grand Secretary.
 Rev. R. L. SCHOONMAKER, }
 Rev. F. C. EWER, } Grand Chaplains.
 Rev. CHARLES H. PLATT, }
 JOSEPH B. CHAFFEE, Grand Lecturer.

The Grand Master subsequently announced the appointment of the following:

ORRIN WELCH, Grand Marshal.
 E. L. JUDSON, Grand Standard Bearer.
 HENRY CLAY PRESTON, Grand Sword Bearer.
 JOSEPH H. TOONE, }
 JAMES BURNS, } Grand Stewards.
 W. A. CHAMBERS, }
 S. R. KIRKHAM, }

WILLIAM T. WOODRUFF, Senior Grand Deacon.
FREDERICK WIDDOWS, Junior Grand Deacon.
GEORGE W. MORGAN, Grand Organist.
J. FOUNTAIN, Grand Pursuivant.
SEWAL FISK, Grand Tiler.

The report on Foreign Correspondence was submitted, but as it is somewhat voluminous, it was not read, but will be published with the transactions.

The Committee on the Berlin matter submitted a report strongly condemning the intolerance of that Grand Lodge, and directing its representative to protest, in the name of the Grand Lodge of New York, against the ostracism of men on account of their religious belief.

The Committee on Constitution submitted a resolution strongly condemning the practice of parading Masonic emblems for business purposes.

The Committees on Appeals, Grievances and Jurisprudence submitted lengthy reports on various topics.

The Finance Committee recommended an appropriation of \$5,000 to pay the Grand Secretary for his services the coming year, out of which he is to pay his clerks. They also gave liberally to the various Boards of Relief, and to individual applicants for charity, not forgetting handsome donations to the Hall and Asylum Fund.

The Grand Officers elect were duly installed and proclaimed—M. W. CLINTON F. PAIGE installing the Grand Master, and the Grand Master the remaining officers.

A committee was named to cooperate with a similar committee from the Grand Chapter in consecrating the monument to the late SALEM TOWN.

The fee for Dispensations was increased to \$80, which, it is presumed, will have a tendency to check the too rapid increase of lodges, although we doubt it.

In the evening the time was occupied in disposing of a large amount of routine business and in discussing the various reports on Standing and Special Committees. The action of the Grand Master in relation to Americus Lodge, though not approved by a majority of the committee to whom the subject was referred, was fully sustained by the Grand Lodge, and the minority report adopted. As usual, sundry amendments to the Constitution were adopted, and others proposed, so that we shall now require a new edition and a new departure for questions of lodge practice, and the

writing of a couple of thousand letters by the Grand Master to explain the changes made or those proposed.

During the evening a series of resolutions, complimentary to the Past Grand Master CLINTON F. PAIGE, handsomely engrossed and framed, were presented on behalf of the Grand Lodge, by M. W. Bro. HOLMES. It is needless to say that the occasion called out his peculiarly felicitous talent in extempore speaking, and that the response was in the terse but telling style for which the recipient is distinguished. The session then closed.



SUPREME COUNCIL 33d DEGREE.

THE annual session of the Supreme Council, 33d degree, Ancient and Accepted rite, for the Northern jurisdiction of the United States, was held in the city of New York, June 5.

Ill. . SIMON W. ROBINSON, the Grand Commander, presided. A very large delegation, representatives from subordinate bodies, were present, among whom we noticed Ill. . Bros. JOHN L. LEWIS, LUCIUS R. PAIGE, DANIEL SICKELS, CLINTON F. PAIGE, CHARLES T. M'CLENACHAN, JOE B. CHAFFEE, SAMUEL C. LAWRENCE, R. M. C. GRAHAM, HENRY C. BANKS, JOHN SHEVILLE, WM. BURRITT, J. C. HAGEY, and many other prominent members of the Order.

The Grand Commander presented an able and interesting report of the condition of the Ancient and Accepted rite in this jurisdiction, together with a summary of his doings since the last session.

Communications were received from Ill. . Bro. HENRY L. PALMER, THOS. J. COBSON, and RICHARD S. SPOFFORD, asking to be excused from attendance.

Some important amendments to the Constitution were offered and adopted.

Nineteen Charters were granted for the establishment of subordinate bodies in various parts of the jurisdiction.

Ill. . JOHN F. CURRIER was appointed Assistant Grand Secretary.

On motion of Ill. . LUCIUS R. PAIGE the following resolutions were adopted:

“Resolved: That a committee of five be appointed for the purpose of receiving any proposition which may be made to this body, from any source within its jurisdictional limits, to adjust any differences which may exist therein, and that they be and are hereby empowered to make such settlements and give such positions to bodies

or individuals in the Order as may in their judgment be deemed just and proper, provided that any proposition affecting the present status of this Supreme Council, or having any reference whatever to the 33d degree, be submitted to, and determined by, this council while in session.

"*Resolved*: That the committee have until the next annual session to act and report, and should the circumstances warrant an application for a special meeting of this council, its utility shall be determined by the first three officers."

The following Committee were appointed:

JOHN L. LEWIS,	LUCIUS R. PAIGE,
HENRY C. BANKS,	HENRY L. PALMER,
DANIEL SICKELS.	

Subsequently Ill. . CHARLES T. M'CLENACHAN was added to the Committee.

The grade of D. . G. . L. . G. . was conferred on a number of brethren.

This Supreme Council claims jurisdiction over the following States: Maine, N. H., Vt., Mass., R. I., Conn., N. Y., N. J., Pa., Del., Ohio, Ind. Ill., Mich., and Wis.

The time of holding the annual session was changed from June to October.

A large amount of routine business was adopted and the Council closed.

This was one of the largest and most harmonious assemblages of Ineffable and Sublime Masons ever convened within the walls of a Council Chamber.



SOVEREIGN GRAND CONSISTORY.

THE annual convocation of the Sov. Gr. Consistory was held June 8, when the following officers were elected and installed:

JOHN L. LEWIS, N. Y., Sov. Gr. Com.; ISRAEL HUNT, N. H., Dep. Gr. Com.; JOHN F. CURRIER, N. Y., 1st Lieut.; GEO. W. BENTLEY, Mass., 2d Lieut.; THOS. DOUGHERTY, Pa., 1st Min. of S.; CHAS. H. PLATT, N. Y., 2d Min. of S.; JOHN A. FOSTER, N. Y., Gr. Sec.; FRANK A. MCKEEVER, N. H., Asst. Gr. Sec.; ROBT. M. C. GRAHAM, N. Y., Gr. Treas.; JOHN SHEVILLE, 1st M. of C.; M. H. HALL, Pa., 2d M. of C.; JOHN INNIS, N. Y., Gr. Intro.; R. M. BARKER, Mass., Gr. Hosp.; JOHN CASE, Mass., Gr. C. of G.; C. T. M'CLENACHAN, N. Y., Gr. Sent.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

AUGUST, 1866.

No. 8.

LYING FALLOW.

BY THE EDITOR.

IN the economy of nature it is provided that even the most productive fields shall occasionally take a period of rest, or, in the language of farmers, "lie fallow," that in due time the plough may again furrow the surface, and the golden crop requite the labor and make glad the heart of the husbandman. The natural covetousness of the human heart would prevent obedience to this law of nature were it not that experience, the most persevering and expensive of schoolmasters, but the most thorough-paced in the end, has demonstrated that profit is found in compliance. In other affairs of life the same rule prevails; the hardest student is obliged to unbend his mind occasionally; the business man forgets now and again the heart-searing pursuit of gain, and letting the shop lie fallow he mingles with his fellows and becomes something better than a mere machine for grinding out dollars. The editor—ah! there is no fallow spot in the year for the knights of the quill. Summer's heat, and winter's cold are alike to them, their task is never finished, their toil ever beginning, and when they have rolled one month's

stone up the hill, they must go to the bottom and begin again for the next. Theirs, however, is the exception which proves the rule. This law applies to Masonry, which is aptly likened to a vineyard, some parts of which must occasionally lie fallow that in the end they may yield more fruit. As a general thing we have been under too high a state of cultivation. We have applied the principles of heat and moisture in the shape of steam till we have forced an overgrowth which, although pleasant to behold, must in the end prove a source of weakness rather than of strength. We have pushed forward our vines rather to make branches and leaves than bunches of satisfying fruit. In summer time the prudent master of a vineyard goes forth among the plants and trims out the *suckers* which detract from the strength of the vine and produce no fruit; but if we look through our Masonic vineyard we shall find a luxuriant crop of suckers sprouting forth from every joint, rioting in the general strength, but yielding nothing in return. In some places they call them non-affiliated Masons and the reader is at liberty to choose the designation he likes best. The principle is the same in either case. If the portion of our patrimony which encourages this untoward growth were left fallow for a while the result must prove a great benefit to the general crop.

In our pursuit of numbers we have very generally been too careless in the quality and kind of vines set out in our plantation. We have not taken sufficient pains to know whether the new plant was likely to bear leaves only or fruit in its season, and what kind of fruit. There is a long distance between the fox grape which hangs uncultivated from the forest branches and the purple Isabella filled with luscious juice which rewards

the careful tiller. In our inconsiderate haste we have admitted too many fox grapes to occupy the ground that should have been occupied by a better article; better, many times better that the ground should have been without any crop.

The horticultural theory of fallow fields is not only that they rest after the production of their yield, but that by the influences of natural causes they are gathering those chemical principles necessary to successful culture. The same reason presents itself why our labors in the accretive direction should occasionally cease. While we devote our whole energies, exhaust our time and zeal in the mere aggregation of numbers, we may be likened to men who sow all kinds of seed broadcast without any regard to the fitness of things, or any hope but that there will be an abundant yield of *green* things. But if we were discreet farmers we should lay out our fields with a view to the future, we should not admit every claimant because of a plausible exterior or even an ardent desire to be within our fold, rather inquiring what he would give back for the place he occupies, and how much his advent would tend to promote the success of the cause entrusted to our supervision.

In Masonry, as in nature, lying fallow is not necessarily lying idle. As the fields have other work to do besides continually bearing crops, so Masons have other work to perform beyond and above the continued exemplification of the ritual and the increase of numbers. While we rest from the labor of initiation there is a natural and appropriate opportunity for us to acquire those principles which underlie the institution, and which, being wrought into our daily lives and practice, fructify the mind and make it rich in those graces Masonry is intended to call forth and exemplify.

At this season of leisure we may well apply ourselves to the acquirement of a greater knowledge of our art, that when again the time for labor arrives we may obey the call with hearts and minds prepared for a better exemplification of our tenets, a more practical elucidation of real Masonry, a stronger determination not to be satisfied with the same old routine of petition, ballot, and initiation, but with a zeal according to knowledge to make manifest that with us Masonry is a reality, encouraging the exercise of faith, but demanding the exhibition of works becoming the custodians of a great trust; becoming men to whom light has been given that it might shine in the darkness; becoming faithful stewards who desire to render a just account of the talent committed to their care. And so shall our fallow fields be justified by greater fruitfulness.

RABBONI.—A Hebrew word, signifying *teacher* or *master*. The ancient Jews employed it as a title to designate their learned men, particularly the professors in the schools of the Nabiim, or prophets. In John xx. 16, CHRIST is thus called: "JESUS said unto her, MARY. She turned herself and saith unto him, Rabboni, which is to say, *master*." It is an important and significant word in Freemasonry.

High as we at present may stand, firm as may be the base on which we may rest for support, to-morrow we may bow before the whirlwind of misfortune. Virtue can claim no exemption from reproach, greatness no indemnity against calamity; as we treat others so will they treat us in turn.



GENERAL DAVID WOOSTER,*

**AN OFFICER OF THE REVOLUTION, AND MASTER OF THE FIRST
LODGE IN CONNECTICUT.**

GENERAL DAVID WOOSTER, whose name is familiar to every American citizen as a martyr to liberty in the war of the revolution, was born in Stratford, Connecticut, March 2, 1710-11 (old style), and was the youngest of six children. He was educated in the Puritan principles of New England, and after he came to manhood entered Yale College, where he graduated in 1738, in the twenty-eighth year of his age.

*Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

In 1741 the first war-vessel of Connecticut was fitted out at Middletown, to guard the coasts of New England against the Spanish and other hostile vessels that were preying upon the infant commerce of the colonies, and DAVID WOOSTER was its first lieutenant, and the following year its captain. His service in the first naval office in Connecticut was not of long continuance; for soon after, war commenced between France and England, and in 1745 he went as captain of a company of Connecticut militia, under Colonel PEPPERELL, in the New England expedition against Louisburg.

He had previously settled in New Haven, where he married a Miss MARY CLAP, the daughter of President CLAP of Yale College, and in a quiet home he had purchased was enjoying his honeymoon when called to go on this Louisburg expedition. The spirit of New England, at this period, had in it as much religious fanaticism as patriotic regard for justice and national honor, and military ardor was much warmed by sectarian zeal in this expedition. Banners were borne with religious mottoes, and a hatchet, which had been consecrated for the occasion, was carried on a chaplain's shoulder to hew down the images in the Papal churches of the devoted city against which the expedition was undertaken. The incidents of the expedition are well known in history, and give a romance to many of its pages. One of them is connected with the name of Captain WOOSTER, which serves well to illustrate the spirit of the times, and shows with what care he watched the well-being of those under his command. A British captain had ventured to strike with his rattan one of WOOSTER'S men, who was a *freeholder and a church member*. WOOSTER was indignant that a soldier of such claims to consideration should receive a blow, and remonstrated with the

British officer for thus abusing his man. The foreign captain resented his interference, and drew his sword upon him. But he at once disarmed him, and compelled him to ask pardon of the Connecticut soldier, and promise never again to disgrace with a blow a soldier in the service. This act endeared Captain WOOSTER to his men, and gained him the applause of the provincial army.

At the close of this expedition he was sent in charge of a cartel ship to France, but was not permitted to land in that kingdom, and went with his ship to London. He was received there with marked distinction, and honored with a captain's commission in the regular service. He returned soon afterward to America, and at this period our earliest records of his Masonic life commence. It is probable that he was made a Mason while in England. Lord CRANSTON was at that time Grand Master in England, and upon the acquisition of Louisburg by the British crown, he granted a deputation to Captain CUMMINS to establish a Provincial Grand Lodge there.

Soon after Captain WOOSTER returned to New Haven he received a warrant from THOMAS OXNARD, Provincial Grand Master of Massachusetts, to establish a Lodge in that city. It bore date November 12, 1750. It was the first warranted Lodge in Connecticut, and the seventh in New England; four having previously been organized in Boston, one in Portsmouth, New Hampshire, and one in Newport, Rhode Island. A warrant was also granted for a Lodge in Annapolis, Maryland, by THOMAS OXNARD, about the same date as that in New Haven. The Lodge organized by DAVID WOOSTER had at first but six members, viz: DAVID WOOSTER, Master; SAMUEL MANSFIELD and JOHN ELIOT, Wardens; and NATHAN WHITING, ELIHU LYMAN, and JEHIEL TUTTLE, mem-

bers. Its first meeting was in December, 1750. The Lodge was called Hiram Lodge, and still exists by that name as Lodge No. 1 of Connecticut.

The hollow peace between France and England was of short duration, and in 1756 WOOSTER was again called to take the command of Connecticut militia, with the rank of colonel. This contest is known in history as the old French and Indian war, and he served each year in its campaigns, from 1756 to 1760, and rose to the rank of a brigadier-general. On retiring again from military service, he returned to New Haven as a half-pay officer of the regular British army, and was appointed revenue collector of the port of his city. He also engaged successfully in mercantile pursuits, and led a life of domestic felicity.

Again the war of the revolution found him as ready to draw his sword in defense of the colonies against the usurpations of England as he had been to repel the invasions of Spain or France. His commission and his half-pay in the British army were at once relinquished, his collectorship of the port resigned, and when the troops of the colony were organized, he was invested with their command, with his former rank as brigadier-general. It is related of him that when his regiment was prepared to leave New Haven for the headquarters of the army, he marched it to the church-yard green, where his men stood in their ranks with their knapsacks on their backs, and their muskets in their hands, while he sent for his pastor, the Rev. JONATHAN EDWARDS, to come and pray with them, and give them a parting blessing. He then conducted his men into the church to await his pastor's coming. He was absent from home, and when this became known to General WOOSTER, he stepped into the deacon's seat

in front of pulpit, and calling on his men to join him in prayer, led their devotions with the fervent zeal of an apostle. So pathetically and so eloquently did he plead for his beloved country, for himself and the men under his command, and for the families they left behind them, that it affected all, and drew tears from many eyes. How true to the first sublime lesson in Masonry, which teaches us at the commencement of all laudable undertakings to implore the aid and blessing of God, was his act on this occasion!

The first military service of General WOOSTER during the revolution was in guarding New York. In the spring of 1776, he was sent in the expedition to Canada; and during the following winter and spring he was in command in his own State, guarding it from the attacks of the British, who lay at New York. When, in April of 1777, Governor TRYON made an incursion on Danbury, he led a body of militia in a attack on the invaders at Ridgefield, and fell mortally wounded at the head of his forces, on the 27th of that month. His wound was by a musket-ball in his spine, and he was borne to Danbury, where he expired May 2, at the age of sixty-seven years, and was interred in the public burial-ground of that town. Upon learning of his death, Congress voted that a monument should be erected to his memory, but it was not done, and for nearly fourscore years no permanent memorial marked his grave. The legislature of his native State, in whose defense he died, however, resolved to perform this long-neglected duty, in which they were joined by the Grand Lodge of Connecticut, and the corner-stone of a befitting monument over his grave was laid by the Grand Master of the State, April 27, 1854, according to the ancient ceremonies of the Fraternity. Among the deposits under this stone was

the identical bullet by which General WOOSTER was slain. Above this stone, a monument, beautifully wrought with civil and Masonic emblems and inscriptions, now rises. It was well thus to mark his grave; but his deeds are his true monument—lasting as the granite hills of New England, from which the craftsmen wrought the towering shaft that rises over his dust.

THOMAS WOOSTER, the only son of General WOOSTER, was also a Mason. He was initiated in Hiram Lodge, April 14, 1777, a few days previous to his father's death. He was then about twenty-five years of age. Before the close of the revolutionary war, the Masonic brethren in Colchester, Connecticut, obtained a warrant from the Massachusetts Grand Lodge for a Lodge in that town, which they denominated Wooster Lodge. It bore date January 12, 1781. A second Lodge, bearing that name, was also chartered by the Grand Lodge of Connecticut, a few years ago, in New Haven. The names of WARREN, MONTGOMERY, and WOOSTER became a standing Masonic toast during the war, commemorative of their virtues as patriot Masons, who fell early in their country's defense.

ADMONITION.—What shall we say to those Masons whose evil ways detract from the good opinion which the rectitude of others has won for Freemasonry? What can be said, when, deaf to her beautiful precepts, they shame themselves, and bring scandal on the Craft? Excommunication is a means of punishment which should only be resorted to in extreme cases; but on no one's head could its thunders light more worthily than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm.

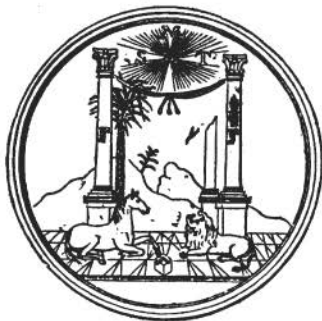
MEDALS OF THE FREEMASONS.

(Continued from page 233.)

A medal was struck in 1781 to commemorate the alliance between the Grand Lodge of Holland and the Rite of Strict Observance, of which such frequent mention has been already made in this series.

Negotiations to this end were commenced in 1779, by Duke FERDINAND of Brunswick, *Egnes a Victoria*, as head of the Strict Observance, and Prince FREDERICK of Hesse-Cassel, *Egnes a Septem Sagittis*, who was initiated at Frankfort-on-the-Main, Dec. 28, 1777. The treaty of union was formed March 18th to 20th, 1781, and signed by both Princes. To perpetuate so interesting a union Bro. SIHAASBERG originated the accompanying medal, and presented it to the Grand Lodge of Holland.

The *obverse* has two pillars, each of the Corinthian order of architecture, united by a ribbon at the top. The arms of the house of Brunswick, a *white horse*, rests



against the pillar on the left, behind which rises a palm tree, as on the shield of FERDINAND, *Egnes a Victoria*. The Hessian lion reclines by the right-hand pillar; within his grasp are the seven arrows, as on the shield of

FREDERICK, *Egnes a Septem Sagittis*. Irradiated by the sun are seen the initials S. M. T., "Magnus Superior Templorum." The initials of the Princes are seen upon the pillars, while a few of the chief emblems of Masonry appear in the foreground. At the bottom is the engraver's name.

The *reverse* describes the event which gave rise to the medal, and the dates in cipher upon which the treaty was concluded. The Masonic zeal of the lodges in Germany, whose medals make up so large a part of our catalogue, may be reckoned from the fact that a single one of them, in five years, bore the charge of educating eleven hundred children! In London there is a Masonic institution for boys, which was established in 1798, and which displays the highest degree of activity. Such institutions are medals, whose symbology is known and read of all men.

The medal given below was struck at the charge of the Lodge *Karl xun Rantenkrang*, to celebrate the birthday of the Duchess ERNESTINE AUGUSTE SOPHIA, daughter of ERNEST AUGUST, Duke of Saxe Weimar, Jan. 5, 1759.



The *obverse* exhibits the temple dedicated to virtue, with the superscription "HIC LABOR." The *reverse* has a good collection of Masonic implements, lying under the beams of the meridian sun; and below, according to the chronology of the "Strict Observance," is the date of the medal.

Upon the 25th anniversary of the Lodge *Die Wachsende za den 3 Schlussetu*, at Ratisbon, which occurred in 1791, the medal here given was struck.



The *obverse* of this medal contains a wall of freestone, adorned with the arms of the city of Ratisbon, viz: three keys. A cube, containing the numerals XXV., rests upon the wall; above it the letter G, within the blazing five-pointed star; around it the inscription "Jubel Der Wachsenden Lodge in Regensberg," *the twenty-fifth jubilee of the Thriving Lodge at Ratisbon.*

Upon the *reverse* is exhibited Hercules, slaying the four-headed Hydra; the inscription, "Die tugend siegt," denoting the triumph of virtue over vice; the date, 1791, being seen at the bottom.

The medal which follows bears date 1838, and commemorates one of those attempts at ecclesiastical interference so common in the history of Freemasonry. In December of that year the Roman Catholic Archbishop of Mechlin published an interdict against the Masonic society in Belgium. This interdict, however, little affected the progress of the Order.

The Grand Lodge of Belgium, desirous of offering some sign of sympathy, originated this medal, made by Bro. HART, of Brussels.



The *obverse* represents a serpent biting a file, with the inscription: "La Maç vivra, Dieu le veut. Gr.: Or.: de Belgique, 5838."

Upon the reverse are engraved the following precepts, being the universal doctrines of Freemasonry: "Adore the Great Architect of the Universe; Love thy Neighbor; Do no Evil; Do Good; Let Men Speak."

The Lodge *True Union*, at Schweidnitz, constituted July 14, 1788, by the Grand Lodge of Prussia, styled



Royal York zur Freundschaft, celebrated its fiftieth anni-

versary, July 14, 1838, and ordered the accompanying medal cast in iron to perpetuate the event.

The *obverse* is the arms of their Mason's Hall, with the superscription *Zor Wahren Eintracht*: they are the pillars, two Brothers, united in the fraternal hand-grasp over the altar of Masonry; the globe, the relics of mortality near the emblem of immortality, and other Masonic symbols.

The *reverse* simply shows the day upon which the Lodge was founded, July 14, 1788; then the day of celebration, July 14, 1838, with the names of the Masters who presided respectively at those widely-separated periods.



The date of this medal is June 5, 1780; it was struck by the Lodge *Charlotte yu den Drei Nelken*, in honor of the marriage of the Duke AUGUST FREDERICK CHARLES WILHELM with the Princess LOUISE VON STOLLBERG. This Lodge was constituted April 16, 1774, and received its name from the Princess CHARLOTTE AMELIA, of Hessen Philipstadt, who, as guardian of his second son, became its Protector, conjointly with the reigning Duke.

The *obverse* presents an altar of seven steps, upon which are two burning hearts, entwined with a ribbon. The initials of the pair, C. L., appear below, and at the

bottom these: I. M. M. D. 25, 466; being the chronology, according to the "Strict Observance," which corresponds with A. D. 1780.

The *reverse*, under three carnations, has an inscription, in twelve lines, thus translated: "In commemoration of the most remarkable day in Meiningen, and in attestation of the reverential fidelity of Lodge C. D. 3 N."



Upon the fiftieth Masonic jubilee of Bro. KARL FREIHERR VON BODELSCHWINGH-PLETTENBERG, of Draiss, near Weisbaden, February 8, 1835, this medal was struck in his honor by the Lodge *The Bright Light*.

BRO. BODELSCHWINGH, Royal Prussian Chamberlain and Knight Kamthus of the Teutonic Order of Utrecht, entered the Masonic Fraternity Feb. 8, 1785, assisted in founding the Lodge *The Bright Light*, at Hamm, Dec. 22, 1791, and served as Prov. Grand Master of the lodges between the Weser and the Rhine from 1812 to 1815.

The *obverse* exhibits the arms of the Lodge *The Bright Light*; below is the date, "February 8, 1835."

The *reverse* has the following explanatory inscription, fancifully arranged in eight lines: "To Bro. C. V. BODELSCHWINGH, PLETTENBERG, on his being fifty years in Masonic art, as a token of gratitude by his brethren."

THE MASONIC LADDER.

FAITH is the true prophet of the soul, and ever beholds a spiritual life, spiritual relations, labors and joys. Its office is to teach man that he is a spiritual being, that he has an inward life enshrined in this material casement, an immortal gem set now in an earthly casket. It assures man that he lives not for this life alone, but for another, superior to this, more glorious and real. It dignifies humanity with immortality. It dwells ever upon an unseen world, announcing always that unseen realities are eternal. Virtue, knowledge, wisdom, mercy, love, righteousness and worship are among its immortal unseen realities. Lofty, dignified, transcendently glorious are its teachings, and equally so are its moral influences. It is a faculty of the human soul too much neglected. The things of time and sense—earth and sin—waste its energies and dim its sight. We are too carnal, too earthly; we cultivate not enough our spiritual senses. Let us be wise, and not fail to invigorate our spiritual parts. Life will smile in gladness, and eternity rejoice in glory, if we are faithful in this duty.

HOPE is that angel within, which whispers of triumph over evil or the success of good, of the victory of truth, of the achievement of right. "It hopeth all things." It is a strong ingredient of courage. It is the friend of virtue. It is the prophet of "a good time coming." It is full of glorious anticipations. It points on the sandy wilderness a picture of tranquil beauty, and a picture that we feel assured is no fading mirage to vanish at our approach. It promises to veneration a time when all nations shall feel their dependence on the giver of all good, and in the light of his love shall rejoice in the

unsullied purity of immortal youth—a time when that which is evil shall be banished forever, when

The right with might and truth shall be,
And come what there may to stand in the way,
That day the world shall see.

It breathes everywhere the idea of victory. Such are its religious sentiments. Its morality is equally inspiring, rich, and beneficent. It encourages all things good, great, noble. It whispers liberty to the slave, freedom to the captive, health to the sick, home to the wanderer, friends to the forsaken, peace to the troubled, supplies to the needy, bread to the hungry, strength to the weak, rest to the weary, life to the dying. It has sunshine in its eye, encouragement in its tongue, and inspiration in its hand. Rich and glorious is hope, and faithfully should it be cultivated. Let its inspiring influence ever dwell in our hearts. It will give strength and courage. Let its cheerful words fall from the tongue, and its bright smile play ever on the countenance. Cultivate this ever-shining flower of the spirit. It is the evergreen of life in the soul's garden.

The first day on which a child opens its unconscious eyes and raises its feeble wailing cry in this world of trial it is generally the object of trusting hope to some anxious parents or some affectionate friends, and when the aged Christian is carried out to his rest we consign dust to dust, and ashes to ashes, in a sure, and certain, and exalted "hope." * * * * Hope is the moving spring of action, without which the throbbing pulse of enterprise would soon be numbed and powerless.

CHARITY is that which seeketh the good of others—that which would pour out from the treasures of its munificence gifts of good things upon all. It is that feeling which blesses and curses not. It is the good

Samaritan of the heart. It is that which thinketh no evil, and is kind, which hopeth all things, believeth all things, endureth all things. It is the angel of mercy which forgives seventy and seven times, and still is rich in the treasures of pardon. It visits the sick, smoothes the pillow of the dying, drops a tear with the mourner, buries the dead, and educates the orphan. It sets free the captive, unburdens the slave, instructs the ignorant, relieves the distressed, and preaches good tidings to the poor. Its look is like the face of an angel, its words are more precious than rubies, its voice is sweeter than honey, its hand is softer than down, its step is gentle as love. But charity needs no encomium; it is its own praise, it works its own plaudits. Whoever would be respected, whoever would be beloved, whoever would be useful, whoever would be remembered with pleasure when life is over, must cherish this glorious feeling. Whoever would be truly happy, would feel the real charms of goodness, must cultivate this affection. It is a glorious affection because of the number and extent of its objects. It is as wide as the world of suffering, deep as the heart of sorrow, extensive as the wants of creation, and as boundless as the kingdom of need. It is the messenger of peace holding out to wrangling mortals the white flag of truce. It is needed everywhere, in all times and places, in all trades, professions, or callings which men can pursue with profit or pleasure. The world has too little of it. It has been neglected. It requires to be cultivated. The peace, the happiness, the prosperity of mankind, depend greatly upon it. Who can properly tell the power and sweetness of beneficence and charity? Be kind, be generous always. Let your words, your looks, your acts, breathe the spirit of love and charity.—
Masonic Record of Western India.

THE GREAT LIGHT OF MASONRY—THE BIBLE.—Brother, you have the Bible, know you the author? God Almighty, the great creator, is the author. In reading the plans and designs of T. G. A. O. T. U. you will be instructed in your origin and probable destiny; you will be made acquainted with the relationship that exists between you and the Grand Architect of the universe; you will learn in that book the duty you owe to God, your heavenly father, and the duty you own to your earthly parents. This book, the bright luminary of T. G. A. O. T. U., the star by which man can navigate his bark over the ocean of life and steer clear of the dark and troubled billows of eternal death; that star that will guide him to the coasts of bliss—to that haven of rest—

“To that land of pure delight,
Where saints immortal dwell”—

to life everlasting and eternal. Oh, glorious book!—containing God’s will—God’s code of laws entire; defining the “bounds of vice and virtue”—of life and death. Brother, reflect on this!

FEMALE CHARACTER.—There is a fervor in the soil of the female heart, which never misses sending up what it receives, be the culture ever so scanty; when abundant, the return is invariably glorious. We have numberless examples of women in the holy writings, and in every period of Christianity, that fill us with astonishment at the sacred sublimity and heroism of their characters; and the history of the pagan world, particularly the austere and virtuous days of the Grecian and Roman commonwealths, afford likewise the most illustrious proofs that the sex, when properly directed, can be more than the rival of man in every action, and every sacrifice that goes to dignify and exalt the human name.

1850. At this period we find Freemasonry spread over the surface of the globe. In Europe it was nearly everywhere flourishing, protected, and respected. England, Ireland, Scotland, Sweden, Denmark, Holland, Prussia, Saxony, the lesser German States, France, Switzerland, and a portion of Bavaria had about 3,000 lodges governed by 21 Grand Lodges.

On the other hand it was prohibited in Russia, Austria, and their dependencies; in the kingdoms of Naples and Sardinia, at Rome, in Tuscany, Spain, and Portugal.

In Africa there were lodges in Algeria, at Alexandria, Cape Town, and other points. In North America it was everywhere known, and lodges were constantly springing up.

In South America, beginning at a later date, it was nevertheless making great progress. It had also been established in Asia and the Ocean islands.

So that the number of lodges on the globe were computed at 5,000, of which 3,000 were in Europe, 1,400 in America, and 600 in other parts of the world.

Thus, in the course of a century, Freemasonry was propagated over the surface of the globe, scattering in its path the seeds of civilization and progress, and impressing on its adepts lessons of truth which have been crystalized into deeds in their intercourse with the world. Little wonder that the partisans of an old and effete order of things, astonished by its peaceful transformations, should oppose, with all their might, the establishment and development of this institution.

The influence of Masonry on social progress would

unquestionably have been greater had it not, in the last century, been paralyzed by the introduction of numberless incoherent systems, which, essentially contrary to its spirit, destroyed the uniformity and equality on which it rests. These systems gave to Freemasonry a different direction from that indicated by its doctrines, and thus, rendering it an object of suspicion to governments, were, in part, to blame for the persecutions levelled against it. It was often abused and assimilated with secret, political, and religious societies which assumed its name and covered themselves with its mantle to attain an end they dared not avow, such as the Rosicrusians and Illuminati. But when the society shall have got rid of the heterogeneous elements which introduced disorder and hindered its action and influence, nothing can stop the beneficent influence it will exercise on society in general.

SKETCH OF THE ANCIENT MYSTERIES.



SABEISM OR SUN WORSHIP.

It is evident that the theologies of all people from the inhabitants of India and Persia to those of Egypt and Greece, as we find them in their sacred books and cosmogonies, were nothing but systems of natural philosophy, a description of the operations of nature veiled in mysterious allegories and enigmatic symbols. And we also find sun worship to be the basis of all the dogmas and mysteries of antiquity. In fact this heavenly body was that of all others most likely to attract the attention and interest of men. The sun constantly drew their

attention to the magnificence of the heavens; it was nature's fire, author of light, heat, and flame; the efficient cause of all generation; for without it there would be no movement, no existence, no form. It was immense, imperishable, omnipresent. This need of light, and its creative energy, was felt of all men, who could imagine nothing more frightful than its absence. It, therefore, became their first divinity. Gratitude, then, for the vivifying influence of the sun is the direct or indirect foundation of all the ancient forms of worship. Brahma, of the Indians; Mithra, of the Persians; Osiris, of the Egyptians, Adon, of the Phœnecians; Adonis and Apollo, of the Greeks, are but representatives of the sun, the generative principle, image of fecundity which perpetuates and rejuvenates the world. It was the symbol of a Supreme Being called by the Indians, Baghavan; by the Persians, Zeronani-Akerené; the Jews, Jehovah; the Egyptians, Ammon and You-Piter; the Greeks, Zeus; the Christians, Lord and God; the Mahometans, Allah.

The legends on which the mysteries of antiquity repose are founded on the apparent course of the sun, which, in its downward course, is met and overcome by darkness, represented as the genius of evil; but returning toward us appears to conquer and live again. This death and resurrection represent the changes of day and night; of death, which is a necessity of life, and of life, which is born of death; in fine, of the two opposing principles everywhere apparent, and known as Typhon and Osiris, Juno, and Hercules, the Titans and Jupiter, of Ormuzd and Ahriman, of the good and evil genii of the

Indians, Egyptians, Greeks, Romans Peruvians, and other nations more or less advanced in civilization.

THE MYSTERIES OF INDIA.

In India, sometimes called the cradle of humanity, the history of the human race begins; there the first families united and lived; for nowhere else does nature offer to man so rich and delightful a resting place.

The Hindoos adored Bhagavar, an eternal being concentrating within himself all worlds, all forms, and all the principles of existence, and who acts by the triple emanation from himself, Brahma, Vishnu, and Siva. MENOU, an Indian law-giver, was the founder of the doctrine of the three principles or gods; the first called Brahma, author of all production (the sun in spring); Siva, author of destruction (the sun in winter); and Vishnu, the conservator (the sun at solstice); each distinct and yet forming but one god or power. The doctrines of the immortality of the soul, of future rewards and punishments, and that of the transmigration of souls, were secretly taught by the priests.

In India, as at a later period in Persia, Ethiopia, and Egypt, the priests were the sole depositories of science, and exercised boundless power; for everything was based on religion.

The doctrine of Buddha passed into Asia Minor, and became the basis of Persian worship, and at a later period that of the Ethiopians.

THE PERSIAN MYSTERIES.

The ancient Persians adored an unknown being, in whom everything was consumed and absorbed, under

the name of Zeronani-Akerené. With them fire worship preceded that of the sun. Hom, their first prophet was the founder. After him came Djemschid, who introduced the Hindoo doctrine of Brahma, Vishnu, and Siva. But in time the astrological doctrines of the Magii were developed, and when they understood the general phenomena of the globe they embraced in a single view the operations of animated nature; they imagined the hypothesis of a division: in one principle was life, which was the sun, and a principle of death, which was cold and darkness. The priests then abandoned the Hindoo doctrine, and admitted only a good and an evil principle, or the struggle between light and darkness, of death and life, applied by imagination to moral good and evil. The good principle received the name of Ormuzd, and the evil that of Ahriman. The priests, called Magii, were celebrated for their mathematical and astronomical acquirements, which they had learned from their neighbors the Hindoos. They practiced all the occult sciences, and thus acquired the reputation of supernatural power, which gave them great influence with kings and people.

A reformer by the name of MITHRA reviewed the system of the Magii and founded a more austere one. He was deified by the Medes, and considered as the embodiment of Ormuzd and Ahriman, and, finally, became an object of special worship, the mysteries of which were celebrated in underground temples called caves of Mithra. Candidates were there made to pass through trials so terrible that many died.

After MITHRA came ZOROASTER, who again reformed

the system of worship. Being obliged to quit his country he retired with a number of disciples to a cave in the mountains near Persia, which he consecrated to Mithra (the sun). This cave was geometrically divided, and represented the universe; he there studied with his disciples the movement of the stars and the mechanism of the world. His theology was that of the Hindoos.

After twenty years passed in this cave ZOROASTER returned to his country and preached his doctrine at the capital of the Bactrians. He became their prophet and chief of the priests, then more powerful than ever. ZOROASTER gathered up the remains of the ancient laws of the magii, and, incorporating them with his own system, formed the *Zend Avesta*, which subsequently became the religious code of the Medes and Bactrians, and at a later period of the Persians, Chaldeans, and Parthians.

The great institutions of the primitive races have disappeared, and we scarcely recognize in a few unhappy degraded and persecuted Parsees the scattered remains of an ancient people, the last inheritors of so much glory. Nevertheless, the symbolical ceremonies, simple in their grandeur, to which the Parsees have been the more attached, as greater zeal was displayed in proscribing them, indicate that they are the successors of MITHRA. Their meetings, imitated from the cave of Mithra, have caused them to be accused of atrocious misdeeds, and given them a name which indicates the turpitude the ignorant have ever ascribed to secret societies.

A MASONIC TALE.

[The following, which we clip from an old familiar Magazine, is but an incident among the many like circumstances that have transpired, and occur perhaps daily, will commend itself to our readers. The conclusion that the writer arrives at is that reached by a large number, who are ready to testify to the merits of the institution of Freemasonry:]

It was in times of Anti-Masonry. The conversation turned upon Masonry, when one of the number, a female, remarked, there were good traits in the Masonic institution not to be found everywhere; that a Mr. JENNY, of New Bedford, Mass., who was a high Mason, and had been in good circumstances—had been unfortunate and become reduced—that he was often driven for the necessaries of life. He had a daughter who had married a sea-faring man. The troubles with the last war with England had shortened his means, but as soon as peace was established, he resumed the sea. On his first voyage he was taken sick—beyond hopes of recovery on ship-board—and, having an opportunity, was put on board a vessel bound to New York, where he arrived and was conveyed to the hospital. A letter was immediately sent to New Bedford, informing his wife, and that no hopes were entertained of his recovery. She must hasten, if she would see him alive.

This almost brought despair to an already distressed family. From New Bedford to New York was not as now, a passage of a few hours, but of days and often weeks. Her father, however, found a coasting-vessel about to sail, and bestirred himself to get ready what money he could, and as the time was short, this

amounted to a few dollars—about enough to pay the passage. As he placed the money in her hand, he remarked that it was the best he could do. On a moment's reflection he said there was yet one thing he would instruct her in—the *art of making herself known to Masons*—on whom, in need, she could call for assistance and protection; that she must put her heart in God, and make use of her new light.

She had a prosperous passage to New York, and on her arrival had a few shillings left, among strangers. She remained on board of the vessel till the first bustle of the arrival was over, and when an opportunity offered, made her signs to such as came on board. After a while a person came where she was and asked her if she was a Mason's daughter, and if she was in need? She related to him her situation, when he bade her remain where she was till himself, or some one, called for her. In a half hour a carriage came to the dock with two Masons, who called for her, and took her to the hospital, attended to the destitution and wants of herself and husband, provided every comfort for them through his sickness, which lasted near two weeks, and at his death buried him. They provided her a passage home, and when she arrived there had near fifty dollars left.

Now a society that will do that cannot be a bad one.

ESTHER.—This woman was the wife and queen of AHASUERUS. During his reign a plot was devised by the enemies of the Jews, (principally by HAMAN,) to have them all massacred on a certain day, but the affectionate devotion of ESTHER prevailed to counteract the evil and change it to good.

CORPUS CHRISTI FESTIVAL.

The most splendid festival of the church at Rome. It was instituted in 1264, in honor of the Consecrated Host, and with a view to its adoration, by Pope Urban IV., who appointed for its celebration the Thursday after the festival of the Trinity, and promised to all the penitents who took part in it indulgence for a period of from forty to one hundred days. The festival is chiefly distinguished by magnificent processions. In France it is known as the *Fête Dieu*.

CORRESPONDENCE. A Masonic Lodge, connected by so many ties with the universal Masonic world, must have frequent occasion to communicate by writing with other Masonic bodies, and individual members. This duty is generally confided to the Secretary. Some Lodges have an additional officer, called the Corresponding Secretary; and it is not unfrequently the case that Lodges with a numerous membership place the direction of the correspondence in the hands of a Committee appointed annually for the purpose.

CORSON, THOMAS J., Grand Commander, Knights Templar, 1861; Grand Junior Warden of Masons, 1862; Grand Recorder, 1863.

CORWIN, THOMAS, a distinguished American; was Governor of Ohio, member of Congress, etc., elected Grand Master of Masons of Ohio, 1827. Died Dec. 18, 1865.

CORYBANTES, MYSTERIES OF THE. Ceremonies practiced by the priests in Phrygia, in honor of Cybele, the mother of Jupiter. Their rites were performed in the forests and on the mountains. They consisted of wild and enthusiastic dancing, to the sound of drums, cymbals, horns, etc., with violent shaking of the head, and their whole religious proceedings were characterized by such extravagant fanati-

language with several terms expressive of madness or frenzy.

COTHRAN, WILLIAM, Grand Master of Masons, Mississippi, 1858; Grand High-Priest, 1856.

COTTISE. In *Heraldry*, a diminutive of the bend, being one half of the width of the bendlet; generally borne in couplets, with a bend or charges between them.

COTTISED. In *Heraldry*, having a cottise on either side; said of a bend, fesse, or other charge, when placed between two cottises.



COTTON, AYLETT R., Grand Master of Masons, Iowa, 1855.

COTYS, MYSTERIES OF. Religious ceremonies instituted in Thrace, in honor of Cotyto, a Thracian divinity, whose festival resembled that of the Phrygian Cybele. In later times her worship was introduced at Athens and Corinth. Those who celebrated her festival were called Baptes, from the purifications which were originally connected with the solemnity.

COUCHANT. In *Heraldry*, lying down with the head raised, which distinguishes the posture of *couchant* from that of *dormant*: usually applied to beasts.



COUNCIL. In several of the degrees of the Ancient and Accepted rite the bodies are styled Councils; as a Council of Red Cross Knights; Princes of Jerusalem, Royal and Select Masters, etc. The east of a Royal Arch Chapter is called a Council.

COUNCIL OF THE TRINITY. The degrees which are conferred in a Council of the Trinity refer to the crucifixion, and following after those conferred in an Encampment are neces-

dition which is independent controls the degrees of Knight of the Christian Mark and Guard of the Conclave; Knight of the Holy Sepulcher, and the Holy and Thrice Illustrious Order of the Cross.

COUNT DE GEBELIN. President of the museum of Paris. He was born at Nimes, France, in 1725, and died May 10, 1787. By his work entitled "*The Primitive World*" he secured a high reputation for learning. He was one of the founders of the Philaltheians, at Paris, in 1773, and in 1777 opened the philosophical convention of the Mother Lodge of the Scotch Philosophical Rite with an oration upon the Allegories of Freemasonry.

COURANT. In *Heraldry*, a horse, greyhound, buck, or other animal borne, running at full-speed.



COUNTER-COURANT. In *Heraldry*, animals borne, running in different directions.

COUSTOS, JOHN. Born at Bern, Switzerland. When a child he went with his father, who was a surgeon, to Paris, where he resided until the revocation of the edict of Nantes, when he was banished to England. There he pursued the occupation of a lapidary, and became an earnest brother of the Masonic Brotherhood. After a residence in England of twenty-two years, he went to Portugal and finally decided to settle at Lisbon. With the aid of a French jeweler he established a Lodge in that city. On the night of the 14th of March, 1743, as he was returning home, late, to the coffee-house of the "Nine Watchmen," he was suddenly arrested and carried to the Palace of the Inquisition. After many examinations, he was charged with introducing Freemasonry into Portugal, and with

to reveal the secrets of the Order, whereby he had given offence to the whole kingdom. He was immediately bound, and hurried to the torture-chamber of the Inquisition, and subjected to the most horrible torments. This treatment was repeated three times a month for three months. He was thus brought to the rack nine times, laced, stretched, burnt, and not a limb of his body remained in its place, and un mutilated, yet his fidelity was not shaken. Thereupon he was placed, together with others, in the pilory, in the Church of the Dominicans, and heard his punishment announced. He was sentenced to four years' penal service in the galleys. Through the mediation of the English Ambassador, Coustos was, at length released, and on the 14th of Dec., 1744, with his companions in suffering, returned to London, where their brethren and friends received them with open arms.

COWAN, DAVID G., elected Grand High-Priest of the Grand Royal Arch Chapter, Kentucky, 1820; Grand Master of Masons, 1822.

COWAN. This word has long been in use among Masons. It is a very common slang word in England, and in the "*Dictionary of Modern Slang*," published in London, in 1859, it is thus defined: "A sneak, a prying person." Laurie says: "That na maister shall rassave ony cowanis to wirk in his society, nor send nane of his servands to wirk with cowanis." Anderson says: "But Free and Accepted Masons shall not allow cowans to work with them, nor shall they be employed by cowans." There has been much speculation among Masonic writers regarding the etymology of this word. Dr. Mackey and others think that it is the Greek word *κωων*, *dog*, anglicised. There are two objections to this derivation. 1st.

anglicised by changing k into c and u into y. 2d. In the ancient mysteries the dog was sacred, and the word could not be one of reproach. To those who desire to find a Greek origin for this word we suggest that it is probably derived from *ἀκούειν*, to listen to, or *ἀκούων*, one who listens. Both the *sound* and *meaning* of the two words favor this derivation. "Akouein" or "akouōn," pronounced acowine, acowōn, surely comes nearer to cowan than *kuōn* does. Cowan means a prying, curious person—an "eavesdropper;" *akouōn* means one who listens. Here is an identity of signification, which seems to settle the question.

COXE, DANIEL, Prov. Grand Master by deputation,* for the provinces of New Jersey, New York and Pennsylvania, 1730. It is not known whether Bro. Coxe ever exercised the privileges of his appointment.

COX, LEANDER M., elected Grand Master of Masons, Kentucky, 1843.

COZIER, EZRA S., Grand High-Priest, 1831; G. Commander, Knights Templar, 1829 to 1833; Senior Grand Warden of Masons, 1826 to 1832, State of New York.

CRAFT. A term ordinarily applied to a trade, and, when used collectively, the persons practicing it. In Free, or speculative, Masonry it signifies the whole Masonic family, wheresoever dispersed.

CRAFTED. A term applied to an Entered Apprentice, when he has passed to the Second, or Fellow-Craft's, degree.

CRAFTSMAN. A Fellow-Craft.

CRANE, JOHN H., elected Grand Secretary of the Grand Chapter of Kentucky, 1821. Died 1822.

CRANE, JOHN J., Grand Master of New York, 1862.

CRANE, J. W., Grand High-Priest

CRANSTOUN, Lord JACOB, became Grand Master of the Grand Lodge of England, April 13, 1745. During his administration the country was constantly involved in war, and consequently, being most of the time absent, he could give but little attention to the duties of his office.

CRAWFORD, JOHN LINDSAY, Earl of, was elected Grand Master of the Grand Lodge of England, March 9, 1734. He was the first who was escorted to and from the hall of the Grand Lodge by a large procession. On account of his election to Parliament, in 1735, he was not able to attend the sessions of the Grand Lodge. The duties of his office were performed by the Commissioners of Charity, who, at his suggestion, ordered a new edition of the Book of Constitutions and Charges to be printed for the use of the Craft.

CRAWFORD, THOS., Grand Master of Maryland, 1801-1813.

CREATED. When a person is advanced to the degree of Knights Templar, and Knight of Malta, he is said to be "dubbed and created."

CREED OF A MASON. A firm belief in the existence of a supreme being, the Creator of heaven and earth, who will sooner or later punish the willful violation of an obligation.

CRESCENT. In *Heraldry*, a half-moon with the horns uppermost. It is the ensign of the Turks, and was, without doubt, introduced into heraldry by the Crusaders. It is also the mark of cadency assigned to the second son, and those that descend from him.



CREST. In *Heraldry*, a figure anciently fixed to the helmet of every commander, for his distinction in the

use long before the hereditary bearing of coat of arms. Though the use of crests in actual warfare may be traced to a very remote period, they do not appear to have been considered as in any way connected with the family arms



until about the end of the thirteenth or the commencement of the following century. The royal crest of England, a lion upon a cap of estate, appears for the first time during the reign of King Edward III. It continues the same to the present day, but is now generally placed upon the royal crown. Ancient Crests were, generally, heads of animals, or plumes of feathers. Such inappropriate figures as rocks, clouds, and rainbows, were never used for crests while heraldry was in its purity. Unless the contrary be expressly mentioned, a crest is always to be placed upon a wreath, which is shown edgewise above the shield, and it is a rule in delineating the wreath that the first coil shall be of metal and the second of color. Ladies are not entitled to bear crests, excepting sovereign princesses.

CRIMSON. This rich and beautiful color is emblematical of fervency and zeal. It is the appropriate color of the Royal Arch degree.

CROMARTY, GEORGE MACKENZIE, Earl of, was Grand Master of the Grand Lodge of Scotland in 1737. He was devoted to the cause of the Stuarts, and involved in their fall.

CROMWELL, THOMAS, Earl of Essex, was, according to the Book of Constitutions, Patron of the Order, under King Henry VIII. of England, from 1534 till his death, 1540.

CROSIER. A staff surmounted by a cross, which is carried in processions, on solemn occasions, before the

archbishops, or bishops. The cross of the pope is a triple cross; that of a patriarch a double cross; that of an archbishop a single one, and that of a bishop a curve resembling that of a shepherd's crook. This staff is used by the Commander of a Commandery of Knights Templar during the ceremonies of the Order of Knighthood. See **ABACUS.**

CROSS, JEREMY L., a Mason of large itinerant practice, and publisher of various Masonic works, which have not been excelled in popularity by any others issued in this country, was born June 27, 1783, at Haverhill, New Hampshire, and died at the same place, in 1861, at the ripe old age of 78 years. He was initiated into the Masonic order, in New Hampshire, about the year 1808, and became shortly afterward a pupil of the celebrated ritualist, **THOMAS SMITH WEBB**—being deeply imbued with the spirit of that remarkable man, who possessed the almost mesmeric faculty of placing in *rappor*t with himself all who came within his influence. The secret of Bro. Cross's remarkable popularity as a Masonic instructor lay in the introduction of the Royal Arch or Chapitral system into this country, at a period nearly cotemporaneous with his own initiation into Masonry. He took hold of that system most vigorously, and became the principal medium, under the immediate direction of **WEBB**, for extending its operations into many States. While doing this he taught far and wide the rituals of Blue Lodge Masonry and of the then recent Orders of Knighthood. In 1819 (the year of **WEBB**'s death), he issued, in Connecticut, the "Masonic Chart," a modification of **WEBB**'s "Freemason's Monitor," with the addition of numerous emblematical plates. Coming out under the patronage of Dr. Wm. Channing and other high

officers of the General Grand Royal Arch Chapter, this book soon superseded the "Monitor," and almost engrossed the public favor. It ran to a second edition within three years, and has since reached the fifteenth or twentieth edition, being still preferred by many to any other of the numerous hand-books of the Masonic institution. His "Knights Templar Chart," published in 1820, has had a success quite equal to the other, considering the much smaller number of votaries of that system; the same may be said of its supplement, of the Scottish rite. His success as a lecturer lay in these five things, viz: 1. *He never deviated in word, syllable, or letter, from his standard.* Those who learned his lectures in the United States were confident of hearing the same words as those who learned them of him in Canada. 2. *He adopted strictly the catechetical form.* He gave no replies to any queries save those contained in his lectures, and gave those replies only in the rigid formulas of his ritual. 3. *His unwearied patience.* For days and weeks he would sit in the Lodge-room or private dwelling, where he was "lecturing," and go over, again and again, and again, the catechisms of the Blue Lodge, Chapter, etc., in whatever branch he was engaged, until his pupils were perfected, or their time and patience exhausted. 4. *His want of pretensions.* Being a modest and unassuming man, he made no show of knowledge of the laws, history, and literature of Masonry. He had made but little investigation into the origin of the rituals he was teaching. But he "knew the lectures" thoroughly; and these he had learned from admitted authorities. This gave his pupils great confidence in him as an instructor. In the Ancient and Accepted rite Bro. Cross was often quoted as a leading

in New York, in 1815, but holding his patent as an Inspector General from the mother organization, at Charleston, S. C., dated in 1824. He received the Cryptic degrees in Maryland, and disseminated them very broadly. Bro. Cross was signally undemonstrative. He took no part in the proceedings of the various Grand Lodges and Conventions that shaped the Masonic order, during the half century in which his name was quoted among us. He was always found in the retired apartments, "going over the lectures" with some ardent brother, or arranging the business matters of his publications. This explains what has perplexed the Masonic writer, that his name so rarely appears in the published documents of the day. In one of the changeable phases of the Ancient and Accepted rite in New York, in 1851, he lent his name to a movement which had such men as SALEM TOWN, and others, for its leaders; but personally he took no positive interest in the matter. In 1837 he entered into mercantile employment in New York city, in which he continued for a few years; then returned to the place of his birth, where his remains will repose till the resurrection-morn, to which, in the innumerable repetitions of his "lectures," he so often alluded. Bro. Cross will ever be associated in Masonic history as a lecturer with such names as FOWLE, VINTON, CUSHMAN, GLEESON, POWERS, WADSWORTH, SNOW, and, most of all, WEBB. They were all, or nearly all, "authorized lecturers;" carrying the light of the Order from State to State; making their support honestly by faithful attention to the lecturing profession; paying no respect to the boundary lines of States; knowing little of the jurisprudence, history, etc., of the institution, and when their work was done

so little notice from the Fraternity that the places of their graves afford the antiquary a theme of search. The correspondence and papers of Bro. Cross are scanty, affording but little insight into the history of the time in which he lived, or of his own labors, which were confined to the period of 1808-25. After this he does not appear again upon the stage as a Masonic instructor.

CROSS. The Cross is an emblem in the degrees of Masonic knighthood.



CALVARY. PASSION. SALEM. PATRIARCHAL.

It was an important emblem in the Pagan mysteries, and was used as a hieroglyphic of life among the Egyptians, Chaldeans and Persians. In



TEMPLAR. MALTESE. ST. ANDREW. EGYPTIAN.

Heraldry, an ordinary formed by the lines drawn palewise and fesswise, inclosing (if bounded by the escutcheon) one-fifth of the shield, or one-third if charged. The cross is varied and mollified in its form, and is of great variety; the forms most familiarly known are herewith shown in the engravings.



GREEK.

CROSS-LEGGED. This alludes to the position in which the legs of the Knights Templar were placed at their burial. The sculptured images of the Knights found on the tombs of the middle ages invariably show the legs in this posture. It was symbolical of their profession as defenders of the religion of the cross. There is a tradi-

plars with the Lodge of Stirling, they were called cross-legged Masons. Dr. Oliver—Historical Landmarks, London, 1846,—expresses himself somewhat cautiously upon this subject: "Nor can I learn," he says, "when the Stirling Templars laid down the sword and put on aprons. It is clear, however, that they were commonly known by the name of cross-legged Masons; but this might be because they were a secret society, and members of Stirling Lodge." In the modern Templar system this posture has a symbolical meaning.

CROTZSCHMAR, PHILIP JACOB. This eminent Mason was born June 11, 1786, at Frankfort, Germany, where his father was a clergyman, and where, in 1806, he commenced the practice of medicine. Soon after he received the appointment of surgeon in the French army, and was made a Mason in the French Army Lodge—"Les Amis de la Vraie Règle." In 1815 he became a member of Socrates Lodge, Frankfort, where at first he was Orator, and then Master from Feb. 1835 to Feb. 1842. He was an excellent man, of open and frank disposition, and magnanimous and generous heart. Distinguished in his profession and the world of letters, he was a member of twenty-six literary and scientific societies. As a Mason he was full of benevolence and kindness to all who approached him. He was author of a work entitled "Religion and Freemasonry." He died May 4, 1845.

CROW. One of the working tools of a Royal Arch Mason, and an implement to raise weights.

CROWN. Originally Crowns were garlands of leaves and flowers, and in this form they have been used as an ornament for the head by almost every people. They were much used by both the classical nations on joyous and on

Editor's Trestle Board.

WASHINGTON RELICS.

WE note that an effort is being made by the M. W. ROBERT D. HOLMES, Grand Master, to obtain, by donations from Lodges, a sufficient amount to secure the purchase of an autograph letter written by WASHINGTON in acknowledgment of the gift of a Masonic collar and apron sent him from France, and also a lock of his hair. A sum of five dollars from a majority of the Lodges will suffice to make the purchase, and also to furnish a fac-simile of the letter to each of the subscribing Lodges, while the original will remain in custody of the Grand Lodge. We presume that the simple announcement of these facts will be sufficient to procure the needed funds and secure to the Craft of New York these valuable mementos of our distinguished brother.

THE PORTLAND CALAMITY.

IN the dreadful conflagration which swept over an area of three hundred and twenty-seven acres of the finest part of the city of Portland, the halls and paraphernalia of the Craft were totally destroyed, nothing having been saved, as we learn, but the charters and jewels of the Lodges; but far worse than this, the homes and household goods of the brethren are gone, and many of them, in common with their fellow-citizens, have lost everything they possessed in the world. The hall and the working tools will be restored in due time, and, we trust, by the unaided efforts of the craftsmen of the State, for it is but a natural pride that in such matters they should be sufficient unto themselves, but the women and little ones homeless and in want, demand immediate relief, and this should be tendered them freely and without delay. We trust that in a matter of this kind our Lodges will not wait to be asked, but will hasten to aid the generous contribution now going forward from all classes of citizens. In so wide-spread a calamity all distinctions are leveled, for all alike feel the weight of the blow; let

us, therefore, give to the common fund, and we may be certain that those of our household who need will receive their share with the rest. We are glad to know that among the earliest givers to the general fund were Manhattan Chapter of this city, and Central and Lexington Lodges of Brooklyn, and we cannot but think their good example will be largely followed.

GRAND COMMANDERY OF CONNECTICUT.

We have the printed transactions of this flourishing body of Knights Templar at the annual conclave held in New Haven, in May last. In addition to the Grand and Past Officers the representatives of all the subordinates were present. The address of the Grand Commander is a plain business-like document. He is in favor of setting aside the Royal and Select degrees as prerequisites, with which, however, the Grand Commandery did not agree. In conclusion he says:

"Permit me, Sir Knights, in closing, to add a word of advice. We are, as a body, exceedingly prosperous. The doors of our asylums are crowded with applicants for the honors of Knighthood. Our great care should be, not so much to increase our numbers, as to perfect ourselves in knightly duties. It may be a serious question whether we are not looking too much to this increase, instead of improvement in the drill and solemn ceremonies of the Order. Our numbers will increase rapidly enough, as we make progress in these most important requisites. The best drilled regiments are usually most successful in obtaining recruits. On no account should the full and complete ritual of the Order be neglected in the hurry to receive anxious candidates. Never fear the result. We are prosperous. Let us strive to be worthy of our prosperity. To make haste slowly is generally to make haste surely."

A Special Committee appointed at a previous meeting to prepare "a system of drill for the subordinate Commanderies," presented a lengthy and pleasant report, from which we clip the following as evidence of their soundness in the faith:

"It only remains for the Committee to designate the 'Tactics and Drill' which they would recommend to the Grand Commandery for the service of the Templars of Connecticut. The one which they most approve is the 'Tactics and Drill of Masonic Knighthood,' by Sir ORRIN WELCH, of the State of New York. This is

already in use in this State, and it contains all that is necessary, in a military point of view, to the opening ceremony and root of the degrees. As for the higher movements in military tactics, it can scarcely be necessary to make them part of our system, since much must always be left to the military skill and intelligence of the Captain General and Senior and Junior Wardens. Fortunately, most of the Commanderies have Sir Knights among them belonging to volunteer companies, or late of the army, whose verbal instruction will be worth more than a volume of theory. Sir Knight WELCH, it seems, proceeded on this principle, and, instead of loading his tactics with instructions, which extend beyond the immediate wants of a Commandery, has been content to give only such as may be easily reduced to practice. His diagrams are excellent, and such as may be understood at a glance; being few, also, they are easily grasped, and at once impressed on the mind. The mode of forming line, by counting off into "twos" or "threes" from right to left, is considered by some less military and easy than the one prescribed in "SCOTT'S 'Tactics,'" vol. 1, pp. 100 to 104. But, as the mode of counting generally prevails in the Commandery, the Committee refrain from proposing any change in this respect. The true way, however, may be illustrated on the floor, if considered desirable.

"In recommending the work by Sir ORRIN WELCH, the Committee have great pleasure in stating, that it is found entire, in an excellent work, entitled 'The Book of the Commandery,' by Sir JOHN W. SIMONS, Past Grand Commander of the Templars of New York. It contains, besides the 'Drill' the working text for the degrees, and the burial service; and, being thus complete, makes a valuable 'pocket companion,' which ought to be in the hands of every Knight Templar."

Suitable resolutions of respect to the memory of the late Sir WM. B. HUBBARD were adopted.

The report on correspondence by Sir E. G. STOREE, is full, courteous, and in all respects, most excellent. Age and infirmity cannot chill his heart nor dim his clear mind, and he continues at the head and front of writers of correspondence reports.

Sir JOHN W. PAUL was elected Grand Commander, and Sir ELIPHALET G. STOREE, continues to be Grand Recorder. Long may he wave!

WASHINGTON AND HIS MASONIC COMPEERS, BY SIDNEY HAYDEN.—Of this valuable and interesting work BENSON J. LOSSING, the talented American historian, says: "I have perused the book with the greatest interest, and regard it is a most valuable contribution to our Biographical and Historical literature. It casts a new and beautiful luster upon the life and character of our great model of a man and a patriot; and for your services in making that luster visible, you deserve the profound thanks of every American citizen.

"No 'Life of WASHINGTON' is complete without your contribution to the records of his career; and every library containing a biography of the 'Father of his country' should contain a copy of your unpretending but intrinsically valuable work. And the account of the relationship to Freemasonry of several of his compeers, whom Americans delight to honor, having WASHINGTON as the central figure in the group, forms a most interesting and useful feature in your book."

THE CHICKERING PIANO-FORTE.—Less than one century ago (1767) the Piano-forte was introduced on the stage of the Covent Garden Theater, London, as a "new instrument;" yet from the perfection of its mechanism and its power to give voice and meaning to harmonious sounds, it has since become the most popular and effective of all musical instruments. Again: the labor and capital employed in its production is greater than that invested in all other musical instruments combined. The establishment of MESSRS. CHICKERING & SONS, in Boston, is the largest Piano-Forte manufactory in the world, occupying a superficial surface of five acres. During a successful business of forty years this firm has made and sold thirty thousand Piano-fortes, embracing all the varieties of Grand, Semi-grand, Square, and Upright, examples of which have been sent to nearly every part of the civilized world. Among the many able artists who have been among us, the expression has been universal in regard to the superiority of CHICKERING & SONS' Piano-Fortes; distinguished players certifying that they possess qualities of tone and touch of unrivaled excellence, and they not only adopt them for their personal use, but recommend them to their patrons. Families who have had these instruments in constant use, for terms of from fifteen to twenty years, are often heard to declare that no ordinary consideration would induce them to exchange even for the more modern productions. This fact speaks volumes in regard to their durability. The CHICKERING establishment was never in a more prosperous condition than at the present time. The number of instruments finished during the last year has averaged from thirty to forty a week, and in quality they are among the very best productions of the house.

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

SEPTEMBER, 1866.

No. 9.

UNDER BONDS.

BY THE EDITOR.

THERE is a most natural and commendable feeling entertained by the majority of men, to be independent and untrammelled in their thoughts, words, and deeds, and many a one passes through life hugging the delusion that he at least has suffered no man to think for him, and has always acted independently and in accordance with his own convictions of right. The successful merchant, the fortunate speculator, the professional man whose words transmute themselves to gold, or whose skill at the bedside of suffering humanity is gladly purchased at any price; the minister whose congregation hang on his words as though they were the utterances of a demigod, and who pay for his services without counting, the farmer who patiently tills the earth and gathers the golden harvests that are the legitimate reward of intelligent labor, the mechanic whose never-ceasing toil provides his little ones with home, and food, and raiment, and enable him to obey the Scripture, which commands us to "owe no man anything," each feel that they are sufficient unto themselves, and that in the exercise of

their vocations they find that great desideratum, independence. But we all know that they are mistaken, that in fact each of them is some degree dependent on the others for the very success in which he rejoices. They are in fact, under bonds which they cannot repudiate, and the fulfillment of whose very letter, nature and nature's God will require of them. They are under bonds to use the very means which success in their several pursuits may have placed at their command for the honor of the creator, and for the elevation of their kind to higher and better levels; for the dissipation of vice, ignorance and superstition, and for the hastening of the day when men shall be men indeed, disenthralled from their long and degrading bondage, and become but little lower than the angels. No principle is better established, and no law asserts itself with greater force than this one of general dependence, without regard to the positions occupied by the great multitude of individuals. Nobility is obligation! proclaimed the monarch, and in doing so he enunciated a profound and all-pervading truth. Aye, light is obligation; intelligence, education, wealth, power, genius, are obligation, and their possessors are under bonds to use them, so that when in the fullness of time the great day of settlement arrives, the balance may not appear on the wrong side of the account. Masonry, too, is obligation, and he who does not thus understand it has failed in making application of its earliest lessons. He who imagines that he can be a Mason for himself alone, that when he has attended his Lodge and witnessed the ceremonies of initiation, when he has posted himself up in the text of the ritual, when he has proposed a friend or black-balled an enemy, he has fully discharged his Masonic duties, deceives himself and forgets that he is

under bonds, voluntarily assumed, but which can never be shaken off, to a constant exemplification of the tenets laid before him at his first entrance within the Lodge, and constantly reiterated whenever he visits the temple; nay, stored in his memory, imprinted on his conscience, and ever demanding a place in his daily life. Masonry is obligation in this, that Masons are bound by their tenure strictly to obey the moral law, not on stated occasions at long intervals, not as a garment worn only on high days and holy days, not as a mask to hold between themselves and the world, but as an active governing principle, working silently and without ostentation, but crystallizing words and thoughts into deeds, and making itself manifest to all who observe its professors. Masonry is obligation in this, that whoever, by the favor of his brethren, becomes Master of a Lodge, places himself under bonds to exemplify the standard ritual, to maintain order and give prompt and equitable decisions on points of law, think you? Aye, this and more too. He is under bonds to know the doctrines and tenets of Masonry, to look beyond the ceremonies and seek to understand the mysteries they veil, to make the knowledge thus acquired apparent in his own deportment, that by his example the brethren may profit and be led to seek themselves for the truths that bear such precious fruit. He is under bonds in his dealings with the brethren, to lead them in ways they have not known, to make crooked things straight before them and darkness light; to teach them to be peaceful citizens, to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men; to avoid private piques and quarrels, and to guard against intemperance and excess; to be cautious in their behavior, courteous to each other, and faithful

to the Craft; to promote the general good of society, to cultivate the social virtues, and to exemplify the teachings of the mystic art, and that his teachings may not be in vain, that his precepts may not fall on dull or heedless ears, that the seed he scatters may not fall in the clefts of rocks, nor be lost by the wayside, he must practice as well as preach; see that his own lamp is trimmed and brightly burning as well as those of the brethren under his charge.

Masonry is obligation in this, that the brethren who accept the subordinate offices of a Lodge are under bonds to a faithful discharge of their several trusts; to be promptly at the post of duty, to make apparent their love for the institution by industrious research into its history, its philosophy and its ethics; to so conduct themselves both in and *out* of the Lodge, that in them the bigot, the prejudiced, the ignorant enemy shall find nothing to carp at; that their example shall force itself upon the brethren as one to be imitated.

Masonry is obligation in this, that every one who becomes a Mason is under bonds and covenant to comply with the useful rules and regulations of the Craft, to study its sublime tenets and weave them into his daily walk and conversation, to take them with him into the domestic circle, into his communications with his fellow men, into all the affairs of life. He is under bonds to his Lodge and to the Craft in general, to make return for the privileges conferred on him by Masonry, in striving to learn and obey the behests of the institution, in proving to the world that its principles are lodged in his heart, have become a part of his life, influencing his acts and relations as men's acts and relations should be influenced by an active, virtuous principle. He is under bonds to consider the duties which belong to Masonry

as ever active and never dormant; that they are not confined to the Lodge meetings and public ceremonials of the Craft, but are to be with us, and of us, wherever we go, and whatever we do. He is under bonds to know that his duties to the Lodge are not fulfilled by occasionally attending a communication and being always ready with an excuse when appointed on a committee or otherwise called upon to bear his part of the burden; to know that it is neither fair nor sufficient to elect officers and then leave them to fight their way along as best they may; to know that while it is the business of the officers to direct, it is the duty of the brethren to labor; that if the brethren expect their officers to be promptly in their places, the officers have a right to entertain the same expectation in regard to the brethren, and that all should unite in spreading the cement of brotherly love. Masonry is obligation in this, that our Lodges are under bonds not only to maintain, but, if possible, to elevate the standing of Masonry in the community by greater care in the selection of material, remembering that as a tree is judged by its fruits so will a Lodge and its members and Masons in general be judged by the character and conduct of men who may have the right to say, "I am a Mason;" that if a Lodge be composed of men who respect neither their neighbors nor themselves, who think nothing of Masonry beyond their hopes of personal advantage, and whose line of conduct is neither oblong nor square, the world will be all too apt to judge it harshly and to condemn the whole for the possible faults of the few; that if, on the other hand, it be an exemplar as well as a preacher of Masonry, the favorable opinion of the public will be conciliated, and Masonry continue to flourish in their hands. While thus we see that in all the relations of life dependence

is the rule, and independence the exception, while we see that in this mutual dependence lie the bonds that unite men together, and the great law which, amid all their blindness and shortcoming is gradually leading them upward and onward, we also find in it the strongest argument for the continuance of our Fraternity as one of the means selected by the creator for the accomplishment of a design which, in his good time, will be made manifest to all.

MYSTERY.—In the beauty of form, or of moral character, or of the material creation, it is that *which is most veiled* which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul, and the eyes. It seems as if the creator had drawn a shadow over whatever he has made most delicate and most divine to heighten our aspirations after it by its secrecy and to soften its luster from our gaze, as he has placed lids over our eyes to temper the impression of light upon them, and night over the stars to incite us to follow and seek them in their airy ocean and measure his power and greatness by those studs of fire which his fingers, as they touch the vault of heaven, have stamped on the firmament. Valleys are the mysteries of landscapes. The more we long to penetrate them, the more they try to wind, bury, and hide themselves. Mist is to mountains what illusion is to love—it elevates them. Mystery hovers over everything here below and solemnizes all things to the eyes and heart.—*Lamartine.*



WILLIAM FRANKLIN.*

WILLIAM FRANKLIN, the last colonial governor of New Jersey, was born at Philadelphia in 1731. He was the son of Dr. BENJAMIN FRANKLIN, the most eminent statesman, philosopher, and Mason of Pennsylvania, of the last century. WILLIAM was his first-born and only son, and his father, doubtless, reared him with paternal care, and felt a strong desire to see him win for himself distinction.

Of his youth but little is now known. He is said to have inherited from his father an early fondness for

* Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc

books, but no accounts of remarkable attainments in literature have been handed down to us. His father says of him, in 1750: "WILL. is now nineteen years of age—a tall, proper youth, and much of a beau." He had a desire, in his youth, to connect himself with a privateer that was fitting out in Philadelphia; but in this he was opposed by his father, who soon after obtained for him a situation in the provincial troops, in one of their campaigns to the northern frontier, and in it he rose to the rank of a captain.

On his return, his father's social and political position was such as to secure for him the appointment of clerk in the Colonial Assembly and postmaster of the city of Philadelphia. He had now come to years of manhood, and was his father's companion and assistant in his scientific pursuits. He also became a Mason about this time in the old Lodge in Philadelphia, and was soon after elected its Master. In 1754 he was one of the Trustees in behalf of the Fraternity to hold the title to the lot of building in that city which was used for Masonic purposes. This was located on the lot since occupied by the Pennsylvania Bank; and from the circumstance of the Masons' Hall having been there, the alley retains the name of Lodge Alley to the present time.

The Masonic Fraternity in Philadelphia at that time were in a prosperous condition; and the banqueting-room of the hall they had erected was of great service to the citizens, aside from its Masonic purposes. Public meetings were often held in it, and the belles and beaux of the city frequently met there for balls and other amusements. There were three Lodges at that time in Philadelphia, presided over by WILLIAM ALLEN, the Recorder of the city and chief-justice of the province,

as Grand Master. On the completion of their Hall, they determined to celebrate the Feast of St. JOHN the Baptist, in 1755, with great pomp and display.

They accordingly assembled on that day in their new Hall on Lodge Alley, and clothed themselves for a public procession. There were no doubt quaint looks cast by some of the old inhabitants of the Quaker City, as this assembly of the brethren gravely passed through their streets, with their singular dress, emblems, and implements. The number of the brethren present has been given us by the chroniclers of those times as one hundred and twenty-seven. There were wealth and dignity in the procession; for the Governor of the province and the Governor of New Providence were in it as Masons, as well as many officers of the city government. These, with their cocked hats, must have contrasted strongly with the broad brims and plain coats of some backsliding Quaker Masons who were also in the line. In the usual assemblages in Philadelphia, the Quaker element generally had the preponderance; but cocked hats, royal wigs, velvet breeches, embroidered coats, silver and gold knee and shoe buckles, were evidences of the social position of a majority of the members that day.

To make the procession more imposing, it was followed by the *empty* carriages of the Grand Master, of the Governor, and other distinguished brethren—their owners being in the line as Masons. There was also a band of music in attendance, which belonged to a British regiment then stationed in the city. It was a great novelty at that day to see such a gorgeous parade of Masons; and as they passed up Second street, on their way to the church, when opposite Market, a salute from some cannon in a vessel on the river must have

awakened from his reveries the drowsiest Quaker in the city. At the church, Dr. JENNEY, the rector of Christ Church, offered prayers, and the Rev. Bro. Dr. WILLIAM SMITH, the provost of the college, preached a sermon from the text, "Love the Brotherhood, fear God, and honor the King." It was a goodly custom of our brethren of that day to thus repair to the church to testify their respect for religion and enjoy its teachings. WASHINGTON, in after years, often did the same, and with his Masonic brethren publicly bent the knee at the religious altars of our country, clothed in his Masonic costume.

After the services of the church were closed, the procession was reformed, and returned to the Lodge-room. As it passed through the streets, the cannon again fired their salute, and the populace again gazed on the drawn swords of the Tilers, and the strange badges and mystic implements of the Fraternity, as, with measured steps to the band's playing the tune of the "Entered Apprentice Song," they marched to their Hall. It was befitting the occasion that the ceremonies should be crowned with a feast; and accordingly, at one o'clock, they repaired to their banqueting-room. Merry things were there said, and entertaining songs sung; for such were the Masonic customs of those good old days. There were pledges, too, of lasting friendship drank, and friendly interchanges of sentiment made, between cocked hats and broad brims, while seated there.

The ceremonies of the day closed at five o'clock in the afternoon, and the Fraternity returned to their homes, no doubt well pleased with the inauguration of their new Hall. From the position held in the Fraternity at that time by WILLIAM FRANKLIN, he was doubtless present on the occasion, and one of the participants in the ceremonies. During the same year he accompanied

his father, with some troops under his command, to build some forts on the frontiers of Pennsylvania.

In 1757, his father was appointed by the colony its agent in London, and he sailed with him for England.

While there young FRANKLIN studied law in the Middle Temple, and was admitted to the bar. Both father and son, too, were treated with marked distinction by the Masonic Fraternity in England, and on visiting the Grand Lodge in London in November, 1760, both were honored according to their rank in Pennsylvania, the doctor as Provincial Grand Master, and WILLIAM as Grand Secretary—an office which he had held in the Grand Lodge at Philadelphia; and their names as visitors stand duly recorded as such on the Grand Lodge records in London.

Governor FRANKLIN was at that time thirty-two years of age. No native-born citizen in America held a better position. Of WASHINGTON he was about one year the senior; had served like him in the provincial wars, and like him had enrolled himself with the Masonic brotherhood as soon as he came to manhood. But the similitude did not extend farther. WASHINGTON had been from his boyhood an orphan—a *widow's son*; while WILLIAM FRANKLIN had grown under his father's shadow. WASHINGTON had retired from the army to his farm on the return of peace; while FRANKLIN had gained the smiles of royalty in London, and had borne back to America a commission as royal Governor of New Jersey, and was honored as the representative of his sovereign in that province.

Governor FRANKLIN was at this time popular with the people of New Jersey; but the vexatious measures of the British ministry began to excite that abhorrence in all the colonies, which soon led to their separation from

the mother government. In his administration FRANKLIN appears to have been mild and conciliatory with the people, yet firm in his maintenance of the royal right of the King to govern his colonies. Dr. FRANKLIN WAS then in England as the colonial agent, and he wrote to his son endeavoring to persuade him to take the American side of the controversy, and withdraw from his advocacy of the royal cause. He also visited Amboy on his return to America in 1775 to urge him to unite his fortunes with the patriotic cause; but Governor FRANKLIN WAS firm, and each failed to convince the other of the impropriety of his course. Their conversations were, perhaps, too warm for continued harmonious intercourse, and both father and son became so alienated in their feelings, that when they separated, it was not to meet again till the impending American conflict was over, and the last royal Governor of New Jersey was a fugitive from his people, and a pensioner in a foreign land.

It is curious, sometimes, to take a retrospect of the past, and retrace the pathway of individuals on the ground-floor of human life. Half a century before, Dr. FRANKLIN, then a poor unknown boy in search of a place where he might earn his daily bread, had passed a lonely and feverish night in the same ancient city. He had left it on foot to pursue his journey through a province where he was to all a friendless stranger, and subjected to injurious suspicions of vagrancy. Now, again, he had come from his sojourn in a foreign land, where he had been honored by the most distinguished statesmen and men of science as a luminary of the age, to confer with his son, who was the royal representative in the very land where, when a boy, his own foot-sore pathway had been taken.

The tide of popular sentiment in New Jersey was now fast setting in the channel of Liberty; and although no open resistance was at first made to Governor FRANKLIN'S authority, yet when he refused to call the Colonial Assembly together to appoint delegates to the Continental Congress in Philadelphia in 1774, the people of the colony met by convention and chose representatives themselves to that body. In November of 1775 he convened the old Colonial Assembly for the last time; and although he prorogued it December 6, to meet again January 3, 1776, it never reassembled; but an independent legislature met a few months later, and resolved that the authority of Governor FRANKLIN should no longer be obeyed, and as he had showed himself an enemy to his country, his person should be secured. This was accordingly done, and under an order from the Continental Congress at Philadelphia, the deposed governor was, about midsummer in 1776, sent under guard to Governor TRUMBULL in Connecticut, by whom he was kept a prisoner until 1778, when he was exchanged for an American officer (Brigadier-General THOMPSON) then in possession of the British, and FRANKLIN sought protection under the wing of the British army in the city of New York.

Governor FRANKLIN remained in New York nearly four years, where he was the president of a band of associated loyalists who were the most virulent enemies of all Americans who took part against the British authority; but in August, 1782, he sailed for England, and never more visited his native land. He received from the British government eighteen hundred pounds in consideration of his personal losses in support of the crown, and an annual pension of eight hundred pounds for life. After leaving America he married again; the

lady being a native of Ireland. He had one son, Wm. TEMPLE FRANKLIN. He died Nov. 17, 1813, aged 82 years.

During the whole of the Revolutionary War, there was no intercourse between Dr. FRANKLIN and his son, and their mutual estrangement continued long afterward, and probably was never forgotten; for the Doctor left him but a small part of his estate, saying in his will:

“The part he acted against me in the late war, which is of public notoriety, will account for my leaving him no more of an estate he endeavored to deprive me of.”

He had, however, called upon his son in England on his return from France in 1785, and some correspondence took place between them after the war. But the Doctor seems to have still regarded him not only as an alien to his country, but to himself; for in a letter written to the Rev. Dr. BYLES, of Boston, January 1, 1788, he thus speaks of him, after adverting to his daughter, who continued with him in Philadelphia:

“My son is estranged from me by the part he took in the late war, and keeps aloof, residing in England, whose cause he espoused, whereby the old proverb is exemplified:

“My son is my son till he gets him a wife,

But my daughter is my daughter all the days of her life.”

IMMORTALITY.—In the mere conception of unlimited existence there is nothing more amazing than that of unlimited non-existence; there is no more mystery in the mind living forever in the future, than in its having been kept out of life through an eternity in the past. The former is a negative, the latter a positive infinitude. And the real, the authentic wonder, is the actual *fact* of the transition having been made from one to the other; and it is far more incredible that, from not having been, *we are*, than that from actual being, we shall *continue to be*.—*J. Martin.*

MEDALS OF THE FREEMASONS.

(Continued from page 316.)

The medal presented here was struck July 20, 1787, in honor of the fiftieth jubilee of the profession of Bro. JOHAN CHRISTIAN ANTON THEDEN, and appeared at a festival given him by his brethren on that day.



The *obverse* has a pillar, around which the serpent of ESCULAPIUS is entwined; upon its top is the Centaur Chiron, and at its foot are scattered various Masonic implements and other significant emblems. The date appears at bottom.

The *reverse* has a wreath, within which is an inscription, in thirteen lines, and translated as follows: "J. C. A. THEDEN, Royal Prussian Head Surgeon, born Sept. 13, 1714, celebrated his Fiftieth Jubilee of Office, surrounded by Masons, who would never lose him from their midst, if gratitude and love could prolong his life."



At present we cannot offer a satisfactory explanation of the beautiful medal given above. The Egyptian serpent, on the *reverse*, is finely drawn, emblematic of eternity. The motto, on the *obverse*, implies "United in Virtue."

The date of the annexed medal is 1842. It was struck in honor of the election of Bro. EUGENE DE FORGES as Grand Master of Belgium, July 11, 1842. The installation was celebrated with extraordinary pomp, in the halls of the Lodge *Amis Philanthropes*, and rising four hundred brethren took part in the proceedings.



The *obverse* of this medal exhibits the likeness of the newly-elected Grand Master, with the superscription "Eugene de Faegl G. Mait. Maç. en Belgique."

The *reverse* is very fine. It gives the usual platform of three steps, emblematical, among other things, of the three principal stages of human life; upon this stands the altar of Masonry, surmounted by the sword of Justice, reposing on a cushion. The compasses, square, and mallet are seen upon the steps. The theological virtues, Faith, Hope, and Charity, are sym-

bolized by the Cross, the Anchor, and the Pelican feeding her young. The chief supports of Masonry, wisdom, strength, and beauty, have their representatives in the head of MIENA the chief of Hercules, and the mirror of Juno. The inscription denotes "Unanimously chosen 5th month 11th, installed 6th month 8th, 1842." Above all beams the emblem so often alluded to, which promises the full blessings of an approving deity upon the occasion.



This medal was struck December 6, 1837, in commemoration of the centennial celebration of Lodge *Absalom*, at Hamburg. This Lodge was authorized to be established as early as 1733, by JAMES LYON, Earl of Strathmore, Grand Master of the so-called Modern Masons; but it was not till December 6, 1737, that it was in reality set to work. Its title, "*Absalom*," was assumed in 1741.

The *obverse* of this medal presents a view of the greater luminaries of heaven shining upon opposite portions of the earth, denoting that each hour of the day can be devoted to the erection of the Spiritual Temple of Masonry. This idea is very happily incorporated in the English ritual of the York rite. The superscription is "*Facies supremi eadem*."

Upon the *reverse* may be seen the coat-of-arms of the

Grand Lodge of England, but without helmet or supporters, ornamented with Masonic emblems alone, and covered with the plain hat of an industrious Mason, who, in the sunlight surrounding the whole, will finish his work.



We close our series with cuts of an Abraxas—an antique stone or gem with the word *abraxas* engraven upon it. There are many sorts of these, of various figures and sizes, usually of the age of the third century; they afford a very fair view of the symbology of the period. The copy above given is from HUTCHINSON'S "Spirit of Masonry" (*Universal Masonic Library*, vol. 2, p. 57), engraved from an abraxas in the British Museum. It is a beryl stone, in shape like an egg. The head is in cameo, the *reverse* in intaglio.

The head is supposed to represent the image of the Creator under the name of Jupiter Ammon. The sun and moon upon the *reverse* are the Osiris and Iris of the Egyptians, used hieroglyphically to represent the

omnipotence, omniscience, and eternity of God. The star seems only introduced by way of punctuation, but usually, in symbology, denotes prudence, as we have observed at some length in a preceding article. The scorpion hieroglyphically represents malice and wicked subtlety, and the serpent a heretic or infidel. The implication of this may be that heresy, the subtleties and vices of infidels, and the devotees of Satan, are subdued by the knowledge of the true God.

The abraxas was worn as an amulet by persons professing the religious principles of Basitides. From its virtues and the protection of the deity to whom it was consecrated and with whose name it was inscribed, the wearer expected to derive health, prosperity, and safety.

We have introduced this engraving in the conclusion of our series, to afford the reader the opportunity to draw this contrast between all idolatrous images like this abraxas, and the acknowledged symbols of Freemasonry; that while the former, such as charms, amulets, statues, etc., are made objects of worship, the latter are used only to suggest images of virtues; to remind the Fraternity of acknowledged duties, and to stimulate them to the zealous performance of all that is virtuous and good.



God.—Many have heard the following beautiful definition of deity, but few know the author. It is from the writings of HERMES TRISMEGISTUS, the Egyptian:

“God is a circle whose centre is everywhere, but whose circumference is nowhere to be found.”

Study this out, my brother, with your own symbol, *the point within a circle.*

EXHIBITING THE EMBLEMS.

THE custom of wearing Masonic jewelry about the person has of late years increased to a large extent. In some communities, a large proportion of the Lodge members exhibit the emblems of their profession in this public manner. In some sections of the country, the traveler, by going through a railway car, may see the peculiar glitter that denotes the Masonic emblems on every second or third seat. The most ordinary country store has, now-a-days, its card of Masonic breast-pins exposed for sale; while the regular jewelry shops teem with an infinite quantity and variety of patterns.

Nor are we of those who deprecate this use of the emblems, and object to wearing them. We have almost always found, in our own travels, that a person whose hand or front sparkles with one of these peculiar antiques, is social to a degree, willing to make acquaintance, to answer questions, and to lessen the weariness of the way. Much valuable information have we received from persons, total strangers to us, to whom we have been irresistibly drawn by this suggestion of a common tie. Let him who has had a dull, lonely day thus transformed to a cheerful pleasure-jaunt acknowledge the pleasure and advantage that may be derived from this "exhibiting the emblems."

In visiting a strange place, detained over Sunday, I am in the habit, if the weather is agreeable, of taking an afternoon stroll into the grave-yard, and musing upon the universal lot of our race. There the sight of our familiar emblems, standing upon the white marble fronts, is as the tongue of childhood. I go to every such grave's head, read the epitaph, address the un-

known dead as "my brother," and study with delighted interest the emblems.

In the selection of a Masonic emblem, there is too often a want of taste and fitness displayed that should be corrected, and it is one object of the present article to do this. No man should wear our emblems "indiscriminately;" he might as well wear the entire trestle-board. Every real emblem or symbol in Masonry has a distinct moral meaning, which should be kept in view in making a selection. No Mason is justified in exhibiting before the world a sign of a virtue which he does not possess. It is a falsehood and a mockery to do so. If, for instance, a brother is not a God-fearing man, *he has no right to wear the letter "G" as an emblem.* The same thing may be said of the other emblems.

The following lines were written to convey this idea of fitness and appropriateness in the public exhibition of the Masonic emblems. It is hoped that those who read them will pluck off their false feathers, if any they are wearing, and either select an emblem appropriate to their moral character, or, if they possess no virtue salient enough to be thus exhibited before the world, modestly confess it by laying away their rings and breast-pins until they have brought up their minds and consciences by the use of the Common Gavel, to a better condition!

You wear the SQUARE! but do you have
 That thing the Square denotes?
 Is there within your inmost soul
 That principle which should control
 All deeds, and words, and thoughts?
 The Square of Virtue—is it there,
 Oh ye who wear the Mason's Square?

You wear the COMPASS! do you keep
 —Within that circle due
 That's circumscribed by law Divine,
 Excluding hatred, envy, sin,
 Including all that's true:
 Your Compass—does it trace that curve
 Outside of which no passions swerve?

You wear the TROWEL! do you have
 That mortar old and pure,
 Made on the recipè of God,
 As stated in his ancient Word,
 Indissolubly sure?
 And do you spread with master-care
 The precious mixture here and there?

You wear the TYPE of DEITY!
 Ah, Brother, have a care:
 He whose All-seeing Eye surveys
 Your inmost heart with open gaze,—
 He knows what thoughts are there!
 Oh send no light, irreverent word
 From sinful man to sinless God.

Dear brethren, if you will display
 These emblems of our Art,
 Let the grand moral that they teach
 Be deep engraven, each for each,
 Upon your honest heart!
 So shall they tell to God and man
 Our ancient, holy, perfect plan.

MYSTERIES OF ISIS AND OSIRIS.

The religion of the ancient Ethiopians and Egyptians is a kind of pantheism in which all the powers of nature are personified and deified. Above all their deities is placed an eternal, infinite GOD, who is the source of all things.

The oldest triad of the Ethiopians and Abyssinians, neighbors of Arabia Felix and Chaldea, was *Cneph*, *Ammon*, creator, represented by a ram; *Phtha*, matter, the primitive dust, under the form of a sphere or egg, and *Neith*, thought, intelligence, containing the germs of all things, a triple manifestation of one GOD, considered under three relations: creative power, benevolence, and wisdom—the Hindoo triad under other names.

The gymnosophist priests from the Euphrates introduced their doctrines and made them appropriate to the worship of the people. Their principal college was at Meroé, capital of Ethiopia, and their mysteries were celebrated in the temple of Ammon. Ethiopia, then a powerful State, preceding Egypt in civilization, had a theocratic government. The priest towered above the king, whom he might put to death in the name of the divinity. The magnificence of the ruins of Axum, with its obelisks and hieroglyphics temples, vast tombs and pyramids in the neighborhood of Meroé, as many other pyramids in Ethiopia, are evidently of an epoch far anterior to that of the pyramids near Memphis, which are of the sixteenth and seventeenth centuries B. C.

It is, then, certain that the priests of the Thebiad came from the schools of Ethiopia. They principally

occupied themselves with the abstract sciences, are believed to have discovered the celebrated geometrical problem generally ascribed to PYTHAGORAS, calculated eclipses, and regulated, thirteen centuries before CÆSAR, the Julian year; occasionally they descended to practical researches on the wants of daily life; sometimes they took up the fine arts and inspired that enthusiasm among the people which led to the construction of the avenues of Thebes, the labyrinth, and the admirable temples of Karnac and Denderah. The Egyptian mysteries were taught by MOSES to the Jews, thence they passed to Phœnicia, Assyria, Babylon, Persia, Greece and other countries.

THE JEWISH MYSTERIES.

A system of worship founded by MOSES of the tribe of LEVI, who was educated in Egypt. When the Jews were driven out of Egypt, MOSES became their chief and lawgiver, and he is the acknowledged author of the first five books of the Old Testament. He made the priesthood a separate caste, and they kept the knowledge of their sacred books from the Gentiles, and even from their own people, allowing no profane to enter their dwellings, and punishing with death the Levites who slept at their posts, and the stranger who approached the entrance of the tabernacle. In the construction of the tabernacle three divisions were observed: the Holy of Holies, the Holies, and the Court of the Priests. The High-Priest alone could enter the Holy of Holies, and that but once a year. The other divisions were accessible to the Levites, while the people were restrained to

an exterior space called the Courts of Israel. In the temple the same ideas prevailed.

In addition to their written doctrines they had oral traditions known to but few of their numbers. These traditions were preserved in the secret asylums of various Hebrew associations, as the Kassidians, the Therapeutists, and the Essenians.

Among those societies which have the most persistently refused to yield to the effects of time and progress, the first place after the Essenians is to be given to the Cabbalists who still exist, and many adherents of which are still to be found among the Jews of Germany and Poland.

THE MYSTERIES OF ELEUSIS.

The worship of Ceres, goddess of agriculture, was established at Eleusis, near Athens, by TRIPTOLEMUS, about the 15th century B. C. It was based on that of Iris and Osiris, and became among the imaginative people of Greece, the foundation of the errors of polytheism.

The initiation into the mysteries of Ceres was divided into the greater and lesser mysteries, the latter being celebrated at the vernal equinox, the other at the autumnal. The lesser mysteries which consisted of a series of fasts, purifications, and expiations, were preparatory.

In the greater mysteries the fables and allegories were explained, and the doctrines of the unity of God and the immortality of the soul introduced. Like all others, however, these mysteries, in the course of time, became utterly corrupted.

MYSTERIES OF SAMOTHRACE.

The worship of the Cabires (Egyptian gods), established in the island of Samothrace, by ORPHEUS, 1330 B. C., was of Egyptian origin, founded on the solar system, and, finally, after passing through various changes, became extinct.

CONCLUSION.

In the foregoing pages we have given rather a selection from, than a connected translation of, the work of Bro. REYBOLD. Much of the matter contained in the original is incomplete and full of errors of date and fact, and, therefore, not proper to be reproduced. Bro. REYBOLD also falls into the common error of giving his own opinions for historical facts, and commits the grave mistake in a Masonic work of asserting theories which run counter to the religious belief of nineteen-twentieths of the human race. We have endeavored to cull out only such matter as may fairly be accepted in the light of Masonic information, and cheerfully bear witness to the zeal and intelligence with which he has approached his task; but we do not think the American Masonic mind prepared for the discussion of abstract topics with which Masonry has in reality nothing to do. And if it were, we, for one, should hesitate to enter upon such discussions. We believe in making Masonry a practical reality, in so shaping its teachings and its acts that it may interfere with no prejudices, and especially that it may avoid the shoals and quicksands of transcendentalism; in a word that it may be a practical reality and not a

mere theory. European writers in general lose sight of the practical in their airy flights after the ideal, and it is, therefore, fortunate that a majority of them do not use the English language to convey their thoughts to the public; nevertheless, as in the case of Bro. REYBOLD, they frequently enunciate profound truths, and often bring to light valuable matters of past history. These we gladly put in the hands of our American brethren, leaving the balance sealed up as fraught with a general evil not likely to be counterbalanced by individual satisfaction.

J. W. S.



SINCERITY AND ZEAL.—Freemasonry has its foundation in God, who built the universe, and is a God of love. From this source of love is hewn the chief corner-stone, whose name is glory, and whose nature is love; and when he, who will one day complete the building of his redeemed mercy, shall come to collect his jewels, he will place in his kingdom, as the ornaments of his triumphant grace and glory, every real Mason; and whatever his station may have been in the work, whether a Master to devise, a Warden to explain those devises, a Steward to superintend, a Secretary to transcribe, or a humble workman to raise the building by his handy labors, all shall be accessories and assistants to this grand edifice of universal love, and all shall be rewarded, not altogether according to the perfection of his performances, or the sublimity of his station or office, but, in a great measure, according to the sincerity of his intentions and the zeal of his endeavors.

RESTRICTIONS.—When the Temple at Jerusalem was completed, King SOLOMON, being desirous to transmit the society under the ancient restrictions, as a blessing to future ages, decreed that whenever they should assemble in their Lodges, to discourse upon, and improve themselves in, the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social and religious duty, lest, while they were so highly honored by being employed in raising a temple to the great Jehovah, they should neglect to secure themselves a happy admittance into the celestial Lodge, of which the Temple was only to be a type.

The sea is the largest of cemeteries, and its slumberers sleep without a monument. All grave-yards in other lands show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cemetery the king and the clown, the prince and the peasant are all alike undistinguished. The waves roll over all—the same requiem song by the minstrelsy of the ocean sung to their honor. Over their remains the same storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and unhonored, will sleep on, until awakened by the same trump when the sea will give up its dead.

the Crown was sometimes used as an emblem of office; sometimes as an ornament for the heads of the victors in the public games, and sometimes as a mark of distinction for citizens who have merited well of their country.



DUKE.



MARQUESS.



EARL.

The Romans made use of Crowns to a greater extent than the Greeks, chiefly as rewards of valor. The most highly prized was the *Corona Obsidionalis*,



VISCOUNT.



BARON.



DUCAL.

which was bestowed by a beleagured garrison or army on the general who rescued them. It was made of grass or wild flowers, gathered from the place which had been enclosed by the enemy. Next in order was the *Civic Crown*, a

garland of oak leaves and acorns, which was given as a reward to any soldier who had saved the life of a Roman citizen in battle. *Corona Convivialis*, the wreath worn at feasts.

Corona muralis, given to the soldier who first scaled the enemy's wall.



ROYAL.



MURAL.



PALISADO.



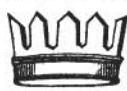
EASTERN.

Corona Navalis, given to him who first boarded and took an enemy's vessel;

Corona Nuptialis, worn by brides. *Corona Triumphalis*, a wreath of laurel, given by the army to the general, who wore it at the celebration of his triumphal entry into a city. In Christian art the Crown, from the earliest times, is either an attribute or an emblem. It has been employed as an emblem of victory, and therefore became the especial symbol of the glory of martyrdom. Its form varied at different periods; in the earlier times of its use it was simply a palm wreath or myrtle; afterward it became a coronet of gold and jewels. In modern states Crowns were of various



NAVAL.



VICTORY.

forms, till heralds devised a regular series of them to mark the various gradations of sovereignty, from that of the emperor down to what are now called the coronets of counts and barons. So entirely was the Crown regarded as the symbol of sovereignty that the word came often to be used as synonymous with monarchy.

CRUCIFEX, ROBERT THOS., a very distinguished man among Freemasons of England, was born at Holborn, A. D. 1787. Early in life he commenced the study of medicine, and in 1810 received a diploma from the Royal College of Surgeons, soon after which he went to India, where, however, he remained but a short time. After his return he fixed his residence in London; but at a later period (1845) removed to Milton, on the lower Thames. April 16, 1829, he was initiated into the mysteries of Freemasonry, and quickly advanced to the higher degrees. In 1832 he was Master of Bank of England Lodge; then member of the Grand Lodge of England, in which he was

was appreciated throughout the kingdom, and he was made honorary member of a large number of Masonic bodies. Deeply imbued with the benevolent spirit of Freemasonry, he was anxious to apply it in every possible manner to the relief of human suffering, and proposed the plan of an Asylum for worthy aged and poor Masons. For fifteen years, in the midst of extraordinary obstacles, and with great pecuniary loss, he persevered, with wonderful energy, in the prosecution of his benevolent design. The opposition he encountered was so formidable that most persons would have given up in despair, and abandoned a purpose the attainment of which seemed so apparently hopeless. In 1834 he established a very important and valuable contribution to Masonic literature, viz: "*The Freemason's Quarterly Review*;" but many indiscreet articles which he published at different times brought him often into conflict with the Grand Lodge, and the then Grand Master, the Duke of Sussex; consequently he resigned his membership, and renounced all connection with English Freemasonry. He died at Bath, February 25, 1850.

CRUSADES. The name by which the religious wars during the middle ages between the Christian nations of the West and the Mohammedans were distinguished. It has been claimed by a few Masonic writers that the introduction of Freemasonry into Europe is attributable to these wars. But this opinion has no safe foundation; for the first crusade did not commence until 1096, whereas a convention of Masons, called by Prince Edwin, assembled at York in 926, or 170 years before those soldiers of the cross visited the Holy Land.

CRUX ANSATA. This sign, in the



eternal life. In the representation of the Egyptian duties, many of them hold in their hands the Crux Ansata, an evident proof that this cross was a sacred emblem before the time of Moses.

CRYPT. A subterranean vault. We are informed by tradition that King Solomon built a crypt beneath the temple, for the reception of the ark, etc., in case of danger to that sacred emblem. Crypts were used as places of worship by the early Christians. The degrees of Royal and Select Masters are sometimes called cryptical.

CUBE. A solid of six square faces, each of which is parallel to the one on the opposite side; all its angles being right angles. It was regarded among the Ancients as a symbol of truth, of wisdom, and of moral perfection. It is an important geometrical figure among Masons. Four faces of the double cube are oblong squares, and the opinion prevails that the perfect ashlar should be of this form.

CUBICAL STONE. This forms an important part of the ritual of the Royal Arch, Rose Cross and Select Masters degrees. This stone is called "the Masonic stone of foundation," and Masonic tradition minutely traces its history.

CUBIT. A measure employed by the Ancients, equal to the length of the arm from the elbow to the tip of the middle finger. Among different nations the length of the cubit differed. The cubit of the Romans was about 17 1/2-5 inches; that of the Hebrews 22 inches; but its length is now generally stated at 18 English inches.

CULDEES. This word is probably of Celtic origin, and signifies, "*servi Dei*," worshippers of God. It may have been derived from "*ceile-de*," or from

a church, or, again, from "*cuil*," from which comes "*cuildich*." The name since the 12th century has been represented in Latin by *Colidi*, and in English by *Culdees*. It is affirmed that a Christian church was organized in England several centuries before the Saxon conquest (449), and was represented by its bishops, in the ancient councils. This church and the civilization introduced by the Romans were swept away by the Picts and Saxons, and the members, called Culdees, were compelled to hide in the wildernesses of Wales, Scotland, Ireland, and the small islands between Great Britain and Ireland; chiefly in Anglesey and Mona, where they preserved their Apostolic institutions, which were modeled after the most ancient Christian church, which, it is well known, was the secret or Masonic form. They made earnest efforts to convert the Saxons to Christianity, but met with little success. What they had labored for with so much zeal, but could not achieve, St. Augustine finally accomplished under the sanction of the Pope, by whom he was sent to Britain in 597. But the Culdees were more fiercely persecuted by the Roman church than they had been by their pagan adversaries. Yet in all their persecutions they exhibited all the gentle graces of Christianity, and were faithful to its supreme virtue, charity. Behind the veil of secrecy they worshiped God, and studied in solitude. They were skilled in all the learning and science of the time, including architecture and its kindred arts. In the 10th century they were established at York; and it is related that, in 936, when King Athelstane returned to Scotland he found "*viros sanctæ vitæ et conversationis honestæ, dictos, ad tunc, Colidios*," i. e., men of holy life and upright conversation.

added "men who, from their scanty revenues, supported many poor." In a work published in London, in 1784, entitled "Antiquities of England and Wales," we find the following account of them: "The orders of Monks here mentioned were all we had in England and Wales, except the Culdees, or *Cultores Dei*, who were Scotch monks, and of the same rule with the Irish ones; Scotch writers make them as ancient as the conversion of their country to Christianity in the times of Decius and Aurelian. But they are not mentioned by any ancient writers of Scotland until about the middle of the 9th century, when they were established at St. Andrews. In England they occur nowhere but at St. Peter's, in York, as mentioned above." At York Athelstane found them, and gave them his friendship and protection. It is said that he employed them in building churches, convents, and castles. Archbishop Usher and others treat of this subject, but the old writers on the papal side of the question are said to have purposely avoided making mention of the Culdees. This sect was first spoken of in connection with the Masonic society by Ignatius Aurelius Fessler, a distinguished Masonic writer of Germany. He was of the opinion that they united the building corporations of England with the Roman colleges, and instructed them in arts pertaining to architecture. If this speculation be founded on fact, it does in nowise conflict with our theory of the genesis and history of Freemasonry set forth in the article entitled COLLEGIA, q. v.

CUMBERLAND, DUKE OF, Grand Master of the Grand Lodge of England from 1782-90. A new edition of the Book of Constitutions was published in 1784, with his approval, under the supervision of Northbrook Grand Sec-

CURIOSITY. Freemasonry has, in all ages, excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know.

CYPHER, CRYPTOGRAPHY. Secret writing, by means of letters or characters known only to persons interested. This kind of writing is very ancient. The Lacedemonians called it *στυγάλη*. Sultonius states that Cæsar employed a kind of secret writing (*litteris coecis*). Cypher properly consists in writing with signs which are legible only to him for whom they are intended, or who has a key or explanation of the signs. The most simple method is to choose for some letter of the alphabet some sign, only another letter. But this kind of cypher is also easy to decipher without a key. Consequently

illusions are used. No separations are made between the words, or signs of no meaning are inserted among those of real meaning. Various keys also are used according to rules before agreed upon. By this means the deciphering of the writing becomes more difficult for a third person. The cypher of the Royal Arch Chapter is perhaps the simplest form of secret writing known—consisting of characters the manner of using which is known only to the initiated. In the higher grades of the Order several other systems are in use.

CYRUS. Greek, **KUROS**, Hebrew, **QURUS**, that is, sun. It was the name of the King of Persia from 560 to 529 B. C. Under him—538—the Jews were released from their long captivity in Babylon and permitted to return to their native land, when the temple at Jerusalem was rebuilt, under the superintendence of Haggai, Joshua and Zerubbabel.

D.

DACTYLI. Priests of Cybele in Phrygia; so-called because they were five in number, thus corresponding with the number of the fingers, from which the name is derived. To them is ascribed the discovery of iron, and the art of working it by means of fire. Their ceremonies were similar to those of the Corybantes and Curetes, other priests of the same goddess in Phrygia and Crete. Their number appears to have been originally three: Celmis (the smelter), Damnameneus (the hammer), and Acimon (the anvil). Their number was afterward increased to five, ten (male and female), fifty-two, and one hundred.

DAGON. In ancient *Mithology* one

ancient Phœnicians, Syrians, and especially of the Philistines. The origin,



attributes, and even the sex of this divinity, are all wrapt in the most profound obscurity; but the sacred writers concur in assigning to him such a degree of authority as must place him equal with the Jupiter of the

Greeks and Romans. The reverence in which he was held by the Philistines, and the remarkable circumstances attending his downfall will be found fully detailed in Judges xvi. and I.

DAIS. The platform or raised floor in the East, where the presiding officer is seated. In a Lodge the dais should be reached by three steps; in a Royal Arch Chapter by seven.

DANCETTE. In *Heraldry*, one of the lines of partition deeply indented; especially having three teeth with large indentations between them.

DARKNESS. The darkness of Masonry is invested with a pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the third degree in Masonry. Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when death has drawn his sable curtain round. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unvailed eye the glories which issue from the expanse of heaven, the everlasting splendors of the throne of God!

DEACONS. In the constitutional list are two officers known as Senior Deacon and Junior Deacon. Their duties are a general superintendence over the security of the Lodge; the introduction of distinguished visitors and strangers; assist in the ceremonies of the Order; carry messages about the Lodge, and to see that proper accom-

modations are afforded to every member. The S. D. should be appointed by the Master, and the J. D. by the Senior Warden, as they are the special messengers of those two officers. There is no knowledge of these officers in Masonry prior to 1777 in this country, and still more recently in England.

DEATH. That event in the life of man which marks the transition from the material and visible to the invisible and spiritual world. In point of fact, there is no such thing as death—it is simply a progress, or a change in the manner of existence. The ancients were more earnest believers in immortality than the moderns. With them immortality was a fact which admitted of no doubt; consequently all the literature of the old Pagans deals largely with the awful mysteries of eternity. It invariably represents the future life of as a continuation of this. In the mysteries, and, also in Freemasonry, death has a symbolical meaning. It signifies the end of a profane and vicious life—a life of stupidity and ignorance—and the introduction to a life of virtue, and to the enjoyments of knowledge; in other words, to that higher sphere of intellectual and moral perfection which is the result of those labors and trials which are symbolically represented in the initiation.

DEBATE. An exchange of opinions or a war of words. Freemasonry forbids all improper debates in the Lodge, i. e., the discussion of those ideas which divide men into religious and political sects. Seeking the harmony and concord of society it tolerates no practice which would destroy its object. Fraternal debates on literary, scientific, and philosophical subjects are always in order, in a Masonic Lodge, when they tend to the improvement of the brethren.



nary is drawn across it, as in the illustration.

DECALOGUE. The ten commandments or precepts delivered by God to Moses on Mount Sinai. They are engraved on two tables of stone, and are important symbols in the ceremonies of the Royal Arch degree.

DECANUS. An honorary officer in the Knights Templar system of Baron Hunde. In the absence of the Grand Master and the Prior, he presided as chief of the Chapter. When a vacancy occurred in the office of Grand Master, he was one of four vicars who governed a province.

DECORATION. Adornment, embellishment, ornament. Masonic decorations, a medal, jewel, cross of honor, or badge for meritorious services.

DEDICATION. Literally, the act of setting apart or consecrating to a divine being, or to a sacred use, often with religious and solemn ceremonies. The dedication of a new Lodge, or a Masonic hall, is conducted with certain well-known and impressive ceremonies. From the building of the first temple at Jerusalem to the Babylonish captivity, the Lodges of Freemasons were dedicated to King Solomon, from thence to the advent of Christ to Zerubbabel, who built the second temple, and from that time till the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many Lodges were broken up, and the

brethren were afraid to meet without an acknowledged head. At a secret meeting of the Craft, holden in the city of Benjamin, this circumstance was much regretted, and they deputed seven brethren to solicit St. John the Evangelist, who was at that time Bishop of Ephesus, to accept the office of Grand Master. He replied to the deputation, that though well stricken in years, having been in his youth initiated into Masonry, he would acquiesce in their request, thus completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons call a line—parallel; ever since which the Lodges in all Christian countries have been dedicated to the two Sts. John.

DEGREE. Point of progression or advancement; position; rank. In Freemasonry the candidate advances to a knowledge of its mysteries by degrees—beginning at the first, or Entered Apprentice, and regularly progressing to the highest. Ancient Craft Masonry, which is the universal foundation of all the rites, has but three degrees: Entered Apprentice, Fellow-Craft, and Master Mason. The degrees in all the other systems vary in number and character. In all the Ancient mysteries there were degrees of progression, through which the aspirant was obliged to pass. The object of these steps of probation was to test the integrity and courage of the candidate, and at the same time to prepare him, by gradual revelations, for the important knowledge he was to receive at the close of his probationary journey.

DELTA. The name of the fourth letter of the Greek alphabet. In form it is a triangle (Δ), and was considered by the ancient Egyptians a symbol of fire, and also of God. In the Scottish and French systems, and also that of the Knights Templar, the triangle or

Editor's Trestle Board.

THE BELL RINGS!

IN great workshops and factories they usually have a bell placed so that its tones may be heard all over the establishment, and the office of which is to call the workmen to labor at the regular hours. During the past two months many of our Lodges have been at refreshment, partly on the ground of the intense heat of the season and partly from a dread of threatened sickness. The heat is now so far past that the evenings are tolerably cool and comfortable, and the dreaded epidemic has not made its expected visitation. Under these circumstances we may shake off our sloth, resume our aprons, and again set to work on the building. There is still plenty of work to be done, much of it that ought not to be delayed. Winter will soon be here, and with it many a widow and little one claiming that assistance due them. We cannot too soon be prepared to meet the demand. The Great Masonic Fair is pressing upon our attention, and demanding the labor and contributions of the brethren. This is a good work in a noble cause, and should not suffer by a moment's delay. Be clothed, brethren, and to work. *The bell rings!*

OBITUARY.

WE record, with profound sorrow, the death of R. W. ANTHONY O'SULLIVAN, which melancholy event took place on the 4th ult. BRO. O'SULLIVAN was an enlightened and earnest Mason, and has devoted many years of untiring energy to the cause in the State of Missouri, where he has long been Grand Secretary and Chairman of Correspondence for all the Grand Bodies. He was also an active member and participant in the deliberations of the General Grand Chapter and Grand Encampment of Knights Templar of the United States, as also of the Supreme Council of the Ancient and Accepted rite for the Southern Jurisdiction. He had a kind and

genial nature, a warm fraternal heart, and an open hand, and sinks to rest in the very meridian of his usefulness, amid the tears of his brethren, and with a record pure as the undriven snow. Thus one after another we pass the silent gate to the unvailing of the mysteries. May it be given to each of us to live and die as lived and died ANTHONY O'SULLIVAN.

REYBOLD'S HISTORY OF MASONRY.

We conclude in this issue of the ECLECTIC our translation of this great work. By reference to the text will be noticed the fact that we have somewhat abridged it and our reason for this course. At the same time we have to announce that a translation and compilation of the original, and a later work of Bro. REYBOLD, by Bro. J. T. BRENNAN, is before the Masonic public. It is an elaborate and faithful labor, and can be had complete by all who desire to enrich their collections with this view of Masonic history from an European point of view. We reiterate here what we have said in another place, that there is matter in this work not pertinent to a Masonic publication, but for that Bro. REYBOLD, and not his translator, must be held responsible. Bro. BRENNAN has conferred a favor on English speaking Masons by his work, and we hope the Craft will see to it that he is not without his reward.

THE MASONIC FAIR.

The executive Committee charged with this grand exposition of Masonic taste, ingenuity, industry, and liberality, have issued a circular soliciting donations from Lodges and individuals. We trust, in the name of the New York Craft, that it may meet with a prompt and generous response. If each Mason in this State will simply do toward this great enterprise what he may without injuring himself or his family, the aggregate will be a sum to astonish the thoughtless. Five dollars a head for the active membership of the State would give more than a quarter million dollars. This much is not expected, but it is mentioned to show what can be effected by even moderate exertion on the part of the brethren. The cause is certainly worthy of such exertion, and we shall be disappointed if the opportunity is allowed to pass unimproved.

PENNSYLVANIA.—The Grand Commandery of this State held its 13th annual conclave at Lancaster city, in June last, the printed transactions of which have just come to hand. The proceedings of this body are among the most valuable and interesting of any similar Grand Body in the country. The address of the Grand Commander is an eloquent document, giving a detailed account of his labors during the past year. Sir ALFRED CREIGH, the eminent historiographer to his Grand Body, presented a paper of vast interest and usefulness to the whole Order in this country. He proves, and his documents are indispensable, that the Templar system in this country originated in Pennsylvania. We regret that our space will not permit us to draw from this valuable document more than the following paragraph:

“It is beyond dispute, and settled by all Masonic writers as well as antimasonic historians, that the *first* Grand Encampment of Knights Templar of the United States was instituted May 12, 1797, in Philadelphia—although the Constitution was not adopted until the 19th of the same month. This Grand Body, at its organization, had four Subordinates, No. 1 and 2 in Philadelphia, No. 3 in Harrisburg, and No. 4 in Carlisle.”

During the conclave the election resulted in the choice of the following Grand Officers: ROBT. PITCAIRN, G. C.; J. L. HUTCHINSON, D. G. C.; CHAS. A. BANNVART, G. G.; JOHN VALLECHAMP, G. C. G.; J. R. DIMM, G. P.; R. A. O. KERR, G. Treas.; ALFRED CREIGH, G. Rec.

MISSOURI.—We acknowledge the receipt of the transactions of the Grand Lodge of Missouri, at their 46th annual communication, in May last. One hundred and sixty-one Lodges were represented. During the session a large amount of routine business was transacted, and the following Grand Officers were elected and installed: Rev. JOHN D. VINCIL, G. M.; W. E. DUNSCOMBE, D. G. M.; R. E. ANDERSON, S. G. W.; ALLEN L. MCGREGOR, J. G. W.; WM. N. LOKER, G. Treas.; A. O'SULLIVAN, G. Sec.

The 6th annual conclave of the Grand Commandery of MISSOURI was held in the city of St. Louis, in May last, when the following Grand Officers were elected: GEO. FRANK GOULEY, G. C.; LEWIS F. WEIMER, D. G. C.; JAS. F. AGLAR, G. G.; JAS. M'DANIEL, G. C. G.; Rev. JOHN D. VINCIL, G. P.; WM. N. LOKER, G. Treas.; A. O'SULLIVAN, G. Rec.

Subsequently Sir Knight O'SULLIVAN died, and Sir A. B. M. THOMPSON has been appointed to fill the vacancy in the office of Grand Recorder.

HALL'S MASTER KEY.—We have received from the author, Bro. JOHN K. HALL, of Boston, a copy of a little manual for the use of Royal Arch Chapters, with the above title, and have given it careful examination. As an aid to memory in conferring the Chapter degrees, it will be found extremely valuable; and yet so carefully is it arranged, that one must be well acquainted with the ritual to use it. We cheerfully commend it to the attention of the Craft. The work is published at the office of the "Masonic Monthly," Boston.

THE FIRESIDE, or scintillations of light in Masonry, is the title of another weekly about to appear. This journal will address itself specially to families, with the Masonic Department as a special attraction. This portion will be under the supervision of M. W. ROBERT HOLMES.

THE NATIONAL FREEMASON has changed its base to New York, where it will hereafter be published as a weekly, commencing from this time. It has our best wishes for success.

CHICKERING & SONS' PIANO-FORTES.—We take great pleasure in calling the attention of our Masonic Brethren to the advertisement of Messrs. CHICKERING & SONS, the celebrated American Piano-Forte manufacturers, 652 Broadway, N. Y., and 246 Washington street, Boston, and in connection therewith to give the following letter of Brother L. M. GOTTSCHALK upon the merits of these celebrated instruments:

"To Messrs. CHICKERING & SONS:

"GENTLEMEN: Three years ago I expressed my opinion concerning your Pianos, declaring at that time that they were as good as the best European instrument; but now, thanks to the perfection which they have attained through your constant improvement, I consider them SUPERIOR TO ANY IN THE WORLD. As a proof of the rare solidity of their construction, I may remark that in a period of 1,100 concerts I have never broken a string in public, although my Pianos, from constant change of locality, are exposed to all the wear of transportation, and often the inclemency of the weather.

"Their Admirable distinctive merits is a signal mark of artistic progress. They are unrivaled for their singing qualities, and for the harmonious roundness of their tone. There is a perfect homogeneity throughout all the registers. The upper notes are remarkable for a clearness and purity which I do not find in any other instrument, while the bass is distinguished for power without harshness, and for a magnificent sonority."

"Yours truly,

L. M. GOTTSCHALK."

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

OCTOBER, 1866.

No. 10.

WHY?

BY THE EDITOR.

“And about the eleventh hour he went out and found others standing idle, and saith unto them. Why stand ye here all the day idle?

“They say unto him, Because no man hath hired us. . . .”—
Parable.

THE object of the parable of the laborers and the lord of the vineyard, as set forth in the sacred writings, is to show that God is debtor to no man. That the exercise of his omnipotent will, giving to some and taking from others, cannot be questioned by the creature whose very nature makes him prone to do evil, and that continually, and limits his vision within the narrowest bounds. But as we may not lawfully undertake the discussion of spiritual matters, we propose to draw from the sacred text a less weighty but still important admonition.

The institution of Freemasonry is frequently and aptly likened to a vineyard extending between East and West and between North and South, ever in need of culture, and always in want of laborers. Ever seeking to dispel the clouds of ignorance, vice and superstition,

to break down the artificial barriers of rank and caste, to unite good men of every country, sect and opinion, in the great work which looks to the ultimate enfranchisement of our race from the bondage of evil, and of preparation for that day when, the work being ended, the sixth hour of the sixth day shall find us prepared to receive the wages set apart from before the foundation of the world. This task, which really began when man first knew the difference between good and evil; this struggle which has been going on from the beginning of time to the present moment, and which will go forward until, in God's own time, the mission is completed, and a temple more glorious than all that earth ever saw of temporal architecture shall be builded, embraces within its call the entire human family, but especially is it the work of the Masonic Fraternity, and that is, indeed, a narrow view of its duties and its aims, which, in the common routine, loses sight of this great labor of humanity.

It is therefore incumbent on the brethren already within the courts of the temple to understand the nature of their profession as Masons, to know that the arcana of the Lodge-room, the inculcations of the ceremonies, the language of the rituals, the mysteries of the symbols, are but the notes out of which is to be constructed that grand diapason of harmony, that world wide choral, swelling from the uttermost ends of the earth and carrying its sublime echoes to the very feet of the Eternal, which shall announce that day when man shall stand before the Orient and all the mysteries of his travail be unveiled before him; to know that in entering the Fraternity they have taken upon themselves a covenant faithfully to do the "Lord's work, whether task or journey," that they are to prove themselves

“sons of light,” soldiers in the great army ever battling against vice and its belongings, sentinels always on duty and vigilantly guarding the sacred trust confided to them. To know that if they bury their talent in the ground where no man can find it they will fail in the duty they have undertaken and come short of the wages due to the careful steward. And these things every brother is to do for himself, according to his own ability and his own opportunities, not waiting for any man to hire him, nor for conscience to ask him, “Why stand ye here all the day idle?”

If, however, we look through the Lodges in our vineyard, we shall find many idlers. We shall discover some who have sought initiation through unworthy or mercenary motives, for the gratification of an idle curiosity, for mere companionship, or because they want to know as much as their neighbors. We shall find many who fully believe that when they attend Lodge once in a while, and pay dues with average promptitude, Masonry has nothing more to demand from them: many who, having received the light of initiation and the increased wages of a Master, fold their hands, put aside their obligations, and drone away their lives in the ranks of non-affiliation, ready enough to claim the honors of Masonry, but unwilling to make good their promises by performing their share of the labor. We shall find some who profane the temple and stultify their professions by greater or less indulgence in those vices which Masonry specially eschews, and of which she constantly reminds them by displaying the Compass, and repeating its lesson. We shall find many ready enough to discuss Lodge matters in season and out of season, in the temple and anywhere else they may happen to be, but slow to make manifest in their lives

and acts the influence of our teachings, and the fact that in them Masonry has found true exemplars. We shall find lukewarmness, indifference and apathy side by side with zeal, intelligence and good example, and each pursuing his own vocation without a word of admonition to his brother or an attempt to lead him in the better paths.

All these are as laborers in the market place, and of each of them it might be asked "Why stand ye here all the day idle?" If, making answer, they should say, "because no man hath hired us," we would tell them that the excuse is not valid; because, having voluntarily engaged in the cause of Masonry, having of their own free will and accord taken upon themselves its vows, they are regularly enrolled and bound to the performance of its duties. For them to stand idle is doubly criminal, since they do it with a guilty knowledge of what they have promised to perform, a promise they are continually neglecting.

Out of this proneness to stand idle, waiting to be called, grow many of the difficulties with which the Institution has to contend. To it is in a great measure due the sad fact that with all our numbers, all our wealth, all our Lodges, and all our influence, we have not yet succeeded in making manifest a tangible practical exemplification of our doctrines, nor placed before the world the evidence that we have not striven in vain and wasted our strength for naught. To it is due the fact that so many Masons and so many Lodges see the whole good of Masonry in the process of conferring the several degrees; that they forget apparently that Masonry has a higher and nobler aim than simply to increase its membership, and that those who ignore those loftier ideals idle away their Masonic lives to no

purpose greater than the amusement of a passing hour. And yet we have in our ranks thousands and tens of thousands fitted by natural gifts and by education to make apparent the true glory of our profession; men who, by the pen and by that exterior sign of man's supremacy, the gift of speech, might move the world, but who unaccountably stand idle in the market place, waiting for some one to hire them. These men are scattered through our Lodges, but we rarely find a Lodge which they have persuaded to move out of the ordinary pace. They are in our Grand Lodges; but how rarely we find them asserting their individuality and, by sheer force of intellect, impressing themselves on the acts of the body and lifting it out of the dull common places of routine. They are in every station of life and every grade of society, but they do not often take their Masonry with them, and, by its exemplification, show those with whom they come in contact how vital and energetic are its principles. That we ought, one and all, each according to his strength and ability, to exercise the faculties given us, needs no argument to establish; that we should, by our personal example, educate our neophytes to a like course is clear, but it is also clear that we do not do it, and the question recurs, Why? The answer each of us must seek in his own conscience and sense of duty, and he who thus carefully scrutinizes will not be long in finding some path of usefulness, by following which he will find constant employment in the great work committed to our hands. A work never ending—a vineyard always bearing fruit and ever needing laborers—a mission appealing to all who would do good, and admitting no palliation for the heedless and the idle.



GENERAL JAMES JACKSON,*

GOVERNOR AND GRAND MASTER OF GEORGIA.

THE incidents of human life are sometimes so strange that a faithful narrative of them seems a work of romance rather than reality. Many a portraiture of heroes of the Revolution is rich with such incidents ; and of names thus characterized stands that of JAMES JACKSON, of Georgia.

He was born in Devonshire, in England, on the 21st

* Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

of September, 1757. His father emigrated to America in 1772, and settled in Georgia, and young JACKSON, then fifteen years of age, became a student of law in Savannah. He loved his adopted country, and when its liberties were threatened by the English government he shouldered his musket to defend them. Previous to the Revolution, Savannah had been a military station of the British troops; and in 1774, when the controversy between the colonies and the English government began to be serious and threatening, the royal grenadiers proudly marched the streets of that city. This did not, however, deter the patriotic inhabitants from organizing as "Sons of Liberty" in common with the patriots of other colonies; and early in 1776 the royal governor of Georgia found his authority there at an end.

It was at this period that young JACKSON left his studies, took up his musket, and became a soldier. He was active in repelling the invading force that threatened Savannah, and so well did he perform his duties that, in 1778, when but twenty-one years of age, he was appointed brigade-major of the Georgia militia. In this capacity, he saw active service, and was wounded in the skirmish on the Ogeechee, in which General SCRIVEN was killed.

At the close of that year, the British made an attack on Savannah, and it fell into their hands. Major JACKSON fought in its defense, but when compelled to yield to a superior force, he was among those who fled to South Carolina, and joined General MOULTRIE's brigade. The account of that dismal fight is full of romantic incidents. Hunger and fatigue had rendered his appearance wretched and suspicious, and his foreign accent induced some of the Whigs to suspect that he was

a British spy. He was accordingly arrested, summarily tried, and condemned to be hung. He was taken to the fatal tree ; a rope was prepared, when a gentleman of reputation from Georgia recognized him and saved his life.

Major JACKSON was soon after active in the terrible, but unfortunate siege of Savannah by the American and French forces, in October of 1779; and in August, 1780, he joined Colonel CLARK's command, and was at the Battle of Blackstocks. In 1781, General PICKENS made him his brigade-major, and his zeal and patriotism infused new spirit into that corps. He was at the siege of Augusta in June of that year, and when the American forces took possession of it, he was left in command of its garrison. After this he was in command of a legionary corps, and well sustained his reputation as a skillful officer. Afterward he joined General WAYNE at Ebenezer, on the Savannah, and was the right-arm of his force until the evacuation of the Georgia capital by the British in 1782.

Major JACKSON retired on the return of peace to Savannah, and his patriotic services during the war were so highly appreciated that the legislature of Georgia gave him a house and lot in that city. He was married in 1785. It was at this period of his life that we find our first records of his Masonic history. King Solomon's Lodge at Savannah, which had commenced its work under an old oak-tree in 1733, when the first settlement in Georgia began, had belonged to the branch of Masons denominated *Moderns*; but in February, 1785, it was proposed by Major JACKSON, who was then one of its members, that they form themselves into a Lodge of *Ancients*. The proposition was referred to a committee, and was subse-

quently agreed to, and the brethren were duly constituted by the usual ceremonies a Lodge of Ancient-York Masons.

In 1786, an independent Grand Lodge was formed in Georgia, by the former Provincial Grand Master, GOVERNOR SAMUEL ELBERT relinquishing all authority as such; and of the new Grand Lodge thus formed, General WILLIAM STEPHENS was Grand Master, and General JAMES JACKSON (who had the same year been promoted to the rank of a brigadier-general) was his Deputy. The following year he was elected Grand Master, and held the office by reelection until the close of 1789. During the first year that he served as Grand Master, he was elected Governor of his State; but he declined the honor on account of his youth and inexperience, being then less than thirty years of age—a rare instance of genuine modesty that perhaps has no parallel in the history of our country. He was, however, elected soon after to a seat in the Federal Congress, and from 1792 to 1795 was a member of the United States Senate. In the meantime, he received the appointment of major-general.

In 1798 he was a member of the convention that framed the constitution of the State of Georgia; and it is said that that instrument was the work of his hand and brain. He was elected the first Governor under it, and held the office until 1801, when he was again elected to the Senate of the United States, and held that position until his death, which occurred in the city of Washington, on the 19th of March, 1806, in the forty-ninth year of his age. His remains were at first buried a few miles from the city, but were subsequently removed and deposited in the congressional burial-ground at Washington. Upon the stone which

marks the spot, is an inscription by his friend and admirer, JOHN RANDOLPH, of Roanoke.

The record of his life is deeply engraven on the Masonic, as well as general history of our country. It was during his Grand Mastership, and under his direction, that the Grand Lodge of Georgia made strong efforts to unite all the Grand Lodges in America under one general head; and his correspondence on this subject is still to be found in the archives and on the record-books of most of the then existing Grand Lodges. The project, however, failed, and though at various times during the present century it has been publicly recommended by distinguished Masons, it has never yet been accomplished.

There have been other distinguished American Masons by the name of JACKSON, whose identity has sometimes been confounded with his, where the name has been found in old Lodge-records and documents. One of these was Dr. JAMES JACKSON, of Massachusetts, who was Junior Grand Warden of the Grand Lodge of Ancients in that State, in 1780. Another was General ANDREW JACKSON, late President of the United States, who was, in 1822-'3, Grand Master of Masons in Tennessee. Dr. HALL JACKSON was the second Grand Master of New Hampshire.

Let not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or great man he can do alone, or in the presence of God, if he will.

Every man ought to endeavor to shield others from the evils he has experienced.

THE SAILOR FREEMASON.

A TALE OF REAL LIFE.

It was in the winter of 18—, when the "Cherokee" sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time labored under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach—one of the most lubberly conveyances I ever traveled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith walk, the connecting link between the port and city of Edinburg, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening-rooms. The company consisted chiefly of Masons, their wives and relatives—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. RICHARD SIMP-

son, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man of about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which ever and anon rolled about as he addressed his guests; but, to complete the picture, on his head he wore a 42d Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro; and when he walked, its undulations resembled those of a pendulum.

However, "Dickey SIMPSON," as he was familiarly called, was, with all his oddity, a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created; and he was, moreover, an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fête, I asked my elder brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not

possibly *advise* me; I was at liberty to follow my own free will and accord, however, as he made no objection, I went to the Celtic Fraternity, and, next Lodge-night, received the first degree.

After work, the brethren adjourned for refreshment, the same Brother SIMPSON being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterward received the other degrees; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time I became enamored of Freemasonry, and while on board ship I gave my mind up to that study, and frequently, on our cruising excursions, dropped ashore to visit some Lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *brothers* in every harbor. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record. On entering the Lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command,—a deportment which, I believe, many of our commanders

assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now, for the first time, on an *equality*; and I shall never forget the hearty manner with which he saluted me,—not in the voice which thundered terrors to the crew, but in the bland tones of a brother. Thou heaven-descended beam of light, beauty, and perfection!—how often has the endearing epithet of brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquility, when, with book in hand, I visited the classic caves of Gorten and Hawthornden, or scanned the rich entablature on Roslin's ruined college, or sought the mouldering castle of the lordly St. Clair—

“Lifting o'er blooming groves its head,
In the wan beauty of the dead;”

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

“A lovely scene, but sadly sweet,
Like smiles and tears on beauty's face:
Far may we wander ere we meet
So dear a dwelling-place,
That, formed by hand of Nature, seems
For lovers' sighs and poets' dreams!”

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn tree with bloom, my spirits, with my health, began to rally; but I yearned

for my favorite element; and as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting; he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured "Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which, in gloomy murmurs, gave "fearful note of preparation" for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves; the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice was then impossible; the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow, (in mercy to whom, I do not name the ship,) went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our

rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro,—no doubt, to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried toward the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this, no doubt, brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively, I clutched the hand in a *grasp* that it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign *Brother*. He held some spirits to my lips, and, after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found *Brother*, I soon recovered, and heard that all had been lost; for

what had been saved from the deep had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan introduced me to the consul, also a Brother, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. * * * Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and, with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks, (there were no steamers then,) which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who, having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before, with his own hand, write his name on a piece of paper, and pin it to the curtain of his bed; and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him; he died two or three hours before the vessel sailed. He was only twenty-five years of age; his voyage is o'er, and with him "the dream of life is past;" his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above!

A NIGHT IN THE ÆGEAN.

EARLY in the summer of 182-, the port of Athens was visited by the beautiful yacht *Violante*. Its owner, an English gentleman of fortune, had been for some time cruising in the Mediterranean, and was then making preparations for his return to England. After bidding adieu to his numerous friends on shore, Mr. N. . . . went on board, and with a fair breeze the little *Violante* stood out of the harbor. England was the word, and it fell not ungratefully on the ears of the crew.

When they had made some leagues, one of these beautiful nights, for which the Mediterranean is so celebrated, began to close upon the scene. The outline of the distant hills and little islands which stud the Ægean, became less and less distinct, and the ripple of the waves against the vessel alone broke the solemn silence which prevailed. It was just the night to make one muse of home, and all its sweet associations. This, at least, seemed to be the chief occupation of the two young men who were gazing over the bulwarks on the deep blue sea.

"Well, N. . . .," at last exclaimed the younger of the two, "I suppose, like myself, you are thinking of Old England, and the changes which two years may have made at home?"

"You are not far wrong, ERNEST," replied his companion, "and I fancy your little crew are just as anxious as we are to be again in Plymouth harbor; old MORGAN there has been pressing me to sail these last three weeks. He does not seem to wish to share the fate of his two messmates whom we buried, poor fellows, last month."

"By the way," returned ERNEST, "who is that intelligent-looking sailor you sent on board yesterday?"

"His name is MORRIS," replied Mr. N....; "I met him in Athens, and recognized him as a Brother. He was in great distress, as the ship he came out in had been wrecked, and only three of the crew were saved. His replies to my questions proved to me that he was a worthy Mason, and I accordingly did not hesitate to engage him. He will, I am sure, be a great assistance to MORGAN and our five other men."

"I dare say you expected a little bantering from me on the subject," answered ERNEST, "and I must say your Masonic notions appear rather quixotic. Here is a man, of whose character you know nothing, who may work himself into your confidence to rob and plunder you, and you offer him every opportunity, merely because he is one of the Craft, as you call it."

"On my own head be the risk," replied his friend; "I am bound to help my brethren in distress, and I always will endeavor to do so."

"Well, as you like it," said ERNEST; "it is, in truth, a fine thing for a poor fellow like that to be a Mason, if he can obtain such help from his rich brethren; but what good are you ever likely to get from the Order?"

"The pleasing consciousness of benefiting my fellow-creatures," was the reply; "but it is getting late, suppose we turn in."

Mr. N.... was just going down, when an exclamation from his companion caused him to turn round. By the light of the moon, which was then shining most brilliantly, they observed a long dark vessel bearing down upon them. It was rigged like a lugger, and Mr. N.... at once pronounced the terrible words, "a pirate."

Knowing well the speed which the Greek piratical

vessels possessed, Mr. N. . . . at once called up his little crew to make all sail. Resistance he well knew would be hopeless; for what could seven men, almost unarmed, do against probably four times the number of armed desperadoes? The little vessel was accordingly put under all the sail she could carry, and apparently gained slightly on the pirate. The breeze, however, was so faint, that neither vessel made much way, and about daybreak it dropped altogether.

Hope now began to dawn, upon the crew of the *Violante*, but it was quickly dispelled by the appearance of two enormous sweeps, or long oars, which projected from the sides of the pirate. Urged on by them, the lugger was soon alongside, and a gruff voice hailed the yacht in French, and demanded her surrender.

"We must make the best terms we can, ERNEST," said Mr. N. . . ., in assuring tones, though his blanched cheek showed how well he knew their peril; "these ruffians, though furious if resistance is offered, will often show mercy to those who surrender at discretion."

Calling his crew around him, he awaited the pirate captain, who sprang on deck, followed by a body of determined-looking ruffians, armed to the teeth.

There was something, however, in the appearance of the leader, which distinguished him from his men, more than the mere exercise of power could confer; something of the "face that had not yet lost all its original brightness."

"At any rate it is worth trying," muttered Mr. N. . . ., as he stepped forward, and, looking earnestly at the pirate captain, made the sign of the Masonic Order.

IT WAS RETURNED.

* * * * *

"I have now fulfilled one part of my obligation," said the pirate to Mr. N. . . . , as his men were unlashng the vessel, having first received a considerable sum of money, and a cask of wine, as a compensation for the loss of their prize, "may I ask you to exercise another? Think of me charitably, as of one driven by circumstances to this terrible course of life, which I loathe and detest, and I will take the first opportunity of quitting."

"And now ERNEST," said Mr. N. . . . , as under a fair breeze they were fast leaving the object of their fears, "what good have I obtained from being a Freemason?"

ERNEST was initiated within a month after his return to England!

IN the year 1779, Gen. SULLIVAN, a New Hampshire officer and a zealous Mason, was sent into the Susquehanna country, by Gen. WASHINGTON, to check the inroads of the Indians. Col. PROCTOR, of the artillery, had secured a warrant from the Grand Lodge of Pennsylvania to form a Military Lodge. Almost every night, after the halt and refreshments, this Lodge was opened. At Tioga Point a large tent was prepared for this purpose, and, on clearing away the leaves, an *old iron square*, very rusty, was found, which coincidence so pleased the brethren that they used it for Masonic purposes all through the campaign.

QUARRELING.—As a Mason, you are to cultivate brotherly love, the foundation and cape-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, and no farther.

EPISTLE

TO A BROTHER MASON IN AFFLICTION.

BY BRO. W. GILMORE SIMMS, LL.D.,
OF SOUTH CAROLINA.

DEAR Brother of the Mystic Tie,
With brethren ever on the Square,
Why creeps the sadness to thine eye,
Why now the sigh, and now the tear?
Doth sorrow brood beside thy hearth?
Is fortune to thy hope adverse?
These are the Fates that sadden earth,
From ADAM down to us, the curse!

But, with the bitter comes the sweet;
There's love and friendship giv'n to man;
And ties more sacred round thee meet,
To give thee succor if they can!
Our Brotherhood of holiest ties
Commends thy sorrow to *my* care;
A Mason's love shall dry thine eyes,
And lift thy spirit from despair!

Ay, but thou griev'st o'er fortune's fall,
Thy wife and children are at need;
My purse is thine—I give thee all;
Go, make them happy—see them feed!
Here's more; begin the world anew,
Strike bravely out for fortune's boon,
A thousand brothers, fond as true,
Will join with me to succor soon?

Could'st thou distrust the pledges given
By thee, and me, and others, where,
On that bright night, the blest of Heaven,
We all, together, sought the Square?
On the same goodly level stood,
Shared in the ancient rites that made
Of all a glorious Brotherhood,
The same in sunshine as in shade?

Our Masters, from old MOSES down,
Had made the self-same pledge of old;
'Twas sacred held by SOLOMON,
Even when he sate on throne of gold:
'Twas precious with the MACCABEES,
A law to bind in HIRAM's heart;
And, crossing lands, and spanning seas,
It won new links in growth of art.

The bond is sacred now as then,
Our hearts as true as their's have proved;
We weep, with tears of brother men,
With all who suffer and have loved;
Though dim may grow our lesser lights,
Though all our sacred pillars fall,
A brother's grief, each lamp relights,
And what is one's belongs to all.

Then cheer thee, brother, for the strife;
New fountains shall around thee spring,
And, honoring God, and succoring life,
A thousand brothers to thee cling.
The gavel and the trowel thine,
With Masters at thy hand to guide,
Go build thy home, go plant thy vine,
And, in thy brethren find thy pride.

LIFE'S BETTER MOMENTS.

LIFE has its better moments
Of beauty and bloom,
They hang like sweet roses
On the edge of the tomb:
Blessings they bring us,
As lovely as brief,
They meet us when happy,
And leave us in grief.

Hues of the morning
Tinging the sky,
Come on the sunbeams,
And off with them fly,
Shadows of evening
Hang soft on the shore,
Darkness enwraps them,
We see them no more.

So life's better moments
In brilliance appear,
Dawning in beauty
Our journey to cheer:
Round us they linger
Like shadows of even;
Would that we, like them,
Might melt into heaven.

NOTES AND GLEANINGS.

THE RESURRECTION BELIEF.—It is vain to suppose that a person who does not believe in the resurrection of the dead can be impressed with the beauties of Freemasonry. This belief was embraced both by Jews and Christians in the time of our Savior. It was one of the principal tenets of the Mosaic religion, and was received by the whole nation except the sect of the Sadduces. It is true the Jews entertained some very ridiculous ideas on the subject—some of them believing that the Israelites only shall rise, and others that the privilege is confined to the pious Jews alone; while yet others believe that after the resurrection the body will undergo a second death, and that the soul, stripped of its body, will enter into paradise—and that to be buried in the land of Canaan is a *sine qua non* to even this partial arrangement. One of the greatest arguments of the truth of Christianity is drawn from the resurrection of our Savior; the particulars of which have been transmitted to us so accurately by the four Evangelists, as to make the evidence of this important truth amount to demonstration: and nothing can more clearly prove the distinct reference of Freemasonry to Christianity than the doctrine of the resurrection so distinctly inculcated in the third degree.

ORIGIN OF FREEMASONS.—The “Encyclopedia Britannica,” Art. Masonry, derives the order from the Collegia Artificum of the Romans; and says its members were introduced into England by Kings Alfred and Athelstan, to build castles and churches. They then united under written constitutions modeled upon the ancient constitutions of the Roman and Greek colleges, and the provisions of the civil law.

SYMBOLS OF FREEMASONRY.—Among our antediluvian brethren, Masonic symbols were at first but few in number—the serpent, the altar or cube, the equilateral triangle, to represent the sacred name: these would be succeeded by the rainbow, the dove, geometrical signs, the ladder; and still more recently by pillars, globe, the pot of manna, the beehive, the sword and human skull, the tau cross, with all the symbolical devices painted on the banners of the Twelve Tribes. They were types or signs of moral and religious duties, or of events in the patriarchal history, which were thus recorded and perpetuated by oral communications.

MOUNT HOREB.—This mountain is remarkable for seven memorable transactions: the burning bush; the striking the rock by MOSES; the sustaining MOSES' hands by AARON and HUR, which produced the slaughter of the Amalekites; the delivery of the Law; the forty days' fast of MOSES; the destruction of the tables of the Law on sight of the golden calf; and the supernal vision of ELIJAH.

THE FORM OF THE LODGE ought to be a double cube, as an expressive emblem of the united powers of darkness and light in the creation. This figure was esteemed sacred throughout the world; and the Ark of the Covenant and the Altar of Incense were both double cubes.

ONE of the most painful feelings the heart can know is to learn the unworthiness of a person who has hitherto shared our good opinion and protection; we are at once mortified at our mistaken judgment, and wounded in our affections.

delta is a symbol of the unspeakable name.

DEMIURGE. A handicraftsman. The name given in the cosmogony of the Gnostics to the creator or former of the world of sense. He was conceived as the archon or chief of the lowest order of the spirits or æons of the pleroma; mingling with chaos, he formed in it a corporeal animated world. He created man, but could impart to him only his own weak principle, the *psyche* or sensuous soul; therefore the highest, the really good God, added the divine rational soul, or *pneuma*. But the power of evil in the material body, and the hostile influence of the mere sensuous demiurge, prevented the development of that higher element. The demiurge, holding himself to be the highest God, could not bring his creatures to the knowledge of the true godhead; as the Jehovah of the Jews, he gave them the imperfect law of Moses; which promised merely a sensuous happiness, and even that not attainable; and against the spirits of the *hyle*, or world of matter, he sent only a psychical, and therefore powerless Messiah.

DEPUTATION-LODGES. Assemblies composed of deputations from several Lodges who meet for the purpose of accomplishing some common object deemed important to the interests of all concerned. These Lodges afforded opportunities for intelligent Masons to exchange thoughts, and in the last century were useful in purging the institution of many customs and practices which were foreign to it.

DEPUTY. An officer appointed by the Grand Master to represent him in a certain Masonic district. In the United States he is styled District Deputy Grand Master.

DEPUTY GRAND MASTER. The assistant of the Grand Master. and in

his absence, by death, resignation or removal, the Deputy succeeds to all the powers and duties of the Grand Master.

DERMOTT, LAURENCE. This individual occupied a conspicuous position in the affairs of Masonry during the early part of the last century. In 1739 a number of Masons seceded from the Grand Lodge of England, and organized an independent Grand Lodge; of this body Dermott became the Grand Secretary, and afterward the Deputy Grand Master. He possessed abilities as a writer, and became the leading and active spirit of the new organization, which was known by the title of Ancient York Masons. In 1756 Dermott published the "Book of Constitutions" of his Grand Lodge, under the title of "*THE AHIMAN REZON; or, a Help to all that are, or would be, Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry.*" Through the indefatigable exertions of Dermott a Grand Master of noble birth, in the person of the Duke of Athol, was elected, which brought about the recognition of his Grand Lodge by the Grand Lodges of Scotland and Ireland. The union of the two Grand Lodges in 1813 put an end to the schism which had distracted the Fraternity in England for seventy-five years.

DERVISH. A title by which certain Mohammedan priests are known. They are divided into many different brotherhoods and orders, and have ceremonies peculiar to their organizations, mostly of a religious character. It is difficult to state, with accuracy, when these orders first came into existence. From the earliest times, pious and superstitious fraternities in the East have esteemed it to be meritorious to renounce earthly pleasures, to free themselves from the trammels of domestic

and social life, and to devote their



thoughts to retirement and the contemplation of God and the works of his creation. Tradition refers the origin of these orders to the earliest times of Islam. They are held in high respect by the Mohammedan princes and Turkish sultans, who frequently bestow upon them rich endowments.



DESAGULIERS, JOHN THEOPHILUS, was the son of a French Protestant clergyman, and was born at Rochelle in 1683. After the Edict of Nantes, he, with his father, emigrated

sent to Oxford, where he attained considerable distinction as a mathematician and lecturer on natural philosophy. He possessed a powerful influence in Freemasonry during his lifetime. June 24, of 1791, Dr. Desaguliers was unanimously elected Grand Master; and from this time, says Preston, we may date the rise of Freemasonry on its present plan in the south of England. In 1821, Drs. Desaguliers and Anderson were appointed by the Grand Lodge to revise the ancient charges and constitutions of the Fraternity. This task they faithfully executed to the satisfaction of the Grand Lodge. In 1723 he was appointed Deputy Grand Master by the Duke of Wharton, which position he filled with special satisfaction for many years. In 1728, on his motion, the ancient office of Stewards was revived by the Grand Lodge. In 1731 he was deputed to the Hague for the purpose of initiating Francis, Duke of Lorraine, afterward Emperor of Germany. In 1737, as Master of an occasional Lodge, held for the purpose, at the palace of Kew, he conferred the degrees upon Frederic, Prince of Wales. He died at London, 1743, in the 60th year of his age.

DEUS MEUMQUE JUS. *God and my Right.* Motto of the Supreme Council 33d degree of the Ancient and Accepted Scottish rite.

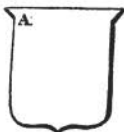
DEVICE. In *Heraldry*, a badge, derived from the old French word *deviser*,

to talk, to discourse familiarly; probably so-called because a symbol united with a word or words describes more graphically and forcibly what is desired than any other invention possibly could. A device is, therefore, a



ners, seals, medals, shields, armorial bearings, etc. Almost every degree in Freemasonry has its device, as *Adhuc Stat, Deus Meumque Jus*, etc. All knightly orders have their devices—that of the French Order of the Star, founded in 1351, was a star with the words: "They show to kings the way to the stars."

DEXTER. Pertaining to, or situated on, the right hand. In *Heraldry*, the right hand side of the shield, being that to the left of the spectator.



DIEU LE VEUT (*French*). God wills it. The battle-cry of the Crusaders, and, in imitation of them, a common expression in the Knight Templar system.

DIGNITAIRES (*French*). Dignitaries. In French Lodges the first five officers are called by this name, and in the Grand Lodge the same are styled Grand Dignitaries.

DIMIT. From the Latin *dimitto*. To permit to go. The act of withdrawing from membership. The dimission of a Mason from his Lodge does not cancel his Masonic obligations to the Order. He is still subject to the imperative law—*once a Mason, always a Mason*.

DIONYSION ARCHITECTS. Priests of Bacchus, who is also named Dionysias. Becoming skilled in the science of architecture they founded the order of Sidonian Builders, a considerable period before the time of David, King of Israel. From this society—which built the Temple of Solomon—sprung the Roman Colleges of Architects, and these in their turn, gave birth to the building corporations of the middle ages, from which the present order of Freemasonry is de-

Builders is the connecting link between Modern Masonry and the Ancient Mysteries.

DIONYSION MYSTERIES. The ceremonies of this order of mystagogues appear to have been a mixture of the rituals of the Egyptian mysteries and the Cabiri. The ritual of Freemasonry preserves, in its central circle, the leading features of the Dionysion institution. Hiram and Dionysias, or Bacchus, are names representing and illustrating, in their history and experience, the same ideas. The initiation was a symbolical progress, from the dark, dead, and frigid North to the refulgent East—a pilgrimage

"Through darkness dread, and terrors wild,
And horrors that appall,
To Bacchus' shrine, where splendors mild,
Around the 'accepted fall.'"

The mortal teaching of these mysteries was the same as that of the Mysteries of Isis.

DIPLOMA. From the Greek *díplōs*, I fold up; literally a letter folded but once. It signifies a document signed and sealed, conferring certain rights and privileges on the holder. In Freemasonry this would designate a certificate of membership, and of good standing, issued by a Lodge to its members, to be used by them when traveling among strangers. These documents have been in vogue since 1663, and in some jurisdictions traveling brothers, who are strangers, are not permitted to visit Lodges, if they are not provided with one. The great body of Masons, however, seem reluctant to makè the presentation of a diploma a necessary condition of admission to the Lodge as a visitor.

DIRK, OR DAGGER. An attribute of the clothing or costume of the members of the Degree of the elect—the 4th degree of the French rite—and of the Knight Kadosch—the 30th degree of the Ancient and Accepted rite.

DISCALCEATION. Dentiſing or making bare the feet as an act of religious reverence. This cuſtom appears to have been univerſal among ancient nations, and is, at leaſt, as old as the time of Moſes; for it is ſaid, Exod. iii. 5, that the angel of the Lord called to Moſes from the burning buſh, "Draw not nigh thither; put off thy ſhoes from off thy feet; for the place whereon thou ſtandeſt is holy ground." But among all peoples the cuſtom was obſerved as an act of reverence and a ſign of humility. Even among Chriſtians the practice has prevailed. An Ethiopian biſhop, and envoy from the King of Abyſſinia to John III., Portugal, is repreſented as ſaying "*Non datur nobis poteſtas adeundi templum niſi nudibus pedibus,*" i. e., "The power or privilege of going into the temple is not given us unleſs we go with naked feet."

DISCIPLINA ARCANA. The name given to the ſecret ritual and practices of the firſt Chriſtian Church. The diſciples of Chriſt had ſcarcely formed themſelves into a brotherhood, before the inſtinct of ſelf-preservation compelled them to retire into ſecrecy, and throw over themſelves and all their proceedings the veil of myſtery. The ancient documents known as "Apoſtolic Conſtitutions and Canons" often ſpeak of the *Disciplina Arcana*, or ſecret diſcipline of the moſt ancient church. Ireneus, Tertullian, Clemens, Origen, and Gregory, of Nyſſa, alſo furniſh abundant proofs that the primitive church was a ſecret ſociety. Indeed, ſo well known was this peculiar organization that nearly all ancient writers, Chriſtian or Pagan, have noticed the fact. Lucian, of Samoſata, ſpeaks of Chriſt as a magician who eſtabliſhed new myſteries. Pliny, alſo, informs us that the Chriſtians were perſecuted in the reign of Trajan, not

on account of their religion, but as a ſecret ſociety, under a general law of the empire which prohibited all "ſecret associations." The Arcana of the primitive diſciples were comprized in four circles, which the neophyte was required to traverse before he could participate in the moſt ſacred myſteries of the church. The central light of truth ſhone in its full ſplendor only on thoſe who had attained to the higheſt degree. They were ſtyled: 1. *Oi piſtoi*, the Faithful; 2. *Photizomenoi*, the Enlightened; 3. *Memue menoi*, the Initiated; 4. *Teleiomenoi*, the Perfect. The terms *muſtai* and *muſta gogetoi* are often uſed in this connection, and, in ſhort, all the phraseology which profane writers employ in deſcribing an initiation into their myſteries. Indeed the right of baptiſm itſelf has an evident relation, as Cyril of Jeruſalem repreſents, to the initiatory rites of Iſis, Eleuſis, Samothrace and Phrygia.*

DISCIPLINE. At the building of the temple the hours of labor and reſt and reſreſhment were diſtinctly regulated, and enforced with ſuch ſtrictneſs that every brother who abſented himſelf from his work, even for the ſhort-eſt period, was puniſhed by a heavy fine deducted from his wages, becauſe he violated the unity of labor, by which a correct reſult could be alone accompliſhed. The precise hours of commencing work and calling off to reſreſhment, were ſtipulated in their general contracts, and conducted by known ſignals and reports, and they were not allowed to exceed them by a ſingle minute. This perfect ſyſtem of diſcipline is worthy of imitation amongſt the Maſons of the preſent day, if they wiſh to attain the ſame excellence in the moral edifice which the Craft is intended to raiſe.

* Cyril, Hieroſol, Catech, Myſtagog, 5 et ſeq.

DISPENSATION. The granting of an instrument to legalize an act or ceremony, which would otherwise be improper to perform. The power of granting dispensations is confided to the Grand Master or his Deputy, and is confined to a few cases, principally these: 1. To open a new Lodge, and empowering a constitutional number of brethren to assemble and make Masons; 2. To enable a Lodge to confer the degrees upon a candidate within a shorter period than required by the Constitution; 3. To grant the power to any Past Master to constitute and dedicate a new Lodge, and install its officers; 4. For forming Masonic processions; 5. For holding a new election of officers where irregularities have been performed, etc.



DISPLAYED. Unfolded, exhibited to view. In *Heraldry*, principally used to express the position of the eagle and other birds, with wings expanded or spread forth.

DORIC ORDER. This is the earliest of the Grecian orders, and the only one in use until after the Macedonian conquest, about 400 B. C. Compared with the best of the Egyptian



models, from which it is supposed to have been derived, it exhibits a great advance in purity of taste. It was first employed in Greece by the Dorians, and named from them. It is distinguished for its boldness, solidity and grandeur. Originally its ornaments were plain and adapted to the

Romans was more ornamental, yet not less substantial and useful. The column **STRENGTH**, symbolically one of the supports of the Lodge, is of the Doric Order, and its appropriate situation is in the West.

DOVE. This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ.

DRAGON, KNIGHTS OF THE. A degree in Knight-Templarism, which was popular in Starsburg, Lyons, and Bordeaux from 1766 to 1783. It had a history and cipher of a peculiar character.

DRUIDS. An order of priests, resembling the Brahmins of India, whose principal seat was in Great Britain. The name seems to have been derived from the Greek *drus*—the oak—or from *derw* the Celtic word for the same tree, which they held in the highest reverence, as a symbol of wisdom and strength. They were divided into three *castes*: 1. Those who were peculiarly priests, and directed the public worship. 2. The prophets, who foretold future events. 3. The *vates*, holy singers, bards, or poets. According to Julius Cæsar, they were the learned men and philosophers of the Gauls and Celts, and possessed great authority also in the government of the State. The instruction of the people—save in the art of war—was intrusted to them.

cated in verse, and had a double sense. They believed in the immortality of man, and the transmigration of souls, and a restoration of all to purity and happiness. Their reverence for the parasitical plant—mistletoe—amounts almost to worship. At a certain season of the year the Arch-druid ascended the oak, on which it was usually found, and cut it with a golden knife. This was the holiest thing in nature, and a panacea for every disease. Their temples and altars were constructed of unhewn stones, and the former had no roofs or coverings. Their ceremonies were symbolical, which has led some writers as Lawrie, Preston, Hutchinson and Oliver to see a connection between them and Freemasonry.

DUAD. The duad, representing the number 2, answers the geometrical line, which, consisting of length without breadth, is bounded by two ex-

treme points. It signifies darkness, fortitude, harmony and justice, because of its equal parts, and the moon, because she is forked.

DUE FORM. When a Lodge is constituted, and its officers installed, or any Masonic service is performed, such as laying corner-stones, consecrating halls, by the Grand Master and his officers, it is said to be done in ample form; if by deputies of the Grand Master, it is said to be done in due form.

DUTY. Freemasonry requires you to be a good and loyal subject; just to your country; peaceable, honest, industrious; temperate in all things; good members of society; kind to your wives and families; courteous to your friends and neighbors; anxious to do good to all men; to love the brotherhood, to fear God; and to practice the weightier matters required by the law of justice, judgment, and equity.

E.

EAGLE. In *History*, the symbol of royalty; as being, according to Philostratus, the king of birds. Hence, in the Scriptures, a Chaldean and Egyptian king are styled eagles. The eagle was borne as a standard by many nations of antiquity. The first who assumed it, according to Xenophon, were the Persians, from whom (in all probability through the medium of the Greeks) it was borrowed by the Romans at an early period of their history, but first adopted as their sole ensign in the consulate of C. Marius. Previously to that period they had used as standards wolves, leopards, eagles, and other animals, indifferently, according to the humor of their generals.

The Roman eagles were gold or silver figures in relievo, about the size of a pigeon; and were borne on the tops of spears, with their wings displayed, and frequently with a thunderbolt in their talons. When the army marched the eagle was always visible to the legions; and when it encamped, the eagle was always placed before their *prætorium* or tent of the general. The eagle on the summit of an ivory staff was also the symbol of the consular dignity. In modern times an eagle standing with outspread wings, is the military emblem of the United States. During the sway of Napoleon, he caused the tricolor flag, which, at the outbreak of the first French revolution, had become

Editor's Trestle Board.

IMPRESSIVE MASONIC CEREMONY.

CORNER STONE OF THE MONUMENT OF BROTHER STEPHEN A. DOUGLAS
LAID IN AMPLE FORM BY THE M. W. GRAND LODGE OF ILLINOIS.

THE 6th of September was a memorable day at Chicago; for then and there gathered a greater multitude than witnessed the completion of the temple, to honor the memory of a departed statesman, whose highest aim in life was to promote the honor and unity of our great Republic. Conspicuous in that vast throng were the President of the United States, his constitutional advisers, and the chief officers of our land and naval forces, and in that august presence the Grand Lodge of Illinois proceeded, in ancient form, to lay the corner stone of a monument destined to remind future generations of the love and respect entertained by his brethren, in common with all classes of his fellow citizens, for the patriot and statesman STEPHEN A. DOUGLAS.

The procession, headed by the Craftsmen of Illinois, and their visitors, arrived on the ground about noon, and the skies, which in the morning had been bright, were, as the ceremonies were about to commence, veiled in clouds, as if in solemn sympathy with the imposing rites about to be performed.

The Grand Lodge and the distinguished participants having taken their appointed positions, the Mayor of Chicago introduced the M. W. H. P. BROMWELL, Grand Master, saying:

Citizens of the United States of America:

We are assembled here this day to record our appreciation of the life and services of an able and faithful statesman. Under this slight covering lies the dust of STEPHEN ARNOLD DOUGLAS. That his burial place may be known to generations yet to come, we propose to mark the spot with an enduring memorial of our respect

and love. And that we may do so, the State of Illinois, his adoptive mother, has opened her bosom and given this material of beauty and strength to assist us in this good and proper work.

Here on this spot, selected by himself for his home, will we rear a shaft that will speak our gratitude and our remembrance of a noble life spent in the service of our common country, and we will indulge the hope that each morning's sun, for centuries to come, when it shall waken to life and freshness yon vast and beauteous American sea, will gild with his blessed beams the glorious pile to be erected here, and circle with a halo this sacred resting place of an American statesman.

The first order of exercises to-day will be the laying of the corner stone by the order of the Free and Accepted Masons, under the direction of the Most Worshipful Grand Master of the Grand Lodge of the State of Illinois.

The Grand Master, standing by the stone, which was suspended from a derrick, and on which were placed the elements of consecration, then said:

Masters, Wardens, and Brothers:

By the great courtesy of the Association having in charge the erection of this structure, we are assembled to-day to assist in laying this corner stone. This work is entered upon by us with cordial earnestness, not only as citizens desiring to honor one of the most distinguished statesmen of our country, but as Brothers of that Ancient Craft, whose Grand Masters have settled the foundations, and set up the cap-stones of temples, and palaces, and monuments in every age and in all lands; and more especially as brothers of the Grand Lodge of Illinois, who have long been proud to preserve in the rolls of the most distinguished names of our Brotherhood that of our illustrious and late brother, STEPHEN A. DOUGLAS, Past Grand Orator, and for many years before his death a prominent and active member of our Grand Lodge, and a companion of the Holy Royal Arch.

Of his virtues and deeds I will not speak; for that grateful task, and the honor to represent the cordial sentiments of regard for him which swell the hearts of these accumulated thousands, has been reserved for a most distinguished orator of the State of his boyhood. His eloquence will recall to your presence that spirit which you had known in the masterly oratory of our distinguished and departed Brother. Yet I will speak so far as to acknowledge

that this Brotherhood have received this day, from the orator of this occasion, a mark of courtesy for which I cannot make any adequate return, nor, indeed, any return, except to assure him of the cordial remembrance of twenty-five thousand Masons of the State of Illinois.

And now, may the enterprise and the liberality of those who have undertaken this work be crowned with success, so that this monument may raise its fair and chiseled form to the memory of DOUGLAS, in sight of the voyagers upon the great inland seas of the Northwest, as long as the starlight and sunbeam shall dance upon their crested billows. Ages, and ages upon ages, may patriots and statesmen, and lovers of American institutions, come on a holy pilgrimage to the soil of Illinois, marked, as it will be, by two such monuments of her distinguished sons, as already the magnates of the nation have twice done, to bow over the ashes which were once the form of their master. But, as our Ancient Craft teaches that no important work should be undertaken without first invoking the blessing of the Great Architect of the Universe, and the LORD of all, therefore I request all of you now here assembled, to join with the Grand Lodge and the Grand Chaplain in an humble invocation to the throne of Divine grace.

This was followed by the usual invocations, fervidly eloquent and free from sectarian bias.

The Grand Master then called upon the Grand Treasurer, M. F. NOYES, to deposit the box under the corner stone, with its contents, first reading the list of articles therein contained. The list was then read by the Grand Treasurer, and deposited by him.

The band then executed PLEYEL'S hymn, while the stone was lowered to its place amid the thunders of a salute from the steamer Michigan, moored on the lake opposite the monument.

The Grand Master, after delivering the working tools to the Grand Architect, then said:

"Brother Deputy Grand Master, you will apply the square to the work and see if the workmen have discharged their duty, and see if the stone is true and square."

D. G. M. GORIN: "I have applied the square to the stone, and find that the workmen have done their duty, and I have examined the stone and find it true and square."

G. M. BROMWELL: "Right Worshipful Grand Senior Warden, you will apply the implement of your office to the stone and see if it be true and level."

G. S. W. HUNTLEY: "Most Worshipful Grand Master, I have applied the level to the stone and find it true and level. The workmen have performed their duty."

G. M. BROMWELL: "Right Worshipful Grand Junior Warden, you will apply the plummet to the stone and see if the workmen have performed their duty, and see if it be true and plumb."

G. J. W. FISHER: "Worshipful Grand Master, I have applied the plummet to the stone and find the workmen have performed their duty, and I find the stone to be true and perfect."

The goblets containing the corn, wine and oil were then handed, each in order, to the Grand Master.

G. M. BROMWELL: "May the Grand Architect of the Universe bless the inhabitants of this place and provide them with the comforts and conveniences of life, and us all with the corn of nourishment, the wine of refreshment, and the oil of joy, and may he assist in the erection and completion of this monument, protect the workmen against accident, and long protect this structure from decay. AMEN."

RESPONSE BY MASONS: "So mote it be."

G. M. BROMWELL: "AMEN."

After a brief concluding address from Brother BROMWELL, the Masonic ceremonies were ended.

As a work of art the monument cannot fail to be admired. It is simple, but not bald. The base and the tomb present an appearance of solidity and immense strength. The shaft surmounting the tomb is lofty and slender, yet graceful in its proportions. The ornamentation is artistically beautiful and appropriate. The reversed torches, the closed books, the folded scrolls, the drooping wreaths, all speak of death and mourning. The solidity of the structure and its great strength give us reason to believe that it will stand for ages. It is not needed to perpetuate his memory and his fame. The nation which he served so long and so well, and whose existence and unity he did so much to maintain, cannot forget him. But in the monument we will put our grief into bronze, our mourning into marble; and the men of future ages, when the Chicago of to-day is dust; when newer and nobler structures shall have been built upon the ruins of the churches and public buildings which now stand so proudly on our streets; when Chicago shall be the center, not of a nation, but of a continent of civilization; when trains shall reach it daily from the Atlantic;

when its harbor shall be the half-way port between the Atlantic and the Gulf of Mexico; when its wharves shall be crowded with vessels from Liverpool, from Hamburg, from Havre, and by the ships of all nations; in those days this monument, still rising majestically on the shore of the broad lake, still bearing on its summit the effigy of his form and features, will declare the love we bore him, and will show that in these days his priceless services in behalf of liberty and law were not wholly unrecognized, and that in his death, if not in his life, the republic was not wholly ungrateful.

THE CALEDONIAN CLUB OF NEW YORK.

CHIEF and Brother M'LELLAN, having sent us a "complimentary," we attended the games at JONES' Wood on the 6th ult. As usual, the gathering of the Clansmen, their families and friends, was quite numerous. The weather was all that could be desired. ROBERTSON's celebrated band and the pipers put every body in good humor and recalled the scenes and days of auld lang syne. Every year the games increase in interest and draw forth new and worthy competitors. Our friend ROBERTSON and his son are great upon their feet, the former in the dance and the latter in the race. Brother GOLDIE was, as usual, the champion gymnast, while, as one of the committee of arrangements, he lost no opportunity to attend to the guests. The majority of the members of the club, as well as many of the chiefs from other States and the Canadas, who were present, are F. and A. M., which will probably account for the harmony prevailing at these gatherings, as well as at the festive board so liberally provided for guests. Brothers MITCHELL and MANSON will please accept thanks for their kind attentions.

GONE.—We announce with regret the death of Bro. JOHN D. KEATING, an aged and highly respected citizen, and a Masonic veteran of more than fifty years standing, whose mortal remains were committed to mother earth on Sunday, the 9th ult. He was a charter member of Concord Lodge, No. 304, and the friend of DEWITT CLINTON, Masonic reminiscences of whom he was fond of relating. It is a pity that some one should not be found among us willing to devote a portion of his time to gathering up the remembrances of the aged Brethren who, one by one, are leaving us for the silent land.

THE GREAT FAIR.—It is seldom that the Fraternity of New York, comprising, as it does, in its vast membership, such a variety and diversity of interests, can be interested up to the point of the present excitement in regard to the approaching Fair in aid of the Hall and Asylum Fund. That such excitement and enthusiasm now exists, and is daily gathering momentum, every one knows, and every one is surprised at its force and extent. Even those who have heretofore opposed the attempt to raise the large amount needed to form an endowment for the asylum find themselves attracted by the general enthusiasm, and joining in with the rest in the good work. If now we take the tide at its flood, and in the words of the old adage, strike "the iron while it is hot," we must secure an eminent and gratifying success. That we are likely to do so is, we think, fairly to be inferred from the manner in which the public meetings of the Lodges are being attended and conducted. The ladies turn out with a cordiality and enthusiasm most cheering to the friends of the cause; and it cannot be doubted that their influence will be exerted most beneficially in compelling the apathetic and lukewarm to come up and take their share of labor and reward. It will be a proud day for the State of New York when it is announced that the Fund is complete, and that the long-talked-of Hall and Asylum are realities. The Fair will go far toward maturing the desired day. So much so indeed that should it meet the success we anticipate, the corner-stone of the Hall can be laid next summer. Nothing is needed but that each man should do what lies in his power without injury to those who have a prior claim on his bounty and benevolence, and the triumph will be secured. In this matter Masonry expects every man to do his duty. Let not Masonry be disappointed.

A MASONIC MEDAL.—A brother in Pennsylvania sends us a medal and desires to have it located. We are unable to do so, but give its portrait (pen and ink), that some of our readers learned in numismatics may tell us what it is. The medal is of copper, about the size of an old fashioned cent. On the obverse is a figure of **MINERVA** seated with the right arm resting on an oval shield, on which is a level; in her left hand she holds sprigs of palm and laurel; at her feet are a globe, a lyre, the Roman fasces, and a square and compass; over the figure the device "*Unio perpetuo.*" On the reverse is an altar, over which is a delta surrounded with rays, and the motto "*Virtuti et Prudentiæ.*" No date.

THE
MASONIC ECLECTIC.

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

NOVEMBER, 1866.

No. 11.

IS MASONRY COSMOPOLITAN?

BY THE EDITOR.

IN looking over the published orations, discourses, lectures and what not of the last generation of Masons, we find that they all present three topics for discussion: first, the great antiquity of the Fraternity; second, an excuse for its secrecy, and third, an apology to the ladies; and these points furnished the staple of articles in the Masonic publications of the day. In the present generation the literature of the Craft has certainly attained a wider range and a more elevated level of thought, showing a better degree of education and a more extensive and varied course of reading among those who have the courage to "rush into print" and expose their thoughts to public appreciation. Of the addresses and other publications of the last twenty years but few will be found in which the author is not at some pains to point out and dwell upon the universality of the institution—the fact that it neither inquires into nor offends the religious or political convictions of its adherents, that it is in fact a platform, a retreat, where the dividing influences of sect, creed and prejudice have no place and can exercise no influence. The assertions thus made are founded in truth because the landmarks and funda-

mental doctrines of the society expressly declare that it only recognizes that universal religion in which all men agree, leaving each individual member to enjoy his own particular opinions. The universal religion, we need hardly add, is the belief in the existence of one ever-living and true God, the Creator and ruler of the universe, and the immortality of the soul; doctrines which were taught in the ancient mysteries, and which maintain their ascendancy in the present day of general light and education. These speakers and writers tell us, what indeed is self-evident and known to reasoning men, as it were, instinctively, that but for these doctrines Masonry could never have attained its present widespread popularity, nor have united in the bonds of friendship so many men who would otherwise have remained at a distance from each other. But for them the antagonistic views and prejudices which are constantly setting up their barriers between men, and keeping up the sentiments of prejudice, selfishness, and division, would have made Masonry but the echo of that sect which, for the time being, might have the greatest number of representatives; and but for them the institution which to-day displays its banners in every land on the globe, and teaches its humanizing precepts to every kindred and people, would long since have been consigned to the reliquaries of the dead past, where lie entombed so many evidences of the great struggle for a purer light and a better civilization, which is the history of humanity.

We all know, or at least ought to know, that these principles are the very basis and vitality of the Craft, its arms and cognizance, inscribed on its banners, emblazoned on its shield, and so interwoven with its life and practice that to remove them is to shear its locks, put out its eyes, and make it grasp the pillars

and pull down the temple on its own head. And, yet, we ask is Masonry cosmopolitan? We have shown in the preceding statement that its doctrines are purely so, and we are happy to add that, very generally, the practice of Lodges and Masons conforms to the theory. But we cannot shut our eyes to the fact that the spirit of sectarianism is constantly seeking to find a lodgement in our sanctuary, and to sow its seeds in the broad and inviting fields so many centuries have contributed to form; and we esteem it a duty we owe to Masonry to say that unless the attention of the brethren is awakened to this source of danger the seeds will take root, and growing into maturity, overshadow and destroy the labors of many generations, destroy our temples and turn back the wheels of progress we have so long and so earnestly striven to move forward.

The apprehension of danger arises from two causes; one, the thoughtlessness and apathy of the masses, the other mistaken zeal for the propagation of what men term faith. In the first instance, the brethren who compose our Lodges are, in the main, believers in the truth of the Christian dispensation, not necessarily professors of religion or members of churches, but accepting the Christian religion as the true faith, just as they accept any other assertion which they do not feel called to investigate or deny. When such men hear in the religious services of the Craft expressions in which the mediation of the Savior is appealed to, their ears are not offended, because they are accustomed to hear them at church or in the family, and they do not reflect that there may be standing alongside of them one born in a different faith, and initiated into Masonry with the distinct understanding that that faith shall neither be interfered with nor insulted, who will be grievously offended, and who has a right to be so offended, because

he has sought Masonic communion as the place of all others where his peculiar faith would neither be propagated nor opposed, where he could enjoy the association of his fellow-man apart from all extraneous and conflicting influences. They forget that, in thus quietly allowing the religious belief of a brother to be rebuked, they are in fact preparing the way for a similar affront to themselves, and, what is infinitely worse, they are tacitly allowing the foundations of the temple to be uprooted, and the vast and magnificent edifice to be toppled about their ears. They fail to perceive that if the Hebrew brother may be compelled to listen to invocations in direct opposition to his mode of faith, it will not be long before the Baptist, the Methodist, the Catholic, the Universalists will in turn be obliged to submit to a like infliction, harmony be obliged to give way to discord, and chaos take the place of symmetry and order. And all this, too, be it remembered, in the very face of our profession as Masons, and in direct contravention of our established landmarks and immutable laws. The second source of danger arises from the mistaken zeal of men, good, earnest, religious men, if you please, but men who *will* not understand that Masonry is not a branch of the established church, whichever that may be, nor its meetings a place for the assertion of any theory of religion in conflict with that laid down in the ancient charges. These men, who are generally ministers of some one of the many sects into which the church is divided, assume that their calling is of God, and that they are bound, at all times, to be the advocate and champion of what they deem his cause. They seem to forget that the wisest of men has declared that "there is a time for all things," and that if their calling will not allow them to respect the publicly declared principles of our society then they

should not mingle with us nor promise obedience to laws which they do not mean to respect. As a rule, ministers—of say the Baptist persuasion—do not attend worship in Catholic churches or Hebrew synagogues, for the reason that they do not believe the forms of doctrine there prevailing to be the true ones; but if perchance one should be present he surely would not feel called to rise in his place and insult the faith of the worshipers there assembled. By a parity of reasoning, when one finds himself in a Masonic Lodge, composed of men of different nationalities, of every shade of opinion, religious and otherwise, a decent respect for the opinions of others should incite him to avoid expressions which cannot be expected to produce any legitimate effect, because they do not convince those who are already of the same faith, and they do embitter those who are not. We will do the brethren of the class who most frequently err in this respect the justice to say that we do not believe them, taken as a body, so bigoted as not to be willing to conform to our wholesome rules and regulations, and are willing to admit that, in almost every case, their offense against the proprieties is the result of long habit in the exercise of their vocations, and an ever-present conviction of the magnitude of the trust imposed on them as ministers and teachers of the people. But for this very reason we think that they should be exemplars of moderation in all things, and, by their strict obedience to law, force their example on the respect and imitation of the brethren. And we earnestly trust that whenever these lines fall beneath the observation of a clergyman Mason, he will take the trouble to convince himself that we have correctly stated the Masonic doctrine, and then resolve ever afterward in his ministrations among the brethren to conform thereto.

There is still another class of offenders against the

Masonic law, for whom no excuse can be or ought to be made, because knowing the law, being in many instances its authorized exponents, they wilfully, and of "malice aforethought," offend against it. We refer to those who, in the very face of Masonry, in the presence of its indisputable and long established landmarks, with a full knowledge of what it claims to be, and the immense success which has attended its labors under the inspiration of those landmarks and claims, coolly sit down and write out arguments to prove that *Masonry is a Christian Institution!* or assembled in a legislative capacity representing Jew and Gentile among their constituents, with equal or greater coolness, "resolve" the same thing. We say, and we say it in all sincerity and calmness, that such men have mistaken their vocation, have misunderstood Masonry, have never expanded their minds to the comprehension of its glorious position, have never learned its great doctrine of toleration; should go back to the profane, and, divesting their minds of the narrowing effects of prejudice, reënter the temple with a larger appreciation of our mission, and a more earnest resolve to be Masons in deed rather than in name.

While the causes to which we have here referred are allowed to continue at work, while their insidious advances are quietly allowed to be made, while we know that men of differing faiths are allowed to be insulted in the most vulnerable point, can we honestly allow those men to come among us, or can we say on our consciences that Masonry is cosmopolitan? We think not, and we therefore urge the brethren to thought and to action, that we may ward off this growing danger, and preserve the society for our descendants as it came to us from the fathers, a bond of union between men of every country, sect, and opinion.



REV. FREDERICK DALCHO, M. D.

BY ALBERT G. MACKEY, M. D.

OF the early years of the life of Dr. DALCHO, who has played so important a part in the Masonic history of this country, but little is known. His father was a Prussian, but having removed to London, the subject of this memoir was born in that city in the year 1769. While still a youth, he was sent by his father to the city of Baltimore, Maryland, to which place one of his uncles had previously emigrated. Here, under the guardianship of that relative, he studied the profession of medicine; and, having received his doctorate, he

entered the army as a surgeon, and was appointed to the military post in the harbor of Charleston, where he remained until the year 1790; when, that portion of the troops to which he had been attached, being disbanded by the government, he was engaged by the firm of McClure & Co., as surgeon of one of their ships trading to Africa. He made, I think, however, not more than one or two voyages, when he left that employment, and, in 1800, established himself in the city of Charleston, in partnership with Dr. ISAAC AULD, (who, subsequently, united with him in much of his Masonic career,) as a practicing physician. He continued the practice of his profession with general success for some years, and his devotion to its studies is commemorated by several able articles, which he published in the *Recorder* and other medical periodicals of the times. He was also instrumental, during this period, in the establishment of a Botanic Society and garden in the city of his adoption, and, altogether, exhibited that spirit of enterprize and energy which distinguished him in his previous and subsequent pursuits of life. At length, abandoning his profession, whether for want of sufficient encouragement, or for whatever other cause I know not, he became connected, as Editor, in the year 1807, with the *Courier*, the oldest now-existing paper in Charleston. Finally, under a sense of religious duty, he determined to devote himself to the especial service of his maker, and commenced the study of divinity. February 12, 1814, he was ordained a Deacon of the Protestant Episcopal Church, by Bishop DEHON, of South Carolina; and a priest, June 12, 1818, by Bishop WHITE, of Pennsylvania.

Shortly after his induction into orders, having first served two other parishes, he received the appointment of Assistant Minister of St. Michael's Church, in the

city of Charleston; an honorable and useful position, which he occupied with great credit to himself and satisfaction to his flock until the day of his death. During the last two years of his life, however, Dr. DALCHO had been compelled, by the infirmities of disease, brought on by too inactive habits, to withdraw from active participation in the duties of his calling; but, through the kindness and respect of the congregation, his relative position to them was not altered.

On Thursday, November 24, 1836, he died at his residence, in Meeting street, Charleston, in the 67th year of his age. One who appears to have known him well, and to whom the melancholy task of writing his obituary was entrusted, says of him, that "he died in the comfortable possession of a religious holy hope, and in perfect charity with all the world."

He was buried on the south side of St. Michael's Church, and the following inscription, from the pen of his diocesan, Bishop BOWEN, was placed near the head of his grave:

THIS STONE

is erected by the Vestry of St. Michael's Church,
in memory of

THE REV. FREDERICK DALCHO, M. D.,
who,

having served this Church as Assistant Minister for 17 years,
Died on the 24th day of November, A. D. 1836,
in the 67th year of his age,
and was buried near this place.

Fidelity, Industry, and Prudence,
were characteristics of his ministry.

He loved the Church, delighted to the last in its service, and found
in death the solace and support of the faith, which, with an
exemplary consistency, he had practiced.

Steadfast and unshaken,

in his own peculiar convictions and actions,
as a member and minister of the Protestant Episcopal Church,
he lived and died "in perfect charity with all men."

The Masonic career of Dr. DALCHO closely connects him with the history of York Masonry in South Carolina, and with that of the Ancient and Accepted rite throughout the United States.

He was initiated at the time that the jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the spurious or Athol Grand Lodge of York Masons. In what Lodge, or at what precise time, he was admitted into the Order, I am unable to say, but his own declaration informs us that he was initiated in a York or Athol Lodge. His constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention, which, at that time, prevailed; a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina, in 1817, a consummation to which he himself greatly contributed.

In 1801, Dr. DALCHO received the ultimate degree of the Thirty-Third or Sovereign Grand Inspector of the Ancient and Accepted rite, and May 31, 1801, he became instrumental in the establishment, at Charleston, of the Supreme Council for the Southern Jurisdiction of the United States, of which body he was appointed Grand Secretary, and afterward Grand Commander, which latter position he occupied at the time of his death.

September 23, 1801, he delivered an oration before the Sublime Grand Lodge, in Charleston. This, and another, delivered March 21, 1803, before the same body, accompanied by a learned historical appendix, were published in the latter year, under the general name of "DALCHO'S ORATIONS." The work was soon

after re-published in Dublin, and McCOSH says that there were other editions issued in Europe, which, however, I have never seen. The oration of 1803, and the appendix, furnish the best information up to that day, and, for many years afterward, was accessible to the Craft in relation to the history of the Ancient and Accepted rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an "Ahiman Rezon," which was adopted as the code for the government of the Lodges under the jurisdiction of that body.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masonry, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817, the Grand Lodge of Free and Accepted Masons, and that of Ancient York Masons, of South Carolina, became united under the name of "The Grand Lodge of Ancient Freemasons of South Carolina," and at the first annual Communication Bro. DALCHO was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the festival of St. JOHN the Evangelist.

In 1822 he prepared a second edition of the "Ahiman Rezon," which was published the following year, enriched with many useful notes.

In 1823 Bro. DALCHO became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions, which, at that time, existed in the Ancient and Accepted rite; and his feelings were so crowded by the unmasonic spirit which seemed to actuate his antagonists and former friends,

that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Masonry.

As a man, Dr. DALCHO was characterized by great cheerfulness of disposition and suavity of manners. He was kind, generous, and amiable, with an inclination in his moments of confidential intercourse to the indulgence of much humor. As a Christian, he was humble and faithful; and as a minister of religion, he is said to have been "affectionate, earnest, and solemn in the exhortation and admonition which were his duties."

As a Mason, in which character we are more particularly in this place to view him, he was entitled to much praise for the progress he had made in the study of the institution at a time when but little was known of its true scientific and philosophical bearings. With the real antiquities of Masonry he was but little acquainted; of its symbology, he was almost wholly ignorant; and of the true meaning of its legendary history, he must, if we are to judge from his writings, have had a very inadequate conception; but this was the fault of the people, and the circumstances by which he was surrounded; while, with its social and religious tendencies, he seems to have been properly impressed. Viewing it chiefly in this light, not altogether incorrect, but certainly a contracted one, he conscientiously and faithfully devoted much of his time, his talent, and his influence, to the defense and propagation of the virtuous principles which it inculcates.

To the Masonry of South Carolina, Dr. DALCHO was undoubtedly a benefactor, and his brethren of that State, however they may choose to estimate his services as a Masonic writer, are bound to respect his memory for the fidelity with which he discharged the various important trusts that were confided to him.

BROTHER OR NO BROTHER;

OR,

WHICH WAS THE WISER?

"YOUR own feelings must dictate your decision: I can express no wish: make no suggestion—but you have known my life-long devotion to Masonry, and the importance I have attached to its precepts. This is no hour for trifling,"—a spasm of acute pain contracted the features of the speaker, and enforced an involuntary pause; "but specially an hour for truth. I have never unduly exaggerated the force of Masonic principles; never regarded them as superseding the highest and holiest of all teaching; but as suggestive of it and subsidiary to it. Whether, however, the connection of Masonry with my family terminates in my own person—whether you eventually belong to the Craft, or continue strangers to it—remember that he is deeply criminal who lives for himself alone."

But who was the speaker—who the listeners—and what were the accessories of the scene?

Mr. MORSHEAD, formerly a surgeon in India, who, by steady perseverance, force of character, and stern avoidance of all that bore even the semblance of what was base and unworthy, had risen from obscurity and indigence to station and opulence, was supposed to be in dying circumstances. The parties whom he was addressing were his two sons, PHILIP and RUPERT, youths very different in temperament and character, but both inexpressibly dear to their generous father. These, during his last interview on earth, he was most anxious to impress. He knew that his decease would render them both wealthy. Talent was theirs by inheritance;

and the added polish of education had not been wanting. The dying man was anxious that they should not abuse the first, or omit to follow up and improve the second. He coveted for them usefulness, and he dreaded for them sloth. His will was by his side: he pointed to it and spoke to them calmly of the advantages and responsibility which his death would open to them. He then signed to them a silent adieu, and betook himself in solitude to his religious duties.

But not then did the angel of death claim him. He waved his wings over the sufferer, but forbore to strike. Mr. MORSHEAD rallied. "His composure, submission, patience—they, humanly speaking, have saved him," exclaimed his professional attendants. "A mind so admirably poised as his—so thoroughly acquiescent in the arrangements of Providence, arms medical remedies with tenfold power. His trusting, confiding spirit, is his real doctor." Patience! thou rare and homely quality, what enduring medicament is thine!

If the young men had cherished any expectation that their father, during his short interval of convalescence, would once more recur to Masonry, and avow his deep conviction of its value, they were doomed to disappointment. Mr. MORSHEAD never approached the subject again. The respite "so mercifully granted"—his own words are used—was "devoted to meditation on the mighty future and to preparation for its dread awards!" and, if composure, submission, faith, and hope, fitly characterize such an hour, the veteran Mason passed from earth not ill-prepared for his dreamless rest. The sons, the event affected variously. PHILIP, the younger man, shrunk from society, and indulged in many and earnest musings over the past. RUPERT, the elder,

courted gayety; talked of the absurdity of grief," and was all impatience for "the distribution of the property," and for means of prosecuting a scheme of foreign travel. The first seemed to cherish whatever could recall the memory of his father; the other bent on forgetting him with all convenient speed. They were together one morning, when searching in Mr. MORS-HEAD'S *secrétaire* for some paper that was needed, they lighted unexpectedly on a packet carefully and elaborately sealed, and in a feeble and trembling hand, thus inscribed :

"For him, allied to me by blood, who values my memory, recollects my conversation, and heeds my opinions, however lightly and casually expressed."

"What may this enclose?" exclaimed RUPERT. "Marvellous pains seem to have been taken to secure the contents from injury! What may be within? Eh, PHIL! Valuables?"

"Yes! in one sense as having been *worn by HIM*," was the reply slowly given, and not without emotion; "I imagine that packet to contain his Masonic insignia."

"Oh! Ah! That was one of the governor's infatuations—one of his infatuations to the very last. Masonic, Eh! So! I imagined that, sooner or later, we should stumble upon some memento of this kind. What is to be done with it?"

PHILIP pointed in silence to the inscription.

"All stuff and nonsense," remarked the elder brother, angrily; "I ask again, how shall we dispose of it?"

The younger man read deliberately the address; but trusted himself with no comment.

"Pooh! Rank absurdity!" cried the elder son. "We're not going to keep it! *That*, like other matters, must be disposed of."

"Disposed of!" exclaimed PHILIP, "with that memorandum endorsed on it, and written by himself the very day before he died!"

"No heroics, PHIL—no heroics! This is a money-getting age, which has scant sympathy with them. I ask once more who will be the buyer?"

"I, cried the younger, indignantly; "I, at any estimate that may be formed."

"Ah! well! that's business-like, and I understand you."

"Would that I could return the compliment," rejoined PHILIP, sadly. "My dear brother, are the dead at once to be forgotten, and their wishes—"

"Oh! if you are about to moralize, I wish you good morning. I don't affect homilies at any time; but least of all when delivered by a layman! Adieu!"

And, whistling his dog to his side, RUPERT quitted the apartment.

PHILIP mused on in silence. Memory recalled to him many a touching trait of the departed. He thought of his father's unvarying affection and consideration for both his children—of the costly education he had bestowed on RUPERT—of the extent to which all his predilections had been gratified, and his expensive habits borne with—of the invariable gentleness with which the deceased rebuked, and the eagerness with which he praised; and with these he contrasted RUPERT's levity, heartlessness, ingratitude and avarice.

It was a melancholy hour; and more than once the exclamation rose to his lip, "If so selfish in youth, what will he be in age?"

But that secrétaire, crowded with papers, must be examined; and those huge packets of letters must be

sorted, classed, and perhaps, to a vast extent, destroyed: and with a sigh PHILIP seized the lightest and thinnest bundle, and addressed himself wearily to his task.

That feeling speedily gave place to eagerness and admiration. The packet was made up exclusively of letters from various individuals at different periods of Mr. MORSHEAD'S career, thanking him for patronage, pecuniary help, successful intervention, and availing influence, exerted in their behalf in the hour of need.

It was a marvellous testimony to the unwearied and life-long benevolence of a most open-hearted man.

The blessings of the widow were there, and the manly acknowledgments of the orphan, and the prayers of the aged, and the buoyant and sanguine thanks of the young. Few seemed to have applied to him in vain.

Around the packet was a broad label, with these words in pencil: "The preservation of such letters seems to savor strongly of vanity; but I leave them, that my children may see that self was not always uppermost in my thoughts. I assume no credit, covet no posthumous praises: Masonry taught me never to witness sorrow without endeavoring to relieve it. That I have been able occasionally to do so, all praise be to the Most High!"

This comment opened a long train of thought in the mind of the excited reader; and at last issued in this conclusion:

"That can be no unholy bond which prompts and ripens such noble fruits. If life be spared me, I will join the Fraternity!"

It was with a feeling of indefinable uneasiness, that PHILIP on the following morning, looked forward to an exchange of greetings with RUPERT at the breakfast-

table. That gentleman rose late, and in no very equable frame of mind. The amusement of the previous evening bore but badly the test of reflection. He was aspiring to the position of a "fast man," and had paid for his "footing" by the loss of a heavy sum at hazard. This result galled him; his night's rest was broken; and he had risen with curses on his lips at his own folly—ill at ease, feverish, and irritable. Nor was his ruffled spirit soothed by observing PHILIP's self-possessed and happy air—his cordial and ready smile.

"Oh! by the way," exclaimed the elder, after a volley of growls at everything on the table, "how about those Masonic insignia we discussed at such length yesterday? What do you intend to do with them?"

"Wear them," was the reply.

"I asked you," said RUPERT, angrily, "how you intended to deal with them?"

"And I," returned PHILIP, with pleasant and smiling mien, "as frankly avowed my intention to wear them."

RUPERT was silent for some moments; first from astonishment, then with rage—

"So, then," rejoined he, at length, with a sneer, "lunacy seems hereditary in our family?"

The younger son pointed to a portrait which fronted them, and asked, "Did *he* ever show any symptoms of unsettled or ill-regulated intellect?"

"Yes; in his absurd consideration for the wants of others. But he's gone; and what he *did* or did *not* do is beside the question. Your intention, then, is to become a Mason?"

"If the Fraternity will accept me."

"You'll repent it. Fraternity! There's no fraternity; the whole affair is based on vanity; there's nothing real and abiding in it."

"Some of the best and ablest men in our country have maintained the contrary," was PHILIP'S firm rejoinder; "for my own part, I wish to be one of a Brotherhood."

"And I wish to stand *alone*. A young fellow with means at command can dispense with a Brotherhood. He can help himself and laugh at the idea of a Fraternity as I do."

Did an hour ever come when RUPERT remembered this expression, and—bewailed it?

To a traveler weary of wandering, Genoa "the magnificent" affords a tempting home.

Its lovely bay, screened by towering mountains which rise like an amphitheater behind it and give to its harbor the semblance of unassailable security; the palaces of its nobility, and the treasures of art they contain; its gay lounge, the *Balbi*; the palace of the former doge, linked with many a thrilling legend; its solemn and memory-haunting cathedral; the palaces of Balbi and Doria, and the Jesuit College—are all, more or less, objects of interest, and render Genoa indisputably an attractive haven to a wearied spirit.

Moreover, there is in the frank hospitality of the Genoese that which colors agreeably the first impressions of a stranger. There is a courtesy and a kindness about the merchant-princes of this picturesque port which puts the stranger at once on good terms with his entertainers and himself. True, of the civilities which were showered upon RUPERT MORSHEAD some portion might be traced to the current impression that the young "Inglese" was wealthy; but of the attentions lavished on him many were spontaneous, and sought neither requital nor return.

Among the houses at which he was ever a welcome guest was that of the Signora VALDI, who, with her young widowed daughter, the Marchesa MARDINI, and an invalid son, were early introduced to the music-loving Englishman, and speedily succeeded in making a permanent lodgement in his good opinion.

Nature had been very lavish to that youthful Marchesa. A face of surpassing loveliness; a voice of rich and peculiar melody; a manner so winning and graceful, that it insensibly converted the passing acquaintance into the passionate worshiper, were hers. So much for exterior. He who looked beyond it—he who inquired what motives and principles animated so fair a form, and gave their impress to the round of daily duties which an immortal being has to discharge, would find shrined within the casket purposes the most base, selfish and sordid—aims the most dishonest and unscrupulous.

But to RUPERT the voice that breathed such entrancing melody—the eye that beamed so brightly when he was nigh—the lips that would pour forth such touching legends, or on a sudden inspirit a languishing conversation with such brilliant flashes of witty criticism or mocking mirth—were to him all he cared to hear or know. The future rose before him. He ruminated, “What a charming companion she would make for life. True, she was poor. What then? He was wealthy. There was a difference, unquestionably, in their creeds. No matter. It was a subject they would by consent ignore: it need never be adverted to. As to her relatives, some of them appeared apparently dissolute and undeniably ‘seedy.’ *N’importe*. He married the marchesa, not her aunts and uncles? and the morning following the ceremony would cut the whole fraternity!”

His proposals were made—accepted—and the contemplated nuptials became the gossip of Genoa. Slave as he was to the marchesa's beauty, and intoxicated with the wild delirium of passion, it did strike the infatuated young man even then that when they appeared in public as an affianced couple some extraordinary smiles were bestowed on her, and some pitying glances directed toward him. Nay, more—as they were passing through a crowded ball-room the expression reached his ear, "At last the quarry is hit." That it bore any reference direct or indirect to himself never for one moment occurred to him. Moreover, a letter or two abounding in queer Italian phrases, which he did not give himself the pains to master, reached him by unknown hands, and were petulantly thrown aside. Meanwhile, Signora VALDI eagerly hastened on the marriage, and an early day was fixed for its celebration. An evening or two previously the expectant bridegroom was strolling in the *Balbi* when two Englishmen, cousins, of the name of Hensingham, passed him. He heard—or fancied he heard—the younger say to the elder, "Let us save him he is our countryman—the consequences are so frightful and life-long." They passed on in eager conversation—repassed him—and renewed their gazes. Then the younger man, throwing as it were, all conventional usages aside, announced himself as a compatriot, and challenged the musing RUPERT's acquaintance. After some desultory remarks, the elder Hensingham addressed his auditor as Mr. PHILIP MORSHEAD.

"No!" said the affianced bridegroom, "that title is not mine, it belongs to my student brother."

"With whom, on public occasions, I have had more than once much agreeable intercourse," said the elder gentleman.

"Very probably," returned RUPERT. "At some Masonic dinner, perchance—for the youth PHILIP," continued he, jeeringly, "is or was a Mason. Of the absurdity of that connection I never could convince him, though my efforts have been neither few nor slight. To that fraternity, with its imposing pretensions and palpable uselessness—its marvellous assumptions and its undeniable impotency—he clings pertinaciously up to the present hour."

The HENSINGHAMS exchanged glances, and walked for a few moments by his side in silence.

"And do you believe," said the elder gentleman, earnestly, "that Masonry, which has numbered among its ranks so many devoted, exemplary, self-denying men—so many true lovers of their species—is so tainted and hollow an association?"

"I entertain the worst opinion of it," returned RUPERT, firmly: "my only consolation is, that it is powerless; powerless alike to protect or to injure, to counsel or to save."

"But if some needful and necessary caution were given—some highly important and opportune information—"

"I should reject it," interrupted the young man, quickly, "if offered by a Mason."

"On what ground?"

"This—that I distrust the whole Fraternity. Brothers, forsooth! Pshaw!"

"Farewell!" said his two companions, in a breath—and left him.

RUPERT hurried on, absorbed in his own reflections. Had he been less engrossed he might, perchance, have heard one of the HENSINGHAMS whisper quietly to the other:

"What chance of rescuing so prejudiced, so unreasonable a being. Leave him to his fate, as doomed and impracticable!"

"No alternative presents itself," replied the other, sadly; "but if he had belonged to us, we would have braved his displeasure, and made one determined effort to save him."

"I've given those fellows a rebuff," said RUPERT, merrily, as he reached his hotel. "How gloomily they listened! Gad! I half suspect they were Masons! How capital if this conjecture be correct. Ah! here is something better worth thinking of!" And he turned, as he spoke, to an exquisitely finished miniature of the marchesa, which a struggling artist had completed and sent home that evening. "A faithful, but not a flattered likeness," was his comment after a lengthened and delighted inspection.

Thus we leave him.

Dreamer! Enjoy thy vision while it lasts. Its tints are on the point of fading! Stern realities are thickening around thee. Revel in thy present day-dream while thou mayst. There awaits thee an early and terrible awakening!

THE CHERUBIM is composed of the head and body of a man, the wings of an eagle, the thighs and posterior parts of a lion, and the legs and feet of an ox, which are thus explained: the chief parts of a man to show his wisdom and understanding; the chief parts of an eagle to show his swiftness to execute the will of God; the chief parts of a lion to show his strength and power; and the chief parts of an ox to show his ministry and patient endurance.

THE MYSTERY OF FREEMASONRY.—Freemasonry is mysterious, because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of time. Contrast the history of Freemasonry with the history of the Heathen and Jewish nations, and what is the result? The Jews, God's favored people, into whose custody Masonry was first committed, where are they now? A race of wanderers scattered over the face of the globe! Babylon, in her day, the queen of nations, fallen, never to rise again! Egypt, with her kings and philosophers, classic Greece and imperial Rome, we now find but occupying their page in the history of the world. But Masonry is an institution *sui generis*. It exists solely of itself, and eclipses all other institutions or orders in the world, which ever have been, are, or ever shall be, Christianity alone excepted. The numerous attempts which have been made at different periods to expose it to public derision, and destroy its usefulness, have all signally failed. Every such attack has produced an effect contrary to the wishes and anticipations of its projectors. Like Gray's virtuous peasant—

It keeps the noiseless tenor of its way;

and rejoices in the unsullied happiness of doing good. Masonry may, in a word, be ennobled, enlarged, exalted, and purified; but, being stamped with the seal of immortality, she can never be annihilated.

PEOPLE frequently reject great truths, not so much for want of evidence, as for want of an inclination to search for it.

LIGHT.

BY WILLIAM PITT PALMER.

From the quickened womb of the primal gloom,
The sun rolled black and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy spars
I penciled the hue on its matchless blue,
And spangled it round with stars.

I painted the flowers of the Eden bowers,
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin queen;
And when the fiend's art on the trustless heart
Had fastened its mortal spell,
In the silvery sphere of the first born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the Ark's lone few, tried and true,
Came forth among the dead;
With the wondrous gleams of my bridal beams,
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll,
God's covenant of peace.

Like a pall at rest on a senseless breast,
Night's funeral shadow slept—
Where shepherd swains on the Bethlehem plains
Their lonely vigils kept;
When I flashed on their sight the heralds bright
Of heaven's redeeming plan,
As they chanted the morn of a Savior born—
Joy, joy, to the outcast man.

Equal favor I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile, the blest smile of a friend.
Nay, the flower of the waste by my love is embraced,
As the roses in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the gay butterfly's wings.

The desolate morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright hours chase the night from her flowers,
And lead the young day to her arms;
And when the gay rover seeks Eve for his lover,
And sinks to her balmy repose,
I wrapt the soft rest by the zephyr-fanned west,
In curtains of amber and rose.

From my sentinel steep, by the night-blooded deep,
I gaze with unslumbering eye,
When the cynosure star of the mariner
Is blotted from out the sky;
And guided by me through the merciless sea,
Though sped by the hurricane's wings;
His compassless, dark, lone, weltering bark,
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in their matinal sheen.
O, if such the glad worth of my presence to earth,
Though fitful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile.

RHETORIC.

THERE is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the Master Mason himself. He there may learn how the proper disposition of well-prepared materials, united by the implements and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment, and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind, that will produce its fruit in due season. The *idea* intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in its own appropriate place, reminds us of the well-selected, well-turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind, which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly, elegantly, and effectively), there is much labor required both in the construction and proper position of the

verbal materials of that temple which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly-proportioned pillars rise from their solid bases to their crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion passing on from point to point ornaments, while it upholds, the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently employed the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical and rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and a finished discourse are analagous in their structure and effect, and often mould the embryo aspirations of posterity to great perfection. Surely, by one whose duty it may be from time to time to lecture his Lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.

The Bible is a Book of Life, that shows how to avoid everlasting death.

the standard of France, to be surmounted with an eagle; and thus constituted it the standard of the consular and imperial armies. From this circumstance, and from the almost unprecedented career of victory so long pursued by the French under this standard, the expression *eagles of Napoleon* is often used metaphorically to designate the *armies* under his command. After the battle of Waterloo the eagle was superseded in France by the *fleur de lys*, the ancient emblem of the Bourbon race. Eagles are frequently found on ancient coins and medals; where, according to Spanheim, they are emblematic of divinity and providence, but according to all other antiquaries, of empire. They are most usually found on the medals of the Ptolemies of Egypt and the Seleucidæ of Syria. An eagle, with the word *consecratio*, indicates the apotheosis of an emperor. The eagle is also the badge of several orders, as the black eagle and the red eagle of Prussia, the white eagle of Poland, etc. In Christian Art, an eagle is the attribute of St. John the Evangelist; the symbol of authority, of power, and of generosity; it was regarded by St. Gregory as the emblem of contemplative life. It is represented drinking from a chalice, as an emblem of the strength the Christian derives from the Holy Eucharist. The conflict between the "state of nature" and the "state of grace" is represented by an eagle fighting with a serpent, and by an eagle, the body of which, terminating in the tail of a serpent, is turned against the head. A common form for the lectern, constructed of wood or brass, used to support the sacred volume in the choir of churches, is that of an eagle. Elisha, the prophet, is represented with a two-headed eagle

double portion of his spirit. In *Heraldry*, a bearing of frequent occurrence, and particularly assumed by sovereigns as the emblem of empire, from having been borne on the legionary standard of the ancient Romans. The eagle of Russia is *or*, with two heads displayed *sable*, each ducally crowned of the field; the whole imperially crowned, beaked, and membered, *gules*. The eagle of Austria is also displayed with two heads; the Prussian eagle has one only. The United States adopted the eagle as its national emblem.

EAR OF CORN. Among the ancients, an emblem of plenty. Ceres, who was universally worshiped as the goddess of abundance, is usually represented with a garland on her head, composed of ears of corn, a lighted torch in her hand, and a cluster of poppies and ears of corn in the other. It is a well-known Masonic emblem, symbolizing plenty, and is fully explained in the Fellow-Craft's degree.

EAST. The East has always been regarded with veneration, and held as peculiarly sacred, particularly in all the ancient mysteries. Our Lodges are situated due East and West, because all places of Divine worship, as well as all well-formed and regularly-constituted Lodges, are, or ought to be, so situated; for which we assign three Masonic reasons: 1. The sun, the glory of the LORD, rises in the East and sets in the West; 2. Learning originated in the East, and from thence extended its benign influence to the West; 3. The last, and grand reason, refers to the situation of the Tabernacle erected by Moses after crossing the Red sea, which he placed East and West. This was an exact pattern of King Solomon's Temple, of which every Lodge is a representation, and it is, or ought, to be situated in the East and West.

EASTERN STAR, ORDER OF THE. An androgynous or adoptive system of



Freemasonry. It was introduced into this country in 1778, and since that time thousands of persons have participated in its ceremonies. Those who are entitled to receive the degrees are Master Masons, their wives, widows, sisters, and daughters. The theory of the Order is founded upon five celebrated female characters illustrated in the Holy writings. [See **ADOPTIVE RITE.**]

EAVESDROPPER. A listener. One who watches for an opportunity of hearing the private conversation of others. The name is derived, according to the old lectures, from the punishment to be inflicted on a detected cowan or eavesdropper, which was—"To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels."

ECLECTIC MASONRY. Soon after the convention of Wilhelmsbad, 1782, some German Masons, with the celebrated Baron Knigge at their head, conceived the idea of such a reform in the system of degrees as would confine legitimate Freemasonry to the three symbolical degrees. The Lodges, however, according to this plan, were allowed to select or choose any of the higher degrees, and work them as a kind of amusement or recreation when they had nothing else to do. This in-

anticipated, and has nearly disappeared. It was never introduced into the United States.

ECOSSAIS. (French, *Scotch.*) A term applied to the Ancient and Accepted rite, and the name of the fourth degree of the French system. This system has a very curious history, and at different times has promulgated nearly a hundred degrees, and through their agency all sorts of ideas and theories of a mystical character were propagated by their inventors. The apocryphal degrees, however, have gradually been discarded.

EDICT OF CYRUS. No sooner was the prescribed term of the Israelitish captivity completed, than the Babylonian monarchs were expelled, according to the voice of prophecy; and, the anger of the Lord appeased, he stirred up the heart of Cyrus, King of Persia and Babylon, by communicating to him the Great Secret, to issue a proclamation for the building of the temple. The people were liberated, the holy utensils restored to the number of five thousand four hundred, which had escaped destruction; and the tribes who consented to return, under their respective princes and chieftains, were led triumphantly into the promised land by Zerubbabel, the prince, Jeshua the priest, and Haggai the prophet.

EGYPTIAN MYSTERIES. According to Herodotus, the secret institution of Isis, with its wonderful mysteries and imposing ceremonies, made its appearance simultaneously with the organization of Egyptian society and the birth of Egyptian civilization. At first the initiation into these mysteries was, probably, simply a mystic drama, representing the progress of man, from a barbarous to a civilized state, and his advance-

and toil, toward the supreme perfection, whether in time or eternity. This is seen in the hieroglyphical representation of the judgment of Amenti. It is a picture of an ordeal or scrutiny to which the candidate was subjected preparatory to initiation. The ceremony of initiation itself was a progress through gloom and terror, and all possible mortal horrors, to scenes of indescribable beauty and glory.* At a subsequent period the mysteries were augmented by the introduction of the tragedy of Osiris. The ceremony consisted of funereal rites, expressive of the wildest grief on account of his death; a search for his body, which is at last found, the return of Osiris to life, and the destruction of Typhon, his assassin. Osiris was the symbol of truth or goodness; Typhon of error or evil—the murder of Osiris signified the temporary subjugation of virtue, and his resurrection the ultimate triumph of the good. This was the parent of all those Grecian rites which represent a death and a resurrection, and whose principal features are perpetuated in the legend of the Sidonian builders. These mysteries exercised a powerful influence over the Egyptian mind. They gave unity to the Egyptian character, consistency to their religious establishments, stability to their political institutions, and vigor and directness in the pursuits of philosophy, science, and art.

ELECT OF PERIGNAN. A degree of the French rite, nearly identical

*The ceremonies were performed at dead of night, generally in apartments under ground, but sometimes on the center of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, wild and romantic, dreadful and appalling, had by degrees been added to the few expressive symbols of primitive observance, under which there were instances

with the degrees Elected Knights of Nine, and Illustrious Elected of Fifteen, in the Ancient and Accepted rite.

ELECT OF TRUTH, OR LODGE OF PERFECT UNION, was the name given to a rite adopted in a Lodge at Rennes in France, and for a time extended to other cities. It was divided into three classes, which contained fourteen degrees; the first class comprising the Entered Apprentice, Fellow-Craft, Master, and Perfect Master; the second, the Elect of Nine, Elect of Fifteen, Master Elect, Minor Architect, Second Architect, Grand Architect, Knight of the East, Rose Croix; and the third class, the Knight Adept and Elect of Truth. This rite has ceased to exist.

ELECTA. The name of the fifth degree of the Order of the Eastern Star. She was a lady of high repute in Judea, and illustrates the Masonic characteristics of benevolence and hospitality in the American Adoptive rite.

ELECTED COHENS. The Rite of "Elected Cohens," or "Priests," was founded some time between 1754 and 1760 by Martinez Paschalis, by whom it was introduced into the Lodges of Bordeaux, Marseilles, and Toulouse. Of its principles very little is known, but it is said to have been divided into two classes; in the first of which was represented the fall of man from virtue and happiness, and in the second his final restoration. It consisted of nine degrees: Entered Apprentice, Fellow-Craft, Master Mason, Grand Elect, Apprentice Cohen, Fellow-Craft Cohen, Master Cohen, Grand Architect, and Knight Commander. Clavel tells us this rite was rather popular among the *littérateurs* of Paris for a short time, but it has now ceased to exist.

ELECTED KNIGHTS OF NINE. Called by the French "Master Elect

Chapter. The presiding officer represents King Solomon, and is styled "Thrice Illustrious." The room represents the secret chamber of King Solomon; it is illuminated by nine lights of yellow wax. The apron is of white lambskin, spotted with red, and lined and bordered with black. On the flap is painted or embroidered an arm holding a dagger; and in the middle of the apron an arm holding a bloody head by the hair. The sash is a broad black watered ribbon, worn from the right shoulder to the left hip. At the lower end of this are the nine red rosettes, four on each side and one at the bottom; and from the end of the sash hangs the jewel, which is a dagger, its hilt of gold and its blade of silver. The object of this degree is to exhibit the mode in which certain overseers, who, in order prematurely and improperly to obtain the knowledge of a superior degree, engaged in an execrable deed of villiany, received their punishment. It exemplifies the truth of the maxim that the punishment of crime, though sometimes slow, is ever sure; and it admonishes us, by the historical circumstances on which it is founded, of the binding nature of our Masonic obligation. The symbolic colors in the regalia are white, red, and black; the white being emblematic of the purity of the Knights, the red of the atrocious crime committed, and the black of grief for its results. In the French rite this is the 4th degree; it requires three chambers, and in some respects has similitude to the 17th degree of the Ancient and Accepted rite, being also preparatory to the Rose Croix.

ELEPHANTA. An island, called by the natives Gharipoor, situated between the west coast of Hindostan and Bombay. It is celebrated for its

logical inscriptions. The largest of the excavations on this island is nearly square, measuring 133 by 132 feet; and immediately fronting its main entrance stands a bust or third-length of a three-headed deity, with a height of 18 feet, and a breadth of 23. It was the seat of the ancient mysteries of India.

ELEUSINIA. The name given to the mystic rites and ceremonies which were periodically celebrated at the temple of Ceres, in the city of Eleusis.* These mysteries were probably a branch, or, perhaps, an amplification of the rites, which were brought from Egypt, and introduced into Thrace by Orpheus. The officers who presided at the reception of neophytes, were: 1. The Hierophant (q. v.). He was a representative of the Creator, and wore the emblems of Omnipotence; 2. The torch-bearer. He was a type of the sun. In the drama which represented the wanderings of Ceres on *Ætna*, he led the company of torch-bearers; 3. The Sacred Herald, who enjoined silence on those who were candidates for initiation, and commanded the profane to withdraw; 4. The Altar-Minister, who attended at the altar and bore the symbol of the moon. In addition to these, there was a chief called Basileus, or king, who offered prayers, and judged and punished those who disturbed the solemnities.

* The mysteries of Eleusis, celebrated at Athens in honor of Ceres, swallowed up, as it were, all the others. All the neighboring nations neglected their own, to celebrate those of Eleusis; and in a little while all Greece and Asia Minor were filled with the initiates. They spread into the Roman Empire, and even beyond its limits, "those holy and august Eleusinian Mysteries," said Cicero, "in which the people of the remotest lands are initiated." Zosimus says that they embraced the whole human race, and Aris-

Priestesses are also mentioned in connection with these rites. These mysteries were divided into two divisions: the greater and the less. The lesser mysteries were of a later date, and at length became an introduction to the greater. The ceremony of admission was performed by night. It consisted chiefly of representations of the history of Ceres and Proserpine, the tortures of Tartarus and the joys of Elysium, which were illustrated in a striking manner by various ingenious contrivances. The initiated were instructed in the great truths of morality and religion, especially in the doctrines of immortality and future retribution.* The greater mysteries contained the secret doctrines that were the chief object of the institution, and were communicated only to a few—the Epoptæ (q. v.), in the recesses of the sanctuary. Secrecy was enjoined under the most dreadful penalties. These rites inculcated the doctrine of one God, and the dignity and destiny of the human soul; they instructed the people in the knowledge of nature and of the universe, and taught them to see the presence of the Eternal in the splendor and beauty of the rational world. It is evident that these mysteries constituted the great educational institution of ancient Greece. They formed the Grecian mind, and led in the development of Grecian ideas. Nearly all ancient writers speak of their eminent utility and salutary influence. Arrien, Pausanias, Euripèdes, and Cicero, unite

*Purity of morals and elevation of soul were required of the initiates. Candidates were required to be of spotless reputation and irreproachable virtue. Nero, after murdering his mother, did not dare to be present at the celebration of the mysteries; and Anthony presented himself to be initiated, as the most infallible mode of proving his

their testimony in their favor, and speak of them as peculiarly calculated to “reform the manners, and perfect the education of mankind.”

ELU. A French participle, signifying “elected.” It is the 4th degree in the French rite, and resembles in its teachings the degree of “*Maitre élu des neufs*.”

EMBATTLED. In *Heraldry*, a line of partition resembling a row of battlements, from which it derives its origin and its name. When a fess or other ordinary is said to be embattled, it implies that it is upon the upper side only.



EMPERORS OF THE EAST AND WEST. An order calling itself a “Council of Emperors of the East and West” was instituted in Paris, A. D. 1758. Its adepts styled themselves “Sovereign Prince Masons—Substitutes General of the Royal Art—Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem.” The rite consisted of 25 degrees, the first 19 of which were the same as those of the Scottish rite. The 20th was named Grand Patriarch Noachite; the 21st, Key of Masonry; 22d, Prince of Lebanon; 23d, Knight of the Sun; 24th, Kadosch; 25th, Prince of the Royal Secret. This rite had some success, and was propagated in Germany, particularly in Prussia, and was accepted by the Grand Lodge of the Three Globes. The assumption that Frederick II., King of Prussia, ever had any connection with it will not be acknowledged by the intelligent Mason.

ENCAMPMENT, GRAND. The Grand Encampment of the United States was organized on the 22d June.

Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Senior Grand Warden, Jr. Grand Warden, Grand Treasurer, Grand Recorder, Grand Standard-Bearer, Grand Sword-Bearer, Grand Warder; all Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, Grand Captain Generals, of every State Grand Commandery; the Grand Commander, Deputy Grand Commander, Grand Generalissimo and Grand Captain General, for the time being, of the Grand Commanderies under its jurisdiction. Its conclaves are held triennially.

ENGOULÉE. In *Heraldry*, having the extremity placed in the mouth of an animal; swallowing or devouring; said of a cross, saltier, and the like.



ENGRAILED. In *Heraldry*, a term applied to the cutting of the edge of a border, bend, or fess, etc., into small semi-circular indentments, the teeth or points of which enter the field; the contrary of invective.

ENTERED. This term is applied to the candidate when he has stepped, for the first time, within the portals of the Lodge. He is therefore said to have "entered," and is entitled to the appellation Entered Apprentice Mason.

ENTERING. The Lodge when revealed to an entering Mason discovers to him the representation of the world; in which, from the wonders of nature, we are led to contemplate the Great Original, and worship him for his mighty works; and we are thereby also moved to exercise those moral and social virtues which become mankind as the servants of the Great Architect of the world, in whose image



HIGH-PRIEST WITH EPHOD.

EPHOD. A vestment worn by the Jewish High-Priest over the tunic and the robe. It was without sleeves, and open below the arms on each side, consisting of two pieces, one of which covered the front of the body, and the other the back, and reaching down to the middle of the thighs. They were joined together on the shoulders by golden buckles set with gems, and two large precious stones set in gold, on which were engraved the names of the twelve tribes of Judah, six on each stone, according to their order. The material of which the ephod was wrought was extremely costly and magnificent; gold, blue, purple, crimson, and fine twined linen, with rich embroidery. A girdle or band, of one piece with the ephod, fastened it round the body. Just above this girdle, in the middle of the ephod, and joined to it by gold chains, rings, and strings, rested the square oracular breast-plate, originally intended to be worn by the high-priest exclusively. Ephods of an inferior material were in use among the ordinary priests. Even David, when bringing the ark of the covenant to Jerusalem, was "girt with a linen ephod." The Jews had a peculiar superstitious regard for this garment, and employed it in connection with

Editor's Crestle Board.

GRAND COMMANDERY OF NEW YORK.

THE fifty-third annual Conclave of this, the largest body of Knights Templar in the country, was held during the first week of last month at Syracuse. The representation was the largest ever convened under the auspices of this organization, thirty subordinate commanderies being represented by their delegates, in addition to Grand and Past Grand Officers, and visiting Sir Knights.

The opening ceremonies were creditably given, according to the Welch or standard drill, and were rendered more effective by the fact that every Sir Knight was equipped in the regulation uniform.

The address of the Grand Commander was very brief, and wholly confined to local topics. He decided that it is competent for any well-informed Sir Knight to confer the Orders, in presence, and by authority, of the Commander or his representative in a regular Commandery, and that, in deciding questions of territorial jurisdiction, the distance by the most direct traveled route is to govern.

The reports of the financial officers demonstrated a most healthy state of the funds, there being, in fact, a sufficient surplus from last year to more than pay all the expenses of the present conclave, and leave its heavy receipts untouched.

A warrant was granted for a new Commandery, to be located at Schenectady, and known as St. George, No. 37.

The report on correspondence revealed the fact that throughout the country the Order has been in the enjoyment of a high degree of prosperity. On the recommendation of this committee, \$100 were given to aid the Portland sufferers.

The Constitution was so amended as to require that at least one week shall elapse between the conferring of the Orders, unless by special dispensation.

The following officers were elected and duly installed: R. E. Sir PEARSON MUNDY, Grand Commander; V. E. Sir JOHN A. LEFFERTS, D. Grand Commander; E. Sir H. CLAY PRESTON, G. G.; E. Sir GEORGE BABCOCK, G. C. G.; Rev. & Sir CHAS. H. PLATT, G. Prelate; Sir CHRIS. G. FOX, G. S. W.; Sir JAS. MCCREDIE, G. J. W.; Sir JOHN S. PERRY, G. Treas.; Sir ROBERT MACOY, G. Recorder; Sir FRANK L. STOWELL, G. Std. B.; Sir WM. B. CRANDALL, G. Swd. B.; Sir MEAD BELDEN, G. Warder.

The Committee appointed last year to procure and present to R. D. Sir ORRIN WELCH, P. G. C., a suitable testimonial, made their report in the shape of a service of silver and a beautifully engrossed and framed series of resolutions. The presentation address was made by Sir JOHN W. SIMONS, and a very neat response made by the honored recipient.

Various items of routine business were disposed of, and the business of the Conclave terminated. The Grand Commandery was then escorted to the Globe Hotel, where a splendid banquet had been prepared, in honor of the occasion, by the Sir Knights of Central City Commandery, No. 25. The large dining-room of the Globe was elaborately and artistically decorated by a Committee consisting of Sir Knights PARKER, BEECHER, and REMINGTON, assisted by BELDEN, STONE, and others, under the directing hand of the ubiquitous and genial "ORRIN," who was everywhere all at once. About two hundred and fifty, of whom a *very fair* proportion were ladies, dressed in their prettiest and looking their sweetest, sat down to a feast prepared under the gavel of AUG. WOOD, that EPICURUS in person would have envied. The obligatory toasts to the Grand Commandery of the State and the Grand Encampment of the United States were acknowledged with all the honors, and responses made by Rev. Sir Knight PLATT, and Sir JOHN W. SIMONS, who, after attending to the sentiment proposed, made an earnest and effective appeal in behalf of the great Masonic Fair.

The company then adjourned to the parlors, where the light fantastic was declared in order, and where pleasure and grace joined hands, until the "wee sma' hours."

The meetings of the Grand Commandery were held in the Asylum of Central City Commandery, which is, according to our notions, one of, if not the finest, hall in the State. The main room is extremely spacious, neatly and appropriately furnished, and the surrounding or ante-rooms, including a banquet hall larger

than many Lodge-rooms, are extremely commodious and well arranged. Over the East, in the main hall, there was a circular window of stained glass, about five feet in diameter, prepared expressly for this occasion; on it were delineated the title of the Grand Body, and the jewel of a Past Grand Commander, the design of which was adopted by the body.

We cannot close this brief report without tendering our special thanks for courtesies without number, received from all the Sir Knights and ladies, whose smiles we shall remember when we have forgotten everything else.

The next Conclave will be held at Saratoga Springs, the first Tuesday in October, 1867. May we all be there to see.

A WORD TO THE FAIR ABOUT THE MASONIC FAIR.

BY OUR SCOTTISH POETICAL BROTHER, DAVID CAVAN.

COME get oot your needles, your thimbles, an' a',
 An' work wi' a will an' a hip, hip, hurrah,
 For the Fair will soon open, an' it maun be braw,
 For the cause is baith needfu' an' holy:
 Sen' intae us finger work, usefu' an' nate,
 Adorn it wi' silk, if oure dear, then tak' tape,
 For, mind ye, the commonest thing ye can make
 Will help tae make somebody jolly!

Pincushions and ottomams, affghans an' sheets,
 Hoops that *till*, tho' a horrible bore on the streets,
 Will do very weel when placed on the seats
 An' offered for sale by a lady:
 Nice slippers an' smoking caps won't be amiss,
 Nor a top for the laddie, a dol for the sis—
 In fact, for the parents, a cradle—on this,
 However, I'd better keep shady!

An' when wi' your fingers you're workin' awa,
 If ony young laddie should happen tae ca,
 Dinna gie him a smile, or a welcome awa,
 Until he has planked doon some money:
 Jist tell him ye want it to help on the Fair,
 He'll certainly gie it unless he's a bear,
 An' then you may kiss him for ocht that I care,
 For ye ken there's nae poison in honey!

—National Freemason.

BE ON YOUR GUARD.

It seems that no cause can be so sacred, no undertaking so pure, but that there will be ready some one to make it the shield for villany. Thus, the Hall and Asylum Fund has recently been made the excuse on the part of some unknown individuals professing to hail from Medina, in this State, for a "gift enterprise," at a dollar a ticket. One would think that the public had been sufficiently "done" in the way of gift enterprises to make them chary of throwing away their dollars to the adventurers who gain their wealth by that sort of craft; but there are always in market a number of people who will persist in believing that they can purchase a house and lot for a dollar. For all such this warning is intended, and we say to them, as a rule, that money ventured in such speculations is worse than thrown away.

The Trustees of the Hall and Asylum will never touch a dollar gained by any such means, nor will they give their countenance or approval to any scheme, which, like this, proposes to put six dollars into the pockets of speculators, and nothing into the treasury of the fund.

The Trustees are gentlemen of sufficient social position not to be ashamed of seeing their names in print; when they make an appeal in behalf of the Hall and Asylum, they always do so over their own signatures, and any anonymous appeal may at once be regarded as unauthorized, and using the name of a sacred cause to cover the vilest intentions.

Let all, therefore, who feel inclined to aid the Hall and Asylum Fund send their gifts to the Trustees, or to one of the Grand Officers, and give lottery schemes and gift enterprises a wide berth.

THE GREAT MASONIC FAIR.

As these lines reach our readers this, the noblest undertaking of the age, will have been opened to public inspection, and the question will be decided whether the anticipated success will be attained. For ourselves, we confess to an extra degree of enthusiasm, and look forward to a brilliant result, which shall do credit to the heads and hearts of Masons and Masons' families. The Fair will remain open during the present month, and we trust that every one who can will make it a point to honor it with his or her presence

THE
MASONIC ECLECTIC:

GLEANINGS

From the Harbest Field of Masonic Literature.

VOL. II.

DECEMBER, 1866.

NO. 12.

A WORD AND A BLOW.

BY THE EDITOR.

IT occurs to us as just possible that some of our readers may feel inclined to the opinion that whatever use Masonry may have for words—and it must be admitted that if words had the qualities of warlike projectiles, opposition to its progress would long since have been annihilated—whatever use, we repeat, Masonry may have for words, blows are certainly not in her line of business. Softly, good brother. There are blows *and* blows; blows with the clenched fist upon the resisting occiput, and blows metaphorical, given in the name of truth, and striking home upon the already abraded cuticle of error. We refer naturally to this latter kind of blow, and desire, in the closing issue of our volume, to call attention to the method of its employment, as a kind of summing up of the doctrines we have had the honor to enunciate in preceding numbers.

We have now arrived at the final month of the year, and such of us as are engaged in business are preparing to close up our books, take an account of stock, and ascertain the nett gain or loss resulting from our year's

labor. From the results of this investigation we shall be able to decide whether we have transacted our business to the best advantage, and whether, in the future, there remains anything to be done likely to make our labors more profitable. In like manner we may well, at this turning point of the year, review the acts of our Masonic life, take stock, and, by the results, judge whether we have done all that we ought to have done, and whether, by a more careful and enlightened direction of our labors, we may not, in the coming year, make our Masonry more useful to ourselves and to our fellow-men.

We have thus far conducted this journal to little purpose if, in what we have written, there has not appeared to our readers the indications of a purpose to make Masonry more practical henceforward than it has been in the past. We have rung the changes on this theme even at the risk of being wearisome, but always with the one end in view, to wit, that the power and influence of our organization, the zeal, the energy, and the intellect of the brethren should be directed to more practical channels, and results evolved of greater moment to ourselves and our friends, to our country and humanity, than the mere aggregation of numbers or the perfection of the formula of initiation. We are still of the same mind, and although we are far, very far from the end we seek, we can look back upon the labors of the year without desponding, and with a feeling of encouragement for the future.

In the general tone of the Masonic press, in the reports and addresses before Grand Lodges, we detect a gradual awakening to the necessity of higher aims and better work. We find among the brethren themselves a greater desire to understand the esoteric doc-

trines of Masonry; to read, to study, to think, to search out for themselves the real instruction concealed beneath the symbols and veiled in the legends and allegories. Masonic literature has assumed a recognized place, which it could not have done without the consent and approbation of the Craft, and, in its behalf, minds have been enlisted whose effusions would be welcomed in any walk of letters. These are evidences of progress in the right direction, which afford great satisfaction to those whose efforts have tended to promote them; they are evidences of encouragement to other workmen yet to enter the field, and help to elevate the mental status of the Masonic association; they are signs in the heavens, forecasts of a future when Masonry shall have accomplished another stride forward, and placed herself on a higher level, where she can look back on the toilsome way already passed, and forward to greater and more glorious achievements, each tending to the completion of our moral edifice, and preparation for that day when trowel and apron shall no more be needed.

We note also that there is a disposition among the brethren to encourage a practical demonstration of the power of Masonry in some other and better way than in the internal works of the Lodges. We are gradually rising to the appreciation of the fact that whatever may be the intrinsic value of the institution, however vital and valuable may be its principles, however much it may have lived and flourished when principalities and powers, empires and kingdoms, declined and fell, however much it may have energized and developed its civilizing tendencies amid the storms of opposition and the adverse and depressing influences of prejudice and error, however firm it may now stand in the estimation of the people as one of the agencies selected and

established by the Creator to aid in the moral and spiritual enfranchisement of man, the time has arrived when its present position cannot long be maintained without some outward and tangible evidence of its good works. The people are sufficiently educated to understand that a society may have methods of transacting business peculiar to itself, that it may keep its own counsels, and refuse to admit the outside world to its deliberations, and yet not be a secret society; they have got over the old prejudice that, because we do not transact business on the highways and in the public squares, we are necessarily doing evil; they perceive that in whatever direction they turn, wherever they go, whatever they do, they are constantly coming in contact with the Masonic institution; they see in the ranks of its adherents the rich and the poor, the merchant, the mechanic, the farmer, and the tradesman; soldiers and sailors, lawyers, doctors, and divines, and they are at last convinced that all these men could not be united for any object which they could not openly acknowledge and avow, but they need the evidence that this union of all classes is directing its efforts to some object not selfish in itself; and unless this evidence is furnished the world will first neglect and then oppose us, which time being arrived, we shall find our progress much less smooth and agreeable than it is at present. We shall find Masonry popular and Masonry unpopular, two very different things; and we shall realize in its fullest sense that real merit is the only sure foundation for our temple if we expect to transmit the building in all its present glory to our successors. In Masonry, as in everything else, the multitude will not think; they accept daily routine as the full measure of duty, and its demands satisfied, look no farther. Fortunately for

Masonry there are those among her disciples who place the ceremonies and symbols at their true value and accord them their true place in the temple. These men know that to continue we must bring forth better fruit than will ever come from mere form, and their labors are directed to the realization of the doctrines we preach. Their progress, earnest and zealous though it be, like all great works, is slow, requiring faith, and hope, and charity, fortitude, prudence, and justice, zeal, energy, and industry; but it is accomplishing some success, and when the day of trial comes, as come it will, it will be found that the unselfish devotion of these Craftsmen will have provided the stay and the anchor of safety against the very dangers growing out of success.

Whoever, then, would feel in his heart that he is a real Mason, a Mason on principle and for principle, who sees in the institution the means of doing a great and good work for humanity, who believes that as its inculcations are understood and practiced the world will advance toward the day of ultimate perfection, will also believe that he must exercise his own personal influence, do his own share of the work, rise superior to the every day routine, and cast his weight in behalf of a more practical exemplification of Masonic doctrines and precepts. He will acknowledge the necessity of preparing for the evil days, and, by that very preparation, avert, or, in a great degree, mitigate, the evils to be feared in the future; and on such brethren Masonry will rest secure. By their devotion it will be made triumphant in the future as in the past, and to the very least of them she will return the consciousness of duty performed as the highest and most legitimate reward of manly devotion to the right.

Let us see to it, brethren, as we enter upon another year, that our perceptions of duty be more sharply defined, that our resolutions be to make our Masonry practical, to prove to all who may feel an interest in our acts or our welfare that, in entering the fold, we have entered upon a mission, taken part in a covenant which only death can dissolve; and let us see to it also that, instead of preaching one thing and practicing another, instead of leaving our share of work for another to perform, we don the harness ourselves, and, unsheathing the sword of truth, strike with words and blows in its cause.



INITIATION OF A LADY.

THE lady of General FAINTRAILLE, having adopted the military uniform, served as adjutant to her husband; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul presented her with a commission as Captain of Cavalry, should she feel disposed to continue in the profession of her choice.

The Lodge of "Frères Artistes," of which many military officers were members, having arranged to hold, AFTER one of their assemblages, a Lodge Meeting for ladies (*fête d'adoption*) previously to adjourning, notice was given to the Master (Bro. Cuvelier de Tric,) that a staff officer, in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded and was submitted, but appeared to belong to a Ladies' Lodge (much to the astonishment and consternation of the Venerable, and all present), addressed to *Madame FAINTRAILLE, Adjutant or Captain*. He recollected, however, that this lady, by her conduct

and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with the overpowering impulse of making her a Freemason; and suggested it to the Lodge, saying, "As the first Consul has seen fit in the deeds of this lady to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient (Grand Lodge) before their eyes; but the eloquence of the Venerable, and the example of the first Consul, induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the Brotherhood, with every possible and cautious form, consistent with her sex. The ceremony passed off with honor to all parties; and at its conclusion the Lodge of Adoption was opened.

MASONIC ANECDOTE.

THE Minerva, a Dutch merchantman, returning from Batavia to Europe, June 14, 1823, with several rich passengers, nearly all of them Masons, among others, Brother ENGLEHARDT, Deputy Grand Master of the Lodges in India, arrived on the coast of Brazil, where it encountered a corsair, under Spanish colors. The Dutchman was attacked, and after a bloody engagement was obliged to strike. The corsair, irritated, ordered pillage and massacre: the conquerors had fastened one party of the vanquished to the masts, but the passengers, by prayers and tears, at length obtained permission to be taken on board the corsair. They were received on board, but nothing could assuage the fury of the captain. In this extremity, Brother ENGLEHARDT

made the sign for aid, and on the instant the same man, who the moment before was insensible to prayers and entreaties, became moved even to softness. He was himself a Mason, as well as several of his crew, who were members of a Lodge at Ferrol. However, although he acknowledged the appeal, he doubted the truth of it, for the *signs, tokens* and *words* agreed but imperfectly with his—he demanded *proofs*. Unluckily the Dutch Brethren, fearing, and with some reason, to excite the anger of pirates, whom they considered to be the enemies of Freemasonry, had thrown overboard, previous to the battle, all their jewels and Masonic papers; it was, however, providentially ordained, that among some fragments that were floating was a torn parchment diploma; it was seized, and on being shown to the captain of the pirate, his doubts ceased; he acknowledged the Brethren, embraced them; restored their vessel and property, repaired the damage, demanding, as the only remuneration, affiliation with a Dutch Lodge; he then gave the ship a safeguard against the Spaniards for the remainder of the voyage.

GOOD HUMOR—"Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors on its passage. 'Tis the most exquisite beauty of a fine face—a redeeming grace in a homely one. It is like the green on a landscape, harmonizing with every color, mellowing the glories of the bright and softening the hue of the dark; or like a flute in a full concert of instruments—a sound, not at first discovered by the ear, yet filling up the breaks in the chord with its bewitching melody."



DR. JAMES MILNOR,*

GRAND MASTER OF PENNSYLVANIA.

DR. JAMES MILNOR was the son of WILLIAM MILNOR of Philadelphia. He was born in that city on the 20th of June, 1773, and was by birthright a Quaker. His education was received at the public-schools in Philadelphia and in the university of Pennsylvania. At the age of sixteen he left the university and commenced the study of law, and before he was twenty-one years of age was admitted to the bar. This was in 1794, and he

* Extract from a work of great value and interest, just published, entitled "WASHINGTON AND HIS MASONIC COMPEERS." By SIDNEY HAYDEN. With an original Portrait of WASHINGTON, etc.

settled in the practice of his profession in Norristown, a few miles from Philadelphia. Norristown was then a small village but ten years old. It was in a German district, and the inhabitants there, when JAMES MILNOR settled in it as a lawyer, mostly spoke the German language. He had acquired a knowledge of that dialect in the schools of his native city, and was thus enabled to accommodate himself to the wants of a community where the common business was transacted in German. He soon rose to distinction in his profession, and had the confidence of his fellow-citizens as an able and honest lawyer. While thus engaged at Norristown, he was made a Mason in old Lodge No. 31, of that place. His initiation took place in August, 1795. He was then twenty-two years of age. He was soon after elected Master of this Lodge; but on removing the following year to Philadelphia, he became a member of Lodge No. 3, in that city. His affiliation with this Lodge was on the 6th of September, 1796, and he was afterward its Treasurer.

When Bro. MILNOR returned to Philadelphia, he engaged in the practice of his profession, in that city. In 1799 he married a lady who was by education an Episcopalian; and as the marriage ceremony was performed by a clergyman of that denomination, it gave offense to his Quaker brethren that he should be married by a "hireling priest," and this being contrary to their established "*discipline*," he was "*disowned*," and his membership with the Quakers ceased forever.

In 1805 Bro. MILNOR was chosen a member of the city council, and held the position from 1805 until 1809, during the latter year being its president. He was very popular with the people, and in 1810 yielded to the earnest wishes of his political friends, and reluctantly

consented to become a candidate for Congress. He was elected, and his great popularity is shown by his being the only Federal candidate on the city ticket that succeeded. He remained in Congress until 1813, and was a steady opponent of the war and the belligerent measures of the administration. HENRY CLAY was then speaker of the House; and taking great offense at some remark of Bro. MILNOR, he challenged him to a duel. Bro. MILNOR declined the proffered combat; for he would not consent that any one should presume to call him to account for words spoken in debate, and he also deemed duelling a cowardly practice. Mr. CLAY did not press the matter further; and in after-years they met on the most friendly terms.

On becoming Master of Lodge No. 31, Bro. MILNOR became a member of the Grand Lodge of Pennsylvania; and although he had at the time been a member of the Order but about two years he was put upon a committee to revise the "Rules and Regulations" of the Grand Lodge of that State. In 1798 he was elected Senior Grand Warden; in 1799 and 1800 he was reelected to the same office; in 1801 and 1803 he was Deputy Grand Master; and in 1805 he was elected Grand Master of Pennsylvania, and continued to hold that office by annual reelection, until the close of 1813. During his Grand Mastership he was also, *ex officio*, Grand High-Priest of the Grand Chapter of Pennsylvania.

No Grand Master of Pennsylvania ever took a deeper interest in the welfare of the Grand Lodge and the good of Masonry than JAMES MILNOR. His charges and addresses were full of instruction, and his constant theme was the inculcation of charity and brotherly love. During his Grand Mastership the old Masonic Hall in Chestnut street was erected; and on its dedication, on

June 24, 1811, he delivered, at St. John's Church, a public oration. At its close, a distinguished friend and brother said to him, as they were leaving the church, "Why, Right Worshipful, you are cut out for a clergyman." Little did that brother then dream that the thought would one day be realized.

In December, 1811, Bro. MILNOR was invited, as Grand Master of Pennsylvania, to visit the Lodge at Alexandria, Virginia, of which WASHINGTON was formerly Master. On this occasion Colonel DENEALE, the Master of the Alexandria Lodge, welcomed its distinguished visitor with an address, to which he fittingly responded.

During Bro. MILNOR's congressional life, his thoughts had been much occupied upon religious subjects, and at the close of his term he determined to relinquish the profession of law, and devote himself to the Christian ministry. This involved a great sacrifice of pecuniary interests and worldly aspirations; for he was on the flood-tide of success, and political fame and fortune seemed to be within his reach. He hesitated not, however, at what seemed to him the call of duty, and turned his bark into a gentler channel, and cheerfully looked for a haven of rest and peace.

He was accordingly ordained a deacon in the Episcopal Church in 1814; in 1815 he was ordained a presbyter, and labored for a year as assistant minister in the Associated Churches in Philadelphia; and in 1816, he was called to the rectorship of St. George's Church, in New York city. Here, in his new field of labor, he devoted himself to the promotion of Christian benevolence. The Bible Society, the American Tract Society, the Institution for the Deaf and Dumb, the Orphan Asylum, the Home for aged indigent Females, and many kindred associations, felt his fostering care.

In 1830, he visited England as a delegate to the British Bible Society, and while in Europe, he visited also France, Wales, Ireland, and Scotland, and was everywhere received as a distinguished American philanthropist. He felt that his mission on earth was to do good, and few labored more zealously or more successfully for that purpose.

During the long period that he was Grand Master of Pennsylvania, his whole soul had been absorbed in the inculcation of the moral precepts of Masonry. When called by his divine Master to fill a higher post of duty as a Christian minister, he but labored to perfect and adorn a temple upon whose foundation-walls he had wrought in the Lodge-room. To other hands he committed the bands of workmen who still wrought in the Masonic temple, that he might devote his whole time to a higher calling. He did not, however, forget his former associations with his Masonic brethren. After he resigned the chair of the Grand Lodge of Pennsylvania, he was elected Grand Chaplain of that Body, and continued to perform the duties of that office while he remained in Philadelphia, and a costly and appropriate jewel was voted him by the Grand Lodge, as a testimony of respect and attachment. After he removed to New York to assume the rectorship of St. George's Church, he was appointed Grand Chaplain of the Grand Lodge of the State of New-York, and continued to hold the office for some years.

During the anti-Masonic excitement a few years after, he was importuned to renounce his connection with the Fraternity, but stood firm. A brother clergyman from the country called on him one day to consult him on the propriety of withdrawing from the Order. He stated that his congregation were all anti-Masons, and

he was fearful, even if he did not lose his situation, that his usefulness would be destroyed.

"Do you wish to renounce Masonry?" asked Dr. MILNOR.

"No," was the reply, "I love Masonry too well!"

"Then do as I do," was the rejoinder. "Put down your foot firmly, and say, 'I am a Mason, and am proud of it!' and if any one asks you what Masonry consists in, tell them, 'love to God, and good-will to man!'"

The advice was followed, and the country clergyman kept his place undisturbed.

Such is a brief sketch of the life of Dr. JAMES MILNOR. He labored zealously in his Master's work until 1845, when he died April 8, in the seventy-third year of his age. After his death, a testimony of respect was sent to the vestry of St. George's Church by his old Lodge No. 3, at Philadelphia, of which he had been a member nearly fifty years before. A son of his, Dr. WILLIAM MILNOR, afterward became Grand Master of New York.

RETROSPECTION.—"When the veil of death has been drawn between us and the objects of our regard, how quicksighted do we become to their merits, and how bitterly do we remember words or looks of unkindness which may have escaped us in our intercourse with them! How careful should such thoughts render us in the fulfillment of those offices of affection which it may yet be in our power to perform!—for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?"

THE worst vices springing from the worst principles—the excesses of the libertine, and the outrages of the plunderer—usually take their rise from early and unsubdued idleness.

“CUI BONO.”

MUCH has been written upon the subject of Masonic symbolism, and a moral teaching of many of its symbols explained, but the main object of most writings upon this subject appears to be an exposition of the beauty of this symbolism or an endeavor to demonstrate its antiquity.

While this is both pleasing and instructive to genuine lovers of Freemasonry, they do not give an affirmative answer to the question “Cui bono?” They do not tell us “what good” our symbols teach us.

While it is well that all Freemasons should know the truth, of the antiquity of its symbols, no real good is derived from the knowledge of their origin, whether it was in the time of MOSES or SOLOMON, or but yesterday.

The good to be derived from them is the standard by which their true value should be measured, and the truths they teach us are of far greater moment than their beauty or their antiquity.

All those who are well informed admit their antiquity, and all who witness them, as manifested in our temples, can judge for themselves of their beauty; therefore any labor bestowed upon either of these points is but one of supererogation,—but the reiteration of that which is already known.

The real object of the introduction of the symbols of Freemasonry into its system is one which must be the subject of careful study and research, and we can only hope to discover it among the relics of the long passed ages in which they originated. Enough of these will be found to enable us to ascertain the object of their introduction and the truths which they teach.

It is my purpose at this time to give the result of

some little research in this direction, and to point out what it is clear the true teachings of some of them are. Their esoteric character precludes as full an exposition of them as might be given, were they such as could be spoken of with propriety where profane ears might hear the explanations. This fact must be a reason why those which are of the most importance are unnoticed; and I must be content with a notice only of those which the Fraternity have in a great measure given to the public by the writings now extant concerning them.

The symbolism of Freemasonry is of two kinds, which it may be well, for the sake of convenience, to term objective and dramatic. The term objective I would apply to the symbols used by Freemasons, such as the twenty-four inch rule, the square, the compass, the level, the plumb, etc., etc. The term dramatic I would apply to those symbolic representations which occur in our ceremonies.

While I cannot treat directly of the meaning of Masonic symbols which are of an esoteric character, I hope to be able to introduce and explain symbols taken from other sources, and to give such an explanation of them as will enable the intelligent Freemason to apply the exposition to the Masonic symbols which cannot be treated of without manifest impropriety.

If the rituals of Freemasonry are not idle or unmeaning ceremonies; if its symbols are not intended merely for show, and to mystify the public with a pretension to knowledge which does not exist; if these rituals and symbols are of any real use and benefit to those who are familiar with them, their utility cannot be made apparent, without a knowledge of their teachings which has been for many years neglected, or sacrificed to a love or admiration of their beauty.

It was the custom of the people in ancient times to erect altars and temples; to offer sacrifices; to perform ablutions, and many other ceremonies now obsolete and forgotten; and many of them were done by the direct command of the LORD. We know that the altar is but a mass of matter reared up in a particular form, and that of itself it is of no more moral use than any ordinary heap of stones; we know that the roasting of an ox or a lamb relieves no one from the consequences of sin—and that ceremonial ablutions are of no more utility, in themselves, than the ordinary ablutions of everyday life, which all use to keep the body clean and healthy. When we view them in this abstract light they are but idle, unmeaning and useless ceremonies. We also know that, as they were performed by the command of our Supreme Grand Master, they were to be done for a good purpose and intended to be a benefit to those who perform them; hence it becomes us to seek out the manner in which they are useful to us; and a careful inquiry will shew us that they are symbols to teach important truths that we could learn in no other way; and also that they are a means of perpetuating these truths more sure and enduring than the mere words used to preserve and communicate the ordinary events which appertain to our everyday life.

Among the symbols which I have classed as "objective" none are more conspicuous than the altar. Among Freemasons it is as universal as the Lodge, and in the ancient world was an object of great esteem and religious veneration. It is as ancient as the post-diluvian history of man; for the first act of NOAH, after he went forth out of the ark, was to build an altar unto the LORD. An examination of the sacred history will show us that all the instances of worship in ancient

times were made by offerings upon altars; that it was the only mode of worship and the only method by which man could approach the LORD. Hence the altar becomes a symbol of worship; of the LORD's communication with man; and such communication was the result of this worship, as we read in GENESIS, viii. 21, that the LORD, in response to the worship of NOAH, made the promise "I will not again curse the ground any more for man's sake." The LORD did not, in ancient times, command men to worship him, but he commanded them to build altars unto him—to erect a visible symbol of worship, thus making his worship an actual fact, which could be seen and known to men. The altar, then, is the most sacred symbol of the Lodge, the symbol of the presence of the Supreme Grand Master; and when we approach it, we should do so with that reverence with which we would enter into the presence of the all-seeing God.

There are special directions given by the LORD for the construction of altars to him, all of which are symbolic and teach us how we should worship.

The first specific direction for the erection of an altar may be found in the twentieth chapter of EXODUS, where the LORD commanded MOSES to erect an altar of *earth*. As the altar is a symbol of worship, of communication with the LORD, the construction of the altar as commanded by the LORD must teach us how that worship should be performed, and how we should commune with him. *Earth* is a symbol of goodness; in the original Hebrew the term used is Adamah—ground. In the first chapter of GENESIS, the LORD pronounced the earth or ground—Adamah—which he had made good; hence Adamah or earth is a symbol of goodness. Therefore, as the altar is composed of earth, our worship of the

LORD, or our communication with him must be from good. Again, in the same chapter, we are told that if we will make an altar of stone it must not be of hewn stone; for "If thou lift up thy tool upon it thou hast polluted it." A stone is a symbol of truth; an unhewn stone is a symbol of truth unpolluted by the sophistry of man.

The LORD tells us in the New Testament that he is the truth, that he is the corner-stone, the chief stone of the corner—from which we know that a stone is a symbol of truth.

Altars of earth and stone, then, are symbols of the worship of the LORD in accordance with the principles of goodness and truth. The most primitive altars of which we have any specific account, and which were to be built by the direct command of the LORD, of earth and unhewn stone, teach us that the first principles of worship, or the essentials of communication with our Supreme Grand Master, are goodness and truth. The altar teaches us that Masons should be good and true men, and that those who are so will not be cursed by the LORD any more, and that he will hear them and accept their worship. That from sacrifices made upon an altar of earth or stone he will "smell a sweet savor." That those who are good and true men, who come to him with goodness and truth, will be acceptable to him and receive his blessing.

Masonry, teaching both humility and true religion by her symbols, teaches us by the great symbol, the altar, how we must worship our Supreme Grand Master in goodness and in truth.

Earth and stone were the constituents of the first altars; goodness and truth are, therefore, the primary requisites to worship.

Altars were afterward built, by the command of the LORD, of other materials than earth and unhewn stone. A symbolic examination of their construction will teach us other virtues which we may combine in our worship, and which may be connected with the great principles of goodness and truth: as the LORD permitted altars to be built of other materials than earth and stone, the materials used in their construction will, by their symbolism, teach these virtues.

The altar constructed for the tabernacle was directed in the twenty-seventh chapter of EXODUS to be made of shittim wood, the Hebrew name of acacia wood. The symbolic signification of the acacia sprig is well known to all Freemasons. While the sprig or the new shoot of the acacia tree is a symbol of the immortal life, the wood of the tree is a symbol of justice, hence we must incorporate that virtue into our characters before we can approach the altar of the tabernacle. This altar of acacia wood was to be overlaid with brass. Brass is a symbol of natural goodness, of goodness in our external conduct toward our fellow-men.

The horn was in ancient times a well-known symbol of power, and upon the altar they are symbols of the moral power possessed by those who act well and justly in their intercourse with the world, and who can approach our sacred altars with "clean hands and a pure heart."

The altar of incense is described in the thirtieth chapter of EXODUS; it is also made of acacia wood, but it is overlaid with pure gold. Brass is a symbol of goodness in our external conduct, and gold is a symbol of the internal goodness of heart which all must have who are worthy to approach the sacred altar of incense, who are qualified by both external goodness of charac-

ter and internal goodness of heart to minister unto the Most High in an acceptable manner.

Thus we learn from the symbolic teachings of the altar that goodness and truth should form the foundation of our character; that we should be firm in the great principle of justice, and act well toward our fellow-men; that goodness should be the characteristic of our daily life, and that while we exhibit this virtue in our conduct, we must have also that goodness of heart, without which the external goodness in our conduct is of no more value than the brass upon the altar, when compared to the pure gold with which the altar of incense was overlaid.

We are told that if we lift up our tool upon a stone we have polluted it. The altar was to be built of unhewn stone; therefore, before we enter upon a symbolic journey, which is to lead us to the light of truth, we must, if we would conform strictly to the true order of symbolic teaching, leave behind us all means of marring the unhewn stone, and learn from this symbolic act that we must cast aside all our self-derived prejudices, and form our Masonic edifice of truths as they were given us by our Supreme Grand Master, without an endeavor to conform them to our use, or alter them in any way by ideas derived from man. If we would build an altar in our hearts dedicated to the LORD it must be composed of his truths, as he has formed them. We must not attempt to change them to meet our views, but must use them as we find them. We must build our altar of unhewn stone.

O. B. A.

WATERLOO MASONIC ANECDOTES.

A Belgian officer, during the engagement of June 18, 1815, recognized in the opposing army, about six in the evening, a former associate and Brother Mason, member of the same Lodge; they were at such distance apart, that he feared the chance of a mutual greeting was impossible, but he dreaded more the possibility of a personal conflict; at length he saw his friend attacked and wounded—he forgot everything but that they were Brothers. The Belgian rushed into the *melée*, and at the risk of being considered a traitor, he protected him—made him prisoner—placed him in safety—and, after the battle, renewed his friendship.

On the same evening, about nine o'clock, about fifty men, nearly all wounded, the miserable remains of two French regiments, found themselves encompassed by a considerable party of the enemy; after performing prodigies of valor, finding retreat impossible, they decided on laying down their arms; but the enemy, irritated by their obstinate defense and the havoc they had made, continued to fire on them. The Lieutenant in command, as well as the men, considered that nothing but a miracle could save them; a sudden inspiration seized the officer, he advanced to the front in the midst of the firing, and made the sign of distress. Two Hanoverian officers observed him, and by a spontaneous movement, without consulting their commander, ordered the troops to cease firing, and, after securing the prisoners, they placed themselves at the disposal of their general, for the breach of military discipline; he also was a Mason, and instead of punishing he approved their generous conduct.

worship, true or false, could subsist withor its presence.

EPOPTÆ. A Greek word, formed from *epi* and *optomai*, I see, or rather look upon. It was the name given to those who were initiated into the greater mysteries of Eleusis, to distinguish them from the *mustai*—disciples—who had only been received into the lesser. It signifies the "spectators of the mysteries," or the illuminated. *Epopt* was also used by the illuminati, to distinguish the members of the sixth degree.

EQUES. Latin for *Knight*. In the system of Baron Hunde it designated all the members of the sixth degree. On being invested with the honor of knighthood they received an order-name, an escutcheon, and a device.

ERASED. In *Heraldry*, violently



torn off, leaving a jagged edge. The term is chiefly applied to the heads and limbs of animals. *Erased close*, signifies that the

head is torn off without any part of the neck remaining attached to it.

ERATO, (the lovely). In ancient *Mythology*, one of the Muses, who presided over lyric, and especially love-poetry, and of soft, touching music. She is represented as being crowned with roses and myrtles, and playing on the lyre.

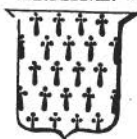


EREBUS. According to the classic *Mythology*, the son of Chaos and Darkness, who dwell in the lowest and darkest part of the infernal regions, which is frequently called by his name.

region of the dead; a deep and gloomy place.

"To the infernal deep with *Erebus*, and vile tortures."—SHAK.

ERMINE. In *Heraldry*, the fur most



frequently used in blazonry. It derives its name from the ermine or mus Arme-nicus, a small white animal whose fur it is.

The black spots are the tails of ermines, sewed to the white fur for its enrichment. It is represented by a field argent, with small spots sable. *Figuratively*, the dignity of judges and magistrates, whose state robes, lined with ermine, were emblematical of purity.

Ermines. A fur resembling ermine in pattern, but having the tinctures reversed, the field being sable, and the spots argent.

Erminites. A fur exactly resembling ermine, with the addition of one red hair on each side of every spot.

Erminois is the same as ermine, except that the gold is substituted for white.

Pean, from the old French *pannes*, a word signifying furs of any kind. It resembles ermine in form, but is differently tintured, the ground being sable, the spots gold.

ESCALLOP, or **ESCALLOP SHELL.** In the orders of Masonic Knighthood, this is an important badge of the pilgrim. It was first selected as a memento of humiliation by the devoted pilgrims immediately after landing upon the shores of the Holy Land, and while performing their dreary pilgrimage to the sepulcher of Christ.

"Give me my scallop-shell of quiet;

My staff of faith to walk upon;

My scrip of joy, immortal diet;

My bottle of salvation;

My gown of glory (here's true rest);



In *Heraldry*, covered with waving lines, or with indented borders overlapping;—said of an escutcheon. The scallop is also a symbol of the Apostle St. James the Great, who is generally represented in the garb of a pilgrim.

ESCUTCHEON. The shield; the field or ground on which a coat of arms is represented; also the shield of a family; the token of one's birth and rank. The two sides of an escutcheon are respectively designated as dexter and sinister, as in the illustration, and the different parts or points by the following names: A, dexter chief point; B, middle chief point; C, sinister chief point; D, honor, or collar point; E, fesse, or heart point; F, nombril, or navel point; G, dexter base point; H, middle base point; I, sinister base point. Many heralds reject the fourth and sixth points as unnecessary.

Escutcheon of Pretence. A shield containing the arms of an heiress, placed in the center of her husband's arms instead of being impaled with them.

ESOTERIC. Greek, *esotērikos*. That which is secret, revealed only to the initiated. In the secret societies of the ancients, the doctrines were divided into the *esoteric* and *exoteric*; the former for the initiated, who were permitted to look upon the most sacred mysteries of the arcana; and the latter for the uninitiated, who remained in the outer court.

ESPERANCE-LOGES (French), *Lodges of Hope*. Under the name of Knights and Ladies of Hope, an order

bearing this title. This was the commencement of that system now known as Adoptive Masonry.

ESQUIRE. Anciently the person that attended a Knight in time of war, and carried his shield. In the days of chivalry this title was honorable, and generally borne by persons of good family. Heads of ancient families were considered esquires by prescription; and hence originated the use of the word, in the present day, as a common addition to the names of all those who live in the rank of gentlemen. It is a title in the English Knights Templar system.

ESSENES. Amongst the Jews in Judea and in Syria, some centuries both before and after the birth of Christ, it is well known that there were three distinct sects—Pharisees, Sadducees, and Essenes. This third was the oldest sect, and they were now and then called Therapeutics. The Essenes laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secrecy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a three years' probation, during which they were obliged to

self-mortified life, that they were enabled to gain admission into the Order, when they received a white dress or apron and a small hatchet (dolabella), as the signs of their admission.

ESTHER. The name of the third degree of the Order of the Eastern Star. The history of this distinguished lady is to be found in the book of Esther, and illustrates the Masonic characteristic of fidelity to kindred and friends in the American Adoptive rite.

EUNUCH. The physical and moral deterioration which emasculation produces in men is of a most marked character. The whole nature is degraded. The affections are blunted, generous dispositions are destroyed, the intellect is impaired, and the man is entirely incapacitated for performing any deeds which require a high and magnanimous disposition. For this reason they were excluded by the Jewish law from "the congregation of the Lord," and for this reason cannot be received into the Masonic brotherhood.

EUTERPE, (the charming). In ancient *Mythology*, the muse who, it is said, invented the mathematics and playing on the pipe. She presides over music; and particularly wind instruments. As a symbol of her office she is usually represented seated on a rock, and holding a double flute in her hands. The invention of tragedy is sometimes ascribed to her.



"Si neque tibi
Euterpe cohibet, nec Polyhymnia
Lesboum refugit tendere barbiton."

HOR. Ode I.

EXAMINATION. If a stranger

him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved.

EXPERT. The name of an officer in French Lodges, who superintends the examination of visiting brothers. The office is not known in the United States. Strangers seeking admission to the Lodge are usually examined by a committee of expert brothers appointed by the Master.

EXPULSION is the highest penalty known to the Masonic code, and when inflicted, absolutely severs all connection between the brother and the Fraternity, and hence is called Masonic death. This penalty, when pronounced by a Lodge, is final and conclusive, unless appeal be taken, and is then conditional until affirmed by the Grand Lodge. The family of an expelled Mason is deprived of all claim upon the assistance and protection of the Fraternity. Expulsion should not be inflicted until after serious deliberation, and when it seems manifest that the presence of the offender will produce greater evil than the good to be effected by his reformation, even if this be deemed possible. The almost universal custom prevails that a majority vote of the brethren present is sufficient. Expulsion, when inflicted by the authority of symbolic Masonry, debars the brother thus dealt with from all the rights of the higher grades of the institution. The same penalties, however, when inflicted by the higher

F.

FAITH. That which is believed on any subject; especially a system of religious belief of any kind; fidelity and a strict adherence to duty and the faithful fulfillment of promises. By faith we lay the foundation of justice; cement the bond of unity, and give support to society.—It is “the substance of things hoped for, the evidence of things not seen.” Distinguished as the lowest or first step in the Masonic ladder, it becomes the primary and essential qualification of a candidate seeking the privileges of Freemasonry—Faith in God, and hope in a blest immortality. In the early progress of initiation the Entered Apprentice is taught that “Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.”

FAMILY-LODGES. The same as Conference-lodges—peculiar to Germany.

FEASTS. At regular and appropriate seasons, convivial meetings of the Craft are held for the purpose of social intercourse. Temperance, harmony, and joy should always characterize these assemblies. On the continent, and in the United States, an annual feast is held on the anniversary of St. John the Baptist, June 24. That every one may strive to give mirth and happiness to his brother, the Grand Lodge of England, at the quarterly meeting on the festival of St. John the Evangelist, in 1720, adopted the following regulation: “That, in future, the new Grand Master should be named and proposed to the Grand Lodge some time before the feast; and if approved and present he shall be

FELICITÉ, ORDER OF. A society with a Masonic form, established at Paris, A. D. 1742, by some naval officers. It admitted females. Its official titles and the names of its degrees were borrowed from the nomenclature of the sea, and its initiation represented a “voyage.” It was a symbolical journey in search of the Island of Happiness. The seal of the Order was an anchor, suspended from their silken cords, and its pass-word was *schalom lecka*, i. e. “peace be with thee.” It had four degrees, viz: 1. Cabin-boy; 2. Patron; 3. Commander; 4. Vice-Admiral. In 1748 it was merged in a new organization, called the “Knights and Ladies of the Anchor.”

FERLÆ. Solemn religious festivals celebrated by the early Romans. They met on the Alban mount, where, under the direction of the deputies of Rome and the several cities, they offered sacrifices to Jupiter, and under sanction of this ceremony took oaths to preserve their mutual friendship and alliance.

FESSE, OR FESS. In *Heraldry*, a band drawn horizontally across the center of an escutcheon, and containing in breadth the third part of it; one of the nine honorable ordinaries. It is derived from a military belt or girdle. *Fesse-point*, the exact center of the-escutcheon.

FESSLER'S SYSTEM, OR, as it is sometimes called, “FESSLER'S RITE.” This is the most elaborate, learned, and philosophical illustration and application of the Masonic degrees. He was a man of profound learning, and took great interest in all things



in connection with the celebrated Fichte, he revised the ritual and the statutes of the Royal York Lodge, at Berlin. The York rite, as thus arranged by Fessler and Fichte, was divided into nine degrees, viz: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Holy of Holies; 5. Justification; 6. Celebration; 7. True Light; 8. Fatherland; 9. Perfection. This rite is now practiced only by a few Lodges in Germany.

FESTIVALS. The two festivals set apart by Masons of the United States are those of St. John the Baptist, June 24, and St. John the Evangelist, December 27. The annual festival of the Masons of England is celebrated on the Wednesday following St. George's day, April 23, he being their patron saint. The Grand Lodge of Scotland, for a similar reason, celebrate St. Andrew's day, November 30.

FEUILLANTS. 1. A Masonic order, governed by the statutes of St. Bernard; 2. A kind of Androgynous Masonry.

FIDELITÉ, ORDER OF. One of the many forms of Adoptive Masonry which appeared in France during the last century. It was instituted at Paris, in 1740, and was styled "The Order of Knights and Ladies of Fidelity." It flourished for a long period, and was propagated considerably in Germany.

FIDES. Latin for *faith* or *faithfulness*, that is to say, fidelity. It was also the name of a goddess among the Romans, who presided over contracts, sanctified oaths, and punished their violation. Numa Pompilius, the second King of Rome, 714 to 672 B. C., is said to have erected temples, and consecrated altars to her service. The goddess was usually represented by two

FIELD-LODGES. Also called "Army Lodges," "Traveling Lodges," "Military Lodges." These are Masonic bodies organized in armies, and which move with them. They are eminently useful in relieving the monotony of the soldier's life, and mitigating the horrors of war. In the war of the American Revolution they were found in both of the belligerent armies, and also in the civil war of 1861-5. During the Bonapartean wars they sustained and illustrated the principles of Freemasonry in the allied and French armies.

FINANCE. The funds of a Lodge are deposited with the Treasurer, who pays them out on the order of the Master, and with the consent of the brethren. According to an ancient practice the funds are first received by the Secretary, who transfers them to the Treasurer, taking his receipt for the same. His yearly accounts are examined by an auditing committee.



FIVE POINTS OF FELLOWSHIP. The great duties of brotherly-love and fellowship; the mutual association on equal and friendly terms, are the distinguishing characteristics of our Fraternity, and these noble principles

I. When the calamities of our brother call for our aid, we should not withdraw the hand that might sustain him from sinking, but should render him those services which, while they do not encumber or injure our families or fortunes, charity and religion may dictate for the saving of our fellow-creature.

II. From which purpose indolence should not persuade the foot to halt, or wrath turn our steps out of the way; but, forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good, we should be swift to have mercy, to save, to strengthen, and execute benevolence.

III. As the good things of this life are partially dispensed, and some persons are opulent while others are in distress, such principles always enjoin a Mason, be he ever so poor, to testify his good-will toward his brother.

IV. The fourth principle is, never to injure the confidence of your brother by revealing his secrets, for perhaps that were to rob him of the guard that protects his property or his life. The tongue of a Mason should be without guile and void of offense, speaking truth with discretion, and keeping itself within the rule of judgment, maintaining a heart free of uncharitableness, locking up secrets, and communing in charity and love.

V. As much is required of a Mason in the way of gifts as discretion may limit. Charity, when given with imprudence, is no longer a virtue; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When donations extorted by piety are detrimental to a man's family, they become sacrifices to superstition, and, like

FIVE SENSES. The brain is wonderfully adapted by its perfect system of nervous sympathy to give the intellectual powers their force, and enable the mind to receive perceptions of every object in the wide creation, that comes within the sphere of *hearing, feeling, smelling, tasting and seeing*; these being the five human senses explained in the lecture of the Fellow-Craft's degree.

FIXED LIGHTS. The fixed lights of a Lodge were formerly represented by "three windows, supposed to be in every room where a Lodge is held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the East, another in the West, and another in the South, to light the men to, at, and from, labor; but there was none in the North, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers.

FLANCHES. In *Heraldry*, an ordinary formed on each side of an escutcheon by the segment of a circle. These are always borne in pairs, and were, according to Guillim, usually bestowed as a reward to a gentlewoman for service to her sovereign.

FLEUR-DE-LIS. There has been much controversy concerning the origin of this bearing; some supposing it to represent the lily, and others the iron head of a warlike weapon. Fleur-de-lis has long been the distinctive bearing of the kingdom of France, and it is to the almost constant wars between that country and England that its frequent



FLOATS. A mass of timber or boards fastened together, and conveyed down the river by the current. At the building of the temple, everything was prepared with the greatest nicety, the stones were all hewn in the quarries, and there squared, fashioned, marked and numbered; and the timber being cut in the forests, was there framed, carved, marked, and numbered also; so that when brought to Jerusalem, there was nothing left to be done but the arrangement of its different parts. The materials being thus prepared, were carried on floats down to Joppa, and thence conveyed to Jerusalem on carriages of curious mechanism provided for the purpose, there to be put together according to the plan of the architect.

FLOORING. A large chart on which the emblems of the second degree are painted, for the purpose of illustrating the instructions given to neophytes. It is the same as the Master's Carpet, and is called "flooring," because these emblems were formerly delineated on the floor.

FLOTANT. In *Heraldry*, flying or streaming in the air; as a bird, or banner *flotant*.

FLOWER OF THE FLAG. In *Heraldry*, the fleur-de-lis is so-called, either from its resemblance to the flower of the plant called flag, or because it was formerly one of the principal charges upon the royal banner of England.

FORM. The form of a Lodge should be an oblong square (\square), should reach from East to West, and from North to South; up to the clouds and to the center of the earth. The limits of its influence are not formed by four straight lines, or by two squares placed oppo-

FORTITUDE. One of the four cardinal virtues. It is that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without murmuring, depression, or dependency.

"*Fortitude is the guard and support of the other virtues.*"—LOCKE.

This virtue is equally distant from rashness and cowardice; and he who possesses it is seldom shaken, and never overthrown, by the storms that surround him.

FORTY-SEVENTH PROBLEM. As this figure depends on the connection of several lines, angles and triangles, which form the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of the charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and, therefore, in a synthetical sense, we demonstrate that some of our brethren, from their exalted situation in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle. Others, whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious may be compared to the angles which surround and support the figure; whilst the lines which form it remind us of those unfortunate brethren who, by a series



life, until aided by a cheerful and ready assistance.

FOURCHÉE. In *Heraldry*, having the ends forked or branched, and the ends of the branches terminating abruptly as if cut off; said of an ordinary, especially of



a cross.

FRACATED. In *Heraldry*, broken; having a part displaced; said of an ordinary. The illustration describes the signification of the word, which is a chevron said to be *debruised* or *removed*.

FRANKS, ORDER OF REGENERATED.

In the last half of the year 1815, a political brotherhood, with forms borrowed from Freemasonry, was organized in France, and had for its motto, "For God, the King, and Fatherland." It flourished for a short time.

FREE. In our assemblies we are free, or at least each of us ought to be free, from pride, prejudice, passion, or other follies of human nature; free from the madness of refusing obedience either to the law of the land or the Craft.

FREEBORN. No candidate can be admitted into Freemasonry, or share in its occult mysteries, unless he be a free man, of mature age, sound judgment, and strict morality. Nor can any one, although he have been initiated, continue to act as a Mason, or practice the rites of the Order, if he be temporarily deprived of his liberty, or freedom of will. So essential is it to Freemasonry that its members should be perfectly free in all their actions, thoughts and designs.

FREEMASON. The explanations of this word, which say the same thing in

various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists induced them to adopt the title of Freemasons, to distinguish themselves from those who were merely operative Masons. Others again say that Masons should labor free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working-tools of an operative Mason, can well explain the meaning of the word Freemason. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that those persons were afterward exclusively called Free and Accepted Masons; which title they have propagated.

FREEMASONRY. An ancient and honorable institution; "A beautiful system of morality, veiled in allegory, and illustrated by symbols;" embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power, and talents, are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications for admission to the Order. It is an institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is to have the immovable support of those two mighty pillars, science and morality. Its grand object is to promote the happiness of the human race.

"God hath made mankind one
Mighty brotherhood,
Himself their Master, and the
World his Lodge — Dr. J. BURNS.

Its laws are reason and equity, its principles benevolence and love; and its religion purity and truth; its intention is to promote the happiness of the human race.

FRENCH RITE. The French or Modern rite was established by the Grand Orient of France about the year 1786, to preserve the high degrees; and for the purpose of simplifying the system the number was reduced to seven, viz: Entered Apprentice, Fellow-Craft, Master Mason, Elect, or First Order of Rose Croix, Scotch Order, or Second Order of Rose Croix, Knight of the East, or Third Order of Rose Croix, and the Rose Croix, or *ne plus ultra*. The peculiar signs and secrets of the two first symbolical degrees under this rite are in reverse of those adopted by the Grand Lodge, or Supreme Council of the Ancient and Accepted rite, of France, in which the practice is the same as in our own Grand Lodge. In the 3d degree the Lodge has a very solemn appearance, being hung with black drapery, and displaying many somber and awe-inspiring emblems. The Master is designated *Très Respectable* (Very Worshipful), and the members Venerable Masters; all the brethren appear covered. In the 4th degree there are three chambers—the Room of Preparation, the Council Chamber, and the Cavern. The lesson inculcated in this degree is intended forcibly to imprint on the mind of its recipient the certainty with which punishment will follow crime. The 5th degree requires also three chambers, the second of which is most elaborately furnished and decorated with various Masonic attributes; in the East is a triangular pedestal, on which is placed the cubical stone; in the center of the chamber is a column, and by it a table, having upon it the corn, wine, and oil; and in the North is a sacrificial altar. The Lodge is illuminated by twenty-seven lights, in three groups of nine each;

gorgeous. The Lodge is denominated Sublime; the presiding officer is *Très Grand* (Very Great), and the brethren are Sublime Masters. The 6th degree also requires three chambers; the second, which is called the Hall of the East, represents the council of Cyrus at Babylon, and is composed of that prince, seven principal officers, and other Knights. The decoration is green, and requires fifteen lights. Behind the throne is a transparency, representing the vision of Cyrus, in which he received the injunction "Restore liberty to the captives." The candidate, in passing from the second to the third chamber, has to cross a bridge of timber over a stream choked with rubbish; and having at length arrived at the last, or western chamber, he perceives the Masons reposing among the ruins of Jerusalem. The room is hung with red, and illuminated by ten groups of candles of seven each. In the center is the representation of the ruined temple. The Sovereign Master represents Cyrus; the chief officer, David the prophet. The badge is of white satin, bordered with green; the sash, of water green, is worn from left to right; the jewel is the triple triangle, crossed by two swords. The 7th degree is precisely like that of the 18th degree of the Ancient and Accepted rite. A rite, slightly differing from the preceding, and called the "Ancient Reformed rite," is now practiced in Holland and Belgium.

FRÈRES PONTIVES. A community of operative and speculative Masons, who, as a religious house of brotherhood, established themselves at Avignon, at the close of the twelfth century; they devoted themselves, as the name denotes, to the construction and repair of stone bridges. It is on

was Master in 1560, may perhaps have been a son of Cosmo, duke of Florence, who died 1562, and was made a cardinal shortly before.

FRETTED. Rubbed or worn away; variegated; ornamented with fret-work. In *Heraldry*, interlaced with another; said of charges and ordinaries. The illustration represents a chevron fretted with a barulet.

FRIENDLY ADMONITIONS. As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to principles which it inculcates. Let not the difficulties that we have to encounter check our progress, or damp our zeal; but let us recollect that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become. Union and harmony constitute the essence of Freemasonry; while we eniist under that banner, the society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our profession as Masons; cultivate the moral virtues, and improve in all that is good and amiable.

FRIENDLY SOCIETIES. Associations with some Masonic features,

mutual protection and assistance. They help their members in sickness and misfortunes, and at their death furnish assistance to their families. The most important of these societies, and the most efficient in its organization, is the Ancient and Independent Order of Odd Fellows. All of them seem to have borrowed their idea of mutual relief from the Masonic brotherhood.

FRIENDS, ORDER OF PERFECT. A society of distinguished Masonic *Savans* in Germany, in the last century, the chief spirit of whom was Knigge. The society was sometimes called "The Seven Allies."

FUNERAL SERVICES. No Mason can be interred with the ceremonies of the Order, unless it be by his own request, made while living to the Master of the Lodge of which he died a member, or some member of his family; nor unless he has been raised to the third degree of Masonry; sojourners and officers high in the Order excepted. A dispensation has first to be obtained from the Grand Master before any public procession can be allowed to take place.

FURNITURE OF THE LODGE. Every well-regulated Lodge is furnished with the Holy Bible, the Square, and the Compasses. These constitute the furniture of the Lodge—being the three Great Lights of Masonry. The first is designed to be the guide of our faith; the second to regulate our actions; and the third to keep us within proper bounds with all mankind.

FUSIL. In *Heraldry*, a charge much resembling the lozenge, but narrower in proportion to its height; a bearing of rhomboidal figure, named from its shape,



Editor's Trestle Board.

A GREETING AND AN ENLARGEMENT.

WITH this number closes the second volume of the *ECLECTIC*. During the time of its publication, passing over a period of six years, (its issue was suspended during the rebellion,) the Editor and Proprietors have enjoyed many pleasant interviews—pleasant and instructive we hope to all concerned—pleasant and satisfactory we know they have been to us.

Our subscription list has steadily increased to the point that settles the question of stability. There can now be no doubt of the permanent and regular publication of the paper. In fact, in consequence of the generous encouragement which we have received, and because of the pressing demands for more matter, we are compelled to enlarge the dimensions of its pages. We shall, therefore, increase the size of the *ECLECTIC* to a full octavo magazine, commencing with the first number of the third volume.

This important change in size also compels us to advance the price of subscription, which, we feel assured, will be liberally vouchsafed unto us. The additional sum will be but fifty cents a year—making the whole subscription only one dollar and fifty cents per annum, or fifteen cents a number, if paid on delivery.

The *ECLECTIC* is still, as it always has been, the cheapest Masonic periodical in the United States, and we continue the assurance heretofore given that no effort will be spared to make it interesting and acceptable to its readers.

THE MASONIC FAIR.

SHOULD these lines reach any brother who has not yet sent his contribution to the Masonic Fair of 1866, we most earnestly request him to make no further delay. It is now in the full tide of successful operation, and he who fails to lend his aid will fail in a great duty.

COSMOPOLITANISM.

IN closing our volume we feel called to remind the brethren of the importance of this subject of discussion now forcing itself upon their attention. The question is one affecting the stability of the institution, and testing the consistency of every Mason. If we allow sectarianism, in however mild a form, to find a lodgment among us; if we, as individual Masons, carelessly shut our eyes to the facts daily brought to notice; if we persist in preaching one thing and practicing another, we shall soon find chaos reigning supreme, and the fair fabric of Masonry, upon which so much labor has been expended, defaced and distorted from its original plan into a mere conclave for the exhibition of religious differences. From thence to the introduction of a mire and slang of partisan politics but a short step, and then, as the elder WELLER said of the hypothetical blowing up of a locomotive, "Where are you?"

No thoughtful brother will make light of the danger which threatens us from this direction; on the contrary, we hope that every one will prepare to face it in a manly spirit, and, with a determination to crush it, Masonry cannot remain true to its professions while the religious opinions of the brethren are insulted within its courts; and yet we must choose either to remain true to the great doctrine enunciated in the ancient charges, or we must be content to see Masonry perish in our hands.

We tell our candidates when they are received among us that nothing shall be required of them in any way interfering with the duty they owe to God. Now men's estimate of that duty vary according to education and circumstances. The Jews, for instance, believe in, and practice, the rite of circumcision; Christians, on the other hand, do not regard that ceremony as of binding force. Christians believe in the advent of the Messiah, the Jews still look for Shiloh, and it is impossible that any power less than an exhibition of Divine Grace can ever reconcile these conflicts of opinion. It is clearly not the business of Masonry to attempt it, for she invites both sides to her temple, and, while she will insult neither, prepares the way by her elevating tendencies for that final reunion where there shall be neither Jew nor Gentile; where all shall be holy and happy, and where each, standing in the presence of the MASTER, shall see for himself the errors and frailties by which he has been surrounded in this imperfect apprenticeship we

call life. The fathers intended that Masonry should stand clear above the dividing influences of passion and prejudice, and, that we might see our way clear before us, they have left on record for our guidance the unchangeable law which is the very essence of Masonry, and can neither be changed nor abrogated without destroying the very Sanctum Sanctorum of the Craft.

There is a plain duty before us in this respect; let us wisely obey it, and thus make our mystic tie a bond of love, a school of the most important and imperishable truths, and an asylum where men can meet and enjoy those cosmopolitan influences foreshadowing that time when all the nations shall worship together in the courts of the Eternal.

A GREAT SORROW.

TWICE within a few weeks has the hand of affliction been heavily laid on our friend and brother, R. W. WM. SINCLAIR. Twice has the dark shadow of the destroyer invaded his home, and twice has his heart been seared as with a red hot iron. But a few days since he stood at the open grave of his daughter, just budding into womanhood, and then we thought his cup was full to overflowing, but ere he had learned to realize the greatness of his loss, learned to know that the vacant place would never again be filled, nor again listen to the pleasant music of her voice, again the path was darkened, and this time the very prop of his house and name, the son on whom his declining years would rest, Bro. GEO. H. P. SINCLAIR, in the flush and vigor of early manhood, was called to leave the home of his love, to cast aside the promptings of youthful ardor, to lay him down at the very gate of the Temple, and to receive wages as one who had borne the heat and burden of the day.

Ah, who but a parent can know the uncontrollable depth of such a sorrow, who but him who chasteneth in mercy give strength to bear the great affliction?

Truly is our brother a man of many sorrows, and gladly, were it in our power, would we endeavor to assuage the profound sorrow in which he is clothed as with a garment. We can only assure him of our most heartfelt sympathy, and our prayer that out of this great sorrow he may more clearly see the path which shall lead him and his to that better life to which the loved ones have but preceded him.

LODGES OF SORROW.

OSCAR COLES' Lodge, No. 241, in the city of New York, and Hohenlinden Lodge, No. 56, in Brooklyn, have recently been convened as Sorrow Lodges, in honor of the memory of brethren deceased during the year. In both cases, the ceremonies being public, there was a large attendance of friends and a deep interest manifested in the proceedings. We have remarked, with great satisfaction, that whenever an opportunity has been afforded those not connected with the institution to participate in its public demonstrations, there has been displayed an eagerness which, in itself, proves that Masonry has a firm place in the popular heart, and that it is regarded by the people from a serious point of view. It would be well if the brethren could be made to appreciate the significance of this popular good-will, and be led to conduct themselves as men feeling the weight of a great responsibility, and anxious to prove to the world that in taking upon themselves the Covenant of Masonry they have enlisted in a noble and glorious warfare from which they can only be relieved when the sixth hour of the sixth day shall sound for their release from toil, and entrance to that true life which shall be the recompense of all their labors here below.

WE SHALL MISS HIM."—Bro. DANIEL CARPENTER, Master of Greenwich Lodge, No. 467, died very suddenly on the 15th ult. Bro. CARPENTER was, for many years, connected with the Police Department of this city, and was universally acknowledged to be one of the most efficient officers in the department. The funeral services, which were of an extremely imposing character, were performed on the 19th. The Grand Lodge of the State, with a large number of the Fraternity, participated in the obsequies—the M. W. Grand Master, ROBERT D. HOLMES, performing the Masonic burial ceremonies over the remains of our late and lamented brother.

AN HONORARIUM.—Pyramid Lodge No. 490 recently presented its immediate Past Master, W. Wm. H. BURNAP, with a valuable and chastely wrought jewel, in recognition of his zealous devotion to the interests of the Lodge during his term of office. The presentation address was made by Bro. GEO. E. SIMONS.

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