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THE
FREEMASONS'
MONTHLY MAGAZINE.

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

VOLUME XXII.

BOSTON:
PRINTED BY HUGH H. TUTTLE.
1863.

~~Sec 6506.25~~

1864 Feb 12

Recd of the Estate

Charles W. Moore

TO

MY FRIEND AND BROTHER,

R. W. WILLIAM SUTTON, Esq.,

Deputy Grand Master

FOR

THE SECOND MASONIC DISTRICT

OF

Massachusetts:

IN TOKEN OF

MY RESPECT FOR HIS CHARACTER

AS

An Honest Man:—A faithful Mason:

THE GENEROUS

Friend and Benefactor of the Poor:

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

RESPECTFULLY DEDICATED.

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FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE.

Vol. 22.] NOV., 1862 [No. 1.

Two Dollars per Annum.

Publishing Office No. 21 School Street, Boston.

HUGH H. TUTTLE, PRINTER.

Entered according to Act of Congress, in the year 1851, by Chas. W. Moore, in
the Clerk's Office of the District Court of the District of Massachusetts.

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July 1, 1860.

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THE
F R E E M A S O N S'
M O N T H L Y M A G A Z I N E.

VOL. XXII.

NOVEMBER 1, 1862.

No. 1.

O U R N E W V O L U M E.

WHAT to others, as well as to ourselves "personal," the first of January will be, this first of November is to us "editorial," for to-day "we"—the Monthly Masonic Magazine—enter upon our twentysecond year,—a long life for a periodical, though how short, compared with our life personal, a modest reserve forbids our revealing! Most deeply do we feel, however, our indebtedness to that GREAT POWER whose goodness has thus granted continued life and vigor to us both—to the Magazine, that has been so long and widely honored by the support of our Brethren, and to its editor.

It has generally been our custom, on the commencement of each new Magazine-year, to take a brief review of the last twelvemonths, or to offer some words of advice in regard to the new era of existence upon which we were entering; and on no former occasion was this course ever more pointedly called for than now, at least as regards a serious retrospect of the past year—serious, but, though mixed with much alloy of sorrow, yet, on the whole, illumined by an earnest spirit of joy and thankfulness.

The year that closed yesterday has indeed been a solemn and most eventful one, not to the Masonic Brotherhood alone, but to America, yes, and to the whole world, for what part of that world, we would ask, can separate its sympathies from the startling events that have been happening here? Or even, putting aside all questions of voluntary sympathy, is not the cause of liberty and civilization itself so intimately identified with the struggle in which our country has been, and is, alas! engaged, that each enlightened and civilized member of the great world-family of na-

tions *must* feel its own most vital interests to be virtually staked on the issue of the still undecided combat?

While carefully avoiding the discussion of topics that might appear more suitable for a political periodical—and on this New-Year's Day of our Magazine we would especially shun everything calculated to excite controversy, so that we may commence the year "*cum bonis omnibus*"—how can we look back over the last twelve months, without being alternately agitated, and that to the heart's lowest depths, by proud and throbbing exultation for the many, almost countless, deeds of heroism, self-sacrifice and purest patriotism, by our country's noble sons—of whom Masonic Brethren may, with a just and rightful pride exclaim, "*quorum pars magna fui*"—and by heavy, soul-oppressing sorrow for the many loved ones lost to us on earth forever—the many brave ones, whom but yesterday, as it were, we saw before us in the full flush of their manly youth and vigor, but of whom now it may be all too truly said—

"Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal sound of strife,
The morn the marshalling in arms—the day
Battle's magnificently stern array!
The thunder-clouds close o'er it, which when rent
The earth is covered thick with other clay
Which her own clay shall cover, heaped and pent,
Rider and horse,—friend, foe,—in one red burial blent!"

Nor is it on the battle-field alone that Anguish and Death have, during the by-gone year, been exhibiting their mighty and fearful power, for though, thank God! it cannot be said that

"Desolation reaped the famished land," yet desolation,—and that direst and most distressing,—desolation of the heart and the home,—has indeed been marching with a ruthless stride through every portion of the country! The tale of each of the many bloody battles that have been fought almost daily, either on the banks of the Potomac, or on the plains of Kentucky, or upon the heights of Corinth, has, when read aright, revealed to the reader's eye the harrowing view of hearts and homes forever darkened by the loss of that which "lent to life its chiefest charm"—the late so happy wife transformed into a lovely, sorrow-stricken widow—the late so bright and blooming maiden, who, inspired by a heroine's patriotism, had but yesterday cheered on her betrothed upon his path of duty, now, with pale cheek and weeping eyes, lamenting in vain the loss of her soldier-lover! Nor are these and such like sorrows the only ones with which the cup of the past year has been running over. There have been others of even darker character, because

associated with no lofty sentiments and proud memories to redeem and relieve them. ... Worse, far worse, than death of brother on the battle-field—worse than the sorrow of maiden for her lover, of widow for the husband of her youth—is, or ought to be, the grief of the patriot, who, during the past year, has so often been forced to witness, on the one hand, the wretched spectacle of fanatical folly riding rampant over just and sober counsels, and, on the other, that of a base selfishness, making merchandize out of the blood of our country's heroic defenders, and erecting the lofty column of its own foul fortunes—an insulting trophy—above the fields drenched with their blood and covered with their mutilated bodies.

Such are some of the sad—most sad—recollections recalled by a glance over the by-gone year, and, as we reflect upon them, the retrospect would, at first, appear almost entirely dark. But ungrateful indeed would be our hearts were they to cherish that impression beyond the passing moment. While we mourn for our Brethren taken from us, must we not feel that the loss is ours rather than theirs, and that we might well envy them their good fortune in having realized Solon's test of a happy life, as detailed by Herodotus in that touching story of Tellus, the Athenian:—"When a favorable opportunity offered," says the 'Father of History,' 'Crœsus questioned Solon as follows:—"O ! Athenian guest, seeing that much report hath reached us concerning thee, both in regard to thy wisdom and thy wanderings, how that, led by a love of knowledge, thou hast visited much of the world, for the purpose of inspecting it—now therefore a desire hath come upon me to inquire of thee, who is the most fortunate of all the men thou hast hitherto seen?"' Now he made this inquiry, thinking himself to be the most fortunate of men. Solon, however, not flattering him, but speaking plainly and truthfully, replies:—"O king, Tellus, the Athenian." Then Crœsus, surprized at what was said, took him up shortly with the question: "On what sort of grounds dost thou judge Tellus to be the most fortunate?" Then he answered: "To Tellus, in the first place, whilst his country was still prosperous, there were sons both brave and beautiful, and he lived to see children born and spared to them all: and, in the second, to him, being well supplied with the comforts of life, as fortunes go with us, an end of life the most glorious of all happened; for, a battle taking place between the Athenians and their neighbors in Eleusis, he, having gone to the help of his countrymen and put the enemy to flight, fell most nobly, fighting: and the Athenians both buried him at the public expense on the spot where he fell, and awarded high honors to his memory."

Yea! even those of us whose blood courses less swiftly through our veins by reason of advancing years, or who, even on rational and humane

grounds, are averse to war, except as a matter of absolute necessity, even we cannot but feel the force of Solon's reasoning, and acknowledge, that death met upon the battle-field, while defending faterland and freedom, is indeed most glorious to the dying warrior, and bequeaths a heritage of glory to his surviving kindred: and this thought will prove a powerful consoler to the hearts of those kindred who will thus be led to associate with the memory of the lost husband, brother, son, such thoughts as were those of the elder Kœrner for his warrior-poet son, so beautifully embodied in verse by Mrs. Hemans:—

A song for the death-day of the brave!

A song of pride—

The youth went down to a hero's grave,

With the sword his bride.

He went with his noble heart unworn

And pure and high—

An eagle stooping from clouds of morn

Only to die!

* * * * * * *
He hath left a voice in his trumpet-lays

To turn the flight—

And a guiding spirit for after days

Like a watchfire's light!

Are not these lines as applicable to-day to the memory, among countless others, of the young hero Theodore Winthrop, as they were to that of Kœrner?

But neither is it from associations such as these, that we, at least, as Masons, would derive all our comfort amid the dread sorrows of the battle-field. As we look over the past year, even amid those dark and terrific scenes, there rises up before the eye of memory, many a bright and benevolent vision of the Spirit of Masonry, passing gently over the blood-stained plain and its mingled, mutilated burden of dead and dying friends and foes, and shedding upon them her blessed influence,

“Dropping, like the gentle dew from heaven

Upon the place beneath.”

Many, very many, we rejoice to say, have been the instances, whose record has reached us, in which this blessed and blessing spirit has brought help at the hands of Brethren to the wounded and the suffering, consolation to the dying, and respect to the dead, whose corpses have been again and again sought by loving Brothers amid the heaps of carnage, at the double risk of death from the enemy's guns and from the miasma of corruption, and brought away for honorable burial.

And in all the other scenes of misery with which war has overspread the land, the same Spirit of Love and Charity has been actively at work,

bringing consolation to the afflicted, and kindling the light of hope once more in the darkened and desolated home. It is with no invidious or rival feeling towards that general Charity which our people have shown every willingness to exert in behalf of those left more or less destitute by the war, that we refer with sincere gratification to the intelligence which has reached us from various quarters of the strenuous and effective labors of Masonry in this direction. Those labors have during the past year been extensively directed to the relief and support of the widow and the orphan. And if we are asked what consolation we can find for those darker sorrows, sprung from a baser source, to which we have referred, as tending so greatly to deepen the gloom of the year's retrospect, we answer promptly that, as Masons, we derive an immense consolation from the fact that, in no one instance of any serious character, that has come to our knowledge, has a Brother of our Order been proved to be guilty of those acts of fanaticism, selfishness, peculation, and self-aggrandizement, at the country's cost, by which our public service has unhappily been, to so great an extent, stained and disgraced. We boldly and proudly point to this fact, as an unquestionable testimony to the purity and goodness of the principles inculcated by Masonry. It cannot be too often repeated, that to be a true Mason is to be a true citizen, a true patriot, a true **MAN**,—and the last term comprehends all the rest, for

"A wit 's a feather and a chief a rod—
But an honest **MAN** 's the noblest work of God."

And now, taking another point of retrospection, it is with unmitigated pleasure we refer to the great, though steady and well regulated progress which Masonry has made since our last Magazine-Birthday. To the care with which that progress has been guided, we advert with especial satisfaction, because, as we have time after time demonstrated in these pages, the success and welfare of Masonry do not depend upon the "quantity" but the "quality" of its material. It is of comparatively little consequence whether its members be few or many, provided only they be *good* and *true*; nor is anything more calculated to inflict injury upon our Order, than the indiscriminate zeal of those who, in their eagerness to increase its numbers, would admit for initiation men of whose character and qualifications no proper examination had been made. In this respect then we rejoice to learn, that during the past year a wise and wholesome discretion has been very generally exercised, and that, notwithstanding this caution, the ranks of Masonry have been largely increased. This fact speaks well for Masonry, and for the tone of society at large. And immediately in this connection the mind at once adverts to the creation and rapid increase of the Lodges in the Army, which are, we are glad to know

from many trustworthy sources, exercising a beneficial influence in several directions, but are more especially valuable as a means of sustaining in full vitality, that Masonic spirit which has always done so much to alleviate the sufferings and horrors of war, and from which we yet confidently hope for even greater results.

Lastly, it is in no vain-glorious spirit that we would review the course of this Magazine since November, 1861, but with that frankness which we feel to be perfectly consistent with true modesty and true manliness. We believe, and know, that during the past, as in previous years, the Magazine has been guided by a sincere, conscientious desire to promote, to the best of our power, the best interests of our Order. We care not now to do more than allude to the fact that, for the last two years, this motive alone has induced us to continue its publication, when self-interest would have dictated an opposite course. But we refer with confidence to every number and every page of our last volume for proof, that we have continued to advocate with earnestness the great principles of Masonry—Virtue, Charity, Good Will to Man, Honor to God. While standing firmly by the cause of loyalty to the Constitution, it has been one of our chief aims to urge our Brethren in the Army to distinguish between the foe in arms, and the Brother fallen—to meet the one boldly and unflinchingly, to raise up the other lovingly and fraternally. We have sought to demonstrate, as we would now again urge, the great power and adaptability of Masonry for alleviating the horrors of war, while the virulence of the contest remains unabated, and for acting as a reconciler and restorer of union, when repentance begins to take the place of passion! None have been more prompt or resolute than we in advocating the free use of all lawful means for upholding the Constitution of the Fathers and the honor of the National Flag, even though we knew not a few Brethren to be in the Rebel-ranks; but when once, as soon it will be, the victory shall be won, then, far from every just and loyal heart,—above all, far from every Mason, be thoughts of revenge, that basest and meanest of passions, of which the Roman Satirist so truly says—in Gifford's beautiful paraphrase—

“ Divine Philosophy! by whose pure light
We first distinguish, then pursue the right,
Thy power the breast from every error free,
And weeds out all its vices by degrees:
Illumined by thy beams, REVENGE, we find
The abject pleasure of an abject mind.”

Would that these words of the *heathen* poet, Juvenal, could be brought home to the heart and conscience of many a pretentious and pharisaic Christian of the present day, and shame him, by the humiliating contrast, into some outward recognition at least, if not inward adoption, of the true

spirit of gentle, loving Christianity, and of **HIM**, its Great and Divine Head, who left behind him the command to forgive our brother "until seventy times seven."

We still retain, unimpaired, our belief in the adaptation and efficacy of Masonry to act as a powerful healing and reconciling medium, when the proper time for its application arrives: and meanwhile we would urge upon our Brethren, whether those at home, or those engaged directly in the war, while bold and firm and true in their loyal support of the Union and Constitution, still, also, to be no less true, on every rightful occasion, to their duty as Masons, promptly affording relief to the distressed, succor to the helpless, mercy to the fallen.

We have cast a hurried retrospect over the Old Year, and now a word or two for the New One, upon which we are entering—a momentous one most probably to us all, and certainly one to whose issues, with regard to our beloved country, we cannot look forward without the most solemn, soul-thrilling anxiety. We enter upon it, resolved, with the blessing of the Great Architect of the Universe, guider of all national as well as individual destinies, to do our duty faithfully and fearlessly, as a loyal citizen and true Mason; and we ask of our Brethren now, even more than in less trying times, their encouragement, approval and co-operation, so long as we shall thus be seen to be true to our Country and our Order. But chiefly would we urge upon them to join us, not in any political or party spirit, but strictly within the limits of our Constitution, in endeavoring to ward off, if possible, or else to ameliorate and lighten, the evils from which our beloved country is already beginning to suffer in no light degree. Each in his sphere may do much—very much—towards the attainment of this noble object, and our Brotherhood, consisting, as it does, of so many thousands of intelligent and influential men, spread through every district of every State, can effect an incalculable amount of good in this direction, if each individual Mason be true to his vows and to the spirit of Masonry; and that this will not be so—that in this trying hour of our country's fortunes, even one Mason shall be found so insensible to the call of patriotism, so wanting in every principle of manhood, as to prove false to that duty and those vows, we cannot believe. Rather, amid the depression of the great anxiety with which we acknowledge to look forward to the course of events during the ensuing year, do we derive an assuring and supporting encouragement from the confidential anticipation that our Fraternity, loyal to the Constitution of the country, and loyal to its own Constitutions, which keep it apart from faction and fanatic folly, in one direction or another, will prove, under the Divine Blessing, a mighty means at once of restoring union from without, and of preserving peace

and order *within*. Our thoughts still dwell anxiously, thoughtfully and prayerfully, upon our country, with a fond and earnest hope of living to see that country once more united and at peace; for, in spite of all that has past—of all the suffering brought upon us by the infatuation and wickedness of one part of our countrymen, we cannot think of that country with any other feelings than those of Grimké, as contained in the memorable words: “And what is *our country*? It is not the EAST, with her hills and her valleys, with her countless sails and the rocky ramparts of her shores. It is not the NORTH, with her thousand villages and her harvest home, with her frontiers of the Lake and the Ocean. It is not the WEST, with her forest-sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn—with her beautiful Ohio, and her verdant Missouri. Nor is it the SOUTH, opulent in the mimic show of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-fields. *What are these but the sister families of ONE greater, better, holier family, OUR COUNTRY?*” May it please the God of our Fathers to restore that *unity* speedily to our country, that once more we may be a people and a Brotherhood at peace among ourselves! Such, we feel sure, will be the prayer of every Masonic heart throughout our land, cherished in the heart’s sanctuary until the happy day of its accomplishment arrives; and, as prayer without action is a mockery, such will be the glorious object for which every Masonic hand will labor unflinchingly, remembering that

“Speech without action is a moral dearth,
And to advance the world is little worth :
Let us think much, say little, and much do,
If to ourselves and God we would be true!”

P R E S E N T A T I O N .

THE members of Essex Lodge, Salem, Oct. 7th presented their W. Master, Col. GEORGE H. PIERSON, with a gold Past Master’s Jewel, in token of their appreciation of his services, and esteem for his character as a man and Mason. Bro. Pierson has served the Lodge for the last seven years as its Master, and given unqualified satisfaction to his Brethren by his promptness, energy, accuracy and gentlemanly deportment. He now leaves them to take command of the 5th Massachusetts regiment in the service of his country. The presentation was made by R. W. Brother Winslow Lewis, P. G. M., in the presence of rising a hundred Brethren. We have been politely favored with a copy of the presentation address, and take pleasure in laying it before our readers:—

W. MASTER—I have been honored with the privilege of addressing you in behalf of the members of this Lodge, on the occasion of your leaving them and your old State of Massachusetts, to battle for the cause of our country, to sustain those laws, which as citizens we have sworn to defend, and which as Masons are hallowed in our hands.

Essex Lodge has ever maintained a high position among the Fraternity, and has numbered among its members many of the best and truest of the Order. It has for me a peculiar, heartfelt interest, for when I had the honor to preside over the Institution of this State, my very first appointment was the selection of your present Deputy Grand Master. The first among his equals in deeds of charity and pure benevolence. You all know him; all of you have felt the influence of his generous hospitality. But it is not this Lodge, this city, or any circumscribed limits which bound his good deeds. His heart and hand are wherever heart and hand are needed, and the widow and the orphan, the poor and suffering rise up and call him blessed. The "Man of Ross." God bless him. Amen.

You, my Brother, have left your impress on the character and respectability of this Lodge. Your zeal and excellence as its presiding officer for so long a period, have manifested your interest as a Mason; and your Brethren, by their repeated re-elections, have evinced their appreciation of your worth, and confidence in your Masonic skill and sagacity. They have crowned you with chaplets of honors, and now you have laid them down, untarnished. Therefore in behalf of Freemasonry, in behalf of the Grand Lodge of Massachusetts, in behalf of all your Brethren of Essex Lodge, I most earnestly and sincerely thank you for all you have done, and so well done.

Your fellow-citizens have this day donated to you tangible evidences of their regard towards you as a soldier, and a loved friend. Those gifts are to arm the combatant for the strife and struggle of battle, for the din of war, and the honors of an unnatural combat, but now we present you with a testimonial which breathes of peace and good will to all; the badge of a Mason, and of one who has won its honors, its highest deserts. Its teachings, while in a Lodge, you well know and have ever exemplified. But these teachings will go with you abroad, in the spirit-moving, in the awful commingling of man with man. It will tend to temper justice with mercy, to remember that having subdued your enemy to your power, he is no longer such to the death, but to extend to him that most God-like attribute, mercy.

You may find in your fallen enemy a Brother. Pity and forgive him. Shield him with the ~~signs~~ of fraternal ties. I have not lost my confidence either in Freemasonry or its benign influences to quell the disturbed passions. I feel still that in the metropolis of the secessional government, ay, in Richmond itself, that many a Brother's heart beats responsive to its Masonic obligations, and sorrows for the dismemberment of their fraternal connexions. May you conquer their bodies by the physical force of manly power, and be the greater conqueror of their hearts by mercy "thrice blest, blessing him who gives, and him who receives."

May God have you in his Holy keeping; preserve you in safety and return you to the hearts of the loved, and to the enjoyments of that friendly communion which has so long been vouchsafed you. But if otherwise ordered, it is cheering to feel, that if you fall in a just and virtuous cause, that the memory of the good patriot is forever blessed. Our united aspirations are—God be with you.

GRAND LODGE OF NEW HAMPSHIRE.

THE above M. W. Grand Lodge held its Annual Communication at Concord, on the 11th day of June last. The session was well attended by the Grand Officers, Permanent Members, and Representatives of Lodges, there being forty-three of the latter in attendance—fiftyone constituting the whole number in the State.

The address of the M. W. Grand Master, Brother AARON P. HUGHES, is an able and interesting paper, equally commendable for its general good sense and high conservative tone. It discusses some questions of a practical character, and though the discussion may not present any new points, it will be useful to the Lodges for whose benefit it is more especially designed. We extract as follows:—

“ WHO CAN PRESIDE ?”

Is a question that has been very considerably discussed in this jurisdiction, and the conclusions have been somewhat conflicting. The Senior Warden, in the absence of the Master, is to preside; and in the absence of both, it is the right and duty of the Junior Warden to preside. A Past Master cannot open and preside in a Lodge in the absence of the Master, neither can a Past Master congregate a Lodge in the absence of the Wardens. This right is to be exercised by the Wardens, and in the absence of the Master and Wardens, in this jurisdiction, it is to be done by the three oldest Master Masons of the Lodge;* otherwise by the Grand Master or his Deputy. If, in the absence of the Master, the Senior Warden declines, from any cause, it is the duty of the Junior Warden to take the gavel and preside as Master of the Lodge. A Warden in this jurisdiction cannot confer the degrees unless a Past Master is present.† A Past Master, for this purpose, must have been regularly elected a Master of a Subordinate Lodge, have been duly installed, and passed through his term of office. The custom now, in a majority of the States, is that a Warden “may congregate a Lodge, preside and confer the degrees, and do all things pertaining to the office of Master,”—in which I concur.‡

WHILE UNDER CHARGES.

A Brother under charges is not necessarily deprived of his Masonic rights or privileges, and may exercise them and vote upon all questions, except upon his own guilt or innocence. But he cannot be demitted during the pendency of the charges, nor can he, if he takes an appeal, be demitted while that is pending. But he may file counter charges or other charges against his accuser or any other Brother. If he should move out of the Jurisdiction of the Lodge while charges are pending, that does not abate the charges or affect the jurisdiction of the Lodge over his case. A diploma cannot be given a Brother while charges are pending against him, nor after he has been found guilty. A Brother should not be allowed to resign his membership while under charges.

*There is no warrant in Masonic law or usage for a provision of this kind.

†This was, in the early days of the Order in this country, held to be essential, but there was never any law for it, and it is now almost universally given up.

‡There is no authority for this. The rule is correctly stated in the first sentence of the paragraph.

"THE HIGH DEGREES."

I understand very well the inclination to press forward, and to arrive at a higher eminence in the Order by taking a great number of degrees. I have known Masons to take the first three degrees in Masonry, and then eagerly press their claims for higher degrees, without stopping to consider those they had already taken, apparently regarding them nearly if not entirely worthless. No greater mistake could possibly be made. One might as well undertake to get an education without learning the alphabet, as to be a good, bright Mason, without familiarizing himself with the work and lectures of the first three degrees. If one is attracted more by outside show than by the intrinsic value of a thing, then he may make himself conspicuous in the upper degrees, and neglect the first three. But, to stand well in the upper degrees, one should be a good "Blue Mason." I do not mean to say a word against those degrees, or reflect in the least upon them; for there are many good and beautiful things in them, and they, as well as the symbolic degrees, teach many valuable and useful lessons. There is a germ in Masonry; it is found only in the symbolic degrees. The first three only are symbolized, and, for a long time, were the only degrees. The others are of comparatively modern date. I speak from experience on this subject; and if there is a Brother present who desires to be a bright and shining light in the Order, let him perfect himself in the work and lectures in the first three degrees, and he will always find himself a welcome visitor wherever he may go, and friends that will stand by him in time of need.

"ADOPITIVE MASONRY!"

One of the patent humbugs of the day. It does not take well in *our soil*. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is "Frenchy." It originated and grew in troublesome times. It is a relic of the "French Revolution," when anarchy and infidelity were rampant. It is to be classed with the trash that "itinerant Masons" * have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it unless she is deceived.

THE COUNTRY.

It would be useless for me to suggest that these are trying times, and that the country is passing through an ordeal that was little expected, a few months ago, by the great mass of the people. A revolution is no new thing. We look back through the history of the world, and find that it has fallen to the lot of other nations to be tried by this fearful ordeal. But we look in vain into the history of nations to find a parallel. A government instituted by the people, and in the hands of the people, its rulers accountable to the great body of the people, and not to the few; a nation enjoying more freedom than any now, or that has ever existed; more education and intelligence; wealth more equal; more enterprise; more industry; more comfort and happiness, with entire religious freedom; possessing a greater variety of soil and climate; more rivers; more lakes; and better facilities for doing business than any other nation upon the face of the globe.

*We notice as present, when this was read in the Grand Lodge, the name of one of those "itinerant" traders in woman degrees, printed rituals and other "humbugs," to whom it must have been particularly interesting.

The question now is, shall this government, with all its attendant blessings, be destroyed? I cannot doubt that there is any difference among all true men. I know there is but one sentiment among Masons, and that is, the "Constitution as it is, and the Union as it was," must and shall be preserved, cost what it may.

THE TRESTLE-BOARD.

I am very glad to learn that the "Trestle-Board" is very generally used in the Subordinate Lodges; and so long as it is directed to be used by this Grand Body, *it must be complied with.* And any Subordinate Lodge that neglects to comply with the Order of this Grand Lodge, makes itself liable to be dealt with. It is necessary that it should be done, in order to have uniformity of the work and lectures.

We notice nothing in the proceedings of particular interest. The Reports of the District Deputy Grand Masters are interesting and valuable, in a local point of view, but possess very little interest for the general reader.

The Report of the Committee on Foreign Correspondence is by the G. Secretary, R. W. Brother Horace Chase, and presents a short general summary of the principal points in the proceedings the past year of some twenty Grand Lodges. We notice nothing very striking or original in the report, and have only to express the hope that our Brother has examined the proceedings of other Grand Lodges with more care than he seems to have bestowed on those of Canada and Massachusetts, for when he says, "the proceedings of the Grand Lodges of Canada and Massachusetts do not show the evidence of either Grand Master or Grand Secretary," he furnishes the evidence of his great carelessness in the performance of an official duty. Had he turned to page 22 of the proceedings of the latter, he would have found the name and residence of the Grand Master, and of all the other principal officers of the Grand Lodge in full; and had he then turned to page 54, he would have found the following entry—"G. Secretary's Address: Chas. W. Moore, Freemasons' Hall, Tremont street, Boston, Mass." That would seem to be plain and full enough for ordinary comprehension. It is not our business to answer for the Grand Lodge of Canada, but on the first page of the printed proceedings of that body for 1861 and also for 1862, we find the following—"T. Douglas Harrington, Quebec, Grand Master.—Thomas Bird Harris, Hamilton, Grand Secretary." If we did not know our Brother's great experience, we might be led to infer that there is a "screw loose" somewhere in his method of "taking notes." We took occasion a year ago to notice an error in his record, not from any disposition to find fault, but because it placed our own Grand Lodge in a false position. We cannot suppose, however, that that circumstance had any thing to do with the present unfortunate criticism. The former was doubtless the result of false information, and the latter an oversight.

We like, on the whole, the conservative tone of the Report, and most cordially agree with our Brother in saying of candidates for the degrees—"Let every man bide his time. We firmly believe it would be better for the Order and vastly better for the candidate to require good proficiency in one degree before suffered to advance to another. We could wish the term *emergency* were never introduced into the Masonic vocabulary."

Our Brother is not particularly well pleased with the "Conservators," if we may judge from the following:—

We would not boast of our Masonic ability or progress as a Grand Lodge, nor would we claim any especial credit for our attachment and strict conformity to what we deem the ancient Landmarks of the Order, but we do claim that no Grand Lodge has been more successful in producing a uniformity of work, or more strongly and successfully resisted all attempts at innovation. Yet we are sorry to be compelled to say that we have seen, and recently too, a very great departure from this principal, and what is still more remarkable, in a Lodge, which, but a few years since might be called almost a model Lodge for its strict conformity to the established forms. And of this Lodge and its officers it is but justice to say, that great departure from the work, as established by this Grand Lodge, was by the Master alone. He had picked up from some foreign organization, and committed, parrot-like, a rigmarole of big, high-sounding words and rhetorical flourishes, which he let off with the force of a steam engine, and pomposity and consequence of a French dancing master, which in truth had nothing to do with Masonry, and was just about as appropriate to the occasion as a jewel would be to a hog's snout. This, by some, may be thought severe criticism. To such we could wish, for once only, they might *enjoy* the mortification we then *suffered*.

BOSTON ENCAMPMENT.

A most interesting and pleasant visitation took place at this Encampment on their regular communication, 15th October last, on the occasion of conferring the Order of the Red Cross. Sir Knights ROBERT LASH and JOHN B. HAMMATT again honored the Encampment with their presence; more than eight years having elapsed since they were present together on the occasion of commemorating their semi-centennial admission to this Order. This occasion was doubly interesting to those who participated in the welcome which was extended to them at that time, in the eloquent address of Sir Knight Winslow Lewis and the M. E. G. C. Daniel Harwood. It was a most beautiful sight to see these two Past Commanders of the Boston Encampment, now respectively 83 and 84 years of age, apparently as hale and hearty as when eight years ago they received the congratulation of the Sir Knights on the occasion above alluded to, at the *Old Masonic Temple*.

M. E. Grand Com. John K. Hall introduced them to the Sir Knights, and alluded to the meeting at the Old Temple, and the number that had been added to their ranks since that memorable occasion, of which they had heard but had not seen, he therefore thought he could not confer a greater favor upon the Sir Knights of the Boston Encampment than to present before them these two beloved and worthy Past Grand Commanders of "Auld Lang Syne."

Sir Knights Kent, Ball and F. A. Hall, then sung, in their usual pleasing and spirited manner, "Auld Lang Syne," and the Commander turning to Sir Knights Lash and Hammatt presented them with two beautiful bouquets in the following lines:—

"In Eastern lands they talk in Flowers,
And tell in a garland their loves and cares ;"
Accept, dear friends, in these gifts of ours
The Knightly regard which each heart here bears.

May your bark for the future as calmly glide
 ' Neath a sky as serene as the past has crown'd ;
 And your stream of life at its ebbing tide,
 With Flowers and Friends such as these abound.

Sir Knights Lash and Hammatt both feelingly responded to the welcome extended to them by the Sir Knights. Past Com. Daniel Harwood, was then introduced, and referred to the occasion of the semi-centennial celebration, in a very pleasing and interesting manner. Remarks were also made by Sir Knight Marshall P. Wilder, Sir Knight Rev. Wm. R. Alger, and others, and thus terminated a most interesting and pleasant occasion, which it may not be vouchsafed to us to again witness. *

GRAND LODGE OF LOUISIANA.

THE last Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans in February of the present year. Most of the Grand Officers were present, and there was a very good representation from the Lodges, though the number of delegates was not so large as in more prosperous times. The M. W. J. Q. A. Fellows presided, and read his annual address at the opening of the Body, from which we make the following extracts:—

THE ABSENT.

[The following is well and Masonically said. We wish we could say as much of the Report from the "Relief Lodge," given a few pages further on. Besides the bad taste and temper in which it is written, it reveals the discreditable fact, that relief was refused poor Brethren, who were desirous to return home to the North, on the breaking out of the rebellion, in order that, being unable to get away, they might be driven by their destitute condition to enlist in the rebel army! Such a spirit is fiendish, not Masonic. The Address of the Grand Master is in better taste.] He says:—

"It is with a feeling of sadness that I notice the absence of many a face which I have had the pleasure to greet here during the last ten years. Many who have heretofore come up to this annual assembly and assisted us with their counsels, have at the call of their country, left friends and home to serve its behests on the tended field and in the deadly strife of battle. A Mason's duty is to his country next after that to his God, and then to his neighbor before himself. This is the order of a Mason's duties, and the true Mason knows how best to fulfill them. May we who remain behind remember them in our prayers; may their success be in proportion to the justness of their cause: and may they be permitted to return in God's own time, to rejoice with us in our country's deliverance and to receive the welcome of their friends and Brethren."

* * * * *

"I have called upon each Lodge to preserve a record of all who have gone to the war, and to state the fact in their returns, as an interesting matter for future reference. In the present time of trouble, it behoves our elder Brethren to return again to their active duties in the Lodge, and by their exertions keep the Order

alive and provide for the wants of the families of the younger Brethren now absent in the service of their country. As has been said of old, Masonry best flourishes in times of peace; yet, as we love the Order, our exertions to preserve it will be in proportion to the present necessities. Let us meet like men and Masons the greater calls upon us, and also remember, in this our time of peril, that the charity of Freemasonry is universal, and is even to be extended, so far as safety will allow, to a fallen foe."

LODGES IN THE ARMY.

"I have granted but one Dispensation for a new Lodge during the past year, and that was to Brother A. S. Heron and others, for a Lodge to be called Pelican Lodge, and attached to the Seventh Regiment of Louisiana Volunteers, and of which Brother Harry T. Hays is the Colonel, and with instructions to receive no materials for Work outside of that Regiment. Several applications have been made to me for similar dispensations, and which I professed my willingness to grant on a proper showing, but the near approach of this session has prevented further action. I would grant one to proper parties in each regiment of Louisiana Volunteers, on proper application, with the view that the tedium of camp life might be lessened by the practice of our rites on suitable occasions.

"I have been informed that the Grand Master of Virginia has granted a dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we cannot approve; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Brother Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted Army Warrents, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction."

DISPENSATIONS.

"The greatest call upon me has been for dispensations of time, etc., in conferring the degrees upon candidates called to the service of their country. *Where the Work had been begun and a proper showing made*, I invariably granted the request, and in a few instances dispensed with a portion of the time required in new cases, all other formalities being complied with. In one instance I conferred the three degrees in one night, in Perkins Lodge, on the captain of a company of artillery suddenly called into active service."

DEATH OF THE GRAND SECRETARY.

"*Resolved*, That in the death of our beloved Brother, SAMUEL G. RISK, Grand Secretary of this Grand Lodge for eight successive years, not only has this Grand Lodge and the Fraternity throughout the State and country, but society at large and especially the benevolent institutions of this city, lost a most valuable ornament and useful member—one ever ready to devote his time, means and life, if necessary, in the service of his neighbor and his country."

ROB. MORRIS'S VOICE OF MASONRY.

In 'The Leipzig Baubutte,' of August 30th, we find the following criticism on Rob Morris's 'Voice of Masonry,' says the New York Courier :—

'The second number of the first volume of this lately revived Masonic Journal is before us. We cannot forbear expressing our regret, not only at the scantiness and worthlessness of its contents, but more particularly at the barrenness and failure of its aim. Bro. Morris has, as it seems, taken a backward step. Instead of thinning out the primitive forest and sowing with corn the cleared land, planting it with fruit-trees and flowers, he now begins to cultivate thorns and thistles, and to plant wild briars and weeds. 'Universal uniformity of Ritual' is his watchword, and in this uniformity of mere *forms*, he perceives the greatest undertaking since the institution of Freemasonry! And by it, he means not merely a unity of mode of work in the main points and essentials, but a strict agreement in words and syllables. Like starving philologists and captious critics he rides about on single words and finds the only safety of the Royal Art in saying *hours* of refreshment, not *hour*, *compass* not *compasses*, *conceal* not *conceive*, &c.

"Thus to make his chief employment of such a miserable retailing of words, is a melancholy aberration of the mind, doubly melancholy, because the restoration of a perfect uniformity and unity of ritual is an impossibility aside from the fact that Bro. Morris is not in a position to accomplish anything good in this field, because he lacks genius and deeper knowledge. If the whole volume is as distasteful, tedious and uninteresting as the second No., we pity the American Brethren with all our hearts, who hunger for Masonic food and must feed on stubble, weeds and thistles. We nevertheless hope that Bro. Morris may strike out on a new road, seek and find a fruitful field for his Masonic labors, raise the new Journal to a higher position, more worthy of the subject and then he may work profitably.'

RAPID INITIATIONS.

THE subject relating to candidates hurrying through all the degrees of our Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement, ought to be taken into consideration by this Grand Lodge. Candidates passing through the usual formalities in this hurried manner, notwithstanding, consider themselves entitled to rank as masters of the art, they solicit and accept offices, and even assume the government of a Lodge, equally unacquainted with the rules of the Institution they engage to support, or the solemn trust they engage to perform; and the consequence is, many irregularities and improprieties are introduced into our ceremonies, and the substance is lost in the shadow. If candidates were required to pass satisfactory examination before a suitable Committee, or in open Lodge, before advancement, in my humble opinion, a general reformation would speedily take place, and the Brethren would be constrained to acknowledge that our honors were deservedly bestowed. I am of the opinion that it is doing injustice to a candidate to confer upon him more than one degree at the same communication, and I would therefore recommend the alteration of the 21st section of the By-Laws of the Grand Lodge, which leaves it discretionary with the Lodge to confer more than one degree at the same communication.—G. M. Vt.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 375, vol. 21.]

THE Abbots, or ecclesiastical superiors of the monasteries, designed the plans of their churches and other religious edifices, and superintended their construction. Alliances were established between the different convents, and in the course of time, the Craftsmen who dwelt within the circle of these monastic institutions, and aided the monks in erecting their religious houses, likewise formed societies and associations of their own. From the latter sprang the *Lodges*, or "*Bauhütten*," of the German Stonemasons.

The erection of these immense buildings necessarily employed a very large number of artists and workmen, who were thus frequently for many years, closely associated in their social life and mutual labor. The permanence of their association, the maintenance of good order among the workmen, and the final realization of their object, could only be secured by strict subordination to a certain form of government. A peculiar social form was thus soon given to the association, the model of which was furnished by the *Confraternities* instituted by the monasteries in various lands, and which offered to their individual members many privileges which otherwise they could not readily have obtained.

When in the course of time the *Lay-brethren* had acquired a theoretical and practical knowledge of Architecture, when their own self-reliance and the rising power of the cities had begun to impart a new form to civil life, the German spirit awoke in full and vigorous strength, and boldly essayed to surpass all former creations in magnificence. Un fettered by the shackles of arbitrary foreign laws and forms, supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the first time, in its own language—and the German (Gothic) style of Architecture, made its appearance. The Christian architects adhered to the pointed and perpendicular style of Architecture, which in its perfected state is explained by the creative spirit emanating from the depth of German nature, bringing into the most beautiful harmony the various forms of building, and ever following one and the same fundamental plan, from the colossal mass down to the smallest ornament. Their art-creations are, as it were, an invocation to the Deity, from whom emanated the genius of their art. The German style of Architecture is, in one word—elegant in its details—grand and imposing, as a whole—ingenious and fraught with deep meaning in all its parts.⁽¹⁾ The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns, holding up, as it were in sport, the traceried roof, so easy, yet so confident; the problem which requires the maximum of strength, with the minimum of materials, everywhere so admirably solved; all bespeak an advancement in civilization, equal at the least, to that of which we boast, even at this period. How great then, must be the astonishment of every inquirer, when he finds that at this very time, ignorance, with superstition her eldest born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar; and the knowledge of

a few elementary principles in physics, often proved but a passport to the stake (2)

The rules and principles of the German style of Architecture were sacredly preserved by the German Architects within their secret guilds, the *Bauhütten*, or Lodges; the peculiar organization of which embraced in a mutual bond of fellowship, the workmen of all the more important towns. The versatile novelty-seeking and strongly Germanized inhabitants of northern France, are generally considered as the creators of the Gothic style in its first inception, and we find traces of this style among them as early as 1160. From thence it passed over to England, and then to Germany and the north of Europe, while the more southern portions of the continent were the last to adopt it. The further development of the Gothic, and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught in the Lodges of the German Stone-masons, and were handed down by them as the secret of their art.

These Lodges,—(*Bauhütten*,—huts of planks, erected near the building in process of construction) were to be found wherever any extensive edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these, as the building often required many years for its completion, arose colonies and convents. The actual founder of the German Lodges, is said to have been the Abbot William of Hirschau, Palatine of Scheuren (A. D. 1080—1091,) who had previously been Master of the Lodge of St. Emmeran, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together workmen of all kinds, connected them with his convent as *Lay-brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes; and the preservation of *fraternal peace and harmony* was impressed upon them by the Abbot as their fundamental law. (3)

The Lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which period the ecclesiastics began to abandon their taste for architecture, and the architects originally trained and educated by them, gradually withdrew from the monastic community. As early as the 13th century there existed several Lodges which were entirely independent of the convents, and these in the course of time formed a general union of all the German Stone-masons. They had peculiar tokens of recognition, and were bound together by certain guild-regulations, or statutes, (Ordnungen,) to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As to the nature and organization of these Lodges, and more particularly as concerns their knowledge and doctrines, there have been a variety of opinions. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a peculiar degree of order and discipline was maintained; others see in them the depositaries of great and hidden mysteries. But in truth, the mediæval Masonic Lodge was as little the rendezvous of penetrative adepts as of mere ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journeymen's signs and tokens, we have the surest evidence, in that

spiritual unity displayed in all the external diversity of the works of these Lodges,(4) and in the incomparable monuments erected by them, which like wonder-trees growing through long centuries, in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages the art of writing was but little known outside of the convents and monasteries. In its stead the Masons have left us their history in chronicles of stone,—the old cathedrals and other works of art which still exist at the present day. In order, therefore, to acquire a just idea of the subject, we must consider not only those documents which relate to the nature and organization of the Lodges, (very few of which are of earlier date than the 15th century,) but also their ancient monuments and the whole social life of the Middle Ages. All the existing statutes of the Stone-masons assert that practical religiousness, morality and honesty constituted the pillars of the Lodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at a very early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within, especially the great landed proprietors, who were becoming overbearingly arrogant and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen and the development of trade and commerce, similar sworn fraternities, or guilds, were formed also within the town walls. The existence of these protective guilds in the 13th century, in almost all the German cities, is proven, not only by the accounts of reliable historians,(5) but also by many of their ancient statutes, which have been preserved and transmitted to us. At the head of these guilds was a president, (Alderman, Meister, Maitre, Master); new members were required to be vouched for by some Brother of the fraternity; all matters relating to the affairs of their trade or occupation were concerted and regulated at their regular assemblies; the sons of members were peculiarly privileged as concerned their admission, &c. There were general rules common to all the guilds. In the course of time the city guilds became more exclusive, and the ordinary workmen who were debarred from their association, then formed similar societies among themselves. Although we have no documentary evidence of the existence of these associations prior to the 12th century, yet this fact should not mislead us, for as Winger very justly observes, they may have existed for a long time before they had *written* Constitutions. It was only when after having obtained the recognition of the State, they desired to retain some privilege previously accorded them, that they felt the necessity of making use of a written Constitution as a basis for confirmation. In this society none were received, who were not free-born, of unblemished reputation, and well skilled in the knowledge of their craft. The members all enjoyed equal rights; were obligated to mutual duties, and regarded one another as Brothers.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, prepared in accordance with the rules of art, as furnished by the plans of the master workman, and afterwards placed in the building. It is self-evident that only skillful artizans could

be employed for this purpose, and these were the *Steinmetzen*, or Stone-masons.

As we have already mentioned, the German, or Gothic style, first made its appearance in the Isle of France, Paris and its environs. From thence in the course of the century it passed into England, (Cathedral of Canterbury, 1174—1185,) and soon after into Germany. The first Gothic buildings in the latter country were the church of St. Gereon, at Cologne, (1212—1227); the Cathedral of Magdeburg, (1211); the Lady Chapel, at Treves, (1227); the Church of St. Elizabeth, at Marburg, (1235,) and above all the Cathedral of Cologne, (1248) (6) The erection of these buildings brought together a large number of artizans and masons, and more especially of Stone-masons. This close association, their mutual employment in the practice of the same art, the unity of the plan, and the combination of their artistic faculties, tended to unite them still more closely, and from this union gradually sprang the Fraternity of German "Steinmetzen." According to an old tradition, long preserved among the German Masons, the guild, that is, in its character as a *fraternity*, was first instituted in Germany at the building of the Cathedral of Magdeburg, which was commenced in the year 1211. We may therefore presume that this is the date when the Freemasons' Fraternity was first instituted, (7) although the earliest authentic document we possess, dates only from 1459 (8) This document, however, was framed only after disorders had begun to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practised in good faith by the seniors and patrons of the craft in *ancient times*. But that we may continue to abide therein in a true and peaceful way, have we * * * * * renewed and revised these ancient usages."

There is another tradition which refers to the Cathedral of Cologne, and more particularly to the renowned Albertus Argentinus, a Benedictine monk, more generally known as Albertus Magnus, who dwelt at Cologne, in 1249, and is supposed to have been the actual projector of the German (Gothic) style of Architecture. He was of a noble Swabian family and studied at Padua, and afterwards entered the Dominican Order. In 1249 he was tutor of the school at Cologne; in 1254 provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marvelling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"Albertus," says Heideloff, (9) "awoke the long-slumbering symbolic language of the Ancients again to life, and adapted it to the forms of Architecture, in which by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service, the more so as the building associations were not permitted to put down in writing the fundamental principles of Albertine Architecture, which were always kept profoundly secret, in order that they might not be profaned.

This symbolic language, on account of its efficiency, was held in the greatest esteem, and among the workmen it was deemed a point of honor to understand it thoroughly. The symbols served as a rule and guide for

the practice of their art; they facilitated the labor of those who understood their meaning, and who could thus comprehend the object and intention of the work on which they were engaged. In accordance with this Art-language, the various buildings were constructed. The spirit of this secret doctrine had necessarily a beneficial effect upon the Lodges; for no apprentice was received who was not gifted with good common sense, and some education. To such, alone, could this symbolic language be imparted. The respect and esteem in which they were universally held; the self-reliance thus created, deterred them from communicating the sacred language to the profane; it also served them as a means of communication, for the art of writing was then but little known, and the Masons had but little time, means, or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older Brethren."

Albertus Magnus is said to have designed the plan of the Cologne Cathedral, and also to have renewed and revised the Constitutions of the Fraternity. This, however, has never been historically proven, and it is a question whether he merely gave the impulse to Gothic symbolism, or whether he actually created it. Bro. Winzer remarks, that what is of more importance to us is this, "that in the full realization of the Gothic style as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what Science meant at that period, what a mystic bent had been imparted by the Crusades to the whole life of the Middle Ages, and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament, constituted the highest regions of philosophy, we may then be able to judge in what these rules and this system of Architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

The masons, favored by the rage for building which prevailed during the 13th and 14th centuries, found ready employment everywhere, and were frequently sent for by Architects in foreign countries. Thus in the course of time many magnificent buildings were erected by German hands in Italy, France and England. It was more particularly in Germany, that their association flourished and extended. As early as the 13th century Stone-mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing state of German Architecture did not last long, and with its decline, also declined the Lodges, and disorders and irregularities began. In order to put a check to this state of affairs, in the year 1459, the Masters of nineteen Lodges of southern and middle Germany, assembled together "in the manner of a Chapter," and on the 25th of April, at Regensburg, drew up a revised code of laws (*Ordnungen.*) These statutes were subsequently again revised and were confirmed by the Emperor Maximilian I. and his successors.

The members of this association (composed of Masters, Parlirers and Fellows) acknowledged as their superiors, the Work-Masters of the "Haupt-Hütten" of Strasburg, Vienna, Cologne and Berne (and later of Zurich.) The Master of the Lodge at the Cathedral of Strasburg was the supreme head of the fraternity; before whom all appeals were carried, and by whom all weighty matters of controversy between members of the Fraternity were finally adjusted. The Lodges of Lower Saxony, of which there were many in Magdeburg, Halberstadt, Hildesheim and other cities, were not represented at this Congress of Masons held at Regensburg. Some time afterwards a copy of the new Regulations was sent to them, with the request to join the association. Instead of doing so, they met together on the 24th of August and 29th of September, 1462, at Torgau, and drew up a separate code of Statutes, which, however, never received the imperial sanction. The Lodge at the Strasburg Cathedral, was the first in Germany to assume the title of *Free-masons*, probably for the reason that in important and doubtful cases, even Vienna and Zurich were accustomed to appeal to the mother-lodge at Strasburg.⁽¹⁰⁾ The earlier Lodges of Masons, which were under the guidance of the monks, were termed fraternities of some Saint, thus, prior to 1440, the parent-society of Masons at Strasburg, bore the name of "Brothers of St. John, (Johannisbruder.)

[To be Continued.]

NOTES.

1. F. W. Mogk, *Die Aegidien-Kirche in Oschatz.*
2. Geo. Godwin, *on the Institution of Freemasonry*, (from the "Builder.")
3. Fallow, *Mysterien*, p. 198. Findel, *Gesch. d. Freimaurerei*, p. 66.
4. A Reichensperger, *Die Bauhütten des Mittelalters.* Kölner Domblatt, 1851, and the *Freimaurer Zeitung*, 1858, No. 28.
5. Winzer, *Die deutschen Bruderschaften des Mittelalters.* Giessen, 1859, page 29, and Note 19.
6. Lubke, *Vorschule zur Gesch. der Kirchenbaukunst.* Leipzig, 1858.
7. Winzer, *Die deutschen Bruderschaften, &c.*, p. 51.
8. *The Constitutions of the Masons of Strasburg*, 1459.
9. Heideloff, *die Bauhütte des Mittelalters.* Nurnberg, 1844, page 16.
10. Schöpflin, *Alsatia illustrata.*

THE MASONIC REVIVAL OF 1717.

Who were the principal Masons that took part in the Masonic revival of 1717? —H. H.—[Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were—Sayre, Payne, Lamball, Elliott, Goston, Cordwell, De Noyer, Varden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rnmmer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.]—*Lon. F. M. Mag.*

SOUTH AFRICA.

KNYSNA.—*Inauguration of the Union Lodge* (No. 1185).—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this Lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the Brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The Lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P. M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, *M. L. A.*, representing the Hope Lodge, acting as S. W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J. W. This interesting ceremony being concluded, Br. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W. M., he having been previously unanimously elected to that office by the Brethren. The M. W. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Br. McPherson, S. W.; Br. Laing, J. W.; Br. De Graaf, Sec.; Bro. J. Kenedy, S. D.; and Bro. Graham, as I. G. After which the Brethren adjourned to a sumptuous banquet provided by the W. M. at his private residence.

HONOR TO WHOM HONOR IS DUE.

We clip from one of our New York exchanges the following notice of a beautiful and costly presentation to one of our townsmen for the learning, ability and fidelity with which he has discharged the duties of various offices in the Grand Lodge of Masons of this State, from Junior Grand Warden, to which office he was elected in 1852, to the Grand Mastership of the Fraternity of New York, from which he retired in June last:—

At the Annual Communication of the Grand Lodge of Free and Accepted Masons, of the State of New York, held in this city in June last, R. W. Brothers Waring, Simond, and Lewis were appointed a committee to devise and present, in the name of that Grand Body, to the then retiring Grand Master, M. W. Finlay M. King, some fitting token of fraternal esteem.

The committee have just performed their duty. The testimonial consisted of a gold hunting lever watch, with a chronometer balance, accompanied by a chain, seal, and key; and a lady's chain bracelet (very superb) for Mrs. King.

The articles were all of the finest quality, style and finish. Upon one side of the watch was very handsomely engraved an appropriate Masonic device—the jewel of a Grand Master; and on the other the inscription: "Presented to M. W. Finlay M. King, P. G. M., by the G. L. of F. A. M., of the State of New York, A. D. 1862." The bracelet was also inscribed neatly and appropriately. The gifts were procured of Mr. Hammond, in William street, and were of his best. The cost of the whole was about \$500.

The ceremonies attending were of the most pleasant and soul-satisfying nature, and the entire matter one of those cheerful occurrences of which this sterile planet is occasionally the scene.—*Syracuse, N. Y. pap.*

MASONRY A MONUMENT OF THE PAST.

“The Chaldean came with his starry lore,
That built upon Babylon’s crown and creed,
And bricks were stamped on the Tigris’s shore,
With signs which our sages scarce can read.”

In the year 1012 before Christ, how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative Brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundations of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanctum Sanctorum* unprofaned; but the Mosque of Omar stands where the masterpiece of our ancient Brethren stood, and Tyre and her sister cities exist but in name. Babylon, Memphis, Ninevah, Thebes, Palmyra, and all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. *Then* the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the West. The priests swung their censors and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But *now* Mt. Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlook Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the Muzzein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places, “the heathen have come into the inheritance of the Lord, the holy Temple have they defiled; and they have laid Jerusalem in heaps,” and the “chosen people of God” are scattered to the ends of the earth.

The only tangible record of the glory of the first Temple is our beloved Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.—*Anon.*

INNOVATIONS.

“FROM the examination of some of the proceedings of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agencies for evil. They are speculative instructions, tending to weaken and destroy the landmarks. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, ‘Who goes there?’ Unless the answer comes in the traditional tongue of Ancient York Freemasonry, ‘A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,’ we must challenge the stranger.

If may be a most disagreeable duty but it is a duty. This nerves us to action, justifies it, sanctions it, enables it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistant care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the temple. Above all, let us have the highest virtue of true men,—courage to speak,—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings.”—G. L. Penn.

CONSERVATORS OF SYMBOLIC MASONRY.

SOME portions of the Masonic Fraternity have been invited to unite in a new movement which may properly command a passing notice. M. W. Grand Master Pierson brought the subject prominently before the Grand Lodge of Minnesota in October last. He says:—

“In August last, I issued a circular to the Lodges, warning them against a new secret organization, sought to be foisted upon the fraternity, called ‘Conservators of Symbolic Masonry.’

“I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several Brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated.” * * * * “After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand Lodges, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnificent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand Lodges, and thus make himself the head or lawgiver of the whole fraternity.”

To justify this opinion he gives a synopsis of the private circulars. No. 1 was

marked "Masonically confidential," to be returned in ten days to Rob. Morris, La Grange, Kentucky. This gave intimations of the proposed scheme which Br. Pierson deemed "extremely Quixotic."

No. 2 is sent to those who returned No. 1, marked "approved"—was marked "strictly confidential"—"to be *positively* returned in ten days to the chief Conservator at La Grange, Kentucky." In this number are "seven features" of the system. The whole matter was to be within the breasts of the Conservators chosen by those in the secret, and pledged to fidelity by peculiar engagements—the Craft at large to know nothing of the association, its members, or its plans.

A journal—*the Conservator*—was to be published for members only, with rules and regulations for their guidance—this was to give the true work—to correct work and lectures in the various Grand Lodges. It was to reach the strictest minutiae—to official matters—to set up the old Landmarks long thrown down.

There was to be a conservator's degree—means of recognition—its members in covenant by binding and appropriate ties.

Its "seventh feature" was a remittance of ten dollars as a contribution. There was to be a Deputy Chief Conservator in each congressional district, and a Conservator and two Deputies in each Lodge, under the control of the chief conservator. According to Bro. Pierson's calculation, if half the Lodges should respond to the call, it would give the chief \$75,000. He believes that a scheme so detrimental to Masonry, so subversive of its interests and principles—needs only to be exposed "to be rejected, as would any other contaminating thing."—*Report of Cor. Com. G. L. of Maine.*

THE EARL OF KILMARNOCK.

THE memory of a noble Brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marnock prior to the middle of last century. The relic, which is probably no less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of Kilmarnock St. John's Kilwinning Lodge, No. 24, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant.

Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two

years held the chair of that Lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother Lodge the following entry :—“ Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected G. Master for Scotland was necessarily absent at Edinburgh ; on that account it was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed and acknowledged accordingly.” This, the tenth Earl of Eglinton, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, “ His Lordship of Eglinton paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the Lodge.” His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1759, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglinton Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the Brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. F. H. J. Crauford, M. P., belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Craufurd of Craufurdland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettingen and Fontenoy.

THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the vails, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to them as readers of God’s inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope and Charity, and our whole course and progress, are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign or signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained brotherhood, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principal of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our garden

of Eden into a theatre of war, of treasons, of stratagems, ay, of rank rebellion, against the laws of nature, and the commands of the Most High.

Every piece of furniture in one of our Lodges, every implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where Masonry has established its benificent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, which with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth; that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity, that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, 'in the sweat of thy face shalt thou eat bread until thou return unto the ground.' And the rites, mysteries, ceremonies and observances of Freemasonry recognize this stern command. The very pillars of a Lodge represent wisdom to devise, strength to support, and beauty to adorn—*N. Y. Sat. Cour.*

B R O T H E R R O B E R T B U R N S R E T U R N I N G T H A N K S.

IN William Pearson's edition, 1835, of Lockhart's Burns, at page 258, we find a letter from Burns to John Ballantine, under date Edinburg, January 14, 1787, in which the following passage occurs:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charters, and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard—Bro. Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright

thunder-struck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."

NON-AFFILIATED MASONS.

"IN relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to establish a rule or regulation requiring every non-affiliated Masons to join or become a member of a Lodge, seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance of a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule* that a Mason shall join the Lodge or become a member—by the same rule (to be *just*) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your Committee, you can do neither, because, by the *axiomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be *left free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law which declares 'that no Mason shall be admitted a member of a Lodge without the unanimous consent of the Brethren,' hence the one you must leave to the choice of the individual *himself*, in accordance with the axiomatic principle, and the other to the determination of the Lodge in accordance with the ancient law."—*G. L. of Iowa.*

THE MASONS OF PORTLAND IN 1762.

BY SIR KT. DAVID BARKER.

Each thought I think, each word that I may utter,
To this vast throng, may seem
Like thoughts and words which madmen think and mutter
In some dread nightmare dream.

But tell me, Brethren, you who make this "*rumpus*,"
This pageantry—this show—
Where are the craft who worked with square and compass
One hundred years ago?

Say not that they are dead and gone forever,
Talk not to me of gloom,
Tell not of Jordan's cold and cheerless river,
And brood not o'er the tomb.

They all are here, and God has not bereft us,
Then every grief assuage;
They have not gone far off, but only left us
Like actors on the stage,

And stepped aside behind a sable curtain,
Which briefly drops between
Themselves and us, and busied now in dressing
Just for another scene.

I hear their footfalls tinkling all around us,
I hear their shadowy forms now flitting by,
I feel the pressure of the tie that bound us,
I breathe their teachings of philosophy.

When Time's old clock shall tick us out another
Full century to come,
I'll meet you here, each true and worthy Brother.
With level, square and plumb.

Portland, June 24, 1862.—P. Press.

Obituary.

CAPT. LEVI P. THOMPSON.

Capt. Levi P. Thompson, late of Company D. in the 17th Massachusetts regiment, died at Newbern, N. C. on the 20th of September, aged 34 years. He was loved and respected by his brother officers, and by the men under his command. As a member of the Masonic Fraternity he was an active and efficient one. He was a member of the Boston Encampment of Knights Templars, at a meeting of which body, Oct. 15, the M. E. Grand Commander announced the death of Sir Kt. Thompson, and followed the announcement by Resolutions. The remarks and resolutions were as follow:—

Sir Knights, it becomes my duty to announce to you, officially another "vacancy in the lines of our Encampment;" one to whom we paid the last sad tribute of respect on Sunday the 5th inst., (Oct.) Sir Knight Levi P. Thompson, who, though with us but a short time, was, to those who knew him, a warm and true hearted Brother, and ardently attached to the Encampment.

Soon after his admission to the Encampment, which was in Sept., 1860, his patriotic heart, with true Knightly valor, beating warmly in response to the call of his country, he left his family to go where duty and honor called him. During his absence, a devoted wife was taken from him, and he could not be spared from his post of duty to be with her in her last moments, to receive her dying blessing. His strict and close attentions to his duty brought on a fever, which resulted in his death, at Newbern, N. C., in the 34th year of his age. Taken thus in the prime of life, and in the midst of a noble career of honorable service, which led once to his promotion, and which would have placed his name still higher upon the roll of Fame, he has entered that Asylum where the Pilgrim Warrior finds rest from his labor. In view of the estimation in which he was held by the Sir Knights of the Boston Encampment, I submit the following Resolutions:—

Resolved, That in sorrow we receive the sad intelligence of the death of Sir Kt. Levi P. Thompson, whose patriotic feelings, and whose ardent love of country, called him like a true Knight, to draw his sword in her defence, and to fall under the glorious Beauseant of the Stars and Stripes.

Resolved, That while we mingle our sorrows and sympathies with the family of

our deceased Companion, we feel the assurance which was so earnestly expressed by a young lady while listening to the sermon on the occasion of his funeral, "That Capt. Thompson has certainly gone to heaven, for he died in the service of his country,"

And has gone to that distant happy land,
Where the sorrows of life are unknown,
To enlist in that heavenly *Union band*
Which surrounds his Father's throne.

With a Knightly zeal, at his country's call,
He buckled his armor on ;
With a firm resolve in her cause to fall,
Or return with the wreath he had won.

Then leave him to rest in his narrow bed,
Where friendship has hallowed the sod ;
For now in that holy army above,
He obeys the commands of his God.

Resolved, That these Resolutions be placed upon our Records, enclosed in black marginal lines, and that our Banners and Swords bear the usual badge of mourning.

BROTHERS BENJAMIN F. RIDDELL AND HORACE P. COFFIN.

Nantucket, Oct. 15, 1862.

At a meeting of Union Lodge of Free and Accepted Masons, held on Monday evening, 13th inst., the following preamble and resolutions, offered by Brothers A. B. Robinson and Geo. W. Macy, were unanimously adopted, and ordered to be entered upon the Records of the Lodge :—

To the Worshipful Master, Wardens and Brethren of Union Lodge—

Death has been among us. That dread messenger to whose fatal summons we must all, sooner or later, yield submission each in their turn as the period arrives, against which the inexorable finger of destiny has written, "thou shalt surely die!"

From among the little band of Brethren who have been accustomed to assemble around this altar, it has pleased the Grand Master of the Universe to remove two most worthy and esteemed members, Brothers BENJAMIN F. RIDDELL and HORACE P. COFFIN. Be it therefore

Resolved, That bowing in humble obedience to this afflictive dispensation of an All-wise Providence, we none the less deeply feel and appreciate the loss of these our Brethren, whose sterling integrity and probity as men ; whose tried fidelity as friends ; whose exemplary lives as citizens, and whose zeal and diligence as Masons, had won for them such universal respect and esteem.

Resolved, That we beg leave to tender to the widow and families of our deceased Brothers our warmest sympathies in this their sad hour of trial and bereavement ; and while mourning with them in their irreparable loss, we would earnestly commend them to the watchful care and protection of Him who alone is able to bind up their broken hearts—the orphan's Father, the widow's God.

Resolved, That the Lodge room be draped in mourning for the space of three months, in respect to the memory of our departed Brothers Riddell and Coffin.

Resolved, That a copy of these Resolutions be sent to the families of the deceased, and also to the Freemasons' Monthly Magazine, in Boston, for publication.

CHARLES P. SWAIN, *Secretary Union Lodge, Nantucket, Mass.*

MASONIC CHIT CHAT.

"The Freemasons' Monthly Magazine":— The number for the present month of this high-toned conservative, and really valuable Masonic Magazine, reminds us that with it closes the twentyfirst volume. While we congratulate our respected contemporary, upon the uniform regularity with which his excellent journal has during so long a period been issued; as well as upon the valuable additions it has made to the Masonic literature of our age and country, we shall, in wishing him from the bottom of our heart, continual and increasing success, do that for him which too many others, in season and out of season, do for themselves; call on every Craftsman who has \$2.00 to spare, to subscribe for the Freemasons' Monthly, and enclose the same to Chas. W. Moore, Esq., Editor, Boston, Mass. Our word for it, they will not regret doing so."

[We are indebted to the kindness of our excellent Brother of the New York Saturday Courier, for the above.]

[We regret to learn that our Brother Maj. Ozro Miller, Master of Mountain Lodge, Shelburne Falls, in this State, died at Richmond, Va., in August last.]

"The Ancient and Accepted Rite."— We have lately heard of some steps being taken by which this important branch of Masonry in the United States, shall be placed under one head,—made into one consolidation”—says the New York Despatch. We know nothing of the movement referred to, but every true friend to the Rite would rejoice at the success of any “steps,” having for their object a result so important and desirable.

[Brother Krumpholtz, the principal of the Institution for the Education of Daughters of Masons at Dresden, Germany, recently died at that place. His death is a severe loss to the school.]

[The commencement of a new volume affords a favorable opportunity to subscribe for this Magazine, of which we shall be pleased to have all Brethren so disposed, to avail themselves.]

[The Grand Master of this State has just granted a Dispensation for a Lodge to be held in the 43d regiment, Col. Holbrook, to be called the “McClellan Lodge.”] We understand that there are at least a hundred Masons in this regiment, including most of the officers.

[A new German Lodge, under the Grand Lodge of Hamburg, was opened at Constantinople, the last month, for the benefit of the German Brethren residing there. It is called the “Golden Horn.”]

[The Order in India seems to have attained to a Degree of popularity and prosperity, since the great rebellion there, which it had never before enjoyed. The Lodges at Calcutta, Howrah, Lucknow, &c., are all at work, and look forward to a successful season the coming winter.]

[The Lady's Book for Nov. is beautifully illustrated, and should be in the hands of every lady who can afford three dollars a year for a first class Magazine, especially devoted to the improvement and edification of her sex. The frontispiece is a charming engraving, entitled “Heavenly Consolation,” and this is followed by one of the taking “Fashion Plates,” for which Godey has become famous. There are some thirty other embellishments and illustrations, all in keeping with the high literary character of the work. L. A. Godey, Philadelphia, is the publisher, and the talented Mrs. Sarah J. Hale the lady-editor.]

A Mason must be a “peaceable subject to the civil powers, wherever he resides or works.”

He must never be concerned in plots and conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must consult his health by not continuing too long from home after Lodge hours.

He must relieve a Brother, if he can, when he is in want.

He is to avoid all wrangling and quarreling all back-biting and slander.

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

At the request of Brethren interested in preserving the *purity* of the WORK, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1803; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

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

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

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

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

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

R E C O M M E N D A T I O N S .

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

B. F. NOURSE } *Grand Lecturer of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

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

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

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

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

[Turn over.

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

W. M. D. COOLIDGE, G. Master
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26th, 1861.

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

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

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

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

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

[From the Boston Post.]

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

[From the Saturday Evening Gazette, Boston.]

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

[From the Bunker Hill Aurora, Charlestown.]

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

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

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

BENT & BUSH,
MANUFACTURERS AND DEALERS

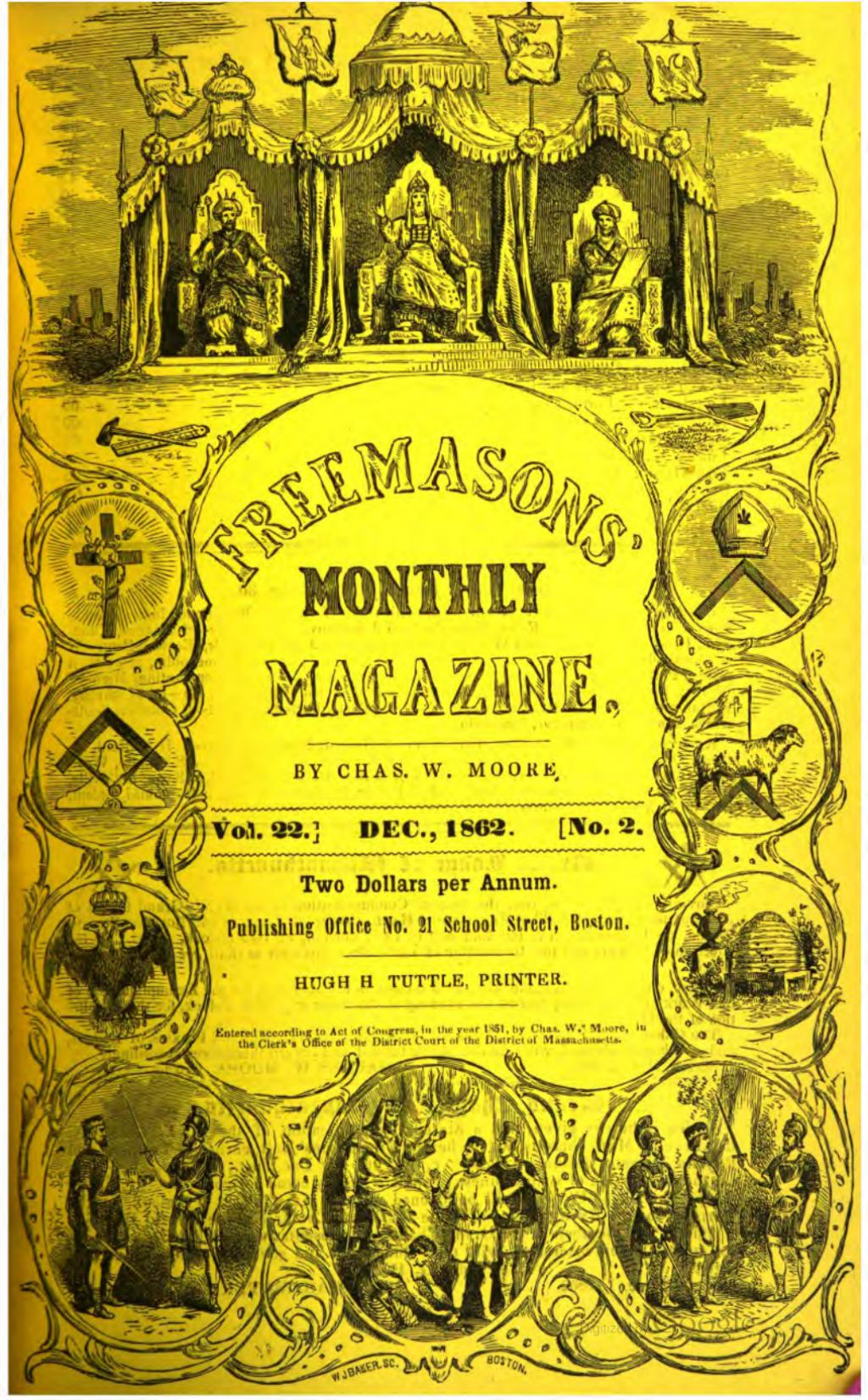
IN

MASONIC REGALIA,

Corner of Court and Washington streets,

BOSTON.

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FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE,

Vol. 22.] DEC., 1862. [No. 2.

Two Dollars per Annum.

Publishing Office No. 21 School Street, Boston.

HUGH H. TUTTLE, PRINTER.

Entered according to Act of Congress, in the year 1851, by Chas. W. Moore, in
the Clerk's Office of the District Court of the District of Massachusetts.

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REMITTANCES.—S B Hinckley, Fall River—J Harpur, Sandwich, Ms—A H Willard, Jr, Cache Creek, Cal—A J Noyes, Pittsfield, Ill—F Knowles, Corinna, Me—J S Prindle, Westville, Conn—R Gowan, Fredericton, N B—E A Elliot, Detroit, Mich—J N Ryan, Belleville, Ill—W W Austin, Richmond, Ind 2—J M Porter, Jr, Easton, Pa—L B Rothchild, Salem, Ill—W H Alexander, Canton, D.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that the Annual Communication of the M. W Grand Lodge of Massachusetts, will be held at FREEMASONS' HALL, corner of Tremont and Boylston Streets, Boston, on WEDNESDAY, the 10th day of Dec., current, at two o'clock, P. M., for the Election of Officers and the transaction of such other business as shall regularly come before it.

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

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

Boston, Dec. 1, 1862.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at Freemasons' Hall, corner of Tremont and Boylston streets, Boston, on TUESDAY, the 9th day Dec., inst., at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Grand Chapter will be opened on the same day, at 9 o'clock in the morning, for the Exemplification of the Work and Lectures of the several Degrees.

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

Per order G. H. P.

Boston, Dec. 1, 1862.

THOMAS WATERMAN, G. Sec'y.

THE
F R E E M A S O N S'
MONTHLY MAGAZINE.

Vol. XXII.

DECEMBER 1, 1862.

No. 2.

C H A R I T Y . — C H R I S T M A S .

BEFORE the appearance of our next number the good old Festival of Christmas will have come and gone. Looking forward to that holy and festive season, we have been led to think that a few words on the virtue, which of all others is the most rightly and naturally associated with "merrie Christmas," and which moreover is the leading and pervading principle of Masonry, might not be inappropriate to-day. To how few, even of the well-informed, does this word "CHARITY," convey its full and proper meaning. Most persons, on hearing or seeing the expression, not pausing to reflect, associate it at once with ideas of pecuniary relief given to the mendicant, or subscriptions handed in to the Church offertory, or to some "charitable" fund. These indeed are parts, and very good and necessary parts, of the fruits of Charity, but yet how small and insignificant are they when compared with the full, Christian meaning of the word! When the authorized Version of the Bible appeared, "Charity" was the correct and familiar representative of the Greek word, in translating which it was used, but in this, as in many other instances, time and circumstance have wrought a change in the usage of the term.

These changes in the usage of words, let us say in passing, would form a very interesting, as well as instructive subject of study. Many words, it will be found, have risen from a lower to a higher, from a more gross and material to a purer and more spiritual meaning, while others again have experienced just the opposite fate, having sunk from the elevation of a good and innocent meaning to the degradation of a bad or base one. As a familiar instance of deterioration of language, we may cite the word ~~Knabe~~, which originally was precisely the same as the German *Knabe* is

to-day, signifying boy. Then, like the Latin *puer* and French *garçon*, it was applied to a *servant-boy*, a lackey; and when this class of domestics came to be notorious, pretty early in the seventeenth century, for cunning, craft, and dishonesty, the word settled down into that low and unfavorable meaning, which we now associate with the title "Knave." Another familiar instance of a like deterioration appears in the word *villain*, which originally, derived as it was from the Latin *villa*, a country-house, meant a rustic or farm-servant. There is some dispute as to the exact way in which this word came to be degraded to so evil a meaning, but we believe it originated in the feudal pride of the Norman conquerors of England, who thus expressed their contempt for the Saxon peasants of the conquered land.

The opposite process of elevation from a lower to a higher and purer meaning has also, as we have said, been by no means inactive or inoperative in our language, but has advanced simultaneously with the progress of Christianity. As this diffusion of the Christian Faith has raised men from a lower and more earthly morality to a higher and heavenly goodness, so has the corresponding change in language exalted and purified a large number of words, causing those, which once expressed only an earthly good, to indicate a heavenly blessing. As examples of what we mean, we may adduce the word *humidity*, or rather the Greek word in the original, which it was used to translate. That word conveyed to the mind of the Greek the idea of "abject meanness of spirit;" but He who, by his great and holy example, stamped the impress of honor upon the Christian grace of "Humility," at the same time raised the term which expressed it, from its low position to one of elevated dignity. The word "Angel," now always associated with thoughts of holiness and Heaven, originally meant simply a "messenger." "Paradise" was a word to be found, with some slight variation of form, in most of the Eastern or Semitic Languages, but was used to designate a "royal park" or "garden of delights," till, for the Hebrew, it was exalted in the ancient Scriptures to signify the wondrous abode of our first parents; and, for the Christian, it was raised yet higher, when the Blessed Saviour used it to express the blissful abode of faithful departed souls, in the memorable words "Verily I say unto thee, this day shalt thou be with me in Paradise." Of a like character was the change that took place in the meaning of the word *Regeneration*, a term quite familiar to the ancient Greeks, but used by them in a far lower and less spiritual sense, than that which it afterwards acquired. To the mind of the æsthetic and cultivated Greek, the idea of the "regeneration" of the Earth, under the restoring and revivifying influence of the Spring, was a familiar thing: nor less so the defining of recol-

lection, especially with the philosophers of the Pythagorean and Platonic schools, as the "regeneration" of knowledge. The Hebrew historian also, in describing the return of his countrymen from the Babylonian captivity and re-settlement in their own land under the command of Cyrus, speaks of that event as the "regeneration" of the Jewish State. But it was reserved for Christianity to give it a loftier and more spiritual meaning, utterly unknown to Jew or Gentile, Greek or Barbarian, and to designate by it a great and mysterious blessing of the Christian Faith.

To return from this digression,—which however we shall not regret having made, if it should tend to draw attention to this very instructive study of words,—*Agapè*, the Greek word for "Charity," meant, not the mere giving of alms, but "love," "good will to man," "brotherly affection." The term was familiarly and constantly used to express that close and endearing bond of affection, which united near relatives, as mother and child, brother and sister, together. What a flood of light does this fact throw upon the significance of the word, especially when combined with the expressive comment of the Apostle in those beautiful words, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. * * * And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." Not only the good old customs of our forefathers, handed down through successive generations, but also the very origin of the Festival itself, has inseparably associated the idea and practice of "Charity" with the time of Christmas. And surely the anniversary of the day when Christ came, in the exercise of his own and his Father's divinest "Charity," to bring redemption to man—the day when the Angel of the Lord uttered those words of momentous power, "Fear not; for behold! I bring you tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Surely the anniversary of that day of the Saviour's Charity—love—good-will, to fallen and disobedient man, may well waken up feelings of Charity in the heart of man towards his fellow. And with such feelings do we desire most earnestly to see this coming Christmas welcomed, for the time calls for the exercise of Charity, in all its forms, with a voice of more than ordinary

intensity and eagerness of supplication. Looking at the physical condition and wants of our Brethren—not those of our own Order alone, but of the Brotherhood of humanity in this country and community—this winter has already become to many a season of great trial and suffering. All the necessaries of life, and especially coal, so important a necessary in a New England winter, are very dear, and the means of many of the humbler classes for procuring those necessities, are much diminished. In this direction we would urge all, who have the power, and above all our Brethren, to whom the claims of charity appeal with a peculiar force, to do what they can to relieve the distress of their less fortunate fellow-citizens, and thus enable them to enjoy something of the happiness of a “Merry Christmas.”

For CHARITY's sake, to the poor of the land
 Your generous blessing extend,—
 While need and affliction with suppliant hand
 Solicit your help as a friend :
 Remember the Master of these, as of us,
 On earth was a brother in need,
 And all that ye give to the desolate thus,
 To Him do you give it indeed !

Then hasten, ye wealthy ! to bless and be blest,
 By giving to God of His own :
 He asks you to help the diseased and distress,
 He pleads in the pang and the moan !
 In vain ?—Can it be ?—Shall the Saviour in vain
 Petition His pensioners thus ?
 O no ! with all gladness we give Him again
 What He giveth gladly to us !

There are many and very important directions in which we are called to exercise *agapè*—love—charity, to our fellow-men. In every social circle, in every family, however cultivated and refined in its tastes, and Christian in its principles, there will at times throughout each year, arise some bickering, misunderstandings, coolnesses, jealousies. It is an “owr true tale” that the human heart is naturally inclined to selfishness, rather than to Charity. Too truly says the poet—

How little and how lightly,
 We care for one another !
 How seldom and how slightly
 Consider each a brother !
 For all the World is every man
 To his *own self* alone,
 And all besides no better than
 A thing he does not own !

Now Christmas, with its voice of holy joyousness, calls us to amend all

this—to come out from that dark and gloomy cavern, where sin and selfishness, like demon-gods, are keeping watch and ward over their prey, the human heart, into the bright and glorious light and freedom of Charity—Brotherly Love—Good will to Man. During the year now swiftly drawing to its close, political passions and rivalries have tended not a little throughout our land to increase and embitter the “inhumanity of man to man.” Let the coming Christmas, the Birthday Festival of the Prince of Peace, bring peace to our political as well as our social circles. Let us continue more firmly and fondly than ever to love and cherish our common country, and defend her Constitution, but let us cease from this time forth to hate one another, because we cannot agree upon exactly the same path to the equally desired end. The loftiest and truest patriotism is ever associated with the broadest and most expansive generosity, and the most complete abnegation of self and selfish narrowness of view. “Charity,” says the Apostle, “is not easily provoked, *thinketh no evil.*” There is a deep and powerful lesson in these words, warning us not to be too ready to place an evil construction on our brother’s words or acts, but rather generously and charitably to give him credit for good intentions, so long as there is no absolute proof to the contrary.

America, lately so peaceful, prosperous and happy, stands in direful need—torn and distracted as she is to-day by civil war, party strife and political division—of the healing balm of that most Christian of all Christian Graces, which, no less than Mercy,

“Droppeth, as the gentle rain from Heaven,
Upon the place beneath—which ‘is twice blessed,’
Which blesseth him that gives and him that takes.”

May He, the Great and Mighty Ruler of the Nations and the Universe, look down with a pitying eye upon our beloved country in this her hour of danger and suffering, and may He send forth his angel *Charity*, to restore peace and brotherly love to our borders, and so may Christmas dawn upon us, as it first dawned on the Eastern Shepherds keeping watch by night over their flocks, bright and joyous with the heavenly light of “Peace on Earth, good will to Men”!

FRENCH LODGE OFFICIALS.

Is there any peculiarity with respect to the officers in French Lodges?—A TRAVELLER. [Yes: both Wardens are placed in the West, according to the old English custom. There are no Deacons, but in place of them two Masters of Ceremonies who wear a scarf around the left arm. One year must elapse between each degree being taken, unless special permission is received from the Supreme Council.]

THE MASONIC (?) COLLEGE OF KENTUCKY.

EVERY Institution which has for its object the legitimate promotion of education and sound learning, whatever may be its status, from the humblest primary School to the highest and most thoroughly furnished University, has, and always has had, our hearty good wishes. Sound learning is the best friend of all virtue, and therefore justly and naturally claims, as its right, the cordial support of every true Mason. But exactly in proportion to our respect for sound learning, and for all legitimate instrumentalities for its promotion, is our contempt for, and repudiation of, educational empirics, and especially of empirical institutions, whether so innately, or made so by perversion to the advancement of the mercenary and ambitious designs of their managers. Our notice has recently been attracted to an instance of the latter kind, against which we feel that we have a special right to protest, with even more than ordinary emphasis, because it is calculated to reflect upon Masonry in the eyes of the public, as well as to bring ridicule and contempt upon the higher educational establishments of the country. Some ten years ago an effort was made by the Grand Lodge of Kentucky to develop and extend the Grammar School founded by the bequest of the late Brother Funk, (we think he was a Mason), and named after him, so as to raise it to the rank and general usefulness of a University. The attempt was a commendable one, and for a time, through the energetic exertions of the Brethren, seemed likely to become successful ; but eventually the hope prove illusive, and, in brief, the whole undertaking, to use a familiar and expressive phrase, "fell through," and the Institution relapsed into its normal position of a Grammar School : a very useful and honorable position, if its requirements were faithfully and fully performed, but by no means sufficiently elevated, it would seem, to satisfy the lofty aspirations of its ambitious President, Dr. (?) "Rob Morris"! This gentleman seems to have conceived a new idea of a University, and of the Degrees which *Universities* alone are entitled to bestow. Judging from some letters and notices in the public papers which have recently fallen under our eye, this enterprising conductor of the "Lagrange College" of Kentucky, considers that the Degrees of Bachelor and Master of Arts, and Doctor of Laws, which hitherto have been granted only by regularly organized Universities, either as the result of severe examinations, or as the reward of generally acknowledged public services to the cause of literature and learning, can be just as effectually, and more easily *manufactured*, conferred, and *mailed* by himself and his assistant, the Principal of the Grammar School! Many instances have been made known to us in which the highest of these Degrees has been forwarded by post to gentlemen in this city and elsewhere, whose sur-

prize may be better imagined than described, when on opening a letter, they have been greeted with the startling intelligence from the President—*Doctor* Morris—“ *I have made* you an LL. D.” ! In his prospectus this one-man-University-power styles his Degree-manufactory the “ Masonic” College, and on this ground alone, if there were none others, we should feel imperatively called upon to protest most decidedly against what is so eminently calculated to reflect disgrace upon the word “ Masonic,” in its connection with respectable educational institutions elsewhere. Masonry does not countenance empiricism, charlatany, or any species of false pretence. Truth and honesty, no less than benevolence, are the fundamental principles of our Brotherhood, and any thing inconsistent with these principles is not Masonic, but strictly anti-masonic. So far as concerns the foundation of this Kentucky school, by the bequest of Brother Funk, it may have been Masonic in its origin ; but that, as well as the other sound and honest elements in its constitution, has been lost, or completely submerged beneath a superstructure of empirical pretence and impudent assumption. We protest against such a prostitution and abuse of the honored term “ Masonic ;” and in behalf of the Universities and the cause of sound learning and its just rewards, we also protest, no less strongly, against this wholesale manufacture of University Degrees, and post-office conferring of them, by a second or third rate Grammar School, under the direction of a person who seems not to understand either the usages or the proprieties of a University.

In commenting on this subject the New York Saturday Courier has the following :—

“ We know that some, like Br. Rohr, editor of the Triangle, (published at Brooklyn, New York,) felt on receiving so unexpected a mark of distinction, as if ‘ struck by lightning,’ and declined the intended honor, while others, from an excess of modesty have refused the distinguished *post-fix*. We are also aware that others, more wise (in their own conceit) have gratefully accepted it.”

The Courier also gives the following translation from “ The Bauhütte,” the organ of Masonry in Germany, for Oct. 11, 1862. We reprint it as indicating the light in which this ridiculous farce is viewed by our Brethren abroad, and as showing that the whole tendency of the thing is to bring the Order in this country into disrepute, and to expose it to the charge of being the patron and sustainer of empiricism and humbuggery, in whatever shape they may be made to assume :—

“ The Faculty of the Masonic University of Kentucky,” so states the Freemasons’ (London,) Magazine, on the 5th of Aug. last “ conferred the honorary degree of A. M. on Bro. Murray Lyon, of Scotland. The letter of the President, of this University, who is no one else but the well known Rob Morris, is also published in the Freemasons’ Magazine, and states, that the above mentioned institution has ex-

isted since 1844. As is well-known, Bro. Morris also grants patents for *Female Masonry*, and for a new Order of the Strict Observance. Our Brothers in England and Scotland, are in ecstacies over this *Humbug*."

VISION OF JOSEPH HOAG.

We print below a brief account of what must appear, even to the most matter of fact, or skeptical mind, a very curious and remarkable foresight of the future. Similar visions—beheld after the events foreshadowed or foreseen have taken place—are, we know, all too frequent in this spiritual age. But this of Joseph Hoag, whatever else may be thought of it, comes under no such suspicion. We have been at some pains to inquire both into the character of the man, and the time and circumstances under which publicity was first given to this vision. As regards the first, there is no doubt that he was a man of upright character, of much intelligence, and not generally prone to indulgence in flights of imagination or dreamy enthusiasm. And, as to the second and perhaps more material point, there appears to be trustworthy evidence that the "Vision" was made known by him to an extensive circle of friends and acquaintance very soon after the time named by him as the period of its occurrence. Now we are not about to enter upon any lengthened or abstruse discussion of the theory of such moral phenomena, however naturally it may be suggested by such a subject as this. We prefer presenting the facts as they stand, and leaving each reader to examine and elucidate them as he best can. Putting aside prophecy proper, as recorded in the Scriptures, few persons, who have studied history carefully and impartially, will, we think, be inclined to doubt or deny, that there have been many occasions, ancient and modern, in which, even in heathen nations, such glances into the Future have been permitted to individuals. These may doubtless, in many instances, be accounted for from the peculiar idiosyncrasy of the seer's mind, in which will generally have been found to have existed a strong vein of imagination, united—strange as that union may seem—with a more than ordinary power of deducing consequences from causes.

At the time when Hoag had this Vision there were no symptoms, visible to an ordinary eye, of any of those changes and divisions which were therein foreshadowed or predicted. There may however have been "straws upon the stream" sufficient to give some dim and vague intimations of them to a mind peculiarly constituted, or perhaps at the time in an excited or abnormal condition. Not only were there no signs of the approach of the great and terrible political convulsion and separation,

which is now spreading misery, bloodshed and death throughout our late happy and peaceful land,—nothing to indicate the memorable and bitter excitement about the "Lodges of the Freemasons," which in 1826, "broke out in appearance like a volcano," and "set the country in an uproar for a time,"—but, so far as we remember, the churches were at peace, nor did there appear, on the surface at least, and to the ordinary observer, any reason to anticipate that division of the Methodist, the Baptist, the Presbyterian, or, lastly, the Episcopalian churches, which has taken place within the last few years—one indeed only within the last few months—some of which doubtless tended very greatly to hasten on the political division which culminated in the cannon's roar at Fort Sumter, and others to embitter the contest thus begun.

In this connection we would incidentally observe, that any one who will take the trouble to mark the dates of these religious disruptions, and the number of members belonging to each denomination in the South at the time, will be better able to estimate their important bearing upon the Secession movement. Here again we simply refer to facts, without entering into religious or political discussions, which would be quite foreign to the character of this Magazine. Two of the religious bodies we have named had, and have, a very large number of members, and of eloquent and able ministers in the South: and when these determined, after mature thought and protracted deliberation, to sever their connection with the sister churches of the North—as they did some years before the breaking out of the Rebellion—it requires but little knowledge of human nature, or of the mighty influence which religious enthusiasm exercises over the hearts and passions of men, to understand how powerful an impulse such a division would give to the onward and downward course of Secession sentiment in the South. We have not seen in any of the articles or works that have appeared in reference to the Rebellion, more than a mere passing notice given to this subject; and yet it is, we believe, an exceedingly important one: nor will any history of this unhappy Civil War, and its causes, be at all complete which shall fail to make a careful analysis of this religious element of the quarrel.

To return to Joseph Hoag and his "Vision," it will be seen that in this trance, or whatever condition it may be deemed, he certainly did foresee—however it might be "as through a glass darkly,"—those divisions and troubles in Church and State, with the realities of which our own time has become so sadly familiar. The subject is at least a strange and striking one; and, though our limits prevent us from analyzing the mental or psychological phenomena, the simple details of the facts will be sufficient to stimulate the minds of our readers to the examination of them:—

THE VISION.

[Joseph Hosg's parents were Presbyterians, who endeavored to educate their children in accordance with their tenents ; but he early became a Member of the Religious Society of Friends, and, in process of time, an acknowledged Minister, in which capacity he travelled extensively. He and his wife (Huldah, who was also a Minister,) were the parents of a large family, all of whom became Ministers. Joseph was born in the year 1762, and resided, in early life, in the wilderness part of N. York, where he experienced many hardships: he afterwards removed to Vermont, and there died in 1846. Though the following vision was not much known until recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.]

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from Heaven, saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the People of the Forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine: it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with losty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Freemasons: it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses: I saw them take property from Friends.* I was amazed at beholding all this; and I heard a voice proclaiming: "This power shall not always stand; but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa: the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years,—until it became such a burden that, for my own relief, I have written it.

*These predictions are improbable enough, to say the least of them.

GRAND LODGE OF ILLINOIS AND THE
"CONSERVATORS."

THE Grand Lodge of Illinois held its last Annual Communication at Springfield, on the 7th October last. The attendance was unusually large, there being present, besides the Grand Officers, and Permanent Members, (43,) 233 Masters, 42 Senior Wardens, 21 Junior Wardens, and 58 Proxies. Seven Past Grand Masters were present. "Members of the Legislature, farmers, sheriffs, and clerks, doctors, lawyers, preachers, surgeons, county judges, post-masters, schoolmen, and men of note in every quarter of the State, mingled in the vast throng," says our Brother Reynolds, the Grand Secretary, in his excellent little "Trowel," to which paper we are indebted for the following brief summary of the proceedings:—

From the Address of the Grand Master it appears that Dispensations have been granted during the past year for new Lodges at Gatesburg, Ash Grove, Chambersburg, Shabbona, Secor, Dwight, Aroma, and Belleville; the two latter hold over; the others, together with Middleton Lodge, received Charters.

Military Dispensations were granted as follows:—

In the 9th regt., to Dick Oglesby Lodge, W. D. Craig, Master.

In the 6th Cavalry regt., to Gov. Yates Lodge, Maj. John N. Niglas, Master.

In the 2d Artillery regt., to Halleck Lodge, Lt. E. H. Smith, Master.

In the 40th regt., to Egyptian Lodge, Capt. A. F. Taylor, Master.

In the 60th regt., to Douglas Lodge, Col. S. C. Toler, Master.

The Dispensations will remain in force during the war.

The Report on Masonic Correspondence is from the ready and polished pen of Past Grand Master Hibberd. We shall publish extracts from it hereafter. *It repudiated the course taken by the Chief Conservator, and was unanimously adopted.*

Br. Sylvester Stevens, from the Committee on Chartered Lodges, presented the most complete and carefully arranged tabular statement ever presented to the Grand Lodge. It embraced the Returns of 313 Lodges, so arranged as to show the amount of dues paid, the condition of the membership, the gain and loss, and the state of the work. The Report embraces in round numbers 12,800 members. Seven Lodges since returned, show a membership of 230, and fifteen Lodges not returned have at least three hundred more. The Lodges U. D. have 122 members, making a sum total of 13,442, and an increase of 307 members.

The Report on Chartered Lodges also shows nearly 1,200 initiations, and that of the Committee on Lodges U. D., 65. The other 22 Lodges will probably make the number equal to 1,300, being a small increase over the initiations of last year.

A series of resolutions were then introduced by Past Grand Master Buck, in relation to Conservatism, Keys, Work, and the duty of the Grand Lodge in relation thereto.*

The resolutions were seconded by our first Past Grand Master Jonas, in a speech of great length, power, humor and argument, carrying conviction to every

*The Morris Conservators.

unbiased mind. The veteran Grand Master of Kentucky and Illinois, stands as in by-gone days, the first among his equals.

He was followed by Dr. Cook, of Chicago, in opposition to the resolutions and in defence of the Conservators.

Bro. Hay, of Carmi, revealed the doings of the Chief Conservator, and confirmed all that had been stated in the Trowel.

He was followed by Bro. H. P. H. Bromwell, in a candid and eloquent speech, appealing to the Conservators, in which he brought them direct to the bar of conscience. It was a powerful argument and a splendid appeal.

Dr. Foeter, of Loda, made a strong, clear speech, showing how unequal and unfair the whole thing was, which met a hearty response from the Brethren.

The Conservators were present in force. They had the advantage of official position, and the committees were framed to favor them. But to meet this, there was present an array of Past Grand and Dep. G. Masters, of talents, scholarship, and Masonic fidelity, never before equalled in Illinois.

Bro. Luckey presented a paper signed by several members of the Conservator's association, withdrawing from the same, which was placed in the hands of the G. Master for the purpose of receiving the signatures of such as were not present, to be published with the proceedings of the Grand Lodge.

Past G. M. Buck then withdrew his resolution, and offered the following, which was unanimously adopted:—

Resolved, That the Grand Lodge has never directly or indirectly authorized the publication of any part of the Work of Masonry, or pretended key to the same, and that the publication or dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore, is contrary to our obligations as Masons.

With a very few exceptions, the settlement of the questions which have disturbed the Craft in Illinois for a year past, was most heartily concurred in, and not a few wept tears of joy, while hand clasped hand, and every Masonic heart beat in unison. The storm-cloud had burst, the sunlight of peace shone upon the Grand Lodge, and Brotherly love once again prevailed.

Now let loyalty prevail and discord cease; adhere to the good old ways of the founders and builders of our Grand Lodge, and love and live as Brethren.

At the afternoon session, the following elections took place:—

F. M. Blair, of Paris, Grand Master; John C. Baker, D. G. M.; J. R. Gorin, S. G. W.; Jas. C. Luckey, J. G. W.; J. R. Mack, G. Treas.; H. G. Reynolds, of Springfield, G. Sec.; Rev. N. E. Cobleigh, G. Chap.; H. P. H. Bromwell, G. Orator; A. R. Robinson, G. Tyler.

We congratulate our repected contemporary, Grand Secretary Reynolds, on the ample success of his efforts against the most extraordinary combination to overthrow the authority of the Grand Lodges and revolutionize the government and ritual of the Order in this country, to be found in the history of Masonry. So far as his own State is concerned, his triumph is complete, and the "Conservators," as they have been inappropriately called, will doubtless return to their allegiance, and be careful how they again allow themselves to be misled by mountebanks and empirics.

GRAND LODGE OF WISCONSIN.

THE above Grand Lodge held an Annual Communication at Milwaukee, in June last. The attendance was not large, though a constitutional number of Lodges were represented. The business of the session was opened by the Grand Master, in a practical and well prepared Address, presenting an interesting summary of his official acts during the past year, from which we extract the following items:—

SUSPENSION OF A LODGE.

This was for an abuse of its privileges and a misapplication of its funds, connected with a manifest determination to break up the Lodge, without complying with the requirements of the Grand Lodge. The Grand Master says—

Believing that the conduct of these Brethren was so grossly unmasonic, that I had, as Grand Master, no other course to pursue, I proceeded, after plainly stating to them my unqualified disapprobation of their conduct, to arrest the Charter of said Lodge, and suspended the W. M., Wardens, and all the members of the Lodge, until the matter could be duly considered and proper action taken in the premises, by this Grand Lodge.

DISPENSATIONS.

I have received numerous applications from different Lodges, during the past year, for Dispensations to enable them forthwith to ballot for, and, if elected, to confer the several degrees in Masonry upon those of our patriotic fellow-citizens who had enrolled themselves in the army of our country. However ungracious the refusal may seem, I have been compelled, from a sense of duty, to refuse all such applications.

The fact that such applicants had neglected to make their applications until they were about to be placed in positions of unusual danger, did not furnish conclusive evidence to my mind, that they were uninfluenced by unworthy motives in offering themselves as candidates for Masonry.

The applicants having neglected to take the proper steps to become Masons prior to their enlistment, are alone chargeable with such neglect, and have no right to complain because the necessary safe-guards which we have deemed proper to throw around our Institution, were not set aside for their benefit.

It is true, that there may be isolated cases, in which this rigid rule might be relaxed; but, at this time, to favor some and reject others, would be considered at least inviolous.

When the first degree has been conferred upon a candidate, I have not hesitated to grant a Dispensation, authorizing the Lodge to ballot for the advancement of the Brother at special meetings of the Lodge, and if a favorable ballot should result, to forthwith confer the succeeding degree, provided the Brother is able creditably to comply with Sec. 24 of Art. 18 of the Constitution, but not otherwise.

The following are my reasons for insisting upon a strict compliance with the Constitution to which I refer.

When a person applies for admission into our Order, he does so with the expectation of receiving all the rights and benefits appertaining thereto; and in case he is admitted, is justly entitled to the same.

But unless he becomes thoroughly conversant with the lectures of the several degrees, he would be unable to make himself known as a Mason, and consequently, would be deprived of those very benefits which he sought to secure. The Lodge, in consenting to confer the degrees upon him, enters upon an engagement to afford him this information, and for so doing, receives the Constitutional fee, and unless the necessary instruction is imparted, the Lodge has failed to do its duty, and the candidate is deprived of that to which he is justly entitled.

The proceedings of the Body were wholly of a local nature, and indicate a good degree of prosperity in the Lodges under the jurisdiction, numbering about one hundred and twenty.

GENERAL GRAND CHAPTER.

The following official notice was intended to have been issued some months since, but was entrusted for publication to a "paroled prisoner, an officer captured at James' Island, S. C., and also a Brother. Instead however of forwarding it immediately to its address on his arrival North, the person to whom it was entrusted carried it with him to Illinois, where he belonged, and only a few days since forwarded it to its destination. The proclamation is as follows, and the G. G. H. Priest requests the Masonic Press should publish it.

GENERAL GRAND CHAPTER OF THE UNITED STATES.

*Office of the General Grand High Priest,
Charleston, S. C., 10th August, 1862.*

Whereas, in consequence of the condition of the country, it is in my opinion impossible that the Triennial meeting of the General Grand Chapter, which was appointed to have been holden on the 10th Sept. 1862, at the city of Memphis, can be holden at that time and place; therefore by virtue of the powers in me vested by the first section of the first paragraph of the General Grand Constitution, I do hereby 'change the said time of Meeting to some subsequent time,' of which subsequent time due notice shall be given to the officers and members.

ALBERT G. MACKEY,
G. Grand High Priest.

A CHINESE VISITOR.

FREE-MASONRY is an expansive institution. At the meeting of the Grand Lodge in Trenton, a travelling card was handed in inscribed with the name of the visiting Brother. The officers scanned it up and down, down and up, crosswise and obliquely, but no intelligible revelation would it make of the patronymic of its bearer. The surmise was that a chicken had stepped into an ink pot and tracked the paper. It happened that a Brother who was learned in Oriental Calligraphy, detected "celestial marks" upon it, and it turned out that a John Chinaman was at the door desiring to work his way in. This he readily effected, and exemplified the comprehensiveness of the fraternal embrace of the Order, greatly to the satisfaction of the members—*Jersey City Sentinel.*

R O M A — A M O R .

THE following exquisite piece of mental imagery is from the pen of a German Brother Seydel, and conveys a world of reflection to the Freemasons of the present day. In the earlier and purer days of the church of Rome, the society of Freemasons, not only as builders, but worshippers of the true God, received the protection and encouragement of the Romanist Christians; and to their skill and knowledge of architecture, and the arts, are to be credited most of the proudest structures which now adorn Europe. But while Masonry maintained its purity and faltered not in the faith of its founders, the church of Rome became corrupt, and fearing the influences of the pure and liberal teachings of the former, became its most powerful opponent, and even went so far as to inflict the tortures of the Inquisition on those of the Fraternity who continued to practice their rites and ceremonies, occasionally endeavoring to prevent the spread of Masonic principles by issuing Bulls of excommunication against such members of the Romish church as should enter our Lodges, and there behold the true light of revealed religion. Masonry, however, has not been crushed, while Rome is tottering. Hear our German Brother:—‘ In centuries long past, a mighty nation essayed to unite the world under its single and powerful sway, and ROMA, the mistress of the world, sat triumphant on the Seven hills of her Eternal City. Again, at a later period, the nations of Europe, poured forth their countless thousands to redeem the sacred shrine from Paynim hands, and again it was the proud name of ROMA which assisted them in their efforts. All these have passed away: but now in the nineteenth century, behold again a mighty army united in labor and love; joyously and confidently bearing aloft the same old banner of Unity, but now by favoring-gales reversed, so that the whole world may read and understand that the name of that which now unites us, is AMOR; that to it, the Master of gods and men, do we look for guidance on our way to the conquest of that holy sepulchre from which that better part of man which must survive the grave, shall be raised to new and eternal life, and enter into his banqueting-house whose banner over us is Love.’—*N. Y. Courier.*

THE REBELLION.

WHILE we have been peaceably pursuing our labor in our respective Lodges, many of our Brethren during the last eight months have left their homes to engage in the bloody conflict of sustaining the Union and our National Flag against the deadly enemies of our country. They have been exposed to the hardships and trials of a camp life, and have met the enemy face to face. Notwithstanding, our armies and fleets have poured showers of iron hail into the ranks of our enemies and into their forts, and although God was pleased to give us victory over them—for whoever sides with God, is sure to be victorious—yet it becomes us to offer fervent prayer to the King of Kings, the God of armies, that wars may cease, peace be restored, and we become again a happy nation, “ that people whose God is the Lord.”—*Ad. of G. M. of Vt.*

THE MASONIC TROWEL.

We are gratified to learn that this excellent Masonic periodical, published at Springfield, Ill., by R. W. Brother H. G. Reynolds, Grand Secretary, is meeting with the success and encouragement to which the ability and zeal of its estimable editor eminently entitle it. We rejoice at this the more, and mainly, for the reason that the paper is entirely conservative in its character, and well calculated to improve and strengthen the minds of the Brethren among whom it may circulate, in their reverence for the established laws, usages and customs of Masonry, as they have come down to us from all time; and on the preservation of which, free from innovation and alteration, the distinctive character and perpetuity of the Order depend. Our Brother gives the following notice in his last number:—

Henceforth we shall edit our Judicial Department ourself. As we intend to double the size of our paper at the commencement of the next volume, we shall pay close attention to matters of law, usage, and regulations.

The Brethren and Lodges are invited to write us freely, and we shall answer them freely, considerately and carefully in these columns.

The six most noted Masonic jurists in America, are Brothers Moore of Boston, English of Arkansas, Hubbard of Columbus, Dove of Virginia, Lewis of New York, and Mackey of South Carolina. Three of these are Grand Secretaries, and three are Past Grand Masters and eminent Lawyers.

Of these, Bro. Moore of Boston, a Grand Secretary, is the safest. We have been active in all the workings of Masonry for fifteen years and think we can advise for the good of the Craft without the intervention of authority, even though we are but an humble officer. So Brethren, do as you did—write freely, and freely will we answer. For our answers, none will be responsible but ourself.

MASONIC HALL AT RIO JANEIRO.

The Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal, in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand milreis, was advanced by two wealthy members of the craft, while the superintendence of the undertaking was entrusted to Bro. John Clemento Pereira, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of fifty milreis each. These shares could only be owned by members of the Grand Orient, or their inferior Lodges, and in the case of the death of a shareholder, the heirs or creditors received an equivalent for their portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French Rite, also one for a Master's Lodge, a Banquet Hall, Audience and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary, with his clerks.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 22.]

LET us now turn to the actual organization and system of the Fraternity of Stone-masons, as it existed during the Middle Ages. In every place where the Master was engaged in the construction of a building, a large number of workmen were gathered together, and there these sworn brother masons constituted a "*confraternitas*," to which amateurs were likewise admitted, provided they complied with the necessary obligations, and submitted to the general regulations of the craft. Among the privileges of these amateurs, was the right of participating in the administration of justice, (according to ancient usage,) in the choice of the officers, at the banquets and feasts, and in good works. At the head of the Fraternity there was, in accordance with ancient custom, a presiding Master, annually elected by the craft, who settled all disputes "according to the usage of the craft and law of the stone-work," (*nach Handwerks-brauch und Steinwerks-recht*.) The great body of the craft, the brethren, were on terms of perfect equality. The Fellow-craft was bound to instruct his younger brethren in the art, without pay or compensation; to impart to them all that he had himself acquired, and this knowledge was only imparted to those who had been received and acknowledged as Brethren. Once a month an assembly was held, at which the affairs of the Fraternity were discussed; those who had offended against the rules and regulations were tried and punished, and the proceedings concluded with a feast or banquet. The principal feasts of the Stone-masons, were held on the days of St. John the Baptist, and of the "four crowned martyrs," the special patron Saints of the association. When the apprentice had finished his time of service, had duly performed his tour of travel, and had been regularly announced to the Lodge, as being of good report, he was then received, after paying the usual fee and contracting an obligation of obedience and secrecy. Besides these monthly meetings, each Haupt-Hütte held at least one special assembly every year, which was termed *Haupt-Gedinge*, or *hohe Morgensprache*.⁽¹⁾

In later years, when the Masters had begun to exclude the Fellow-crafts from their meetings, they held four "*Hauptquartale*," or quarterly assemblies every year, a custom which afterwards passed over into England, and was the origin of the "Quarterly Communications" of the Grand Lodge of England. The Fellow-crafts continued to hold their monthly meetings, at which, and also at their receptions of members, they retained a portion of the ancient usages and ceremonies of the original Fraternity.

The assemblies were invariably opened and closed with a catechism or dialogue, between the Master and his assistants. This was a peculiarly German custom and is to be found not only among the various crafts, but also in the ceremonies of the Courts of Justice, the Vehme Gerichte, &c. As long as the Lodges continued in a flourishing condition, it was customary to impart the secret doctrine to the new Brother, only when he had been duly received into the Fraternity, that is, after he had served his apprenticeship, and duly performed his travels. He was then instructed in the symbolism and allegories of ecclesiastical architecture, and in the

secret meaning of the architectonical embellishments. He then also learnt how to construct plans for himself, in accordance with the rules of their art, in order to qualify himself as a Master.

The German style of architecture, with its ancient symbolism, maintained its position in the old German Lodges until the period of the Reformation. At this time, however, it had already commenced to decay, and the assemblies had less in view the progress and improvement of their art, than the mere maintenance of their peculiar ceremonies and customs, and the adjustment of affairs over which they still possessed exclusive jurisdiction. What they had already learned was indeed preserved, but they made no progress, and this, in itself, was a step backwards. After the Reformation, when church-building ceased almost entirely, and the meaning of the symbolism was less generally understood, the Stone-masons gradually degenerated to the level of ordinary workmen. So, also, in the course of time, the ceremonial, now no longer understood, gradually assumed the form of that of the other trades, and lost its peculiar significance, the more so, as in many places the Stone-masons joined the guilds of ordinary Masons. This was not so much the case in England as in Germany ; in the former country, although they also gradually degenerated, and became ordinary guilds, or companies, yet they always retained their ancient ceremonies, so that at the period of the establishment of our present system of Freemasonry, *these were still practised, and only required a different explanation.*

The German Stone-masons, on their separation from the cloisters, very naturally retained the peculiar ceremonial which had been the custom of the monastic lodges ; and thus we find that their ritual of reception was a close imitation of the initiation formerly practised in the Order of Benedictines.⁽²⁾ The Fellow-Craft who had served his proper time as an Apprentice, and had been declared free, if desirous of being admitted into the Fraternity, was required, as in other guilds and companies, to furnish proofs of his honorable and legitimate birth, and good character. It must be borne in mind, that there were certain classes whose occupation was considered dishonorable, and their children were ineligible as members of a guild. The Statutes expressly required that the candidate should be free-born, of unblemished reputation, and sound both of body and mind. The Fellow-Craft at once received a distinctive *mark*, which he was obliged to place on all his work. The Brother who proposed him for membership was at the same time required to vouch for him.

On the appointed day the candidate repaired to the house or inn, where the assemblies of the craft were held, and where the guild-chamber had been prepared for his reception. The Brethren having laid aside their arms, the Lodge room being a place dedicated to peace, were then admitted, and the Master proceeded to open the assembly with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a Brother to prepare him in due and ancient form, for the ceremony. The candidate, in accordance with the custom of ancient pagan times, assumed the character and appearance of a suppliant, he was divested of his weapons and other metallic substances, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door

of the chamber, which was opened to him on his applying in the prescribed manner. The Warden, or *Parlirer*, conducted him to the Master, who caused him to kneel, and repeated a prayer, after which he was led around the chamber and back again to the door, where being placed with his feet at right angles, he was taught to advance to the Master by regular steps. On a table before the Master was placed the open Bible, on which, the candidate swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the craft. The bandage was then removed from his eyes, the three great Lights were explained to him, he was invested with a new apron, and the pass-word was communicated to him. The salute, (Gruss,) and the token (Handschenk,) he had already received at the time when he sat out upon his travels, after having duly served as an Apprentice. His proper place in the guild-chamber, or Lodge, was then assigned to him.

If a Fellow-Craft, during his travels, desired to visit a Lodge for assistance or employment, he first applied with the customary knocks, and on being admitted, at once advanced to the Master, or, in his absence, the Parlirer, (whose duty it was to accost all strange Brethren,) with the three regular steps. During the examination of the stranger, which was conducted in the form of a catechism, or lecture, the other Fellow-Crafts stood by, their feet forming the angle of a square. After having asked whether any one present had anything to say, the Master closed the examination with the usual Stone-mason's knocks.⁽³⁾

At the banquet, which invariably succeeded the initiation and which was opened and closed with prayer, the Master drank a toast in honor of the new Brother, out of the drinking-cup of the Fraternity, (the *Willkommen*,) to which he replied by drinking prosperity to the Brotherhood. This toast was always, and still is, performed among the German guilds, in three cadences or motions,—the cup being first grasped, using a glove or handkerchief,—then the lid or cover was raised,—and lastly it was carried to the lips; the cup was emptied by three separate draughts,—and with three motions it was replaced on the table.

Besides these ancient customs which we have described, the Stone-masons received from the monastic lodges, a secret architectural doctrine and mystic science of numbers, which they constantly employed in their art of building, and subsequently developed to a further extent. The numbers 3, 5, 7, and 9, were deemed particularly sacred,—so, also, were the colors of gold, blue and white, the two former having a symbolic reference to their art, and the latter to their secret association. A favorite symbol of the Fraternity, was the “interlaced cord,” frequently represented as an ornament over the portals of religious edifices. Their most expressive and peculiar symbols, however, were the compasses, square, stone-hammer or gavel, and rule, all of which had a moral signification in their Lodges. As in the church, the priest had his station in the East,—so in the Lodge the Master was placed in the East; the Wardens stood in the West, their faces turned towards the East. These three officers symbolically represented the three pillars of the Lodge, (Wisdom, Strength, and Beauty,) and were the representatives of the Fraternity.⁽⁴⁾

As far as concerns the symbolization of Masonic working tools,—this

custom proceeded not merely from the character of the age, but was also suggested by previous example, for the Stone-masons were by no means the first to symbolize the implements of the craft. But the Masons, more than any other guild, had a peculiar motive for attaching a higher value to their tools and implements, and to the technical language and materials of their art, with which they combined the idea of a spiritual building, because they had devoted themselves to a high and holy vocation. By the erection of magnificent houses of God, the Master Stone-mason, not only immortalized his own name, but also contributed to the glorification of the Most High, to the dissemination of Christian knowledge, and to the vivification of Christian virtue and piety.

Numerous indications of their secret confraternity and of their peculiar symbolism, as well as of their religious views, which were at all times opposed to the prevailing corruption of morals of the clergy, and not unfrequently to the orthodox ecclesiastical doctrines, are to be found on almost all the ancient German works of Architecture. Thus, in the church of St. Sebaldus, at Nurnberg, is a carving in stone, representing a nun in the embrace of a monk. In one of the upper corridors of the Strasburg Cathedral, fronting the chancel, is a sculptured representation of a procession; first comes a bear, supporting the cross, then follows a hog and a goat, bearing a sleeping fox as a holy relic. Behind the bear is a bitch, and a wolf carrying a burning taper. An ass engaged in reading mass, at an altar, completes the caricature. In the Cathedral of Wurzburg, are the two celebrated pillars, B. and J., in imitation of those which stood in the porch of the Solomonian Temple, and which are over four hundred years old. In the church at Doberan, in Mecklenburg, we find several double triangles placed in conspicuous positions, three vine leaves interlaced with a twisted cord, and many allusions to the mystic numbers. Here also is an altar-piece, in a good state of preservation, which gives a curious idea of the religious views of the architect. In the foreground are represented several priests turning a mill, in which the dogmas of the church are being prepared. Above them is the Virgin and infant Jesus with the Blazing Star. Below is the Last Supper, at which the Apostles are represented in positions familiar to all Freemasons. In another gothic edifice is a satirical caricature of the immaculate conception. In the cathedral of Brandenburg, is to be seen a fox in priestly robes, preaching to a flock of geese, and in the Munster, at Berne, is a painting of the Last Judgment, with a Pope prominently figuring among the damned. These satirical representations are termed the "*Wahrzeichen*" of the German Stone-masons.

The Corporation of Builders existed during the most flourishing period of the Orthodox church, and at a time when the Papacy was apparently in the zenith of its power. The latter, however, at this time had to contend with a widely spread enlightenment and against the efforts of many so-called heretical, gnostic-manichean sects, who based their opinions partly on the primitive ideas of Christianity. Such were the Catharists, Albigenses, Waldenses, &c. The initiated and adherents of these sects travelled through all Europe, formed new communities and made many proselytes, not only among the nobles, freemen, burghers and tradesmen, but even among the monks, abbots and bishops of the church. At this

time too, reason was silently and secretly preparing to assert its sway and to maintain the light of truth in the midst of surrounding darkness. Ban, interdict and stake, were alike ineffectual in preventing its progress. The German Masons were certainly no strangers to these reformatory efforts, and there is scarcely a doubt that some, at least secretly, participated in the movement; the "Wahrzeichen" we have described furnishing ample testimony of the fact. The Masons, by reason of the nature of their art, were continually brought into contact with all classes and conditions of men; they had a personal knowledge of the nature of the Church, and well knew the degeneracy of the Clergy. They far surpassed their contemporaries in general knowledge and education; and in their travels, not confined to Europe alone, but frequently extending to the far East, they became acquainted with widely differing religious views, and gained a clearer conception of the idea of Christianity. Furthermore, they had learnt to practise toleration, and their Lodges became a sure refuge for those who were persecuted for opinion's sake, by a religious fanaticism. All who were good and true, and well learned in the art, were received among them, and were protected from the persecutions of the Church.⁽⁵⁾

The progress of the Reformation dealt a severe blow to the Fraternity of German Stone-masons.⁽⁶⁾ As it spread, fewer churches were erected, and the builders were thrown out of employment. Then came the thirty years' War, during which time all building was at a stand. In 1681, Strasburg fell into the hands of the French, and the German Princes, who had been so often deceived by the intrigues of Louis XIV., jealous of his power, sought, by every possible means, to circumscribe his influence in Germany. Their attention must necessarily have been attracted to a community like that of the Masons, the members of which dispersed throughout all Germany, and bound to one another by the closest ties, still owed obedience to the mother Lodge of Strasburg, now under French jurisdiction. By a decree of the Imperial Diet, March 16th, 1707, all connection of the German Stone-masons with the Haupt-Hütte of Strasburg was formally interdicted. The establishment of a National Haupt-Hütte, for Germany, was never brought about, and dissensions arose among the separate Lodges of the country. In consequence of these difficulties, as well as of numerous complaints concerning abuses which had gradually crept into the Craft, the Imperial Edict of Aug. 16th, 1731, abolished all Haupt-Hütten, as such, and did away with all distinction between Grand and Subordinate Lodges; transferring to the government alone the adjudication of all disputes between the guilds, or crafts. It was also ordained that all distinction between the Salute-masons, (Grussmaurer,) and the Letter-masons, (Briefmaurer,) should thenceforth be dropped, and that for the future no new Master should be sworn to conceal the secrets of the Craft. Nevertheless, the association was still secretly continued, and retained the old distinction between the Gruss and Brief-maurer, their own administration of justice and their subordination to the Haupt-Hütten.

In France, the Building Associations flourished for a time, but gradually declined, and in the beginning of the 16th century, united with the city Guilds or Corporations. They were finally abolished by Francis I. in 1539.⁽⁷⁾ The last legislative assembly of the German Stone-masons took place in the year 1563. Much light has been thrown upon the old tradi-

tions, during the last few years. Reichensperger lately discovered at Treves, the Guild-chest of the Stone-masons' Guild, which contained many valuable manuscripts, one of which dates back to the 30th Oct., 1397. In the city library of Treves is still preserved the record book of the Stone-masons' Court, embracing a period of years from 1670 to 1721, and containing much interesting information concerning the inner life of the craft.

At the present day there are no authentic documents in existence which refer to the organization of the German Stone-masons' Fraternity during its most flourishing period. It was only when the ancient forms had already begun to decay, when the taste for forming leagues and confederacies was on the wane, and when the understanding of the ancient rituals and the old discipline had begun to die away, that the Masons felt the necessity of preventing still further decay, by re-establishing the ancient landmarks, by excluding all foreign elements from the craft, and by compelling the Stone-masons to belong to the Guild. For this purpose, they assembled together in the year 1459, and resolved to renew and revise their ancient Constitutions and Statutes.

These Statutes, which are undoubtedly based on the ancient customs of the craft, were discussed and agreed on at two assemblies of Masters and Fellows, held "in the manner of a Chapter," (in *Kappitelsweise*); the first at Regensburg, on Easter-day, 1459, and the second, some time afterwards at Strasburg, when the new Regulations were definitively settled and adopted. They breathe throughout the spirit of the German Imperial Constitution, and are evidently a renewal of the ancient laws of the Fraternity.

The expression "*in Kappitelsweise*," which is used by no other Guild, is derived from the Convent meetings of the Benedictine monks, which were termed "*Capitula*," or Chapters. We find, also, in the old English Constitutions, and in the Act of Parliament of Henry VI., the meetings of the Masons termed "Chapters, Congregations, Assemblies, and Chambers."

All the precepts of these Statutes, which were kept secret from strangers, and which were read in the Lodges, at least once a year, refer to the moral obligations of the Brethren among one another and towards strangers, and breathe throughout a spirit of brotherly love, strict integrity and morality.

This important document was first published from a certified manuscript of the *Haupt-Hütte*, of Strasburg, in Heldmann's "*Drei ältesten geschichtlichen Denkmälern der deutschen Freimaurer-Bruderschaft, Aarau, 1819*," then in Krause's "*Drei Kunsturkunden*," and in Heideloff's "*Bauhütte des Mittelalters, Nurnberg, 1844*." Kloss also published them in his "*Freimaurerei in ihrer Wahren Bedeutung*," in which he has carefully collated and compared them with the English Constitutions. Fallon and Keller have also given us copious extracts from them. An English translation, by the "*Latomia Society*," will be found in the "*Masonic Eclectic*," vol. I, No. 1.

These Statutes were repeatedly confirmed by the German Emperors,⁽⁸⁾ first by Maximilian I., in 1498, and subsequently by his successors. It is worthy of note, that this document bears a date but little later than that of the "*Ancient Poem*," of Halliwell, and that both contain almost precisely the same regulations, although somewhat differently arranged.

The "Revised Statutes of 1463," contain a repetition of those of 1459, with a few necessary additional regulations. The religious instruction, and the allusion to the "four crowned martyrs," (*quatuor coronati*),⁽⁹⁾ contained in the latter, are omitted in the Statutes of 1463.

A comparison of the Strasburg Constitutions of 1459, with the Ancient Constitutions of the English Masons, will convince the most sceptical, that the German "Steinmetzen" and the English Freemasons were members of one and the same fraternity; having the same laws, customs and usages, and springing from the same source. If further proof is wanted, it will be found in the concluding portion of Halliwell's "Ancient Poem," entitled "*Ars quatuor coronatorum.*" What are these "holy martyrs fowre," but the "*heligien vier gekronten*," (the four holy crowned martyrs),—the patron Saints of the German Stone-masons? Kloss gives us a German translation of this legend, which is to be found in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Breviarum Ord. Hierosol., 1495, and the Brev. Ultrajectense Venet., 1497.

[To be Continued.]

NOTES.

1. Heldmann's *Drei gesch. Denkmale, &c.*
 2. Fallon, *Mysterien der Freimaurer.*
 3. Fallon, *Mysterien, &c. Findel, Geschichte der Freimaurerei.*
 4. Winzer, *Die Bruderschaften des Mittelalters.*
 5. Findel, *Gesch. d. Freimaurerei.*
 6. Heldmann, *Drei gesch. Denkmal. p. 337.*
 7. Röbold, *Historie gen. p. 76.*
 8. See Heideloff, Fallon and Kloss, who give copies of the confirmations.
 9. Kloss, *Freimaurerei in ihrer Wahren Bedeutung, p. 257.*
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RELIQUES OF WASHINGTON.

"In the Masonic Hall in the city of Alexandria, State of Virginia, preserved with more than religious veneration and care, are to be found the following articles, the property of Alexandria Washington Lodge, No. 22.

"A charter granted by Edmund Randolph, 'Gouvernor of Virginia and Grand Master of Masons,' to our well-beloved Brother, George Washington, &c. A Master's apron, a present from Madame Lafayette by the hand of her husband, the Marquis, to General Washington. This was shown to General Lafayette, and also the box which contained it (now in the Lodge), on his last visit to this country. The recollections of the man, the husband, the Mason, overcame the soldier, and tears flowed down his furrowed cheeks.

"A piece of cloth from the coat worn by General Braddock at his death. The pocket compass carried by General Washington on his visit to Fort Pitt. The boot strap worn by Gen. Washington at Braddock's defeat. Washington's spurs. A button from his coat. A piece of Washington's coffin, and cloth that covered the same. A part of the tent that he used on the field. A pocket-knife, presented to him by his mother when he was twelve years of age and which was in his possession fifty-six years. His wedding gloves, and one that he wore when mourning the death of his mother. Two manuscript letters, one of which proves his attachment to Masonry. Various medals. The arm chair in which he sat as Master of the Lodge."

"BY THEIR FRUITS YE SHALL KNOW THEM."

MASONRY like every other Institution, should be judged of by its actual fruits. For this we have a divine warrant. The Saviour himself has laid down the unerring test, "By their fruits ye shall know them." "A good tree bringeth forth good fruit, and a corrupt tree evil fruit." Now what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles of civil and religious and constitutional liberty? Have they not with others freely sacrificed their treasure and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in the various religious denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners, and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for his infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry approximates the practical operation of our holy religion, for "pure religion and undefiled before God is this; to visit the widow and fatherless in affliction and to keep yourself unspotted from the world."

A WORD OF CAUTION.

CRAFT Masonry in my opinion, never stood so high in the estimation of thinking men, as it does this day. Our Lodges are fast filling up with eminent young men, who will do honor to the Order. Even men in middle life have recently manifested an ardent desire to be known and acknowledged among the fraternity of Free and Accepted Masons.

Notwithstanding so many are seeking to gain admission into our Order, yet it becomes all our Lodges to be exceedingly cautious whom they admit.

We cannot be too careful in investigating the characters of those who apply for admission. It is far better for a Lodge to reject two worthy applicants than to admit one who will do dishonor to the Craft.

Then Brethren let us strictly adhere to the principles taught us by our beloved fathers, steadily pursuing the path they trod, following the excellent examples they left us, looking unto the Supreme Architect of the Universe, for help and assistance, so that when we shall be called from labor on earth, we may be prepared to partake of divine refreshments on high.—*G. M. Vermont.*

DEATH OF THE SON OF BURNS'S “SOUTER JOHNNY.”

Nor many weeks have elapsed since we chronicled the death of the “wee Curtle John” of the dedication addressed by Burns to his early benefactor, Bro. Gavin Hamilton, of Mauchline. We are now called upon to record the removal of another “old-time Freemason,” himself a contemporary of Burns, and the son of one of the principal characters depicted in that inimitable “Tale” in which the poet has immortalized “Kirk Alloway” and other places passed by

“* * * * honest Tam o' Shanter,
As he frae Ayr se nicht did canter.”

Bro. John Lauchlan, who died at Ayr on the evening of the 16th inst., had many titles to the respect of the community, and as a Mason, was held in the highest esteem by his Brethren. As we have set out by introducing our departed Brother in his relationship to Souter Johnny, we cannot do better than to follow up the allusion to his father by giving an extract from an unpublished glossary of the songs and poems of Robert Burns, in which the identity of the immortal Souter is thus advocated:—“Souter Johnny was the late John Lauchlan, shoemaker in Ayr. He and the poet were born in the parish of Alloway, and there brought up in boyhood together. The future Souter removed with his parents from Alloway to Ayr where he was bound as an apprentice to a shoemaker. His intercourse with the poet was thus somewhat interrupted; but their regard for one another was not lessened, for the Poet was scarcely ever in Ayr, but the Souter (for so he was designated by the Poet before the celebrated poem had being) was sent for to Luckie Shearer's, a favourite howf in the Townhead of Ayr (now the Tam o' Shanter Inn), to have a tankard and a chat over the reminiscences of their early days. The Souter's son had quiet good recollection of their meetings and at more than one of these there can be little doubt they were joined by the redoubted Tam o' Shanter, for the howf was a famed Hostelry, at which he and many of the Carrick farmers put up, and Tam was well known to Burns and the Souter, and on that “ae market nicht” of their festivities, when Tam parted from his jolly companions to take his solitary journey homewards past “Alloway's auld haunted Kirk” it is very possible the Poet first conceived the idea of his wonderful tale. It has been alledged that a John Davidson, a shoemaker in Kirkoswald, was the Souter Johnnie, on the ground that he and Tam were frequently boon cronies in Kirkoswald—Tam's farm of Shanter being in that neighborhood, where both possibly may have met the poet during the sojourn there; but it may naturally be asked, what was Davidson doing in Ayr so late, and so far from home? and even if there, is it possible to believe that Tam would have left him in Ayr and journeyed home by himself. In short, it is impossible to suppose that the poet when composing the poem had any other individual in view than his own boy Companion, and boon comrade in early manhood. At all events the late John Lauchlan was recognized by all and sundry in and about Ayr, as the Souter Johnnie of the poem from the day of its publication; and much to his chagrin, he retained the sobriquet to his dying day.

The Souter was a member of Ayr St. Paul's Lodge, and at his death his re-

mains were interred with Masonic honors. His son was a Craftsman of sixty-five years' standing. Ayr St. James (No. 165) was his mother Lodge, and in it he received also the degrees of Royal Arch and Knight Templar. He was one of the original members of Ayr St. Paul's, a Lodge raised by Freemasons serving in the Ayrshire Militia in 1799; and was delegated by his brethren-in-arms to proceed to Edinburgh to receive from the Grand Lodge of Scotland the charter of the new-formed Lodge. That document Brother Lauchlin carried in his knapsack to Stirling, where the militia then lay, and in the Court Hall of that town was the oil of Consecration poured out upon the altar of Ayr and Renfrew Militia St. Paul, early in the year 1800, by the office-bearers of the Lodge “Ancient Stirling.” Br. Lauchlan was called to the chair of St. Paul's in 1805, and at various other periods of its history was the same honor conferred upon him. So highly were his services appreciated by his Brethren, that in 1808 he was presented with a handsome silver medal in the name of the Lodge, “as a tribute of esteem and mark of respect towards him for his laudable conduct while Master, for his attention to its interests and prosperity, and for his spirited exertions in supporting its dignity and maintaining its independence.” As showing the zeal with which he entered into Masonic matters, it is worthy of mention that during the first 50 years of this century only twice was he found to be absent from his place in the Lodge at its annual meeting. And in later years, although bending under the infirmities of old age, whenever anything of more than usual importance appeared upon the business card of the Lodge over which he had so often and so worthily presided, he was sure to be present, aiding with his counsels those who could not lay claim to the experience in Lodge affairs which he possessed. The last Masonic meeting which our deceased venerable Brother attended was at that of the Ayr Priory, in March last, when he seconded the nomination of a successor to Sir Knight Major Thornton, who had resigned the command of that Encampment in consequence of his removal to Derby. On that occasion he was in high spirits, and entertained the Sir Knights with a graphic sketch of the state of Knight Templary in his early days, when the whole steps from E. A. to K. T. were given in every Craft Lodge throughout Scotland. From our boyhood we have known Br. Lauchlan as one of our most respected citizens, and since, being drawn down closer to him in the bonds of Brotherhood, we have ever found him to be a Mason of high intelligence and unsullied reputation. Although now removed from our society, he will long live in the remembrance of those who knew him best. We understand he has bequeathed his diplomas and other Masonic papers, to his Masonic son and most intimate friend, Bro. Andrew Glass, a Past Master of Ayr St. Paul's. These relics of Souter Johnny's soon will form a valuable addition to those already preserved by Bro. Glass, under the roof-tree of the farspared Tam o' Shanter Inn, of which he is the respected lessee. Though not like his father, the Souter, buried with Masonic honors, the remains of Bro. Lauchlan were followed to the grave by the Provost and magistrates of Ayr, and a large concourse of the general community, as well as by the representatives of the various Masonic bodies of the town in which he lived. Peace to his ashes!—*London F. M. Mag.*

THE LAW OF PROGRESS.*

If we would appreciate the age in which we live, we must mark the impress of mind upon the masses, and upon the institutions by which they are surrounded ; we must also note the influences which that impress has from time to time exerted in moulding the aggregate character. There are no means of illustration, perhaps, more simple and vivid than that afforded by contrast. If, therefore, as citizens of this Republic, we feel that love of country is ever welling up from the full fountains of our hearts, we must bear in mind that this just conception of our true position is supplied by the instructive contrast which other nations, other governments and other people present, whose social and political condition alongside of our own serve to strengthen our patriotism, and to stimulate our hopes and wishes for the spread of liberal ideas.

If this contrast indicates a higher and more refined civilization as the inseparable accompaniment of the civil and domestic institutions of our land ; if the rule of reason and the noble impulses of humanity are laid side by side with the reign of violence and cruelty, and the soothing influences of a chastened Christianity succeed to theories of crude morals, and subtle philosophy, and serve to awaken more close fraternal relations among free men ; if the cultivation of science is of easy access, and the diffusion of knowledge, freely and without price, to the millions, tends to supply an ample veneration for religion, and inspire a love for the truth ; if liberty, under proper constitutional and divinely imposed restraints, combines to invite the intellect of all men to its highest efforts, and the age in which we live has become distinguished for "triumphs of mind, which have carried genius into paths never before trodden ;" if these, with other countless blessings, are but a tittle of the secret springs of the progress of our country, of the prosperity of our people, then may we understand the permanency of Masonry, and what have been the agencies which have guided her counsels here, and wrought out so effectually her mission of benevolence among men. The causes which have perfected government and which especially prevailed in the formation of that well-balanced political system, under which we dwell and which, if the cautious and far-seeing wisdom of its founders had been heeded in time, would never have been disturbed and might have lasted forever, are the same in truth as the influences which moulded our Order, have advanced its usefulness, and are now leading it onward to the fulfillment of its destiny. That cause is now known and designated as the law of progress—not what the world calls progress, consisting in the overthrow of all the good conserved by the wisdom of the past,—but the same in principle which has for ages been silently, yet effectively, combatting error, in theories of government, in the abstraction of morals and in the devices of philosophy. The struggle has been earnest and persevering. And as men naturally cling with fondness to institutions and opinions hallowed by time, as they linger with concern around the excellencies of ancient systems, warring firmly for the preservation of cherished forms, and slow in yielding to useless innovations, so against a mass of opposition has Masonry continuously advanced, carrying her torch of truth from age to age high above the din of peoples and the swelling storms of sentiment and passion, successfully contended for her principles with the progression of things, and adapted them to the pursuits and happiness of men.

*From a very excellent Oration delivered before St. John's Lodge, No. 1, at Newark, N. J., by Brother Rev. G. Musgrave Giger.

Our Order was originated by earnest, thoughtful, working men; men of profound sagacity and with hearts filled with generous sympathies, and prompted by the noblest impulses. As the ancient pioneers in a great work of philanthropy, their early efforts commend them to our profoundest gratitude; and whilst the *morale* which pervades the system, has been essentially the fruit of progress, the broad principles which lie at the foundation of the institution as laid by their wisdom remain fixed and unchanged. If we would, however, understand the secret of our success in the mission in which we are engaged, we must refer the countless blessings, which Masonry has scattered in its pathway, to the enlightenment which has so thoroughly controlled its counsels, awaking a constantly enlarging humanity, refining the nature, and mollifying the hearts of its votaries. Its ministrations are world-wide in their extent. A benign progression, acting upon its internal discipline, and stimulating its latent energies, has greatly enlarged the field of its benefactions, comprehending within its function moral agencies, affecting society at large, as well as its membership. It claims a supervision over the private character of the constituent; watches his conduct as a citizen, a parent, husband and friend; imposes upon him a strict obedience to the laws, and holds him to prompt accountability if he offends. It listens to "the still, small voice" which runs along the whole line of being, stretching its spiritual telegraph into every heart, that it may link them all with God. Well may we pause when we consider the distinctive principles of Masonry, to exclaim in the sentiment of the Roman matron—these, these are the precious jewels of our Order.

THE CONSERVATORS IN ILLINOIS.

[From the Masonic Trowel, edited by R. W. Bro. H. G. Reynolds, Grand Secretary of the Grand Lodge of Illinois. We invite the special attention of the reader to the last paragraph.]—

ONCE year ago, the Conservators, acting in concert, endeavored to gain possession of the Grand Lodge by electing Masters who were in their interest. Several old and tried Masters were displaced, and Conservators elected in their places.

Others, under the soporific influence of the wily Vice chief Conservator, and another prominent traveling Grand Officer, all in direct and known disobedience of the edict of Grand Master Buck, were coaxed and wheedled into the Conservator's Association, until, considering their numbers, unity and influence, they had well nigh, without the knowledge of the Craft, attained complete control.

Indeed, we believe today, that if it had not been for our appeal to the Wardens who came up manfully, and for the double-breasted wall of past Grand Officers, the Conservators would be tyrannizing now over the loyal men in Illinois to the top of their bent. And rough work they would make of it, too. We want to say to all loyal Brethren, who know in their own hearts that they are loyal to their government and their Grand Lodge, *without distinction of party*, see to it, that your Masters, Wardens, and Secretaries are truly loyal in all these things. Have nothing to do with Brethren for those places, who are running after every new thing. Require them to say, upon their Masonic honor, that they either have not been, and have no desire to be, followers of that invader, Rob. Morris, or that they have forsaken him and all his work in good faith. Let there be no half-way work about it.

Furthermore, require them to disgorge and destroy all printed or written notes and keys without reservation ; and also, that they neither teach or learn Masonry, except from mouth to ear.

Brethren ! Be firm and determined in this matter. If you do your duty at the coming election, this thing will die out ; if you do not, the scene at the last Grand Lodge meeting will be child's play in comparison with what will take place at the next.

Let the loyal Brethren remember, that " an ounce of prevention is worth a pound of cure !" and that vigilance is the price of safety.

The political elections are over. Lay aside politics until after your Lodge elections, Brethren, and unite together, for we do earnestly assure you, that if our Grand Lodge can be made the prey of rebels and traitors in Masonry, then there is no safety for our distracted country ; for, as we believe in God, the Maker and Governor of the world, so do we as sincerely believe that but for Masonry and its benign influences, this country would go to destruction. Our only safety as a people, at this time, lies with Him in whom we trust, and the Masonic fraternity. We must keep out all rebellion and treachery ; keep the Craft one, or we shall soon be upon an ocean without a bottom or a shore.

MASONIC LITERATURE.

We notice that several of the Grand Lodges have manifested watchful guardianship over the use of the insignia and emblems of the Order, and have prohibited their desecration by being used to attract attention to notices, advertisements, sign-boards, and other species of empiricism. With this we do not interfere, as we do not know that it *violates any "ancient land-mark."* But we are somewhat surprised that their efforts at *reform* stopped short of the full measure of relief against any species of charlatanism with which the Order is cursed. There is an extensive *quackery* practised upon the Fraternity much more disgraceful in its character and injurious in its consequences, than "square and compass" on sign-boards or affixed to advertisements. We are overrun with *Prospectuses* of U. M. Records—Alphabetical Lists of the names of every Mason in the U. S.—Masonic Almanacks—and others of like character, many of them bearing the imprimatur of Masons high in authority and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions solely for the reason, that they are issued or highly recommended by Brethren who have rank and position, but soon discover that they have been "spending their money for that which is naught," and are led to the conclusion that Masonic literature is but trash. Why were not these made the subjects of the supervision of the watchful Brethren, and the Craft advised against this more disgraceful charlatanism than the wearing of pins and rings and seals, or the use of Masonic emblems in advertisements ?

The advanced state of Masonry has greatly increased the demand for light and information. The number of *reading Masons* has been multiplied. Empyrics taking advantage of this, are multiplying their productions, with attractive titles, (and too often under the prestige of Brethren of rank,) professing to impart in-

struction essential to the "Art," or to guard against deception or imposition, but containing only uninteresting and unimportant information. These, we think, should not have escaped the notice of these watchful Brethren. They are certainly much more obnoxious to rebuke and denunciation than the things of which they complain. The valuable standard Publications endorsed and recommended by Grand Lodges—that have maintained character and position for years—and the productions of Brethren of wisdom and intelligence, well qualified to impart useful instructions, are neglected for these *ephemera*, whose only excellence is their deceptive titles—whose only effects is to "put money in the purse" and lessen the character of the pure literature of Masonry.—*Grand Lodge of Georgia.*

THREE BALLOTINGS.

"Of what earthly use, we ask, are committees of investigation into the character of candidates, if three ballottings are necessary to determine his qualification for Masonry? Must one, initiated into the mysteries of Masonry, be stayed in his advancement until further inquiry can be made as to his 'former character,' traits and habits of temper and life?" Why were not these diligently and thoroughly investigated by the Committee? Before a man can be made a Mason, in *any well regulated Lodge*, he must have resided sufficiently long within its jurisdiction for a full development of "his traits and habits of temper and life;" and if these are not known to the Committee, they have nothing upon which to base a favorable report. A separate ballot for each degree can only be rendered necessary upon the assumption that three investigations must be made before the qualification of the candidate can be known."—*G. L. Georgia.*

THE OLDEN TIMES.

We have been favored with a copy of a sketch of the history of St. John's Lodge, at Newark, N. Jersey, from which we select a few sentences, which may amuse the reader. The Lodge was established in 1761, by a Dispensation from the then Provincial Grand Master of New York. With occasional interruptions the Lodge continued to meet at the houses of the members until 1772. In January of that year, to April 1788, "and during the darkness of the American Revolution, the lights were extinguished, the sound of the gavel was no longer heard in the East, and all within the Lodge was silent as the grave," says the historian. He also tells us that the furniture of the Lodge was loaned to a "Camp Lodge," in the army, and adds—"At one of these Camp Lodges, it is said the immortal Father of his Country presided, and during his Mastership conferred the sublime degree of a Master Mason upon his illustrious friend, the Marquis de Lafayette;" which statement is the merest moonshine, and only calculated to elicit contempt. Washington at that time had more important business to attend to than conferring degrees—a thing that he never did in his life. Such silly tales are discreditable to Masonic history.

In 1804 a member was put on trial for misdemeanor. On his conviction "*the doors were thrown open*, and he was expelled from the Brotherhood."

"At a meeting held in the following December, it was ordered that candlesticks and desks be provided for the Secretary and Treasurer, and a *cocked hat* for the Master."

In Dec., 1805, it was proposed to celebrate St. John's day by having a dinner, but the "proposition was abandoned upon ascertaining that none of the innkeepers in the town were willing to undertake so difficult a task," as serving up the dinner in the Lodge room! The members however got their dinners at Brother Tuttie's private house.

"In November, 1806, a donation was made to the widow Thiboe, which consisted of one cord or hickory wood, one hundred pounds of superfine wheat flour, one hundred pounds of buckwheat, and *four bottles of good Madeira wine.*"

LEAVING THE LODGE.

A PRACTICE too common in many Masonic Lodges, that of members taking part in the business of the Lodge, and then leaving as soon as preparation for the degrees is announced, is severely and justly condemned by Bro. McJilton. He says:—"The practice is a bad one and ought to be discontinued. It nevertheless seems oppressive upon the Brethren to prevent them when they have a desire to return to their homes; and the rule, if rigidly enforced, may prevent their attendance. Brethren should cultivate a love for the work of the Order, which may be readily done when the desire is entertained to learn the process by which men are brought from the outer darkness to the true Masonic Light. Every Master Mason should become familiar with the important principles involved in the labors of the Craft, in the work of the several degrees. Masters of Lodges should use their discretion in allowing Brethren to leave their Lodges under the circumstances complained of. They have charge of the workmen during labor, &c., and can regulate matters so as to prevent improprieties in the premises, without being oppressive upon their Brethren."—*Com. Cor. G. L. Ver.*

Obituary.

HON. ITHAMAR CONKEY.

THE following Resolutions were adopted by Pacific Lodge, Amherst, in commemoration of the death of their distinguished Brother, Hon. Ithamar Conkey.

Whereas, it has pleased the Great Master of the Universe to remove by death a beloved and esteemed member of Pacific Lodge of Free and Accepted Masons, Hon. ITHAMAR CONKEY, therefore

Resolved, That in his death we recognize the hand of that All Wise Disposer of events, who doeth all things well, and while we mourn his departure we also feel that what is our loss is his gain.

Resolved, That in him we have lost a faithful friend, a wise counsellor and esteemed companion; one whose presence was always a source of pleasure and profit.

Resolved, That in his death the community have also lost a useful member of society; one who was willing to forget self in his efforts to promote the well being of his fellow citizens, and who has done much by his counsels and labors to advance the interests of the community at large.

Resolved, That we tender to the afflicted family of the deceased, our sincere and hearty sympathy for their bereavement, and that the Secretary of the Lodge be instructed to transmit a copy of these resolutions to the widow of the deceased; and that as a further token the Lodge be draped in mourning for the period of thirty days.

MASONIC CHIT CHAT.

ARMY LODGES. The Grand Master of this State issued his Dispensation for the holding of a Lodge in the 42d Regt. Mass. Volunteers, on the 21st ult., on the petition of Maj. F. G. Styles and others. We understand that there are rising forty Masons in this regiment, of whom a considerable number are from Morning Star Lodge, at Worcester.

☞ The Grand Lodge of Minnesota at its Communication in 1861, declared that any connection with the unmasonic cabal known as "Conservators," is "sufficient cause for the exercise of Masonic discipline."

☞ The Grand Lodge of Colorado held an Annual Communication at Central City, in Nov. last, and elected Brother Allyn Weston, formerly of this State, Grand Master, and O. A. Whittemore, of Colorado City, G. Sec.

☞ The Grand Lodge of Illinois at its late Annual Communication adopted a Resolution granting leave to confer the second or third degree upon candidates who have become maimed since their initiation.

☞ We learn that St. Andrew's Lodge, in his city, disbursed in charity the past year the very liberal sum of *one thousand and sevnyeight dollars.*

Lodge Agreement with "mine host" ninety years ago. "I, ——, agree to provide a dinner for the Brethren of this Lodge, upon St John's Day, for two shillings sterling for each Brother that sits at table. I furnishing them with dinner and ale and one bottle of good punch, and the musicians' dinner gratis; and shall furnish the Lodge with what punch they may want, more than one bottle, at sixpence sterling per bottle. And I shall provide candles, tables and cloths, knives and forks, and plates and mugs. You furnishing glasses yourselves."

This very liberal offer, it is needless to say, was accepted by one hundred and thirteen of the Brethren sitting to dinner, but no record is kept of how many preferred glasses to mugs, from which they might quaff the "good punch" so liberally provided for them.

—London F. Mag.

☞ Lodges in the army have been multiplied to a very great extent within the last six or eight months. We have no means of ascertaining the precise number now in existence, but think they cannot be much less than a hundred; and we are gratified to know that they are generally well conducted and contribute much to the enjoyment and improvement, doubtless, of the Brethren connected with them, and by whom they are highly prized.

☞ The Grand Chapter of New Jersey at its late Annual Meeting, resolved that "it is the bounden duty of every Mason to be true and loyal to the government of his country, and condemn treason and rebellion as Masonic crimes."

GODEY'S LADY'S BOOK, for December, has been upon our table for some days, and is a magnificent number,—a fine specimen of the first and most popular lady's magazine in the world. The three principal plates in the present number are worth the entire subscription price for the year. "Found in the Snow" is an exquisite piece of art-work, and "Christmas" is not a whit behind it. The "Fashion Plate" is rich and beautiful as ever. The present No. concludes the 65th volume, and affords a good opportunity for ladies wishing this excellent periodical to forward their names to L. A. Godey, Philadelphia.

COWAN. This old Masonic word is defined in the record-book of "Mother Kilwinning" Lodge, Scotland, of 1705, as follows:—"The same day, by consent of the meeting, it was agreed that no mason shall employ no Cowan, which is to say, *without the word*, to work if there be one mason to be found within 15 miles—he is not to employ one Cowan under the pay of 40 schillings Scots."

Never solicit any man to become a Mason.

Never recommend an applicant unless you know him to be a *good man*, and who will conform to the precepts of the institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

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

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

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

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

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

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

CHARLES W. MOORE, *Grand Secretary,*

Boston, March 25, 1861.

Freemasons' Hall, Boston.

RECOMMENDATIONS.

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

B. F. NOURSE } *Grand Lecturer of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

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

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

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

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

[Turn over.

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

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

Boston, March 19, 1861.

Boston, March 26th, 1861.

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

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

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

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

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

[From the Boston Post.]

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

[From the Saturday Evening Gazette, Boston.]

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

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Nov. 1, 1862.

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Corner of Court and Washington streets.

BOSTON.



FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE.

Vol. 22.] FEB., 1863. [No. 4.

Two Dollars per Annum.

Publishing Office No. 21 School Street, Boston.

HUGH H. TUTTLE, PRINTER.

Entered according to Act of Congress, in the year 1851, by Chas. W. Moore, in
the Clerk's Office of the District Court of the District of Massachusetts.

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L E T T E R S .

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BUSINESS.—E D Bancroft, Groton Junction Ms—S A Salmon, Lowell—T Smoyer, Delphi, Ind—P M, Springfield—L M Shearer, Silver Creek, Ky—J B Flint, Louisville, Ky—Rev. J M Willey, Bridgeport, Conn—W Winthrop, Malta—G T Miller, Hyannis, Ms—Matthews & Co N York, 2—F G Tisdall, N York—R Spencer, London—W H Phillips, North Adams, Ms—S M Todd, New Orleans—A Walker, Worcester—O J Phelps, Piketon, O—P M, St Louis, Mo—P M, Tahah, Wis—F A Hassinger, Honolulu—S Rozs, Commerce, Mo.

REMITTANCES.—G H Kendall, Valparaiso, S A—N D Adams, Burlington, Vt—E F Webster, Eastport, Me—W D Axtell, Northampton—J K Anthony, Mound City, Kansas—J Cornell, Jay Bridge, Me—J M Porter, Jr., Easton, Pa—J J Bell, Carmel, Me—J F Harris, E Machias, Me—F Knowles, Corinna, Me—F Sparrow, Columbus, O—K Porter, Iowa City—D Taft, Blackstone—W E Stagg, Newark, N J—E H Neil, Skowhegan, Me—N H Gould, Newport, R I—L T Jeffs, Feltonville, Ms—D P Leadbetter, Millersburg, O—J C Abbot, Lowell.

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July 1, 1860.

B E N T & B U S H ,
M A N U F A C T U R E R S A N D D E A L E R S
IN
M A S O N I C R E G A L I A ,
Corner of Court and Washington streets,
B O S T O N .

THE
F R E E M A S O N S'
M O N T H L Y M A G A Z I N E.

VOL. XXII.

FEBRUARY 1, 1863.

No. 4.

M A S O N I C S Y M B O L S — T H E “ R I G H T H A N D . ”

We like to turn back occasionally to old and familiar subjects, in preference to seeking always in the Present and the Future for new topics. We not only *like* to do so, but know it to be strictly in the path of duty; more especially in an age like this, whose most striking characteristics are love of the new and strange, and contempt for the antiquated and old. It is to be feared that even our venerable Order has not altogether escaped the intrusion and assaults of this spirit of innovation, for which, probably, no better name can be found than the expressive one of “Young Americanism.” We are not so wedded to the memories of the past, nor so blind to the merits and advantages of sound and healthy progress, as to love and honor men and manners, simply because they are old, or to decry them solely because they are new. But, to all that is *really good in its own nature*, the lapse of years does unquestionably add a greater power of appeal to our respect and admiration. And justly so, even on the very principle which “Young America” so ostentatiously parades as the grounds of its claims to superiority. We, of this 19th century, enjoy the vast collective benefit of the experience, sufferings, labors, knowledge, inventions, of the many generations that have gone before us, and if we are not wiser and better than our forefathers—and can we justly say we are?—our culpability is proportionally the deeper. The further back we wander into the darkness of antiquity, the less right have we to expect such enlightenment as prevails to-day; and, consequently, if we do find in that “dim and distant past,” incontrovertible evidence of the existence of this, and of much more that we are apt so vainly and arrogantly to claim as our own, we are naturally surprised; and, if our feelings are not warped by prejudice or wounded self-love—shall we not admire the great

or good thus unexpectedly discovered, all the more on this very account? It is not difficult for a flippant and superficial sciolism to sneer at all that is venerable and ancient, and at the feelings of reverence with which minds of the calmer and more thoughtful order still regard the hallowed stamp of time, when affixed, whether in the mental world or material world, to the "beautiful," the "good," and the "holy;" but it would be found far more difficult for that false and spurious philosophy to prove that this feeling of reverence is not founded on the best principles of sound science and true religion.

As the traveller, amid the arid sands of Egypt, gazes upon those vast monuments of human labor, which have been, for more than four thousand years, one of the greatest wonders, must he feel, forsooth, ashamed of the sensations of admiration, wonder and awe that will insensibly, but rapidly, spread over and penetrate his mind? Must he feel bound to look upon them merely with the cold and calculating eye of utilitarianism, and to repel, as unlawful intruders, the many grand associations and historic memories that will come thronging through his brain and heart?—memories of the far off time, when Egypt was the metropolis of the world's knowledge and civilization, and when not even Greece—afterwards destined to be the educator of mankind—had begun to shake off the dark and heavier burden of ignorance and barbarism! On the contrary, if we admire and are justly proud of the great works and great achievements of science and labor in this, our own day of discovery and progress, must we not view with reverential respect and astonishment, the evidences, countless and incontrovertible in character, of works and achievements no less great and grand, accomplished by that wonderful people thousands of years before gas, and steam, and the electric telegraph, and the printing press, had arisen to change the whole aspect of the world's civilization?

It is assuredly from this venerable Past that we may best and most readily derive lessons of which we stand in very urgent need—lessons of *modesty*, the virtue least familiar, it is to be feared, to the nineteenth century! Not alone in those wondrous Pyramids, but in the gigantic ruins of Diospolis, Heliopolis, and the other cities of the Nile—in the lofty obelisks and stately temple-columns of Luxor, and in many another ruin—record of the ante-historic Past, we not only behold the substantial proofs of a progress in Mechanic Art in those olden times, that may well make us less vain of our modern inventions and attainments; but we may also read, impressed upon enduring tablets of stone, warnings against those feelings of arrogance and presumption to which we are so prone to yield. The mighty fragments of those vast and mighty cities, that flourished

from three to four thousand years ago, warn us, in unmistakable language, that the cities and monuments, and works of art of which *we* are so proud to-day, are also hastening onward to their day of doom ; that, as the victor-hand of Time has laid low the rich and royal cities of ancient Egypt, so will the same inexorable conqueror, sooner or later, subdue and devastate the now prosperous and populous cities of Boston and New York, of Paris and of London ! When that day comes, will these, our cherished and vaunted cities of the nineteenth century, leave as durable and splendid monuments to attest their ancient greatness, as still survive amid the ruins of the cities of the Nile ?

Or, to change the scene and illustration, let us pass from hoary Egypt to imperial Rome, and standing in the ruinous amphitheatre of the Coliseum, shall we think only of the scenes of cruelty once enacted in that blood-stained arena ? Will the majestic ruins of that grandest of natural theatres awaken no memories—call up no associations—inculcate in our hearts no lessons—but those of the gladiator, slaying or dying to gratify the bloody and perverted taste of Roman lords and ladies ? Shall we presume to look backward and downward, from our lofty elevation of Christian civilization and enlightenment, upon the darkness and crime, and sensuality, of the once “mighty Mistress of the World ?” Cold and callous, indeed, must be the heart in which the ruins of the Coliseum shall awaken only such thoughts as these—in which, rather, profound veneration for the “great” and “good,” even of Heathen Rome, shall not mingle with the feelings of melancholy and mourning excited by the scene around him, causing him to reecho the poet’s lament—

Oh ! Rome, my country ! city of the soul !
 The orphans of the heart must turn to thee,
 Lone mother of dead Empires ! and control
 In their shirt breasts their petty misery.
 What are *our* woes and sufferance ? Come and see
 The cypress—hear the owl—and plod your way
 O’er steps of broken thrones and temples—ye !
 Whose agonies are evils of a day—
 A world is at our feet, as fragile as our clay !

The Niobe of Nations ! there she stands,
 Childless and crownless in her voiceless woe,
 An empty urn within her withered hands,
 Whose holy dust was scattered long ago :
 The Scipios’ tomb contains no ashes now,
 The very sepulchres lie tenantless
 Of their heroic dwellers : dost thou flow
 Old Tiber ! through a marble wilderness ?
 Rise with thy yellow waves, and mantle her distress .

Alas! the lofty city! and alas!
 The trebly-hundred triumphs! and the day
 When Brutus made the dagger's edge surpass,
 The conqueror's sword in bearing fame away!
 Alas! for Tully's voice, and Virgil's lay,
 And Livy's pictured page!—but these shall be
 Her resurrection! all beside decay;
 Alas, for earth, for never shall we see
 That brightness in her eye she bore when Rome was free!

And, if the ruins of the old world's greatness thus not only sadden and solemnize our hearts by awakening reflections upon the frailness and mutability of all things earthly, but also most justly and naturally, stimulate and strengthen our esteem and veneration for the power, progress and energy of which they are the mute, but no less expressive, memorials; it must certainly be allowed that this feeling of reverential respect is still more justly due to the memories of mental and moral worth and greatness in which the history of the two illustrious nations of Classical Antiquity so richly abounds! The very fact that, unlike us, they had only the dim light of nature for their guide—that, while *our* path is clearly illumined with the Titian-like light of Christianity, *they* were obliged to grope their way along the “*chiaro-oscuro*” tracks of heathenism, invests such exemplars of virtue and nobility of soul, as we find amongst them, with a broader and brighter halo of glory! What better proof of this can be required than the circumstance that in every age, from the era of the Saviour downwards, the most earnest and eloquent advocates of the Christian faith have continued to draw many of their most powerful illustrations—their exemplar-stimuli to self-sacrifice, virtue, temperance, purity, from the historic records of ancient Greece and Rome? Nor do we hesitate for a moment to assert that Christian America and Christian Europe would do well to study anew and imitate to-day, in many matters of no small importance, the manners and morality of the countries that gave birth to Codrus and Leonidas, the patriot king-martyrs; to Socrates, the almost Christian heathen; to Plato, the Divine, father and founder, next to Pythagoras, of those *Ancient Mysteries*, with which the origin of Freemasonry is so intimately connected,—to Homer and Sophocles, princes of poetry, and Herodotus and Thucydides, and Xenophon, the fathers of History, and to Demosthenes, the patriot Orator; or of that other country, the memory of whose world-conquering genius is everlastingly entwined with that of so many heroes, patriots, warriors, statesmen, from the days of the elder Brutus, the stern upholder of freedom, and Decius, the voluntary victim of the purest, most unselfish patriotism, to those of Scipio, the Conqueror, not of Rome's enemies alone—

but—a more difficult and brilliant achievement!—of his own passions: and, later still, of Cicero, the Orator, whose eloquence was second only to that love of country which won for him the honored title of “Pater Patriæ.” Not one word would we say in depreciation of the many and momentous evidences of improvement and progress afforded in almost every department of life in the present age—nor is it in any ungrateful or unappreciative spirit towards the many comforts and blessings around us, that we utter, with heartfelt sincerity, the prayer that Providence would speedily raise up amongst us the much needed supply of such patriotism, and virtue, and valor, and statesmanship, as wove so bright a wreath of glory for ancient Greece, and so long enabled mighty Rome to withstand the assaults alike of barbarian foes without, and rebellious sons within!

With both these celebrated nations of antiquity, the *Right Hand*, that prominent symbol of Freemasonry, held a high place as the *symbolic representative of FIDELITY*: nor with them alone; for among the Jews and other ancient Asiatic nations, we find that the grasp of the *Right Hand* was the acknowledged pledge of *FRIENDSHIP* and *FIDELITY*.* “*Jungere dextras*,” was to the Roman an inviolable pledge of mutual fidelity, nor was any fouler reproach known to his vocabulary than “*fallere dextram*,” “to violate the *Right Hand* pledge of faith.” Every page of the works of the Greek and Latin writers abound with illustrations of this fact, and no less interesting are those to be found in the Scriptures, both Old and New. Of the latter we may adduce the passage in the 2d chapter of the Epistle to the Galatians, where St. Paul says—“When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *Right Hand of Fellowship*, that we should go unto the Heathen and they unto the Circumcision.” In the former, we observe that the custom of *lifting up the Right Hand* was the customary mode of taking the oath, even as far back as the time of Abraham, whom we find saying to the king of Sodom, “I have lifted up my hand unto the Lord, the most High God, the possessor of Heaven and Earth, that I will not take anything that is thine.” Among the Heathen nations of antiquity it was usual for the person taking the oath to place his *Right Hand* upon the “*horns of the altar*” or upon the hand

*The Romans had a goddess whose name was *Fides*, or Fidelity—a goddess of “*Faith and Honesty*,” to whom Numa was the first to pay divine honors. Her only dress was a white veil, expressive of frankness, candor and modesty; and her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, as a token of their intention to adhere to the compact; and this custom is in more general use even among ourselves, at the present day, than would at first thought be realized.

of him to whom he swore. For this, has been substituted by Christian usage, the custom of resting the Right Hand upon the HOLY SCRIPTURES, a custom which, it may not be uninteresting to note, we know to be at least as ancient as the beginning of the fifth century, for it is distinctly referred to in the Code of the Emperor Theodosius, in the year 438 A. D.

Did our limits permit, we could adduce many interesting illustrations of this use of the *Right Hand* as a solemn pledge of fidelity; but we must conclude with the remark, firstly, that the *antiquity as well as universality of the principles and practices of our ancient and honorable Order, derive an additional confirmation even from what has been here said of the Right Hand, as a solemn and sacred symbol*; and, secondly, if not only amongst the more civilized and cultivated people of ancient Greece and Rome, but even with the rude and rugged Parthians, the wild Arab of the Eastern desert, the savage warrior of the German Forest, and the fierce Sea-rover of the Scandinavian Seas, the violation of the "pledged Right Hand" involved the deepest and darkest infamy, and caused the transgressor, in the expressive language of our Saxon forefathers, to be branded with the contemptuous title of "nedderling"—"nothing worth"—surely it will well become us, Christian men and Masons, of these later and enlightened days, to be ever on our guard against the slightest violation—not in act alone—but *in word or thought even*—of the obligations to which our **RIGHT HAND**—the sacred symbol of our fidelity—has been pledged! We might indeed well be grateful to the literature of ancient Rome, if we had derived from it no other lesson than this most manly, most Masonic one—"NE DEXTRAM FALLAS!" *Break not the pledge of thy RIGHT HAND!*

THOUGHTS FOR THE HOUR.

The Grand Master of the Grand Council of R. and S. Masters of Vermont, thus beautifully and appropriately refers to the sad condition of our country:—

"It is with sad heart and mournful mein that we turn from these peaceful walks and green retreats to contemplate the dark and terrible misfortune which overhangs and enshrouds like a pall, the land which we have all been proud to call "our own." War, grim and black and ghoul-like at the best, but fratricidal and intestine war, most fearful and most lamentable of all, stretches its desolating and impotunate hand across the continent, and death and disaster and ruin greet us on every side. It is not our province here to speculate upon its original causes or its probable results. God grant, at least, that it may find a speedy and desirable solution, and that when the white banners of peace shall again be seen, it may be found that our Brethren of the mystic tie have not, in any portion of our country, been foremost in bringing this great calamity upon us."

"It is not alone upon the battle-field and amid the shock and concussion of armies, that death hath come to us. In the quiet village, nestling by the waterfall, and in the rural hamlet where the stranger rarely enters, he has stolen with slow and stealthy step and stricken down those we loved and cherished well."

ANNUAL ADDRESS

OF M. W. WILLIAM D. COOLIDGE, BEFORE THE GRAND LODGE OF MASSACHUSETTS, DEC. 30, 1862.

Brethren of the M. W. Grand Lodge—

Again, Brethren, in the kind providence of God, we are permitted to assemble in peace, while many are surrounded by the stormy scenes of war and the tumult of the people. We have been carried through the past year, which to all has been a year of trial and discipline, with a hopeful trust in the guiding wisdom of a Heavenly Parent; and though "men can as yet see no bright light in the cloud," that same trust teaches us to believe "that it hath a silver lining," and that this discipline will be instrumental of good to those who will listen to its teachings; who will humbly and deeply acknowledge their dependence, and still seek lovingly and trustingly for that light and guidance from above, which can only come from the fountain of all love and wisdom. In view of all the mercies by which we are surrounded, let gratitude be the prevailing sentiment of our hearts.

Notwithstanding the trying times through which we have past, the Lodges in this jurisdiction have been quite as much occupied with Masonic work as could reasonably have been expected or desired, the number of initiates being about nine hundred. Though not quite so large as usual, it is no indication that growth, true Masonic growth and culture, are not quite as vigorous as in any former year. I believe it to be more so, and that more leisure has afforded opportunities to learn better and more fully the true meaning of our institution; the Brethren have become more and better acquainted with each other, and the scenes through which we have passed, though they have lessened our work, have developed in us a more true Masonic character, and have been instrumental in connecting us nearer and closer to each other than in any former period. If this shall be the fruit of this great trial, the teaching will not surely have been lost upon us.

"The hours of pain have yielded good,
Which prosperous days refused,
As herbs, though scentless when entire,
Spread fragrance when they're bruised."

A season of relaxation from labor, too, has afforded opportunity for the study of the work and lectures; and at no former period, in my recollection, have the Brethren of this Grand Lodge ever evinced such deep interest as the past year has shown. It is a matter of congratulation, that during the past year you have established so firmly what the work and lectures shall be; and we are truly fortunate in having such devoted hearts, and such intelligent minds in our Grand Lecturers, who have delighted us to day by the evidences of their deep study and practice, so that in future they may be looked up to as oracles, and their decisions final and binding. But it is not enough, Brethren, that you are perfect in the ritual, and that no word is wanting to clothe our beautiful ceremonies in language equally beautiful. Your own character, also, must give weight to your instructions; your example and true Masonic spirit will ever speak louder, and more forcibly, than your words or ceremonies, and show by your example, both

in and out of the Lodge, that the true spirit of our Institution fills your hearts. Let no vaunting ambition swerve you from this course, but let your only aim be that of usefulness to your Brethren—and let it be bounded by that. Whenever it exceeds this healthy limit, radicalism and party spirit, and the practice of electioneering creeps in, and we bring into this ancient conservative Institution the worst elements of a popular political campaign, which will be sure to work the ruin of that peace and harmony which is the ground-work of our happiness, and the end we all wish to reach. In your individual and associated relations may your acts ever conduce to the advancement of Masonry as an institution, and more especially to the advancement and dignity of the Grand Lodge of Massachusetts and its subordinates. Let careful, discreet and calm deliberation characterize your proceedings, and all generous and charitable conclusions fill your breasts—that charity that thinketh no evil, that hopeth all things.

Principles are eternal—individuals are nothing. Harmony, brotherly love, and all charitable and Masonic graces, every thing. No where on the face of the earth should we be able to look with more certainty and greater confidence for the realization of these hopes than in the bosom of the parent Institution of Massachusetts. If I know my own heart, and God is looking upon it, and in his sight I say, it beats with the one single wish and prayer, that those manly and Masonic virtues which have ever been the characteristics of this Grand Lodge, may be held in perpetuity by every Brother who is privileged to hold a seat here, temporary though it be. Let this spirit ever prevail in the parent Institution and its genial influence will descend and bless our Lodges, and keep our harmony and cheerfulness unimpaired, and we may look hopefully for their growth among those whom we serve and love.

I desire, Brethren, to call your attention to one of the Amendments of the Constitution, passed Dec. 12, 1860, viz: Art. 3, Sect 6, which reads

“ Applications for initiation shall be made to the Lodge in the town or city where the petitioner resides, if there be a Lodge therein; but if there be none, then he shall apply to the Lodge most convenient to his residence.”

This Section has received such a latitude of construction as to lead to much difficulty between Lodges as to jurisdiction, and I recommend the subject as entitled to your serious consideration, that it may be more fully defined what is meant by the term “most convenient.”

Since the new organization as a Corporation, in my opinion the present edition of the Constitutions of the Grand Lodge of Massachusetts needs an entire revision, and a new edition provided under the care of wise and discreet Brethren, which shall be worthy of this Grand Lodge, many of the most important amendments being now on fly leaves, and many of the Lodges even without these; our new relations as a Grand Lodge and as a Corporation, seem to me imperatively to require a new edition of the Constitutions, and our means are adequate to any thing we may desire of this kind.

In relation to the financial condition of the Grand Lodge, the retiring Grand Master is made most happy that he is able to leave his position with the knowledge that the entire floating debt of the Grand Lodge is paid; that during his administration the mortgage on the Winthrop House has been lessened, and that

all claims on the charities of the Institution, coming within our rules, have been met, liberally and effectively, the weary have been rested and refreshed; the widow and the orphan cheered, and the coming Grand Master will have it in his power during the next year to accomplish what I know has been the desire of his heart, an increase in the charities of the Grand Lodge, perfectly consistent with meeting promptly every just requirement.

Since our last Annual Communication I have, on the 30th Dec., 1861, constituted and consecrated Aberdour Lodge, Boston; March 18, constituted and consecrated Orient Lodge, at South Dedham, and dedicated their new Hall, and on March 13 granted a Dispensation for Day-Spring Lodge, at Monson.

I have granted five Dispensations the past year, to worthy and experienced Brethren, to form Lodges in the Army. These Lodges are now in operation as follow:—

Bay State Army Lodge,	No. 1,	in 3d regt.
Massachusetts do.	" 2,	in 16th do.
United Brethren do.	" 3,	in 17th do.
Fraternal do.	" 4,	in 25th do.
Bunker Hill do.	" 5,	in 2d do.
McClellan do.	" 6,	in 43d do.
Berkshire Camp do.	" 7,	in 49th do.
Putnam do.	" 8,	in 39th do.
Olive Branch do.	" 9,	in 42d do.
Warren do.	" 10,	in 32d do.

December 22, laid the Corner-Stone of the New City Hall, Boston.

Next to the approval of our own conscience and the approbation of our Master, is the gratification of knowing that we have the love and confidence of those whom we serve and love ourselves. Our District Deputy Grand Masters, by their fidelity and zeal have entitled themselves to all these—and now, beloved Brethren, after a close union with you of five years, let me say, that some of the most valuable friendships of my life have been formed with you; and though I retire from official connexion with you I shall ever hold you in kindest remembrance.

The year that has past has been characterized by the introduction of the two most important and most excitable subjects which can occupy the minds of the Brethren, viz:—the establishment of the Ritual, now fixed, I trust, permanently, and the subject of Dispensations. Add to these the important matters growing out of this most unusual state of civil war, and you will agree with me, I think, that quite as much of excitement as is wholesome for us, has been crowded into our thoughts for the year now closed. All this has necessarily added to the cares and anxieties of the Chair, but I have been surrounded by wise and able counsellors, and in my decisions I have nothing to alter or regret.

If there is any one part of a building requiring the greatest care, it is the foundation. Whatever else we neglect, let this be secured. It has been my aim to preserve the ancient landmarks of the Order, and that which the wisdom of the founders of our Institution vested in the Grand Master as his prerogatives, I have

not dared to delegate to others. And I have the satisfaction of knowing that my decisions in this respect have met the approval of those whose approbation I value highest.

For this state of war there is no precedent, nor is there precedent for such a sudden influx into the Institution from the Army, of those, who, from the circumstances of the case, must be made "at sight," the prerogative alone of the Grand Master, as I am taught by a strict examination of the ancient landmarks, and the best council of the wise and prudent, whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me, and bare their breasts to the bullet aimed at the nation's heart, and I could not find it in my own to refuse any aid, comfort or protection which I might be instrumental in throwing around them. I have been strengthened in this by the careful and earnest assurances from you, W. Masters of fortyone of our Lodges who have applied to me, that in granting to you Dispensations for this purpose, for the hasty admission of one hundred and thirteen candidates, dispensing with all the requirements of the Constitution, receiving an application, balloting on the same, and conferring the degrees, all within five consecutive hours! I have been strengthened, I say, by your assurances of care, and the confidence I have felt in the prudence and sagacity of the Brethren. In the midst of these scenes of war and bloodshed I see not how we could have done less, and in the retrospect I have not a single instance to regret. Of the one hundred and thirteen, nearly all are officers; this indeed is the fact among the six hundred of our Brethren who are doing battle for us in the Army of the United States. May God's shield be over them; may He nerve their arms and strengthen their hearts for the performance of duty; never wavering even in the presence of a rebel Brother, till he has surrendered, or is prostrate at their feet.

War is not the rule, it is the exception, and when these days of discipline and trial are over; when we shall have met them in a spirit of humble submission, and learned the lessons of humility they seem designed to teach; when this whole land shall feel as one man, that it is not solely his own right arm that hath gotten him all this, but when all hearts bow in humility and patience, then may we hope to be delivered.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease,
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say—Peace."

Alas! how many have fallen! No, not fallen, but gone up in chariots of fire, to join the martyrs of all ages, above.

At their own, or at family request, I have been called on to bnr with Masonic honors the distinguished dead; to twine for them the laurel with the cypress, and to speak words of consolation to the mourner. I have been called to cheer on the gallant heart, bursting almost with youthful enthusiasm, to join in the conflict for distinction and bravery. I have brought from the battle-field the remains of one of our number; the sweet remembrance of whose virtues will last till time shall be no more. I have, with Masonic honors, laid him away in that

quiet garden of graves, at Newton, so near the scene of his usefulness and true Masonic influence.

The old year has past. All these various scenes crowded into so small a space as a passing year, have not been without their influence on my mind and heart, and with you I can truly say,

"All gracious God, what e'er our lot
In future times may be,
We 'll welcome still the heaviest grief
That brings us near to thee."

The duties of watching the interests of two of the Districts, together with the close attention which under our present organization must be given to the financial affairs of the Corporation, all together have been quite enough to reconcile me to the retirement I shall now enjoy; and quite enough, to my own mind that having fulfilled them all, with the purest motives and intentions, I feel that it has fallen to my lot in the two exciting years of my administration to have fulfilled as much of duty as usually falls to the lot of him who passes through an entire constitutional period. At any rate, the devotion of the past five years as District Deputy and as Grand Master, has evinced, I trust, a singleness of purpose on my part. It has fully satisfied all my ambition for any distinction which I have ever sought; an ambition limited by the boundary of duty and usefulness. The new year is full of mystery. I now close my official connection with you, my Brethren, with my sincere thanks for every act of kindness, with the same warm wishes, and with the same word upon my lips with which I entered it—may we all, from the youngest Entered Apprentice that stands in the north east corner of the Lodge, to him who presides in the East, may one and all finally meet in that upper temple, and in that city that hath foundations, whose builder and maker is—God.

M. W. BROTHER PARKMAN'S INAUGURAL ADDRESS, DEC. 30, 1862.

BRETHREN—The arduous duties of the day having been accomplished, and the new officers duly installed this evening, upon assuming the head of this Grand Body allow me to express to you my profound thanks for the confidence you have reposed in me, in electing me to this high position. Be assured I come profoundly impressed with my own responsibilities to the Institution and to you. When I cast my eyes over the Portraits around this Hall, I see the pleasant faces of those distinguished men who have preceded me, and when I reflect that they were men of learning, intellect, high social position, and great Masonic skill, a feeling of fear overshadows my joy! But when I look further, and see the faces of those who live, and are still with us, and look around upon these dear, friendly, Brotherly companions, with whom I am so intimate, and behold the encouraging smiles of all about me, I feel I cannot fail, but that all the duties of my position will be fulfilled. My heart is filled with gratitude while I think of the many blessings of our beloved Institution, for the last fifteen years. Our prosperity has been without check, and unexampled—unwavering success has crowned our every effort. Rapid growth, great influence in popular esteem, and the addition to our numbers, mostly from those in the higher and best social positions—all these things have been so fully laid before you by the retiring Grand

Master, that further reference to them is unnecessary, and I will only express the hope that our prosperity may long continue.

From year to year words of caution have been addressed to you from this place, and never, my Brethren, were they more needed than now. Applicants too easily find admission at our portals, merely on *negative* recommendations. This ought not to be! Every applicant should have a character unspotted; a clean reputation; a respectable position in society, and means to obtain a living. If he has not these qualifications, you should not hesitate to reject him, for negative good men only swell number without increasing strength or usefulness.

Again, my Brethren, I would caution you against an increasing and dangerous evil—a disposition to alter our old and established ritual, and interpolate with new phrases that which we have received in its purity, from our predecessors. I respectfully call attention of the Masters of Lodges to their declaration upon installation, that it is not in the power of any man or body of men to change the platform of our Institution, and I earnestly exhort all to discourage attempts at change, and enjoin the strictest pertinacity to the ancient landmarks of both work and ritual, as taught by, and exhibited in, Grand Lodge, this day.

I would cheerfully command to the fraternity the cultivation of Music in the Lodges, and the formation of choirs, whenever convenient, that the opening, initiation, and closing ceremonies, may have the aid of good music; its effect is pleasant upon the Lodge, and while it adds much to the impressive dignity of our ceremonial, it is also a great help to promote social harmony among the members.

From various causes, this Grand Lodge has been, for the last four years, many times before the public, in full regalia, and these displays have occasioned much comment among our older Brethren. My own impression is against public parades; and I most respectfully suggest that we should only appear in public upon great and important occasions of general public interest. Frequent public displays tend to provoke comments from the curious and uninformed. We never ask or seek to proselyte. We ask the public to esteem us only as good citizens.

A word for our Charities and I have done. For many years I have had intimate knowledge and connection with all the charities of our Institution, and although the different Orders have given with liberal hands and warm and sympathetic hearts, and done great good, this branch of our Institution has hardly given commensurate with our success. For the purpose of meeting promptly this want, I have added two new members to the Charity Committee, and will, from time to time, call their attention to larger and renewed charities; and I doubt not this Grand Body will cheerfully contribute in the liberal spirit provided by our Constitution upon the subject.

With these few cautions and suggestions, allow me, my Brethren, to ask of you, one and all, a renewed confidence in our beloved Institution, and in each other. Let the most patriotic purposes warm your hearts, and Charity, the central idea of Freemasonry, warm and stimulate us to help the poor and distressed, and comfort the widow and the orphan; and may the All-wise Giver of all good, plenteously endow us with the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—Amen and Amen.

MASONIC ANECDOTE.

At the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to dis-embarrass himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a Brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honorably received and kindly treated, till the cartel arrived and he was exchanged.

REMINISCENCES OF ANTIMASONIC TIMES.*

I AM aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Antimasonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry, its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard-bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. I have thought, and repeatedly said, that I

*Address of Rev. Dr. Giger, Newark, N. J.

considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes, "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one.

They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 286 electoral votes, Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*,—these seven being the votes of the State of Vermont. Thus the fanatical spirit, which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration, was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' musket, which missed the mark it aimed at,

" And, though well aimed at duck or plover,
Recoil'd and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power, and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression, where by touching the ground, she touched also the giant spring of that power in which she rose and now triumphantly reigns.

SLANDERING A BROTHER UNMASONIC.

ONE of the besetting sins among the Craft which has worked and is working most disastrous and unmasonic results, in the opinion of your correspondent, is that of slandering a Brother. There is, I regret to say, too great a fondness for catching at any implication against a Brother and re-echoing it, without a moment's inquiry as to the authority or truthfulness of the implication; and often when that implication has been disproved, there are those who seem to delight in giving currency to the denunciatory implication rather than to the fact of its having been disproved.

Does not this propensity prove the lack of a proper qualification for membership in the fraternity, and to those who are in, and the propensity manifests itself, shall we not administer a gentle rebuke in love, not in anger, reminding them of their duty and obligations as Brethren of the fraternity, bound by reciprocal ties and privileges.

The Mason who indulges in this propensity should be led to reflect upon the principles which animate the institution, giving it vitality and efficiency.

If we look into the past, we find the most bitter state of feeling engendered by it; and although time has "smoothed the rugged front," and reason subdued the virulence of the denunciator, yet is the fair page of history marred by it, and feelings which were engendered at the time are transmitted to posterity; and although they are held in subjection, they are not the less ready to be revived on the least provocation.

Nor is the effect less objectionable when confined within a mere limited sphere. The estrangement of Brethren from one another, through the agency of the sin alluded to, is destructive of that mutual confidence among the Craft, which all good Masons must deplore, and which all good men must deplore, and which every good Mason ought to frown upon and check as far as the power so to do within him lieth.

Estrangement between individuals, when once engendered through the agency of the slanderer's tongue, soon extends to the friends and associates of the parties, and thus results are attained calculated to wound the sensibilities of every well meaning and calm reflecting Brother of the Fraternity.

GRAND LODGE OF KENTUCKY.

We have received a copy of the proceedings of this Grand Lodge, at its annual communication, at Louisville, in October last. The opening address of the Grand Master is a business paper, and as such, of much interest to the Lodges in the jurisdiction. He says:—

“This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization, in the year 1800, there were but five Masonic Lodges at work in all the region west of the Allegheny Mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of a little more than half a century of Mason-work, while every village has its coterie of banded Craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war.”

The Grand Master does not believe in granting dispensations for making Masons. Thus—

“Many applications for dispensations to confer degrees “out of time,” as well as to elect officers were made to me, as my correspondence will show, and were all declined for want of authority.”

He notices the death of Past Grand Master THOMAS WARE, who was killed at the battle of Cynthiana, on the 7th of July.

He speaks of Cross as the “favorite pupil” of Webb. Cross never had the confidence of Webb, and was the first to pervert, mutilate and corrupt his lectures.

The death of Past Grand Master HENRY WINGATE, the oldest Masonic officer of that rank, was suitably noticed by the Grand Lodge.

A committee was appointed to investigate the Order of “Conservators,” and report.

INSTALLATION AT FAIRHAVEN, V.T.

MR. EDITOR—SIR—It seems rather late to record the events of the Old Year, when we have so many attractions in the present; yet some are too good to be lost, and come better late than never. I propose to give you a short notice of an installation of Masonic Officers of Lee Lodge, which came off publicly at Adams & Allen's Hall, in this place on Wednesday evening, Dec. 10, 1862.

Beside the installation of an excellent board of officers—among them, Simon Allen, Esq., of Hydeville, as W. Master of the Lodge—the main feature of the evening was an address delivered by Henry Clark, Esq., of Poultney, W. M., Grand Secretary of the Grand Lodge of Vermont.

The address was one of Mr. Clark's finest productions. The subject was, "The Spirit of the Age, considered in relation to the Institution of Masonry." It was treated in his characteristic style, and delivered in his usual animating and enthusiastic manner. It was a noble and manly production, breathing a high and elevating spirit, and gives him a high rank among the Masonic orators of the State. All through it was filled with a fervent spirit of brotherhood and philanthropy, and a noble patriotic sentiment.

After the address, Postmaster Hopson presented Mr. Clark with a Masonic keyboard, of marbleized slate. It was a complete surprise, but Mr. Clark replied with some appropriate and very interesting remarks, also noticing his connection with the Lodge and the characters of some of its deceased members.

On the whole, the evening passed off to the gratification of all present, and closed with an oyster supper at the Adams House.

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Fairhaven, Vt., Jan. 17, 1863.

THE MASONIC CIPHER.

ROYAL Arch Masons in this country are no doubt familiar with the secret cipher and Key, which they are told, appertains to the degree. Originally, however, this cipher belonged to the symbolic degrees, and was transferred by Thos. Smith Webb, into his arrangement of the Royal Arch. It does not appear to have ever been much used in England, but on the continent we find it constantly employed, not only in the Blue degrees, but also in several of the so called Scotch or higher degrees. It was used, in various combinations, in the Strict Observance, and Swedish Rites, and in the Order of African Architects.

The "Key" to this secret cipher is undoubtedly very ancient. It was the basis on which were constructed the monogrammatic "Marks" of the Mediæval German Masons, and those of the Byzantine Architects. In the various secret societies of the German, French and Italian Theosophists, Alchemists and Astrologists, from the commencement of the 14th to the 16th centuries it was the favorite cipher. They derived it, direct, from the Hebrew Cabalists, whose secret doctrines were closely allied to those of Zoraster and the Alexandrian Gnostics. In an ancient MS. of the time of the celebrated Pic de la Marandolet, it is said of this cipher that "in ancient times it was considered a great secret," and that "it derived its origin from the so-called "Celestial Alphabet" used by Moses and the Prophets in their writings."

The famous "Charter of Cologne," about which so much has been written, and authenticity of which is still a matter of dispute, is written in this cipher.

The same cipher has also been discovered in an inscription on an ancient tomb at Herculaneum.—*N. Y. Courier.*

THE THREE GREAT LIGHTS OF MASONRY.

We are told, as Masons, that the 'three great lights of Masonry' are the Holy Bible, square and compass. The Bible we are taught to take as the rule and guide of our faith and practise, the square to square our actions, and the compass to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons.

Unlike many other symbols which have, from time to time, been introduced into the Institution, the 'three great lights' bear the stamp of great antiquity, and it is an interesting task to trace them back through their various interpretation to their origin in the Lodges of the operative Masons of by-gone ages.

The first point which strikes us in considering these symbols, is the idea of *light*. Light, among all nations and in all ages, has ever been an emblem of knowledge. The religious ideas of all ancient nations clearly attest this fact. Eternal truth was always represented under the symbol of light. Truth is to the discerning mind what light is to the bodily senses. As light is ever present, rapid and active in nature, so are the contemplative thoughts in the sanctuary of the mind. Light is as inseparably connected with heat as true knowledge is with human sensibility. Light and heat thus bear the same relation to the creative powers of nature as knowledge and sensibility do to the vigorous life of the mind. It was therefore appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might well be termed a *great* light. In this precise sense the term 'light' is employed by all Eastern nations, especially in the scientific doctrines of the Hindoo Vedas, and in the light religion of the Zendavesta. We also find it, in a lesser degree, used in the star worship of the Sabaeans and among the ancient Egyptians. From them this symbolism of light, as typifying an active, practical knowledge, was transmitted to the Greeks and Romans. From Persia and India it passed over among the northern European nations, and into the mystic groves and temples of the Druids. It was a favorite symbol of the early Christian teachers, and many allusions to it are to be found in the Gospel of St. John. In short, we continually meet with this symbol of light in all those religions and mythologies which are derived from the East.

The actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediæval Lodge (in German, *Bauhalle*) was a frame building, constructed of planks, and erected close to the spot, where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one on the South. There was none in the North, because the Lodge was always built on the southern side of the church and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the north would have been useless. These windows were termed by the craft, the 'three great lights,' the words *lichter*, *light* and *windows*, being synonymous. We find in Vitruvius and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter, they are termed 'fixed lights,' their uses being 'to light the men to, at, and from their work;'

and, in a note, it is expressly stated that 'these fixed lights are three windows, supposed to be in every room where a Lodge is held.' At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being 'to keep off all cowans and eaves-droppers.' This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, square and compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also as a sign or mark of the Fraternity. The craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task.

As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon*, or *gnomon tou nomos*, and *norma legis*; and the compass were an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or candle light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed 'the lesser lights,' and the idea of the Sun, Moon and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as 'three large candles placed on high candlesticks'; they represented the 'Sun, Moon, and Master Mason.' When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary houses, the three great windows disappeared, but the three candles were retained. The *oblong square*, formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary house, and its place was supplied by the 'drawing upon the floor,' consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in 'The Three Distinct Knocks,' &c. Subsequently, this custom was again changed and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the 'oblong square' was

painted on a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.—*Anon.*

THE OLD LODGE AT YORK.

THERE is a tradition among Masons, preserved in the "Ancient Constitutions" of the Fraternity, that in the reign of king Athelstane "the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to Keepe."

Anderson, in his second edition of the Book of Constitutions, 1738, quotes from the Ancient Constitutions ; " That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926." He then makes no further mention of Masonry at York, until the reign of Elizabeth, when that Queen, " hearing the Masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. (This Tradition was firmly believed by all the old English Masons)."

The next allusion to York, is as follows :—

"Accordingly when G. Master Sackville demitted, A. D. 1567, Francis Russell, Earl of Bedford, was chosen in *the North*; and in the South, Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then Geo. Hastings, Earl of Huntington, till the Queen died, unmarried, on the 24th March, 1603; when the crowns of England and Scotland (though not yet the kingdoms) were united in her successor."

This is the last and only allusion made by Anderson, to Grand Masters, or, more correctly speaking, to Patrons, in the North of England. It is possible that Anderson may not have been sufficiently informed on this subject; but it is singular that no subsequent Masonic historians have given us any further details, with the exception of Preston, in his "Illustrations of Masonry."

In the edition of 1781, the first in which he gives any particulars, we find the following account of Masonry at York :—

"While Masonry was spreading its influence over the southern part of the Kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity were held at different times in that city, and the Grand Feast during his membership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Mas-

ter, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great eclat. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master, and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq., Charles Bathurst, Esq., Edward Thomson, Esq., M. P., John Johnson, M. D., and John Marsden, Esq., all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, *which is authenticated by the books of the Grand Lodge in York*, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North, nor did this event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after as the Mother Lodge of the whole Kingdom.

"For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the Kingdom, under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz: *The Grand Lodge of all England, Totius Angliae*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline.

"Till within these few years, (1781) however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the Kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea, that York was the place where Masonry was first established by charter, the Masons of England have received tribute from the first States in Europe.

"It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South, are now (1781) in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the Lodges in Scotland nor Ireland court its correspondence.

"To the introduction of a few modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York, having on some trivial occasion seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Without inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge, to be restored to favor, these Brethren were encouraged to revolt, and in open defiance of an established authority permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of Ancient Masonry gave the highest offence to the Grand Lodge at York, and occasioned a breach which time and a proper attention to the rules of the Order only can repair."

We may here remark, that up to this day, no documents or records emanating directly from this old Lodge at York, and which could throw any light upon its

history, have ever been discovered, with one exception, to which we shall presently allude. This is the more surprising, as frequent opportunities were afforded by the so-called "Ancient Masons," and during the disputes between the Lodge of Antiquity and the Grand Lodge in London, for the Lodge at York to come forward and either defend or set right those who avowedly and openly raised and contended for its banner. But through all this period it maintained a continued silence. For this reason we deem it proper to notice all that Preston has given us in relation to the Lodge at York; bearing in mind, however, that this author, in his later editions, has essentially modified the account, as given in the edition of 1781, from which we quote.

"The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercer's Hall, on the 30th of March, 1731. * * * The Earl of Crawford seems to have made the *first* encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, appointing one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York, at that time highly resented, and ever after seems to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London."

Preston here (Ed. of 1781) speaks of this occurrence as being the *first* encroachment on the Lodge at York; but in the editions of 1795, 1801, 1829, &c., he states that "The Earl of Crawford seems to have made *another* encroachment on the jurisdiction of the Grand Lodge in the city of York," &c.

"The Marquis of Carnarvon succeeded Lord Darnley, on the 27th of April, 1738. * * * Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands and the other for the West Riding of Yorkshire. The latter appointment was considered as *another* encroachment on the jurisdiction of the Grand Lodge in York, and considerably widened the breach between the Brethren in the North and the South of England, so that since that circumstance all correspondence between the two Grand Lodges has ceased."

In the later editions of Preston, before-mentioned, this occurrence is designated as the *third* encroachment. It is proper also to notice that neither in Anderson nor in Preston can we find any intimation that a correspondence or intercourse existed at any time between the two Grand Lodges. A still greater motive for complaint on the part of the Grand Lodge in York, than those above assigned, would seem to be contained in the following paragraph, from the Book of Constitutions, 1738, especially when we consider that the publishers, Ward and Chandler, on the title page of that book, advertise it as being for sale "*at their shops, in Coney street, York, and at Scarborough Spaw.*"

"All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodgeat York city, and the Lodges of Scotland, Ireland, France and Italy, *affecting independence*, are under their own Grand Masters, though they have their own Constitutions, Charges, Regulations, &c., *for substance*, with their Brethren of England, and are equally zealous for the Augustan style and the secrets of their ancient and honorable Fraternity."

In alluding to the schism of 1739, Preston says, (Ed. of 1781) that,

"A civil rebellion ensued, and under the feigned name of the *Antient York Constitution*, these Lodges daily increased, and many gentlemen of reputation

were introduced among them. Without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular Brethren formed committees, held communications, appointed annual feasts, and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons," &c.

This passage was written by Preston, at the very time when the Lodge of Antiquity, his own Lodge, had assumed a position of open hostility to the Grand Lodge at London, and had united with the Lodge in York. His Lodge appointed committees to examine records, and published a manifesto in its vindication, declaring that it "avowed an alliance with the Grand Lodge of all England, held in the city of York, and every Lodge and Mason who wished to act in conformity to the original Constitution." The old Lodge at York, thus appears to have still existed in an isolated position in 1778, but it has been historically proven that it never had any connection whatever with the so-called "Ancient Masons."

Preston, in his first account of the old Lodge at York, states that his account "is authenticated by the books" of that Grand Lodge. He names its Grand Masters from 1714 to 1725, but nowhere says that it granted warrants of Constitution to Lodges out of York city. The title of *Grand Master*, must not lead us to false conclusions, for this designation was very frequently applied to the Masters of subordinate Lodges, even as late as the year 1780. We may ask why, if Preston had access to the archives of the old Lodge at York, he has not given us the names of its Grand Masters from 1725 to 1781, a period of more than half a century, more particularly as it would seem to have been a matter of considerable importance to him, in his actual position, to have been enabled to trace accurately the unbroken succession of Grand Masters in York, from 1705 to his day?

Preston's partiality and prejudice are shown by his statement, that "to be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established," for, exclusive of the *tradition* concerning the General Assembly at York in 926, there is no trace of *York Masonry*, or of its prior claims to antiquity in any authentic documents whatever, and all foreign Lodges which received their warrants of Constitution from England, received them from one or the other of the Grand Lodges in London, well knowing that there genuine and ancient Masonry was practised.

It would seem to be fairly shown, as regards all these claims and pretensions to York, that when the taste of the English nation had been diverted from the mediæval style of architecture, and had adopted the Italian, so-called Augustan style, introduced by Inigo Jones, subsequent to 1600, Ancient Masonry would have become extinct and completely forgotten by the commencement of the 18th century, had it not been for the intervention of the four old Lodges at London. The speculative or spiritualized tendency imparted by Desagñiers and his co-adjudicators to Ancient Masonry, rescued the Society from total oblivion, and the spirit of emulation engendered by the example of the re-organized Fraternity in London, among their Brethren in York, awoke again the slumbering faculties, which, without the lead of London, would long since have fallen into complete decay.

As to the Lodges of Scotland, they first formed themselves into an independent Grand Lodge, on the 30th of November, 1736; prior to which time they

existed under a condition of hereditary patronage. The idle fables concerning Scotland, as being the Cradle of Freemasonry, and the Scottish Masons as constituting a secret society, the depository of illustrious and ineffable mysteries, are based on the so-called *Historia Ordinis*, and can have no place in a true and reliable history of the Fraternity.

In the "DEFENCE OF FREEMASONRY, &c., in which is contained a Refutation of Mr. DERMOTT's absurd and ridiculous *Account of Freemasonry*, in his book entitled *Ahiman Rezon*, &c. London, 1765," are several passages which have a special bearing on our present subject.

"From hence it appears that the CRAFT was not in that State of Inactivity (in 1717) as this pretended *Ancient Mason* (Dermott) would insinuate; neither is it to be supposed that MASONRY was so much forgotten as to render it necessary to substitute any thing *new* in its stead, as the *London Lodges* (which were never reduced to a less number than four) still continued their meetings, and though they were a little Time, without an *acting GRAND MASTER*, I suppose they were as capable of preserving the ancient *Traditions, &c.*, of the CRAFT as the Brethren at York,* whose numbers were certainly excelled by those at London, as the building of such a noble *Edifice* as *St. Paul's*, and other great works carrying on at the same Time, brought MASONS not only from most Parts of *England*, but from several foreign countries.

"With regard to the Ancient or York Masons, we have no Regulations of theirs in print but what Mr. Dermott has produced and calls by that name, and those of no longer standing than the year 1751, which was about the Time that those very Ancient Masons began to be much talked of. From hence it appears that the Masons at York approved of the London Masons printing the Constitution-Book from the ancient Records of the Fraternity, in the year 1723, by *their* not printing one in opposition to it; and they doubtless approved of their choice of Mr. Sayer, as Grand Master, in the year 1717, in the room of Sir Christopher Wren, or they would certainly have chosen one themselves."

"And because they know the English Grand Lodge will not authorize their illicit and ignorant Proceedings, and that the Grand Master of Ireland will not countenance them here, they have, with the assistance of some Honest Yorkshire men, who have come to London on the same account, trumped up what they call Ancient, or York Masonry," &c.

We will now proceed to quote from a very scarce book, entitled—

"A speech Deliver'd to the Worshipful and Antient Society of *Free and Accepted Masons*, at a GRAND LODGE, held at *Merchants' Hall*, in the City of York, on *St. John's Day*, December 27, 1726. THE RIGHT WORSHIPFUL CHARLES BATHURST, *Esq.*, GRAND MASTER. By the Junior Grand Warden. *Olim meminisse Juavabit.* York: Printed by *Thomas Gent*, for the Benefit of the Lodge."

"And tho' Old *Verulam*, since called St. Albans, may justly claim Precedency as the first built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England, was held in this city where Edwin, the first Christian King of the Northumbers, about the Six Hundredth Year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as nought of that kind ought to be among so amicable a Fraternity, we are con-

* "I should like to know how many Lodges there were then at York." "And it is certain that the Lodges at York approved the conduct of those of London, in the choice of a Grand Master, &c., since we have no account of their choosing one, neither have we heard of their having a Grand Master of their own, till of late years, when some Brethren of Ireland, who affect Singularity, being refused the countenance of their own Grand Master, and for other reasons too well known, were glad to assume the Title of Ancient York Masons," &c.

tent they enjoy the Title of Grand Master of England, but the *Totius Angliae* we claim as our undoubted Right."

It is remarkable that the Junior Grand Warden here dates the General Assembly at York, in the year 600.

" And here I have a fair Opportunity to enlarge upon the encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and his Great Munificence shown to the Society, can never be forgotten. *Manat alta Mente Repostum.* We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur. But His Command prevents me from proceeding in this.

" A WORD of Advice or two and I have done. To you, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

" To you that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus, &c. * * * As well henceforwards as this Solemn Day, let each salute his Brother with a cheerful countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor in *Perils amongst False Brethren* within.

" And now, Gentlemen, (the Academicians) I have reserved my last Admonitions for you. * * * 'Tis true, by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but you are at liberty to exceed them, as far as a superior Genius and education will conduct you. I am credibly inform'd, that in most Lodges in London and several other parts of the Kingdom, a Lecture on some Point of Geometry or Architecture is given at every meeting; and why the *Mother Lodge* of them all should so far forget her own Institutions cannot be accounted for but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy sons, I must tell you that she expects that every Gentleman, who is called a Freemason, should not be startled at a Problem in Geometry, a Proposition in Euclid, or at least be wanting in the History and Just Distinction of the five Orders of Architecture."

From this Speech, the official character of which cannot be doubted, we see that Bro. Bathurst, Grand Master, is pointed at as one who by his munificence and energy had *revived* the Lodge; for he is therein designated as "the Foundation-Stone of its Present and Growing Grandeur."

This confirms the hint dropped by Anderson, that the old Lodge at York had been inactive, or of but little consequence, between the years 1714 and 1725. The expressions of the orator, that the old Mother Lodge had forgotten "her own institutions, which cannot be accounted for but from her extreme old age," and again that "being now sufficiently awaken'd and reviv'd, &c.," are also confirmatory of Anderson's statement, that the old Lodge had begun "gradually to Decline." The continued use of the predicate Grand Master, *Totius Angliae*, shows that they intended to remain independent, and what is of importance, to continue on fraternal terms with the Grand Lodge at London. Preston must have known this speech, as some of the expressions made use of by him attest; but he has paid no attention to the implications it contains. Preston also intimates that there were subordinate Lodges working under the jurisdiction of

the Grand Lodge in York, but he has not specified any; a strange oversight for one who was writing in behalf of *his party*, and who could thus have furnished a convincing proof of the correctness of his assertions. We are consequently authorized to doubt the existence of such subordinate Lodges.

Preston alleges as one of the principal reasons for the breach between the Grand Lodges of York and London, that the latter had granted warrants for Lodges within the jurisdiction of the former, and had even appointed Prov. Grand Masters. He names but three counties, although Cumberland and Westmoreland are likewise situated in the Northern part of England. On referring to the official "Lists of Lodges" of the Grand Lodge of England, we find the following Lodges in the three counties named:—Feb. 2, 1724, Stockton upon Tees, Durham, still existing in 1798; Aug. 29, 1729, Scarcborough, Yorkshire, erased in 1754; Feb. 22, 1731, Leigh, in Lancashire, still existing in 1756; Nov. 9, 1732, Bolton le Moors, Lancashire, still existing in 1798; June 26, 1733, Bury, Lancashire, still existing in 1798—1734, Swalwell, Durham, still existing in 1798; March 8, 1736, Gateshead, Durham, erased in 1760; June 24, 1735, Newcastle upon Tyne, Northumberland, still existing in 1776; Aug. 1, 1738, Halifax, Yorkshire, still existing in 1788.

In 1735, the Earl of Crawford appointed three Prov. Gr. Masters for these three counties, in which Lodges had already for several years existed. In 1738, the Marquis of Carnarvon appointed a P. G. M. for the West Riding of York, after whose death, in 1740, another was appointed. In 1742, Lord Ward appointed another Prov. G. Master for Lancashire. From the 20th Dec., 1753 to the 31st July, 1763, there were constituted, five Lodges in Lancashire, seven in Durham, five in Northumberland, and nine in Yorkshire. On the 12th of January, 1761, a Lodge was instituted in the city of York itself, which was erased from the list on the 27th of January, 1768. The Apollo Lodge, on the 31st July, 1773, in the city of York, is evidently the one to which Preston alludes more particularly. It certainly must strike us as singular, that the Junior Grand Warden, in his speech, 1726, expresses no dissatisfaction concerning the institution in 1724, of the Lodge at Stockton upon Tees, of the existence of which he must have been well aware. Nor do we find that the old Lodge at York uttered any complaint at the establishment of the Lodge at Scarcborough, in its own county, in 1729; or at the gradual institution of new Lodges in each of the three counties above-named. From this view of the matter, it would seem that the old Lodge at York was content to exist independently, and to consider itself as the Cradle of Free-masonry in England, without making any pretence to the right of jurisdiction over the North, or of contributing new Lodges.

Preston, who states that his account "is authenticated by the Books of the Grand Lodge at York," ought consequently to have been, not only able, but bound, to show by them the remonstrances and dissatisfaction of the Grand Lodge at York at the above encroachments, all of which he has neglected to do—probably for the reason that no such dissatisfaction was ever expressed. From 1738 to 1753, no new Lodges were constituted in the North by the Grand Lodge at London, probably on account of the general decline of Masonry during that period, which will be readily seen by an examination of the Lists of Lodges.

From 1753 to 1778, twenty-eight Charters were granted for new Lodges in the three counties of Durham, Yorkshire and Lancashire, a proceeding which Preston, strangely overlooking the existence of the Lodge in the city of York itself, from 1761 to 1768, strongly censures; but which is readily explained by the fact that during this period the Grand Lodge of London was engaged in its war against the Ancient Masons, who had raised the banner of York Masonry as a pretext for their revolt. As a measure of retaliation, the Grand Lodge of London resolved to erect her own banner in the city of York itself, and this accounts for the establishment by it, of so many Lodges in the North of England.

Noorthouck, in his *Book of Constitutions*, 1784, referring to the schism of 1739, makes the following statement:—

“Under a fictitious sanction of the Antient York Constitutions, which was dropped at the revival of the Grand Lodge, in 1717, they (the Ancient Masons) presumed to claim the right of constituting Lodges. Some Brethren at York continued indeed to act under their original Constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The Antient York Masons were confined to *one* Lodge, which is still extant (1784) but consists of very few members, and will probably be soon altogether annihilated.”

Even if we consider Noorthouck as a partisan writer, wholly in the interests of the Grand Lodge of London, yet his statement as above, is confirmed by E. F. Rivinus, in his “*Historical and Statistical Description of Northern England. Leipzig, 1824*,” viz:

“About the year 1787, the regular communications of the Brethren were discontinued, and the only member still remaining is a Mr. Blanchard, who had long been a Mason, and finally Grand Secretary, and who has all the books and papers which belonged to the Lodge, in his possession.”

Rivinus probably derived his information from the *History and Description of the Ancient City of York*, comprising all the most interesting information already published in Drake’s *Eboracum, &c.*, by Wm. Hargrove. York: 1818, from which we give the following extracts:

“The Grand Lodge of All England, thus instituted at York, acknowledged no superior, paid homage to none, except in its own right, and granted Constitutions, certificates, &c. (Note. The ‘Grand Lodge of England,’ held at the Queen’s Head Tavern, Holborn, in London, had its Constitution granted by this Grand Lodge, in 1799, being only for that part of England which lies South of Trent. This Lodge also granted Constitutions to the Lodges held at Ripon, Knaresborongh, Hovingham, Rotherham, &c.) The seal of this Lodge affixed to its Constitution and certificates, was as represented below. The obverse of the seal, which is of an oval form, represents a shield charged with three coronets, above which is the date, A. D. 926. The inscription is—SIGIL: FRAT: EBOR: PER EDWIN: COLL: The reverse of the seal displays the usual ‘Masonic Arms,’ adopted by the Grand Lodge of ‘Ancient Masons’ at London, after the introduction of the Royal Arch.

“This Lodge, which had flourished more than 40 years in the 18th century, was, from causes which are not at present known, discontinued for a length of time, but on the 17th of March, 1761, it was renewed by six surviving members, viz: Bro. Francis Drake, F. R. S., author of *Eboracum*, G. M., Bro. George Reynoldson, D. G. M., Bros. G. Coates and Thomas Mason, G. W.’s, Bros. Christopher Coulton and Martin Croft. Among the parchments belonging to the

Lodge, is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle, in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770 at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than 120 Brethren went from the Grand Lodge room, in the York Tavern, to St. John's Church, Micklegate: and as a further proof of the importance of this Lodge, we find it recorded that, on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a Lodge in the third degree was opened; and Bro. Wm. Giddall, Esq., at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master of all England, and was then saluted, homaged and acknowledged.

"About 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member many years, and, being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

Thus we see that the old Lodge at York became extinct about the year 1787. The assertion contained in the above, that this Lodge granted the Constitution for the Grand Lodge of Ancient Masons in 1799, has been proved to be historically false. In regard to the books and papers of the old Lodge, we find a passage in the Freemason's Quar. Review, 1842, p. 390, which alludes to them. In speaking of the original York Constitution, a copy of which was said to be in the Archives of the Grand Lodge of York, and which is mentioned by the Junior Warden in his Speech, 1726, the editor remarks, that "all the papers which were left by the Grand Lodge of York, were transferred to the United Grand Lodge, but we doubt the present existence of this interesting document."

Krause, in his "Drei Kunstuksunden," gives a German translation of a Latin copy of what purports to be the original York Constitution, and which was sent to him by a Bro. Stonehouse, at York. Kloss, however, has proved beyond a doubt that this document is in reality no older than the year 1738.

The F. M. Quar. Review, 1844, p. 148, contains a notice that "The Board of General Purposes of the Grand Lodge at London, purchased in 1839, for 25 pounds, a parchment copy of the Ancient Constitution described by us, five inches broad and about nine feet long. It bears date 25 Dec. 1183. Dr. Oliver, to whom Dr. Crucifix showed the document, thinks that the court character dates from the time of Queen Elizabeth, and is, in this respect, of a different opinion from the writer of this article. The Dr. probably judges correctly, as his intimate acquaintance with the handwriting of the different countries cannot be questioned."

Thus have we collected and reviewed all the accounts we have at the present day concerning the old Lodge at York. In conclusion, we must express our regret that Stephen Jones and Dr. Oliver, in their later editions of Preston's Illustrations, have neglected to notice the wide differences and discrepancies between Preston's own editions of his work, and which are calculated to convey erroneous impressions to the mind of the superficial reader.

THE LODGE MILITANT.*

SOME outsiders, from a consideration that many thousands of *Brethren* swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of **UNIVERSAL BROTHERHOOD AND PEACE**. While as *Masons*, we can have nothing to do with war, except it be to try to ameliorate its horrors, the Order has contained some of the most distinguished warriors of modern times. Washington and Wellington, Nelson and Napier, Moore and Moira, with other commanders of lesser note, were members of the Craft, and their brilliant achievements in the service of their country continue to be remembered with pride and gratitude by every patriotic Craftsman, both here and in America. As *Masons* we are ever ready to offer the olive branch for the acceptance of Brethren of every clime; but when, as citizens of our respective countries, we unfurl the war banner in a righteous cause, we do not compromise any principle of Masonry. But it is far from our intention to enter upon a disquisition affecting the propriety or impropriety of members of the Order engaging in the profession of arms; rather it is our object to afford to Brethren the opportunity of contrasting with that of the present day the enthusiasm in the Volunteer cause which animated the Brethren of a former generation. There are many now living who remember how, when the First Napoleon threatened the invasion of this country, some 400,000 volunteers sprang up as one man for the defence of home and fatherland. That the Craft furnished their quota to that army of reserve is beyond a doubt, for occasionally even yet we meet upon the chequered floor with old Brethren who have served in it. But few, very few—none almost—now journey on the level of time, who can have any recollection of the spirit of devotion to their country which, long anterior to the advent of Napoleon, beat so high in the heart of the Craftsmen of Scotland as to call down upon them a public rebuke from their supreme head in Masonic matters, or even that such was the case is known to comparatively few of those now taking an active part in the business of the Order.

History tells us that in 1777, with America in open rebellion against her Sovereignty, and menaced by more than one of the Continental Powers thirsting for her humiliation, Britain called for an extraordinary levy of men, wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many Lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large bounties to Volunteers, but offered the right of initiation free to all who chose to join the regular army. Bro. Sir Wm. Forbes, Bart., was then Grand Master of Scotland, and in order to put a stop to, and mark their displeasure at, such unmasonic conduct, the Grand Lodge of Scotland addressed to all their subordinate Lodges the following circular, copies of which may still be found engrossed in the minute books of some of our Scottish Lodges:—

*By a Scottish correspondent of the London Freemason's Magazine.

"Edinburgh, Feb. 12, 1778.

"R. W. Brother:—At a Quarterly Communication of the Grand Lodge of Scotland, held here the 2nd instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen with concern, advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may choose to take as individuals in aiding those levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge consider it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other, as subjects of contending countries.

"The Grand Lodge therefore strictly enjoin that the practice may be forthwith discontinued.

"By order of the Grand Lodge of Scotland.

"WILL. MASON, G. Sec.

The Lodge among whose minutes we found the above letter, unanimously agreed to Grand Lodge's request, and ordered an answer to be immediately returned, expressly mentioning that the Brethren "had no intention by any means of interfering in the new levies," and that they were "extremely happy to find that Grand Lodge's sentiments correspond with their own."

FORGIVENESS OF INJURIES.

In this country, most of the members of the Masonic Fraternity, profess to be guided by, or at least, to respect and believe in, the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, "forgive us our trespasses as we forgive those who trespass against us." Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven.

We are furthermore instructed not to bring an offering to the altar, if we have aught against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. "To render good for evil is God-like."

It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a law suit was the consequence.

The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him, and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff remarked that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit, they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled, and they agreed to live together in the true spirit of Masonic charity. About this there was no mawkish sentimentality; two common sense farmer Masons knew what was right, and acted accordingly.

We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous and God-like principle in all his dealings and intercourse with all men.

"Whatsoever ye would that men should do unto you, do ye even so unto them."

We hope we have forgiven all, as we hope to be forgiven.—*Masonic Trowel.*

Obituary.

DOCTOR JOHN WALTON.

Pepperell, Jan. 15, 1863.

Br. C. W. MOORE—The rapid wheel of Time has struck from the roll of the living, our venerable Brother and Past Master of St. Paul's Lodge, Dr. JOHN WALTON, of Pepperell, in his ninetythird year. On Sunday, Dec. 21st, at the going down of the sun, he "gave up the ghost (like Abraham of old) and died in a good old age, an old man, and full of years; and was gathered to his people." "Our fathers! where are they? And do the prophets live forever?" Nearly *seventy years* a *Freemason*!—and probably the oldest in the United States at the time of his death. He graduated at Harvard College in 1791. The last of his class has now passed to the ocean of eternity! He has been absent from Commencement but twice since he graduated! For a number of years a member of the Massachusetts Medical Society; a skillful and scientific physician; one who took a great interest in the cause of education. A good singer, and did much to promote vocal music. In a municipal capacity, he held different offices in the town for a number of years, giving satisfaction to the citizens. A magistrate. A deacon of the Christian Church over thirty years.

As a Freemason, he was the devoted friend of the Masonic Institution. Present at the Consecration of St. Paul's Lodge, in Groton, in 1797—the last of our Order who witnessed that solemn scene, has passed to the Lodge of Immortality. He had held the various offices of the Lodge, as Secretary, &c. up to W. Master, with honor. In the days of antimasonry, which threatened to sweep all who belonged to the Institution, both from Church and State, like the samiel of the desert, he stood like a tower of strength in defence of an Institution which breathes "Glory to God in the highest—on earth peace, good will to man." The place that knew him once in St. Paul's Lodge, will know him no more forever—only in memory. It is over a year since he met with us in the Lodge. How happy we were to take our venerable Brother by the hand and conduct him to the Oriental Chair. He could tell us of other generations; of scenes that occurred in the days of the Amer-

ican Revolution. He remembered seeing the British soldiers pass by his father's (Dea. John Walton, of Cambridge) on the 19th of April, 1775, on their way to Lexington and Concord. On their retreat he was taken by his mother into the fields to avoid assassination, while his father was pursuing the enemy. These are thrilling incidents. His name will remain enrolled on the tablet of memory, while Freemasonry exists in St. Paul's Lodge.

At a Regular meeting of St. Paul's Lodge, in Groton, Dec. 29th, 1862, the following Resolutions were adopted:—

Resolved, That we thank the Almighty Architect, in the name of his blessed Son, Jesus Christ, that he has spared the life of our venerable Brother thus far in the terrestrial Lodge.

Resolved, That our furniture and jewels be clothed in mourning for three months.

Resolved, That we tender our heart-felt thanks to the citizens of Pepperell for the respect they shew to the venerable dead, when his remains were deposited with their kindred dust.

Resolved, That the foregoing Resolutions be placed on our Records, and a copy sent for publication in the Freemasons' Magazine.

STILLMAN LAWRENCE, *Sec.*

Yours, fraternally,

SILAS NUTTING, *W. M.*

LUTHER S. BANCROFT.

The death of Rev. SAMUEL Osgood, D. D., late Grand Chaplain, and of R. W. ISAAC P. SEAVEY, late one of the District Deputy Grand Masters, was appropriately noticed in Grand Lodge on the 30th of December, and the following resolutions, offered by Rev. Dr. Randall, were unanimously adopted:—

It having pleased the All-wise Ruler of the Universe to remove from this world, since the last annual Communication of Grand Lodge, the Rev. Samuel Osgood, D. D., late Grand Chaplain, and our Bro. I. P. Seavy, late Grand Lecturer,

Resolved, That in the death of our late Brother, Rev. Samuel Osgood, D. D., the Masonic Fraternity has lost one of its firmest friends and brightest lights.

Resolved, That this Grand Lodge feels a melancholly satisfaction in recording its testimony to the fearless fidelity which marked his Masonic course in times of trial; to his intelligent attachment to the Order, and to his devotion to its interests at all seasons.

Resolved, That we cherish in Fraternal remembrance the many religious, Masonic and social virtues, which enabled the life of our departed Brother as a consistent Christian, an upright man, and a patriotic citizen.

Resolved, That a copy of these resolutions be sent to the family of our deceased Brother, and be published in the Freemasons' Magazine.

Resolved, That this Grand Lodge have heard with deep sorrow of the death of our late highly esteemed Brother, Isaac P. Seavey, who has filled with great acceptance the responsible offices of Grand Lecturer, and District Deputy Grand Master in this jurisdiction.

Resolved, That in the death of Bro. Seavey the Masonic Fraternity has lost a useful member, whose zealous labors have largely contributed to the promotion of its interests in this Commonwealth.

Resolved, That this Grand Lodge, in token of its appreciation of the character and services of Bro. Seavey, place upon its records these resolutions as an abiding testimonial, and direct that a copy of the same be forwarded to the family of the deceased, and be published in the Freemasons' Magazine.

MASONIC CHIT CHAT.

PYTHAGORIAN LODGE, at Marion, in the county of Plymouth, was constituted, and its officers were installed, "according to ancient usage," on the 14th ultimo. The ceremonies were performed by the M. W. Grand Master, assisted by the competent number of Grand Officers, in a very able and satisfactory manner. At the installation of the officers the doors of the Lodge-room were thrown open to the admission of the ladies of the village, and a large number availed themselves of the privilege, and for the first time witnessed a Masonic ceremony. They seemed to be well pleased with what they saw and heard, as the Brethren were by their presence. The Hall has been neatly and safely fitted up, and the members of the Lodge are confident in their ability to sustain it. We wish them all the success and happiness in their new undertaking which they can reasonably hope for and expect to realize.

SUPREME COUNCIL. We give in a preceding page an important Balustre from the Supreme Council of the Southern Jurisdiction, to which we invite the attention of those of our readers who may feel any interest in the subject to which it refers. The attempt to revive a long-since exploded New York spurious organization, and to aid it in setting up its authority in Massachusetts, which has everbeen free from the contamination of spurious Masonry and Masonic schisms, cannot fail to receive the hearty condemnation of every true Mason in the Commonwealth.

PLENTY. The ear of corn is the Masonic symbol of Plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountaicon, ears of corn always accompanied the image of the goddess Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shiboleth*, signifies an ear of corn.

☞ A Royal Arch Mason, who has never been Master of a chartered Lodge, cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

OFFICERS OF THE GRAND LODGE OF CALIFORNIA FOR 1863-4. W. C. Belcher, of Marysville, G. Master; G. B. Claiborne, D. G. M.; Louis Cohn, S. G. W.; W. A. Davis, J. G. W.; James Laidley, G. Treas.; Alex. G. Abell, of San Francisco, G. Sec.; Rev. Wm. H. Hill, G. Chap.; Rev. T. Starr King, G. Orator; L. C. Owens, As. G. Sec.; James F. Weber, G. Marshal; J. E. Whicher, G. St. Bearer; J. Burkhalter, G. Sw. B.; Geo. C. Yount, G. Bible Bearer; Isaac S. Titus, S. G. Dea.; Gilbert Lamphier, J. G. D.; John G. Huff and Isaac S. Locke, G. Stewards; Wm. Horton, G. Organist; Alijah McCall, G. Pursuivant; Joel Noah, G. Tyler. In 1864 the meeting will be in October instead of May.

ZERUBBABEL. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, king of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord, and the usual sacrifices. He is represented by the second officer in the Royal Arch degrée. The incidents of Zerubbabel's life are also referred to in several other degrées, such as the Knights of the Red Cross, Knight of the East, and Prince of Jerusalem.

GODY'S LADY'S Book for August comes to us beautifully arrayed. "Hallowed be thy name," is a fine steel engraving by Illman Brothers. The fashion plate of six figures, is colored and beautiful. Then follow eight or ten pages of music, dress patterns, head dresses, &c., from the establishments of Stewart and Brodie, New York. In the literary contents of the number, "Huske," by Marion Harland, is concluded, and there are excellent contributions from numerous other writers. It is altogether a rich and valuable number.

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

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

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

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

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

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

CHARLES W. MOORE, *Grand Secretary,*

Boston, March 25, 1861. Freemasons' Hall, Boston.

R E C O M M E N D A T I O N S .

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

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

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

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

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

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

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

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