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*The Gift of  
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1 Dec., 1866.*







M

THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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

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VOLUME XXV.

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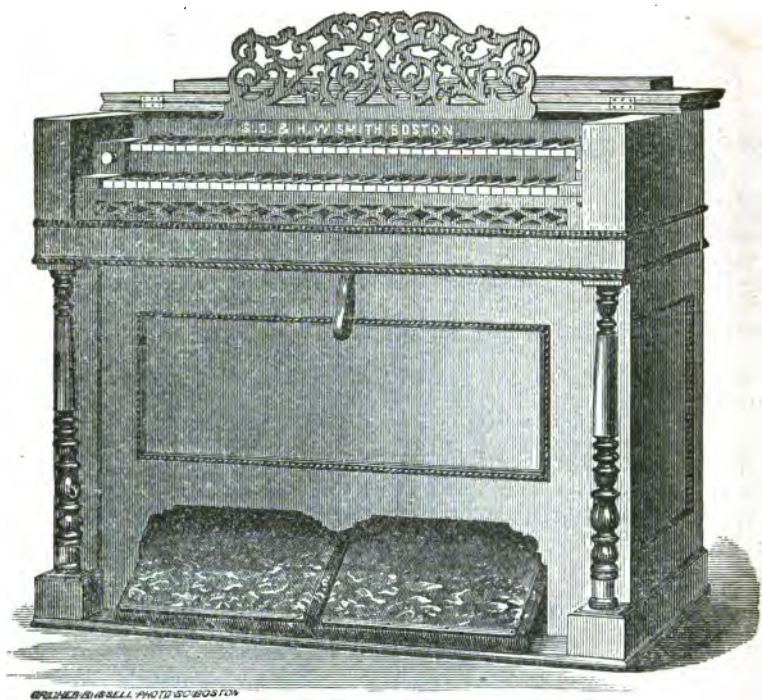
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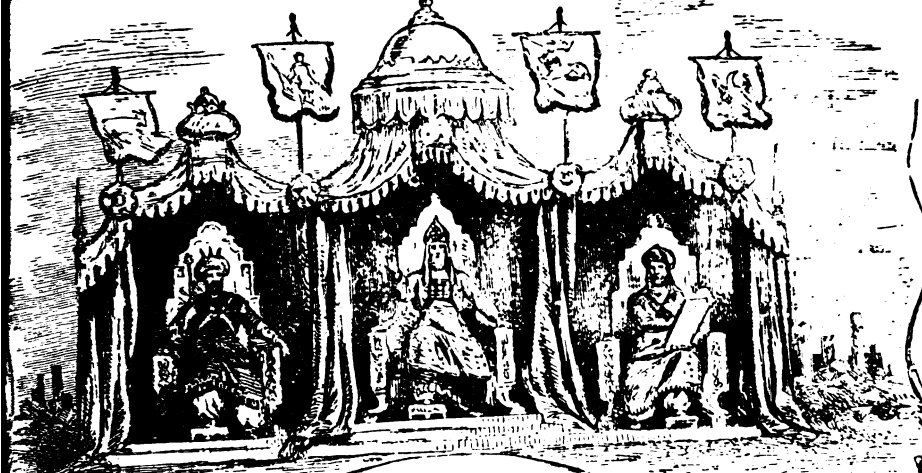
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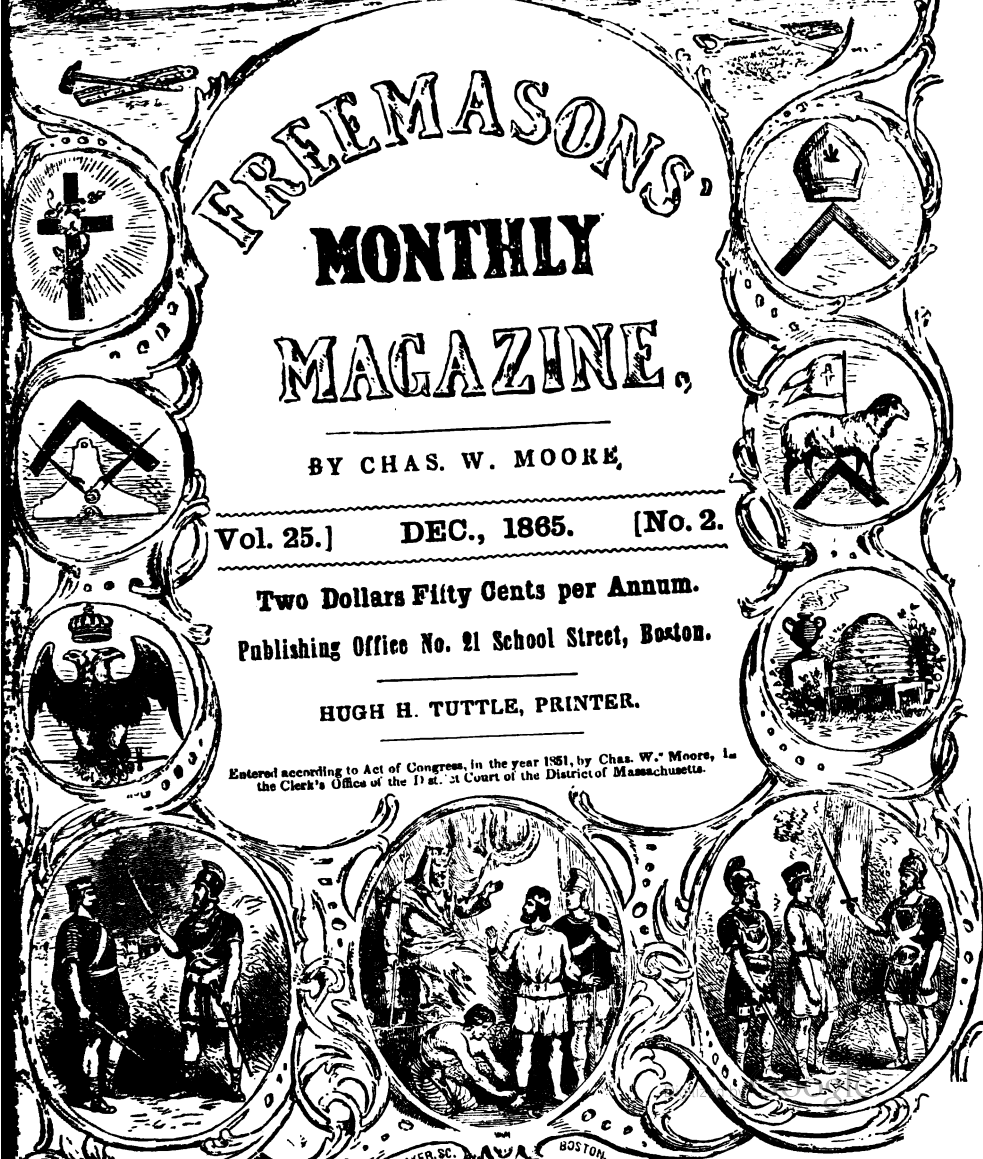
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## Letters received from October 31 to November 30.

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

BUSINESS.—E. A. Elliot, Detroit; H. Chickering, Pittsfield; A. Cassard, New York; C. A. Fuller, Nashville, Tenn.; J. W. Field, Marysville, O.; D. E. Conery, Ellenburgh, N. Y.; R. Marshall, St. John, N. B.; P. M. Natick; R. H. Hall, Taunton; T. L. Farish, Charlotte, Va.; C. Heywood, Gardner; S. Smith, New London, Conn.; C. A. Fuller, Nashville, Tenn.; H. Chickering, Pittsfield; V. H. Van Ransselaer, Cincinnati, O.; P. M., Lonsdale; G. M. Joy, Fitchburg; D. Z. Freck, Nevada; C. D. Sellow, Providence; C. T. Carson, Cincinnati; W. G. Stagg, Newark, N. J.; H. Chickering, Pittsfield; T. C. Wallace, Shushan, N. Y.; P. M., Norwich, Conn.

## Grand Lodge of Massachusetts.

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

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

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

BOSTON, DEC. 1, 1835.

CHARLES W. MOORE, GRAND SECRETARY.

## Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. Grand Royal Arch Chapter of Massachusetts, will be held at Freemasons' Hall, No. 10 Summer street, Boston, on TUESDAY, the 12th day of December, instant, at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

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

Per order of the Grand High Priest.

BOSTON, December 1, 1835.

THOMAS WATERMAN, GRAND SECRETARY.

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# FREEMASONS' MONTHLY MAGAZINE.

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## EXPULSION AND RESTORATION.

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

Editor "Freemasons' Magazine," Boston, Mass.

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

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

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

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

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

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

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

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

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

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

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

Respectfully and fraternally.

M.

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

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

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

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

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

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

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

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

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

## ST. ANDREW'S CHAPTER, BOSTON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

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

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

## IMPIOUS FOLLY IN NEW YORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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### MONTACUTE LODGE, WORCESTER.

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

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

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

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

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#### SUPREME COUNCIL OF CUBA.

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

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

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### TEMPLAR NOMENCLATURE. — GRAND COMMANDERY OF MAINE.

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

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

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

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

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

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

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

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

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

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

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

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

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

## CALIFORNIA.

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

### GRAND LODGE.

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

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

### GRAND CHAPTER.

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

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

### GRAND COUNCIL.

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

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

### GRAND COMMANDERY OF KNIGHTS TEMPLARS.

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

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

#### KNIGHTS TEMPLARS' BANQUET.

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

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

### GRAND ENCAMPMENT OF THE UNITED STATES.

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

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

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

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

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

## A FEMALE IMPOSTOR.

LOUISVILLE, KY., Nov. 11, 1865.

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

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

Fraternally,

H. B. GRANT,

*Sr. W. Louisville Lodge.*

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

H. B. G.

## MASONRY IN CHINA.

[Continued from page 28.]

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

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

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

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

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

By order of W. M.

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

## GRAND OFFICERS OF PENNSYLVANIA ON THE RECONSTRUCTION OF THE UNION.

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

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

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

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

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

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

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

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

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

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

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

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

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

JOHN L. GODDARD, *Deputy Grand Master.*

RICHARD VAUX, *Senior Grand Warden.*

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

PETER WILLIAMSON, *Grand Treasurer.*

WILLIAM H. ADAMS, *Grand Secretary.*

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

PHILADELPHIA, Sept. 11, A.D. 1835.

## GRAND LODGE OF VERMONT.

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

### THE EXORDIUM.

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

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

#### BALLOTING FOR CANDIDATES.

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

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

#### ITINERANT LECTURERS AND MORRIS'S "MNEMONICS."

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

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

On this subject the following resolution was adopted:—

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

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

#### THE TUCKER MONUMENT.

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

## SPECIAL COMMUNICATIONS.

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

## THE REPORT ON CORRESPONDENCE

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

## PRACTICAL SUGGESTIONS.

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

## TERRITORIAL JURISDICTION.

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

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

#### DISPENSATIONS FOR CONFERRING DEGREES.

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

#### ARRESTING CHARTERS OF LODGES.

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

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

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

#### NOTES AND KEYS.

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

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

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

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

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

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

## MASONIC CHIT-CHAT.

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

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

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

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

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

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

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

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

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

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

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

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

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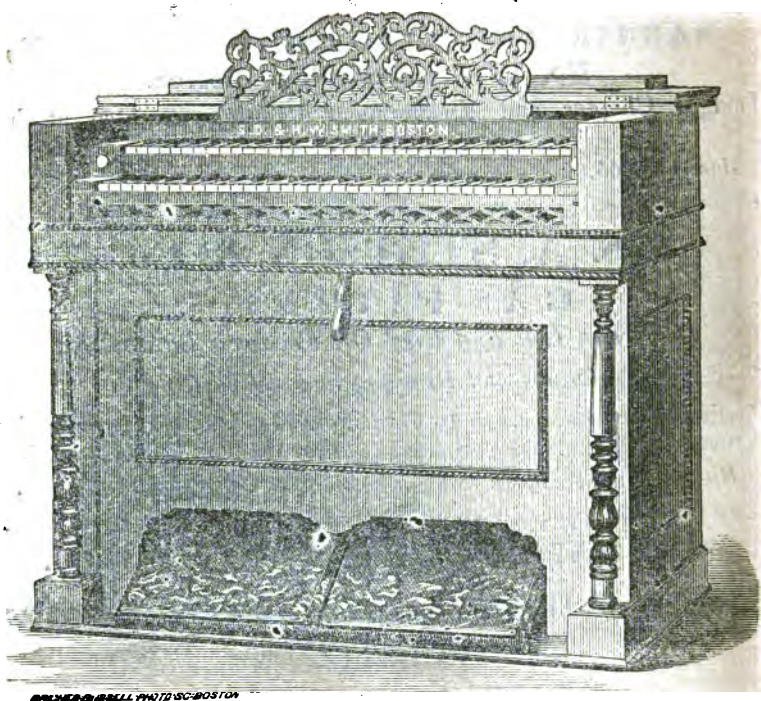
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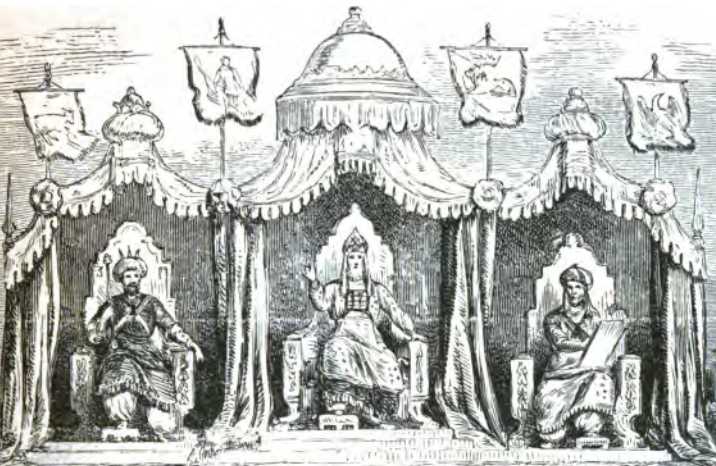
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# FREEMASONS' MONTHLY MAGAZINE.

BY CHAS. W. MOORE.

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REMITTANCES. — S Smith, New London; E M Owens, Baltimore; C E Meyer, Phila; D N Burgoyne, St Louis; J H Medairy, Baltimore; R N Boyd, N York; E H Van Brankle, Watertown, N Y; E H Newhall, Saugus, Mass; D E Conery, Ellenburg, N Y; C Ball, Bridgeport, Conn; W H Murphy, N York; W Chadwick, Lower Marion, Pa; J Philbrick, Skowhegan, Me; J D Burvill, W Bridgewater; H S Goodwin, Harrisburg, Pa; A W Blakesby, Quincy, Ill; J Still, N York; W T Drew, N Bedford, Ms.

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



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# FREEMASONS' MONTHLY MAGAZINE.

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[No. 3.

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## THE POPE AND FREEMASONRY.

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

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

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

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

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

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

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

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

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

Coming down to the present century, we find that, in the year 1888, the English vicars apostolic issued an episcopal denunciation, in which

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

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

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

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

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

TO THE VERY HOLY FATHER : —

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shall we explain then our motto?

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

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

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

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

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

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

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

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

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

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

With our respectful homage,

THE FREEMASONS OF LYONS.

LYONS, Oct. 5, 1865.

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

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

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

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

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## THE SCOTCH RITE IN PENNSYLVANIA AND OHIO.

CINCINNATI, OHIO, Nov. 23, 1865.

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

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

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

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

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

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

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

Yours, truly and fraternally,

K. H. VAN RENSSELAER.

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## GRAND LODGE OF CALIFORNIA.

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

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

## ST. PAUL'S LODGE, GROTON.

PEPPERELL, Nov. 28, 1865.

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

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

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

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

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

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

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

Yours fraternally,

LUTHER S. BANCROFT.

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

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

## MASONRY IN CHINA.

[Concluded from page 28.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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### MASONIC HYMN.

TUNE — "*Duke Street.*"

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

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

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

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

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

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

## GRAND LODGE OF MASSACHUSETTS.

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

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

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

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

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

*Report on the Library.*

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

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

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

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

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

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

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

W. LEWIS, *Chairman.*

December 13, 1865.

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

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

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

## LODGE OF ELEUSIS.

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

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

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

The Officers installed are as follows :—

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

## ST. ANDREW'S LODGE. — PRESENTATION.

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

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

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

# MASONRY IN THE ARMY.

(From the "Cincinnati Masonic Review.")

CLEVELAND, O., June 15, 1865.

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

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

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

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

Fraternally,

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

### A GENEROUS ACT REWARDED.

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

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

## THE RESPONSIBILITY OF THE MASTER.

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

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

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

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

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

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

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

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

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

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

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

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

## OBITUARY.

SIR J. W. PATCH OF LOWELL.

[Resolutions adopted by Pilgrim Encampment, November 8.]

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

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

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

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

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

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

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

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

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

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

Asylum of Pilgrim Encampment, Lowell, Nov. 1885.

## BROTHER JAMES ANDERSON.

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

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

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

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

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

## MASONRY IN ENGLAND.

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

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

## ORGANIZATION

OF

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**ERRATUM.**—Page 32, Art. "Our great Danger"—for 107 read 17.

## MASONIC CHIT-CHAT.

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

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

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

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

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

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

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

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

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

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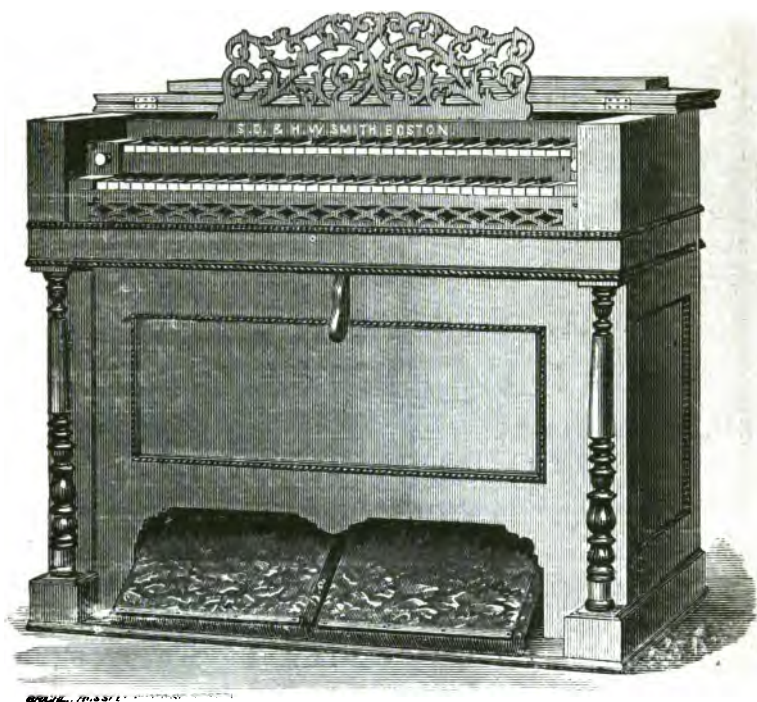
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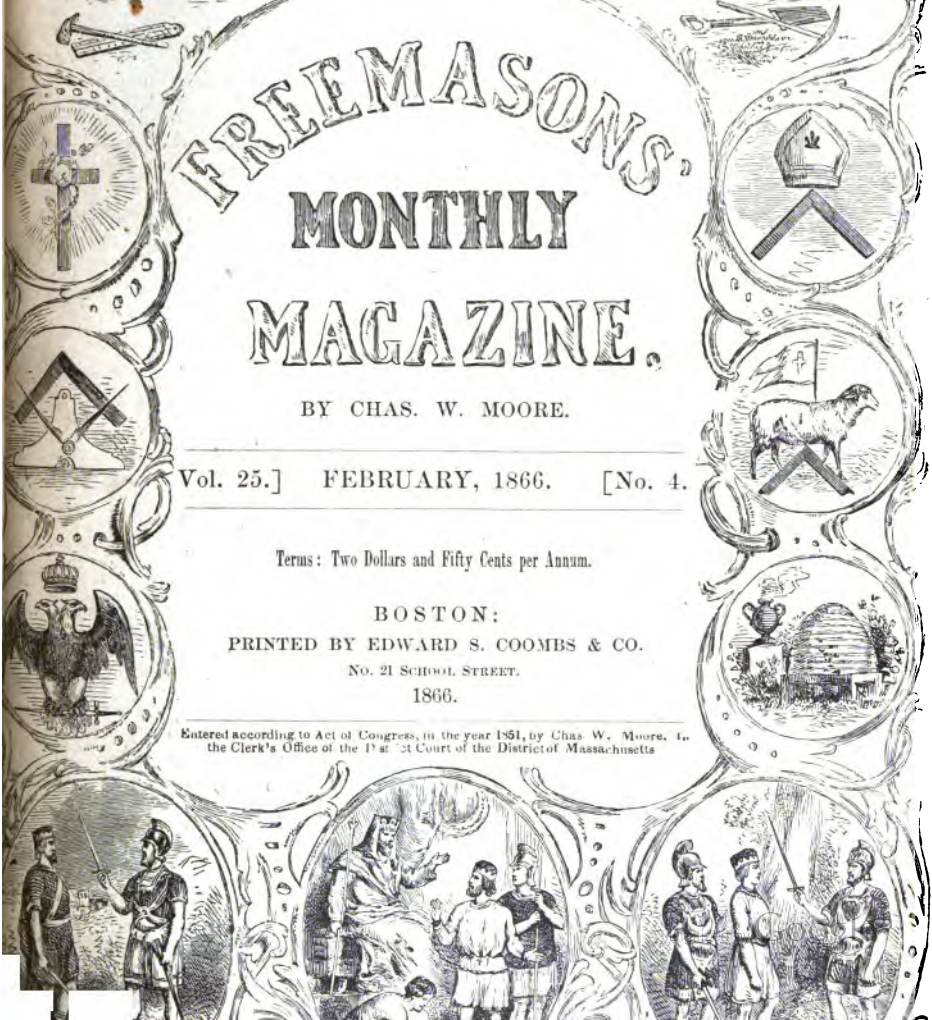
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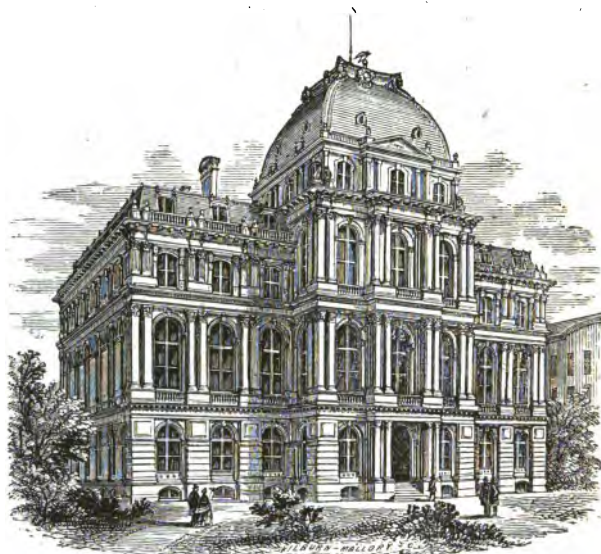
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VOL. XXV.]

FEBRUARY 1, 1866.

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## THE GRAMMATICAL CONSTRUCTION OF THE RITUAL.

A CORRESPONDENT submits the following inquiry : —

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

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

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

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

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

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

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

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

“*Ques.* What doth GEOMETRY teach ?

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

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

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

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

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

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

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### THE LATE BROTHER AUGUSTUS PEABODY.

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

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

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

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\* This Lodge is now located at Fitchburg.

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

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

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

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

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

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

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

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

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

## GRAND ORIENT OF THE NETHERLANDS.

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

## THE WORKINGS OF MASONRY IN THE ARMY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALONZO H. QUINT,

(Late Chaplain 2d Mass. Inf.) Senior Warden.

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

## CHRISTMAS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CIRCULAR OF GRAND COMMANDER PIKE.

JAN. 11, 1866.

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

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

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

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

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

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

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

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

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

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

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

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

Affectionately yours in brotherly love,

D.

### "THE TEMPLE" AT PARIS.

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

## ABD-EL-KADER.

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

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

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

2. Can Freemasonry be introduced there?

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

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

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

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

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

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

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### NEW MASONIC HALL, CAMBRIDGEPORT.

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

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

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

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

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

## DEATH OF HON. WILLIAM B. HUBBARD.

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

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

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

## HENRY PRICE LODGE.

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

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## MOUNT LEBANON LODGE.

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

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

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

Appropriate music was furnished by Mount Lebanon Lodge Quar-

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

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

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### GERMANIA LODGE, BOSTON.

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

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

The Officers of the Lodge are as follows : —

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

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### SAGGAHEW LODGE, HAVERHILL.

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

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

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

## CAPTURE AND RETURN OF A CHARTER.

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

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

NEWTON LOWER FALLS, Sept. 1, 1865.

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

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

Very cordially and fraternally,

M. GARFIELD.

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

ATLANTA, GA., Oct. 14, 1865.

MOSES GARFIELD, ESQ., —

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

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

Cordially and fraternally,

JAMES E. WILLIAMS,

*Secretary Mt. Zion Chapter, Atlanta, Ga.*

*To the Secretary of Mt. Zion Chapter.*

NEWTON LOWER FALLS, Oct. 30, 1865.

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

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

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

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

I remain, very cordially and fraternally,

M. GARFIELD.

*Reply.*

ATLANTA, GA., NOV. 13, 1865.

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

Fraternally yours,

JAMES E. WILLIAMS.

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

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

JAMES E. WILLIAMS, *Sec'y*.

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

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

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

## SUPREME COUNCIL OF CUBA.

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

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

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

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

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

## CAMBRIDGE ROYAL ARCH CHAPTER.

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

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

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

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

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

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

## THE NEW YORK FOLLY OFFICIALLY DENOUNCED BY OHIO.

## ACTION OF THE CINCINNATI LODGE OF PERFECTION.

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

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

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

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

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

M. I. MACK, T. P.

JOHN E. BELL, G. Secretary.

## LIBERALITY OF A CIRCUS COMPANY.

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

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

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

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

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

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

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

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

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

## TALÉ-BEARING.

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

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

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

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

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

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

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

## MASONIC CHIT-CHAT.

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

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

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

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

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

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

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

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

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

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

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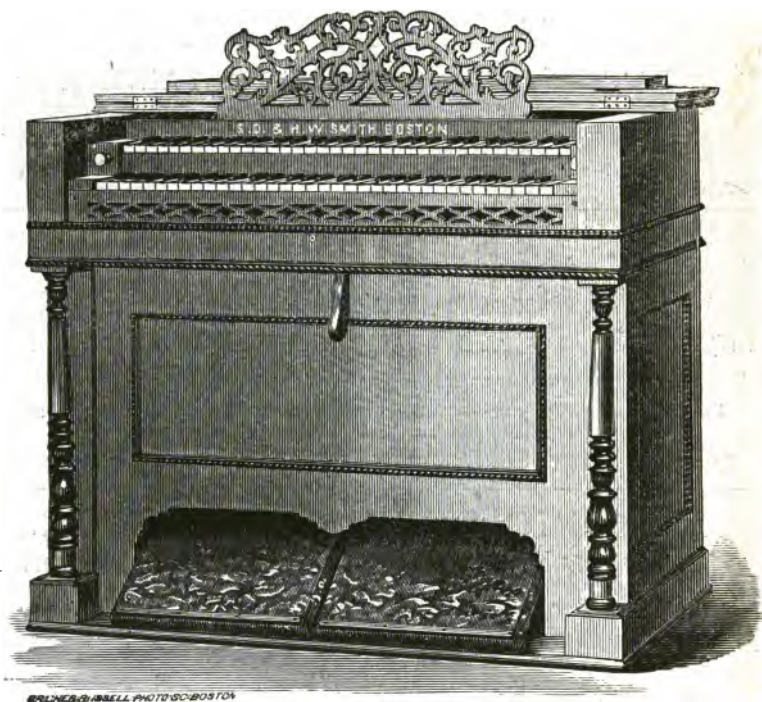
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