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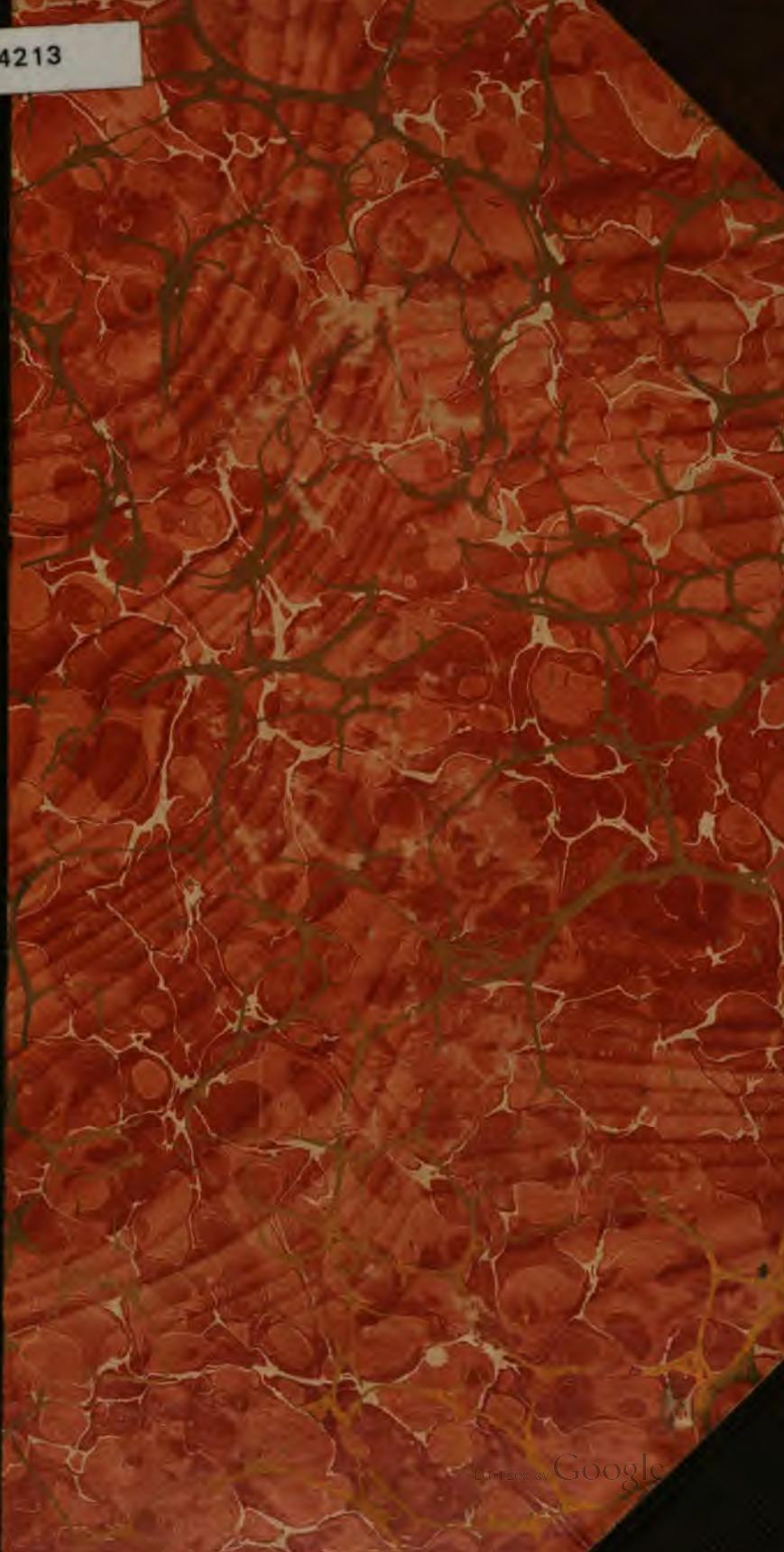
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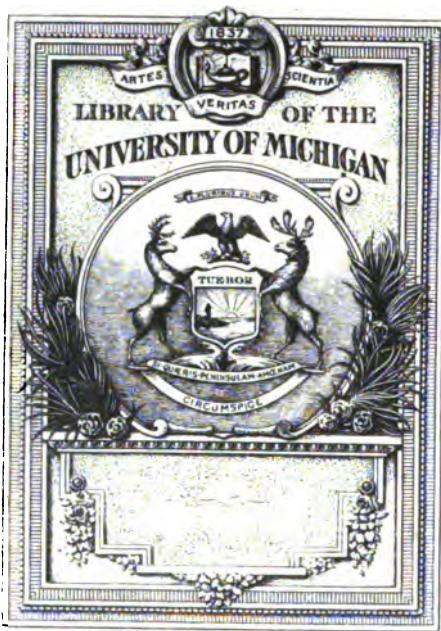
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THE

FREEMASONS'

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MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

DEPUTY GRAND MASTER OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXVII.

BOSTON:
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1868.

TO
The Memory
OF
R.W. BROTHER THOMAS POWER, ESQ.
OUR EARLY FRIEND AND CO-LABORER
IN THE
 DAYS OF MASONIC ADVERSITY AND TRIAL:
THE TRUE MASON,
THE ARDENT FRIEND, THE ACCOMPLISHED GENTLEMAN AND SCHOLAR:
THIS VOLUME
OF
The Freemasons' Monthly Magazine,
IS
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George S. Sampson

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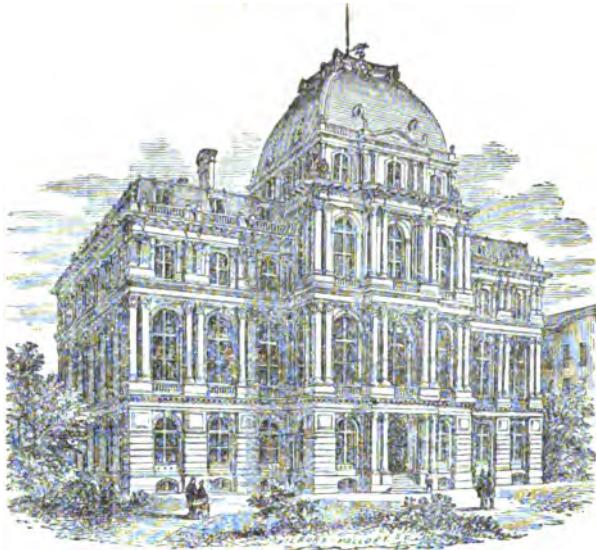
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The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

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

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.] NOVEMBER 1, 1867. [No. 1.

OUR TWENTY-SEVENTH VOLUME.

We lay before our readers to-day the first number of the twenty-seventh volume of this Magazine.

In a retrospect of twenty-six years since these volumes were commenced, the picture presented to the mind is necessarily one of alternate lights and shadows,—lights, without whose cheering influences the path of life would be but a dreary way,—shadows, too often so deep as to darken for a season the whole phasis of the memory! Within the period specified, we have witnessed many changes in the condition of our Institution, and we have been called upon to mourn for many distinguished and estimable brethren who have gone to swell the list of departed worthies. The door of the tomb has closed upon many with whom we were privileged to enjoy the sweet interchanges of friendship. We miss their cheerful smiles in the Lodge-room, and we meet them no more in the busy walks of life. Such is the dark shading of the picture. The relief is in the assurance, alike of Masonry and Christianity, that we shall meet them again face to face, in the glories of that world whose mysteries we recognise as hidden truths, to be revealed only when the veil of Isis shall be removed.

Whatever may have been the opinions or the prejudices of our brethren of a former generation in respect to masonic publications, the utility of well-conducted periodicals, in advancing the interests and elevating the character of our fraternity, is not now a debatable question. Such publications exist, and are encouraged and patronized by the best and wisest of our brethren, in all countries where Masonry

occupies its proper place among contemporary institutions. In England, France, and Germany, they hold a high rank in the periodical literature of the day, and are regarded as essential to the maintenance and prosperity of the Order. They are, indeed, found wherever the Institution has a settled and permanent abode in the old world; and in this country most of the principal States have their masonic journals—a circumstance which, perhaps, might be of greater benefit if it were considerably modified. Such journals, under the control of inexperienced and ambitious brethren, who have little respect for the precedents and usages of the distant past, except as they may chance to favor their own particular views or crude opinions, become dangerous. Their multiplication is therefore to be regretted, because they are calculated to mislead the young and uninformed, and thereby introduce disagreement and dissension in the Lodges. An institution as comprehensive as ours, which gathers into its fraternal embrace men from every nation under heaven, and from all classes and ranks in the community, representing almost every condition and sentiment of society, having diverse and sometimes conflicting interests, can be honorably and successfully sustained only by the vigorous application of the *conservative power* of those great principles which have been hailed from the beginning as the foundation of all its pretensions. When these are so far lost sight of as to be regarded as of secondary importance, or of no importance at all, — then the fruits of success will be transformed, with fearful facility, into the elements of a sure, if not a violent dissolution. A prosperity based on a culpable disregard of the laws and usages which have come down to us from early times, must, as an inevitable consequence, sooner or later result in a depreciation of the character, the influence, and high social and moral position which the Institution has obtained and pre-eminently enjoys. Its bitterest enemies can ask no more ample assurance of a speedy and certain realization of their hopes and desires, than that the “ancient barriers” which, century after century, have protected and preserved its altar-fires unquenched, shall be broken down and destroyed. If this calamity is ever to befall it, it can only happen through the reckless instrumentality of a fanatical and misguided zeal. While it has nothing to fear from the assaults of its enemies, it has much to apprehend from the indiscretion of its friends. This truth is emblazoned upon every page of its history, and should be received as the voice of the past speaking to the present.

Our Institution is popular, and, as a natural consequence, is increasing in numbers with unprecedented rapidity. But this must not be received as any evidence of strength. On the contrary, many of the

best and most sagacious minds among us regard it as an indication of increasing weakness. That there are agencies at work, both in and out of the Lodges, which, if left to themselves, or not carefully guarded against, will result in consequences that it may be difficult to control, no well-informed and observant brother can doubt. It is not necessary that we should particularize, but we may remind our brethren that the Lodge-room is no place for the discussion of any of the popular and exciting questions of the day, whether sectional, political, or religious. Nothing but harm can come of such discussions, and the Masters of Lodges should not allow them. They are invested with plenary powers, and should not hesitate to use them as occasion may require, either in preserving harmony among the brethren, or in defence of the integrity of the laws and usages of the Institution. And there has rarely been a time when a judicious exercise of these powers was more important than now. The popular world is full of extravagant ultraisms, mad with impracticable schemes for the improvement of the moral, social, and political condition of society; and it would be a miracle if they did not find their way into our Lodges, to become subjects of disagreement and contention. Fanatics are found everywhere, and the Lodge-room is scarcely less free of them than the church, or halls of legislation. They are a troublesome and dangerous class generally; but are especially so to the Lodges when they appear in the character of masonic reformers.

In respect to the character of the forthcoming volume of the Magazine we have nothing to offer, except that, as always, we shall say and do whatever in our judgment will best promote the usefulness and honor of the Institution.

WE fear that danger most which we understand the least.

THE extent of mind-discipline is to be seen in the control of speech.

EVERY condition of the mind has its balance of compensation and penalty.

FALSE feeling often comes from a morbid condition of the system.

PASSION, pride, and prejudice are the three elements of ruin in us.

THE heart (or feeling) is easier understood than the head (or reason), because it is more ingenuous and natural.

IMPULSE in error can be self-corrected, but weakness in wrong rarely.

TRIALS of life have a tendency to impact interests together.

A UNIVERSAL GRAND LODGE.

We lay the following address before our readers, not with the expectation that any such project as it contemplates will meet with favor in this country, but in compliance with what appears to be the wishes of the parties with whom it originates. Such an organization might, perhaps, operate usefully among the Grand Lodges on the continent of Europe, where there are greater differences in the workings of the institution than in other parts of the world; but tried on a broader scale, it would, inevitably, wholly fail in any attempt to establish a more general uniformity in ritual and practice than at present exists. It is possible that, by some such plan, the Masonry of any one particular nation or language might be brought up to a more uniform rule of legislation or standard of practice, than at present obtains; but beyond this, such a result would not be possible, however desirable it might be. A perfect assimilation between the Lodges of France and those of this country or of England, for instance, would be found, on trial, to be utterly impracticable, from the difference in the education and intellectual training of the people of the two languages; and this difficulty would increase as we advanced into other parts of the continent.

The intimation that the Grand Lodge of England "has neglected sufficiently to guard, in every direction, the *unity* of the institution," may be, and doubtless is, to some extent, true, though the charge would lay with equal force against most of the Grand Lodges in Europe and America, while it would be greatly intensified in its application to the Grand Lodges supposed to be represented by the Association of German Masons, under whose authority the address given below is published. Admitting, therefore, the existence of the evil complained of, and that the Grand Lodges are all more or less responsible for it, the question that first presents itself, is whether it admits of a remedy; or, in other words, whether it is not so thoroughly engrafted on the system as to constitute an integral part of it? This strikes us as being very nearly, if not quite, its present condition; and any attempt to remove it would probably show that a large majority of the changes which, from time to time, have taken place in the organization and practical working of the body, are now esteemed to be essentials, and of vital importance to the welfare of the Order, by the peoples or Grand Lodges among whom they originated and are authorized, each contending for the antiquity and legitimacy of its own. A person at all acquainted with the usages

of the Craft on the European continent, or even in England, may readily conceive that there are certain things in their respective rituals, which are regarded as fundamental and essential by them, that the Fraternity in this country could neither sanction nor practice. And the converse of this is equally true. In such cases concession would therefore be regarded by either party as a surrender of the original and true for that which is modern and false; and would, consequently, fail as a basis for uniformity of ritual, or "internal unity." We think it very probable that "external unity," which seems to be the second branch of the benefit proposed, might meet with more favor, and perhaps obtain a temporary success, but nothing more. Rules of practice which might operate well and usefully in France would be very likely to entirely fail in their application to the Fraternity in England or America. If the Grand Lodges of the world cannot agree on the Constitutions of the Order which have come down to us from the earliest times, as a rule and guide for the general conduct and government of the Fraternity, we should despair of any better success in the framing of a new code. We have not seen the Constitution proposed by the Association, and referred to in the address, but shall probably receive it in due time: —

ADDRESS TO ALL THE GRAND LODGES OF THE GLOBE.

Most Worshipful and Beloved Brethren,—If the Masonic Fraternity, to which we all adhere with enthusiasm and affection, has not hitherto been able adequately to fulfil her sublime mission, which consists in the task of ennobling and conciliating mankind, and advancing the happiness of man and the victory of the good principle throughout the world, this want of success is obviously due, in the main, to the imperfect organization of the Craft as a whole.

"Freemasonry is universal, and all the Lodges and Freemasons spread all over the world constitute but *one Lodge*." This sublime thought, which clearly and markedly expresses the fundamental idea of our federation, has not yet been realized.

To the first of all Grand Lodges, the Grand Lodge of England, the Craft is doubtless greatly indebted, and thankfully acknowledges its great and manifold merits; yet it is not to be denied that this Grand Lodge has neglected sufficiently to guard, in every direction, the unity of the institution. The natural consequence of this is, that, while spreading and developing itself in different communities, the Craft very soon assumed a variety of forms and laws, nay changed its very character to a certain extent, by reason of local circumstances and special requirements, as well as owning the influence of the spirit of the day.

In the course of the last century centrifugal tendencies came up, which led to the splitting up of the whole, and the isolation of the individual Grand Lodges, to each of which a province, confined within geographical and political

boundaries, was allotted. To this decentralization the fact is due, that at the present day, the different Grand Lodges follow different systems and pursue different objects, as regards constitution and doctrine, rituals and practice, and that there exists hardly any but a very loose connection amongst them.

It is the object and the duty of the Masonic Craft to be a federation, allied with mankind for the good of mankind; but such a federation it cannot be truly and fully as long as its unity remains merely ideal, produced, as it has been hitherto, by the mutual spirit of fraternity and the connecting link of a few forms of worship common to all, as long as that unity does not recline in the face of the outer world, in proper platform and adequate representation by means of a joint federal law and joint institutions.

The Association of German Freemasons, animated by the desire to realize aggregation designed to promote unitarian tendencies in freedom and love, a rational organization of the Craft and its development in conformity with the spirit and ideas of the time, has been seriously engaged, for several years past, in working out the project of a general constitution, and at its annual meeting at Worms, on the 8th and 9th of June last, it has adopted the draft of such a constitution. The undersigned officers of the association have been deputed to submit this fundamental law to your kind examination, and propose its adoption to you, honored and beloved brethren. It cannot escape your notice that this platform, starting from actual facts, and aiming at nothing but what is attainable, with due regard to the historical development of the Order, is not designed to bring about unity in things essential only, but in everything else adhere throughout to the masonic principles of liberty, equality, and fraternity, of local self-government and general worship; and that it may consequently be safely adopted by every Grand Lodge.

We need not dwell upon the desirability of the establishment of international masonic congresses and the foundation of a Board of Management (*Verwaltungsausschuss*), or *universal Grand Lodge*, for the whole federation, and it is useless to expatiate upon the beneficial results the Fraternity and mankind at large might derive from the foundation of such institutions. However bold this idea may appear, its realization belongs no more to the province of mere phantasms, by reason of the vast development of the means of communication between all countries; nations being thus brought nearer to one another, and the idea alluded to having already received its incarnation by international exhibitions of industry. What could be done for the advancement of material interests, may and must be no less practicable for the promotion of the intellectual and moral interests of mankind. The one thing needful is that every individual and every corporate body evince a firm goodwill, as due to this great and good cause, that everyone set about to work courageously and without prejudice, and that personal inclinations and opinions be freely waived in the interest of the whole.

Seeing that the influence of the Lodges has been beneficial hitherto, and that, wherever they worked in the proper animus, they fostered and promoted morality, brotherly love, and the good of mankind at large, this will evidently be the case to a much greater extent if the individual links of the chain of the

Order be drawn closer together, if they improve their institutions, breathe the breath of new life into the masonic body, keep pace with the progress of the century, and work throughout upon one plan and in one spirit.

In the confident expectation that you, honored and beloved brethren, will gladly and freely join us in our endeavor to bring about internal and external unity and a rational organization of the Craft and therewithall a new era of the prosperity of Masonry, we earnestly entreat you to adopt the annexed "fundamental law" (Grundgesetz) which is drawn up in the spirit and upon the ground of the "ancient charges," and to foster and promote all aspirations calculated to establish an international tie amongst all Lodges and all Masons of the world.

In this hope we hereby send you the greeting of the initiated.

Respectfully and affectionally yours,

By order of the Association of German Masons, The Directors:

DR. RUDOLPH SEYDEL, of Leipzig, President,
REINHARD KAMP, of Elberfeld, Vice-President,
J. G. FINDEL, of Leipzig, Sec. and K. of the A.
DR. CARL VAN DALEN, of Berlin,
HEINRICH WILHELM FLASCHE, of Barmen.

WORMS, WHITSUNTIDE, 1867.

THE WHITE STONE.

Now comes the other mystic promise of something nobler yet. The explanation that I shall give of the White Stone, with the name which no man knoweth saving he that receiveth it, will seem fanciful to you, unless you think of the difference which there is on this subject between modern and occidental thought and ancient and oriental thinking. But no one who is acquainted with the sentiment of antiquity will think this explanation fanciful, for precious stones were almost the very form of literature for the expression of the idea of precious truths—so much so that God, when he wished to describe how heaven itself was builded, instead of saying that it was a building whose tower was justice, and whose foundations were mercy and love and sympathy, said: "It is builded of sapphire and ruby and other precious stones." Precious stones were identified with great moral truths and qualities. Just as we say *crimine* in referring to the office of a judge or magistrate, just as we speak of white fur as signifying purity, so to the ancient, the oriental, a precious stone was associated with moral truths and moral qualities. And God always speaks in conformity to this use of precious stones in representing such truths and qualities. In the description of heaven they were largely employed; whose walls, it was said, were of jasper, and whose pavements were likened to a sea of ice.

But more significantly, though less poetically, perhaps, precious stones were set, and worn as breast-stones. All the priests wore them in the Jewish economy. On the ephod they were placed. And the kings wore them. Now, in modern times, they are worn merely for show; but then they were worn to signify moral and regnant qualities. Crowns carried them symbolically, much as in coronets they still flame.

But more frequently than in any other way precious stones were made into signet-rings, and as such they carried authority, because they suggested the personal identity of the wearer. Where precious stones were set as signet-rings, they were worn, probably, in part on account of their brilliancy, and for mere private and personal pleasure, or else they were presents, given, as tokens of ordinary regard, by neighbor to neighbor, or friend to friend; or else they were bestowed as honors. Where a prince or a monarch desired to confer the highest testimony of his appreciation of one that had served him or the kingdom, he gave him a precious stone, with his name cut on it.

But, more preciously, these stones were used as love-tokens, and, in this case, they were cut with mystic symbols. As two lovers agree upon names which no one but themselves knows the meaning of, or as they speak to each other in endearing terms, which belong to them severally, not in baptism, not in common parlance, but by the agreement of the heart; so it was customary to cut in stone names or initials, which no one knew but the one that gave it and the one that received it.

Now these last two uses of precious stones—that by which monarchs conferred honor upon their favorites, and that by which lovers gave token of their affection for each other, with names inscribed, and known only to love—are blended. And this, I apprehend, is the origin of the figure of our text: "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." God says: "I am the eternal King, and I am the universal Lover; and to him that is faithful to me, and that overcometh, I will give, as a token of my love and honoring, a white stone." What is meant by a *white stone* I do not know; but I prefer to think that it was an opal, the most human of all stones. The diamond is the more spiritual; there is less of color and more of suggestion in it. But the opal has in it more sympathy, more feeling, more wondrous beauty, more of those moods that belong to the human heart; and, of all the stones that are worn to signify human affection, none is to be compared to the opal. And, methinks, when God makes this promise of the white stone, it is as if He said: "I will cut your love-name in an opal, and, as your King and Lover, I will give it to you; and no man shall know the meaning of that name but yourself."

That, it seems to me, is the explanation of the figure, and it is a most beauteous explanation when it is brought out. That which love and power bestow on their favorites, and which fills men with joy and rejoicing, God says he will bestow on every soul that overcometh, and is true to itself and Him, in the way of life. To all those that are faithful in His cause, He promises the name, engraved, by which He himself will call them—a new name, written; that is, etched, cut, ground.—*Henry Ward Beecher.*

THE SOV. GR. COMMANDER OF THE SOUTHERN JURISDICTION, U. S., ON THE INVASION OF HIS TERRITORY BY THE SUPREME COUNCIL OF BELGIUM.

FROM the Grand Orient of *Heredom* at Charleston, in the State of South Carolina, near the B.·. B.·., and under the C.·. C.·. of that zenith, which answers unto 32°, 46', 33", N. Latitude.

The Supreme Council (mother council of the world) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at the Grand Orient aforesaid — *By the Sovereign Grand Commander* :

To the M.·. P.·. Supreme Councils for the 33d degree, for the Northern Jurisdiction of the United States, that for France, and that in the bosom of the Grand Orient of France, that for England and Wales, and the Dependencies of the British Crown, those for Ireland, Scotland and Italy, and those on the continent of South America, and for Cuba and the West India Islands, and to all Grand Lodges and Grand Orients of both hemispheres, except the Grand Orient of Belgium; and to all bodies and Freemasons of the Ancient and Accepted Scottish Rite of our obedience.

It is known to all the masonic world that this Supreme Council, having its See at Charleston, was established on the 31st day of May, 1801, for the whole of North America, and that from it, mediately and immediately, all the legitimate Supreme Councils in the world have derived their existence. In the year 1815, our said Supreme Council ratified the creation, by one of its members, of the Supreme Council for the Northern Jurisdiction of the United States, having its See at New York, whence it afterwards removed to Boston, where it now has its Grand Orient, having jurisdiction over certain named States; and our Supreme Council, which became, by the creation of that for the Northern Jurisdiction, the Supreme Council for the Southern Jurisdiction of the United States, reserving unto itself all the other States and Territories of the United States.

In the year 1839, a body claiming to be a Supreme Council for the State of Louisiana was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the supreme authority of the Rite in all that Jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston.

After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouze, once a member of that body, but who had retired from it before the effecting of the said concordat,

associated with himself two or three others, who claimed to be 33ds, and set up a body, which he styled "The Supreme Council of the 33d Degree, for the Free, Sovereign, and Independent State of Louisiana." That State had always been within the Jurisdiction of our Supreme Council for the Southern Jurisdiction, the necessary consequence of which was, that the body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouze received his 33d degree from the Grand Orient of France, which then was and still is in alliance with us, our Ill. Br. Albert G. Mackey, Sec.-Gen. H. E., being its Grand Representative, and Garant d'amitie near us. Consequently, on the 4th of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouze, apprising him of its alliance with our Supreme Council, and its recognition of it "as the supreme constituting and governing authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States;" and, claiming his allegiance, sworn to itself, invited him to dissolve immediately the organization which he had formed, on pain of its condemnation and forfeiture of his rank as an Inspector-General.

The said Foulhouze, refusing to obey, was, by the Grand Orient, formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

Nevertheless, the said body, though thus denounced, condemned as spurious by our Supreme Council, and acknowledged by no lawful masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic Common Law of the United States, by establishing and chartering Lodges of Master Masons within the Jurisdiction of the M. W. Lodge of the State of Louisiana, and was, therefore, denounced by the Sovereign Body, and all the Temples of Symbolic Masonry in the United States were closed against all who, pretending to be Master Masons, were members of the illegitimate Lodges created by the said spurious Supreme Council.

The Supreme Council of Belgium was created by authority from the Ill. Br. Comte de Grasse, who derived his powers, in 1802, by commission from our Supreme Council at Charleston; and for it the Grand Constitutions of the year 1786 are necessarily the supreme law, to obedience whereunto it is irrevocably bound by the obligations of its original members. By these constitutions the number of Supreme Councils for North America was limited to two; and it is quite certain that, as the whole continent was originally under the jurisdiction of our Supreme Council at Charleston, which has never ceased to possess the requisite number of members since its origin in the year 1801, it has always been impossible for any lawful Council to be established in any part of North America, except by its consent and authority. Accordingly, one of its first acts was to commission the Ill. Br. De Grasse to establish a Supreme Council for the windward and leeward West India Islands.

These, illustrious peers and brethren, are all facts of history, known to the masonic world, and which no one can dispute. It is to be presumed that they were known to the Supreme Council of Belgium. Nevertheless, that body, either in open disregard of the rights of this Supreme Council, and of the

Grand Lodge of Symbolic Masonry of the State of Louisiana, or most improvidently, without inquiry and with a singular levity, has lately, upon application made to it by the spurious body at New Orleans, over which Eugene Chassaignac presides, recognized and acknowledged it as a Supreme Body and lawful Supreme Council of the Ancient and Accepted Scottish Rite, and appointed a representative near it, and accepted one near itself appointed by it, thus violating the fundamental law and constitutions of the Rite, and withdrawing itself from fellowship with all lawful Supreme Bodies of the Rite, and, in fact, illegitimatizing itself, by contracting an alliance, offensive and defensive, with an illegitimate body, and recognizing as Masons and receiving as visitors, in its Lodges and higher bodies, those who are denounced as clandestine Masons by this Supreme Council and many of its peers, and by the Grand Lodges of all the States of the American Union.

We do not appeal, by protest or remonstrance, to the Supreme Council or Grand Orient of Belgium, against this indefensible violation of our rights and those of the Grand Lodge of Louisiana, inasmuch as we cannot have any communication whatever with a body that is the ally of M. Eugene Chassaignac's illegitimate organization.

Wherefore, the Supreme Council for the Southern Jurisdiction of the United States, placing this matter in the hands of its masonic peers, the other Supreme Councils of America and Europe, invokes their prompt and decisive action in the premises, and prays them at once to suspend all communication and correspondence with the Supreme Council of Belgium, and to forbid the recognition of any of its subordinates, or the individuals of its obedience, as Masons, by any of their subordinates or their brethren of their jurisdictions, as visitors or otherwise howsoever, until it shall revoke its recognition of the said spurious body, and recall its representative near it, and respect the just rights of our Supreme Council from which it derives its existence.

And we do also invoke all the Grand Lodges and Grand Orients of the United States, of Europe, and of South America, and those of all other countries, by like prohibition of inter-communication, to vindicate the rights of the Most Worshipful Grand Lodge of the State of Louisiana, unjustifiably violated by the said Supreme Council and Grand Orient of Belgium.

And we do hereby command all Grand Consistories, and subordinate bodies, and individual Masons, of the Ancient and Accepted Scottish Rite, of all the States and Territories of our Jurisdiction, from the Atlantic to the Pacific Ocean, not in any way to recognize or receive as Masons any who are of the obedience of the said Supreme Council of Belgium; and do invite our sister Council for the Northern Jurisdiction to do the same.

In testimony whereof, we, Albert Pike, Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, do hereunto set our hand, and cause these presents to be countersigned by our Ill. Secretary-General of the Holy Empire, and the seal of our Supreme Council to be hereunto affixed, at the Grand Orient aforesaid, on this first day of the Hebrew month, —, A. M., 5627, answering unto the first day of September, 1867, V. E.

ALBERT PIKE, 33°, Sov. Gr. Commander.

A. G. MACKEY, 33°, Sec.-Gen'l. H. E.

J A C O B ' S L A D D E R .

ISAAC had two sons, Esau and Jacob. When, in his old age, Isaac was about to bless his eldest son, and so to communicate to him the blessings and the promises which he had received from T. G. A. O. T. U., Rebekah, by an unworthy stratagem, taking advantage of the dimness of Isaac's eyes, succeeded in getting the blessing given to her younger and favorite son Jacob. The history of this, the deceit practiced on the old and infirm Isaac, is very touching. In consequence of this, however, Jacob had to flee from his brother Esau for his life. He went to Padanaram to stay with Laban, his maternal uncle. On his road, one night while asleep, he saw a vision—"a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it." God from above the ladder deigned to make a covenant with Jacob, and in the morning Jacob took one of the stones, which he had used for a pillow, and set it up as a pillar, and called the name of the place Bethel. This ladder is the original of the ladder depicted in our Lodges. It rests upon the volume of the Sacred Law. It has innumerable staves around, of which there are three principal ones, Faith, Hope, and Charity, and its summit is concealed in heaven, symbolized by the cloudy canopy.

We find this symbol universally adopted, but with seven steps. There is much doubt as to whether Jacob's ladder is the universal antetype, for the Mexicans believed in an ascent to heaven by seven steps. "In the midst of a dense forest called Taxin, near the Gulf of Mexico, was the pyramid of Papantha." Humboldt tells us: "It had seven stories, was built of stone, and was beautifully and regularly shaped." When, however, we remember that the Mexicans certainly had traditions of the exodus of the children of Israel, it is perfectly possible that, though we cannot now trace how, they originally knew of Jacob's vision.

In the Persian Mysteries, the ladder had seven gates, which were symbolical of the soul's approach to perfection. In the initiation the candidate had to pass through seven caverns, each of which terminated in a narrow orifice, which also formed the entrance to its successor, and through which the candidate had to squeeze his body. This was called the ascent of the ladder. Each round was supposed to be of metal, increasing in purity, represented a state of existence, and was called by the name of a planet. In the table at the end, copied with slight additions from Oliver's "Signs and Symbols," will be found the names of these. The mythological history of the Rustam also contains references to this ladder, for we find him on a certain occasion going along the road of seven stages, during which he passes through six trials.

In the Gothic Mysteries the neophyte met with seven obstructions.

In the Scandinavian Mysteries we have the great tree Torasil, which is supposed to be similar to the ladder.

The Jews believed that the ladder had fifty gates. Moses ascended to the

forty-ninth. Joshua could not get beyond the forty-eighth, and even Solomon could not open the fiftieth, which led directly into the presence of T. G. A. O. T. U. There was also an old tradition that the ascent to the Paradisaical Mount of God was by a pyramid of seven stages.

The Essenes reduced the steps to seven, and called the ladder the Sephiroth. There were afterwards added three more, called Intelligence, Wisdom and Crown, the original seven being named Strength, Mercy, Beauty, Victory, or Eternity, Glory, the Foundation, and the Kingdom.

There are several theories as to what was the universal origin of this seven-staged ascent. One is that it arose from the sevenfold divisions in the creation of the world. This is supposed by the fact that each step or stage was assigned to a day in the week and to a planet. We know that in almost every country the seven days of the week and the seven planets corresponded. A second theory is that they referred to Noah and his seven companions, in support of which is the fact that many nations worshiped seven hero-gods. A third theory is that they represented the seven stories of the Tower of Babel, which were completed before the dispersion. My own theory is that the idea arose simply from believing that God was above us; that reception into heaven would be the reward of the righteous; and there were seven steps given to the means of ascent, whether pyramid, pagoda or ladder, from the general belief in the sacredness of the number seven. A general account of this number and of its universal adoption as sacred would stretch this paper beyond the limits I have proposed to myself.

In our Lodges this ladder is shown as resting on the volume of the Sacred Law, having innumerable steps, the three principal of which are called Faith, Hope, and Charity, and its summit concealed in the cloudy canopy.

In the church of St. Maria Maggiore, in Rome, is depicted a geometrical staircase having three gates, one at the bottom, one half way up, and one at the top. This is, in fact, the equivalent of our ladder.

An explanation of our ladder, as given by Fellows, I quote from Br. Oliver, and I add his remark at the end; and I am sure most, if not all, of my readers will cordially concur in his protest: "Faith is the genius of spring; Hope of summer, and Charity of autumn.—Faith of spring, because faith and work must always come together; Hope of summer, because from that point the sun looks vertically down upon the seeds which have been committed in faith to the fertilizing bosom of the earth; Charity of autumn, because then the sun empties his cornucopia into our desiring laps. Faith is the Eastern Pillar; Charity is the Western; and Hope the Keystone of this Royal Arch." To which Br. Oliver adds: "It will be unnecessary to say that I differ *in toto* from the above author in his appropriation of those sublime virtues, and solemnly protest against the principle of making Hope instead of Charity the keystone of the Arch."—*Anon.*

THE PERMANENCE OF MASONIC INSTITUTIONS.

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

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

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

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

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

It saw the Babylonian, when he applied the torch to the temple and made "Salem's high places his prey." It saw the rise of the Grecian and Roman Empires, and stood upon their ashes. It was in existence when the northern hordes came forth to destroy the civilization of the old world; saw the sacked and burning cities which they left in their march and the dearth and desolation which marked the course which they traveled. When the wind had dispersed the dust of those countless armies, and the smoke of those burning cities had ascended to the sky, the Fraternity was to be seen industriously employed in repairing the ravages which had been wrought. Amidst the darkness of the Middle Ages, which succeeded, its lights were not extinguished nor its labors suspended. Magnificent works of Gothic architecture were erected by the Fraternity in Europe during this period of the world's history, and still stand as mementoes of its artistic skill, patient industry and devout piety.

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

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

But antiquity is not its only distinction. It has been illuminated by the brightest constellations of wisdom, talent, patriotism, and virtue. In every age and country, history records the names of men, distinguished in all the avocations and pursuits of life, who have evinced a sedulous attention to all the duties arising out of their relation to the Craft. Let us strive to imitate their examples and reproduce their virtues. — *Anon.*

THE ANCIENT ACCEPTED SCOTTISH RITE.

THE Book of the Ancient and Accepted Scottish Rite of Freemasonry, containing instructions in all the degrees, from the 3d to the 33d and last degree of the rite; together with ceremonies of inauguration, institution, installation, grand visitations, restrictions, lodges of sorrow, constitutions, general regulations, calendar, &c. By Charles T. McClenaghan, 33° &c., &c. Fully illustrated. New York: Macoy & Sickles.

So full a title cannot fail to give the reader a clear and definite idea of the character of the work before us; and if he be a member of the rite, he will readily see that there can be but little not treated of in its exoteric division that would be of any use to him. It is, of course, designed to be used by the members and different bodies of the rite, as a hand-book or monitor, and for this purpose it appears to be remarkably well adapted. It is perhaps susceptible of improvement in the arrangement of some of its general features, and might, without prejudice to its usefulness, be considerably condensed; but as a whole, it is probably as well calculated to meet the wants of the bodies of the rite as any work of the kind that has yet been given to the public. In the fulness and variety of the information given, it is unequalled. It is beautifully printed and finely illustrated. We acknowledge our indebtedness to the politeness of Br. Sickles for the copy before us.

WILLIAM SUTTON LODGE.

THIS new and promising Lodge received its charter at the quarterly communication of the Grand Lodge in September, and was constituted in ancient form and with the usual ceremonies, on the evening of the 1st of October ultimo. It is located in the village of East Saugus, and in the midst of a growing and active population, affording a pretty certain guarantee, under proper management, of its future success ; and that it will be so managed, the character and intelligence of the brethren composing its membership are a sufficient assurance.

We judge there were present to witness the ceremonies of institution, including the dedication of the hall and installation of the officers, not much less than a hundred and fifty brethren, among whom were large delegations from the two neighboring Lodges in Lynn, and in less numbers from other Lodges in the immediate vicinity. At the conclusion of these ceremonies a procession was formed, and the brethren marched to one of the large halls in the village, where a bountiful collation was spread for their refreshment, and where they passed an agreeable hour. Brief speeches were made by the Master of the Lodge, by the Grand Master, by Dr. Lewis, Gen. Sutton, (after whom the Lodge is called), Brothers Moore, Dadmun and others. The company separated at a seasonable hour, all feeling, we doubt not, that they had passed a pleasant and interesting evening. The officers of the Lodge are as follows :—

W. Master, George H. Sweetser ; Senior Warden, Everett H. Newhall ; Junior Warden, Harmon Hall ; Treasurer, Jacob B. Calley ; Secretary, Charles J. Hitchings ; Senior Deacon, George E. Stewart ; Junior Deacon, Alfred W. Libbey ; Senior Steward, Osgood Peabody ; Junior Steward, Edward S. Kent ; Marshal, Enoch T. Kent ; Sentinel, Edwin H. Foster ; Tyler, John W. Skinner ; Chaplain, Rev. P. Wood.

GRAND LODGE OF ILLINOIS.

THIS Grand Lodge held its annual communication for the present year at Springfield, on the 1st. of October last. The attendance was very large, there being 440 officers, permanent members, and representatives of Lodges present.

The Grand Master opened the session with an able and interesting address, a few short extracts from which we find in the "Trowel." Speaking of the distress in the South, and the necessity of immediate relief, he says: —

DISTRESS IN THE SOUTH.

Masonry teaches a charity which is neither narrow nor contracted—not confined to any sect or party, but as expansive as the "blue arch of heaven itself, and co-extensive with the boundaries of the world"—and every Mason should be governed by its teachings, in his actions and conduct towards a brother.

We give the following, being all we have room for the present month :

JEWELRY.

The use of masonic emblems for the purpose of advertising business, or attracting, for show or excessive ornament, is becoming a great evil that needs the regulating hand of this Grand Lodge. I recommend that the use of masonic emblems as signs or modes of advertising, in business not exclusively masonic, be forbidden under penalty of expulsion, and that the excessive or showy use of masonic ornaments be discouraged.

AVOUCHMENTS.

The matter of avouchments in Lodges is greatly abused. The law of this jurisdiction is clear: that no visitor shall be permitted to sit in lodge until some brother, known *as such*, shall vouch in open lodge, or to the Master at the time of opening, that he has sat with him in open lodge, and, in addition to this, the avouching brother should be able to state on what degree he sat with him. I recommend that the Grand Master be requested to call the special attention of all Masters and Wardens to this subject.

KEYS.

I am informed that certain parties are still operating in the manufacture and sale of books in cypher. The matter must be effectually punished, and I recommend that every Mason who shall manufacture, sell, buy, give or receive, lend or borrow, or in any way use anything written or printed, in figures or characters, letters or words, as aids in the secret work, ritual, or

lectures of Masonry, not authorized by this Grand Lodge, be expelled from all the rights and privileges of Masonry, and that any lodge which shall fail to perform its duty in this respect shall be liable to such punishment as the Grand Lodge in its wisdom may see cause to inflict.

THE MASONIC TROWEL.

The "Masonic Trowel" has been published among us for several years, and has been conducted with such ability as to command the respect of all who are in the habit of reading it. It has at no time "trimmed its sails" to catch the popular breeze, but has maintained an independence greatly to be admired. Highly dignified and moral in its tone, it receives a hearty welcome into the families of those brethren who have taken it. From its infancy it was a promising child; now that it has grown up to mature manhood, our affections are so twined about it that we feel that we can not do without it. I cheerfully recommend that it be taken by every Mason in this grand jurisdiction who is able to do so—especially do I think that every officer of a lodge should read it, particularly as it is, and in all probability will continue to be, the medium through which the Grand Master must often speak to the Craft.

M.W. Br. J. R. Gorin, of Decatur, was re-elected Grand Master, and R.W. Br. H. G. Reynolds, of Springfield, Grand Secretary.

REBOLD'S HISTORY OF MASONRY.

We give the following from the report of the Committee appointed last year by the Grand Lodges of Illinois to examine and report on the character of Rebold's "History of Freemasonry in Europe," as translated and published in this country by J. F. Brennan. The Committee submitted their report at the session of their Grand Lodge at Springfield, last month; and it was accepted by a nearly unanimous vote. We thank the Committee for the manly and decided stand they have taken against the inroads of infidelity, and in defence of those purer principles on which alone our Institution can be sustained in any moral and religious community. We have much to fear from such sceptics as Rebold, too many of whom are occupying high places in the fraternity in this country:—

But your committee further find that said book contains matter which should not, in their opinion, be suffered to circulate as the production of a masonic scholar, without this Grand Lodge giving expression to its views regarding it in the most emphatic and unequivocal manner.

Besides producing the facts of masonic history so far as the same seem to him supported by satisfactory evidence, and such conjectures and opinions as he entertains as to those things which are doubtful, he uses the opportunity

such a publication affords to make an onslaught upon every teaching which we as Masons hold most dear in connection with the lodge, the Holy Writings, and the Divine Being we are taught to worship.

Purporting to be the effort of an impartial mind to trace philosophically the varied history of the ancient and honored Craft, the work, when examined, stands out as the teaching of one who would willingly bring into odium and contempt the truly masonic idea of the Living God, cover with shame the volume of inspiration now open upon our altars, and confound the grand teachings of prophet and apostle with the absurd and even disgusting myths of heathen lore, and thus cut loose every system of morals from its fastenings by reducing the whole, as to their source, from the law of the two tables to the charge of a Master, to a common level with pagan superstitions and the conceits of juggling impostors.

How can the Grand Lodge do otherwise than speak, when a book purporting to issue from the pen of a high dignitary of a masonic body begins by snuffing out the first great light of Masonry, and goes on to mock the masonic idea of God, by treating it as a myth, and teaches in effect, both openly and covertly, that the God to whom the Lodge is erected is the creation of imagination and superstition—the first great light consequently a lie, and a belief in either as divine, a delusion and a snare.

The tendency of the book, in our opinion, is to fortify atheism, and overthrow all respect for religion as taught by Hebrew or Christian—to wholly sap the foundation of all masonic virtue, by destroying a belief in the divine sanctions upon which it is built. If Masonry has no other foundation than this book would allow, the jewels may as well be cast among the rubbish, and the Lodges closed in confusion and despair.

It may be that the notions of M. Reb old are accepted as masonic in the country from which he hails. It may be that the atheistical virus of what is familiarly called French philosophy has penetrated the masonic body in that jurisdiction, until the Holy Writings are no more in its estimation than a bundle of ancient fables, and the god or goddess of reason, which M. Reb old sets up, is the Deity recognized by the Masons among whom he is a distinguished member; but it is to be hoped that the time is far distant when Masonry in this country can lend the least allowance to a system which is simply a subversion of itself.

The masonic Lodge is erected to GOD—not the figment of the imagination called a principle of Nature, but the God of Elijah and Saint John. The very existence of the Lodge in three degrees is a denial of the so-called philosophy of atheism. Unless there be three degrees of life—natural, spiritual, and celestial—the Lodge has taught nothing by its symbolic form.

The masonic Lodge has, as its *furniture*, the “*Holy Writings*,” which are held by Masons to be *true*, and are received as the “*moral trestle-board*.” Take away these two fundamentals of Masonry, the Omniscient God and the inspired Word, and what is left? Manifestly nothing. This Masonry we have received from our fathers; unless we intend masonic suicide at a blow, we can not think of giving any countenance to an enunciation which repeats that which the fool hath said in his heart, “*There is no God.*”

MISSOURI.

THE ANNUAL MEETINGS OF THE GRAND MASONIC BODIES.

THE Grand Lodge of A.F. and A.M., of Missouri, closed its annual session at St. Louis, on Thursday evening, the 17th October. There was a full attendance, and representatives were present from a large majority of the subordinate Lodges in the State. The Craft are represented to be in a flourishing condition. The annual election of officers took place on Wednesday last, and the last business of the Grand Lodge was their installation.

OFFICERS.

M.W. Wm. E. Dunscomb, Jefferson City, Grand Master; R.W. C. A. Rowley, St. Joseph, Deputy Grand Master; R.W. Thos. E. Garrett, St. Louis, Senior Grand Warden; R.W. Wm. D. Muir, Boonville, Junior Grand Warden; R.W. Wm. N. Loker, St. Louis, Grand Treasurer; R.W. Geo. Frank Gouley, St. Louis, Grand Secretary; Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Rev. Jas. J. Wyatt, St. Joseph, Grand Chaplain; Rev. J. H. Luther, Palmyra, Grand Chaplain; Rev. Josiah M. Carey, Warrensberg, Grand Chaplain; Rev. T. E. Shepherd, La Grange, Grand Chaplain; Rev. G. W. Horn, Jefferson City, Grand Chaplain; W. Geo. R. Keill, Sedalia, S.G.D.; W. J. A. H. Lampton, St. Louis, J.G.D.; W. Chas. Levy, St. Louis, Grand Steward; W. James B. Coff, St. Louis, W. N. G. Elliott, Fayette, Grand Marshalls; W. Jno. A. Gilfillan, St. Louis, Grand Sword-Bearer; W. Allen McDonell, Greenfield, Grand Pursuivant; Br. Thos. Harris, St. Louis, Grand Tyler; R.W. Geo. Frank Gouley, St. Louis, Ch. Com. on F. Cor.; R.W. Thos. E. Garrett, St. Louis, Grand Lecturer; W. Jno. S. Phillips, Sedalia, Grand Orator; W. Silas Woodson, St. Joseph, Grand Orator.

The Grand R.A. Chapter met at Masonic Hall, October 9, 1867; R.E. Martin Collins, Deputy G.H.P. and acting M.E.G.H.P., presiding.

OFFICERS ELECTED.

M.E. Martin Collins, St. Louis, G.H.P.; R.E. Rufus E. Anderson, Palmyra, Deputy G.H.P.; R.E. James E. Drake, Carrollton, G.K.; R.E. Louis F. Weimer, St. Joseph, G.S.; R.E. John D. Daggett, St. Louis, Grand Treasurer; R.E. Geo. Frank Gouley, St. Louis, Grand Secretary; Comp. Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Comp. W. E. Glenn, G.C. of the H.; Comp. John Glenny, St. Louis, G.R.A.C; Comp. George C. Brua, St. Louis, G.G.

The Grand Council, R. and S.M., met at Masonic Hall, October 11, 1867, Comp. James A. H. Lampton, Grand Thr. Ills., and Acting Grand Puissant, presiding.

OFFICERS ELECTED.

M.P. Thomas E. Garrett, St. Louis, G.M.; R.P. James A. H. Lampton, St. Louis, Deputy G.M.; Thr. Ill. L. R. Ringo, Weston, G.M.; Ill. J. G. Foss, Hannibal, G.P.C.W.; Comp. William N. Loker, St. Louis, Grand Treasurer; Comp. George Frank Gouley, St. Louis, G. Recorder; Comp. Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Ills. Jno. Glenny, St. Louis, G.C.G.; Comp. D. T. Wainwright, Monticello, Grand Marshall; Comp. B. F. Newhouse, Weston, Grand Steward.

The Grand Commandery Knight Templar met at Masonic Hall, October 7, 1867, R.E. Sir George Frank Gouley, Grand Commander, presiding.

OFFICERS ELECTED.

R.E. Sir George Frank Gouley, St. Louis, Grand Commander; V.E. Sir Louis F. Weimer, St. Joseph, Department Grand Commander; E. Sir James F. Aglar, St. Louis, G.G.; E. Sir James Carr, Hannibal, G.C.G.; E. and Rev. Sir P. M. Pinckard, St. Louis, Grand Prelate; E. Sir William N. Loker, St. Louis, Grand Treasurer; E. Sir A. B. M. Thompson, St. Louis, Grand Recorder; Sir Samuel Hardwick, Liberty, Grand Standard-Bearer; Sir William Bosbyshell, St. Louis, Grand Sword-Bearer; Sir William H. Stone, St. Louis, Grand Warder; Sir George Brua, St. Louis, Grand Sentinel.

THE MASONIC GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. *He never stabs in the dark.* He is ashamed of innuendo. He is not one thing to a man's face, and another behind his back. If by accident he comes into posession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in the unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight, nearest the thinnest partition, anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straight-forward, open, and manly. He can not descend to scurrility. Billingsgate don't lie in his track. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable, he practices toward every man.—*Anon.*

WAVERLY ROYAL ARCH CHAPTER.

THE installation of the officers of Waverly Royal Arch Chapter took place at Masonic Hall, Melrose, last month, Richard Briggs, Grand High Priest of the Grand Chapter of Massachusetts, occupying the chair, and performing its duties (with the assistance of the officers of the "Grand Chapter") in his usual pleasant and acceptable manner. Thomas Winship, of South Reading, was installed High Priest; John W. Chapman, of Malden, King; C. C. Dike, of Stoneham, Scribe; G. W. Heath, of Melrose, Treasurer; and W. Littlefield, of Melrose, Secretary.

The ceremonies were interesting and impressive, commanding the close attention of the large audience that was present. At their conclusion, Rev. J. W. F. Barnes presented, in behalf of the Chapter, to the retiring "High Priest" Comp. F. J. Foss, a superb gold watch and chain. In his usual vein of eloquence, (the memory of which yet lingers in our mind, though our pen is unable to give it adequate expression,) Mr. Barnes alluded to the different official relations that had existed since its formation, between the "Chapter" and Brother Foss; to the progress it had made under his guidance; to the improvements he had inaugurated; to the superior manner in which, not only his own special work, but also that of all the officers had been performed. He also took occasion to call the attention of the members to the fact, that the duties of the presiding officer did not begin or end with his occupancy of the chair, nor did they even mainly consist in conferring the degrees, but demanded constant thought, and daily, unflagging attention; and it was simply the performance of a duty for him to recognize and acknowledge,—which duty, as a member of, and in justice to, the Chapter, he gladly and heartily discharged,—that the evidences of Brother Foss' fidelity to his obligations, and faithfulness to his responsibilities, can be seen in the prosperity of the Chapter, and the eminent position it has gained in the "Order."

Mr. Barnes proceeded at some length to enforce the practical observance of the duties that devolve on each member of the Institution, and the benefits that resulted to each, from his allegiance to the principles and tenets of his profession. Congratulating the members, that, though the official relations existing between them and Brother Foss were now severed, they would not lose the benefit of his counsel and experience; congratulating Brother Foss, that his actions had nobly merited the testimonial which it was the speaker's privilege to tender him, in behalf of the Chapter, as a slight expression of their respect and esteem, he closed by expressing his personal satisfaction, that there had been chosen as his successor in office, a Brother who, in the various positions he had already adorned, has given abundant evidence of his peculiar fitness for the position to which he has been advanced by the unanimous suffrages of the members of the Chapter.

Though evidently taken by surprise, Brother Foss made a feeling and suitable response to the remarks of Mr. Barnes. He ignored special praise for

anything he had accomplished, giving large and cordial credit to the officers associated with him, who had made his duties a pleasure, and who had given him the benefit of their advice and active co-operation.

He was indebted to the members, who had one and all extended to him their generous sympathy and kind indulgence, and returned them hearty thanks for the many evidences of their favor and kindness with which they had repeatedly honored him, and the memory of which would never be eradicated from his mind. For this entirely unexpected and munificent token of their regard, he had not fitting words to express his feelings and gratitude. He should ever cherish it with pride, and value it among his choicest possessions. Though he could not claim to have in any degree, deserved this expression of their esteem, yet he should be unjust to himself, as also to them, if he did not admit that his endeavors had always been for the prosperity of the Chapter, and his actions been influenced for their welfare and success. Regretting that he had not been able to realize his own desires in this respect, and to have more successfully answered their expectations, he concluded his remarks, (of which we have given a faint and feeble abstract,) with his renewed thanks to the officers and members of Waverly Royal Arch Chapter, for their unvarying courtesy and consideration.

The watch and chain are of the most expensive character, and the best product of American manufacture. The watch is of Waltham make, and is considered the best specimen of their skill — internally as well as externally — that has yet been produced. No labor or expense have been spared, in order that it should maintain, and if possible enhance, the enviable reputation its manufacturers have already gained.

Brother J. H. Waitt was the committee for procuring this testimonial, and all who are acquainted with the practical judgment and exhaustive knowledge in mechanics possessed by the genial and jovial rotundity that answers to this name, are assured that every requirement that the most fastidious taste can demand has been fully answered.

At the conclusion of the presentation, an elegant and abundant collation was served in the banqueting hall, to which full justice was rendered ; and the "feast of reason and flow of soul," enlivened with brilliant wit, and expressions and evidences of friendship, furnished a fitting termination to a very pleasant evening.— *Malden Messenger.*

IMMORTALITY.

WITHOUT, however, endorsing all these ideas, Freemasonry everywhere recognizes the IMMORTALITY OF MAN ; and immortality implies that man will be identically the same through all eternity : death cannot rob him of any of those prerogatives or attributes which are necessary to that identity. In the future life, man will be essentially the same as in this. He will remember the past, recognize and love those whom he had known and loved here ; and he will also

retain the noble attribute of freedom, and the capacity for progress. The future life is a life of activity and advancement,—a life of affection and sympathy as well as retribution; and being separated from this only by the veil of flesh, it penetrates and flows into it, and is forever connected with it by mysterious bonds that cannot be broken.

It follows, therefore, that the great, the wise and good of the past time,—our brothers and companions departed, the Illuminators of all men of all nations and ages,—are still moving among us, fulfilling each day their various ministries of beneficence and love. They overshadow us when we meet in our Lodges of mourning and remembrance, and envelop us in their undying sympathy. Being dead in the flesh, they are alive in the spirit, the true apostles and benefactors of man, and are unceasingly present as helpful divinities, in the examples they have set, the truths they have uttered, and the lives they have lived.

“They fell, devoted, but undying;
The very waves their names seem sighing;
The waters murmur of their name,
The woods are peopled with their fame,
The silent pillars, lone and gray,
Claim kindred to their sacred clay;
Their spirits wrapt the dusky mountain,
Their memory sparkles o'er each fountain;
The meanest rill, the mightiest river,
Rolls, mingling with their fame, forever.”

O B E D I E N C E.

SUBMISSION to the constituted authorities, both in the State and in the Craft, is a quality inculcated upon all Masons. With respect to the State, a Mason is charged to be a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates.” And with respect to the Craft, he is directed “to pay due reverence to his Master, Wardens, and Fellows, and to put them to worship.” And another part of the same regulation directs, that the rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations, by all the brethren, with all humility, reverence, love, and alacrity.”

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our Institution. The Mason is obedient to the Master; the Master and the Lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the Order. Thus is a due degree of subordination kept up, and the Institution preserved in its pristine purity.—*Anon.*

FREEMASONRY AND CHRISTIANITY.

Brother White, in the "London Freemasons' Magazine," attempts to prove that Christianity is the foundation and cope-stone of Freemasonry. This he does mainly by references to the New Testament and the Old Lectures, which were in vogue before the union of the two Grand Lodges of England. He wishes the brethren clearly to understand that he does not assert that all the New Testament references go to prove the necessary connection between Masonry and Christianity; the main portion of them do, but some of them are usefully brought to mind by the language of the Ritual, whilst others are merely coincidences between that language and the language of the Sacred Volume.

He continues: —

In making the references my object is, if possible, to raise the science of Masonry to a Divine level, not to bring down the precepts of Christianity to a par with a human institution; and in so doing, I believe and hope that I am altogether actuated by a spirit of reverence and humility.

I will proceed by first referring to portions of our ceremonies, and illustrating them in the manner before mentioned. I have no doubt my style will appear to be somewhat unconnected, but for the reasons I have already suggested, this cannot well be avoided.

FIRST DEGREE.

BALLOT. — "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet." — Matt. vii., 6.

"Many are called but few are chosen." — Matt. xxii., 14.

PREPARATION. — "I was a stranger and ye took me in, naked and ye clothed me." — Matt. xxv., 36.

Take nothing for your journey, neither staves nor scrip, neither bread, neither money." &c. — Luke, ix., 3.

ADMISSION. — "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." — Matt. vii., 7.

"I am the door; by me if any man enter in he shall be saved." — John, x., 9.

"Thou art wretched, and miserable, and poor and blind, and naked: I counsel thee to buy of me gold, &c., and white raiment that thou mayest be clothed, &c., and anoint thine eyes with eye-salve that thou mayest see, &c. Behold I stand at the door and knock." — Rev. iii., 17.

RECEPTION. — "Are you free?" &c. — Ye shall know the truth, and the truth shall make you free." — John, viii., 32.

"If the Son, therefore, shall make you free, ye shall be free indeed." — John, viii., 36.

LIGHT. — "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." — Matt. iv., 16.

"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." — Matt. v., 16.

"In him was life; and the life was the light of men, &c. That was the true light which lighted every man that cometh into the world." — John, i., 4, 9.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — John, viii., 12.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." — John, xii., 46.

"But ye brethren are not in darkness, &c. Ye are all the children of light." — 1 Thess. v., 4, 5.

"He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light." — 1 John, ii., 9, 10.

FOUNDATION STONE. — *N. E. Corner.* "And from the foundation, &c., may you." — "The stone which the builders rejected, the same is become the head of the corner." — Matt. xxi., 42.

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens, &c., and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." — Ephes. ii., 19, 20.

"Behold I lay in Sion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded." 1 Peter, ii., 6.

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii., 10, 11.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him." — Col. ii., 7.

CHARGE. — "Let me recommend," &c. — "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me." — John, v., 39.

"Duty to neighbor citizen of the world." — See Romans, xii., 9 — 18. and xiii., 1 — 8.

G. A. O. T. U. — "In the beginning was the word, &c. All things were made by him, and without him was not anything made that was made." — John, i., 1 — 3.

"For by him were all things created, that are in heaven, and that are in earth, &c.; all things were created by him and for him." — Col. i., 16 — 17.

BROTHERLY LOVE. — "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye love one another." — John, xiii., 34, 35.

"Let brotherly love continue." — Heb. xiii., 1. See also 1 John, ii., iv.

RELIEF. — "To do good and to communicate, forget not." — Heb. xiii., 16.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" — 1 John, iii., 17.

TRUTH. — “Jesus saith unto him, I am the way, the truth and the life.”— John, xiv., 6.

FAITH, HOPE AND CHARITY. — “And now abideth Faith, Hope and Charity, these three; but the greatest of these is Charity.”— 1 Cor. xiii., 13. See also 1 Cor. xiii., 1—8, and xiv., 1.

FROM THE OLD LECTURE.

Q. Our Lodges being thus finished, furnished and decorated, to whom are they dedicated? A. To King Solomon. Q. He being a Hebrew, and dying long before the Christian era, to whom do we as *Christians* dedicate them? A. To St. John the Baptist. Q. Why to him? A. He, being the forerunner of our Saviour, preached repentance, proclaimed that salvation was at hand, and drew the first line of the Gospel. Q. Has St. John the Baptist any equal? A. He had, St. John the Evangelist. Q. Why is he equal to the Baptist? A. He, coming after St. John the Baptist, finished by his learning what the other began by his zeal, and drew a line parallel to his. *We acknowledge* the testimonies which he gives, and the Divine Logos which he makes manifest. —(End of fourth Sec., 1st Lecture.)

Q. How is prudence depicted in a Mason's Lodge? A. By a blazing star, &c. We may apply the emblem to a still more religious import: it may be said to represent the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and *here* conducting our spiritual progress to the author of our redemption. (end of Sect., 1st Lecture.)

FROM THE “POCKET COMPANION AND HISTORY OF FREEMASONS,” 1764.

A prayer to be used of Christian Masons at the empointing of a brother, used in the reign of Edward IV.: —

“The mighty God and Father of Heaven, with the wisdom of His glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here that we may come to His bliss that shall never have an end.”

So far I have in this first degree of Masonry, by few out of very many references to the New Testament, and otherwise, sought to show that true Masonry is founded on Christianity; in the third degree, the same Scripture references are, in many cases, applicable, whilst, in the old Lectures, as I hope hereafter to be able to show, the Christian references are, in that degree, much more numerous.

We are taught that the three grand principles on which Masonry is founded, are brotherly love, and relief, a charity strictly enjoined and accurately defined; whilst there can be but one truth, taken as a whole, and our blessed Saviour has declared that He is “the way, the truth and the life.”

GRAND ENCAMPMENT OF NEW HAMPSHIRE.

AT a semi-annual communication of the Grand Commandery of Knights Templars recently held in Concord, the following officers were elected and installed for the ensuing year: M. E. Grand Commander, Sir Charles A. Tufts, Dover; V. E. D. Grand Commander, Sir John H. George, Concord; V. E. G. Generalissimo, Sir Henry O. Kent, Lancaster; V. E. G. Captain-General, Sir William Barrett, Nashua; V. E. G. Prelate, Sir J. D. Patterson, Manchester; V. E. G. Senior Warden, Sir Simon G. Griffin, Keene; V. E. G. Junior Warden, Sir Wm. W. Taylor, Concord; V. E. G. Treasurer, Sir John Knowlton, Portsmouth; V. E. G. Recorder, Sir Horace Chase, Hopkinton; E. G. Standard-Bearer, Sir J. D. Chandler, Manchester; E. G. Sword-Bearer, Sir Lyman J. Graves, Claremont; E. G. Warder, Sir D. F. Straw, Manchester; E. Gr. Captain of the Guard, Sir Edward Savage, Lancaster. The Order throughout the State was represented to be in a very flourishing condition. During the past year about one hundred Sir Knights have been created, and three new Commanderies established, as follows: Sullivan at Claremont, Hugh de Payens at Keene, and St. George at Nashua. It was voted to have a grand parade of all the Knights Templars in New Hampshire at the next annual meeting of the Commandery in Concord in June, 1868.

MASONIC BENEVOLENCE.

THIS is a theme on which Masons are reluctant to dwell, especially in public; and yet it is sometimes necessary. To entitle a stranger to assistance from this source, there are some preliminaries required. First, the stranger must satisfy the brother of the Lodge to whom he applies, that *he is a Mason*: that he has been regularly initiated, passed, and raised. There are many who seem to think it is necessary only to present themselves and say that they are Masons, to ensure the assistance they need. Many have *said* they were Masons, who could not *prove* it; and we have even known them to present a stolen diploma, in evidence of their right to recognition. The person applying for aid should be able to prove, in a masonic way, that he is a Mason. Secondly, he should be able to show that he is in good standing in some regular Lodge. He may have been a Mason, but is now expelled; or he may not be a member of any Lodge, though he may not have been expelled. In the first case, he can have no claim upon masonic charity, and a very little more in the

second. Our Grand Lodge of Ohio discourages the bestowment of charity upon Masons who deliberately remain non-affiliated, on the principle that "he who will not work, neither shall he eat." Such drones have no claims upon us: the industrious shall not be taxed to feed the idle. Thirdly, he should apply at a time appropriate, and in a manner not offensive. It is presumed that all Masons are gentlemen, and in making application for aid, they should at least be respectful and courteous. From a forgetfulness in this respect, some are turned away empty who might otherwise have received the needed assistance. They come with an imperious *demand*, instead of presenting a polite *request*, and in this way give offence which no necessities can mollify. We sometimes hear complaints that strangers applying for assistance are not treated as they had a right to expect. We have no allusion to any particular case, as we have no knowledge of any facts to justify us, but we are persuaded that any Mason presenting himself properly as to time, place, and manner, will have nothing to complain of; especially if he is prepared to give such satisfactory evidence of his claims as we have suggested. In the foregoing remarks we have no reference to any *place* or *persons*: the application is designed to be general.—*Cincinnati Masonic Review*.

DE MOLAY ENCAMPMENT.

At the annual assembly of De Molay Encampment of Knights Templars, held October 23, the following Sir Knights were elected officers for the year ensuing: Rev. John W. Dadmun, Eminent Grand Commander; S. J. M. Homer, Generalissimo; Marlborough Williams, Captain General; Rev. George H. Hepworth, Prelate; John Mack, Senior Warden; Alfred F. Chapman, Junior Warden; Joseph M. Russell, Treasurer; Frederick A. Pierce, Recorder; Seth J. Dame, Sword Bearer; William J. Plaisted, Standard Bearer; J. N. M. Clough, Warder; J. W. Ward, Horace Jenkins, Wm. S. Anderson, Encampment Committee; Eben F. Gay, Armorer; G. H. Pike, Sentinel.

One of the finest expressions in the symbolisms of masonic orders is that of "my will and pleasure." It refers the mind to the royal origin of Masonry, and to the respectful relation between the private member and the Master which is impressed upon his mind at his earliest initiation and so powerfully impressed at the installation of the Master. It is the language put by the Monitors themselves into the mouth of the Secretary, whose duty it is "to observe the Worshipful Masters will and pleasure."

ST. ANDREW'S R.A. CHAPTER.

At a large and enthusiastic meeting of St. Andrew's R.A. Chapter of this city, on the 2d of October, the following Companions were elected to office for the ensuing year: M.E. High Priest, Alfred F. Chapman; Excellent King, Charles W. Romney; Excellent Scribe, J. M. N. Clough; Captain of the Host, William S. Hills; Principal Sojourner, William F. Pierce; Royal Arch Captain, Joseph N. Pierce, Jr.; Master Third Veil, John S. Sherburne; Master Second Veil, Gideon T. Mansfield; Master First Veil, W. B. Mayhew; Treasurer, John McClellan; Secretary, Thomas Waterman; Chaplain, Rev. John E. Robinson; Senior Steward, Edward A. White; Junior Steward, Seranus Bowen; Tyler, George H. Pike; Committee on Charity, Edward A. White, John McClellan, M. Williams, A. T. Whitney, and W. U. Moulton.

After the election and installation of officers, the past M.E. High Priest, Lyman B. Meston, who had declined a re-election, was most agreeably surprised by receiving an elegant and valuable present of a large box of silver ware, containing forks, knives, spoons, etc., the whole valued at \$350. The money was given by the Companions of the Chapter, and was raised through the exertions of that energetic Companion, Alderman Edward A. White, who made the presentation speech in his happiest vein. The present was useful as well as valuable, and a most deserving Mason received it.—*Flag of our Union.*

INFLUENCE OF MASONRY.

At the battle of Bull Run, July, 1861, a member of the Highland Regiment, 79th N. Y. Volunteers, became separated from his comrades in the general disorder which existed towards the close of that eventful day. He bore the proof in various wounds that he had been no inactive part in the drama just closing. A disabled arm, a wounded side, and disfigured face showed that he had been where the carnage of battle raged, and shot and shell had marked their sanguinary track. With the spirit of a true soldier, he had retained his gun and accoutrements, and was endeavoring to find his way to the main body of the Union army. Wearied with the long march on that burning July day, fatigued with the exertions incidental to a battle-field, dispirited at the knowledge of defeat, and faint from the loss of blood, he plodded on his weary way, as he thought, in the right direction towards rest and safety. When on turning a curve in the road, he beheld one of the Black Horse Cavalry charging at full speed towards him. He then knew he had taken the wrong road. All the horrors of a prison life passed rapidly before him. He looked around, there was no escape, the horseman was within a few rods of him, with carbine brought to shoulder, a keen eye glancing along its death-dealing tube, while in his ears

rang those ominous words, "Halt! surrender!" He could offer no resistance, as he was unable to use his weapons. What should he do? The thought flashed through his mind: "He may be a brother of the Mystic tie." Acting upon the suggestion, he gave the well-known signal, when to his surprise and joy, the carbine dropped to the side, the eye no longer gleamed with hate and passion, and the countenance of the warrior was covered with the smile of a friend and brother. With hand extended in love and friendship, the cavalryman rode to his side, and in quick tones gave the challenge, to which response was made, and each knew that the other had knelt at the altar of truth and wisdom. A few words soon sufficed to put the wounded soldier on the right path back to his regiment and friends, and with a hearty "God bless you" from each, they parted, never more perhaps to meet in this world. In the hurry and excitement of the moment, neither asked the name of the other. But should the brave cavalryman have passed through the contest with life, and this should meet his eye, it may be a source of pleasure to him to know that the wounded brother, following his directions, found himself about midnight in his own camp; and that he often relates to his brethren when gathered in the mystic circle, the story of his escape from death or imprisonment through the influence of Masonry.

WHAT FREEMASONRY IS NOT.

It is not merely a convivial society. And yet, paradoxical as it may appear, Freemasonry is a society social, charitable, and secret. It eminently cultivates the social virtues, and affords ample opportunities for their exercise in the hours of relaxation and refreshment. I care not for the taunts of those not of our Order, who are opposed to — nor have I any sympathy with those within our pale who would dispense with — the social enjoyments attached to our meetings which, agreeable in themselves, tend, by the amenities they encourage, to reconcile animosities and smooth asperities which may have arisen, and which I fear are inseparable from every society, however exclusive, owing to the innate frailty and weakness of our poor humanity. It is certainly not a benefit to society, as the qualifications required in its members at once militate against any such idea; and yet its charities are noble and munificent to a degree. It is a secret society only in regard to the means by which its members are bound one to another for the purpose of recognition and the prevention of fraud and imposture. Its influence is widely extended, its usefulness co-extensive with civilization, its sympathy and aid cordially extended and cheerfully rendered wherever misery and distress are to be found.—*Binckes.*

MASONRY itself is something more than ceremonies, forms, and symbols. It is a spirit — the spirit of God manifesting itself in purity and power, through the beautiful language and material emblems, divided by man with His almighty aid and council.

MASONIC CHIT-CHAT.

GRAND ENCAMPMENT OF MASSACHUSETTS.—The Grand Encampment of Massachusetts and Rhode Island held its annual session at the New Masonic Temple in this city, on Wednesday, 30th ult. There was very little business of general interest before the body. A Charter was granted for the "Connecticut River Valley Encampment," at Greenfield, and the usual reports were received. From that of the Finance Committee it appears that the Treasury is in a good condition, having about \$10,000 in cash and investments. About 500 Knights have been created the past year, and the whole number of members on the rolls of the different Encampments in the jurisdiction is *twenty seven hundred*.

The election of officers took place in the evening, and resulted as follows, the M.E. Rev. Charles H. Titus having declined a re-election as Grand Master, viz.: Sir William W. Baker, Boston, M.E. Grand Master; Benjamin Dean, Boston, D.G.M.; William B. Blanding, Providence, Generalissimo; William S. Shurtleff, Springfield, Grand Captain-General; Rev. John W. Dadmun, Boston, Grand Prelate; Charles A. Stott, Lowell, Senior Grand Warden; Nicholas Van Slyck, Providence, Junior Grand Warden; William Parkman, Boston, Grand Treasurer; Solon Thornton, Boston, Grand Recorder; Tracey P. Cheever, Chelsea, Grand Sword-Bearer; William Sutton, Salem, Grand Standard-Bearer; Henry W. Warren, Boston, Grand Warden; Henry W. Perkins, Lowell, Grand Captain of Guards; Eben F. Gay, Boston, Grand Sentinel.

The annual address of Grand Master Titus was a highly interesting and well prepared document, as were also the reports of the Deputy Grand Master and Captain General, a more particular reference to which we shall make in a future number.

LAYING OF A CORNER-STONE.—The corner-stone of the new City Hall, on the corner of Fayette and Holliday streets, Baltimore, was laid with masonic ceremonies, on Friday, 18th October. Br. John H. Latrobe was the orator of the occasion.

HAVANA, Cuba, October 17. The police to-night surprised a Masonic Lodge while assembled for business and took the members

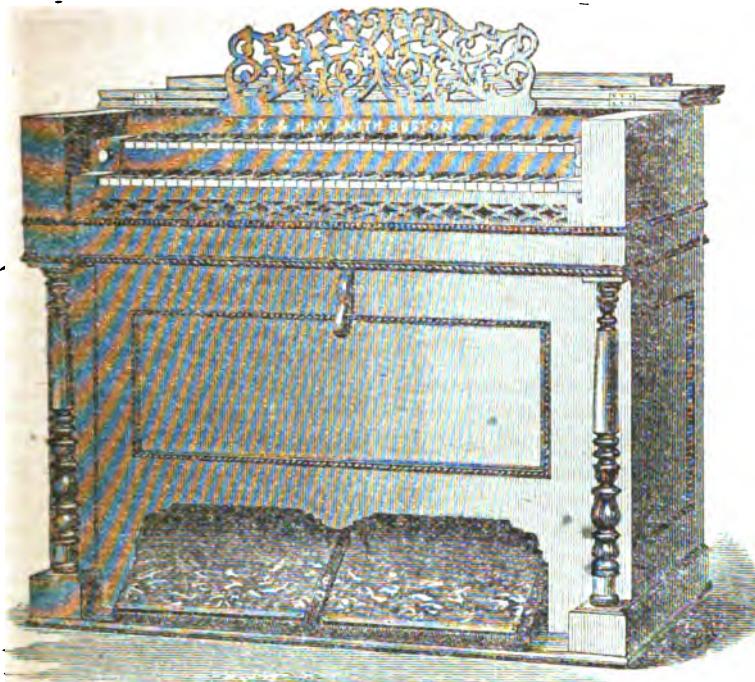
into custody, the Lieut.-Governor of Sagua being prominent among them. All the officers were discharged. The Havana Lodge took the precaution on learning of the raid to suspend its meetings.

AT the seventh annual Grand Communication of Grand Lodge of Colorado, held at Denver, October 7 and 8, the following officers were elected for the ensuing masonic year: M.W. Henry M. Toller, of Central City, G.M.; R.W. O. A. Whittimore, of Denver, D.G.M.; R.W. Aaron M. Jones, of Nevada, S.G.W.; R.W. Webster D. Anthony, of Denver, J.G.W.; R.W. Richard Sopris, of Denver, G.W.; R.W. Pede Parmelu, of Central City, Grand Secretary.

GODEY for November has a rich table of contents, and is, as usual, beautifully illustrated. Among the former, are a continuation of Marion Harland's admirable story, "The Safe Side;" "Maggie Leonard;" "The Parish of S. Burybetty's in search of a Rector;" "The Two Thanksgiving Days;" and others, all well written and interesting papers. The "Novelties for November" will interest the ladies, as will the "Work Department," "Receipts," &c. The illustrations are very fine.

DEATH OF BR. JAMES HERRING.—We learn from the *New York Courier* that the R.W. Br. JAMES HERRING, past Grand Secretary of the Grand Lodge of New York, and one of the most intelligent and distinguished Masons of his time, died recently at Paris, France, where he had been residing for a few years past. The *Courier* says: "No one, that we know of, occupied a more prominent position in the Fraternity of New York than he did, and his memory will ever be cherished by the true and faithful, and by us, while life lasts will be as an evergreen. We shall have more to say about our deceased Brother and friend next week."

MASONRY regards no man on account of his worldly worth or honors. It is the internal, and not the external qualifications that recommend a man to be a Mason. No matter what may be the distinctions of place or office, the humblest shall receive as full a reward as the highest, if he has labored faithfully and effectively.



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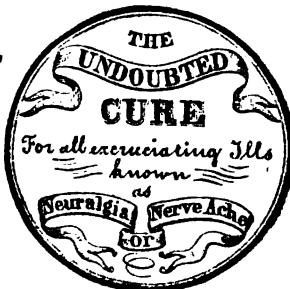
The work is neatly bound in the pocket-book (tuck) form. The price is 75 cents a single copy, or \$8 a dozen.

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

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cians; and I can assure you,—and I do so with great pleasure—that *in no instance*, as yet, have they failed to relieve the patient immediately—*frequently as by magic*; and after the use of the number contained in from one to four boxes, *effectually to remove the malady*, much to the delight and astonishment of the sufferers, as invariably expressed.

Very truly yours,
O. O. JOHNSON, M. D.
FRAMINGHAM, July 18, 1864.

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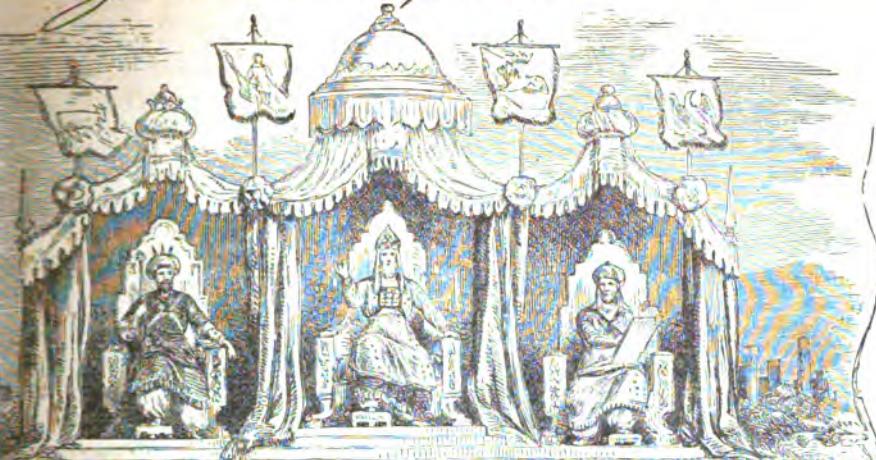
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Oct. 1, 1867. 1 y.

Geo. S. Sampson



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GRAND LODGE OF MASSACHUSETTS.

The Annual Communication of the M.W. Grand Lodge of Massachusetts will be held at the New Masonic Temple, on Wednesday, the 11th day of December, at Two o'clock, P.M., for the transaction of such business as shall regularly come before it.

The Grand Lodge will also assemble on the following day, December 12, at 9 o'clock, A.M., for the exemplification of the Ritual by the Grand Lecturer.

Secretaries of Lodges will please communicate this notice to the Masters and Wardens of their respective Lodges.

CHARLES W. MOORE, GRAND SECRETARY.

BOSTON, Dec. 1, 1867.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.

The Quarterly Convocation of the Grand M.E. Royal Arch Chapter of Massachusetts, will be held at the New Masonic Temple, Boston, on Tuesday, December 10, 1867, at Seven o'clock, P.M., for the transaction of business.

You, being a member, are requested to give your punctual attendance.

The Work and Lectures of the several Degrees will be exemplified by the Grand Lecturer on the day above named, commencing at half-past Nine o'clock, A.M. This early notice is issued that every Royal Arch Mason desirous of witnessing the Work as authorized by the Grand Chapter may be enabled to make his arrangement to be present.

By direction of the M.E.G. High Priest.

THOS. WATERMAN, G. SECRETARY.

BOSTON, Dec. 1, 1867.

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

VOL. XXVII.]

DECEMBER 1, 1867.

[No. 2.

THE ANTI-MASONIC MOVEMENT IN CUBA.

By recent intelligence from the Havana, we learn that the Lt.-Governor of Sagua d'Antonia, M^r. Poras, was sent to Spain on the first of November, under arrest, for having permitted and participated in the formation of a Masonic Lodge in that city, in connection with several of the most distinguished inhabitants of the place. The Director of Public Works at Sagua, has also been sent to Spain for the same offence, and the Civil Magistrates, the Members of the Secretary's Office, the Officers of the Volunteer corps, and the Director of the city schools, have also been deprived of their official places for the same cause. The Lodge was working openly and with perfect confidence, under the impression that the Government tolerated its existence; but its members should have learned from the record of the past, that there is no confidence to be placed in tyrants, or religious bigots. It is not, however, in view of all the facts in the case, very surprising that our brethren at Sagua should have been deceived by a misplaced confidence; for Masonic Lodges are by no means confined to that city; nor have the brethren in other parts of the island been particularly careful in concealing their meetings from the civil authorities; believing that their only danger was from the Priests, who are undoubtedly at the bottom of the present movement.

The suppression of a single Lodge in Sagua, is not, of itself, of much importance, as affecting the continued existence of the Order in the Island, for there are other Lodges, and two rival Supreme Councils of the thirty-third degree, with their subordinates, in active operation in other places. But the presumption is, that the persecution having been

commenced, it will be pushed by the church to its greatest extremity, and may result disastrously to the brethren and to their organizations, at least for some time to come ; or, to take the most favorable view of which the case apparently admits, they may be driven to hold their meetings with so much secrecy, and under such embarrassing and dangerous circumstances, as to render their temporary dissolution expedient as a matter of personal safety.

Masonry cannot exist where Catholicism is in power. The two are as opposite to each other as religious toleration and sectarian bigotry. It is indeed true that Masonry lives and flourishes in many parts of Europe where Catholicism is in the ascendant, but the religious sentiment of those countries is, at the bottom, rank infidelity ; and the masses care no more for the church and its fulminations, than they do for the whistling of the winds. The Pope has recently had a trial of his ecclesiastical thunder on the Masons of France, and the result should have taught him a lesson. He and his priests might now profit by a careful comparison of the present status of the Order in Italy, with its condition before the Revolution. But tyrants and bigots never profit by experience.

While the Catholic Church has everywhere, during the last six hundred years, been the uncompromising enemy of Freemasonry, as the exponent of liberal principles and religious toleration, Spain, of all the nations in Europe, has been its most relentless persecutor. The Order has never been able to achieve anything more than a temporary foothold in the kingdom proper, since the time of Ferdinand and Isabella, and the establishment of that infernal instrument of papal cruelty, the Inquisition. Its friends indeed met with occasional successes in introducing it into South America, before the separation of those States from the mother country ; though even in them it had, as it now has, the opposition and bigotry of the church to contend with, and not unfrequently, that of the civil authorities also. But in Spain proper, it has met with the steady opposition of both. The first attempt to establish a Lodge there, of which we have any certain knowledge, was made by Lord Coleraine in 1727, in which year he gave a charter to certain English brethren then residing at Madrid, who opened a Lodge in that city, which maintained a nominal existence for about fifty years, when it was abandoned. The next, and a more successful attempt, was made after the conquest of Spain by Napoleon I., and the seating of his brother Joseph upon the vacant throne. Some Spanish Masons, who had probably been admitted to the Order in France, united with the French brethren attached to the party of Joseph, and organized a *Grand Orient* for the Kingdom. This gave an impulse to the

Order, and for a time the number of brethren increased rapidly ; but imprudently interfering with the political affairs of the State, its usefulness and popularity were greatly impaired. At about the same time, and soon after the promulgation of the Constitution, the patriots, or liberals, as they were termed, at Cadiz, who belonged to the Order, formed a Lodge at that place ; but it was soon after broken up by the fulmination of the following decree : —

“ We (Our Holy Father, the Pope, Holy Inquisitors, and beloved Ferdinand,) henceforth offer to receive with open arms, and all that tenderness which has always characterized our ministry, those who, within the space of fifteen days from the date of this decree, shall spontaneously and voluntarily denounce themselves to us ; but if any person — which God forbid ! — persist in following the road to perdition, we shall employ, to our great regret, rigour and severity, causing the pains and penalties of the civil and canonical laws to be inflicted on the offenders.”

This decree was followed by numerous arrests throughout the Peninsula, and many innocent persons were unfortunate enough to fall into the “open arms” of the Holy Inquisitors, whose embraces were like the loving coil of the boa-constrictor. The Grand Orient at Madrid, to which reference has been made, and which was established but a few months before, also fell a sacrifice to the Holy Decree. Some months after this, an eminent individual, of the name of Beramendi, formed the plan of establishing at Granada, a new Grand Orient, in order to strengthen the ties of union among those brethren who had fortunately escaped falling into the “open arms” of the Inquisition. The attempt was at first attended with considerable success ; but the existence of the body was not of long duration.

In 1815, the famous mandate of M. Miery Campillo, Inquisitor-General, was published and ordered to be read in every church in Spain, on the first Sunday in Lent. It reads as follows : “ His Excellency, the Grand Inquisitor, enjoins all confessors, under pain of excommunication, to denounce to the Holy Office such persons as may have confessed themselves to belong to the Order of Freemasonry.” Many brethren failing to denounce themselves, were seized and thrown into prison, and subjected to torture and punishment.

In 1819, another decree of similar import was issued ; and in 1826, still another. In the latter case, the Inquisitors attempted an exposition of the principles of Masonry, and adduced many sage arguments to show that Masonry and Judaism were synonymous, and had the same end in view ! Attempts were also made at this time to suppress the growth of the Institution in the Island of Cuba, where it had been introduced by some brethren from France ; and these attempts

were so far successful, that they had the effect to drive the Lodges into greater concealment. And such will be the result of the present movement at the suppression of the Order in the Island. Less than a century ago, the brethren who have now been sent to Spain, as above stated, on the charge of being Freemasons, would have been subjected to the fiercest tortures of the Inquisition, and probably sentenced to the horrors of the *Auto de fe*; but there is little danger of such a termination to their present offence. The age is too far advanced in civilization, and the power of the church is too uncertain to justify any such extreme measure. Official disqualification, or fine and limited imprisonment, will probably be the extent of their punishment.

Since writing the above, the following has appeared in the "New York Times." It is from the Havana correspondent of that paper, under date of Nov. 4:—

"The Anti-Masonic movement on the part of the Government still continues. On the 28th ultimo, the rooms occupied by the Masonic Lodge in Puerto Principe, were visited by agents of the Government; but, as the brothers had received information of the proposed visit long previously, no papers or documents were found; and, although it was a regular stated meeting night, only four persons could be found in the building. Male visitors in the houses around the Lodge were very plentiful that evening. The four gentlemen found were taken into custody by the guardians of the public peace and morals, and liberated again after a confinement of three hours. What the end of this will be nobody knows. The Government is alienating from itself the sympathies and good will of a large body of its most influential citizens, and without the least possible chance of gaining a friend, except among the ignorant."

The movement is at present ostensibly directed solely against the Masonic Lodges; but this is deceptive and falls far short of the ultimate intention of its authors, which is the extermination, by means of the civil and ecclesiastical powers, of the liberal principles and progressive ideas in religion and politics, which, for the last ten or fifteen years have been rapidly increasing and spreading among the people of the island: and which, if not suppressed (and this will not be an easy task), will, at no very distant day, work out an entire separation from the mother country, and escape from ecclesiastical bondage and oppression. The authorities see and fear this result, and hence the present persecution of the Lodges, which embrace in their memberships the leading minds and influential men of the island. But the result is inevitable, and the course now being pursued will only hasten it on.

A NEGRO MADE A FREEMASON.

THE following is from the, Boston 'Commonwealth' of last week, and while the making of Mr. J. B. Smith, a colored man, a Freemason, is a mere matter of taste, and does not, if he has the necessary qualifications, violate any landmark, yet the hope expressed in the latter part of the paragraph, that it may prove the first step towards bringing the *clandestine* Lodges of 'fellow citizens of African descent' into relations with the Grand Lodge of Massachusetts, we should opine is so far distant as not to be within the vision through the most powerful telescope. The 'Commonwealth' says:—

"We are gratified to record that our well-known citizen, Mr. Joshua B. Smith, was initiated a Mason in St. Andrew's Lodge, of this city, on Thursday evening last. The ceremonies were unusually dignified and solemn, the acceptance of the candidate being by the unanimous vote of that ancient and highly respectable Lodge. The event in itself, aside from the parties immediately concerned, has no particular interest, save that it is the first time in the history of Masonry in this State that a colored man has been admitted to white fellowship, which, we sincerely trust, is the dawn of a new era in fraternal association, and the first step towards bringing the African Lodges of this State into harmonious relations with the Massachusetts Grand Lodge."

We find the above in the "New York Courier" of the 2d November last. The case not being one of common occurrence, will be likely to excite in certain quarters a more than common interest. It may not, therefore, be improper or out of place here, in order that there may be no misapprehension of the facts, to say a few additional words in reference to it.

Mr. Smith is undeniably a "colored man," though maternally descended from one of the most respectable white families in Virginia,—an accident, it is believed, not without its precedents or sequences. But be this as it may, young Smith was at birth assigned to the care of a faithful nurse, and in due time sent to the western part of the State of New York, where he was educated and fitted to fight the battles of life on his own account. He has fought them manfully and successfully, and now occupies a social position, not less indicative of his industry than of the high estimation in which he is held as a citizen. The color of his skin, though a shade darker than the Caucasian, is not of any decided African type, nor are his features. We are told he has a white wife and a family of fine promising children, who are undistinguishable in their complexion from the white children with whom they associate in school and on the play-ground, and by whom they are respected as

equals. It may be to his credit or otherwise, according to the republican notions of the reader, that neither Mr. Smith nor his family look for intimate associates among the class to which his paternal ancestor belonged. We state the fact, and give these particulars to show that the case is not an ordinary one, nor Mr. Smith a common "negro." He is a well educated, intelligent and respectable man, with wealth enough to enable him to do good among his poorer neighbors, and a heart generous enough to prompt him to do it. His initiation, therefore, does not strictly furnish any precedent for the admission of persons of the African race, however worthy they may be. It leaves that question untouched. And it only remains for us to add in this connection, that Mr. Smith, though born in a slave State, is himself a free-man by birth, the civil condition of the mother determining that of the child.

It is not quite true that "this is the first time in the history of Masonry in this State, that a colored man has been admitted to white fellowship." About the year 1830, certain Spanish refugees arrived in Boston, and were soon after received into Masonry, on the recommendation, and through the influence of certain officials who were interested in their welfare, and regarded them as patriots and martyrs in the cause of civil liberty. They were educated "colored men," who had occupied places of official distinction and influence in their own country. Isolated cases might also be quoted from the history of other Grand Lodges in this country; but, as a general rule, the initiation of this class of our citizens has been discountenanced by the fraternity here, though they are admitted in many other countries without any objection to them on account of class or color. There is no masonic law of general application, either ancient or modern, against their reception. The question is therefore wholly one of expediency, which every masonic jurisdiction may settle for itself.

Such a thing as the recognition of the existing African Lodges in this city, or anywhere else in this country, by the Grand Lodge of this State, is among the impossibilities, except through such an utter disregard of the laws of the Institution and of masonic obligation as is not to be anticipated. All the existing African Lodges in the country, without a single exception, are self-constituted or without legal authority. The first colored Lodge in this city, was opened about the close of the last century, under a charter granted by the Duke of Cumberland, Grand Master of the Grand Lodge of England; but the grant was in violation of the jurisdictional rights of the Grand Lodge of Massachusetts, and therefore an illegal act and void. The Lodge

was never recognized by any Grand Lodge in America ; and, in 1813, the Grand Lodge of England erased it from its books. Its charter should then, at least, have been returned to the body from which it was originally received ; but it was not so returned, and has since been held by different parties as *quasi* authority for their irregular proceedings. It is entirely worthless.

NAVAL LODGE, WASHINGTON.

We are indebted to the courtesy of R.W. Br. Benjamin B. French of Washington, for a copy of an interesting historical address delivered by him before Naval Lodge, No. 4, on the 17th October last ; the occasion being the dedication of its new hall, or rather the modification and enlargement of its old one, which, from the description of it given in the address, we judge to be a very complete and convenient edifice. The entire building is the property of the Lodge, and the lower part of it is designed for school and store purposes. Br. French notices with approbation — and in this, all well-informed brethren will join him — the action of the Lodge in 1825, when its original hall was first opened, in resolving “ that it is highly improper that the Lodge-room should be used at any time as a ball-room ; ” and that “ the Lodge-room shall not be used for any purpose whatever other than those strictly masonic.”

Our brother thinks it a “ curious fact that Naval Lodge elected its officers for many years semi-annually ; ” and says he has “ never known or heard of such a practice elsewhere.” It was, nevertheless, a not uncommon practice with the Lodges in the early days of Masonry in this country, including some Grand Lodges. The practice, however, is not a commendable one. We should rather be inclined to elect triennially. There would be less disgraceful electioneering by two-thirds, and a chance for better officers secured.

We extract the following, on the Secrecy of Masonry, as an institution : —

“ The great bug-bear that Freemasonry has had to encounter, has been the cry of ‘ a Secret Society.’ ”

“ I have said, long ago, and I say again, that the masonic society is no more ‘ a secret society ’ than hundreds of other societies which exist.

"Where do we find a *family* without its secrets? And the great Family of Freemasonry is not an exception to this rule. We do not open our doors promiscuously to all; if we did our Order would at once become valueless. Those who enter pass through certain forms and ceremonies which we do not choose to divulge; but they are forms and ceremonies which tend to improve the mind, impress the reasoning faculties, and make men better. And among the first impressions we seek to make in the strongest manner, is an implicit trust in the Supreme Architect of the Universe. Like the trusting pilot amid the storm, we should answer the fearing passenger as he did:—

' Oh Pilot, 'tis a fearful night,
There's danger on the deep!
I'll come and pace the deck with thee,
I do not dare to sleep.

' Go down, the sailor cried, go down!
This is no place for thee;
Fear not, but *Trust in Providence*,
Wherever thou may'st be.'

"But the principles of the Masonic Institution are as patent to all as is the meridian sun. The great moral obligations that we are under to each other, and to each other's families, the world knows as well as we do, and we believe the world appreciates them. Our charities find their way unheralded into places where want and penury prevail; and, although we boast not of them, they are no secret, and often, perhaps, too often, become known.

"No one comes amongst us unless it be of his own free will, and he cannot come unless his character as a man and a citizen is above reproach; and however good he may be, we seek to make him better. Such, in brief, is our society, and its very foundation is 'Faith, Hope, Charity — these three, but the greatest of these is *Charity*.'"

BIBLE PRESENTATION.

The ladies of East Washington availed themselves of the occasion offered by the dedicatory ceremonies to present to the Lodge a copy of the Holy Bible, of unusual cost and elegance, with a cushion for its support; which, upon their request, was presented through Alderman Donald McCathran, in the following words: —

"As a representative of the Ladies of East Washington, I have the pleasure of presenting to you this beautiful copy of God's Holy Word, and finely wrought cushion. In presenting this, their offering, to the members of Naval Lodge, No. 4, they feel confident that the beauties of its promises, its sacred teachings, and the profound truths therein contained, will be duly appreciated by its members. I, myself, am happy in knowing that I am placing it in the hands of those who will endeavor to keep untarnished its sacred words, and seek to live up to its precepts."

James C. Dulin, Worshipful Master of the Lodge, received the offerings with the following reply: —

"On behalf of Naval Lodge, it is my agreeable duty to receive this beautiful volume of Divine revelation, with its no less beautiful accompaniment. The Bible is to Masonry what the sun is to the natural world — its greatest, purest light. It is the unextinguishable fire upon the alter; the everlasting light of the temple, the holy Shekinah, the glory of the Lord in the midst. Speaking for Naval Lodge, when I say to the kind donors of these precious gifts, we thank you, I cannot but realize how weak are words when the well-springs of the heart are gushing forth; and yet I say we thank you. From the hands of such fair bestowers, a common gift, expressive of their approval, were rich 'as the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments,' fragrant and precious; but you have given us an offering from heaven, whence the pure emotions of your hearts have come, and whither the beautiful and pure of earth shall return. Your generous gift will long be cherished by our Lodge, and it shall be our aim to seek to be guided in our work by the teachings of the Supreme Grand Master."

THE DUTIES OF A MASON TO HIS BROTHER.

[Extract from an address by De Witt Clinton, Dec. 24. 1793.]

A MASON is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life in which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatable with the paramount duties a man owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one Freemason ought to preform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience, and religion: a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty, and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark that, although there be vicious men in the Fraternity, yet that they are better than if they were not Masons.

FIVE POINTS.

I WILL be swift to serve thee, Brother,
 Whene'er thy need demands ;
 Nor rest my foot shall know, nor other
 Employment find my hands,
 Until thy want relief hath known,
 For thou art bound to me
 By Mystic tie, that doth postpone
 The love of self for thee.

I will remember thee, my Brother,
 When, on my knees my prayer
 To God ascends, and I must smother,
 Before his righteous ear,
 All selfish wish, all evil thought, —
 For, truly, are not we
 Children of one house ? and I ought
 Daily to pray for thee.

I will think well of thee, my Brother !
 The secret thou wou'dst keep,
 Concealed with caution from all other,
 Safe in my breast shall sleep
 As in thine own it lay, ere thou
 Imparted it to me, —
 Thus will I justify my vow,
 And bear me true to thee.

I will speak well of thee, my Brother,
 Present, or absent, still
 A good report unto another
 Of thee, my tongue shall fill ;
 For we are near, and thy good name
 Is ever dear to me,
 Through evil and through good the same,
 I will be true to thee.

I will defend thee alway, Brother,
 And at my prompt rebuke
 The slanderer his tale shall smother,
 And shame suffuse his look.
 If danger threaten, I will warn
 In time for thee to flee,
 And thus my actions will adorn
 And show my love to thee.

THE LATE BROTHER JAMES HERRING.

[From the "New York Courier."]

OUR deceased friend and brother was born in London, England, on the 12th of January, 1794, and was educated under the watchful eye of his father, after whom he was named, and who instilled into him the feeling of interest for the American Republic, then just called into existence, which he himself felt for her institutions. At the house of his father, in London, lived, for some time, John G. Eitchorn, well known as an antiquarian and critical writer on the Bible, and it was him who first called the attention of the son to the masonic fraternity, of which he was himself an active member.

In 1805, the family emigrated to New York, and the subject of our sketch finished his education at an academy in Flatbush, Long Island. In 1816, he was initiated in Solomon's Lodge, Somerville, New Jersey, and once a member of the fraternity, he soon made his influence felt. He removed to New York in 1822, and was soon actively engaged as an officer in the different masonic bodies. He was Master of Clinton Lodge, No. 143, in 1834, which Lodge, in December of that year, he united with St. John's Lodge, No. 1. On the 3d September, 1828, he was appointed Assistant Grand Secretary of the Grand Lodge of the State of New York, and June 3d, 1829, was elected Grand Secretary, which office he retained until 1846; and from 1849 to 1858 he acted as Grand Secretary of the Grand Lodge of which Isaac Phillips was Grand Master, and commonly known as the "Phillips" or "Herring Grand Lodge."

His reports on Foreign Correspondence, which he originated, form an important part of the printed transactions of the Grand Lodge, and were read with instruction.

In 1832, he was elected General Grand Secretary of the G. G. Chapter of the U. S.; and in the G. Encampment of New York, he filled the following offices: Deputy Grand Master, 1829-32; Grand Master, 1834; Grand Prelate, 1836-39. At the Grand celebration on the occasion of the presence of the G. G. Encampment in New York, in 1842, he officiated as Grand Orator of the Grand Lodge. He was General Grand Recorder of the G. G. Encampment from 1829 to 1835, and G. G. Generalissimo from 1835 to 1841. He was present as a delegate at several meetings of the G. G. Encampment, and also a member of the Supreme Council, 33° (Cerneau), and one of the founders of the Lodge of Strict Observance, No. 94, in 1844.

In appreciation of his great merits, the Grand Orients of France and of Brazil named him their representative near the Grand Lodge of New York. He was also honored with honorary membership in numerous Lodges and Grand Lodges.

In 1821, he delivered an oration at Flemington N.J., taking as his text the Bible verse 1 John, iii. 18, which drew down upon him the attacks of the more orthodox portion of the fraternity, who took offence at his having drawn the Holy Writ into a masonic discourse.

The great Anti-Masonic movement brought out in full force all the mental energy of our deceased friend. He stood firm as a rock, while the hurricane of destruction levelled the greater number of the Lodges in the State; and the Lodges in the city, as well as the Grand Lodge itself, are indebted to him for their salvation during that stormy period. In spite of threats and dangers, he managed to induce the Lodges not to cease their regular meetings; he encouraged the subordinate Lodges, keeping alive the connection with other Grand Lodges that were more particularly exposed to persecution, while he bravely combatted the most ferocious attacks of the press.

The troubles within the Grand Lodge in 1837, which were the cause of the creation of St. John's Grand Lodge, found Brother Herring the Grand Secretary of the former body, and as such, playing an important part during that eventful period, a part which caused him many enemies. In the same year, June 7, 1837, he delivered the Eulogy on Grand Masters Elisha W. King and Jacob Morton, in St. Matthew's Church, Walker street, N.Y., at which we were present. It was about this time our late brother organized that extended system of correspondence with foreign Grand Lodges, in particular with those of Scotland, Hamburgh, Frankfort-on-Main, Saxony, Switzerland, France, the Netherlands, Prussia, &c., and which has since become of so much benefit and importance, its usefulness being almost universally acknowledged.

On the 24th June, 1840, Brother Herring pronounced the Oration on the Festival of St. John the Baptist, before Apollo Lodge, No. 13, Troy, in the Second-Street Presbyterian Church of that city, which was shortly afterwards published.

The rapid increase of Lodges made it appear desirable that a hall should be built, to be devoted exclusively to the purposes of Freemasonry. Brother Herring, in 1842, originated a plan to collect funds for that object, in connection with the founding of an Asylum for indigent Masons, or their widows and orphans. The Grand Lodge adopted the plan, and since then the fund has reached over \$200,000, chiefly through the care and watchfulness which he extended over it, and which he did not relax, even during the term of the separation from 1849 to 1858.

On the 23d February, 1847, Brother Herring delivered the Oration in a Lodge of Sorrow convened by St. John's Lodge, No. 1, in memory of their deceased members, Past Grand Masters Morgan Lewis and A. H. Robertson and others, which has been published; and ten years later, he officiated on a similar occasion, the Sorrow Lodge being convened in memory of the deceased Grand Master of the Grand Lodge of Saxony, Karl G. T. Winkler, the transactions of which were published in English and German.

During the agitation of the question as to the prerogatives of Past Masters, which caused so much trouble between the City Lodges on one side, and those from the rural districts on the other, Brother Herring was one of the leaders of the former, adhering firmly to the letter of the law; and, when, in 1849 the separation into two Grand Lodges took place, he still stood up firmly for his views of the case, and happily defended the same against all attacks. The Grand Lodge whose cause he espoused was frequently called after his name.

Of his polemic writings, the following merits particular attention; — “Historical Narrative, Explanation and Vindication of the course pursued by the Grand Lodge of New York, in relation to the unmasonic and unconstitutional attempt of a portion of their body to revolutionize the organization hereof;” which was published and forwarded to their sister Grand Lodges throughout the world by his Grand Lodge.

Since the re-union of the two Grand Lodges in 1858, our deceased brother had rather retired from active masonic life though on several occasions prior to his departure for Paris, France, where he died at his daughter's residence, Oct. 8th, he gave the benefit of his ripe experience to his brethren in Grand Lodge, and which was always listened to with respect, even if his wise and conservative views were not, as they might with advantage, have been adopted.

In 1842, he commenced a work, “An introduction to the study of Masonic Jurisprudence,” but was prevented from completing the same by others appropriating the plan he had conceived. A portrait painter by profession, he published “The National Portrait Gallery of distinguished Americans” in 1832, the portraits and part of the biographies were by himself. Some public masonic tribute is due to his memory, otherwise the Craft in New York will fail in their duty.

“Peaceful he sleeps, with all our rites adorn'd,
For ever honored, and for ever mourn'd.”

PROCEEDINGS OF GRAND LODGES, ETC.

PROCEEDINGS OF THE GRAND LODGE OF OREGON AT ITS SEVENTEENTH ANNUAL SESSION, HELD AT PORTLAND, JUNE 24TH, A.L. 5867.—We have before us a pamphlet copy of the proceedings of this body, contained in 150 pages.

The M.W.A.W. Ferguson, Grand Master, was unavoidably detained from attendance, but forwarded his annual address, which was read by the R.W. C. H. Lewis, Deputy Grand Master, presiding.

In that he says, “While we have some reason to doubt whether, with the increase of members in our jurisdiction, the broad fields of masonic charity and brotherly love have been expanded, enriched and beautified, commensurate with that increase, we are pleased to note that a higher regard is being paid by many, if not all of the Lodges, to the proper qualifications and character of the applicants for our sacred mysteries.

“The reports from the various Lodges within our borders, indicate that more care is being exercised by the craft in the selection of the material for the Masonic Temple, and that a desire, at least, prevails among the most of them that the custodians of our sacred mysteries in future, shall be ‘good men and true.’

While such a spirit actuates the craft, we need not be anxious about the popularity of Masonry. If we will exclude from our mysteries the ignorant and bad, the good intelligent and will seek light at our altars, and the Star of Masonry will shine more brightly, diffusing more abundantly the light of love and good will to all mankind — to all within its circle.

“Then let us hedge about our Lodges with all due caution, tyle them more closely, and see to it that none pass except such as are ‘duly and truly qualified,’ and that will make good Masons, and true, men with hearts and souls, and minds, who by their lives and examples reflect honor and credit on the fraternity.

“With such a membership, united in the bonds of love, by the indissoluble chains of sincere affection, we will be able to surmount any obstacles however difficult, and concentrate our energies as one man in the accomplishment of the one great object we have in view — the elevation of the character and the amelioration of the condition of mankind.”

He says, “It becomes my painful duty to announce to you the decease of P.G.M. Amory Holbrook, for many years chairman of the Committee on Foreign Correspondence, in which his services were of inestimable benefit to this Grand Lodge and the fraternity throughout the entire jurisdiction. Past Grand Master Amory Holbrook was a native of Rowley, Mass. He was born August 15, 1820, and died in Portland, Oregon, Sept. 26, 1866. He was an active, zealous Mason, who commanded the respect and esteem of his brethren.”

We are glad to hear so good a report of a son of Massachusetts, and trust that the New States may be favored by many of equal merit and usefulness.

R. W. Dept. Gr. Master, C. H. Lewis, read a very practical business report, showing that he had been a workman that needeth not be ashamed. This with that of the M.W. Grand Master, were referred to a committee.

During the last year dispensations have been granted for four new Lodges.

An election was had for Grand Officers, R.W. C. H. Lewis, Deputy Grand Master, was elected M.W. Grand Master. After tendering his thanks to the Grand Lodge, he declined to accept the position. Another ballot was taken with the following result, viz. : —

A. A. Smith, M.W. Grand Master; W. D. Hare, R.W. Deputy Gr. Master; D. G. Clark, R.W. Sr. Gr. Warden; A. B. Richardson, R.W. Jr. Gr. Warden; B. F. Brown, R.W. Gr. Treasurer; J. E. Hursford, R.W. Gr. Secretary; Rev. J. H. Wythe, Grand Orator; Rev. R. C. Benson, Grand Chaplain; W. Br. John Myers, Grand Marshal; W. Br. Henry Saxon, Senr. Grand Deacon; W. Br. S. B. Hughes, Jr. Grand Deacon; W. Br. Jacob Conser, Gr. Standard-Bearer; W. Br. Hiram Smith, Gr. Sword-Bearer; W. Br. A. G. Williams, Grand Sen'r. Steward; W. Br. J. L. Louden, Jr. Grand Steward; W. Br. F. Naucke, Grand Tyler.

ARKANSAS. — The thirty-fourth anniversary of this Grand Lodge was held at Little Rock. Though there were melancholy memories, there was much to excite encouragement and gladness on the occasion.

M.W. C. H. English, Grand Master, in his excellent annual address, refers to their former depressed condition, and present prospects, and arouses the Fraternity by wholesome words of encouragement.

He says, "Out of one hundred and seventy chartered Lodges upon our Register, but fifty were represented at our last annual communication. . . . A number of Lodges had been plundered of their charters, records, furniture, and jewels. The Masters and Wardens of other Lodges were dead. The membership of many of the Lodges were also dead, or scattered. Communities were broken up, houses left tenantless, and abandoned fields uncultivated. The destitute widow and the helpless orphan were in want of bread; and, in many instances, there was but little to supply them.

"But at the close of the war, no class of our population returned more readily, quietly, and cheerfully to the peaceful pursuits of life, than the Masonic Fraternity. During the past masonic year, Lodges have been rebuilt and refurnished, charters duplicated, and the surviving craftsmen have re-assembled and resumed their labors. . . . The number of new Lodges established during the year, will doubtless equal the number that surrendered their charters. The masonic tree revives again! There is no permanent decay—no death to Masonry! . . . Her date is from the year of Light! She was present when the Morning Star shouted over the new-born earth. She saw the Sun make his first march through the heavens, and will witness his last setting, when the Angel of Death shall sound the last funeral knell of Time."

The interesting report of the committee on Foreign Correspondence, by Br. C. B. Morse, contains some choice gems, that will be valued highly by the reader. He says: "When we reflect that the proceedings which we have received, embrace the utterances of men from one extreme of our land to the other—of men of all shades of politics, from the ultra-radical of the North to the ultra-secessionist of the South; and in many instances, of those who were prominent military leaders on both sides of the late quarrel, we are lost in admiration at finding so little of politics intermingled with their address, resolutions, and reports. . . . Frequently do we meet with allusions to deeds of charity, and acts of love and kindness performed by Masons of one section towards brothers of the other—of feats of moral heroism, more sublime and infinitely more honorable, than any laurels gained on the bloody field of death and destruction.

"Much did the gentle genius of Masonry do to soften the asperities of the war. The record of its acts are, for the most part, unwritten history, and will never be read until that day when the secrets of all hearts shall be revealed, and when in the mansions of the blessed, the brother whose dying hours were soothed, or whose wounds were bound up and healed, shall recognize the brother who thus administered to his necessities, and shall make him known and introduce him to the assembled Grand Lodge above. All hail, beloved Masonry! We rejoice to be able to proclaim the truth, that thou art, to day, more prosperous than ever before, and that thy destiny is grandly and triumphantly being fulfilled, as the hand-maiden of religion, in bestowing 'peace on earth, good will towards men!'" R.W. W. D. Blocher is Grand Secretary.

CALIFORNIA. — The Grand Lodge of this flourishing State, held its seventeenth annual communication at San Francisco. One hundred and twenty-six, out of one hundred and seventy-six chartered Lodges, were represented on the occasion.

The M.W. Grand Master says general prosperity has been vouchsafed to the craft as citizens and Masons, for which they should be grateful to the Supreme Grand Master. He exhorts that they do not let their charities slumber, in view of the privations and sufferings caused by war, pestilence, and famine, in our own country or abroad. He proposes that the "Masonic Board of Relief" of San Francisco, should be aided from the Treasury of the Grand Lodge, which proposition we think very proper to be adopted and carried out, as that worthy accessory to the Grand Lodge has already expended fifty-three thousand dollars to the several Lodges of the city, in their works of charity. Over one fourth of which amount was for brethren residing out of the city or strangers; and this large sum is independent of what the Lodges have expended for the same purpose, in behalf of the sick and needy of their own membership, and the widows and orphans of Masons. The aggregate membership in that jurisdiction was seven thousand and twenty. G. B. Claiborne, is M.W. Grand Master. R.W. A. G. Abell, Grand Secretary. Grand Secretary's Office, San Francisco, Cal.

CONNECTICUT. — M.W. E. S. Quintard, says in the address before us, "Masonry has ever been the encourager and promoter of peace; always striving to promote harmony and union among men. Its teachings have ever been to unite in one common bond of benevolence and love, yielding only to that stern necessity which calls us to defend our national honor. Those of our brethren who have differed with us, let us not condemn, but throw the mantle of charity over their foibles and failings, and bury in the grave all remembrance of the past, ever remembering that indiscretion in them should not destroy humanity in us." This we regard as timely and wholesome advice.

There are eighty-one Lodges in this State, all apparently in a prosperous condition, and every one represented. The number of members, 9,939. R.W. John W. Paul is Grand Secretary.

KENTUCKY. — M.W. M. J. Williams, Gr. Master, in his address, says: "Sixty-six years ago a feeble band of brothers organized the Grand Lodge of Kentucky, the Pioneer Grand Lodge of the West. The seed then sowed, like a grain of mustard seed, was small indeed; but time, the beneficent principles of the Craft, and above all, the favor of our Supreme Grand Master, have caused it to flourish, until it has spread out like a mighty tree, under whose pleasant shades thousands of our brethren delight to dwell.

... "The past year has been one of great activity among the Craft, not only in this, but in other masonic jurisdictions. In this State many of the old altars that had been thrown down, and for years lay scattered and in ruins, during the commotions occasioned by the unhappy war which lately raged so fiercely, in which our State was so frequently the battle-ground of contending

armies, since peace has extended her wings over us, have been rebuilt, and the fires that had been so long extinguished, have been rekindled, and are burning again, even more brightly than before. Denied so long the privilege of meeting together for the observance of their ancient rites, with renewed ardor our brethren have erected new altars, dedicated to the practice of universal benevolence."

Thirty dispensations for new Lodges had been granted during the year, which looks as though "the brethren were erecting new altars."

MINNESOTA. — Gr. Master Geo. W. Prescott, thus speaks of the condition of the Fraternity: "Nothing has occurred to mar the peace and harmony of the Lodges; increased interest is evidenced to become not only proficient in the work and lectures, conversant with the jurisdiction of the Order, but well versed in its symbolism, traditions, and history."

Where such interest prevails, under the direction of a wise leader, as we know Br. Prescott to be, there will be growth in masonic knowledge and virtues, zeal in the cause of the Order, and the craftsmen will enjoy peace and prosperity.

NEBRASKA. — Our last report from this distant Grand Lodge, represents the Order steadily increasing; and what is gratifying is that "among the initiates are some of the best men in that whole region, such as we always welcome, and such, too, as we doubt not, give and receive honor by association with us."

SOUTH CAROLINA. — During the several years of the late war, the Lodges of Charleston City and the Grand Lodge, kept up their organization, and their meetings were, under the condition of things, well attended.

Rev. Br. John H. Honow, the excellent Grand Treasurer, of over twenty years' standing, declined a re-election in 1862. We knew him well, as a faithful and zealous officer in Lodge, Chapter, Encampment, and Supreme Council.

The Masonic Hall, corner of King and Wentworth Streets, was struck by shells fired from the batteries on Morris Island, though not materially injured, and the Grand Lodge removed to another building more distant from the Island, and, as they thought, out of range of the guns, but even this latter hall was not exempt, for it was subsequently struck twice by shells, and the danger was so great, that many of the brethren took of themselves dispensations to dispense with attending the meetings.

Yet, during those years of strife and blood, it is gratifying that the brethren surrounded the altar, bore up the Ark of the Covenant, and caused many a brother, and many a widow and orphan, to rejoice in the benevolent and sustaining care and comfort of Freemasonry.

GEORGIA. — From the report of the correspondence made at the annual session of the Grand Lodge, we take the following: "During the late war, the glorious countenance of Masonry has shone upon the battle-field, in the

hospital and prison. Incidents the most affecting, of holy sympathy and fraternal assistance, appear on this dark page of our country's history, in letters of light. There is a truth in Masonry, brethren, and she has asserted it by her acts — giving meat to the hungry, drink to the thirsty; the naked she has clothed, and those who were sick and in prison, she has visited and ministered to. Not among friends has this been done, but among those who by force of circumstances were estranged and were arrayed in deadly conflict — regardless of this, when the cry of distress was heard, relief was given, even at the peril of life."

How many instances of this kind are related by the living officer and soldier, and yet it may be presumed that not one half is told us; for many on both sides, very many of those who received a masonic brother's aid, attention, comfort and blessing (a brother they only knew in the language of Masonry), were not permitted to live and tell the tale of masonic ministrations they enjoyed, and the true brother knew not the name of the suffering, nor boasts of his attentions, for it was in the language and character of Freemasonry that he gave the outpouring of a benevolent heart, warmed and enlivened at our altar of Masonry, for the comfort and relief of a brother. The incidents during the war, and the constant acts of love, relief and care, in every day life, on the part of the fraternity, has overcome all opposition and gained the respect and good will of the whole community, in so much, that mothers, wives, and sisters, throughout the land, are inviting and beseeching their sons, husbands, brothers, and friends, to seek and obtain admission to our altars. Not merely on account of relief in times of physical danger and suffering is this entreaty made by females, but also because of the moral and benevolent workings of the Institution, whereby man is made a brother by choice, and regarded and treated as such, in prosperity and adversity, in sickness and in health, in suffering and in joy. It throws around him the arms of protection, it ministers to his wants, whether of a physical or moral nature, and it teaches him how to live in accordance with the religion of the cross, and it teaches him how to die, and inspires him with a hope of a final acceptance in the Grand Lodge Supreme, where the Almighty Architect forever presides, forever reigns.

MISSISSIPPI. — The forty-ninth annual communication of the Grand Lodge of Mississippi, was held at the Templars' Hall, Vicksburg, in January 1867. George W. Perkins, M.W. Grand Master; D. P. Porter, R.W. Grand Secretary.

The pamphlet before us consists of three hundred and forty pages, two hundred and forty-two of which are filled with the names of Lodges, their officers and members, and the list of past and present officers of the M.W. Grand Lodge. It is an interesting volume, and we should like to see each Grand Lodge in the Union furnish such a table as often, at least, as once in three years.

The address of M.W. Grand Master Perkins, is congratulatory, comforting, wise, and encouraging. After speaking of the condition of the people, consequent on the ravages of war, the internal political commotion, and the

blighted crops, he continues: "At such a time as this, the ancient institution to which we belong, though taking no part whatever in politics, comes forward with its kindly and charitable offices, its peaceful teachings and fraternal tendencies, to pour the oil of comfort and consolation upon the troubled waters, and to remind all men, both by precept and example, by good words and works, that they are brothers, and that bitterness and strife can end only in universal disaster and ruin. To assuage suffering, by the well-directed hand of unobtrusive charity, and to preach peace and good will to men by all those quiet acts of brotherhood and benevolence, which are more eloquent than words, are among the chief ends and aims of Masonry, and they come into play with eminent appropriateness in troublesome times like these."

"Be it ours, my brethren, to further these aims as efficiently as shall be within our power on this interesting occasion. Never has there been so pressing a call for the active employment of that universal benevolence as well as those special charities, which have in all ages been the grand characteristics of our time-honored Order. Be it ours, here, to put the ball in motion—to begin the movement which shall result in opening a way out of all our troubles. And, to come from generalities down to details, let us begin the work of benevolence and reform among ourselves."

He calls attention to certain offences, saying: "Now brethren, we have good and wholesome laws against drunkenness, gambling, and profane swearing—laws which, if faithfully executed, would relieve our Order from much, nay all, of that reproach which the outside world is so prone to heap upon it;" and recommends that the Grand Lodge will pass a special resolution relative to the rules against these offences.

In conclusion, the Gr. Master says: . . . "It is the duty and privilege of Masons to move forward as a Brotherhood in their accustomed orbit, without fear, and with a manly resolution to do all that men may do to relieve the sufferings and soften the asperities existing among their fellow-men, and particularly among brother Masons.

. . . "Ever bear in mind that your ancient and venerable Order, next to religion, is the prescriptive peace-maker, the acknowledged comforter and consoler of mankind in civilized lands, and has been for thousands of years. Let us, then, gird ourselves right manfully, and with renewed energy and inspiration from the altars of 'Friendship, Love, and Truth,' for the great battle of life; and when we go forth from our deliberations here, let us go with the determination 'fixed as fate, immovable as the centre,' to prove to the world, by all our words and acts, in season and out of season, that Freemasonry, properly understood and faithfully practised, is as good and noble a thing as even its most enthusiastic votaries have proclaimed it to be, and which its history, through thirty centuries truthfully written, does in no particular gainsay."

Gr. Secretary D. P. Porter, presented a valuable report, showing the number of Lodges chartered, and a vast amount of labor performed at his office.

A highly interesting report on Foreign Correspondence, was presented by Br. C. T. Murphy, from the committee to whom that matter was referred.

In the notice of our own Grand Lodge, the committee gives the principal items of business, and the whole of the interesting letter of Old Colony Lodge, of Hingham, to St. Mary's Lodge, at St. Mary's, Georgia, on the occasion of the return of the charter and gavel of St. Mary's Lodge, which had been "*observed and preserved*" by a young Mason of this State, who in time of war, visited a hall that had been used by the Lodge, but had been broken open and rifled. He discovered these properties and gave them in charge to Old Colony Lodge, which returned them to St. Mary's Lodge, through our Grand Lodge, with a true masonic letter, by the committee, consisting of Brs. Joseph Young, Enos Loring, and Bela Whiton.

There are three hundred and one Lodges in the State, two hundred and twenty-five had made their annual returns. Initiated within the previous year, 1,215. Total number of Master Masons, members of Lodges reported, 9,618.

There was a great amount of business done in a harmonious spirit, and after a session of four days, the Grand Lodge was closed.

P.G. Warden, John I. Lamkin, M.W. Gr. Master; Thos. S. Gathright R.W. Gr. S. W.; Jas. Watts, R.W. Gr. J. W.; L. M. Lewis, R.W. Gr. Chaplain; A. P. Barry, R.W. Gr. Treasurer; D. P. Porter, R.W. Gr. Sec.; F. C. Mercer, R.W. Gr. Sr. Deacon; W. H. Stewart, R.W. Gr. Jr. Deacon; D. R. Corley, R.W. Gr. Tyler.

The address of G.M. J. T. Lamkin, is Holmesville; and of Gr. Secretary D. P. Porter, Jackson, Miss.

GRAND LODGE OF VERMONT.—The annual communication was held at Montpelier, on the 9th and 10th of January, 1867. M.W. Grand Master Leverett B. Englesby, presiding.

An invitation was extended to all Master Masons of this and other Masonic Jurisdictions to take seats in the Grand Lodge as honorary members, and a large number attended. The committee on credentials reported, and their report was adopted.

The M.W. Englesby, Grand Master, delivered his address. After congratulating the Grand Lodge and Brethren, "that health and prosperity are in our jurisdiction; that no disturbing cause of any kind has occurred to mar the present greeting; that pestilence has been averted, and the shadow which darkeneth at noon-day, has not brooded over us. With other jurisdictions, harmony and the kindest fraternal relations exist. In our own, peace and great prosperity prevails. The number of Lodges is being added to; membership within them multiplies.

"I congratulate you upon all these evidences that the principles of our Order are steadily progressing in outward manifestations, and trust that they are no less so, in the hearts of those who profess to be guided by those principles.

"I trust the time is far distant when from your Grand East shall come an announcement that the practice of those principles is falling from amongst us; that the pure white banner of our Order is threatened with spot or blemish; is in danger of being lowered by enemies that were enlisted for its protection.

Let every brother consider himself one of the sacred color-guard, solemnly pledged one to another, that it shall ever float fearless and free, sheltering under its folds those whose only contention is, 'Who shall best work and best agree,' who are proud to reckon themselves among those who are patrons of the liberal arts, to whom virtue and intelligence, brotherhood and kindly charity, in short, every place of progressive humanity is dear."

He has constituted eight Lodges during the year, all of which are in a sound and healthy condition. This is the fifth annual gathering over which Br. Englesby has presided.

"Masonry is, Labor, Love, Charity. Let us labor, then, with earnest purpose, with love and charity toward all. The fields of labor lie all about us, awaiting our ploughshares. Let us so cultivate that the product be bright, golden wheat."

A letter was received from Br. Phillip C. Tucker, P. Gr. Senr. Warden, dated Texas, Dec. 25, 1865, acknowledging the receipt of Gr. Master Englesby's address, from which he learned that the Grand Lodge in token of its "veneration for the memory of Phillip Tucker, P.G.M., the father, and the esteem for the writer, Phillip C. Tucker, P. Gr. Senior Warden, the Gr. Lodge had been pleased to create the latter an honorary member. He learned for the first time, also, that the Grand Lodge had erected a monument at his father's grave, and performed other acts of kindness to the father's family, at times when it was impossible for him, the son, to communicate with them; for all of which he returns his grateful acknowledgments."

The next session of the Grand Lodge is to be held on Wednesday, after the second Tuesday in June, 1868. The reports of committees were received and acted upon in a masonic spirit. Amendments to the by-laws were made, and numerous matters of interest to the Grand Lodge and the Craft were acted upon.

We find frequent mention made in the proceedings of our lamented Brother N. A. Haswell, formerly Grand Master of the Grand Lodge of Vermont, whose words and works will ever influence the brethren in the Northern State.

The work and lectures in the three Degrees were exemplified by Brothers Gamaliel Washburn, Gr. Lecturer, and Joseph K. Edgerton, Dept. Gr. L.

There is a general desire that the Grand Lodge shall have a permanent location, and a temple in which to erect an altar, around which all can bow in harmony. The Grand Lodge needs such a temple, and the time has come for its erection. Brethren you want it; let it be erected!

The reports of D.D. Gr. Masters, are encouraging, and the tables showing the condition of Lodges, are instructive and encouraging.

The Grand Lodge transacted a large amount of business, and closed on the 10th inst. The Grand Officers for the current year are — M.W. Leverett B. Englesby, Burlington, Gr. Master; R.W. Geo. M. Hall, Swanton, Dept. Gr. Master; R.W. R. M. Clarke, Brattleboro', Gr. Sen. Warden; R.W. B. H. Dewey, Waterling, Gr. Jr. Warden; R.W. C. W. Woodbridge, Burlington, Gr. Treasurer; R.W. Henry Clark, Rutland, Gr. Secretary; R.W. Henry Powers, Morrisville, Gr. Senr. Deacon; W. William H. Johnson, Bellows Falls, Gr. Jr. Deacon; W. Gabrial Washburn, Grand Lecturer; W. Joseph

K. Egerton, Assistant Grand Lecturer; W. Danforth Mott, Assistant Grand Lecturer; W. Rev. Israel Luce, St. Johnsbury, Grand Chaplain; W. Rev. Edwin Wheelock, Cambridge, Asst. Grand Chaplain; W. Pitt W. Hyde, Hydeville, Grand Marshal; W. Geo. L. Deming, Shoreham, Grand Sword-Bearer; W. John Bacon, 2d, St. Johnsbury, Grand Pursuivant.

VIRGINIA.—The Grand Chapter met in Richmond. M.E. George W. Dame, G.H.P., in the chair; sixteen subordinates were represented. But little business is reported as done. Geo. W. Dame was re-elected Gr.H.P., and our old friend and brother, Comp. John Dove, Gr. Secretary.

TENNESSEE.—Grand Chapter met at Nashville. M.E. John E. Frizzell, G.H.P., presiding. In his address, he says:—

“ We have cause to congratulate ourselves, that in this sacred retreat we meet to consult upon the interests of our beloved Order, without encountering any of the elements of discord and confusion which rage around us; that we meet here as *brethren*, earnestly engaged in the promotion of those principles of morality and virtue, which are the distinguishing characteristics of this institution; eschewing partisan politics and denominational differences.

Comp. Charles A. Fuller made the Report on Foreign Correspondence, and it is an able and finished document. He says:—

“ It is a matter of gratification to know that during the continuance of the late horrible strife, Masonry sustained its character as an institution of mercy, ‘of peace and good will,’ even in the midst of contending armies, and in spite of difficulties and dangers, pouring oil upon gaping wounds, and relieving those in sore distress. Many well attested facts of the benefits bestowed upon suffering brethren, regardless whether they were friends or foes, have come to your committee, and would form an interesting chapter in the history of our institution; and we sincerely trust that some one competent to the task, may be induced to devote time sufficient to gather up and perpetuate, in permanent form, these instances of brotherly love and kindness, before the actors have passed away.”

A good suggestion; and we are preserving the record of such masonic instances, with the names of the actors, for a future report. A volume may thus be made, which will be of great interest.

INDIANA.—The fiftieth annual communication of the M.W. Grand Lodge of this State, was held in Masonic Hall, Indianapolis, on Tuesday, May 28, 1867, and the two following days. The M.W. Harvey G. Hazelrigg, Grand Master, presiding. In his annual address, M.W. Grand Master says:—

“ Fifty years ago, the representatives of six chartered Lodges, and three under dispensation, assembled in the town of Corydon, and resolved to organize a Grand Lodge.

“ Of this little band of faithful Craftsmen, all but four have passed the portal where death is tyler, and entered the Grand Lodge where Jehovah alone presides.

“ Brothers Jeremiah Sullivan, Stephen C. Stevens, Nicholas D. Grover, and

John B. Rose, are permitted still to behold and contemplate the expanded results of that day's labor. We honor and venerate them. May the evening of their days be as glorious and happy as they were full of hope and promise in their morning. They yet move among us, with the reliance and firmness of the 'brave old oak,' that has resisted the storms and blasts of centuries. As their sands of life are exhausting, may they enjoy the happy reflection consequent upon a well-spent life; and, finally lie down to rest in the full hope of a glorious immortality.

"Since 1834, our progress has been uninterruptedly onward and upward, until every city, town, and hamlet, sees and feels the happy influence of a well directed organization, whose grand aim is to impress upon the minds of its votaries the important principles of brotherly love, relief, and truth, temperance, fortitude, prudence, and justice, obedience to the laws of God and man. . . . We now number three hundred and thirty-four Lodges under charter, and twenty-eight under dispensation, with a constituency of almost twenty thousand."

He refers to the proceedings of the Grand Lodges of the United States, and they encourage him to say, — "There has, at no period since the first advent of Masonry upon the American Continent, been a time when such universal peace, harmony, good will, and fraternity of feeling, existed among the Craft, as there does at the present time."

The M.W. Grand Master has been a constant worker; the present being the twenty-fourth consecutive session that he has met with the Grand Lodge, during which time "I have ceased to be Master of a subordinate Lodge."

The reports of the R. W. Grand Secretary, and the Grand Treasurer, are concise and able, and show the fraternity in that State to be eminently vigorous and prospering.

. . . "At our last annual communication, charters were granted for nineteen new Lodges, all of which were regularly constituted."

"Since that communication, dispensations have been granted for the formation of twenty-seven Lodges"; and then, as if aware that Lodges multiplied altogether too rapidly, the Grand Master says: —

"If there is any remedy to prevent this too rapid increase of Lodges, I earnestly invoke its application.

. . . "At no time since the organization of our Grand Lodge, has that peace and harmony which should always characterize Masons, been more universal than at present; scarcely a wave of trouble to disturb our peaceful labors. Like Gray's virtuous peasant, it keeps the noiseless tenor of its way, and rejoices in the unsullied happiness of doing good. Its moral standard is becoming more elevated, and better understood every day; and I trust the day is not far distant when to say of a man that he is a Mason, will be synonymous with saying that he is a Christian of the pure and undefiled class. Its teachings lead to this. Should not its practice tend the same way?"

The venerable Brothers Nicholas D. Grover and John B. Rose, who were members of the Grand Lodge at its organization in 1818, were announced as present, and they were invited to a seat in the East. The Grand Master in appropriate terms addressed the ancient brethren; to which Br. Grover re-

plied in a brief address, surveying his long masonic life, thankful that he had lived long enough to see Masonry triumph thus gloriously.

Br. Rose also spoke feelingly of his love for the institution. "I came here," he says, "fifty years ago — before most of you were born, and assisted at the organization of that which you are here to commemorate. . . . From that meeting of five Lodges and twelve members fifty years ago, we now have three hundred and fifty Lodges. . . . During the fifty years of my masonic life, the Bible has been my chart, my guide, and companion. It will make any man a good mason and a good citizen."

M.W. Thomas Sparrow, Grand Master, and R.W. John D. Caldwell, Grand Secretary, both of Ohio, were present and added to the interest of the occasion.

M.W. Harvey G. Hazelrigg was re-elected Grand Master, and R.W. Martin H. Rice, Deputy, R.W. Wm. Hacker, Grand Secretary.

Wednesday, the 29th, was the time selected for the ceremonies of the semi-centennial anniversary of the organization of the Grand Lodge.

A vast concourse of brethren and citizens assembled at the Grand Masonic Hall, and after they were called to order by Grand Master Hazelrigg, the exercises were had, in accordance with the programme adopted at the morning session.

The R.W. Br. Hon. Richard W. Thompson delivered an eloquent, interesting, and logical address, and the assembly adjourned.

On looking over the address of Br. Thompson, we are gratified with its historical gleanings, and its force and power. The learned brother elaborated the subject in a very able manner.

ALABAMA.—The fortieth convocation of this Grand Chapter was held at Montgomery, in 1866, Comp. Peleg Brown, as Gr. H.P. Forty-eight chapters were represented. The address of the Gr. H.P. did not reach the Grand Chapter in time for action to be had upon it.

Comp. George D. Morris was elected Gr. H. Priest, and Comp. Daniel Sayre re-elected Gr. Secretary.

CALIFORNIA.—The thirteenth annual convocation of the Grand Chapter was held at San Francisco, Oct. 15, 1866. M.E. John Kirkpatrick in the chair. Thirty Chapters were represented. The business was mostly of a local nature. Charles Marsh was elected M.E. Gr. H. Priest, and R.E. Lawrence C. Owen, re-elected Gr. Secretary.

ARKANSAS.—The seventeenth annual convocation of this Grand Chapter was held Nov. 1, 1866. Seventeen Chapters were represented. M.E. Luke E. Barber, presided.

A good report on Foreign Correspondence was presented by Comp. S. W. Williams, who says, "for five long, weary years of watching, we have had no light from the East, or tidings from the West."

Comp. W. D. Blocher, Gr. Secretary.

ILLINOIS.—Grand Chapter met at Chicago, in annual session. M.E. Loyal L. Munn, G.H.P., presiding. The very name of the Gr. H.P., denotes that this is a "*Loyal*" body. It cannot see how Indiana could lawfully *secede* from the Grand Chapter of the United States; put in any shape, it is secession, nothing less, and that too, in the face of well known obligations."

As the committee hoped, the Grand Chapter of Indiana has rescinded "its illegal action," and returned to its allegiance to the Gen. Gr. Chapter.

M.E. Orlin H. Miner was elected Gr. H. Priest, and our very excellent Br. and Comp. Reynolds was re-elected Gr. Secretary.

OHIO.—The thirty-eighth annual communication of the Grand Council of Royal and Select Masters of Ohio, was held on the 10th, 11th, and 12th of October, 1867. Comp. Wm. M. Cunningham, presiding. There was a full attendance of Officers, P.G. Officers, and representatives.

The Gr. Master, says: —

"Companions, I congratulate you upon the present condition of Cryptic Masonry within our borders. . . . Never since the organization of this Grand Council, has its prosperity been so continuous and uninterrupted as during the past twelve months; and if harmony continues to prevail, no dissension permitted to arise among our companions or subordinate Councils, this state of prosperity will undoubtedly continue. It, therefore, behooves us to continually set a watch at the door of our lips, and to see that none but the worthy are permitted to pass the 'Circle of Perfection.'"

Nine dispensations for new Councils have been granted.

Comp. J. Moody Smith, in behalf of the Regular Royal and Select Masters, residing at Washington, D.C., addressed this council, inquiring, "as to best method of procedure for having the Council Degrees conferred in a legitimate manner, by regular Councils within that jurisdiction." He also informs us that "the newly established Grand Chapter of the District of Columbia, proposed no jurisdiction over the Degrees of Royal and Select Masters."

The Puissant Gr. Master answered as follows: —

"Upon the recognition of the Grand Chapter of the District, by other Grand Chapters, their application for a dispensation for a Council at Washington, signed by a constitutional number of companions, and accompanied with the regular dispensation fee, would meet with prompt response from this jurisdiction."

MISSISSIPPI.—In his address, the M.E. Comp. George T. Stainback, Gr. H.P., remarked, — "The terrible war just closed, has left the land full of widows and orphans. Those to whom they formerly looked for support now sleep in their bloody graves, and the eyes of their surviving ones are turned to you. Shall they look in vain? O, no, they will not! To see that they are fed, clothed, and educated, you will esteem, I am confident, your duty as well as inestimable privilege.

"I urge you, companions, and through you, the subordinate Chapters, to the discharge of this godlike mission by the remembrance of that munificence of

our noble Order which has so often contributed to the relief of the hungry, the naked, and the homeless; by that charity which forms the brightest jewel in our Order's diadem, and which, from its immortal character, will beam resplendent rays through all eternity.

"Lastly, by the memory of our fallen companions, whose spirits, I trust, have ascended that mystic ladder which leadeth to the Chapter above, I conjure you to take care of their widows and orphans. To these we owe true friendship, love serene, each home-felt joy life inherits here."

The nineteenth annual convocation was held at Jackson. Fifty-five Chapters were represented. Total number of members, three thousand one hundred and seventy. The M.E. William S. Patten, made a report from which we take the following: —

"There is an inexpressible charm in the word *Companion* or Brother, that dispels all formality where hand hurriedly meets hand, while the warm hearts respond as though it was but the renewing of acquaintance of former days. It is the vitalizing principle that renders it so desirable to meet in Grand Council, to pledge ourselves for the proper discharge of all obligations.

"May these our principles continue to stand forth in bold relief, to guide the weary sojourner in the celestial road to the temple of happiness."

W. D. Ferris was elected M.E. Gr. H. Priest, and Oscar T. Keeler was re-elected Gr. Secretary.

LOUISIANA. — At the annual meeting of the Grand Chapter, Comp. Henry R. Swasey, M.E.G.H.P., presided, and in his address, said, "Let us endeavor so to conduct the deliberations of this Grand Body, that it may be remembered, and referred to as an example for the conduct of its constituents and its members. Let us discard all party or sectional spirit. There can be, in this place, but one party, the self-sacrificing, enthusiastic Mason, who regards the prosperity of the Order paramount to all personal and selfish considerations; and I conjure you, companions, to watch and guard against party spirit. It is good to be zealous in the holy cause of charity." Eight chapters were represented. Comp. J. Q. A. Fellows' report on Foreign Correspondence.

M.E. Henry Regenborg was elected G.H.P., and M.E. Samuel M. Todd was re-elected Gr. Secretary.

INDIANA. — The twenty-second annual communication of the Grand R. A. Chapter of this State, was held at Indianapolis, May 22d and 23d, A.D. 1867, A.I. 2397. M.E. Thomas Newby, Gr. H.P., presiding. Sixty-six Chapters were represented.

The M.E. Gr. High Priest, delivered an able and interesting address, in which, after a grateful acknowledgement of the Divine protection and blessing, he says: "We rejoice to herald not only the return of peace, but also the return of healthy and vigorous capricular life everywhere in the South."

He has granted dispensations for six Chapters. He recommends that the Gr. Chapter recede from its action at the last session, whereby it seceded from the Grand Chapter of the United States. He says, "that action of our Grand

Body is not approved by all her subordinates, and I find some of our leading and influential companions are not willing to submit to the taint cast upon our heretofore good and loyal standing among the entire Craft of the world."

The committee on the address reported the following, which was adopted, viz : " *Resolved*, That the action and proceedings of this Grand Chapter in seceding from the Grand Chapter of the United States be, and is hereby repealed." So the Gr. Chapter of Indiana, has placed itself right under the Gr. Chapter of the United States.

" In conclusion," the M.E Gr. H. Priest says, " As Symbolic Masonry has its duties and lessons, so has Capitular Freemasonry its peculiar duties, theories, and instructions. They commence with the serious, and close with the joy of the chosen people; symbolizing life, death, resurrection, teaching restraint, and pointing to the haven from which we should go, cleansed from moral deformity."

The business of the session was performed in a masonic spirit. The officers were elected as follows, viz : —

Thomas Newby, Grand High Priest; Rees. J. Chestnutwood, Dept. Gr. H.P.; Hugh Hanna, Grand King; George V. Howk, Grand Scribe; Charles Fisher, Grand Treasurer; William Hacker, Grand Secretary; John Leach, Grand Chaplain.

INDIANA COUNCIL of High Priests met on the 31st May, 1867; William Hacker, presiding. There were present a large number of High Priests from different parts of the jurisdiction. Sir William Hacker, President, presented each member present, with a copy of "A Monitorial Ritual of the Order of High Priesthood," neatly bound, and the following resolution was adopted : —

Resolved. " That the text-book of the Order of High Priesthood, presented to the members of this Council, by our Most Excellent President, be, and the same is hereby adopted, as the official text-book for this Grand Council.

The following officers were elected : —

Comp. William Hacker, President; Comp. Thomas Pattison, Vice President; Comp. Caleb Schmidapp, Chaplain; Comp. Hugh Hanna, Treasurer; Comp. H. G. Hazelrigg, Recorder; Comp. Eden H. Davis, Master of Ceremonies; Comp. Thomas Newby, Conductor; Comp. Henry L. Beale, Herald; Comp. Rees. J. Chestnutwood, Steward.

BOSTON GRAND LODGE OF PERFECTION. — This Lodge will meet for work at the Masonic Temple on Thursday evening next, Dec. 5, at 7 o'clock.

▲ NEW SO-CALLED DICTIONARY OF FREEMASONRY.

We learn from our intelligent cotemporary, "The Keystone," that the "American Cagliostro," Rob Morris, has published a so-called "Dictionary of Freemasonry." To the end of the alleged author's name, is appended the post-fix of LL.D., a title which he conferred on himself, as President of the Masonic College at La Grange, Kentucky, (imitating the great Napoleon, who placed the crown on his own head); and which distinction of LL.D., he sent broadcast throughout the United States, merely asking in return the fee of \$10 from those who were selected by him to be the recipients of such honorary (?) distinction.

We are much pleased to find that the Editor of "The Keystone,"—whose paper is ever welcome,—has fathomed this new emanation from the pen of the "American Cagliostro," and, we, therefore, the more readily transfer it to our columns, especially as he *pitches in* to that great bumble, "Adoptive Masonry."

"The Keystone" says: "The work is very handsome in its appearance, and will prove very interesting and valuable to the masonic student. On its title-page we note that it comprises 'all topics proper for public explanation,' &c. And in the preface, in noticing the plan on which the work is prepared, in paragraph *third*, it reads:—

"To avoid, with that sensitiveness which grows out of solemn obligations, all headings and definitions that would expose the Masonic Esoterism."

"We think that the author must have written the title-page and preface before he wrote the book, for we notice many things that should not be written or printed. We will not particularize. We also question very much the introduction into a work, professing to be a Masonic Dictionary, of the so-called 'Adoptive or Ladies' Masonry.' *This is not Masonry, nor has it anything to do with Masonry.* Freemasonry needs none of these so-called female degrees to 'win to the advocacy of Masonry, the virtuous, intelligent, and influential lady members of our families.' True Masonry stands on its own foundations, needs no propping up. The author himself does not exactly know how to term this Adoptive Masonry, for in parenthesis he entitles it 'Unsystematized Masonry.' Why not give us pure Masonry alone, and then if there is light wanted on 'the other,' give us a book on the Adoptive."

"That is exactly, what is the matter. Why not 'give us a book on the Adoptive.'"*—N. Y. Courier.*

No intelligent Freemason can be a proscriptive bigot, either in religion or politics. The lessons of universal brotherhood, taught in the lodges, impress him with the conviction that forbearance, forgiveness, liberty and charity are indispensable to the maintenance of catholic brotherhood.

THE GRAND LODGE OF MISSOURI.

THIS body held its annual communication for the present year, at St. Louis, on the 14th of October last. Charters were ordered to be issued to forty-three new Lodges, and five were restored to old ones. Thirteen dispensations were also issued. This should be evidence of great prosperity, and we trust, is so. The whole number of Lodges in the State is two hundred and fifty, with a membership of twelve thousand five hundred. — One hundred and six Lodges were represented, and a large amount of business was transacted.

The question which elicited the most interest, was that relative to the meeting of the Lodges. After a debate of about one day, the following section, 33 of By-Laws, viz.: "No Lodge shall be opened for the transaction of any business, unless there be present at least *seven* Master Masons, nor shall a ballot or vote be taken upon any subject whatever unless there be present *seven members of the Lodge*," was explained by the following resolution, submitted by Bro. S. H. Saunders, P.G.M.: —

Resolved, That it is the order of this Grand Lodge, that a Lodge of Entered Apprentices and Fellow-Crafts are Master Masons at work on those degrees; and as the Grand Lodge has decided that a Lodge cannot meet and open with a smaller number than seven Master Masons and members of the Lodge, this definition of a Lodge empowers any Lodge, when *seven Master Masons* are present, to open on the Entered Apprentice or Fellow-Craft degrees, and close upon those degrees, without opening on the Third degree.

This resolution was ordered to be sent to all Lodges in the jurisdiction by circular letter, in advance of the published proceedings.

Bro. D. N. Burgoyne was restored to good Masonic standing by the Grand Lodge.

M.W. William E. Dunscomb of Jefferson City, was elected G.M. and Geo. F. Gouley of St. Louis, G. Secretary.

THE GRAND CHAPTER of the State held its annual session at the same place, on the 9th of October. The annual address was delivered by Comp. Martin Collins, D.G.H.P., and is spoken of as an excellent paper. Comp. Collins was subsequently elected G.H.P., and G.F. Gouley, G. Secretary. Six new charters were granted and several dispensations ordered.

THE GRAND COMMANDERY met on the 7th, and was presided over by Sir G. F. Gouley, G.C. There seems not to have been any special business before the body, except the appointment of a committee to make arrangements for the reception of the Grand Encampment of the United States in September next.

A CURIOUS INCIDENT.

IN the "Explorations in Australia," by I. M. Stuart, published in London, in 1864, we find the following rather singular fact, p. 213. The author, in the centre of this country "never before explored," in speaking of his travelling suite, three of the aborigines, says:—

"One was an old man, and seemed to be the father of the two fine young men. He was very talkative, but I could make nothing of him. I have endeavored by signs, to get information from him as to where the next wa'er is, but we cannot understand each other. After some time, and having conferred with his two sons, he turned round, and surprised me by giving me one of the masonic signs. I looked at him steadily; he repeated it, and so did his two sons. I then returned it, which seemed to please them very much, the old man patting me on the shoulder, and stroking down my beard. They then took their departure, making friendly signs until they were out of sight."

THE WITNESSES FOR MASONRY.

MASONRY, like every other social organization, must appeal for a vindication of its claims to the testimony and character of its members and friends. As an Institution existing in and organized for the benefit of society, it must be measured by human standards, and its claims tested by the application of the same laws that we apply to other Institutions claiming the confidence, and demanding the respect of men.

The evidence upon which Masonry proposes to rest its claims to be regarded as a moral and benevolent association laboring for the elevation of society, must be tested by the application of the same rules and principles as are applied to other evidence. We do not, as Masons, shrink from the most rigid scrutiny nor shun the most thorough and sifting investigation. Who are our witnesses, and what is their testimony?

The witnesses for Masonry belong to two classes; i.e., the members of our Lodges, and the friends of the Institution who have been close observers of its practical working in society. The Masons themselves are certainly competent witnesses, for they have had every opportunity to make themselves acquainted with the teaching, theory, principles, and practice of Masonry. They know it as presented in the Lodge-room, as taught in the degrees, and as illustrated in its benevolent operations in society. They all testify to the purity of its moral teaching and to the benevolence of its aims and purposes.

Who are these men? Are not their honesty, integrity and veracity unimpeached and unimpeachable? Do we not receive their testimony on all other subjects and in reference to all other interests? Do we not everywhere

give decisions on just such evidence, involving, annually, thousands of lives and millions of property? How then can we reject it when offered in vindication of the claims of the Masonic Institution, to morality and benevolence?

To do this would be practically to reject all human testimony as affording reliable evidence, on any subject, or in regard to any interest.

What is the testimony of the friends of the Institution, who ground their opinion of Masonry upon a careful observation of its practical workings? They universally regard it as an organization that has done and is still doing a great deal for the moral elevation of society, and the alleviation of the suffering sorrow and want that affects humanity. — *Square and Compass.*

O B I T U A R Y.

REV. AND W. BR. GEORGE M. CHEVERS.

PORTRSMOUTH, R. I., Nov. 6, 1867.

WHEREAS, on the 81st day of October last, it pleased the Grand Artificer of the Universe, who shapes our destinies, to take from us our esteemed Reverend and W. Bro. P.M. George W. Chevers, Chaplain of this Lodge, it is, —

Resolved, By Eureka Lodge, in Regular Communication, Tuesday Evening, Nov. 5, A.L. 5867, that in the death W. Bro. Chevers, we recognize the work of the Divine Artist, and reverently bow before his will, that the Order of Masonry has lost a true friend, and this Lodge a firm supporter.

Resolved, That as a mark of respect for the deceased brother, we will wear the badge of mourning on the left arm for thirty days.

Resolved, That we extend the sympathies of this Lodge to the family and friends who have been thus heavily afflicted, and that the Secretary is hereby instructed to forward a copy of these resolutions to the family of the deceased brother, signed by W.M. and Secretary, and also to the "Freemasons' Magazine" for publication.

E. F. ANTHONY, *Secretary.*

E X P U L S I O N.

GRAND SECRETARY'S OFFICE,
BALTIMORE, September 28, 1867.

At a meeting of Doric Lodge, No. 124, held on the 26th inst., Wm. H. Richardson and John B. Rose, Proprietors and Publishers of the "Masonic Review and Keystone," were expelled from all the rights and benefits of Masonry, for gross unmasonic conduct in publishing and endorsing an article in Vol. ii. No. 21, of said paper, entitled "Walks and Talks about the Temple, or the Veil Uplifted;" grossly false and defamatory of the character of the Grand Lodge, Grand Master, Building Committee of the New Masonic Temple, and Grand Secretary of the Grand Lodge of Maryland.

JACOB H. MEDAIRY,
Grand Secretary Grand Lodge of Maryland.

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Jan. 1, 1868. 1y

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A Treatise on Deafness, Catarrh, Consumption and Cancer; their causes,
means of speedy relief, and ultimate cure. By a Pupil of the Academy of Medicine,
Paris. Sent to any address for 10 cents.

Letter from Robt. McMurdy, D.D., LL.D., Grand Prelate of Grand Encamp-
ment of U. S., and Editor of the "National Freemason."

NEW YORK, Sept. 17, 1867.—DR. STILWELL was in charge of Grace Church
Hospital, Alexandria, Va., during the war. I frequently, almost daily, for months,
visited this Hospital, and had every means of knowing his reputation for EFFICIENCY
and SKILL. It was of the most creditable character, and his success in the treatment
of patients was remarkable.—ROBT. MCMURDY.

ORGANIC VIBRATOR.

It fits into the ear, is *not perceptible*, removes *singing noises in the head*, and enables
deaf persons to hear distinctly at church and public assemblies. This instrument
will often produce results almost miraculous, and indeed in most case of long stand-
ing deafness, it will relieve in a short time. It may be adjusted with the ease of
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DR. STILWELL will be professionally at 81 East Washington Place, University
Buildings, N. Y., Daily, 10 to 4, except Tuesdays, when he will be at his rooms
1032 Pine Street, Philadelphia, Pa.

Dec. 1, 1867. 1y.

THE
NEW TRESTLE-BOARD,

FOR THE USE OF

LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

BY CHARLES W. MOORE,
EDITOR OF THE FREEMASONS' MAGAZINE.

THE above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge and most distinguished Masons in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies throughout the country, than could have been effected by any other means.

The work is beautifully illustrated with plates, and is sold at \$14 a dozen, \$1.40 single copy. Orders addressed to the Grand Secretary of the Grand Lodge, No. 10 Summer street, Boston, will receive prompt attention; or it may be had through any of the principal Booksellers.

The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that is has never had a superior."

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

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

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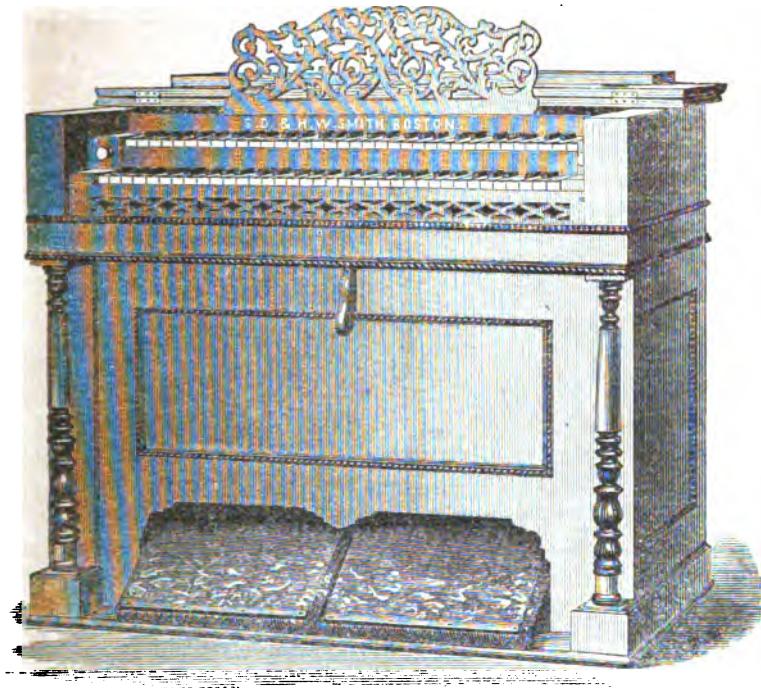
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March 1, 1865.

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C. W. MOORE'S
Pocket Trestle-board and Digest of Masonic Law.

For the Use of Lodges and Learners.

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

The work is neatly bound in the pocket-book (tuck) form. The price is 75 cents a single copy, or \$8 a dozen.

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

Sept. 1, 1865.

though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet, I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal."

In all the writings of Lamb, it would be difficult to find a passage more full of truth and pathos than the above. Tennyson takes up the thought, and continues it in the following beautiful strain : —

“ Ring out wild bells to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out wild bells, and let him die.

“ Ring out the old, ring in the new,
Ring, happy bells, across the snow :
The year is going, let him go ;
Ring out the false, ring in the true.

“ Ring out the grief that saps the mind,
For those that here we see no more ;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

“ Ring out a slowly dying cause,
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

“ Ring out the want, the care, the sin,
The faithless coldness of the times ;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

“ Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good.

“ Ring out old shapes of foul disease ;
Ring out the narrowing lust of gold ;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

“ Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

It has been a question, agitated by divines, whether it be proper to appoint or keep any holy-days, the Sabbath excepted. The advocates for such days, contend that they have a tendency to impress the minds of the people with a greater sense of religion, that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of men, such as the birth, death, and resurrection of Christ, &c. On the other side, it is contended that their observance is bringing us again into that bondage to ceremonial laws, from which Christ freed us, and that such days, upon the whole, are more pernicious than useful to society. Whatever may be the merits of this controversy, it is not a matter of surprise that an event so important and so affecting as the birth-day of the Son of God, should be regarded by Christians as deserving of devout and joyful celebration; and, it is with peculiar satisfaction we notice that our Encampments of Knights Templars, Chapters of Rose Croix, and other Orders of Christian Masonry, are, in common with the community at large, more generally celebrating this interesting festival than has heretofore been customary with them. The setting apart of the birth-day of the Saviour by the Encampments is not only consistent with the sublime principles they inculcate in their ceremonies, but is a beautiful manifestation of their belief in the truth of them, and of their love and reverence for the memory of Him whom they regard as their Great Leader.

According to Buck, the first footsteps we find of the observance of this day, are in the second century, about the time of the Emperor Commodus. The Decretal Epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antonius Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for, whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors, where they were met, to be shut, and fire to be put to it, which soon reduced them and the church to ashes. We are told by other writers on the subject, that in the earliest times of Christianity, the church was accustomed to set apart a day for the special commemoration of the birth of the Saviour. For a time, no particular day was universally observed; but the churches in different countries, celebrated the nativity at such seasons as best suited their convenience, or best accorded with their views of propriety.

It was not until about the close of the fifth century, that the 25th of December was agreed upon as the day to be thenceforward observed as the festival, in memory of the birth of Christ. From that time, the day now known to us as *Christmas Day*, was observed, with great devotion and sublimity, by *all Christian people*, until the period of the Reformation, when it began, for the first time, to be disregarded by some. The day is still observed and reverenced by the vast majority of Christians; and is annually celebrated with a variety of suitable religious services, and with many appropriate practices. Among these, observes an intelligent anonymous writer, there is scarcely any more striking, or more significant, than the custom of decorating the churches with *evergreen*—appropriate emblem of the perpetuity and unfailing glory of the spiritual dominion of that illustrious king, whose nativity is celebrated. It was a tradition among the ancient Jews, that the promised Messiah would make his entrance into the world, at the season when nature wears the aspect of dreariness, and no traces of vegetable life are to be seen, except in evergreens. They derived this impression from the passage in the Prophet: “The glory of Lebanon” (the cedar, which flourished so luxuriantly upon the heights of Libanus,) “shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary.”—*ISAIAH, lx. 18.*

And they looked upon evergreens as emblems of the times of the Messiah, when they believed all plants and trees would be perennial; and the earth be blessed with perpetual fruitfulness and verdure. Traces of this beautiful idea are to be found in some of the writings of even heathen authors. And it is very distinctly expressed in Virgil’s splendid Pastoral, called *Pollio*. Describing the happy effects of the birth of the illustrious child whom he predicted, he says,—

“At tibi prima, puer, mullo munuscula cultu,
Errantes hederas passim cum bacchare tellus,
Mixtaque ridenti colocasia fundet acantho.”

BUC. ECL. IV. L. 182.

“Unbidden earth shall wreathing ivy bring,
And fragrant herbs (the promises of spring),
As her first offerings to her infant king.”

And, again in the same poem,—

“Molli paullatim flavesget compus arista,
Incultisque rubens pendebit sentibus uva,
Et duræ quereus sudabant roscida mella.”

BUC. ECL. IV. L. 28.

“ Unlabor'd harvest shall the fields adorn,
And clustering grapes shall blush on every thorn;
The knotted oaks shall showers of honey weep.”

From these expectations, associated with the event of the Messiah, the idea was taken by the primitive Christians of embellishing their churches at Christmas. But, whatever may have given rise to the practice, when the emblem is understood, the custom appears to have a most beautiful and edifying design.

Again, we wish our readers, all and every one, a “ MERRY CHRISTMAS AND A HAPPY NEW-YEAR.”

IONIC LODGE.

THIS New Lodge, located in the pleasant and thriving city of Taunton, was constituted with the usual masonic ceremonies, by the M.W. Grand Lodge, on the 18th December. The ceremonies of constitution took place in the afternoon; and, in the evening, the officers were installed, in the presence of about a hundred ladies and brethren. The Lodge is a select one, and so was the company. We have rarely been present on an occasion so entirely unexceptionable and elegant in all its appointments. The services were admirably performed by the Grand Master, and the music was excellent. At the conclusion of them, the Rev. Br. CHARLES H. TITUS, placing a rich and costly copy of the Bible upon the pedestal, addressed the Lodge, as follows: —

Worshipful Master, Wardens, and Brethren of Ionic Lodge.

I am commissioned by the ladies of your Lodge, who grace your assembly here this evening, to perform the very pleasant and agreeable duty of presenting, in their behalf, this magnificent copy of the HOLY SCRIPTURES, for the use of your Lodge.

By this generous gift they would express to you their affectionate interest in your success and prosperity in conducting the affairs of this new Lodge; and, at the same time, would thus acknowledge their own grateful appreciation of this Divine Truth, to which they are indebted for all that cultivates, refines, ennobles, and elevates, to a true womanhood. For it is the power of this Truth that has made them the lights of your dwellings, and made your habitations *homes* of refinement and affection. It has proved the sure foundation of their *faith*, the inspiration of their *hope*, and the sacred fountain of that *charity*, which not only beautifies and adorns this life, but extends beyond the grave, and makes glad the city of God.

With this book they would therefore illuminate your altar, and shed a true light through all your Lodge-room. And as often as you meet here, for the labor assigned you here to do, this sacred volume, thus bestowed, will remind you of their affectionate concern for your moral and religious welfare, and thus help you to a true and noble life.

The name you have selected as your distinctive title is not only easy of utterance, pleasant to the ear, and of classic flavor, but is also suggestive of the nature of the work in which you are here engaged. IONICS are, or should be, architects. You are here organized, for the noble purpose of building up a column of true manhood, based in wisdom of design, strong in the principles of truth, and adorned with the beauty of an upright life. In this Holy Word you will find the means and implements necessary for the construction of the human temples you are engaged in building. It provides the square to square your actions, the plumb to test your uprightness, and the level to show you equality and teach you humility. It furnishes the gavel with which to break off the vices and superfluities of life, and the trowel with which to spread the cement of affection and brotherly love. It shows you how the rough ashler may be made ready and fitted for the Master's use; how the cedar of Lebanon can be prepared for the beauteous Temple of our God.

It inspires integrity, fidelity, and truthfulness, in the work of life, by the noble example of the lion of the tribe of Judah, whose triumph over all his foes enables all who trust in him to look beyond the grave, animated with the hope that by him they shall there be raised to the sublime degree of a purer and better life.

It is the earnest wish of these kind donors that you, their husbands and friends, in all your work as architects and builders of a true and noble manhood, will always endeavor to erect your spiritual building agreeably to the rules and designs laid down by the Grand Architect in this unerring Trestle-Board of Divine Truth.

Accept then, Worshipful Master and Brethren, this noble gift. Rich and gorgeous as are its outward adornings, its inward wealth is still more precious. May this Great Light constantly shine upon the heart of every member of this new and vigorous Lodge, clearly defining life's pathway and chasing away the gloom of the grave; and finally guide us all to the world of light, the beauteous Temple of him who has given us this light to shine on our darkness and guide us to heaven.

The W. Master, Br. UTLEY, of the new Lodge, received the elegant present in a chaste and appropriate address, thanking the ladies for their generous gift, and for the beautiful manifestation of their kind wishes for the prosperity of the Lodge, which it attested. A recess for a few minutes then took place, to allow the company an opportunity to examine the book, which is one of the most highly finished and costly to be found in any Lodge in the State. It bears the names of the donors

upon a page prepared for the purpose, and we noticed that they were all married ladies, probably the wives or mothers of the members, with one exception, and this was a little girl of about ten years of age, who seemed to feel a commendable pride in seeing her name in such an unusual connection. We trust she may never have occasion to regret having enrolled it there. She may well be regarded as the "Adopted Daughter of the Lodge."

The company was then invited into the banqueting hall, where the means of refreshment were provided in great abundance, variety, and elegance, from the "St. George Restaurant," Messrs. Copeland and Tarbell, of this city. At the conclusion of the banquet, the company returned to the Lodge-room, where they were addressed by Brs. Dame, Moore, Dadmun, Titus, Rev. Dr. Pollard, Mayor Rhodes, and others; the speaking being interspersed with music and singing. The officers for the year, are as follows:—

James Utley, W.M.; Wm. Robert Williams, S.W.; Charles H. Atwood, J.W.; E. U. Jones, Treasurer; J. C. Howland, Secretary; John Holland, S.D.; George F. Champney, J.D.; J. J. Stanley, Chaplain; Philander Williams, Marshal; P. T. Washburn, S.S.; L. W. Williams, J.S.; A. S. Sweet, Organist; J. W. Hayward, I.S.; A. B. Hodges, Tyler.

THE SCOTTISH RITE IN PERU.

WE are gratified to learn that the schisms and dissensions that have so long existed in the Order in the Republic of Peru, South America, have finally been adjusted, and peace and harmony and union restored. Our Lima correspondent, under date Oct, 13th, says, "all dissension among the Brethren of this Orient has disappeared." He also informs us that R.W. Br. R. H. Hartley, of Lima, Special Deputy of the Grand Lodge of Massachusetts, in the *York Rite*, for Peru, has been received and acknowledged by the Grand Orient of that Republic. This is in accordance with the laws of the Scottish Rite, which declare the independence of each separate Rite, with concurrent jurisdiction with every other Rite. The rule, however, is not recognized in the United States, nor in Great Britain. The Grand Lodges in these countries, working in the *York Rite*, claim exclusive jurisdiction over its own State or territory, as against every other Rite.

The Grand Secretary of Peru, notifies us of the election of the principal officers of the Grand Orient of that Republic, as follows:

Grand Master, Francisco T. Mariategui; Deputy Grand Master, Pascual Saco; Grand Secretary, Mariano Loli, Calle de Lima, Lima, Peru.

We have also received a list of the members of the Supreme Council for Peru, as follows:—

Ilus: Ho. Francisco T. Mariategui, M.-P.-Sol.-Gr.-Comendador; Ilus: Ho. Pascual Saco, P.-Teniente Gr.-Comendador; Ilus: Ho. Antonio de Souza Ferreira, Ilus.-Tesorero Gral S. Y.; Ilus: Ho. Ricardo H. Hartley, Ilus.-Secretario Gral S. Y.; Ilus: Ho. Rafael Saco, Ilus.-Gran Prior; Ilus: Ho. Pedro Galvez, Ilus.-Gran Canciller; Ilus: Ho. Blas Jose Alzamora, Ilus.-Gran Menistro de Estados; Ilus: Ho. Jose Carrillo de Albornoz, Ilus.-Gran Maestro de Ceremonias; Ilus: Ho. Jose Maria Guerrero, Ilus.-Gran Capitan de Guardias; Ilus: Ho. Jose Rufino Echenique, Dip.-Gr.-Insp.-Gral S. Y.; Ilus: Ho. Jose Canevaro, Dip.-Gr.-Insp.-Gral S. Y.; Ilus: Ho. Miguel Marie Lisboa, Dip.-Gr.-Insp.-Gral S. Y.; Ilus: Ho. Jose Rueda, Dip.-Gr.-Insp.-Gral S. Y.

The above Body has been formally and officially recognized by the Southern Supreme Council of the United States, and will, doubtless, be so recognized by the Northern Council, at its ensuing meeting, if such renewal of recognition shall then be thought necessary. The Southern Council has also appointed the Ill. Br. R. H. Hartley, its Representative, near the Council of Peru, and invested him with the most ample powers to act in any of the other South American Republics, in which a masonic vacancy may be found, in establishing therein, Lodges of Perfection, and the other bodies of the Rite, to the 32d degree, inclusive.

THE TEMPLE OF SOLOMON was completed in the year of the world, 2999. Most sacred memories cluster around the holy mountain upon which it was erected — the scene of some of the grandest events recorded in sacred history. From its sacred summit, then enveloped in the dim twilight of the patriarchal and Jewish dispensations, the shadows have rolled away, and the purposes of the Creator, as manifested in the history of man, are revealed to us in a flood of light reaching back to the Garden of Eden, penetrating the tombs of the ancient prophets, gilding the sepulchre of the Messiah, extending forward to the morning of eternity, and reflected in beams of divine splendor from the golden gates of the city of the New Jerusalem. Toward that mountain the Hebrew and the Christian look with the deepest emotional interest. To the Mason, it is consecrated by the memory of events that shall not be forgotten while the pillars of the Masonic Temple stand, and our mystic ceremonies are performed.

PORTRAIT OF THE GRAND MASTER OF THE NETHERLANDS.

THE Grand Lodge of this State has recently received and placed in its library, a handsome portrait of the distinguished Grand Master of the Netherlands, His Royal Highness, Prince Frederic, who, it will be recollectcd, completed the fiftieth anniversary of his Grand Membership in 1866. Accompanying the presentation of the portrait, was the following letter from the R.W. Br. Noodreck, Grand Secretary; a translation of which we take pleasure in laying before our readers:—

GRAND ORIENT OF THE NETHERLANDS,
HAGUE, Sept. 1, 1867.

To the R.W. Br. Winslow Lewis, P.G.M. &c. :—

DEAR SIR AND BROTHER,—I received through the Hon. Marshall P. Wilder, your fraternal letter of April last. I did not meet him personally, but he forwarded to me from Brussels, under date of the 5th July, with your note, an engraving of the "New Masonic Temple," at Boston, which you present for the Archives of the Grand East of the Netherlands.

I showed this testimony of your friendly feelings towards your brothers of this country, to the Grand Officers, and I am charged to return you their best thanks, and to assure you that this document met with the warmest reception.

I send you by the present conveyance, the Portrait of our Illustrious Grand Master, Prince Frederic, which you desire to possess for your New Masonic Temple, and which I hope you will receive safely and in good order.

You will learn with great satisfaction, that the large and rich collection of books and manuscripts of the late Dr. Kloss, the property of the Grand Master, together with his own private collection (also large and valuable), have been placed in the Archives of this Grand East. Thus the two collections form one, rare and unique, and of which we have great reason to feel proud.

With fraternal regards, &c.,

J. G. F. NOORDSICK, *Grand Secretary.*

M A S O N R Y.

Its continued existence, its marked popularity, and its wonderful progress, is the best possible proof that men not only find it free from sectarian prejudice, but that within its courts they may enjoy society and communion with their fellows, apart from such considerations. In the exercise of this broad and genial spirit, as opposed to the narrow prejudices of the pharisees, lies the power of Masonry, and the hope that, as it spreads, men will be won to understand each other's rights, respect each other's opinions, and ultimately cover with its glorious ægis a redeemed and regenerated humanity.

WHAT ARE THE WAGES OF A MASTER MASON?

It is stated in the ritual, that the great object which induced a brother to attain the degree of Master Mason is, that having perfected himself in Masonry, he might travel into foreign countries, and work and receive wages as such.

How many who have heard the ritualistic answer to this question, ever think of its hidden and spiritual meaning? How many give the subject a thought, and that there is something symbolic contained beneath the plain language of the ritual? The search after this hidden signification, and its application to moral and religious purposes, is what constitutes the science of Freemasonry.

Let us see, then, what is the esoteric meaning of the words under consideration.

So far as the true object of Freemasonry is concerned, Solomon's Temple might be a nonentity; its builder a myth, and all the traditions of the society have no better foundation, in historical fact, than the nostrums and elixirs of the alchemists of old. It is unwise to suppose, and we presume that no intelligent Mason now supposes, that the institution of Speculative Freemasonry was established and still preserved to perpetuate a few facts in Jewish history, connected with the erection of a religious edifice, about a thousand years before the Christian era. It were an idle thought to suppose that, for three thousand years, the talents and energies of any class of men, who have reasoning and thinking faculties, would have been employed in handing down from generation to generation, the few facts — barren as far as any philosophic value is to be derived from them — which are contained in the traditions of Ancient Craft Masonry.

To give these naked facts a value, which shall endear Masonry, as their faithful depository, and secure for it our respect, their nakedness must be clothed with symbolic instruction, and this can only be, as it undoubtedly always was, the legitimate design of the society. Viewed then, in this light, the temple is no longer that material edifice erected by the wisdom of Solomon, and the assistance of Hiram; it is a profound symbol, to be interpreted, in different ways; sometimes, as the life of man, to be spiritually built up; sometimes, as the world in which he is a laborer; sometimes in one way, and sometimes in another, according to the different light in which it is viewed; but, almost always, the Mason himself is to be considered as a type or symbol of man, laboring in this temple.

The true Mason, imbued with a proper sense of his own intellectual wants, and of the capacity of the institution to gratify them, does not seek the Master's degree that he may thus be entitled to the charities of the society, or be a participant of its social advantages. These objects are beneath the ambition of the truly wise man, who proposes to himself a better end, which is the acquisition of truth, and Freemasonry is to be the road by which that truth is to

be attained. This is the whole object of Speculative Masonry, which is everywhere symbolized by the *Word*, ever sought and never found, and for which *substitutes* are only to be given, suitable to the spiritual and intellectual infirmity of finite man. Yet this *Word*, this divine truth — was promised in the Master's degree, until the severance of the Royal Arch from it, leaving it as a masonic degree, or a source of masonic instruction manifestly imperfect and incomplete. Hence, a Mason is induced to seek this degree for these reasons: —

First, that he may perfect himself in Masonry, and to thus perfect himself, is to acquire from its science all the means and appliances which are to enable him to possess this divine truth, the object of all his researches. Masonry is not, itself, divine truth, but it is the science which is to teach the way to it; and hence the first object of every candidate, in his initiation into what has been so justly called the sublime degree of a Master Mason, is to provide himself with the necessary means of prosecuting his search after divine truth.

Secondly, he becomes one, that he may travel into foreign countries, and work as a Master Mason. Now, how futile and frivolous is the idea that by this phraseology is meant that the only object of the acquisition of this degree is to enable its possessor to avail himself of all the worldly advantages of increased skill in the art, to benefit himself while travelling among strangers, and in want and distress. If there be any who entertain this narrow conception of the design of the third degree, they have lost the time and labor which they spent in passing through the various grades of Masonry. Indeed, they had better abandon it forever, as something they cannot comprehend.

Life on earth is but a preparation for the life to come. The latter is only a continuation — the completion and the consummation of the former. There is in it, as its foremost teachings, a life to be lost, and a resurrection from death. There is a loss, and afterwards a recovery. There is a first temple which is destroyed, and that is the life here; and a second temple built on the ruins of the first, and that is the life to come.

It is now scarcely needed, if all this be admitted, to say what are the wages to which he looks as the reward of his labors. If heaven be the "foreign country" in which the Mason is to enter, then the wages he must seek, will be those appropriate to a denizen of the celestial region. If "the wages of sin is death," then the wages of virtue must be everlasting life. Death and life — darkness and light — error and truth — are the antagonistic principles which are ever before each man, and of these he must choose, and these are to constitute the wages of a Master Mason. — *N. Y. Courier.*

A *clique* in a Lodge is like a skeleton in a house. It has a chilling effect upon the mass of the members, and causes many who would otherwise take an interest in Lodge matters to absent themselves from Lodge meetings and ultimately to throw themselves into the ranks of the unaffiliated.

NEW BURIAL-SERVICE.

[The following proposed new burial-service was submitted to the Grand Lodge of this State, at its late communication, and ordered to be printed for the consideration of the Lodges.—It will be finally acted upon at the March meeting] :—

GRAND LODGE, DECEMBER 9, 1867.

The Committee appointed at the last Quarterly Communication of the Grand Lodge of Massachusetts, to report a form of Burial-service, present the following, for the acceptance of this Grand Body :—

MASONIC BURIAL-SERVICE.

[While proceeding to the grave or tomb, or immediately after arriving at it, the following sentences are repeated by the Chaplain or Master, or alternately with the brethren.]

Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, in which thou shalt say, I have no pleasure in them.

Man goeth to his long home, and the mourners go about the streets.

Then shall the dust return to the earth as it was, but the spirit unto God who gave it.

As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more.—JOB, xiv. 12.

Thy dead men shall live; together with my dead body shall they arise.—

ISAIAH, xxvi. 19.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.

It having pleased Almighty God, in his wise Providence, to remove our deceased brother from this earthly abode, we therefore commit his body to the ground — in hope of a glorious immortality.

[The Master then casts the acassia into the grave, saying, Farewell, Brother! the brethren following. The body is then deposited.]

Let us Pray.

O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life, and let thy Holy Spirit lead us through this vale of misery in holiness and righteousness, all the days of our lives. That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in communion with thy people in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with thee, our God, and in perfect charity with the world. Amen.

Response. So mote it be.

O, merciful God and Heavenly Father, who has taught us in thy Word that affliction cometh not forth from the dust, neither does trouble spring out of the ground; and that thou dost not willingly afflict or grieve the children of men. Look with pity, we beseech thee, upon the sorrows of this mourning family. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them.

Remember them, O Lord, in mercy; give them patience under their affliction, and resignation to thy holy will; comfort them with the sense of thy goodness; lift up thy countenance upon them, and give them peace, now and forevermore. Amen.

Response. So mote it be.

Almighty Father and Master, we pray for thy blessing on our whole Masonic Brotherhood. Help us to abound in relief, truth, and love. May we live, work, and do good, as thy obedient sons and servants, that we may be prepared to leave this world for thy heavenly kingdom. Amen.

Response. So mote it be.

Brothers, — let us fear God and keep his commandments.

Response. So mote it be.

Let us Love God supremely, and love man impartially.

Response. So mote it be.

As we profess what is good, let us live up to what we profess.

Response. So mote it be.

Glory to God on high, peace on earth, and good will towards men.

Response. So mote it be.

[All bow reverently and depart.]

L A N D M A R K S.

"Remove not the old Landmarks." — SOLOMON.

THE Landmark defined the boundaries of landed rights, and beyond these even the prince dared not trespass. The Landmarks of Masonry are the metes and bounds of Masonic law, and beyond these, no power dare impose its dictum. The fields of masonic rights were carefully surveyed by our forefathers, and, although we think we might be able here and there to profitably extend our domain, still we must remember that by removing one corner stone, we disturb the whole "base line" upon which our estate was given us as an inheritance. Everything in Masonry must move within well-defined limits.

The Landmarks of Masonry are few, and easily comprehended. The first duty of a neophyte should be, to become familiar with them, and the second should be, never to violate them. They constitute the masonic limits beyond which one may not go, no matter how charming the landscape, or fragrant the flowers beyond. — *Masonic Review.*

PROCEEDINGS OF GRAND LODGES, ETC.

WISCONSIN.

The twenty-fourth annual communication of the Grand Lodge of Wisconsin, was held at Milwaukee, in June 1867. R.M. Harlow Pease, D.G.M., in the absence of the M.W.G.M., presided. The Officers, and P.G. Officers, and a full representation of the Lodges were present. M.W. Grand Master, being confined to his house by sickness, R.W. H. L. Palmer read his annual address, from which we extract, as follows:—

“Another year of our masonic history has been written. Another year has passed, carrying with it a record of all our doings, both as individual members of this great brotherhood, and as a fraternity, banded together for the purpose of elevating mankind, and of inculcating the pure principles of our Order, — Friendship, Morality, and Brotherly Love.”

He then asks the members to “contrast their present condition and prospects with that little band, who, though weak in numbers, were strong in faith and earnest in purpose, who met at Madison, in the year 1843, and there solemnly ‘resolved, that it is expedient to form a Grand Lodge in the Territory of Wisconsin. That little band was composed of only three Lodges in the Territory, whose combined membership of seven members, the representatives of the only three Lodges in the Territory, whose combined membership was less than seventy-five. Yet, to-day, after the lapse of less than a quarter of a century, we meet in Grand Communication, a goodly number of our three hundred representatives, of the one hundred and seventy different Lodges, scattered over the entire length and breadth of our noble State, from each of which we hear the welcome tidings of peace and happiness among their members, and of a degree of harmony and prosperity, unparalleled in our history.”

He has granted dispensations for twelve Lodges.

His many and important recommendations were referred to a select committee.

The Grand Lecturer, Br. A. B. Alden, made an interesting report. Br. W. H. Norris, Jr., from the Committee on Foreign Correspondence, made an able report, which was received and adopted.

The following named brothers were elected and installed, in the respective offices:—

M.W. Harlow Pease, Grand Master; R.W. Alex. Meggett, Senior Grand Warden; R.W. C. F. G. Collins, Junior Grand Warden; R.W. William H. Hines, Grand Treasurer; R.W. W. T. Palmer, Grand Secretary; R.W. J. D. Bates was appointed Deputy Grand Master; W. Rev. S. Fellows, Grand Chaplain; W. John Turner, Grand Marshal; W. William Field, Grand Sword-Bearer; W. Samuel Moore, Senior Grand Deacon; W. T. A. Pease, Junior Grand Deacon; W. Eli Hawks, Grand Pursuivant; W. C. P. Mead, and W. William L. Kennet, Grand Stewards; W. Ebenezer Clewett, Grand Tyler.

There were one hundred and seven chartered Lodges represented, and twelve under dispensation.

There were many matters of interest attended to, which related to the jurisdiction, and of which further mention is not necessary, as they were performed in a masonic manner for the good of the Craft, and for Masonry in general.

NORTH CAROLINA.

The M.E. Grand Royal Arch Chapter of North Carolina, held its nineteenth Annual Convocation in St. John's Hall, at Wilmington, on the 4th day of June, A.L. 5867, A.I. 2397, A.D. 1867. The M.E. Comp. Alfred Martin, G.H.P., presiding.

All Royal Arch Masons in the city, who were in good standing, were invited to visit the Grand Chapter, during its present convocation.

The M.E. High Priest, Alfred Martin, presented his annual address.

He refers to the time when "our Grand Annual Convocations were joyous and happy occasions," and says, "it is not so now. Two years since, there hung around each heart, the drapery of a great affliction. . . . A year of anxiety and suffering passed away, and again our little band assembled here, to consider what has been done, and what might yet be done, for the interests of the Craft. The intervening time had served only to develop more fully the extent and magnitude of the great calamity, the utter prostration of all ranks, and the hopeless condition of our people, and of our institution.

"Now, my companions, revolving time has brought us together once more. Another year of anxiety, of toil, and of gloom, has been numbered with the past. Yet, no mortal eye can penetrate the darkness of the future. I can, in sincerity, utter no word of cheer, to inspire confidence in the possibility of our ever reaching again the high position from which we have fallen.

"We have life, and the ability to struggle, and to suffer for those whom we love; to make petitions to that Being to whom alone we look for succor—to inspire hope; and by our faith, our patience, and our devotion, we must endeavor to merit the boon for which we ask. If it may please Him to hearken to our petitions, then may we again light the fires upon our altars—again may our convocations be opened with hymns of praise and thanksgiving' and, I trust, with more of heartfelt gratitude, than characterized them in the days of our former prosperity."

After alluding to the depressed condition of the Chapters and the Fraternity, he says, "I feel assured that you will require no stronger proof of the deep interest I have taken in Masonry, than the fact, that for twenty-five years consecutively, I have served in some important office of the institution. My zeal and my love for the Order has in no wise abated."

Comp. P. W. Fanning, from the Committee on Foreign Correspondence, presented a valuable Report, which was ordered to be printed, with the proceedings. We remember Comp. Fanning, an influential Brother at Wilmington, years past.

The ordinary business was resumed; the various committees reported on recommendations in the Grand Companion's Address, respecting dormant Chapters, live ones, &c., and a good beginning was made towards creating activity throughout the jurisdiction.

M.E. Comp. Martin, having signified his desire to be relieved from the labor of Grand High Priest, a resolution was passed unanimously, requesting him to consent to a re-election.

The following officers were then elected, and duly installed, by that Veteran Companion P.G.H.P., P. W. Fanning:—

Comp. A. Martin, M.E.G.H.P.; Comp. W. J. Hicks, E.D.G.H.P.; Comp. William Murdock, E.G.K.; Comp. W. W. Dunn, E.G.S.; Comp. T. W. Brown, E. G. Treasurer; Comp. Thomas B. Carr, E. G. Secretary; Comp. Thomas M. Gardner, G.C.H.; Comp. C. H. McAlpin, G. Chaplain; Comp. William Murdock, G. Lecturer; Comp. E. Tinlington, G. Tyler.

A committee of three was appointed to report to this Body, the true work of Royal Arch Masonry.

There are forty-four chapters under the jurisdiction of this Body.

We notice, with gratitude, the names of Gen. Alexander McRae, Jr., P. W. Fanning, Rev. A. Paul Repiton, and other active Companions of our acquaintance at Wilmington. The Grand Chapter is well officered, and, we trust, that taking heed to the injunctions of the M.E. Grand High Priest, in his annual address, acting in accordance therewith, the fraternity will be encouraged, and cheerful and prosperous, during the succeeding masonic year.

VERMONT.

The Annual Convention of the Grand Royal Arch Chapter of Vermont, was held at Vergennes, last month, when the following officers were elected:—

M.E. Charles A. Miles, Brattleboro', Grand High Priest; E. Edward A. Jewett, Burlington, Deputy Grand High Priest; E. Milton K. Paine, Windsor, Grand King; E. R. R. Drake, Pittsford, Grand Scribe; Comp. Charles W. Woodhouse, Burlington, Grand Treasurer; Comp. John B. Hollenbeck, Burlington, Grand Secretary.

The Burlington *Times* says, the Convention had an unusually large attendance. In the forenoon, the Grand Chapter in a body, proceeded to the cemetery, and visited the monument of the lamented Philip C. Tucker. Remarks were made by Deputy Grand High Priest Marcy, and Companions George M. Hall of Swanton, and others. Prayer was offered by Grand Chaplain Stewart, and after singing Pleyel's Hymn, the Companions formed in a hollow square and gave the "grand honors." The occasion was a solemn and interesting one to the Craft. The next Convocation will be held at Brandon, on the first Wednesday of October, 1868.

CONNECTICUT.

The Grand Chapter of Royal Arch Masons for the State of Connecticut, held its Semi-Annual Convocation in the Hall of the Union Chapter, No. 7, in

New London, November 6. A large majority of subordinate Chapters were represented, and reported that prosperity and harmony prevailed throughout the jurisdiction. After the usual preliminary business had been transacted, the Grand Chapter was called from labor to refreshment until 10 P. M., for the purpose of witnessing an exemplification of a portion of the degrees.

At four o'clock, Union Chapter, No. 7, was opened at the request of its High Priest, by the Grand Officers, and the degree of M.E. Master conferred in a very creditable manner. In the evening, the Royal Arch was also conferred in a manner that reflected much credit on the officers, and showed the advantages of having a uniform standard of work.

The Grand Convention of High Priests of the State, was convened at eight o'clock this forenoon, with the following officers present: James L. Gould of Bridgeport, M.E. President; Edwin Hoyt of Norwalk, M.E. Vice-President, *p. t.*; J. H. Barlow of Derby, E. Chaplain; C. W. Stearns of Middletown, Treasurer and Recorder; C. M. Hatch of Bridgeport, Herald. This beautiful Order was conferred upon nine High Priests, and past High Priests, and a determination expressed to take measures to secure a more regular and frequent meetings of the Grand Convention.

THE GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this State held its "Annual Festival" on the 27th December, being the anniversary of St. John the Evangelist. It is also the day on which the newly elected officers for the ensuing year are installed into office, and on which the Grand Master delivers his annual address. We give in another page the organization for the present year. The address of the Grand Master we shall give next month. It is an interesting and able paper, and was received by the Grand Lodge with great favor.

Our distinguished R.W. Brother Hon. Marshall P. Wilder, P.D.G. Master, and the Representative of the Grand Lodge at the "World's Masonic Convention," at Paris, in June last, made a highly interesting verbal report of his reception in that Body, and at a subsequent session of the Supreme Council, 33°, for France, speaking substantially as follows: —

"On my arrival in Paris, I presented my credentials as the Delegate of the Grand Lodge of Massachusetts to the World's Convocation of Freemasons, summoned by our illustrious brother, General Mellinet, Grand Master of the Grand Orient of France, also Commander of the National Guard of France. I was most cordially received, and furnished with a card of invitation to attend the Great Festival of the Brotherhood, to take place on the 15th of June, 1867. . . .

"To add to the importance of our Delegation, I associated with me our brethren

from the United States, especially those from Massachusetts, among whom may be named brothers Cummings, Usher, White, Guild, and Hills, of Boston. Nor should I omit to mention the presence of our aged worthy brother the late James Herring, of New York, whose person had specially been confided to my care, and from whence he soon after took his leave of Freemasonry on earth to join the Grand Lodge above.

"The *Fête* was one of the most interesting, imposing, and grand ever witnessed within the circle of the masonic family. Fourteen nations were represented by about seven hundred and fifty brethren of the mystic tie.

"The services in the Great Hall, the address of the Grand Master, the oration, and other performances, were entrusted to and executed by gentlemen of distinguished ability.

"The Grand Banquet was produced with all the elegance and *recherche* peculiar to French artists and caterers, each guest being furnished with a splendid bouquet of moss roses.

"The Most worshipful Grand Master, Mellinet, presided with great ease and dignity, to whom your representative is indebted for special courtesies, and to M. Thevenot, Grand Secretary, and the committee of arrangements, for many other acts of politeness. Here, then, we were assembled in the Banqueting Hall of the Grand Orient of France — *here* in the most elegant and beautiful city of the world, alike renowned for art, science, and taste — *here* where the people and the products of every climate were assembled to hold a grand festival in honor of the genius, industry, and progress of the age — and *here* to unite the world in efforts for the relief of toil, the reward of labor, and the multiplication of the blessings and comforts of mankind.

"It was a most appropriate occasion for a meeting of the Masonic Brotherhood from all parts; and although differing in language, customs, and manners, all were inspired with the feeling, that whatever the dialect, color, or personal peculiarity, all were truly brethren of the great masonic family of the world.

"Nor was language necessary to express the sentiments of the heart. The friendly grip, the affectionate embrace, the parting kiss, spoke more loudly than words the emotions swelling in the bosoms of brethren never again to kneel around the altar of Freemasonry on earth.

"The speech of welcome to the fraternity was cordial and appropriate. In response, your representative alluded to the prosperous condition of Masonry in the United States, the respect entertained by his countrymen for their brethren in other lands; and closed with the following sentiment: —

"*The Grand Orient of France and the Grand Lodge of Massachusetts.* United by the sacred ties of masonic obligations — brought nearer by the wonderful achievements of science; may a chord of living sympathy and friendship bind us still closer together in one great circle of life and love.

"The Most Worshipful Grand Master reciprocated these sentiments with the desire that the friendly relations existing between our institutions might be perpetuated forever.

"One other occasion deserves notice in connection with this report: —

"On the 24th of June a Grand *Fête* of the Order was held by the Supreme Grand Council of the thirty-third and last degree of the Ancient and Accepted Scottish Rite for France. This was held in Paris, and was attended by a large concourse of brethren.

"The services in the Lodge were impressive, the Grand Commander being no less a personage than our Illustrious Brother Viennet, of the French Senate, and now in the ninety-fourth year of his age. The banquet, as on the former occasion, was arranged and provided for with taste and elegance, but what added much to its interest was the hall in which it was held, for it was here that our Br. Benjamin Franklin presented his grandson to Voltaire, whose benediction upon the child was pronounced in those memorable words: 'God and Liberty.' Your delegate being a guest, was called on to respond for the United States. In the performance of this duty he alluded to a pleasing coincidence, that while we were enjoying the hospitalities of that hour in Paris, ten thousand of our brethren were passing in Grand Procession in the streets of Boston, in honor of Freemasonry and the dedication of a New Masonic Temple, erected at an expense of nearly half a million of dollars, and which it was believed, was more elegant and appropriate than any similar institution in the world. Your representative after thanking M. Lajonquiere, Grand Secretary, for kind attentions, concluded by proposing the following toast:—

"*The Institutions of Freemasonry throughout the Universe.* One in affection — one in obligation — one in destiny. May they go on prospering, and to prosper, rising higher and higher in the scale of human excellence, grandeur, and glory, and rejoicing together forever as brethren of the great masonic family of man."

The following resolution, offered by Past Grand Master Dr. Lewis, was unanimously adopted by the Grand Lodge:—

Resolved, That the thanks of the Grand Lodge be cordially tendered to R.W. Br. CHARLES W. MOORE, for his long, faithful, energetic, and invaluable services as Grand Secretary to this body. In the days of its depression, he was a tower of strength in its support. As a trustee of the Masonic Temple, he, more than all others, was the means of effecting its sale, and by this, laid the foundation of this fabric in which we are now gathered in prosperity. A record of the devotion of thirty-four years, needs no better eulogium, and we trust that he will long be continued to us, to give to us the great influence of his masonic intelligence and capacity.

At the conclusion of the ceremonies of installation, the subscribers to the dinner repaired to the banqueting hall, and sat down to an entertainment such as Messrs. Copeland and Tarbell of the "St. George," know how to serve up as well, if not a little better, than any other caterers in this part of the country, or any other. Two or three hours were spent here, in the agreeable duty of celebrating the "Annual Feast of St. John the Evangelist."

It is a fact, which will not be questioned by any one conversant with the subject, that the morality of the church is identical with that of Masonry. It cannot be otherwise because both are derived from the same source, "The Word of God, in which we have eternal life."

GRAND LODGE OF NORTH CAROLINA.

THE Grand Lodge of North Carolina met in Raleigh, on Monday, Dec. 2, with an attendance of some one hundred and seventy-five Lodges. Bros. Mathery, Cilley, and Vance, were appointed a committee on credentials. The Grand Master, Most Worshipful E. G. Reade, was not able to be present on account of his wife's severe indisposition. There were only six of the regular officers present. Br. Bain, Secretary, holding his office by appointment. The Lodge-room was deeply draped in mourning, for the untimely loss of P.G.M. W. F. Collins, and our late R.W. and beloved Secretary W. T. Bain. At our last communication an order was passed to have the portraits of all our P.G.M.'s suspended from the walls of the Lodge-room. We were very glad to see the commendable manner in which the Committee executed their trust. Commencing on the right of the Grand Master's chair, we recognized the following sibces: Hill, Patterson, and Fanning, (the last two over the treasurer's desk); Jenkins and Watson on the north side; Lewis, McCormick, and Holt, on the west side; Collins, Wheeler, and Martin, on the south; Jordan, and Reade, directly on the left of the Grand Master. The paintings are executed in fine style, with the exception of P.G.M. McCormick's, which is hardly passable, and would hardly be recognized, even by himself. Some twelve years ago, under the Grand Mastership of Br. Jordan, an order was passed for the compilation of a "History of Freemasonry in North Carolina." Br. James Banks, of Fayetteville, was appointed Grand Historian of the work, and after years of arduous labor has completed his task. He made his report, and it was read and accepted. Thereon an animated discussion arose, as to the ability of the Lodge to publish the same, and Br. Banks being anxious to publish it in his own name, the Grand Lodge turned the manuscript over to him. I am assured it will appear at an early day. The Committee on the Constitution and By-Laws read a voluminous report suggesting many changes in our laws, which was adopted entire. They are mostly of a local interest. The Custodian of the Work, P.G.M. Alfred Martin, of Wilmington, submitted a report of his actions for the past year, which was replete with good suggestions. Received, and a resolution passed increasing the number from *one* to *three*. The most important matter was a resolution of P.G.M. W. G. Hill. It excited considerable debate, was referred to a committee of eminent Masons, who reported, asking for twelve months time to fully digest the matter. The Grand Secretary was ordered to make no mention of it on the minutes. You will, therefore, perceive that it is of an esoteric character. I will say that I have no doubt the report will be one of the most interesting that was ever submitted to this or any other Grand Lodge, and will fully ventilate the question of how far the oral traditions of the ancients were assisted by characters, hieroglyphics, or other primitive modes of writing, or assistants of memory. On Tuesday night, the Grand Orator, Br. R. W. Lassiter, delivered his oration, on the "Life, Character, and Death,"

of Past Grand Secretary, Br. W. T. Bain. It was nicely conceived, and admirably delivered. The question as to the disqualification of a candidate for advancement, who had lost his right arm subsequent to initiation, was reported on adversely by the Committee on Jurisprudence, and their decision sustained by a vote by Lodges. Another question, the inability of a candidate for initiation to write his name, was reported by the committee as a disqualification, which was not sustained by the Lodge.

P.G.M. W. G. Hill, installed the elected and appointed officers for the ensuing year, on Wednesday night. They are as follows:—

R. W. Best, G.M.; R. B. Vance, S.G.W.; T. M. Gardner, J.G.W.; C. W. D. Hutchins, G.T.; D. W. Bain, Raleigh, G.S.; J. G. Ramsay, D.G.M.; J. A. Reagan, G.C.; J. W. Beasley, G.S.D.; W. M. Cocke, G. J. D.; C. A. Cilley, G.M.; C. E. Parish, G.S.B.; J. A. Hedrick, G.P.; J. M. Betts, G.T.

There were some fifteen Lodges chartered, while one or two were continued under dispensation.

A great deal of other business came before the Lodge, and, with the exception of the matter reported on last year, between the Lodges in Nova Scotia and St. John's, No. 1, of Wilmington, which is not yet adjusted, was of a local character.

F. G. F.

PROPER WORDS, FITLY SPOKEN.

COMP. P. W. FANNING, Chairman of the Committee on Foreign Correspondence, in the Grand Chapter of North Carolina, quotes from the proceedings of the Grand Chapter of Michigan, and comments, as follows. We copy it to show the masonic feeling that now happily exists.

Speaking of the proceedings of Michigan Grand Chapter, Comp. Fanning says, —

"They are entirely free from all political or sectional animosity, and abound in general fraternal feeling. Forty-three of the forty-four Chapters in that jurisdiction were represented. The address by the Grand High Priest, Bernard Cudworth, is a model of excellence. From his salutatory we clip the following, as expressive of the *animus* pervading the whole address."

Comp. Cudworth says: —

"Then let our deliberations be governed by superior wisdom, and let our discussions be tempered by fraternal moderation, so that all our acts may be such as will subserve the high purposes for which we have again assembled."

Comp. Fanning, alluding to Comp. J. E. Johnson, in his Report on Foreign Correspondence, says and remarks: "We are pleased to find that he has discovered among the 'broken columns' and 'rubbish' of that 'succumbed' Temple, 'many valuable treasures.' . . . We are rejoiced to find the following,

among his many expressions that show that 'Masonry still survives.' He says: "'Whatever bitterness has been felt in the past, by a portion of our Companions in the South, is rapidly giving way to a better spirit. And the desire earnestly expressed by Companions North and South, for a complete and entire restoration of brotherly love and companionship, we hail as a happy omen.'"

Comp. Fanning responds: —

"For the high appreciation of the zeal and intelligence of the Royal Craft of Michigan, coming to us in kind words, from Grand Chapters in other jurisdictions, we feel authorized to say, the thanks of our companions are respectfully tendered. Our Southern Companions have warm hearts. When they open, they 'open with a will.' Michigan, we trust, will not be a laggard in all generous response. . . . We cordially greet them, and extend the right hand of fellowship, with the hope that the union thereby symbolized, may endure as long as grass grows and water runs."

Comp. Johnson quotes from the addresses of Companions Watson and Waterhouse, and from the Report of Comp. Martin, M.E.G.H.P., and adds: —

"In these words, Comp. Watson has struck a cord that vibrates in unison with all masonic hearts, 'wheresoever dispersed throughout the globe.' Let this spirit prevail, and we are again one. Let this inward inspiration be stamped on all our outward acts, North and South. Then will our country's destiny, and that of Masonry, lead us ever onward in one and the same direction."

To which, let us all add, "So mote it be."

DECISIONS IN JURISPRUDENCE.

We find the following among the decisions made by the Grand Master of the Grand Lodge of Iowa, the past year: —

Q. During the conferment of *any* degree, has a brother the right to insist upon his admittance to the Lodge, thereby interrupting the work, and causing material inconvenience to the members present? Has not the W.M. the power to discriminate at what stage of the ceremonies he may come in?

A. In the government of the Lodge the W.M. is supreme authority, and has unquestionable right to not only discriminate, but to dictate, as to the time when brothers shall be permitted to enter the Lodge while at labor. The Tyler's door should never be opened without his permission, or that of one he may delegate to act in his stead. If brothers are not present at opening of the Lodge, they must submit to the W.M.'s will and pleasure, and should not expect to be admitted only at certain points in the ceremonies of conferring degrees. A brother who has the interests of his Lodge and the

fraternity at heart, could not but see the manifest impropriety of allowing the attention of the candidate and of the brethren to be diverted while the solemn ceremonies of the Order are being gone through with. The W.M. of any Lodge will be sustained in vindicating his authority in this respect.

Q. If a petition from a person not a resident within the jurisdiction of the Lodge has been received and referred to a committee, can the Lodge dispose of it without a ballot, and if so, how?

A. The committee should report the facts in the case, and for want of jurisdiction the petition should be returned.

Q. If a petition which was not within their jurisdiction, is acted upon by a Lodge and duly rejected, can it afterwards be received in the Lodge that has the jurisdiction, without the consent of the Lodge that has rejected him?

A. As the Lodge has no right to receive the petition, therefore that Lodge has no permission to grant to the Lodge within whose jurisdiction the petitioner resides. They can receive his petition and act upon it regardless of the previous rejection. But if they are aware of it, it becomes them to ascertain the cause, that no unworthy material may gain admission.

Q. Can the Secretary and Tyler, after election and installation, refuse to serve, and absent themselves from the Lodge, because dissatisfied with the action of the Lodge or some of its members? If so, how can the vacancy be filled, and who will receive the remuneration?

A. Attendance upon Lodge meetings is not obligatory, except in case of summons. For good and sufficient reasons a W. M. can arrest the jewel of a subordinate officer, and appoint some brother to fill the office, either permanently or from night to night. The officer removed could not expect to receive the fees attached to the office, but they would go to the one discharging its duties.

Q. About five years ago I made application for admission into the Masonic Order, and was duly accepted. Before the time of my initiation arrived, the regiment to which I was attached was ordered down South, and through no fault of mine, I was debarred from becoming a member at that time. Having the misfortune, "while in defence of my country and in the line of my duty," to lose my left arm, I was discharged and returned home. I supposed, without any doubt, that I would be admitted into the Order on my former acceptance, but on application was rejected. Now, I wish to ascertain your views on the subject. If, because I enlisted to fight for the liberty of my country, and the glorious stars and stripes, and the preservation of the Union, and being disabled in my country's cause, I am to lose my long-cherished desire of becoming a member of the Order, I think it hard that after having sacrificed property and risked my life in such a cause, that I should be debarred that privilege. I am in good circumstances, having a good farm, and in no danger, "with industry and fair luck," of ever coming to want.

A. Your case is only one of many similar instances, in which a long-cherished desire of becoming a member of the Masonic Order has been frustrated

by, and on account of, injuries received while in our country's service. Were I to follow my own inclinations, and permit my sympathies to dictate as to the course to be pursued in such cases, I should order all Lodges in this jurisdiction not to debar applicants on that account, but to consider injuries received in so noble a cause as an additional recommendation. But "the ancient landmarks of the Order, intrusted to our care, we are carefully to preserve, and never suffer them to be infringed," whatever may be our sympathies, desires, or inclinations; and no one of these is more prominently considered and enjoined, than that of the physical conformation of the candidate. As far back as the year 926, we have the following: "A candidate must be without blemish, and have the full and proper use of his limbs." Again, in 1668: "No person hereafter shall be accepted a Freemason but such as are of able body." And still again, in 1772: "He must be hale and sound, not deformed or dismembered, at the time of his making." I might, if necessary, continue quotations of this nature, and all equally strong, which have been affirmed and re-affirmed by the action of most of the Grand Lodges, and the decisions of their several Grand Masters, but think it unnecessary, and presume those already given are sufficient to enable you to realize that we cannot follow our own inclinations in the matter, and to convince you that the Worshipful Master and Lodge, in refusing you initiation, are only acting in conformity with ancient regulations, and from which they cannot countenance a deviation without violating sacred obligations.

Q. Can Lodges under dispensation recommend petitions for new Lodges?

A. No. The recommendation must come from the nearest chartered Lodge.

THE CARDINAL VIRTUES OF MASONRY.

In the masonic school, among the first lessons received, and the first impressions made, upon the neophyte's dark understanding, is that Masonry contains all the great principles of moral philosophy. It upholds a system of ethics, which in their application and utility, meets every condition of humanity. In order to be rightly understood, her cardinal points are illustrated by the practical exemplification of *fortitude*, *prudence*, *temperance*, and *justice*. Each of these masonic virtues are beautifully and separately explained. Their practical bearings are beautifully impressed upon the mind. The object of this is to teach the candidate that Masonry leads to a higher and nobler life.

Fortitude is the first masonic virtue called into requisition. It is derived from *fortis*, meaning strength; and when applied to the speculative instructions of Masonry, it measures that strength of mind which can comprehend all of the great moral powers of human life. It is that power which will fortify an individual — knowing that his cause is just — to embark in great undertakings, and accomplish great ends for good.

As he advances in intellectual light, he learns that God, the Supreme Architect of the universe, moves in his works, to bring about ends which must result in good. Fortitude will support us under all the varied trials and vicissitudes of our pilgrimage journey. It amply paves the way and prepares the young student of Masonry to cheerfully and with gratitude, perform every duty to God, his neighbor and himself. Yea, all of his obligations growing out of every relation of life. It teaches the disciples of Masonry to bear all the ups and downs of the world with that patient resignation and moderation necessary to mental improvement and moral elevation. It teaches that the moral and physical derangements of life should present no obstacles to the performance of every trust of fidelity reposed in him. In no instance whatever should he demean himself as a man and a Mason.

Prudence is a virtue which guides us into the channel of wisdom, by which current we are safely anchored in the deep, pure waters of divine life. This virtue teaches him to be discreet, to be sober in all things, to be exact in all honesty. It is one of those fundamental principles of Masonry, possessing the most exalting objects that can be connected with a Mason's life, and early in his masonic journey it *demands* his attention. It is utterly impossible to neglect its requirements, and be in *truth* and in *spirit* a Mason. It constitutes the great balancing wheel in the moral machine of the masonic brotherhood. No improprieties or irregularities are taught, or can be tolerated, and the institution be sustained inviolate.

Prudence, masonically, to the pupils of Masonry, becomes the guiding star, sending her rays of light to brighten the pathway of the frail, the weak, and timid. It directs the footsteps of the weary, through the dreary and dismal ways of darkness and gloom, to a temple of peace and harmony.

Temperance is one of those cardinal virtues indispensable in erecting our moral masonic edifice. It holds in check, and keeps restrained our affections and passions. And we have no virtue presented in the system of Masonry calling so loudly upon Masons to observe. It should enter as strongly and as regularly into our moral and spiritual life, and being necessary to keep up a necessary system of deeds, as it is for us to take our food into our physical bodies, to keep them from sinking into disease and decay.

Every brother should reflect seriously upon the great number of victims who fall, and are ruined and crushed beneath the ponderous wheel of the car of intemperance. Our young men, the middle and the hoary aged, have all been run over, mutilated, bruised, and mangled, in the most shocking manner imaginable, by the express lightning train of intemperance. And, notwithstanding the great army of our fellow beings thus destroyed, still there seems to be no abatement of the offerings of libations upon her corrupt and polluted altar.

The poor, blind victims of shame and disgrace continue to waste their manhood, dwarf their intellectual powers of mind and thought, and benumb all of their moral sensibilities. They not only bring themselves to poverty and want, but drag those who are dependent upon them for the necessities of life down to degradation and ruin.

How changed this would be, if this cardinal virtue should be strictly observed, and be considered as sacred as the obligations of Masonry! A more healthful moral tone would be recognized and realized, and Masonry, at the same time, would be unburdened with many of the objections brought against it. The fraternity would then begin to shine as the brightest organized constellation in human society. The moral light would no longer be hid under a bushel, or behind the screen.

Justice is one of the cardinal virtues of the masonic code. It is a principle simply recognizing what is right, and giving what is due. Its requirements demand an observance of the moral law. Equity is what she claims must be strictly established between contending parties. No revenge or cruelty can be instituted to satisfy the demands of justice. This must be the teachings of justice, connected with the institution of Masonry.

As the operative workman is required to carry his wall plumb, and be careful to have each successive block of stone, bear directly upon its predecessor, so the speculative craftsman should erect his moral temple; all acts must be upright, honest, and truthful. In all his transactions with mankind, he is not only to deal justly with himself and his brethren, but with the world. If a Mason erects his moral edifice in harmony with this principle, it will not only be ornamental, but durable and honorable. It is the corner-stone of the magnificent temple of Masonry.

We have many in the world, but hope and pray that they are not Masons, who seem to act as if justice consists in getting all they can, and holding fast to everything obtained; that whatever will enrich themselves, if legally secured; is just. But Masonry does not teach this kind of justice. It may be legal to sell intoxicating drink to a man, and take his money which should buy bread for a starving wife and children, but it would be an act of the greatest injustice. — *Mystic Star.*

TRINITY ENCAMPMENT, MANCHESTER, N. H.

ONE of the most flourishing Commanderies in New Hampshire, is Trinity, No. 1, of Manchester. Its rolls now number about one hundred and forty-five members; twelve of them having been made within the past year. They meet in the upper story of the Masonic Temple in that city, and with the help of the other masonic bodies in Manchester, they have fitted up the hall in a splendid manner, and at an expense of over four thousand dollars. The newly-elected officers of Trinity Commandery, are as follows: Eminent Commander, John D. Patterson; Generalissimo, N. W. Cumner; Captain-General, A. A. Balch; Prelate, Joseph Kidder; Senior Warden, Daniel F. Straw; Junior Warden, John N. Bruce; Recorder, J. E. Bennett; Treasurer, James A. Weston; Standard Bearer, T. D. Burleigh; Sword Bearer, Charles Buntin; Warden, George H. True.

CHARLES C. DAME LODGE.

THIS is a new Lodge, and one of the most promising in the jurisdiction. It is located at Georgetown, in Essex county, and was duly constituted by the Grand Lodge, on the evening of the 26th of December, in the presence of a large number of brethren from the neighboring Lodges. The ceremonies of dedication and installation were performed by the Grand Master, in his peculiarly impressive and dignified manner.

The Lodge has been in existence, and working under a dispensation, not quite a year, during which time it has nearly doubled its members from among the most respectable and influential residents of the pleasant village in which it is located ; it has put up a large four-story building, and finished and furnished one of the most beautiful halls in the State, richly frescoed and ornamented by Brother Haberstroh, of this city. We refer to these facts with the greater pleasure, because, while they indicate the zeal and liberal spirit of the members, they afford assurance that the Lodge is in the hands of brethren who will so conduct its affairs that it will continue, as now, to honor the name it bears.

The Master of the new Lodge having been installed in his office, the Grand-Master arose and addressed the Lodge, as follows : —

WORSHIPFUL MASTER AND BRETHREN OF CHARLES C. DAME LODGE:

I have observed your Lodge from the time when a dispensation was granted for it, and have noticed your progress in the craft with feelings of anxiety which have at last given place to great satisfaction at your advance, and contentment with your condition.

I know that you have taken great pains to select good men and true only for admission to your ranks, and I am satisfied that your solicitude in that respect has been crowned with eminent success. I know that you have shown great zeal in the acquisition of proficiency and skill in masonic work ; and I am satisfied that your attainments excel your highest expectations.

Having just received your charter, you stand on the threshold of real masonic life ; well prepared and worthy to fulfil the high duties and wide obligations which shall hereafter be incumbent on you.

It is hardly necessary that I should offer you advice as to your future conduct, and yet it may not be without its use if I say something of the life ahead. Hereafter you will be in relations with your Grand Lodge, and through her, with the great masonic organization, whose mystic ties encompass the earth. These open new subjects of thought, wider spheres of study, and will require greater scope of judgment than the microcosm within the Lodge.

The success with which the principles of Freemasonry have been propagated, is due not alone to their intrinsic truth and merit, but also to the wisdom of the principles of organization under which the Craft live, and the fidelity and judgment with which they have been administered. A little Republic we have ; but it is one

devoted to conservatism and equality, hating change and oppression; great in the law of liberty and toleration; but restraining all tendency to insubordination, licentiousness, or impiety.

As a wise Lodge, you will frown upon all efforts at innovation on the ancient landmarks of organization, as well as of ritual; you will use due care to select steady and conservative representatives of your Lodge, and avoid giving high office to those of erratic and scheming minds, or to ambitious men. You will also see to it that you are faithful in acts and heart to the Grand Lodge, and that you always be found sustaining its just authority, and promoting its conservatism. If you shape your conduct by these rules your future will be honorable and prosperous.

Worshipful Master, I would not hide my earnest desire for your success. I feel that in some sort I may derive a borrowed light from the good name you shall win among Masons. I stand before the altar as your sponsor in baptism, with a god-father's pride in your present promise, and hope for your future performance.

It is customary on such occasions, in the Christian world, that the newly sprinkled infant receive from its sponsor some engraved silver plate of a useful and serviceable character, as a mark of affection.

To you who, in the masonic world, have this night been severed from the maternal Grand Lodge, through whom you have heretofore drawn your vital force, and who now stand a living, breathing, entity, baptized with a name, and endowed with a voice,—to you, I repeat, something is due as my namesake, that may not only be useful, but serve to recall me to your memories when I shall have passed away.

Be pleased, then, Worshipful Master of Charles C. Dame Lodge, to accept from me, for your Lodge, this box, containing all the jewels needful for the working of your Lodge, from that of the Worshipful Master to that of the lowest officer. Wear them for my sake; and as you use them, remember that I feel profoundly grateful to every member of this Lodge for the compliment paid me by adopting my name; and shall look on its present and future members as bound to them by more than ordinary masonic ties.

And while my own reputation, in a great measure, is in your hands, so your credit will, to some extent, depend upon my future life. As I have full confidence that no tarnish will come to my name through any act of yours, in like manner, it will be my constant care so to regulate my life as to honor you; but should I, through the weakness of human nature, ever become unworthy of your confidence, or my name bring a blush to your cheek, then request the Grand Lodge to give you another name, and obliterate the present name from your jewels, that no more remembrance may be had of me in your Lodge forever.

The jewels, which are of the most elegant workmanship, are of silver, ornamented with gold. They were made by Guild & Delano, of this city, at a cost of about three hundred dollars, and are the most splendid complete set of jewels in the State. They are beautiful in their finish and workmanship, and reflect great credit on their makers. The Master of the new Lodge, in response to the address, expressed the gratification of the members of "Charles C. Dame Lodge," for the privilege of bearing his name, and appealed to each member to jealously guard the good name as their own, and to remember that in their charge, in a measure, was placed the responsibility that by no act of theirs should any shadow

ever be cast upon it. At this moment a large frame which had been hanging face to the wall was suddenly reversed, and to the audience was shown a life-size portrait, in a massive frame, of him after whose name the Lodge is called. No one was more surprised at this exhibition than Brother D. himself, the portrait having been finished from a family picture, without his knowledge. In acknowledging the surprise, he expressed the hope that never might there be any occasion to turn it face to the wall again. After the service of installing the officers had been completed, the Grand Lodge, members from other places, and the newly-constituted Lodge, repaired to the banqueting hall, where a bountiful collation of substantials and luxuries had been made ready.

The officers of the Lodge are as follows: — Stephen Osgood, W.M. ; Sherman Nelson, S.W. ; Henry E. Pearson, J.W. ; Chauncy O. Noyes, Treasurer ; Milton G. Terry, Secretary ; Hiram N. Harriman, S.D. ; Isaac Wilson, J.D. ; L. F. Carter, S.S. ; P. J. Lowell, J.S. ; Rev. O. S. Butler, C. ; J. G. Barnes, M. ; E. P. Wildes, O. ; G. H. Spofford, I. S. ; W. A. Harnden, T.

ROBERT LASH LODGE.

OUR Brethren at Chelsea had this new and promising Lodge duly constituted by the Grand Lodge, on Monday the 21st inst. The occasion was a most gratifying one, and was enjoyed by all present. The Lodge is composed of brethren who are zealous in the cause, and whose intelligence and characters are a sufficient guarantee that the reputation of the Lodge will be such as to reflect honor on the memory of the estimable brother whose name it has adopted.

At the conclusion of the ceremonies of installation, the company sat down to a bountiful and handsomely served banquet, at which speeches made by Brs. Cheever (who presided), Dame, G.M., Parkman, Lewis, Moore, Thompson, Sutton, Churchill, and others. A humorous poem, written for the occasion, was delivered by "Mrs. Partington," Br. Benj. P. Shallaber, which was well received by the company. The officers for the year, are as follows: —

James S. Dillingham, Jr., W.M. ; John Edmunds, S.W. ; Isaac Dillingham, J.W. ; George W. Churchill, Treasurer ; R. S. Owen, Secretary ; William Shallaber, S.D. ; John H. Roberts, J.D. ; John Low, S.S. ; J. F. Fellows, J. S. ; Sumner Carruth, Marshal ; T. H. Carruth, Inside Sentinel ; Amos Seavey, Tyler ; Tracy P Cheever, Organist.

ORGANIZATION

OF

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

For 1868.

M.W. CHARLES C. DAME, Newburyport	Grand Master.
R.W. CHARLES W. MOORE, Boston	Deputy Grand Master.
" " WILLIAM F. SALMON, Lowell	Senior Grand Warden.
" " GEORGE H. TABER, Fairhaven	Junior Grand Warden.
" " JOHN McCLELLAN, Boston	Grand Treasurer.
" " SOLON THORNTON, Boston	Recording Grand Secretary.
" " CHARLES L. WOODBURY, Boston	Corresponding Grand Secretary.
W. Rev. JOHN W. DADMUN, Boston	Grand Chaplains.
" Rev. JOHN P. ROBINSON, Boston	Grand Marshal.
" WILLIAM D. STRATTON, Melrose	Grand Sword-Bearer.
" ARTHUR CHENEY, Boston	Senior Grand Deacon.
" WARREN FISHER, Boston	Junior Grand Deacon.
" BENJAMIN LEWIS, Worcester	
" EDWARD STEARNS, Boston	
" HENRY P. PERKINS, Lowell	Grand Stewards.
" JOSIAH A. STEARNS, Boston	
" E. W. BURR, Hingham	Grand Standard-Bearer.
" MOSES H. FOWLER, Newburyport	
" CHARLES J. F. SHERMAN, Boston	Grand Pursuivants.
" WILLIAM WRIGHT, Cambridge	
" E. D. BANCROFT, South Groton	Grand Lecturers.
" L. H. GAMWELL, Pittsfield	
" IVORY H. POPE, Boston	Grand Organist.
Br. HOWARD M. DOW, Boston	Grand Chorister.
" C. C. WENTWORTH, Boston	Grand Tyler.
" EBEN F. GAY, Boston	

DISTRICT DEPUTY GRAND MASTERS.

B.W. JAMES A. FOX, Boston	District No. 1.
" " TRACY P. CHEVEY, Chelsea	District No. 2.
" " CEPHAS BRIGHAM, Auburndale	District No. 3.
" " HENRY ENDICOTT, Cambridgeport	District No. 4.
" " GEORGE H. PIRSON, Salem	District No. 5.
" " LEMUEL A. BISHOP, Lawrence	District No. 6.
" " CHARLES KIMBALL, Lowell	District No. 7.
" " ITHAMAR F. CONKEY, Amherst	District No. 8.
" " HENRY CHICKERING, Pittsfield	District No. 9.
" " DAVID W. CRAFTS, Northampton	District No. 10.
" " A. A. BURDITT, Clinton	District No. 11.
" " HENRY C. SKINNER, Milford	District No. 12.
" " J. MASON EVERETT, Canton	District No. 13.
" " ROBERT C. BROWN, Fall River	District No. 14.
" " JOSEPH R. BAKER, Jr., Dennis Port	District No. 15.
" " Z. L. BICKNELL, Weymouth	District No. 16.

FOREIGN DISTRICTS.

For Chili, S. America	B.W. GEORGE H. KENDALL, Valparaiso
" Peru	R.W. RICHARD H. HARTLEY, Lima.
" China	R.W. J. B. EAMES, Shanghai.

BOARD OF DIRECTORS.

Charles C. Dame, W. F. Salmon, George H. Taber, Solon Thornton, *ex-officio* ;
Winslow Lewis, Wm. Sutton, John T. Heard, S. D. Nickerson,
Percival L. Everett.

AUDITING COMMITTEE.

S. D. Nickerson, Samuel P. Oliver, William D. Coolidge.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, Charles W. Moore, W. S. Gardner.

COMMITTEE ON CHARITY.

Charles W. Moore, Marlborough Williams, E. M. P. Wells.

MASONIC CHIT-CHAT.

GRAND LODGE OF SCOTLAND. — At a crowded meeting of the Grand Lodge of Scotland, held on Monday, Nov. 4th, at Edinburgh, Earl Dalhousie was unanimously elected Grand Master Mason of Scotland. Captain Spiers was elected Provincial Grand Master of Glasgow, by a majority of one hundred and forty-five over Sheriff Strathern, of Glasgow. The Earl of Haddington was elected Grand Deputy; Henry Inglis, of Torsone, Substitute Grand Master; the Duke of Athole, Senior Warden; and the Earl of Dunmore, Junior Warden.

THE MORMONS REFUSED A MASONIC CHARTER. — At the late session of the Grand Lodge of Free and Accepted Masons, for Nevada, (says the "Vedette"), held in Virginia City, the matter of the petition of Mount Moriah Lodge of Masons, of Great Salt Lake City, Utah, for a charter, came before the Lodge for action. The whole affair was thoroughly investigated, a large amount of interesting correspondence read, substantial facts made apparent; and after a patient hearing of the merits of the case, the Craft refused to grant a charter that in any manner should recognize the peculiar institution of the Saints. The "Trespass" says, it heartily concurs in the action of the Grand Lodge, and believes it to be meet that any organization professing respect for Christian civilization should refuse to countenance any creed or religion in direct contravention of the laws of God, or the established laws of the country.

FREEMASON'S MONTHLY MAGAZINE. — A dignified and talented journal, in pamphlet form, and published by Charles W. Moore, of Boston, Mass. Each number contains thirty-two pages of interesting information, available to every Mason. It is a valuable paper. — *N. Y. Musical Journal.*

MASONIC. — The following is a list of the officers elected by the Hugh de Payens Encampment, Knights Templars, of Melrose, for the ensuing year: Grand Commander, Sir F. J. Foss; Generalissimo, Sir Eugene L. Norton; Captain-General, Sir William Grammer; Prelate, Rev. Sir J. W. F. Barnes; Senior Warden, Sir J. B. Norton; Junior Warden, Sir Osgood W. Upham; Treasurer, Sir Moore Patee; Recorder, Sir P. D. Walbridge; Sword-Bearer, Sir F. C. Taylor; Standard-Bearer, Sir C. C. Dyke; Warder, Sir George F. Clapp.

OFFICERS OF HOPE LODGE, Gardner, '68. — Edw. J. Sawyer, W.M.; George E. Woodward, S.W.; George Nichols, J.W.; Alonzo B. Clark, Treasurer; Charles F. Read, Secretary; Harrison Closson, Chaplain; F. C. Whitcomb, M.; John D. Edgell, S.D.; F. W. Cummings, J.D.; James H. Greenwood, S.S.; O. C. Gardner, J.S.: Albert Lovejoy, Tyler; Levi Heywood, Seth Heywood, G. F. Ellsworth, Committee on Charity.

EASTERN STAR DEGREE. — My Dear Doctor: Until I saw you the other day, I thought I had said all that was worth saying, about the "Eastern Star Degree." You said you thought otherwise. Publish, then, what follows, if you please, in reference to the "new fangled fancy of folly," and permit me to say that I have the same opinion of women who allow curiosity to take them to a "side degree" Lodge-room, that I have of strong-minded ones who run for Congress, and gab glibly on political questions. "Will they never go home?"

Truly yours, D. CAVAN.

The time once was, when knowledge ran
To woman one way and to man

Through quite a different channel,
The latter wrought in outside life,
And doing so expected wife
To stay at home and closely tend
To matters of domestic bend,
Say — diapers and flannel!

But now all's changed, and man permits
His rib to worry out her wits

Over mystic sign and symbol,
She leaves her home to visit Lodge
And swallow down a strange hodge-podge
Of Eastern Star, masonic lore,
That's neither fish or flesh, or more
Than but a "tinkling cymbal!"

OFFICERS OF ATHELSTANE LODGE, FOR 1868. — W.M. Edwin P. Woodward; S.W. James J. Russ; J.W. N. E. Converse; Treas. Joseph Chase; Sec'y. William S. Strong; S.D. Arthur A. Gordon; J.D. H. P. Duncan; S.S. R. L. Golbert; J.S. Charles L. Day; M. George S. Hoppin; J.S. D. W. Knowlton.

WANTED. — Any Brother having No. 4, (February, 1867), of Vol. 26, of this Magazine, for which he has no further use, will oblige by forwarding it to this office.

MASONS as such can take no part in politics, for, as the ancient charges declare, "we

are of all nations, kindred, and languages, and are resolved against all politics as what never yet conduced to the welfare of the Lodge, nor ever will." Masonry knows no flag save the Square and Compass.

SIR E. LYTTON BULWER'S ODE TO FREE-MASONRY.

THE world may rail at Masonry,

And scoff the square and line;

We'll follow with complacency

The Master's great design.

And though our sisters frown, and though

We're by our mothers chid,

Could they our works and hearts but know,

We would not be derided.

And though the kings of earth unite

Our temple to assall,

While armed with truth, and love, and light,

O'er them we shall prevail.

A cloud may veil the face of day,

But nature smiles at one

That should adventure, bold essay!

To quench the glorious sun!

A king can make a gartered knight,

And breathe away another;

But he, with all his skill and might,

Can never make a *Brother*.

This power alone, thou Mystic Art,

Freemasonry, is thine!

The power to tame the savage heart

With brother love divine.

ROSE CROIX.—Mount Olivet Chapter of Rose Croix, will meet at the Masonic Temple, in this city, on Friday, 17th inst., at Seven o'clock, P. M.

OFFICERS OF OLD COLONY LODGE, HINGHAM, MASS.—W. Master, Br. Charles N. Marsh; S. Warden, Br. Henry Stephenson; Treasurer, Br. David Cushing, Jr.; Secretary, Br. Charles W. S. Seymour; Senior Deacon, Br. Jason W. Whitney; Junior Deacon, Br. William F. Harden; Senior Steward, Br. James Beal; Junior Steward, Br. Henry Hobart; Chaplain, Rev. Br. Joshua Young; Marshal, Br. Elijah D. Thiden; Inside Sentinel, Br. William T. Nelson; Chorister, Br. Luther Stephenson, Jr.; Organist, Br. Reuben Sprague; Tyler, Br. Henry F. Hersey.

WINSLOW LEWIS LODGE celebrated its eleventh Anniversary, at the Parker House, on the 10th December. There was a large attendance of members and invited guests, and the dinner was served in the excellent style of that popular establishment. The speeches at the table were in keeping with the high and intelligent character of the

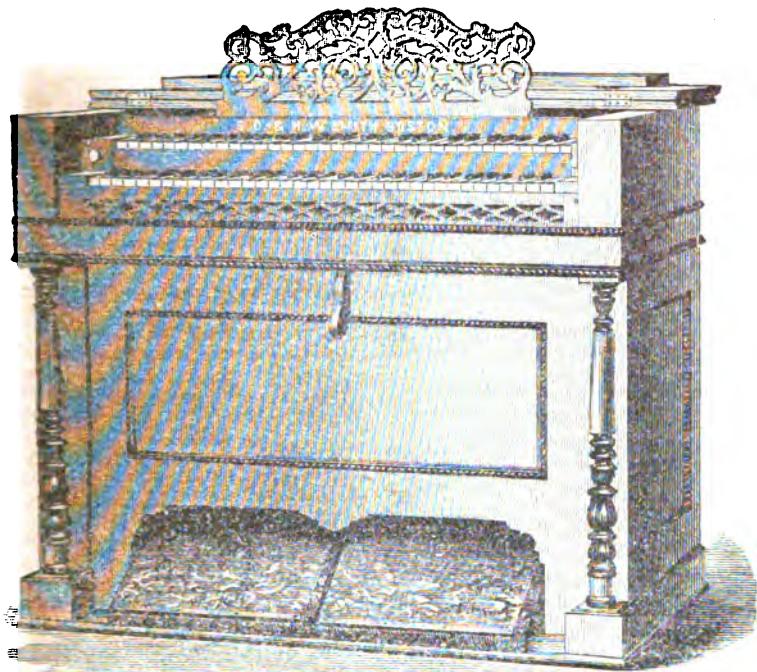
Lodge. The following are the principal officers for the present year: W. H. Chessman, M.; Percival L. Everett, S.W.; S. S. Winchester, J.W.; John F. Mills, Treasurer: Hubbard W. Swett, Secretary.

RESTORATION OF AN EXPELLED MEMBER.—The following question has been asked us by a Master of one of our City Lodges: "Can the Grand Lodge restore to membership, in a Lodge, a brother who has been expelled by the same?"

In reply, we would say that we regard as a fallacy, the idea that a restoration to membership in a Lodge after expulsion, can be made other than by the Lodge itself. We declare that no power on earth, not excepting the Grand Lodge, has the authority to dictate to a Lodge, otherwise than on constitutional grounds, or established regulations, who shall compose its membership, nor compel it to receive a member whom it has discarded. When a Lodge expels a member, they know best whether they want him back or not.—*New York Courier*.

GRAND CHAPTER OF MARYLAND.—We learn that at the last Convocation of the Grand Chapter of Maryland, the consent hitherto given to the Chapters in the District of Columbia, to form in that portion of the territory previously under the jurisdiction of the "Grand Chapter of Maryland and District of Columbia," a Grand Chapter for the District, was revoked. When this step was taken, M. E. Companion Smith, who was previous to the separation, Grand High Priest of the united bodies, but who as a resident of the District of Columbia, declined further to act as chief officer, was called on to preside, which he accepted. Subsequently an election was held, when Companion Yates was elected G. H. Priest. What the next movement is to be, remains to be seen. It is earnestly to be hoped, however, that it will be in such a direction as that this disgraceful broil will be brought to a speedy termination.

OUR first duty is to Masonry—and where that is in question, its welfare must be first considered, and its interest first consulted. It should be distinctly and permanently understood that all who would participate in our privileges and enjoy our honors, must submit to our regulations; and that it is beneath the dignity of our fraternity to be dictated to in our internal policy by any one not of our household, be he king, prince, potentate, or any other person, except a true, free and accepted Mason.



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cians; and I can assure you,—and I do so with great pleasure—that *in no instance*, as yet, have they failed to relieve the patient immediately—*frequently as by magic*; and after the use of the number contained in from one to four boxes, *effectually to remove the malady*, much to the delight and astonishment of the sufferers, as invariably expressed.

Very truly, yours,
O. O. JOHNSON, M. D.
FRAMINGHAM, July 18, 1864.

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J. R. DILLINGHAM, Dentist.
12 Winter St., Boston, Feb. 18, 1867.

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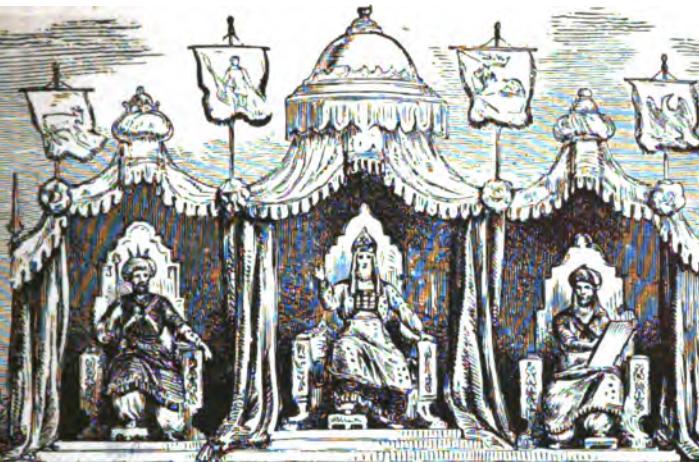
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Oct. 1, 1867. 1 y.

Rev. A. H. Hunt



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BY CHAS. W. MOORE.

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Letter from Robt. McMurdy, D.D., LL.D., Grand Prelate of Grand Encampment of U. S., and Editor of the "National Freemason."

NEW YORK, Sept. 17, 1867.—DR. STILWELL was in charge of Grace Church Hospital, Alexandria, Va., during the war. I frequently, almost daily, for months, visited this Hospital, and had every means of knowing his reputation for EFFICIENCY and SKILL. It was of the most creditable character, and his success in the treatment of patients was remarkable.—ROBT. MCMURDY.

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Dec. 1, 1867. 1y.

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BY CHARLES W. MOORE,
EDITOR OF THE FREEMASONS' MAGAZINE.

THE above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge and most distinguished Masons in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies throughout the country, than could have been effected by any other means.

The work is beautifully illustrated with plates, and is sold at \$14 a dozen, \$1.50 single copy. Orders addressed to the author, Masonic Temple, Boston, will receive prompt attention; or it may be had through any of the principal Booksellers.

The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.]

MAY 1, 1868.

[No. 7.

A NATIONAL MASONIC CONVENTION PROPOSED.

URBANA, FREDERICK COUNTY, MD.,
February 22, 1868.

CHARLES W. MOORE, Esq.

Dear Sir and Brother,— . . . I write a hasty note to inquire in relation to the feasibility of a plan for the promotion of harmony, unity, and fraternal affection among the Universal Craft, and I ask the aid of your wisdom and advice as to the procedure.

It is a sad truth that the sad sectional alienations produced by our sanguinary civil troubles have, to an alarming extent, invaded the sacred sanctuary of Masonry, and weakened in the minds of many a true conception and realization of the sacred ties of fraternity ; and the consequence is, Masouri is not exerting the humanizing influence it should over the hearts and relations of men. Our old and honest workers are passing away, with many a heart-pang, because of the improper “ introduction of strangers among the workmen,” and the kindling of strange fires upon our altars, upon which are offered whole burnt offerings to gods which our fathers never knew. In place of leavening the world, Masonry is in danger of being leavened by the spirit and selfish maxims of the world.

At this time it is especially so. Politicians — unprincipled demagogues — fired the sectional heart for the work of rapine and bloodshed, and still separate the sections by imposing burdens humiliating to individual and sectional pride and self-respect. Has the decree gone forth, “ Let Ephriam alone, he is joined to his idols ” ? and is ours destined to the same vortex which has hitherto engulfed all former republics ? Heaven forbid. How shall the fate be averted ?

I think Masonry has a work just here. — It lives and works in all sections, and permeates the social heart in all parts of the country. Can

it not *now* throw oil on the troubled waters, and, extending its invisible arms, draw to its bosom belligerent men, and whisper to the hearts of many, of *all*, "Sirs, ye are brethren"!

But how shall it proceed? I propose that the Grand Lodges suggest a Grand Convention of Masons, composed of the Grand Masters and P.G. Masters, and *one* specially appointed delegate from each Grand Lodge in the United States, to assemble in the city of Baltimore, on the fourth day of July next, *to take into consideration the state of the Fraternity in the United States*, and to suggest to the State Grand Lodges the best mode of developing and preserving the *Ancient Landmarks* and increasing the practical efficiency of the Institution in the propagation and diffusion of the moral and physical benefits of Masonry. What will be gained? Public attention will be forcibly attracted and directed to its public suggestions, the Institution throughout our land will be roused from lethargy, individual and associate influence through local Lodges will leaven the mass of our people, a kindlier social, aye, political, feeling will ensue, and, under God, the present dark clouds will dissolve and fall in gentle rains to water and refresh, reviving "*Friendship, Morality, and Brotherly Love.*" What think you? Let me hear from you; let the Magazine speak out.

In haste, fraternally and truly yours.

J. D. M.

The above communication is from a clerical brother whose distinguished ability and eminent services in the cause of Masonry, during a long and useful life, entitle any suggestion from him, touching the welfare of the Institution, to the careful consideration of his brethren.

We have at several times, before and since the close of the rebellion, taken occasion to suggest the holding of a National Convention of delegates from the Grand Lodges of all the States and Territories in the Union, for the purposes indicated by our correspondent; and action has at different times been taken by a limited number of Grand Lodges on the subject; but the co-operation has been insufficient for the accomplishment of the object proposed. We said, in 1862, that the close of the war would be the precise time at which, beyond every other, the healing influences of masonic charity and love might be exercised with the most beneficial effect; that a deep shadow of mourning would be resting over the land, and the spirit of revenge would be brooding in every habitation, North and South. The result has verified this, and every day's report confirms it. The evil still exists, hardly less violent in its character, though perhaps not so open and bold in its manifestations, as at the immediate close of the contest. We also said then, as

we say now, that Masonry is peculiarly and essentially adapted to meet and remedy this great national and masonic evil, the effects of which are felt not only in our political but in all our fraternal relations ; though in the latter, of course, comparatively mollified and softened : and to the dignity of this call and duty we still think our Grand Lodges should, one and all, promptly and fully rise. The task of healing the wounds still rankling in the breasts of brethren, and of reconciling those whom the intrigues and ambitious plots of designing politicians, working upon the too ready material of impetuous passions, succeeded in arraying against each other on many a field of blood and death, is a task worthy of them and of Masonry. It may be a difficult one, but, if accomplished, it will be all the more glorious. Our Institution, at the present moment, North and South, includes many thousands of earnest, intelligent, and influential men, upon each one of whom rest the solemn vows of beneficence and charity, "good will to our fellow men ;" and what nobler field can possibly be afforded for the practical performance of those vows than this, in which Masonry points to her estranged and alienated children, and, ignoring the jealousies and annoyances of section, creed, and party, acknowledging no law or principle less holy, broad, and generous than those of loyalty to country and love to man, bids them come forward and be again united and reconciled, so that

"Hearts, alas ! too long estranged,
And friends that have grown cold,
May meet again like parted streams
And mingle as of old !"

Our correspondent, with other thinking brethren, anticipates, as one of the more general results of the doings of the Convention he proposes, that it would exert a large and favorable influence in softening the political and sectional asperities, by which the whole country is now alienated and distracted. It is no part of Masonry, or Masons, as such, to attempt to interfere with the political direction of public affairs. Submission and loyalty to the duly constituted authorities of the land is one of the essential principles of our Order. To those authorities must all direction and management of public duties be left. But the sphere of lawful action still remaining for us, is ample enough to give exercise to all our energies. The warmest lovers of our political institutions are bound to confess that their weakness lies in their want of conservative, and if we may so use the word, "humanizing" elements. To cite our own words, used on another occasion : In a Republic where the humblest may aspire to the highest office, and where all offices, instead of being

held, as in the European tyrannies, within the hard and selfish grasp of a favored order, are open to the competition of all, politics becomes not merely a general employment, but an all-powerful, all-pervading passion ; and, like all absorbing passions, is apt to sweep away the softer feelings of the heart, the humanizing charities on which the happiness of communities, as of individuals, so immensely depends. Thus, in public life, the rivalry and passions of party politics become the rule ; love and charity, "good will to men," the exception. On all sides, wherever we may glance around the political horizon, we shall see the former towering high aloft as a proud public monument, while we may count ourselves happy if we always succeed in discovering the latter — as sweet but lowly flowers decking and making fragrant the lowlier and more retired spots of the great national landscape. Now, in Masonry we find the precise opposite to this. *Here* the rule is more than reversed ; for, while Charity and Love are raised to the very highest place of honor, party politics and the fierce passions they excite are absolutely and unconditionally excluded. Neither this prolific source of the jealousies and antagonisms of public life, nor that other no less productive one of sectarian animosity in religion, is ever, or can be, permitted to profane the Lodge-room by its distracting presence. But it does not follow that because Masonry thus ignores party politics and all other sources of social and public strife, and is bound to devote its homage to the higher principles of fraternity and humanity, that it is thereby precluded from interfering in any way, or attempting to exercise any influence over the public distraction and individual calamities resulting from such a direful civil contest as that through which our country has recently passed, and from the effects of which it is now suffering. On the contrary, it is bound by its very leading principle of human brotherhood to indorse and adopt the noble sentiment of the Roman dramatist, "Homo sum ! Humani nihil a me alienum puto !" If it cannot act as a political power in the arena of political strife, it *can*, within its own legitimate sphere, plead the cause of justice and humanity against sectional asperity and political injustice. In such a cause, though its power be passive, its influence, if wisely directed, cannot fail to be effective ; it can do much in softening individual prejudices, and in giving tone and encouragement to individual sympathies. Perhaps, in this last respect lies its greatest power, both political and masonic : and it is a truth too obvious to be either concealed or glossed over, that these sectional political prejudices are as manifest, and, in exceptional cases perhaps, as violent and vindictive, in masonic quarters, where a different spirit should prevail, as in the more open political circles. Is

there any doubt of this, we have only to refer to the published Proceedings of Grand Lodges on both sides of the "line" for the evidence; and we regret to be obliged to say that three years of cessation of active hostility have done but little in reviving and restoring that spirit of brotherly love and confidence which is the true glory and boast of Masonry. Here, then, the Convention suggested by our correspondent, would find a great and profitable work to be done—a work which, if successfully accomplished, would be a full compensation for any amount of labor and expense that might be bestowed upon it.

But our correspondent looks beyond the points we have been considering, and anticipates a further, and perhaps a higher, benefit from the measure he proposes, in a general revision of the present condition of the Institution in this country,—a quenching of the "strange fires" that are seen burning upon our altars; a repudiation and rejection of doctrines, ceremonies, and practices unknown to "the fathers," and dangerous to the purity and usefulness of the inheritance; a cleansing of the temple; an expulsion of the "money-changers"; a protection of the altars from the defilement of sectarianism, scepticism, and infidelity; a restoration and a more reliable and uniform interpretation of the fundamental dogmas and unalterable laws which have preserved the Institution through the long ages of its existence, and given to it a fame and an influence unparalleled in the history of ancient or modern times. And we take occasion to say here, that this last consideration is of vastly more importance at the present moment than at any previous time in the history of the Order in this country. We have already announced in these pages that certain leading members of the more strict—fanatical, bigoted, if you please—religious denominations, in different sections of the country, are arraying their forces against the Order, on the ground that it is, in its principles and teachings, inconsistent with, and inimical to, the progress of true religion; or, in plainer words, that it is *Deistical* in its doctrines and opposed to Christianity. And we understand that these parties have already under their control *twenty religious papers* with which to open the campaign. We also learn from the secular papers that they are to hold a "National Convention" at Pittsburgh, Pa., on the 5th, 6th, and 7th of the present month, at which, among other distinguished gentlemen, the Hon. HENRY WILSON, of the United States Senate, is announced to speak. Mr. Wilson is a Mason, though he has probably given very little attention to the subject, and knows very little about it. What view he may take of the new movement, or what considerations have induced him to allow himself to be identified with it, we have not the means of know-

ing. The particular point he is to discuss is "The Action of the Secret Orders on Christian Civilization." The proposition has "scope and verge" enough, for it covers the history of every nation and people since the flood; and, if properly and philosophically treated, would make a large volume of great interest and value not only to the student of theology, but to scholars of every class. It does not, however, follow, from the appointment, that the speaker will be under the necessity of making an anti-masonic oration, and we trust he will have the good sense not to commit that folly.

It is undeniably true that the difficulty of meeting the threatened controversy has been greatly magnified by the imprudent and unauthorized conduct of persons who have been admitted into the Institution, but who have failed to correctly appreciate its moral status and the true purposes of its symbolic teachings; or, otherwise, have attempted, and in some cases but too successfully, to give to both an interpretation favorable to the rankest scepticism, or, as recently in some of the Lodges in France, the boldest and most undisguised infidelity. Two or three examples of this kind we here lay before our readers, from a masonic (?) periodical published in a neighboring city, and which, we regret to say, does not stand alone among such publications in its infidel utterances and teachings. The extracts follow:—

"The true spirit of Christianity is by no means inconsistent with that of Freemasonry, but the observance of that faith, as exacted by these prayer mongers and slang whangers, who have taken up gospel preaching as a trade, is most assuredly antagonistic to the morality of Masonry, which precludes any man from injuring, much less condemning, his neighbor for any exercise of his judgment upon a matter of such speculation.

"Probably the 'American Baptist' will be astonished to learn that modern Christianity is the creation of ancient Masonry, and was in the first instance designed to avert that very persecution of intelligence the Baptists of this late date appear anxious to revive. Nevertheless, such is the fact, as an examination of Byzantine history will incontestably demonstrate.

"Anterior to the establishment of the Church, called of Christ, religious persecution was unknown, but the very instant it became an element in the State, a career of murder, massacre, and persecution was inaugurated, which continued down to the commencement of the present century. For eighteen hundred long years the greatest and best men were judicially murdered in the name of him who died, as we are told, a religious martyr. Religious toleration was the genius of Paganism; persecution has been the unvarying rule with clerical expounders of a faith which should inculcate universality in charity.

"Not one moral precept can be found in the entire New Testament which has not been advocated centuries before by Plato, Socrates, and kindred lights of Pagan philosophy. In fact, the epistles attributed to the apostles are

actual masonic charges; while the Apocalypse is but an enigmatical exposition of the greater mysteries.

" The actual life of Jesus, who was a pure Jew, in the days of Judea's degradation, at a time when the Temple at Jerusalem was built by a stranger, and the throne of the kingdom pressed by a foreigner, was taken as the basis for a demi-god, as in subsequent years the fable of Arthur was assumed by the Neo Bards as a counter-blast to the story of Christ. The divinity of Christ, as well as the doctrine of purgatory, was a secondary assumption by the clergy, who borrowed from the traditions of the mysteries confused ideas as to the unity of the gods, the resurrection and last judgment, all of which are purely masonic degrees.

" The Jewish religion was wholly inconsistent with the liberality and tolerance of the Pagan mystics. In only one particular did it inculcate the prevalent dogma of that which we call heathenism. The God Almighty of the Jews was not only a national monopoly, but a family appendage. Jehovah was the God, not of Israel generally, but of Abraham and Isaac. The actual Christ was a Jew of the strictest discipline, but he of the New Testament breathes all the vitality of the Platonic republic."

We give the foregoing for two reasons: first, that our readers may see the bold front that infidelity has assumed, and the attempt that it is making upon our Institution; and, secondly, to enter our solemn protest against the character and assumptions here ascribed to it. The statements are false in every respect, so far as they represent or can be made to apply to the Freemasonry of this country or under the English jurisdiction. On the continent of Europe the fact may, to some extent, be otherwise; but even there, Masonry, in its corruptions and defilements, has but shared the fate of religion. Neither, as it there exists, is to be received as the standard by which to measure the true character of either. On this point, at least, it is the duty of the Fraternity, in the words of our correspondent, to "speak out," in a form and tone that will leave no room for cavil or doubt.

A NEW REGULATION.

THE Grand Lodge of New Jersey, at its late Annual Communication, adopted the following amendment to its by-laws:—

" 1. Immediately after the opening of the Grand Lodge, the Grand Secretary shall place the ballot-box upon his table, wherein any member of the Grand Lodge may place nominations for any or all of the Grand Officers who are elective. Previous to the election, the same shall be read for the information of the Grand Lodge, but no nominee shall be called upon in open Grand Lodge to accept or decline any nomination he may have received, and no votes shall be received for any person at the election, unless he shall have been previously nominated in the manner herein mentioned."

THE MISSION OF MASONRY.—ITS TRUE, FUNDAMENTAL, AND ESSENTIAL IDEA.

[Extract from Annual Address, Grand Master of New Jersey.]

THE Institution of Freemasonry is not only a mystery and a paradox to the uninitiated, but the conceptions which are entertained of it by the initiated themselves are frequently unfounded and erroneous. So many and various are the errors into which many of the brethren have fallen upon this subject, that I deem it not improper to trespass upon your patience, for a short time, with some reflections upon what I consider the true idea of the Masonic Institution, and the aims and objects of our Fraternity.

I remark, in the first place, that the Masonic Lodge is not the Church, or a substitute for it.

The Mason who subordinates the Church to the Lodge errs, and errs grievously. Each has its proper mission and its appropriate sphere. But the mission of the Church is higher and more sacred than that of our Fraternity. Masonry is of human origin ; it claims no Divine commission. It does not profess to be able to reconcile God and man ; it is powerless to change the human heart ; it cannot save a soul from death. These are the prerogatives of Omnipotence.

“ From David’s lips this word did roll ;
‘Tis true and living yet ;
No man can save his brother’s soul
Or pay his brother’s debt.”

The mission of Masonry is rather with the present than with the hereafter, rather with things temporal than with things eternal. Its labors and influences are directed to ameliorate the conditions of human life. It seeks to open the fountains of benevolence, to make the selfish man less selfish, the avaricious man less avaricious, to soften the hard heart, and to bring the erring back into the path of duty. It stretches out its hands to succor the needy and the orphan, to dry the widow’s tears, to cause the sun to shine where shadow had rested, to make life a joy and not a burden, and to smooth the pillow of suffering and death. It concedes to the Church the more honored, influential, and sacred position, but strives, in its own peculiar way and by its own peculiar influences, as a handmaid of the Church, to assist her in every good and perfect work.

Secondly. It is not the *sole*, *primary*, and *fundamental* object of the Masonic Institution to enforce personal morality.

I hold that Masonry is a necessity to the human race, and that it answers a longing of humanity which no other society, lay or ecclesiastical, meets and satisfies. But if its sole object is to inculcate personal morality, then it is not a necessity, for there are other organizations which can do that work as well and better. The Church can enforce purity of life and conduct, not only by its influence, but by the added sanction of Divine command. No tables of Law were ever committed to the Masonic Fraternity, as such, amid the thunders of Sinai. Far be it from me to assert that Masonry does not demand from its votaries a moral and exemplary life and conversation. The pithy and comprehensive statement that Freemasonry is "a beautiful system of morality, veiled in allegory and illustrated by symbols," shall not receive contradiction from me. There is hardly an object in inanimate nature which does not teach, to the thoughtful Mason, some great and important lesson of morality. He realizes the idea of the poet, and finds "sermons in stones." But we are now seeking for the essential and primary idea of our society, and my assertion is that the enforcement of personal morality is not the corner stone of the Masonic Temple.

Thirdly. The Masonic Fraternity is not, primarily, a charitable society.

The same argument may be applied to this proposition as to the last, that if the sole object of our Fraternity be Charity, there is no necessity for its existence, and its annihilation would create no void in the world. Everywhere the streams of active benevolence are flowing. In this day, no man with charitable impulses need look long for an opportunity for their exercise. On all sides are asylums for the widow and orphan, homes for the destitute, hospitals for the sick, schools for the poor. Never, since the development of modern civilization commenced, have the feet of Charity been so ready to run on their errand of Mercy and the hand of Wealth so lavish in the distribution of its means. Sorrow has but to make itself known, and the angels fly to its relief. And it must be admitted, with shame and mortification, that the charitable man, seeking for some plan of systematic benevolence, some avenue through which his charity would be conferred only on those worthy to receive it, would not select the Masonic Fraternity to be the almoner of his bounty.

What, then, is the true, fundamental, and essential idea of our Institution?

I hold that the central idea of Masonry, the foundation stone upon

which the superstructure rests, is the recognition and practical application of the great principle of the universal Brotherhood of Man. Whether he drew his first breath amid polar snows or under the burning sun of the tropics; whether he owe political allegiance to an empire, a kingdom, or a republic; whether he be clad in the purple of Dives or the rags of Lazarus; whether his skin be bleached with the hue of the Caucasian or be clouded with the "shadow'd livery of the burnish'd sun"; whether he worship his God in a Methodist meeting-house, an Episcopal church, a Catholic cathedral, a Jewish synagogue, or a Mohammedan mosque, the great lesson which Masonry teaches to its votaries is that "a man's a man for a' that." Creeds and forms of faith are good in their places. I have but little faith in the professor of religion without a creed. Love of country is a glorious and beautiful thing in its place, and one of the noblest passions that can animate the human heart. "If I forget thee, oh Jerusalem! let my right hand forget her canning: If I do not remember thee in the time of my trouble, let my tongue cleave to the roof of my mouth." Political preferences and affiliations are good things in their places. He is unworthy his birthright as a citizen of this Republic, who has not fixed views upon the great questions of public policy which agitate the State and country. But the great heart of humanity, weary of the unceasing and harassing strife of this busy and selfish world, where

"The natural bond
Of our brotherhood is severed as the flax,
That falls asunder at the touch of fire,"

longs for some common platform where rumors of contentions on these and kindred subjects can never reach it more. And this eager longing of the human heart the Masonic Institution alone can satisfy. Here, we are all citizens of one country, which is the great globe itself; members of one family, which is the entire human race; children of one Father, which is God. And this, as I conceive, is the true idea of the Institution of Masonry.

I have said that Masonry was not the Church, or a substitute for it; that its *primary* object was not the enforcement of personal morality, and that it was not a charitable society. Now I say, that it follows, as subordinate and incidental to the main design of the Masonic Institution, that the perfect Mason (*rara avis in terris*) should be a religious man, in the primary acceptation of that term; he should be a moral man and he should be a charitable man.

He should be a religious man, because the true idea of our society

recognizes the existence of God, and insists, as a preliminary condition to initiation, upon an acknowledgment of the candidate's belief in Deity. The great light of Masonry is the Holy Bible. Besides, the cultivation of true religion will better enable us to fulfil the obligations we have assumed, and to discharge the duties we owe to the Craft. "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and the widows in their affliction, and to keep yourselves unspotted from the world."

He should be a moral man, because the obligations imposed upon him by the relation in which Masonry places him toward his fellow man cannot be properly fulfilled except by the cultivation and practice of the moralities of life. The great Pythagoras has said that "all the maxims of morality might be referred to the duties which men owe to themselves and the duties which they owe to each other." When we talk of the immorality of men, we are apt to restrict the full meaning of the term and confine its significance only to the more glaring vices. But morality is defined to be "the doctrine or system of moral duties, or the duties of men in their social characters." So that the moral man, in his social relations, should not only be free from prominent deviations from the path of rectitude, but he should also exemplify the virtues of friendship, courtesy, forgiveness, hospitality, patience, forbearance, gentleness, gratitude, brotherly love, relief, and truth. And it is the exercise of this latter class of positive virtues that the relation of Brotherhood, in which we stand to each other, more particularly requires.

And he should be a charitable man.

The practice of Charity is incumbent upon all men; but the principle of Brotherhood, which, as I have said, is the foundation stone of our Institution, more especially enjoins it upon us. As we bring the human race into closer relation, the obligation of benevolence increases, and the opportunities for the practice of this virtue become more numerous. Men frequently find obstacles in the way of a free exercise of their charitable impulses towards worthy objects. Personal pride, a natural feeling of independence, an unwillingness to incur obligations which cannot be repaid, sometimes obstruct the avenues of charity. Some men, who would cheerfully accept and who would invite the assistance of a brother, would starve before they would receive the charity of a stranger. So, when we bring men upon a common platform, when the needy realizes that his neighbor is his brother, and that all men are sharers in a common human fate, these obstacles vanish. Charity is a duty enjoined upon Masons by the genius of the Institution, and by the explicit injunctions of Masonry's Great Light. Nowhere is its

importance more prominently set forth than in the description which that Book gives of the events of the Last Day, when the denizens of the earth will be divided into two great companies and the blessed of the Father will be invited to inherit the Kingdom. And what is the reason which is given for this exceeding great reward? Because ye kept every jot and tittle of my law? Because ye built my churches? Because ye were orthodox in your theological views? Because ye "paid tithes of mint, anise, and cumin"? Not so. But because "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Viewed in the light in which I have discussed it, what a thing of beauty is the Institution of Freemasonry! It is not an ingenious theory, a useless speculation, or a fanciful invention to amuse its votaries and to enlist the researches of the antiquarian. It is eminently practical in its design and operations, and carefully adapted to the wants, weaknesses, and aspirations of human nature. It applies the principle of the family relation, in all its beauty and attractiveness, to the entire human race. Recognizing God as the Father, it teaches that all men are brethren, and inculcates the exercise, towards all, of those virtues which adorn and knit together the domestic circle;

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

And now, my brethren, I glean for every one of you, from these remarks, a lesson for the year. Deal gently with thy brother. If temptation overcome him, deal gently with thy brother. If the frailty of human nature cause him to deviate from the path of rectitude, deal gently with thy brother. If, amid the busy scenes of the outer world, the excitement and turmoil of life's battle, or under the burden of pressing cares, or in the relaxation of social intercourse, he shall, for the moment, forget his obligations and duties to the Craft, deal gently with thy brother. There is much that is good in the world. Be generous in your judgment of all; be hopeful in your hopes of all.

These are the last words which I shall be privileged to utter to you from this Grand East. The gavel which you intrusted to me four years ago I am about to surrender to that one of my brethren whom you, by your suffrages, shall designate. A retrospect of these four years awakens in my breast mingled feelings of pleasure and regret; pleasure, from a recollection of the many acts of kindness and brotherly love of

which I have been the recipient ; regret, that I have come so far short of the high standard of excellence which this station requires. But if I may feel satisfied that my administration of the affairs of this Grand Lodge has met your approbation, the earnest desire of my heart will be gratified.

“Life counts not hours by joys and pangs,
But just by duties done.

“And when I lie in the green kirk yard,
With the mould upon my breast,
Say not that ‘he did well or ill,’
Only ‘he did his best.’”

W. SILAS WHITEHEAD, *Grand Master.*

GRAND LODGE OF NEW BRUNSWICK.

WE have received from a respected correspondent a handsomely printed pamphlet containing the proceedings had at the organization of the new Grand Lodge of New Brunswick in October and January last. The proceedings are minutely and clearly set forth, and they appear to have been conducted with great propriety and in excellent temper ; the brethren evidently being deeply and sincerely impressed with the conviction that, even though the letter of the law might be against them, the exigencies of the Order in the Province were a sufficient apology and justification for the proposed separation from their ancient allegiance. But whether this be so or not, the movement has been so unanimous, carrying with it twenty-two of the twenty-six Lodges in the Province, and most of the officers of the Provincial Grand Lodge, that the wisest thing the parent bodies can do is to submit with a good grace and give their disobedient but, on the whole, most excellent children their freedom ; and we don't doubt they will do this, so soon as they learn the actual condition of the case. It is a most successful, and we trust the future will prove it to have been a wise and beneficial, revolution. At all events, it is a work accomplished, whatever its merits may be, for revolutions never go backward. It is to be hoped that the four non-conforming Lodges will at once give in their adhesion to the new Body. It must ultimately come to this, and the sooner, the better feeling. We probably agree with them in their views of the legal merits of the question ; but the odds are all against them, and nothing is to be gained by continuing the controversy.

The principal officers of the new Grand Lodge are M. W. Benj. L. Peters, Grand Master; Wm. Wedderburn, Deputy Grand Master; Wm. P. Llewellyn, Senior Grand Warden; David Brown, Junior Grand Warden; Wm. F. Bunting, St. John, Grand Secretary.

MASONRY AS A POLITICAL LEVER.

WE find in the "New York Herald" the following extract:—

"During the session of the Conference of the New England Methodist Episcopal Church, the Committee on the Course of the Country, through the Rev. Gilbert Haven, reported resolutions indorsing impeachment and eulogizing General Grant and Secretary Stanton for their patriotic conduct. The resolutions were unanimously adopted, and it was voted to send copies to the Speaker of the House of Representatives, the President of the Senate, Secretary Stanton, General Grant, and the Chief Justice of the United States."

Now, be it remembered that among the more serious charges brought by the Oberlin fanatics in their general indictment against the practice of Masonry, great stress is laid upon the presumptive participation of the Fraternity in purely political matters, to the detriment of individual interests and to the general injury of the common weal.

But here we have testimony as to the interference of a purely religious body, congregated for purely sectarian purposes, systematically and deliberately entering upon discussion of matters which concern in the most vital manner the government of the State. Neither is the action of the Conference restrained to expression of opinion on an isolated political question; its fulmination can only be regarded as an intimidation of the course of justice to be administered in the highest court which our Constitution has created, and before which our highest magistrate is being arraigned. The case is prejudged, and the determination of the Conference transmitted to the head of the prosecution, to coerce, if possible, a satisfactory judgment.

Now, it is a well-known fact, that President Johnson is a Mason, and if there were any foundation to the idle stories circulated by the religious fanatics, as to the strength and compulsory power of masonic obligations, it would be the bounden duty of the Fraternity to interpose for the assistance of a brother notoriously in distress. Had a Grand or Subordinate Lodge, at the close of its Communication, passed a series of resolutions upon the subject of impeachment, from one end of the Union to the other would have rang a peal of disapprobation, unloosening the pent up vials of wrath against an institution daring to influence public clamor. Would not an action of this sort, perpetrated by the obscurest Lodge in the country, have been heralded as proof positive of the designs of Masonry to conspire against the liberties of the country? while it is a matter of notoriety that the Loyal League and other

kindred societies, are oath-bound associations, pledged to manage or control purely political affairs. Yet the Church does not find it profitable to wage a contest against these strictly illegal clubs, while the slightest movement of Masons, tending to a political end, would be held as *prima facie* evidence of universal treason. — *Mystic Temple*.

THE POWER OF THE "GREAT LIGHT."

A VIRGINIA banker who was the chairman of a noted infidel club, was once travelling on horseback through Kentucky, having with him bank bills of the value of twenty-five thousand dollars. When he came to a lonely forest, where robberies and murders were said to be frequent, he was soon "lost," by taking a wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse onward he at length came to a wretched cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would shortly return, and she was sure he would cheerfully give him shelter for the night. The gentleman tied up his horse and entered the cabin, but with feelings which may better be imagined than described. Here he was, with a large sum of money, alone, and perhaps in the house of one of those robbers whose name was a terror to the country.

In a short time the man of the house returned. He had on a deer skin hunting shirt, a bear skin cap, seemed much fatigued, and in no talkative mood. All this boded the infidel no good. He felt for his pistols in his pocket, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit by the fire all night. The man urged, but the more the infidel was alarmed. He felt assured that it was his last night on earth, but he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into a perfect agony. What was to be done?

At length the backwoodsman rose, and reaching to a wooden shelf, he took down an old book, and said :

"Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scriptures before I go to bed."

What a change did these words produce! Alarm was at once removed from the sceptic's mind! Though avowing himself an infidel, he had now confidence in the Bible! He felt safe. He felt that a man who kept an old Bible in his house, and read it, and bent his knee in prayer, was no robber or murderer! He listened to the simple prayer of the good man, at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that night he ceased to revile the old Bible. He became a sincere Christian, and often relates the story of his journey to prove the folly of infidelity.— *Anon.*

MASONIC SONG AND PRAYER.

BY BR. JOHN HOOPER.

GOD of the even-tide, God of the sea,
 God of the whirlwind, God of the lea,
 We love and bless Thee,
 Believe and confess Thee ;
 Fill then our hearts with Thy spirit of love —
 Love, such as enkindles the angels above.
 Love one another —
 We all are Thy children, O God our Father —
 Sister and brother ;
 Teach us to fill our terrestrial mission, —
 Giving light to the blind, and strength to the weak ;
 Freeing all minds from dull superstition, —
 That 'tis God-like to act, 'tis God-like to speak.

God of the midnight, God of the light,
 God of the humble, God of the bright,
 Protect and aid us.
 O God, thou' hast made us ;
 Teach us that vice is the demon of all, —
 That envy and malice still hold us in thrall.
 Enlighten our blindness,
 Teach us the rights of our brother are ours ;
 Be gentle with kindness —
 Help us to banish all faults that are gone ;
 Show us a glimpse of the future to aid us,
 That Celestial Lodge near Thy throne —
 O God, our Father ! 'twas Thou that made us

God of the body, God of the mind,
 God of the Universe, God of each kind !
 All hearts shall implore Thee,
 All minds shall adore Thee,
 For goodness and love Thou hast scatter'd around ,
 Even beauty and plenty spring from the ground.
 Calm the fears of the dying —
 For faith in Thy love will set the soul free —
 The widow's low crying,
 The tears and the wailing are heard, Lord, by Thee,
 The land, and the ocean, Thou gavest to all ;
 That which is my right, is the right of all others ;
 God is our Father, and we are all brothers.

God of our Altar, God of our rest,
 God of our Bible, God of the blest ;
 As Masons we seek Thee,
 As Masons we greet Thee ;
 As brother Masons, with masonic feelings,
 Teach us to be brotherly in all our dealings.
 Thy gavel resounds,
 Hailing together every brother,
 The wide world around.
 Plumb and the Trowel smooth us like plaster,
 The Square and the Compass controlling our love ;
 Securely prepared, we'll greet the Grand Master
 In the high Lodge of all — the Grand Lodge above.

"LODGES OF SORROW."

MASONIC SERVICE IN COMMEMORATION OF THE DEAD.

[THE following beautiful and solemn service was performed by the brethren in Philadelphia, on the 30th of March last, in commemoration of the decease of their late Brother WILLIAM B. SCHNIDER, and we transfer it to our pages in the belief that it may be of service for use or reference to Lodges in other parts of the country who may have occasion for such a ceremonial.]

IN MEMORIAM.—Br. WILLIAM B. SCHNIDER.

The Worshipful Master said, — Brethren, the last sad duties to our departed Brother we have performed, his body we have deposited in the silent earth. Let us now think only of his virtues, and dwell upon the pleasant memory he has left.

Then the Service in Commemoration of the Dead began as follows :

INSTRUMENTAL MUSIC.

“*In Diesen Heiligen Hallen,*” — Magic Flute.

The officiating Chaplain said, — Let us worship the Lord of Spirits, for all live unto him.

Prayer by the Chaplain. — O Almighty and Eternal God ! There is no number of thy days or of thy mercies. Thou hast sent us into this world to serve thee, but we wander far from thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that inclose us on every side. The days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understandings weak, and our wills perverse. Look thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil. Give us, O merciful Father, faith and

confidence in thee, and enable us so to live, that, when we come to die, we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God! Bless our beloved Fraternity throughout the world; may we live and emulate the example of our beloved Brother; and, finally, that we may in this world attain a knowledge of thy truth, and in the world to come, life everlasting. Amen.

VOCAL MUSIC.

Quartette — "Rest."

WORSHIPFUL MASTER. — Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

SENIOR WARDEN. — My days are past, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

JUNIOR WARDEN. — I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years: I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee. The living, the living, he shall praise thee as I do this day. Are not my days few? Cease, then, and let me alone, that I may take comfort a little. Before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness; lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold he taketh away, who can hinder him?

INSTRUMENTAL MUSIC.

Prayer from Freischütz.

WORSHIPPFUL MASTER.—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff shall comfort me.

And they shall look unto the earth: and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

As the sands in the glass soon measure the period of an hour, so do the moments of our being soon wing away the season of life. That which is always short, is growing constantly shorter, till the wave of time is swallowed by the billows of eternity.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the South, emblematic of darkness.

SENIOR WARDEN.—For who knoweth what is good for a man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun.

The living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything under the sun.

As the husbandman mows his meadow in due season, so death, the leveller of human greatness, sweeps us away at the appointed time.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the West, emblematic of decay.

JUNIOR WARDEN.—Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remembrance.

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

Though the frosts of death may palsy the mortal tenement of the soul, shrouding it in the coffin, and withering it in the grave; the soul itself remains unaffected, flourishing in immortal vigor. Thus, when the good man dies, he has only given the appropriate watchword to the grim Tyler of eternity, and has passed on to serve a better master.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the East, emblematic of dissolution.

VOCAL MUSIC.

Chant.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them :

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low :

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets :

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern :

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

CHAPLAIN. — Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, for they whom God hath purified shall stand before his throne, and serve him day and night, in his temple ; and they shall hunger no more, neither thirst any more, nor shall the sun scorch them, nor the fire again torture them ; and they shall drink from the living spring of truth ; and God shall wipe away all tears from their eyes.

When the long war between the evil and the good shall end, and the kingdom of God shall come, then sorrow and evil shall disappear, and the labors of those who have borne testimony to the truth, and given up their lives to benefit the world, shall not have been in vain ; but they shall have eternal fame, and glory, and honor, when the names of all earthly conquerors and kings shall have faded out of the memories of man.

For God will, in due time, judge all men, and reward his servants and those who have loved and served mankind, the known and the unknown, the lofty and the low ; and then shall his temple be rebuilt in the heavens, and those who wear his name written upon their foreheads, and his law engraved in their hearts, shall inhabit its courts forever.

WORSHIPPFUL MASTER. — To most men the end of life is anticipated with horror, insomuch that thousands of mankind would relinquish the opportunity of gaining an inheritance "incorruptible" in a "better country, even a heavenly," if this life could be immortal. Not so with the truly good man. He anticipated, with pleasure, a season of rest and relief from mortal labors, when the grosser implements of sublunary arts shall be suspended in the desolated halls of mortality, that the harp of angels may employ his hands forever. Then will there be "no more occasion for Level or Plumb-line, for Trowel or Gavel, for Compass or Square. On the perfect level of eternity, neither weak-

ness nor envy will jeopardize the good man's bright career; nor will he need an emblem of rectitude, while the example of sister spirits is ever before him. The cement of heavenly life will be spread by the hand of Deity, and no imperfection will require the force of art to remove it. Infinitely broad will be the circle of duty, and no brother will be disposed to overleap its boundaries; for all will be kept in the angle of perfection, by him "who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy." There the General Grand Lodge of Immortality will hold an endless communication, consisting of the fraternity of the accepted.

SENIOR WARDEN.—My Brethren, in a little while, as it has happened to our Brother, to whose memory we now do honor, so it will happen unto each of us; and we, like him, shall be gathered unto our fathers. In the grave, all men are equal; the prince, and the beggar that shivered at his palace gates; the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised, the honored and the execrated. There they mingle their dust; and their bodies dissolving, the particles jostle each other as they enter into new combinations with the elements.

What shall survive us; our works, our words, our immortal thoughts, are of infinitely more importance to the world than we ourselves are. Let Selfishness learn this lesson; and the selfish labor to leave something that shall live beyond their funerals.

Let the proud and vain consider how soon the gaps are filled in society, that are made by those who die around them; and how soon time heals the wounds that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great river of humanity, which itself is one. And when God sends his angel to us, with the scroll of death, let us look upon it as an act of mercy, to prevent many sins, and many calamities of a longer life; and lay our heads down softly, and go to sleep without wrangling like froward children. For this, at least, man gets by death, that his calamities are not immortal.

Nor is our Brother wholly gone from us here below, since his influences and the effects of his example survive him. His deeds are immortal, and the consequences of his actions and exertions can never cease while the human body continues to suffer. He has become a part of the Great Past, which gives law to the Present and Future; and he still lives a real life in the thoughts, the feelings, and the intellects of those who knew and loved him.

While, therefore, nature will have her way, and our tears will drop upon his grave, in sorrow for our loss, let it comfort us to reflect that his memory will not be forgotten, but that he will still be loved by those who are soon to follow him to the silent land; that, by the wondrous gift of memory, we can still recall his features, see him as we saw him when he lived, and hear his words, and hold communion with his thoughts.

WORSHIPFUL MASTER.—Come with me, my Brethren, around this tomb, which represents that wherein his bones repose, and aid me in paying the last honors of Masonry to his memory.

INSTRUMENTAL MUSIC.

"*March Funebre.*" — Chopin.

The procession was then formed, &c., &c.

VOCAL MUSIC.

"*Voice of a Departed Soul.*" — Bass aria.

By Br. Aaron R. Taylor.

WORSHIPFUL MASTER. — May all the influences of our Brother for good, that do survive him, be continually expanded and increased, to bless his fellow men; and may our Father who is in heaven, in his wisdom, counteract and annul all those that tend to evil.

May we not forget the lesson taught us by our Brother's death, but remembering the uncertainty of life, and the little value of those things for which most men strive, may we more earnestly endeavor to obey the laws of God, avoid dissensions, hatred and revenges, and labor to do good to our fellow men. May we be true and faithful, and live and die loving our brethren.

May the relatives of our brother be consoled in their great affliction, and sustained in all trials and hardships which they may have to encounter in this world. And, loving God, and trusting his infinite beneficence, may they and we, in his good time, be gathered in peace unto our fathers, and again meet our friend and Brother in another world.

INSTRUMENTAL MUSIC.

"*Stabat Mater.*"

JUNIOR WARDEN. — All death is new life, and dissolution and destruction are but recombination and reproduction. All evil and affliction are but the modes of this great Genesis, that shall not be eternal. Our friend and brother is in the hands of God, who loves him, and the destiny of his soul, diviner than the body, and beyond the reach of annihilation, is such as it pleases the infinite wisdom, justice, and beneficence, in perfect harmony, to determine.

Now faith is the substance of things hoped for, the evidence of things not seen.

INSTRUMENTAL MUSIC.

During which the light in the South was re-lit by the Senior Deacon, emblematic of faith.

SENIOR WARDEN. — Thy brother shall live again. The seed that is sown is not quickened, except it die; and that which is sown in corruption and dis-honor, shall be raised in glory. The body of our Brother, which now the grave enfolds, is not he, but only the house in which he dwelt until God laid his finger on him as he slept. He was mortal, but he has now put on immortality. He is not dead, but liveth.

The hope of the righteous shall be gladness, but the expectation of the wicked shall perish; the wicked is driven away in his wickedness, but the righteous has hope in his death.

INSTRUMENTAL MUSIC.

During which the light in the West was re-lit by the Senior Deacon, emblematic of hope.

WORSHIPFUL MASTER.—Behold! I show you a mystery: we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

During which the light in the East was re-lit by the Senior Deacon, emblematic of resurrection.

CHAPLAIN.—The will of God is accomplished. Blessed be the name of the Lord.

INSTRUMENTAL MUSIC.

“*Dirge*,” composed by Br. William P. Cunningham.

The Eulogy was then pronounced by Br. Robert Jarvis C. Walker.

The Lodge was then “called on” and closed.

INSTRUMENTAL MUSIC.

THE MASONIC TEMPLE, PHILADELPHIA.

We give on the next page the official notice of the proposed laying of the corner-stone of the New Masonic Temple in Philadelphia on the 24th June, St. John's day. The lot of land on which the building is to be erected is bounded by Filbert, Broad, Culbert and Juniper Streets, and measures 150 by 250 feet. The building will be of granite, in the Norman Gothic style of architecture, and will cover the entire lot, except as it recedes from the street. It will be 98 feet in height, with a balustrade and ornamental work, which will carry it, especially on its front, some 50 or 60 feet higher—at least so says the report of the committee, for we have not seen any elevation of it. It will have an elegant porch of about 36 feet in width, in the centre of the front, at the rear of which, 20 feet from the line of the street, will be the main walls of the building. Its interior will be divided into three stories. On the lower floor, at the height of about 8 feet from the ground, will be the rooms for the Grand Officers and committees, library and banqueting room, kitchen, and all the necessary accommodations and appliances for all the purposes for which these rooms may be used. On the principal floor is the Grand Lodge Room, 105 feet by 53 feet 6 inches. Three rooms for Blue Lodges, of about 58 feet by 48 feet; one Grand Chapter Room, 81 feet by 53 feet; together with retiring rooms, and all other rooms ordinarily required for Lodge and Chapter purposes. The third story, or *entresol*, contains rooms

for Encampments and other purposes; while there is throughout the building a grand staircase, running from a spacious hall, entirely fire-proof, and the committee believe that a grander or more elegant stairway cannot be found in any public building in the United States.

From this description our readers may readily perceive that the building will be a very fine one, though of its comparative excellences and artistic proprieties we can better judge when it is up. The best proportioned hall is probably that designed for the Grand Chapter. The others might, perhaps, all things permitting, be improved. The entire cost, exclusive of the furnishing, is estimated at \$750,000—to which it will be safe to add one or two hundred thousand in addition. To meet this expenditure, the Grand Lodge some time since passed the following order:—

“That from and after St. John’s day, 1867, the dues from Subordinate Lodges for each member annually shall be one dollar, and the fee for each initiation shall be two dollars, in addition to which every Lodge meeting in the city of Philadelphia shall pay ten per cent out of each initiation to the building fund for building the new Masonic Temple, and this law shall only continue in force until the new masonic loan is paid off, when the dues and initiations shall revert to the present rates. That hereafter dispensations to pass the chair, or to enter, pass or raise, shall each be charged the sum of ten dollars.”

It may not be known to all of our readers that the Past Master’s degree, so called, is in Pennsylvania exclusively under the control and authority of the Grand Lodge, and is conferred by the Lodges as a qualification for admission to the Chapters, for which the Grand Lodge exacts a fee of ten dollars. Such a tax as this in Massachusetts, at the rate we are making R. A. Masons, would soon pay the debt on our own Temple; if not, the further tax of *ten dollars* for each dispensation issued (for each degree conferred), would ensure it. We shall learn by-and-by that we in Massachusetts are not worse taxed than our neighbors, after all.

OFFICE OF THE R.W. GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA,
MASONIC HALL, PHILADELPHIA, March 16, 1868.

To the M.W. Officers and Members of *Lodge, No.*

BRETHREN.—The Grand Lodge of Pennsylvania, at its Annual Communication, held on St. John’s Day, A.L. 1867, unanimously resolved that the corner stone of the New Masonic Temple should be laid on St. John the Baptist’s Day, Wednesday, June 24, A.L. 5868.

In obedience to this edict of the Grand Lodge, I hereby give you lawful masonic information, and due and timely notice that it will be so done.

The ceremonies will begin on that day at 8 A.M. precisely, by a procession of the Craft.

The brethren will appear in black dress, white aprons, white gloves, and

black silk hat. The Past Master and Officers of the Lodges will wear their Jewels, suspended by a blue ribbon. As this is the plainest masonic dress, a strict conformity thereto will be RIGIDLY ENFORCED, and no exception will be allowed. Take special notice of this, and govern yourself accordingly.

You will inform this office, as early as convenient, of the number of your officers and members who will attend, as the Grand Marshal will furnish them, here, with plain white aprons, white gloves, blue ribbons, at cost price, on delivery. This will secure the uniformity absolutely required.

By order of the M.W. Grand Master.

GEORGE W. WOOD, *Grand Marshal.*

DEATH OF ILL. BRO. HON. R. B. HALL, 33°.

THE announcement of the death of this distinguished and excellent brother will be received with deep sorrow by those of our brethren to whom he was personally known, and with sincere regret by all who knew his generous nature, his personal accomplishments, and his strong masonic attachments. He died of apoplexy at his residence in Plymouth, Mass., on the morning of the 15th April, aged fifty-six years and a few months. He had for some time past enjoyed his usual health—which, however, had not for several years been very rugged—and was, on the evening preceding his death, returning from a short walk, when, near his own door, he was seen by his lady to falter in his steps; she sprang immediately to his assistance, but not being strong enough to sustain him, he fell to the ground, and literally died in her arms. The soul did not indeed leave the body until about ten o'clock the next morning, but he neither spoke, nor recognized any member of his family after his fall. He was buried from his private residence on Saturday, the 18th, with masonic ceremonies, under the direction of Old Colony Lodge, of which he was a member and Past Master. The impressive and beautiful service of the Episcopal Church was performed, beginning at the house, by his warm personal friend and masonic brother, the Rev. Thomas R. Lambert, D.D., of St. John's Church, Charlestown; at the conclusion of which, at the grave, the masonic funeral service was read by the W. Master of the Lodge, the symbolical sprig deposited, the grand honors given, and “the mourners went about the streets.”

The whole ceremonies were admirably conducted. The procession was a large one, and was escorted from the residence of the deceased to the grave by the Old Colony Encampment of Knights Templars, of Abington, under the command of Sir Knight S. B. Thaxter, accompanied by the very excellent brass band of that place. The deceased was a member of this fine body of Knights, and always manifested a deep interest in its prosperity. Their presence on the occasion, in so full numbers, was a compliment due to the remains of their deceased companion, and was worthy of them. Several of the neighboring Lodges were represented, as were also the Grand Lodge of the State and the Supreme Council 33° for the Northern Jurisdiction, of which latter the departed was an esteemed member. R.W. Brothers Lewis,

P.G.M., Moore, D.G.M., and Gould, of R. I. — all members of the Supreme Council — were among the pall-bearers. The occasion was one in which the whole town seemed to feel and manifest a solemn interest. The route of the procession was lined with spectators, and the people were assembled in large numbers at the grave, on the arrival of the body there.

We are not acquainted with the early history of the deceased, further than that he was born in Boston and received the rudiments of his education at the public schools of his native city. We believe he afterwards entered Dartmouth College, and was ordained as an Episcopal clergyman by the late Rev. Bishop Griswold. He, however, soon after went to Europe, where he spent some time, and on his return fixed his residence at Plymouth, where he preached occasionally, and was finally elected to represent his district in Congress. At the expiration of his term he retired to the enjoyments of private life, which he was so capable of appreciating and so well fitted to adorn. He was a fine *belles-lettres* scholar, and as a conversationist he had but few equals. He was also a ready and fluent speaker, and fine writer. His address at the laying of the corner-stone of the new Masonic Temple in this city fully attests his high literary attainments and power.

Our brother leaves a wife and one daughter to mourn his loss, and by whom he was dearly beloved. To them we tender our warmest sympathies, and commend them to the consolations of a well-grounded assurance that their present loss is his eternal gain.

ANTI-MASONRY AGAIN.

[From the St. Louis Christian Advocate.]

It really seems as though some of our over-zealous religionists would die if they could find nothing to fuss about. During thirty years past, they were almost unceasing in their efforts to agitate the slavery question, which now, happily, is lost to them; and but for the "man and brother" feature, the suffrage and social equality questions, the hapless negro would be of no use to them. And these questions not being of sufficient amplitude to fill the measure of their desires for a fuss, they naturally cast about for something else. On the Catholic question they have cried "wolf" until nobody pays attention to them, and what are they to do? They never had religion enough of their own to mind their own business and let others alone. They are agitators, and must agitate. Where can they find a subject? Ah! they have it. The old, threadbare, hypocritical cant about the evils and iniquities of Masonry is remembered, and being remembered, it is caught up to be again repeated. Rev. Mr. Finney, of Oberlin, yes, of Oberlin, begins, and already there has been quite a commotion. *That*, perhaps, was the end aimed at, the thing needed, the great *desideratum-commotion!* That's it. Well, they have it started, and on it must go. The attempt is to exclude Masonry from all the Congregational Churches. If that can be done, then, of course, the fight will be against Masonry in any church, and then against Masonry in the country. That's the plan on which these restless agitators work.

But now, in all sober seriousness, why do they attempt to raise such a clamor against Masonry? Do they know what it is? Are they not beating the air by fighting a creature of their own imagination; and, in doing this, would they not stultify themselves, if nature had not kindly saved them that trouble?

The writer of this is not a Mason, he never has been a Mason, he does not expect or desire ever to be a Mason; but that is no reason why, like the pugnacious beast in the prophecy of Daniel, he should be ever pushing every way at everything that comes before him; nor has he any sympathy with that sort of spirit, nor any respect for it. He has seen Masons watching with unceasing care, night after night, week after week, and month after month, around the beds of their sick brethren, and he honored them for it. He has seen them, with large hearts and liberal hands, administering regularly and systematically to the wants of the widows and orphans of their deceased brethren, and he honored them for that. He has seen them again and again, readily, and with apparent cheerfulness, supplying their destitute brethren and their families with fuel, food, and raiment; and at the same time he has ever found them as ready and willing to help forward any and all other benevolent and charitable enterprises as any other class of men.

It really seems to us that these anti-masonic agitators ought to have some sense of propriety, some little modesty, and submit, in part, at least, to *some* of those rules allowed to regulate the conduct of *gentlemen*. It is very probable, nay, it is certain, there are some bad men among the Masons, it may be, some *very* bad men; but to what organization can we turn without finding some bad men? Not to the agitating churches of New England and the Northwest, *sure*. Now, of the *internal* character of Masonry we know nothing. Of its signs, grips, groans, growls, or grunts, if it have any, we are totally ignorant, nor do we care to know anything about them; but from what we have seen of its *external* manifestations, we solemnly make the following record, namely: If we, that is, the writer of these lines and editor of this paper, were to go out on a mission advocating peace on earth and good will to man, and soliciting material aid for the poor and the starving, and had free access either to the Masonic Lodges of the country or to New England and Northwestern churches, we would, by all odds, choose the Lodges, and expect among them to succeed much the better!

This is written deliberately and with a deep mortification and sense of shame for the churches, which *ought to be* first and foremost, and most ready and willing, and most liberal in all such matters.

Now, in conclusion, allow us to say, Christian ministers, and Christian churches, and people, may find a better work than that of exciting themselves against Masonry. And if Masonry attend to what we have been told is its proper work, it will not interfere with the churches. Let each attend to its own legitimate work, and let the other alone. We well remember one great anti-masonic agitation through which the country passed; remember how the pulpit, the forum, and the press were all excited, but we remember also it *did no good*. On the contrary, it did much harm, and such will be the case again. Let it alone. You will do harm to the churches.

WANT OF UNIFORMITY.

We find the following paragraph in the very excellent Address of Grand Master VAUX, before the Grand Lodge of Pennsylvania, at its last Annual Communication:—

“It is proper at this time to remark that, owing to the differences which exist in the ceremonial of the various Grand Lodges of the States of the Union, members of this Grand Lodge, and those who have been under its jurisdiction, find it difficult to visit Lodges in those States. The examination of visitors in these several jurisdictions is conducted on the formula each establishes for itself; and none being in conformity with that, in like cases, governing in Pennsylvania, our brethren are in some cases denied the privilege of visiting, and the rights and benefits thereby obtained. I therefore take this occasion to state, that while we cheerfully yield obedience and respect to our sister Grand Lodges, when under their jurisdiction, as a masonic duty, yet in the most fraternal manner I would suggest to our sister Grand Lodges, that whatever is *not essential* in the ceremonial of examination of visitors might be dispensed with, when those presenting themselves hail from Pennsylvania. It is not meant nor intended by this suggestion to do more than call the attention of these Most Worshipful Grand Lodges to the fact that here the work of the Craft is circumscribed by the simplest symbolization, while the landmarks and the essential and ancient usages and customs are taught, and strictly enforced, as elemental in all masonic knowledge, and by which true masonic light is best disseminated in its unclouded effulgence. I trust that these suggestions will be fully and properly appreciated, for it would greatly distress me if, for a moment, the expression of them at this time should be understood as intended to accomplish any other purpose than to facilitate the interchange of true masonic fraternity, by the union of the Craft, who rightfully possess the masonic knowledge to maintain and enjoy it.”

Our experience has been that brethren from other jurisdictions have found it very difficult, and sometimes impossible, to satisfy the examining committees of the Lodges in Philadelphia of their masonic status, on account of certain peculiarities which continue to be observed by them, but which everywhere else became obsolete when the artificial distinctions between ancient and modern Masonry ceased to be recognized. We have frequently, in former years, had complaints lodged with us, on this account; but we are happy to know that very little attention is now paid to this “ancient” requirement, and that, with perhaps an occasional exception, brethren from any part of the country, reasonably well-informed in masonic requirements, will find little or no difficulty in gaining admission to the Lodges in Philadelphia. And we are not a little surprised that our brethren from that city should meet with any obstructions, based on a fair and reasonable interpretation of the ritual, in their attempts to

visit Lodges in other States; because the differences are not so essential as to cause or warrant any such embarrassment. Among the Lodges in the States other than Pennsylvania, there is a very satisfactory degree of uniformity; and no such impediment to a free intercourse among the brethren as that referred to by our brother, the Grand Master, can possibly exist between them; nor is there any good reason why the latter should prove an exception. We are inclined to believe that the whole trouble arises from the inexperience, not to say arrogant conceit, too frequently found in examining committees. We trust the fraternal and gentlemanly appeal of the Grand Master of Pennsylvania will receive the respectful consideration to which it is entitled.

GRAND LODGE OF MAINE.

We are indebted to the kindness of R.W. Brother P. Grand Master DRUMMOND, chairman of the committee, for an advance copy of his admirable Report on the Foreign Correspondence of the Grand Lodge of Maine. It comes to hand at too late a date for us to make much use of it the present month. We may, however, thank our brother for his courtesy, and say that the report, though modest and unpretending in its tone and character, is one of the most interesting and useful documents of the kind we have met with for many a day. It furnishes a condensed summary of the proceedings of some thirty or more Grand Lodges during the past year, with brief and courteous critical mention of such points in them as seemed to be of sufficient importance to call for any special notice. In fine, the report is admirably drawn, and we shall take occasion to refer to it again in our next.

HOURS OF MEETING.—The Grand Lodge of Pennsylvania has recently adopted the following resolutions regulating the hours of meeting in their hall in Philadelphia:—

Resolved, That the time for closing all Lodges meeting in this hall shall not be later than half-past ten o'clock, P.M., from the 25th of September to the 25th of March; and not later than eleven o'clock, from the 25th of March to the 25th of September.

Resolved, That all Lodges that shall hereafter protract their sessions later than the respective hours named in the foregoing resolution, shall be charged at the rate of three dollars per hour, or the same for any fractional part thereof, in addition to the customary rental.

MASTER AND WARDENS ABSENT. WHAT THEN?

WE find the following among the recent decisions of the Grand Master of Pennsylvania. It is nothing new or different from the common law on the subject, yet it is gratifying to have the approval of so intelligent a Grand Master as the R.W. Br. Vaux on any question of masonic interest.

It appears that on the night of the stated meeting of your Lodge, neither the W.M., S.W., nor J. W. was present when the Lodge opened. That a P.M., at the request of the W.M., proceeded to open the Lodge, and work until the W.M. arrived.

In Freemasonry, that which is not *permitted* is *prohibited*.

It is my opinion that a Lodge, in the absence of the W.M., S.W., and J. W., cannot be opened.

That a P.M. has no authority to act, or a W.M. to delegate to him any such authority, in his absence.

That in the absence of the W.M., the warrant is in the custody or "charge" of the S.W., and, in the absence of both, in the J.W.

That a Lodge cannot be opened unless either the W.M., S.W., or J.W. is present.

That if either of the Wardens is present, he may put a P.M. in the chair for work and business of the Lodge.

MASONIC LAW has little of the republican or democratic spirit about it. All its greater principles, termed in masonic parlance landmarks, and most of the minor details of its government polity, are provided to our hands, as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories, into which even some learned in the economy of masonic government have been misled, none has been so pernicious in its results as that assumption which places the original and sole authority of the masonic government in the consent of the governed. This error strikes a blow at the very base of the structure on which all government and order rests among men, the inviolable sanctity of the law. It substitutes popular caprice for the authority of antiquity, and, perhaps, it is not too much to add, in view of the high and mighty purpose for which the masonic institution was originally set up, the authority of God. It writes upon the sand of the wave-washed sea shore the laws which ought to be carved in the rock of eternal justice.

MASONIC CHIT-CHAT.

ZETLAND LODGE.—This is the name of a new and promising Lodge which was constituted in this city on the 13th of March last. The occasion was made one of more than usual interest and enjoyment. The Lodge having been constituted in the Egyptian Hall of the new Temple, the brethren were formed in procession and proceeded to "Sutton Hall" (Corinthian), where the new appointed officers were installed by M.W. Grand Master Dame, in the presence of a large and brilliant assemblage of ladies. At the conclusion of these ceremonies, a short address was delivered by Br. Chapman, Senior Warden of the Lodge, when the company were afforded an opportunity to view the apartments of the building, all of which were brilliantly lighted. The company next assembled in the large banquet-hall, and sat down to an entertainment served by Br. J. B. Smith, in a style and excellence for which he has been so long celebrated. We believe that in this respect, at least, all were satisfied. At the conclusion of the feast, brief speeches were made by Grand Master Dame, Brs. Parkman, Coolidge, and others. The officers of the new Lodge are, Rev. J. W. Dadmun, M.; A. H. Chapman, S.W.; J. F. Abbot, J.W.

THE HEARTHSTONE.—We are in receipt of this valuable monthly for April, well filled with original articles. Among the best are "The Nation's Standard Bearers;" "I Think of Thee" (a poem); "A Journey and its Purposes;" "Gamblers, their Victims and Agents;" "Flight of Queen Margaret;" "Romance of a Poor Man's Wife," &c., &c., &c., together with able articles on the "Farm, Garden and House;" "The Studio and Shop," &c., &c.

We also learn that the publishers have made arrangements with Messrs. E. Butler & Co., the celebrated Fashion House of New York, to furnish the fashions. We would advise all our readers to get it, as the price—\$1.50 a year—is cheap enough for all. The publishers, Messrs. Richardson & Collins, 59 Cedar Street, New York, guaranteeing 788 pages of reading matter each year.

THE LINCOLN MONUMENT.—The Lincoln Monument at Washington was publicly dedicated on the 15th ult., with great pomp and display. The ceremony was performed by the Grand Lodge of the District of Columbia, M.W. Benjamin B. French, G.M., officiating. "There was," says Perley, of the Journal, "a procession composed of a Grand Lodge of Masons, the Sons of Temperance, the Good Templars, and the Knights of Phythias,"—a strange mixture, from which Masonry could well have been spared. Mr. Lincoln was not a Mason, and the dedication could have been as well and as appropriately performed by the civil authorities. At the conclusion of the ceremonies, Grand Master French delivered an address, which is well spoken of.

MASONIC CELEBRATION AT SPRINGFIELD. The Knights Templars and members of the masonic fraternity of Springfield propose to celebrate the coming anniversary of St. John's day, June 24, by a grand procession, oration, dinner, promenade concert and ball. It will be the centre toward which the brethren will be attracted on that day from all parts of the State, and the well-known ability of the citizens of Springfield in carrying out the details of such mass-meetings, will insure perfection in all the arrangements. The Springfield Encampment of Knights Templars, and the Hampden Lodge, and Roswell Lee Lodge of Springfield, are among the most flourishing masonic institutions in the State.

WASHINGTON ROYAL ARCH CHAPTER, NO. 6, MIDDLETOWN, CONN.—Officers for A.D. 1848: Charles W. Stearns, M.E.H.P.; Lucius E. Maynard, E.R.; Horace F. Boardman, E.S.; Seth H. Plumb, C.H.; Elijah Ackley, Treasurer; John G. Pelton, Secretary.

ST. JOHN'S LODGE, NO. 2, F. & A. M., MIDDLETOWN, CONN.—Officers for A.L. 5898: Charles W. Stearns, W.M.; Edward G. Parkhurst, S.W.; Robert Mathison, J.W.; Elijah Ackley, Treasurer; John G. Pelton, Secretary.

DEATH OF DEPUTY G.M. HENRY H. HARTLEY.—Craftsmen generally throughout the State will be pained to learn of the death of Henry Hare Hartley, Deputy Grand Master, Past Grand High Priest, and Past Grand Commander of our Order in California. He died in Sacramento on Thursday, March 12th, after a brief illness. Br. Hartley was born in Devonshire, England, in 1827, and came to the United States in 1847. In 1849 he came to this coast, and immediately identified himself with the interests of the State, and by his intelligence, energy, and general uprightness of character, soon gained an enviable position among his fellows.—*Mercury, San Francisco.*

ANCIENT ACCEPTED RITE IN CINCINNATI.—The Ohio Sov. Grand Consistory, S.P.R.S., 33°, in Cincinnati, Ohio, have elected the following officers for the present year: E. T. Carson, S.G. Com.; Robert Gwynn, 1st Lieut. Com.; C. E. Bliven, 2d Lieut. Com.; George W. George, G.M. of State; John E. Bell, G. Chancellor; Charles Brown, G. Treas.; Sam. P. Post, G. Sec.; S. C. Newton, G. K. of S.; John Scott, G. Arch.; Howard Matthews, G. Hosp.; D. Fithian, G.M.C.; A. M. Ross, G.C. of G.; John Evans, G. St. B.; P. B. Hayward, G.T.

HONESTY OF PURPOSE EXEMPLIFIED.—A few days since, a gentleman entered the office of the Grand Treasurer of the Grand Lodge of this State, and inquired if the records and account books of the Grand Lodge in 1843 were accessible. He was informed that they were destroyed at the burning of the Winthrop House. He then stated that twenty-five years ago he leased a room in the Masonic Temple, and was obliged to leave without settling for the same, owing to adverse circumstances; but he was now prepared to pay the same. As he remembered the amount, he paid the principal and twenty-five years' interest, and received a receipt. It is seldom that a debt which had been outlawed three times, and the record of which is destroyed, is paid in this manner.

THE paragraph headed "New Lodges," in our last number, and credited "Anon.," should have been credited to R.W. Br. J. D. Evans. It was taken by some one of our contemporaries from one of his excellent addresses before the Grand Lodge of New York, while G.M. of that Body, and published without the proper credit. We thank our friend of the New York Courier for the means of making the correction.

A FINE MASONIC MELODY.

[The following, which we find in the *New York "Courier,"* is worthy of the pen of Burns]:—

A friendly word to my auld acquaintance,
Geo. C. Leys, of Central Lodge, No. 361.

BY BRO. DAVID CAVAN.

Dear auld cronie, joy be wi' ye,
As ye sit in Eastern chair;
May ye never ken the feolin'
That interprets faah an' care!
Don't forget, tho' sittin' in it,
Every rose has got a thorn;
An' promotion brings its worry,
Just as sure as you are born!
Dinna think ye'll fin' the cushion
Stuffed wi' feathers or wi' hair;
For my ain experience tells me
Nettles sometimes get in there!
Many a time the lads will bother,
Raisin' points in spite o' law;
When they do it, don't get angry—
Gavel, though, baith big an' sma'!

Let a smile, however, licht'en
Up your face whene'er ye rule;
Vinegar's a nasty acid,
An' it never fails to cool!

Teach the boys mair by example
Than by precept when ye can:
Aye rememb'rin', tho' y're Maister,
Still for a' y're only man!
Joy, again, my frien', be wi' ye,
As ye sit in Eastern chair;
Joy as sweet as I partook o'
Years ago, when sittin' there!

A NEW MASONIC HALL IN CHARLES-TOWN.—A committee of King Solomon's Lodge of Charlestown have completed negotiations with the owner of Washington Hall Building, on Main Street, in that city, by which all of the building above the street floor is leased to that Lodge for a term of ten years. There are two large halls in the building, with several very convenient ante-rooms.

THE GALAXY.—Sheldon & Co., New York, are the publishers of this admirable monthly. The work has recently been enlarged, and is unquestionably one of the ablest and cheapest literary magazines in the country. The May number, just received, is filled with articles of interest and valuable. The illustrations are fine specimens of wood engraving. Price \$4 a year.

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

Sept. 1, 1865.

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Very truly, yours,
O. O. JOHNSON, M. D.
FRAMINGHAM, July 18, 1864.

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J. R. DILLINGHAM, Dentist.
12 Winter St., Boston, Feb. 18, 1867.

12 Sent by mail on receipt of price and postage.

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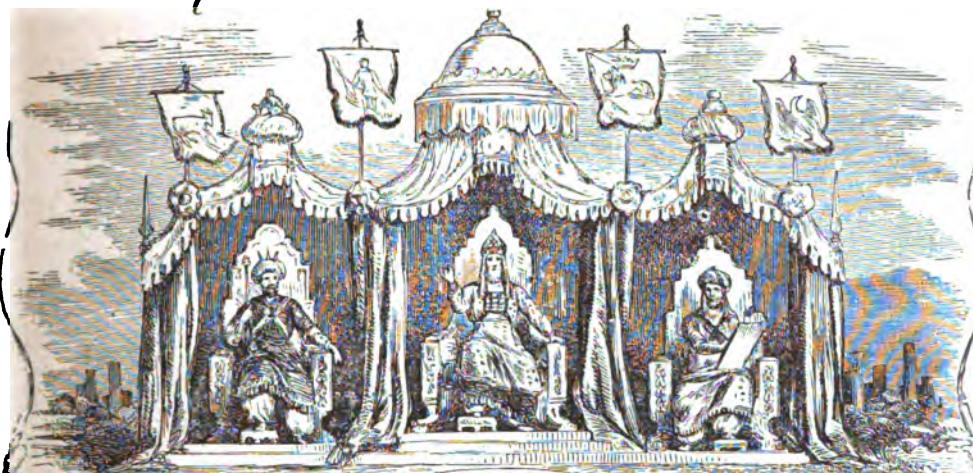
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Rev. C. H. Dunn



FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE.

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GRAND CHAPTER OF MASSACHUSETTS.

A Stated Convocation of the M.E. Grand Royal Arch Chapter of Massachusetts, will be held at Masonic Temple, Tremont Street, Boston, on Tuesday, June 9, 1868, at Seven o'clock, P.M., for the transaction of business.

By direction of the M.E. Grand High Priest.

THOMAS WATERMAN, GRAND SECRETARY.

BOSTON, June 1, 1868.

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The work is beautifully illustrated with plates, and is sold at \$14 a dozen, \$1.50 single copy. Orders addressed to the author, Masonic Temple, Boston, will receive prompt attention; or it may be had through any of the principal Booksellers.

The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.]

JUNE 1, 1868.

[No. 8.

MASONRY NOT SECTARIAN.

MASONRY is not *sectarian*; it is not the servant, the advocate, or the propagandist of any *sect* or party, of any particular religion, or church. But it does not follow from this that it is opposed to, or that it is disregardful of, the claims of Christianity, or of any other religious dogma or system which recognizes the existence of God, the resurrection of the body, and a future state of rewards and punishments. On the contrary, it accepts these three conditions as the foundation of that universal religion "in which all men agree"; that is, all civilized men; for with polytheists, idolaters, and atheists, it has no sympathy. It does not regard Christianity, nor Judaism, nor Mahommedanism,* as being merely different forms of *sectarianism*; but as distinct, separate and independent governments or organizations of, essentially, *one common religion*, in the three great fundamental tenets of which *they all*

* We include the Mohammedans in this connection, not because Masonry does or ever did exist, except in individual cases, among them,—they are as a people, Anti-Masons, and we suppose there is very little desire on the part of the Fraternity anywhere to change the relation,—but because there is nothing in their religion that would exclude them from admission to the Order. And we take occasion to say here that there is not a Masonic Lodge in the world, which the Masons of this or any other civilized country could lawfully recognize as such, that is not holden under the authority of some Grand Lodge, or other supreme governing power, composed of and controlled by Masons of the Christian faith. There has been a great deal of twaddle in this respect, but there is no foundation for it. There are individual Masons even among savages and idolaters, but there are no Lodges, of such, in existence.

agree. Though differing in many important and, in the opinion of each, vitally essential particulars, they all have the same object in view,—the worship of God and the salvation of souls. Each believing that his own plan is best adapted to this great purpose, he regards that of his neighbor as false, and inconsistent with divine truth. Disputes and contentions follow as a natural consequence. Masonry rises above these, and takes her stand on those fundamental principles in which they all agree, and in the truth of which they all place a firm and mutual reliance. *This is her religion.* It is the religion of every society acknowledging an overruling Providence, from which sectarianism and sectarian controversy are excluded. And this does not imply disrespect toward any class of religionists whatever. It leaves the Christian, the Jew, and all other denominations to the free enjoyment of their own peculiar views and opinions. *And this is masonic toleration, in matters of religion.*

When, therefore, in our Lodges we speak of Christianity, or of either of the other forms of religion, we speak of them, not as *sects*, but as distinct religious *systems*, — leaving to the followers of each, in its sub-divisions, the free exercise of their own judgment and religious preferences. Hence, while as Masons we recognize both Christianity and Judaism, we know nothing of Pharisees or Sadducees, or Baptists or Methodists, as *sects*. Sectarianism, in the popular religious acceptation of the term, means a separation, a division of a whole, a party differing from some other party or parties, in the minor details, or peculiar tenets, of the same unity, or religious system. Among the Jews, for example, the Pharisees and Sadducees, though agreeing in the fundamentals of the Mosaic religion, but differing in minor details, were *sectarians*; as the Baptists and Unitarians, and the thousand and one other denominations of the present day are *sectarians* of the Christian system of religion. And it is this anomaly, this prolific source of contention in the religious world (and this only), which is excluded by the laws of Masonry from the Lodges, *as a subject of discussion.* As in politics, it does not ask if the candidate be a democrat or a republican, so in religion, it does not inquire if he be of this or that *sect*. It simply demands that he shall be a loyal subject and a believer in those fundamental principles of religion "in which all men agree," while it leaves him to the undisturbed enjoyment of his own peculiar political and religious views, and to the unrestricted discussion and free exercise of them, *beyond the precincts of the Lodge.*

GRAND CHAPTER OF CALIFORNIA.

THROUGH the politeness of Comp. L. C. Owen, Grand Secretary, we are favored with an early copy of the "Proceedings of the Grand Chapter of California" for the past year. The Annual Session was held at San Francisco in December, and was well attended. The opening address of the G.H.P. Comp. Charles Marsh, is a brief but well-written address. He urges upon the Chapters the importance of keeping themselves well informed in the ritual, "so that instead of being classed with those builders who worked in the plains of Sinai, they may be ranked with those others who, at Jerusalem, in later time, built the Arch and fitted the Keystone which is the symbol of our Craft."

We notice little in the Proceedings of particular interest, other than general indications of the prosperity of the Order in the State, except the very excellent Report on Correspondence by the Grand Secretary, which is a paper that does him great credit, as it does exact and impartial justice to the Grand Chapters whose Proceedings are reviewed. He very properly finds fault with the Committee on Dispensations in the Grand Chapter of Alabama, "for reporting in favor of granting a Charter to a Chapter, of the records of which they feel obliged to say, 'it would fill several sheets to notice in detail the many inaccuracies occurring'; and with the Grand Chapter for concurring in the Report."

We also learn from the Report that the Grand Chapter of Arkansas has prescribed a form for the arraignment of a present High Priest, as follows: "Five members of a Chapter may prefer charges to the Grand High Priest, who shall commission three High Priests to assemble and investigate them, and after hearing the testimony, they shall transmit it with their opinion to the Grand High Priest, and if upon examination he shall deem the accused guilty, he may suspend him from the exercise of his office and summon him to appear at the ensuing meeting of the Grand Chapter for trial." Comp. Owen asks, "Would it not be better to make the judgment of the commissioners final, subject, as in all other cases of trial, to confirmation by the Grand Chapter?" It undoubtedly would if the Grand High Priest can be properly invested with the necessary powers to order the trial of a High Priest and member of the Grand Chapter, without the intervention of that body. We don't think the Grand Chapter can itself

properly try a case of the kind, but it may undoubtedly appoint a commission for the purpose, and thus preserve to the accused his right of appeal.

The following presents a new point, which the able Report before us properly disposes of. Com. Owen is noticing the Report of the Grand Chapter of New Jersey, and says,—

“ Comp. Corson dissents from a decision rendered by Comp. Swafford, Grand High Priest of Iowa, ‘That a Chapter cannot confer the degrees upon a candidate elected to receive them, if, before any of the degrees are conferred, a member of the Chapter objects’; and says ‘If a brother Mason is elected to membership in a Chapter, he is entitled, in my opinion, to receive the degrees, unless charges are preferred against him and sustained; and such law obtains in this jurisdiction.’ We are of opinion that the decision of Comp. Swafford is in consonance with the general usage in the United States, as it certainly is with the law of the Grand Chapter of California. To preserve the harmony of the Chapter is of the utmost importance, and should be the aim of all; and if, after the election of a candidate, a member objects to his receiving the degrees, his objections ought to be considered, and until they are withdrawn the candidate should not be admitted. We do not believe that the election of a candidate carries with it the right to confer the degrees upon him in opposition to the expressed wishes of a member; neither do we know of any law of Royal Arch Masonry which provides that charges may be preferred against a Master Mason for any cause.”

The Grand Chapter (California) adopted the Report of a Committee to whom the subject of the Washington Controversy had been referred, in which the Committee say,—

“ They cannot see for what purpose this reference has been made, as it is not within the province of this body to pass upon the action of the General Grand Chapter of the United States of America; no body has the right to do so but the General Grand Chapter of the United States. The General Grand High Priest having declared the Grand Royal Arch Chapter in the District of Columbia to be irregular and clandestine, there is nothing for us to do, as loyal Masons, but to submit to that decision.”

The number of Chapters in the State is thirty-three, and they all appear to be in excellent condition.

The elected officers for the current year are as follows:—

M.E. Isaac S. Titus was elected Grand High Priest.

R.E. James A. Jackson was elected Deputy Grand High Priest.

R.E. John W. Harville was elected Grand King.

R.E. George T. Grimes was elected Grand Scribe.

R.E. Elisha W. Bourne was re-elected Grand Treasurer.

R.E. Lawrence C. Owen was re-elected Grand Secretary.

R.E. Jacob H. Neff was elected Grand Captain of the Host.

R.E. Stephen Wing was elected Grand Royal Arch Captain.

Before closing, we avail ourself of the opportunity to return our grateful acknowledgments to our friend and Companion, the Grand Secretary, for an elegantly bound presentation copy of the Proceedings of the Grand Chapter from 18 to 18 . It will possess an especial value for us from the kind and fraternal terms which accompanied its presentation.

THE NEW ANTI-MASONIC MOVEMENT.

AGREEABLY to previous announcement, the Anti-Masonic Convention of clergymen of various Christian denominations assembled at Pittsburgh, Pa., on the 5th of last month, and continued in session throughout the two following days. We have no means at present of determining the number of delegates present nor the States represented, but understand that the attendance was large. The Rev. Dr. Joel Blanchard, President of Wheaton College, Galesburg, Ill., called the Convention to order ; Rev. Dr. J. C. Cooper, of Philadelphia, was chosen President ; and the Rev. Dr. J. S. Brown, of Pittsburgh, was elected in his stead ; A. J. Bailey, of Illinois, was appointed Secretary ; when the Divine Blessing was invoked by Rev. Dr. Eaton ; after which an address was delivered by Dr. Blanchard, which has the genuine ring of the Anti-Masonry of Morgan times. If we had the room to spare, we should like to transfer it to our pages for the edification of the few surviving friends who went with us through that memorable persecution. He pretended to quote, from memory, the words of a letter which he said Daniel Webster wrote to certain Anti-Masons at Alleghany City thirty years ago, condemning all secret societies, but which statement we don't believe a word of. Mr. Webster got enough of Anti-Masonry ten years before that time. He next speaks of "the Lodge which murdered Morgan *twenty-seven* years ago," but this must have been a second Morgan, for, according to anti-masonic authority, the first was killed in 1826, or nearly *forty-two* years ago ! After this he concluded by saying, "It might be well to devote the evening to prayer !" And he was right.

A Committee on "Permanent Organization," to meet annually, was

then appointed, consisting of the following persons, — we give the names as a matter of history: —

“President Fairchild, of Oberlin, O., Chairman; Rev. B. F. Roberts, Rochester, N.Y.; Moses Pettinger, Illinois; Rev. Mr. Berger, Ohio; Dr. J. S. Eaton, Pittsburgh; Rev. Dr. Cooper, Philadelphia; Rev. Dr. Marsh, President of the New York State Temperance Society.”

This Committee subsequently offered the following partial report, which was adopted: —

“President — Bishop Edwards, Ohio.

“Vice Presidents — Major William Frew, Pittsburgh; Rev. Henry Coles, Ohio; Rev. A. Crooks, New York; Rev. Dr. Sproull, Alleghany; Rev. B. F. Roberts, New York; Prof. Henry E. Whipple, of Hillsdale College, Michigan; Philo Carpenter, Chicago; Rev. J. A. Hart; Rev. Columbus Green; R. K. Whittier, Illinois.

“Secretaries — Dr. John Douglass, Pittsburgh; Rev. A. A. Phelps, New York.”

Bishop Edwards, on taking the chair, said he did not feel competent for the place, but that “all were working for God, and should look to Him for aid,” — showing very clearly that he had mistaken his Master, while demonstrating the truth of the first branch of his predicate.

On the second day, short addresses were delivered by the leading members of the Convention. Mr. Jones, of Pennsylvania, urged the necessity of Christians opposing all secret societies. Mr. Roberts, of New York, rehearsed the abduction of Morgan, and said “no religion was thought of among Masons.” Mr. Butler, of Indiana, said that secret societies were becoming “alarmingly numerous”; while Rev. Mr. Herless, of Illinois, said he wanted “the Convention to know that the men of secret organizations could be seen as trees walking.” Many members had left the Order, which was a “great blow to it.” Mr. Travis, of the same State, had seen a masonic funeral, “at which a minister prayed for blessings on secret orders,” for which he ought doubtless to be excommunicated! He also said masonic influence controlled the Methodist Conference. It probably refused him an appointment he was not qualified to fill. Mr. Marling, also of the same State, “related a speech of a Past Grand Master, who said that Masonry was arrayed against the churches of all denominations,” and argued that Jeff. Davis would not be tried nor Johnson convicted, because they were both Masons. The Rev. Messrs. Shatter of New York, Rogers of Ohio, Hart of Illinois, Sealsburg of New York, Heaton of Ohio,

Cooper of Philadelphia, and McArthur of ——, also addressed the Convention in a similar strain. The entire speaking, as reported in the Pittsburgh papers, is the merest fustian, full of ridiculous absurdities, a re-hash of the old anti-masonic scandal.

These gentlemen having exhausted themselves, the Rev. O. K. Baird, of Pennsylvania, a seceding Mason, as he pretended to be, took the floor, and made an exhibition of himself in the following manner:—

“He hoped to live long enough to see Masonry kept out of the church, out of the ballot-box, and out of the courts. This he would consider a great point gained; and it would then be driven back into the dark holes where it belonged. He said the name of Christ was omitted from their books and prayers, because the Order did not believe in a Mediator. The devil believes that much, and was as competent a member as any one. The speaker said that not one piece of the national currency was issued but contained a masonic mark; that in a little, red, peculiar star were the signs of Masonry, the apron, trowel, square, scales, key, &c. [At this point many members might be seen taking out their greenbacks and shinplasters and examining the peculiar star.] He claimed that men who divulged any secrets were made away with, and related the circumstances of a case with which he was personally acquainted. He knew of a man named Forgey who had been sent to a Lodge in Canada where the speaker belonged, to be made away with. Forgey had somewhere, privately, as he supposed, stated that the exposures in Morgan’s book were true, and he was then “passed round” to be disposed of. Forgey, on a night when he went to take the degree of Knight Templar, disappeared, and never was seen afterwards. The speaker had asked a brother Mason, who was a Templar, what had become of Br. Forgey, and he was answered that he had “gone up”; he was “sent to us.” This was in 1854. In closing, the speaker said that in the several lower degrees, Masons were sworn to loyalty, but in the Royal Arch Chapter they take an oath to support each other in every thing, right and wrong!”

The Convention then went to prayer, — of which there was manifestly much need.

In the afternoon, the Committee on a Permanent Organization offered, through their chairman, Rev. Dr. Cowles, of Ohio, the following Report, which was adopted:—

“A PERMANENT ASSOCIATION.—Rev. Dr. Cowles, of Ohio, from the Committee on Permanent Organization, made the following Report on Future Operations:—

“I. The name of this body shall be known as the National Christian Association, opposed to secret societies.

“II. Its objects shall be to expose, withstand, and remove the evils of secret societies, and of Freemasonry especially, in order to save the churches of

Jesus Christ from being depraved by their influences, and also to redeem the administration of justice from perversion and our republican government from corruption.

“ III. The officers of this Association shall be a President and one Vice-President from each of the States represented in this body; an Executive Committee of nine members, a majority of whom shall constitute a quorum; a Corresponding Secretary, a Treasurer, and an Auditor, the four last named to be appointed by the Executive Committee, and the Corresponding Secretary to be *ex officio* a member of said Committee. All these officers shall be chosen for one year, and hold office till their places shall be supplied by the appointment of their successors.

“ IV. The annual meetings of this Association shall be constituted of delegates from auxiliary and kindred bodies, as hereinafter provided for, and shall be held on the first Tuesday in May, the place of said meeting to be determined by the Association at the previous annual meeting, subject to change for good cause by the Executive Committee, who shall also make all needful preparations for said meeting.

“ V. Associations for the same general objects, whether State, ecclesiastical or local, may become auxiliary to this body at their own request, and may represent themselves in its annual meeting by a majority vote.”

Several prepared addresses were then read, all abusive of Masonry and secret societies in general, and the Convention returned to its “ religious exercises,” and adjourned.

The last day of the session was chiefly occupied in closing up the business of the two preceding days, and determining the place for the next annual meeting, which was very appropriately fixed at Oberlin. The following Christian and charitable resolution was adopted:—

“ *Resolved*; That this Convention do most earnestly recommend to all churches of Christ to unite in vigorous efforts to arrest the progress of these organizations, and to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to these secret orders.”

The Convention also adopted an address to the Christian churches and denominations of the country, and as a fitting finale to the whole farce, the Rev. B. T. Roberts gave utterance to the following infamous and foolish slander. The man ought to be sent to a hospital for idiots.

“ Rev. B. T. Roberts made a few remarks on the address, and related the dying confession of a lady, whose husband had been a Mason. She overheard a conversation between a Master Mason and a member of the Order; a conversation showing that the man had been charged with divulging the secrets of

the Order. He denied the charge, but the man was murdered, by having his throat cut by the Master Mason and a confederate. She saw, through a trap door in the house, the knife drawn across the throat of the unfortunate man. The woman made the dying confession to the speaker, and afterwards he administered the sacrament to her. She, also, before she expired, made affidavit to the facts set forth, and her truthfulness was vouched for by all her neighbors."

After this the Convention went to prayer — and adjourned.

Mr. Senator Wilson sent a note to the Convention, regretting his inability to participate in its deliberations. He had an escape.

THE PAST MASTER'S DEGREE.

A COMMITTEE of the Grand Lodge of Connecticut, quoted by Br. Drummond in his Report, asks, "How a Lodge of Master Masons can know anything of the Past Master's degree, or of its necessity to the W.M. elect?" To this it may be answered, in the first place, that, correctly speaking, there is no such thing as a P.M.'s degree; and, secondly, if there is, a Lodge of M.M. has no right to know anything about it. The ceremony which usually passes under this name is a part of the installation service of a newly elected Master of a Lodge; from which service it was stolen by Dermott when he invented and introduced his R.A. degree, as an appendage to his Lodges. He made it one of the leading points on which to hang his fictitious claim to the possession of a fuller and more *ancient* ceremonial than that known to the Grand Lodge from which his party had seceded, and denounced as *modern* Masons. It is no more essential in the installation of a Master than any other part of the ceremony, though it embraces instructions to which he is entitled and should receive. We have, however, in our experience, known a great many Masters of Lodges, and excellent ones too, who never received it, as we have known H.P.'s of Chapters who never received the corresponding degree in those bodies; and we venture to say that there are very few Knights Templars in this country who ever received or heard of the degree of Past Commander, as given in the Encampments in Ireland and some other parts of Europe. These ceremonies — or degrees, if that form of designating them is preferred — are all of the same class, and should be given to the newly elected officer as his right; but the omission of them

does not invalidate the installation in either case. The Master of the Lodge is lawfully installed when he has assented to the usual preliminary interrogatories, taken the official obligation, been invested with his collar and jewel, charter, etc., been placed in the chair of the Master, and proclaimed and saluted as such. This would be legal, because it answers all the necessities and requirements of the Lodge; but, nevertheless, the full ceremony should always be given, when there is a Past Master present capable of performing it. The duty devolves on the immediate predecessor of the new officer, but may be performed by any *actual* Past Master, in the presence of two other brethren, of equal grade, to assist him. The oldest installation service we have (about 1776) contains the following provision: "The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form, in the presence of at least *three* installed Masters." The part of the ceremony here referred to is what is usually called the Past Master's degree, but it is simply the official qualification, an integral of the whole ceremony; and it is this part also which, as above intimated, was in former years, more frequently than now, omitted in the installation of Masters, especially of Lodges in the interior,—from the want of some brother competent to perform it.

NEW GRAND LODGE OF IDAHO.

We have received a copy of the Proceedings of a Convention of Lodges held at Idaho City, on the 16th December last, for the organization of a Grand Lodge for that Territory. Four chartered Lodges were represented, to which was subsequently added, by special vote, one holding under dispensation, with the privilege of one vote in the preliminary business. This was an act of courtesy, and was so received. The Convention was organized with W. Br. George H. Coe, P.M. of the oldest Lodge, in the chair. The Committee on Credentials having made their report as above; and the Convention having voted to proceed to the organization of a Grand Lodge for the Territory, and appointed a Committee to report a Constitution for that purpose, which report having been adopted, it went into an election of the officers required and provided for by its provisions, as follows: W. George H. Coe, G.M.; G. W. Paul, D.G.M.; A. Haas, S.G.W.; George T. Young, J.G.W.; S. B. Connelly, G. Treas.; P. E. Edmonson, G. Sec. On the afternoon of the second day, the new Grand

Master was installed by the Master of the oldest Lodge, when the remaining officers, elected and appointed, were installed, and the new Grand Lodge was declared to be duly organized and prepared for business. We notice nothing in the subsequent proceedings of particular interest. A resolution was adopted to the effect that the present charters of the Lodges would be returned to the Grand Lodge of Oregon, from which they were received, as soon as others could be prepared to take their places. The effect of this will be to strike those Lodges out of existence, and to substitute new ones in their stead. The charter is the evidence of the origin and the time of the establishment of the Lodge, and it cannot go behind it. The charters should be retained and indorsed by the new Grand Lodge.

Another resolution provides that candidates shall have resided in the territory one year. This will be found embarrassing. A domicile would be a better rule, in view of the population of the territory, and would work no injustice to any other jurisdiction. Another resolution provides that one ballot shall entitle the candidate to the three degrees, unless stopped by "proof of unmasonic conduct."

We congratulate the new body on the harmony and completeness of its organization, and tender it our best wishes for its future success.

INFIDELITY IN THE FRENCH LODGES.

It is undeniably true that the tendency of the religious mind in most of the continental States of central and western Europe is to infidelity. We do not undertake to account for this (though that might not be difficult), but the fact is patent to the most casual observer. Open and defiant scepticism pervades all classes and divisions of society, the high and the low, the rich and the poor, the young and the old, male and female, the workshops, the social circle, the schools of science, and the church of God! Every intelligent traveller who has passed through France and Germany and Italy, and marked even casually the moral and religious status of the people, will bear testimony to the truth of this melancholy picture. Is it surprising, then, that a sentiment so universal should have found its way into the Lodges of these countries? or that the enemies of religion should attempt to debase them to the level of their own demoralized condition? It would indeed be a matter of surprise if, in view of their fanatical zeal and shameless effron-

tery, the fact were otherwise. But though it be true that this spirit of infidelity has openly manifested itself in their midst, it is no less a source of gratification than of exultant pride to every true Mason and friend of Masonry, that the Lodges in France and, so far as we can learn, elsewhere on the continent, with one or two exceptions, have nobly met and indignantly repelled its bold assaults upon their principles and their integrity. No! while Masonry is not *sectarian* in the popular and usual meaning of the word, it is not anti-religious, nor anti-Christian in its doctrines or teachings. It adopts the BIBLE as the word of God, for the "rule and guide of its faith," and leaves its interpretation to the church and the religious convictions of its followers.

That our readers may have a clearer understanding of the condition of this question as it exists in France, we give the following translation of the debate in the Convention at Paris, held the past year, by the Grand Orient, for the discussion of its new Constitution: — *

The discussion developed the fact that there was a desire on the part of some that belief in Deity should no longer be made a test of admission. It was proposed to require that all masonic papers, of whatever nature, should be headed, "To the glory of the Grand Architect of the Universe, &c." Some objected to this altogether; others desired to leave it optional with the Lodges. A most exciting debate followed. Almost all who opposed professed that they were not atheists, but based their action upon allowing to all "liberty of conscience."

Br. Rouselle opened the discussion against the formula.

"There is no question (need I tell you?) of a religious discussion. I have to defend atheism no more than to combat deism. I shall pronounce neither for nor against theology, metaphysics or materialism. *First* causes and *final* causes will find in me neither an assailant nor a champion. I propose solely to demand liberty of conscience for all men, sincere and of good faith, whatever they may affirm or deny in matters purely religious."

"Br. Parrot does not deny God, but affirms that liberty of conscience is superior to all religious beliefs."

A voice interrupts the Brother — "Why, then, do you come among us?"

The interrupter is called to order, and Br. Parrot concludes thus: —

"I am a man, free and upright — have been received a Mason by that title, and no one can call me to an account for my *belief*. Morality is not supported

* We copy from the excellent Report of the Committee of Foreign Correspondence of the Grand Lodge of Maine.

by belief in God and the immortality of the soul. It is independent and universal. I think as you do, that God and the immortality of the soul are admitted by the majority of Masons; but liberty of conscience is also in the heart of all. Believe if you will, but do not shut your door to upright men who refuse to believe."

Br. Pelletan: "It is that question (belief in God) which divides us; it is that alone; there are a crowd of other questions which do not divide us. The great principle upon which we are all in accord is the amelioration of all. Let us put that principle in practice; let us observe the law of progress, and leave outside every religious question."

"In closing, permit me to borrow a quotation from the Catholic Church in quoting to you one of its mottoes: '*In certis, unitas; In dubiis, libertas; In omnibus, caritas.*'—'In things certain, Unity; in things doubtful, Liberty; in all things, Charity.'"

On the other side, Br. Garrison, after saying in substance that the rejection of the formula would be regarded as a declaration of atheism, says:

"This, my brethren, is a grave, a serious danger; and for what purpose are you about to brave it? For what would you encounter an evil which may be irreparable? Ah! if there is in question the asserting of one of the great principles for which our fathers gave their blood; if there is in question the defence of liberty of conscience from threatened attacks; I will tell you: let us do our duty, let us risk everything, if it is necessary; but is it so? Is not Masonry, with its present organization and its traditional forms, the most tolerant of human institutions? What do I say? Is it not the very temple of toleration? These formulas which affright you to-day, have they arrested at the door of our Lodges the grandest philosophers of the eighteenth century, the hardiest pioneers of philosophical radicalism, or even that great investigator, Proudhon himself? How is it in practice? Of professed atheists, we find none; but when an adept, whose life we know to be pure and respected, comes to us and says to us, 'I have not yet found God,' we reply to him 'Our hand, my brother, enter, let us work together, and in this symbolic temple, you will discover everywhere the visible marks of the Great Architect of the Universe.'

"In citing the names of the great thinkers admitted into our Order, I hear pronounced around me the name of Voltaire. Ah well! Voltaire (you know it) when he was received a Mason by Franklin, the wisest of men, wished to bless the sons of his friend, and he pronounced above their inclined heads two words which were the supreme lesson of his genius, 'God and Liberty!'

"Voltaire blessing the son of Franklin! Is it not the old world bending over young America and pointing out to her the route to follow and the end to attain? God and liberty! That motto has carried happiness to a giant people whose marvellous growth we admire with so much of fraternal sympathy, from the time of our Brother WASHINGTON, her first hero, to that of Brother

ABRAHAM LINCOLN,* her last martyr! That is the motto of French and of universal Masonry! Let us never separate the two terms; because if the idea of liberty represents right, the idea of God represents duty and fraternity, justice and love!"

The formula was adopted by a vote of 180 to 67. We congratulate the Order upon the result; for if the infidelity of the time of the French Revolution (and an effort to this end has been made in more than one quarter) is to be introduced into Masonry, she has reached already the zenith of her glory, and, rapidly descending to the horizon, she will set in darkness,

"Unwept, unhonored, and unsung."

THE WASHINGTON R.A. EMBROGLIO.

THROUGH the politeness of Br. Drummond, Chairman of the Committee, we have been favored with an early copy of his Report on the pending controversy between the Grand Chapter of Maryland and the Chapters in the District of Columbia. The Report presents a clear outline of the entire case, detailing the facts step by step as they occurred, and were it not that the controversy is one which more properly belongs to and can only be settled by the General Grand Chapter, we should transfer it to our pages entire. But as it is, we give the result to which the committee have arrived, as follows:—

"We have thus considered all the objections which have been urged against the regularity of this Grand Chapter, and after a careful and protracted examination of all the documents published in relation to this unhappy affair, we have no doubt at all that the Grand Royal Arch Chapter of the District of Columbia was regularly formed, and entitled to full recognition.

"We have the utmost regard and respect for the M.E. Gen. Grand High Priest, and feel bound by his decision, and hold that his edict must be obeyed. In some quarters it is assumed that he has undertaken to *suspend* a Grand Chapter which he has no power to do; but it is not so; he has decided that the D.C. Grand Chapter is not legally formed. Until the session of the Gen. Grand Chapter, that decision is law; we believe it should be reversed by that Body; but until reversed, it must be carefully obeyed; we cannot, therefore, recognize the new Grand Chapter or the Companions adhering to it."

* Mr. Lincoln was not a Mason.

LAW AND PRACTICE.

WE had time only in our last to acknowledge the receipt of an advanced copy of the excellent Report of P.G.M. Drummond, from the Committee on Correspondence, to the Grand Lodge of Maine at its late Annual Communication. We had, however, selected several interesting items, original and otherwise, which we now have the pleasure to lay before our readers, in the order in which they appear in the Report.

JURISPRUDENCE.

In noticing the Proceedings of the Grand Lodge of Arkansas, the Report quotes the following decision : —

“ The Grand Master cannot set aside the judgment of a Lodge for error in a trial; but if the proceedings are so irregular as to be void, he may so declare, and direct the Lodge to proceed *de novo*. ”

[We have not the Arkansas Constitutions before us, but by the common law of Masonry, the Grand Master has nothing to do with such a case. The Lodge reports to the Grand Lodge its proceedings and judgment, for final decision. That body may confirm, or take such order as the facts may seem to demand.] — *Mag.*

The following is an analogous decision by the same Grand Lodge : —

“ The Committee on Grievances made one Report the propriety of which we doubt, if we comprehend it. A Lodge tried a member and found him ‘ *not guilty*. ’ The Committee say the proof seems to sustain the charges, ‘ and the finding ought to have been *guilty*. ’ ”

“ The Lodge, however, saw proper, with all the evidence before it, and with a full personal knowledge of his previous conduct and character, to find him not guilty. We must, in charity to the Lodge, suppose they must have had some promise of amendment and proof of general previous good character to induce them to find thus. The conduct certainly deserved a severe reprimand, and on repetition of the offence, expulsion. But we are unwilling to reverse the finding of a Lodge on so solemn a matter, when they had all the facts before them — when all the proceedings are in other respects regular. We would, therefore, recommend that the brother be reprimanded by the Master of his Lodge.”

“ The brother was acquitted: the Grand Lodge does not reverse the judgment: but orders him to be reprimanded: for what? Is it like that case in which a jury found a prisoner ‘ *not guilty*, but to be careful and not to do it again?’ ”

[But how came this case before the Grand Lodge at all? If the Lodge acquitted the accused, it had no case to take before the Grand Lodge. The charges were dismissed by the judgment. If there were serious or other interests affecting the character of the institution, and it could be shown that the Lodge had been influenced in its decision by interested and improper considerations, then the case could have been brought before the Grand Lodge in a complaint against the Lodge for unmasonic conduct, and referred to another Lodge for rehearing.] — *Mag.*

The following decisions are by the same body: —

“An E. A. after ballot can be stopped only for reasons deemed sufficient by the Lodge.

“Taking advantage of the bankrupt law as against a brother is no ground for discipline.”

VOUCHING FOR VISITORS.

The following is by the Grand Lodge of California: —

“Private examinations by individual members, without authority from the Master, do not, as a matter of right, entitle a member of a Lodge to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He specially makes a promise that ‘no visitor shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge,’ and it is therefore his right and his duty to discriminate in favor of the most discreet and skilful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases. It is the installation charge which rests upon him, and he should never lose sight of it.”

MATURE AGE.

The following is given from the Proceedings of the Grand Lodge of Canada: —

“Of our Grand Lodge they wish for an explanation for the ‘initiation of men of nonage,’ seeing that we require a dispensation to initiate a candidate under 21 years of age. Your committee, in explanation of this practice, would state that Masonry only requires a man to be of *mature and discreet* age; and as this is a well-recognized fact, the Order in various countries have adopted different ages for the acceptance of candidates, according to circumstances, and these are sometimes based upon the laws of each country which determine the age of *legal* maturity; as, for instance, Scotland initiates at the age of eighteen years; France at twenty years; England, twenty-one years, with a reservation in its Constitution which allows its Grand Master, by dispensation, to

authorize the initiation of a candidate at an earlier age under peculiar and pressing circumstances. The Constitution of our Grand Lodge recognizes the same principles."

SURRENDER OF CHARTERS IN ORGANIZING NEW GRAND LODGES.

The following is well and forcibly stated, and of the correctness of the principle laid down there can be no doubt. The disregard of it was one of the objections we urged against the legality of the Grand Lodge of Canada some eight or ten years ago. We have seen it stated that the Chapters in Washington have recently fallen into the same error, but this, we think, is not so. Br. Drummond says—

"Two Lodges chartered by this Grand Lodge in Montana united in forming the Grand Lodge of that Territory. Thereupon this Grand Lodge required a surrender of their charters, and enters the Lodges on its Register as extinct.

"This action is founded upon the idea, that when a new Grand Lodge is formed, its constituents must surrender their old charters and take new ones. This is not according to the ancient practice, and is erroneous in principle. The proper course is to have the charters indorsed by the new Grand Lodge. The Lodges should continue their existence. If they surrender their charters, they at once cease to exist. They cannot have two charters at the same time; and it inevitably follows that if they surrender their charters, they put an end to their existence as Lodges, and the *new* charters are for *new* Lodges. When the Grand Lodge of Maine was formed, the subordinates retained their charters, and are still working under them.

"It is necessary, in order for a Grand Lodge to *govern* a subordinate, that it should also give the subordinate existence. When Lodges are chartered, they are created for an indefinite time. Lodges thus created may transfer their allegiance, in case of the formation of a Grand Lodge in their territory, and become a constituent of a new Grand Lodge. A Grand Lodge cannot be created without subordinate constituents. And it is a curious idea, and quite absurd, that after it has been created, its constituents must immediately die and receive new life from it? When they die, does it not die also? The true idea is, that the constituents, from their location, have the right to form a new Grand Lodge for *their own government*.

"The regularity of a Grand Lodge may be questioned. If not formed by at least three regular Lodges, it is irregular. The Lodges forming it should retain their old charters, in order to have the proper evidence of their regularity, and the consequent regularity of the Grand Lodge. If their charters, for other causes, are ever surrendered, the new Grand Lodge should retain them for the same reason."

REJECTION *vs.* JURISDICTION.

In noticing the Address of the Grand Master of Iowa, the Report remarks as follows:—

"He decides that if a candidate presents a petition to a Lodge which does not have jurisdiction, and is rejected, the rejection does not prevent the Lodge which has jurisdiction from receiving and acting upon his petition, without the permission of the rejecting Lodge.

"We dissent from this for reasons stated in former reports. He says,—

"'As the Lodge had no right to receive the petition, therefore that Lodge has no permission to grant to the Lodge within whose jurisdiction the petitioner resides. They can receive his petition and act upon it, regardless of the previous rejection.'

"Then, by the same reasoning, if the first Lodge accepts and initiates him, *he is no Mason*, because the Lodge has no jurisdiction. But that is not so: he is a Mason: 'it is a poor rule which does not work both ways: ' it is a question not of Lodges, but between the candidate and the Fraternity. If he applies to the wrong Lodge, either by his fault or misfortune, he accepts the result, be it favorable or adverse."

E.A. LODGES.

Referring to the Proceedings of the Grand Lodge of Missouri, the Report has the following:—

"The Grand Master devotes considerable space to a matter that would be of small importance, but for the principle which underlies it. A Special Committee devote two pages and a half to it, and do not agree with the Grand Master. The Grand Lodge discussed the question nearly a day, then rejected the resolution of the Committee and laid their report on the table. Precisely how that left the question, we cannot tell. The starting point—in which all agree, but in which we believe they are all wrong—is that an E.A. is not a Mason. Hence they argue there can be no Lodge of E.A.'s. Hence a Lodge must always be opened in the M.M. degree. The Grand Master holds that this opens the Lodge in all the degrees; and when work is to be done in a lower degree, the work in the M.M. degree is to be suspended, &c. The Committee hold that opening the Lodge in the third degree does not open it in the other degrees; but in order to do so, the Lodge must open down to those degrees, and, when they close, close up through each degree to the third.

"The Grand Master's logic is 'A charter is granted only to Master Masons; therefore a *Master Mason's* Lodge alone is chartered.' But this does not follow: the greater includes the less; the whole includes all its parts. By granting a charter to Master Masons, who *must* possess the inferior degrees, it is made sure that all to whom the charter is issued can be part of a Lodge in any degree under its jurisdiction.

"The Committee say 'No Lodge can be opened for the transaction of business, &c., unless seven Master Masons be present, &c., nor a ballot be taken unless there be seven members present, &c.' They inquire substantially, 'If you open on E.A. degree, how can you ascertain that *seven Master Masons are present?*' *By counting them*, certainly. But seriously, we answer precisely as

in a Master's Lodge. If you determine that before they enter the Lodge-room in the one case, you can in the other. But if that is to be ascertained in the Lodge-room in opening a Master's Lodge, it assumes that the means of ascertaining may be used in the presence of other persons than Master Masons: if so, it may be used in opening a Lodge of E.A.'s.

"The ancient practice of opening an E.A. Lodge is still correct. Master Masons, possessing all the degrees, may open the Lodge on any one of them they please.

"Nor can we anywhere in the ancient records find an instance in which an E.A. who had served his term of probation and then become maimed, was for that reason refused advancement."

The Grand Lodge of Tennessee has the following on this subject:—

"The idea that Entered Apprentices are only 'inchoate Masons' is a new one to us, and we think can hardly be sustained by 'Ancient Regulations' or the practice of the Fraternity in by-gone ages. What was the *status* of Entered Apprentices prior to 1721, and in our own country down to a very recent date, if they were not 'Masons' in the full acceptation of the term? It is within the memory of many brethren still living, when all the business of Masonry was transacted in Lodges composed of this class of brethren, and Lodges were opened on the second and third degrees only when there was work to be done. Only within the last thirty years has a different practice been adopted."

IRREGULAR MASONIC MEETINGS.

The following is from the Proceedings of the Grand Lodge of New York, and is in accordance with ancient rule and practice:—

"In my view of this matter, no convention of Masons, nor body of Masons, except it be a Grand or subordinate Lodge, can be legally called together to act on any masonic question, whether it be of the composition of this Grand Lodge, of jurisprudence, finance, or any other matter connected generally with Masonry, unless it be under the order, or direction, or by the permission of the Grand Master."

PRELIMINARY QUESTIONS.

"Resolved, That it shall be made an imperative duty on the part of every subordinate Lodge in this jurisdiction to present, in print or writing, the following questions to every candidate for initiation in it, upon his application, requiring him to answer each and every of them in writing, and to state that he does so upon his honor as a man, and that the said questions and answers so signed shall be returned to and become the property and part of the records of the Lodge, before any ballot shall be taken upon the application.

"Where were you born?
 "What is your age?
 "What is your occupation?
 "How long have you lived in the State of New York?
 "How long in the town, city, county, or village in which you now reside?
 "Have you ever, to your knowledge, been proposed as a candidate and rejected in a Masonic Lodge; and if so, when and in what Lodge?
 "Do you believe in the existence of one ever-living and true God?
 "Do you know of any physical, legal, or moral reason which should prevent you from becoming a Freemason?
 "We wish this same course was required of every subordinate Lodge in the world. If any material question should be knowingly answered falsely, there would be indisputable cause for discipline, without resorting to the expedient of punishing a man for unmasonic conduct committed before he was a Mason!"

REPORTS ON CORRESPONDENCE.

The following on this subject is from the Report by Br. E. T. Carson, to the Grand Lodge of Ohio:—

"We therefore think that the voluminous reports from the Committee on Foreign Correspondence, such as most of the American Grand Lodges are now giving, is no longer a necessity, and is attended with a very large and useless annual expenditure of the funds of the Grand Lodge.

"Our suggestion as a remedy would be to discontinue the practice altogether, except so far as relates to matters in which our own Grand Lodge is immediately interested, and recommend every member of a Lodge, and especially the officers, to subscribe for one or more good masonic periodicals. If this were done, the Grand Lodge would be relieved of the great expense of printing voluminous reports; the patronage of the masonic press would, as it should, be much improved; consequently they would assume a higher literary character, and become better papers; the brethren receiving their masonic news in weekly and monthly instalments, instead of the ponderous annual dose as now, would read more, and be correspondingly improved. And as a result from all this, Grand Masters would receive fewer silly letters from their constituents, on questions of masonic jurisprudence."

To this Br. Drummond adds,—

"From the specimens of 'decisions' we have seen in many of the numerous masonic periodicals of the day, we feel sure that were his suggestions adopted, the Grand Master would receive *many more* 'silly letters,' and confusion would be introduced among the Lodges. Papers have sprung up all over the land like mushrooms. They cannot, and many of them *ought* not to be supported; but all will be of equal authority among those not well informed."

THE LATE BR. HON. R. B. HALL.

We find the following sketch of our late brother, Robert B. Hall, in the Plymouth Memorial of April 24th. Had it come to hand sooner, we should have avoided two or three errors in his personal history into which we fell in our notice of his decease last month.

" Mr. Hall was born in Boston, Jan. 12th, 1812; graduated at Dartmouth College, and studied for the ministry in the Yale Divinity School. On leaving the divinity school, he visited Europe, where he remained two years, during a part of which time he acted as the agent of the American Anti-Slavery Society. While in England, he attracted attention as an eloquent speaker, preached to large audiences in London, and made the acquaintance of many distinguished scholars and statesmen, with some of whom he continued a pleasant intimacy and correspondence through life.

" He first made his acquaintance with Plymouth and its people thirty years since, at the age of twenty-six, as the pastor of Pilgrimage Church (Orthodox). He was immediately recognized as a preacher of unusual talent, and took rank as one of the leading clergymen of his denomination; but his views led him early to the Protestant Episcopal Church, in the ministry of which he labored for several years with marked distinction. In 1855, he was a member of the State Senate, and soon after was elected to Congress from the First District. He served in Congress four years, and although a part of the time in poor health, he took rank as a prominent and able debater. His speech upon the Brooks assault upon Sumner was an able and scathing rebuke of the assault, but was criticised by Mr. Sumner's friends, in that it, unlike any other made in that famous series, omitted to praise the speech of Mr. Sumner which provoked the assault. He regarded that speech of Mr. Sumner as transcending the bounds of propriety, and that while it could not justify the assault, it could not in itself be defended.

" After his retirement from Congress, he was prevented from taking up any active line of work by poor health, but continued to use his pen with vigor and industry so long as able to do so. He was originally a Whig in politics, and his pen contributed largely to the solid work of a party that dealt with solid questions. The files of the "Old Colony Memorial" bear witness of his industry and signal ability as a writer. His interest in the American movement first brought him into official life, and at the formation of the Republican party he became an influential member of that organization. The conservatism that he had inherited from the Whig party rendered him unable to follow the leaders of the new party in all things, and questioned some of the assumptions under the "war power," and in the division at the end of the war upon the questions of reconstruction he adhered to the Executive plan, and was one of the representatives of Massachusetts in the Philadelphia Convention of 1866.

"Though his speeches in the discharge of official duties demonstrated his remarkable abilities, it was perhaps in occasional addresses and orations, of which he delivered a great number, that some of his finest efforts were made. Many of these attracted special attention at the time of their delivery. As the slowly winding procession bore his body to its rest in the beautiful shades of Oak Grove Cemetery, many were reminded of his address at its dedication. The exquisite appropriateness and beauty of his language on that occasion were but the characteristics of all his public orations. He had a most happy facility of striking the exact key of the occasion, and no word or sentence escaped him that could jar upon the finest sense of fitness. His last public oration was made in Boston at the laying of the corner-stone of the Masonic Temple, and was a finished production, which elicited the admiration and enthusiastic praise of a most exacting and critical audience. His style was fluent, graceful, and often effectively eloquent. The well-formed sentences seemed to flow as rapidly and naturally in his extemporary efforts as in the finished oration, always surprising and delighting his hearers with both the brilliancy of his thoughts and the beauty of his language.

"His conversational powers were no less remarkable. Of a highly cultivated taste, and his mind richly stored with a great variety of information, from which he drew at will, he was most delightful as a companion. With ready sympathy for the humblest, his genial words and manner will be long remembered by many whom they have encouraged in the struggle of life."

THE SANCTITY OF AN OATH.

THE following elegant paragraph from the great argument of Evarts, one of the counsel of the President, before the Court of Impeachment on the 26th inst., is not inappropriate to our pages:—

"Truth to the moral world is what gravitation is to the material world. It is the principle on which it is established and coheres. The adoption of truth to the affairs of men is in human life what the mechanism of the heavens is to the principle which sustains the forces of the globe. Duty is acceptance of obedience to these ideas, and this, once again, secures the operation that was intended. When, then, you have been submissive to that oath, that faith among men which, as Burke says, holds the moral elements of the world together, and that faith in God which binds the earth to His throne, subdues you to the service of truth and justice. The purity of the family and sanctity of justice have ever been cared for and will ever be cared for by the Ever Living Guardian of human rights and interests, who does not neglect what is essential to the human race and its advance. The furies, in old mythology, had charge of the sanctity of an oath. The imaginations of the prophets of the world have sanctified the solemnity of an oath and have peopled the places of punishment with oath-breakers. All the tortures and torments of

history are applied to public servants who, in betrayal of sworn trusts, have disobeyed this high, this necessitous obligation, without which this high fabric of society falls into pieces. Now, I do not know why or how it is that we are so constituted; yet so it is. The moral world has its laws as well as the material world. Why a point of steel lifted over a temple or home should draw the thunderbolt and speed it safely into the ground, I know not; how in our moral constitution an oath lifted to Heaven can draw from the great swollen cloud of passion, and of interest, and of hate, its charge, I know not. But so it is, and be sure that loud and long as those honorable Managers may talk, although they speak in the voice of all the people of the United States, and bold persuasions that you shall not obey a judicial oath, I can bring against it but a single sentence and a single voice; but that sentence is a commandment, and that voice speaks with awe: — 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.' The moth may consume the ermine of that Supreme Court, whose robes you wear; rust may corrode, Senators, the sceptre of your power; nay, Messrs. Managers, time even shall devour the people whose presence beating against the doors of their Senate House you so much love to taunt and menace; but 'as to the word which I have spoken, heaven and earth may pass away, but no jot or tittle of it will fail.'

MEMPHIS RITE IN WISCONSIN.

WE find the following in the Address of the G.H.P. of the Grand Chapter of Wisconsin, at its last Annual Convocation:—

"Some time during the year, an institution was started in this jurisdiction, by one *Calvin C. Burt*, an *expelled Mason*, called the 'Egyptian Masonic Rite of Memphis,' and another similar institution called the 'Ancient Primitive Rite of Memphis of 33°,' by one Harry J. Seymour, who has also been expelled from the Scotch Rite.

"The propagators of these systems, particularly the *Burt wing*, have done all in their power to establish themselves in this jurisdiction during the past few months. Designing persons (I will not call them Masons) have, for the purpose of making money and accomplishing an *end*, travelled over a large part of the State, conferring their degrees, for a *consideration*, wherever they could find a subject.

"Their aim has seemed to be, to get possession of the different Masonic Bodies, in order to get control of the Grand Bodies.

"To accomplish this end, they have offered to confer their degrees upon the Masters and Wardens of Lodges, free of charge, and, in fact, when they could not get one amount, they were always willing to take another, or do the work for nothing. Their work was as well accomplished upon a railway train, or in

a shop or office, or, perhaps, in some corner of the fence, as in a Lodge room. Their candidates *swearing eternal fealty to Calvin C. Burt*, during his life and time, and following him to name his successor.

"What the effect of such proceedings would be upon Capitular Masonry, or upon Masonry in general, I leave you to imagine, when I state to you that they have conferred their degrees upon brothers rejected for the Chapter Degrees, and have allowed them to become *Charter Members* of their *so-called Chapters*.

"Masonic standing and moral worth have been ignored entirely. Some of their adherents have openly boasted that their system would do away with the higher degrees of Masonry, and many of them do not deny the fact. With these truths before us, I submit, Companions, whether we ought not to take some action that will place us right upon the record before the Masonic world.

"If itinerant *pedlars of rites and humbugs*, which they may term Masonry, are to be permitted, unrebuked, to enter our mystic circle, and spread discord and dissensions among the craft; if they are to be allowed to control or influence our elections, as some of us can testify they have already; I say, if this state of things does not actually exist, is it not time that this Grand Royal Arch Chapter placed its seal of condemnation upon the *Institution* in such a manner as will admit no mistake of its meaning?"

LE GRAND ORIENT DE FRANCE.

THE cosmopolitanism of Free-masonry renders it desirable that members of the craft should be made acquainted, as far as possible, with the progress and working of the order in foreign countries. We have, therefore, thought that some remarks on the present position of Masonry in France would not be uninteresting to our readers.

There are in France two great masonic authorities, viz., "Le Grand Orient de France, Supreme Conseil pour la France et les Possessions Françaises," and the "Suprême Conseil du Rite Ecossais Ancien et Accepté."

Between these two powers there has been and still exists great contention. The Grand Orient is, however, much more extensive than the Supreme Conseil, and it is, moreover, the recognized masonic body in the Grand Lodges of Great Britain. It is hoped that, ere many years are passed, the unsatisfactory rivalry between the associations we have named may be ended, and that the Grand Orient may become the sole centre of the masonic hierarchy in France. This is most devoutly to be desired by all true craftsmen, for at present there exists many things which bring discredit on our Order, and which are utterly opposed to the spirit of brotherhood, which is the basis of all true Masonry.

As a case in point, we may mention the fact that when a number of persons in Jersey wished to form a French Lodge and were refused a charter by the

Grand Orient, which properly referred them to the English Lodges working in the island, those individuals applied to the Supreme Conseil, and had no difficulty in obtaining a charter from that body. It will be seen, therefore, that the Grand Orient works in harmony with the Grand Lodge of England, whilst the Supreme Conseil preserves what our French brethren would denominate a separate and distinct "autonomy." The Grand Orient consists of nearly 400 Lodges, Chapters, and Consistories, whilst the Supreme Conseil has less than 100 Lodges and Chapters affiliated to it.

It is beyond our limits to go into the details of the history of the Grand Orient, nor do we think that it would be profitable to our readers. It is undoubtedly the fact that Freemasonry has never yet had fair play in France; and, although Napoleon III. is himself a Mason, he has not scrupled to interfere with his brethren in a manner which to English Masons will appear equally strange and perplexing.

On the 9th of January, 1852, Prince Lucien Murat, son of King Joachim Murat of Naples, and cousin of the present French Emperor, was elected Grand Master by the "Assemblee Generale du Grand Orient." At this time the brethren were in dread of a decree of suppression or suspension, and they thought by electing Prince Murat to conciliate the Emperor. Our brother Jouaust, in his great work, "The Histoire du Grand Orient de France," which is now before us, says, quaintly enough, that the Masons sought "un protecteur par la nomination d'un Grand Master assez haut place pres du chef de l'Etat pour servir de garant a la Maconnerie contre ces preventions." From 1852 to 1861 Prince Murat occupied the Grand Chair, but at the latter date he had to retire in consequence, it is believed, of the jealousy of the Emperor at the influence and favor which his cousin derived from his connection with Freemasons. In 1862, his Excellency Marshal Magnan was appointed Grand Master by *Imperial decree*, and remained in office until 1865, when the brethren were permitted to elect the present Grand Master, General Mellinet.

To English brethren who are accustomed to regard their masonic Lodges as places where, for a while, they may cast aside all sectarianism and political contention, these proceedings will appear exceedingly curious. But probably our brother Napoleon III. has not forgotten that, in 1848, the Grand Orient presented an address to the Provisional Government, in which, while admitting that they were not a political organization, they expressed their sympathies "pour le grand mouvement national et social" which the revolution had inaugurated: reminding the "Citoyens Ministres" that "Les Francs-Masons ont porte de tout temps sur leur banniere ces mots Liberte, Egalite, Fraternite," and assuring the Government that they admired "the courage with which you have accepted the grand and difficult mission to found upon a solid basis the liberty and the happiness of the people," and that "40,000 French Masons, with one heart and one spirit, promise you here their help to achieve happily the great work so gloriously commenced." The presentation of such an address by the masonic body was, in our judgment, not only injudicious, but a positive violation of the universal canon of masonic law, and we

cannot but think that those who sanctioned it must now feel that they thereby proved themselves false to their Order. It is not for us to write for or against republican, royal or imperial principles; for, happily, Freemasons are, as a body, above political strife; and, if we number Napoleon III. and the King of Prussia amongst us, we can also point to Garibaldi and Victor Hugo as notable brethren. We trust that the experience of the past will in future teach our French brethren to consistently avoid politics. Probably the mistake of 1848 was the work of only a few restless spirits who, in the disorganized state of the Order, had obtained place and power to which they were not entitled. We believe the great body of French Masons are men of whom we may be proud, and in recent years they have conducted their affairs with remarkable discretion and ability. General Mellinet, the Grand Master, is considered an able man, and is generally liked. Although not much known in England, he is a Knight Commander of the Bath, and fought with great bravery in the Crimean and Italian wars.

The Conseil, or governing body, of the Grand Orient is composed of thirty-eight members, elected by the Assemblee Generale of the Order from among its members.

A member of the Council must be at least thirty years old. The members are elected for three years by the majority of votes, and a certain number retire each year, being eligible for re-election. The Grand Orient is composed as follows:

- 1st. Of all the presidents or delegates of the affiliated Lodges.
- 2nd. Of the Grand Masters.
- 3rd. Of the Council of the Order.

The Deputy Grand Masters and the Grand Officers are permitted to attend, but only *avec voix consultative*, unless they are otherwise qualified for seats in the Assemblee. Each *atelier*, or Lodge, may, in default of its President, elect another delegate, but this must be done at a meeting specially convened for the purpose. The delegate must be above thirty years of age, and have belonged to the Lodge which elects him for at least one year.

The Grand Master names to the Assemblee, each year, the following Grand Officers, who take rank accordingly:

- 1st. Un Premier Surveillant.
- 2nd. Un Deuxieme Surveillant.
- 3rd. Un Orateur.
- 4th. Secrétaire.
- 5th. Un Premier Experte.
- 6th. Un Deuxieme Experte.
- 7th. Un Hospitalier.
- 8th and 9th. Deux Maîtres des Cérémonies.

The Surveillants are, in point of fact, Senior and Junior Grand Wardens, and the Expertes are Senior and Junior Grand Deacons. The Orateur is an officer who is unknown in English Masonry, and he is charged with the guard-

ianship of the constitution and of the statutes and general laws of the Order. Any point of masonic law which may arise in the debates of the Assemblee is referred to his judgment, and he is "authorized to give his conclusions without his reasons for the same," an exceedingly wise regulation, as it will be in the recollection of our readers that a celebrated English judge was thought a great legal authority until he was induced to explain the reasons which had lead him to pass a curious opinion in a certain case, when they were found to be so silly that his lordship was henceforth consigned to the paradise of fools. The offices of Secretary, Hospitalier and Master of Ceremonies sufficiently explain their own character.

The Freemasons of France are able, if they wish, to take the whole 33 degrees of Masonry, the Grand Orient recognizing them all, and being consequently less exclusive than the Grand Lodge of England.

The three higher degrees are regulated by *Les Grand College des Rites*, which is composed of 33 Masons of the thirty-third degree, and excluding, *ex officio*, the Grand Master and two Deputy Grand Masters of the Grand Orient. The Secretary General of the Grand Orient is also Secretary to the Grand College of Rites. The following are the names of the officers of the Grand College, who are elected annually on St. Andrew's Day :

- 1st. Sovereign Grand Commander.
- 2d. First Lieutenant Grand Commander.
- 3d. Second Lieutenant Grand Commander.
- 4th. Minister of State.
- 5th. Grand Chancellor and Secretary.
- 6th. Grand Hospitaller.
- 7th. Grand Keeper of the Seals and Stamps.
- 8th. Grand Master of Ceremonies.
- 9th. Grand Captain.
- 10th. Grand Standard Bearer.

The members of the Grand College of Rites do not, in virtue of their high position, hold any prerogative in the Assemblee of the Grand Orient.

The thirty-three degrees of French Masonry are divided under the Scottish Rite into seven classes: The first is composed of *Lodges*; the second, third, fourth, and fifth classes meet in *Chapters*; the sixth class, and the 28th, 29th, and 30th degree are convoked in *Councils*; the 31st degree is summoned as a *Tribunal*; the 32d degree sits as *Consistory*; and the 33d degree form the *Supreme Council*.

The thirty-three degrees are, in consequence of their facilities, much easier of attainment than in England, and the gradation of the degrees is precise and regular. At no distant date the attitude of the Grand Lodge of England with reference to this matter will have to be again considered, and without believing that the French system would necessarily work well with us, we think that some simple and effective means of regulating the higher degrees might be adopted. — *London Freemason's Magazine*.

MOUNT OLIVET CHAPTER OF ROSE CROIX.

THIS excellent Chapter held its Fourth Annual Session for the choice of officers and the transaction of its yearly business, at the New Masonic Temple, in this city, on Thursday the 21st of May last. There was a general attendance of the members, and a full representation of the present condition of the Body was laid before them, by its accomplished presiding officer. We learn from the report, that the Chapter the past year has made large additions to its working paraphernalia, and that its Regalia and other appointments, are equal in richness and completeness, if not superior, to those of any other similar Body on this Continent. We were happy to learn also that its finances are in a highly satisfactory condition, and that its future prospects are most encouraging. It is truly a model Chapter of its grade, and reflects the highest honor on the efficiency, ability, and zeal of its membership. Its officers for the current year were elected by a unanimous vote; and we are told that no other than a unanimous vote has ever been taken in the Body since its first organization. The officers are as follows: William D. Stratton, M.W.; S. J. M. Homer, M.E.S.W.; S. E. Chamberlain, M.E.J.W.; Benjamin F. Brown, Treas.; John Albree, Sec.; W. F. Davis, M. of C.; J. W. Chamberlain, Capt. of G.

The business of the Chapter having been completed, the members and invited guests, on the invitation of the M.W., proceeded to the Banqueting Hall, and sat down together to an entertainment served up in the style and perfection for which the "St. George" has become distinguished. The substantial part of the entertainment having been disposed of, Ill. Br. William Parkman, 33°, arose and in behalf of the members of the Chapter presented the M.W., in appropriate and eloquent terms, with a costly gold watch and chain of the finest workmanship and finish, as a token of their personal attachment, and of their appreciation of his courtesy, affability, and accomplishments as their beloved presiding officer. Br. Parkman, always happy on such occasions, was peculiarly so on the present. He referred to the important services which the recipient had rendered to the Body, and very justly attributed to him, and his personal exertions, a large share of the credit due for its present efficient and prosperous condition. The present was gracefully and appropriately acknowledged by the M.W., who modestly referred to his long connection with the Chapter, his attachment to it, and his earnest desire for its future prosperity, availing himself also of the occasion to recognize the important assistance and co-operation of the officers with whom he had been associated, and to whom the Chapter is largely indebted for its present flattering condition.

Brief speeches were then made by other members of the Chapter, and the company separated in love and good fellowship.

O B I T U A R Y .

BROTHER NATHAN FISKE.

Died, in Cambridge, April 27, Nathan Fiske, Esq., aged 88 years, 4 weeks, and 21 days.

At the regular communication of Amicable Lodge, May 7, the following preamble and resolutions were adopted:—

"Whereas, It has pleased God to take from us our venerable and beloved brother, Nathan Fiske, who, more than sixty-three years ago, assisted in laying the foundation of this Lodge,— who was one of the most active and efficient promoters of its re-organization, after the Anti-Masonic tempest had somewhat abated its fury,— and who faithfully performed the duties of Treasurer twenty-two years, until, at the age of eighty-eight years, he declined a re-election :

"Resolved, That the example of Br. Fiske, as a good man and Mason, is worthy of imitation; that, by his regular and upright conduct, he merited all the rewards of Masonry; and that, for his life-long fidelity to the Fraternity, he is entitled to our grateful and affectionate remembrance.

"Resolved, That the Secretary enter the foregoing Resolution upon the records of the Lodge, and communicate a copy to the family of our deceased brother.

THE SIGNS OF THE TIMES.

In the opening address of nearly every masonic assemblage, we find the oft-repeated warning, "Guard well the outer door," expressed in words more or less forcible. All over the civilized world the Institution of Masonry is progressing with rapid strides. Every year new Lodges are chartered by the score, and our membership increased by thousands in several jurisdictions. In one state (New York) over nine thousand initiations are reported for the year 1866. One hundred and fifty years ago, the Grand Lodge of England was formed by four Subordinate Lodges. Now that Grand Lodge has on its roll twelve hundred and twenty Subordinate Lodges, and it would be a Herculean task to number the Lodges which are the grandchildren, as it were, of that Grand Lodge. Masonry has had, and still has, its enemies; but, nevertheless, so rapid has been its progress, that all "kindreds and peoples and tongues" are enrolled among its votaries. In every clime are Masons to be found.

Is there no danger in all this rapid progression? Is it possible that all the "black sheep" can be excluded when such droves are continually entering our portals? Masonry was never designed to be so popular. None but the meritorious and praiseworthy were formerly admitted to her sacred retreats.

The candidate for masonic honors must come of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives. He must

be a *perfect* man, without maim or defect, and for good reason, doubtless, the "better half" of creation are forever debarred from our mysteries.

But while the experienced *Master* workman is continually uttering the warning cry, "Guard well the outer door," the body of the craft are vociferously shouting, open wide the gates; extend the benefits and privileges of our blessed institution to all classes. Some claim that the "halt, lame and blind" are eligible, and that wooden legs and arms can be made to do good work. Others *more* law abiding, admit that the candidate must be perfect when made an Entered Apprentice, but that when once entered, he may be deprived of one or more of his members, and yet become a perfect Mason. The Grand Lodge of England has resolved that a freeman, although not *born* free, is entitled to the same privileges and honors as the nobleman; while all agree that no woman can be made a Mason, many of the fraternity are using their influence to extend the privileges of the institution to *ladies*. They *profess* to give them signs, grips, and other means of recognition, by which they may make themselves known to Masons all over the world, and yet they say that their new-fangled "degrees" are not masonic! Not content that Masonry is so universal, that many of the fraternity are even now unwilling to meet with *all* their brethren on the level, they wish to force upon the fraternity all the wives, daughters, sisters, and mothers of the brethren, thus making the institution several times more universal than it now is! Masons are wont to be very critical in their examination of candidates, and are required by their Constitutions to refer all petitions to a Committee, to be investigated one month, before further action can be had; and yet we are informed that several female relatives of every Mason in regular standing are *entitled* to be invested with certain degrees, without any inquiry as to character whatever. Surely, in a society numbering so many thousands as ours, there must be many female relatives that our wives would not wish to associate with on terms of masonic equality. Are there not some that no Mason would be willing to recognize as a sister? When a Mason transgresses the law, he can be cut off from all his masonic rights, and his family are by the same act deprived of their claims upon the fraternity; but if they have been previously furnished with secret means of recognition, of which they cannot be deprived, the masonic fraternity would soon have an incubus settled upon them, which would sink the whole institution so low that no respectable man would be willing to admit that he was a Mason.

The great bulwark of strength to our institution is its exclusiveness. Let us all, then, "Guard well the outer door," admitting none but "good and true men, freeborn, and of mature and discreet age, no bond-men, no women, no immoral or scandalous men, but of good report."

THE Acacia in Freemasonry, mythically symbolizes the "immortality of the soul"—the important doctrine to be taught by our Institution; "life rises out of the grave."

MASONIC CHIT-CHAT.

THE LINCOLN MONUMENT.—A much esteemed friend and beloved brother at Washington has kindly intimated to us that the brief remark we appended to the statement of “P’rley” of the Journal, in our last issue, is liable to be construed as a reflection on the Grand Lodge of the District, in accepting the invitation to dedicate the Lincoln Monument in that city; and while we cannot see that it is susceptible of any such construction, we accept the suggestion of our correspondent to say that none such was intended. We do not, however, believe that Masonry has anything to do with, or that it can appropriately perform, the service of dedication for any such structures, or any others, except masonic halls, or structures exclusively devoted to Masonry or its purposes. Our correspondent, we think, is in error when he refers to the Capitol and Smithsonian Institutions for precedents. The masonic ceremony performed on these occasions, if our memory serves us, was that of *laying the corner-stones*, a work legitimately masonic. But be the fact as it may, it does not change the principle, nor make the wrong right. If Masonry may dedicate a monument (to what?), why not a church, a custom-house, or a dock-yard?—the corner-stones of all of which it is frequently called upon to lay, but we have never known it to dedicate either.

MEETING OF THE SUPREME COUNCIL.—The annual Session of the Supreme Council, 33°, for the Northern Jurisdiction of the United States, will be held at the Masonic Hall, No. 114 Thirteenth Street, New York, on Wednesday, 24th inst.; but as the Grand Lodge of Pennsylvania has fixed upon that day for the laying of the corner-stone of their new Temple, in which ceremony several members of the Council are invited to participate, “no business of importance, touching the general interests of the Rite, will be transacted until the 25th.”

MASONIC TEMPLE, WASHINGTON.—The corner-stone of a new Masonic Temple, to be erected at Washington City, was laid by

the Grand Lodge of the District, with the usual masonic ceremonies, on the 20th of May, ult., Rev. M.W. Br. Beau. B. French, Grand Master, officiating. No invitations beyond the District were given, they being held in reserve for a more general celebration at the completion of the building, which, we understand, is to be a very fine one. The procession is said to have been the largest of the kind ever seen in Washington. President Johnson was with the Grand Lodge. Hon. Mr. Brownell, P.G.M., of Illinois, delivered the address.

GRAND LODGE OF RHODE ISLAND.—Officers chosen on the 18th ult. for the current year:—M.W. Thomas A. Doyle, Providence, Grand Master; R.W. Lloyd Morton, Pawtucket, D.G. Master; R.W. Emerson Goddard, Woonsocket, S.G. Warden; R.W. William Gilpin, Newport, J.G. Warden; W. Gardner T. Swarts, Providence, G. Treasurer; W. Charles D. Greene, Providence, G. Secretary; W. Daniel Babcock, Phenix, S.G. Deacon; W. Benjamin Tallman, Portsmouth, J.G. Deacon; W. Israel R. Sheldon, Pawtuxet, S.G. Steward; W. Stanton Hazard, Westerly, J.G. Steward; Rev. Henry W. Rugg, Providence, G. Chaplain; W. Israel M. Hopkins, Providence, G. Marshal; W. W. Duane Aldrich, Woonsocket, G. Sword-Bearer; W. Charles R. Cutler, Warren, G. Pursuivant; W. Stillman White, Providence, G. Lecturer; W. Ebenezer B. White, Providence, G. Tyler.

“THE ST. GEORGE.”—Br. Tarbell having terminated his connection, by dissolution, with this magnificent and popular Restaurant in the New Masonic Temple, the entire management of it has been assumed by his former partner, Br. Charles Copeland, who has made such improvements and alterations in prices and attendance as cannot fail to give entire satisfaction to its patrons. It is unquestionably the most elegant establishment of the kind in the country.

“MASONIC BIOGRAPHY AND DICTIONARY,” by Augustus Row, Philadelphia. This work is too poor for criticism. Shepard has it.

MASONIC CHIT-CHAT.

AT the Annual Convocation of the M.E. Grand Royal Arch Chapter of New Hampshire, held at Concord, Tuesday, June 9, 1868, the following officers were elected: Nathaniel W. Cumner, Manchester, M.E.G. High Priest; Daniel R. Marshall, Nashua, E.D.G.H.P.; John A. Harris, Concord, E.G.K.; Edward Gustine, Keene, E.G.S.; John Knowlton, Portsmouth, E.G.Trea.; Horace Chase, Hopkinton, E.G. Sec.

AT the Annual Convocation of Trinity Chapter of Royal Arch Masons, Concord, N.H., January 28th, the following officers were elected: John A. Harris, M.E.H.P.; Thomas J. Sanborn, E.K.; Samuel F. Morrill, E.S.; George P. Cleaves, Tr.; Luther W. Nichols, Sec.

OFFICERS of Blazing Star Lodge of Free and Accepted Masons, Concord, N.H., installed Wednesday, May 20, 1868: John A. Harris, W.M.; Samuel F. Morrill, S.W.; James Tucker, J.W.; Horace A. Brown, Treas.; Jonathan F. Cotton, Sec.

THE GRAND LODGE of Indiana reports a decrease of one hundred and thirty-three Lodges, and an increase of one thousand eight hundred and fifty-nine members during the last year. This is the healthful result of striking from the roll all weak and sickly Lodges, which had been chartered without a proper regard to the necessity for them, or the existing elements of probable success. There are other Grand Lodges which might profitably follow the example. The strength of the Order in any jurisdiction does not lie in the number of its Lodges, any more than in the number of its initiates.

MEMPHIS RITE.—J. Adams Aken, of Chicago, has resigned the Deputy Grand Mastership of the Rite in Illinois, from the necessity of preserving masonic harmony, and from the conviction that it is utterly impossible for the Rite to gain a recognized existence in that State.

M.W. Br. BENJAMIN B. FRENCH, G.M. of the District of Columbia, as our readers have already been informed, delivered the address at the dedication of the statue of the late President Lincoln, at Washington, in Maryland. The address has since been published in a handsome pamphlet, and is one of the most interesting sketches of the life and character of the lamented President, that has yet appeared from the press. It is a plain, unadorned, simple narrative, creditable alike to the head and the heart of its author.

THE FOURTH AT GREAT FALLS, N.H.—The Fourth was celebrated at Great Falls by a grand masonic festival, dedication of a hall, procession, oration, and installation of officers by the Grand Lodge of New Hampshire in a beautiful grove, a dinner, &c.

CELEBRATION AT HAVERHILL.—Our Brethren at Haverhill celebrated the 24th on a grand scale. The arrangements and festivities of the occasion, were under the management of the Encampment of Knights Templars of that place, and were carried out in a most successful manner. They had for their especial guests Mt. Horeb Encampment, of Concord, N.H., who we think must have returned home in the full realization that they had had a joyous time.

PRESNTATION.—Wednesday June 3, a committee consisting of John Davis, William Waters, Sen., and George Rorke, on behalf of the members of the Baalbec Masonic Lodge, presented a massive silver service to Past Master Thomas A. Foster, as a testimonial of regard for his character as a man, and his eminent services to the Order. The members of the Lodge marched in procession to the house of Mr. Foster, where an appropriate speech was made by Mr. John Davis, the senior member of the committee. Mr. Foster replied in his usual happy manner, and at the close of his remarks said "he would now call the craft from labor to refreshment." It is needless to say that a bountiful collation was served up, after which the members dispersed, highly pleased with the incidents of the evening.

THE GALAXY.—This excellent monthly magazine for July is before us, and it is certainly a very valuable and entertaining number, as indeed has been its predecessors. It is beautifully illustrated, and besides containing a story written by the popular authoress, Marion Harland (a regular contributor), it has an interesting article upon, "Our great diamonds," another upon our "National prospects and resources," still another entitled "Osborne's revenge," by Henry James, Jr., besides a miscellany; a department styled "drift-wood"; another devoted to literature and Art; and a "Nebulae" by the Editor. Terms \$4.00 a year, in advance. Sheldon & Co., New York.

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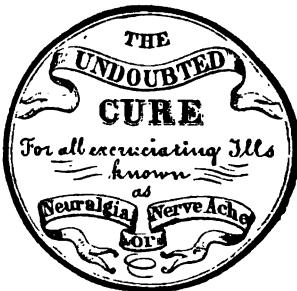
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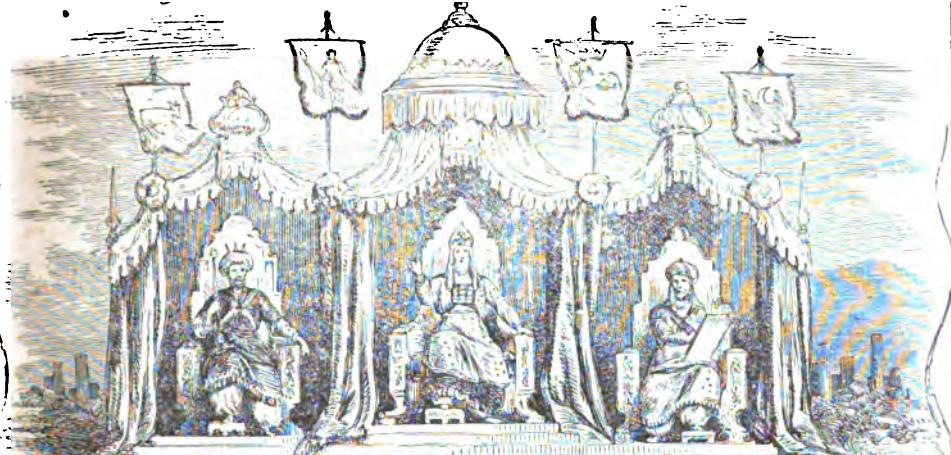
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BY CHAS. W. MOORE.

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The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

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

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.]

SEPTEMBER 1, 1868.

[No. 11.

MEETING OF THE SOUTHERN SUPREME COUNCIL, 33°,
AT ST. LOUIS.

WE have stated elsewhere that the Supreme Council, 33°, for the Southern Jurisdiction of the United States, will hold a special convocation at St. Louis, in the second week of the present month. It will consequently be in session during the meetings of the Grand Chapter and Grand Encampment of the United States, both of which Bodies commence their triennial sessions at that place, on the 15th instant.

In view of this fact, and of the favorable opportunity which it offers, the Supreme Council for the Northern Jurisdiction, at its late meeting in New York, appointed a committee of its own Body to confer with the Southern Council, and if possible, to adjust the boundaries of their respective Jurisdictions. The question is an important one, and can probably be settled only in a spirit of compromise, there being no definite or fixed lines to govern the deliberations on the subject. The country has outgrown the original Geography of the Rite, and outrun the wildest imaginings of its authors. Several attempts have heretofore been made to determine these boundaries, but they have not led to any satisfactory results. The time however has come when, if ever, they must be definitely and permanently fixed, and this can now be done without difficulty, if approached in a spirit of compromise, and with a single reference to the present condition and future welfare of the Order. From the high character and intelligence of the Committee of the Northern Council, and the friendly relations which subsist

between the two Bodies, we have no doubt that it can be so approached. The geographical lines of the country are so fully defined, that the committee will not be materially embarrassed in determining with sufficient accuracy, the status of any new States into which the Territories may be cut up, or of the Territories themselves. Any suggestion here as to the terms of settlement, would, in the present condition of the question, of course be out of place and indelicate. It is not, however, improper for us to say, that both Councils have on various occasions in past years, felt the inconvenience, not to say vexation, of a want of a proper understanding of their respective rights of jurisdiction; and we may add, that this inconvenience is at the present time pressing itself with much urgency upon the attention of the brethren of the jurisdictions, who are so located as to feel most directly the almost unavoidable consequences of the evil.

There are doubtless other questions in the economy of the Rite, of equal importance to both Councils, which might, perhaps, with propriety receive a preliminary consideration at the approaching meeting; for it has rarely happened in the past, and may not soon happen again, that an occasion has offered when so many of the distinguished members of both Bodies are afforded an opportunity to come together, and consult in person on matters of mutual interest and importance to the general welfare of the Rite. We are not prepared to submit any specific suggestions in this particular, for that would require more investigation and thought than we are able at present to bestow upon the subject. Besides, the necessary facts for a proper consideration of the matter can be much more thoroughly and satisfactorily elicited by free inquiry and personal conversation among the members, than by any reference to published documents or vague rumors. This, however, is true to a certain extent only, and does not apply to the Constitutions and official documents of either branch of the Order. These are open, and whatever discrepancies exist, can be readily ascertained by comparison. It is undoubtedly true, that in this country, at least, and in the present condition of the Rite, there should be as great a unity of opinion, and as perfect a uniformity of practice, in all respects, whether judicial or ritualistic, as are attainable. There is strength in both, and it may be needed.

We have said that we are not prepared to suggest any particular point for the consideration of the committee, as such, or in connection with the brethren of the Southern Council. Inasmuch, however, as the Northern Council, at its recent meeting, referred the whole subject of the Ritual to a special committee, for inquiry and comparison, and

as it is probable that a portion of that committee may be present at the meeting in St. Louis, we may be permitted to express the hope that the subject may be brought to the attention of the Southern Council, and that, if possible, there may be such a modification of the existing formulas, as will remove from them all cause of uneasiness that may be found to exist, and that a greater and more satisfactory uniformity may be produced.

There is one other point on which we desire to say a few words, and to which we invite the particular attention of the members of both Bodies, for it is one in which they are to act with decision and firmness, and about which there ought not to be any difference of opinion, or at least not of practice. We refer to the question, How far and to what extent the penal laws and disciplinary powers of the York Rite, are to be recognized in the Proceedings and Decisions of the Scottish Rite? The question is one of importance; and in respect to the legal bearings of which, wide differences of opinion exist among intelligent brethren of the Rite; which differences, if unreconciled, may lead to serious misunderstandings and embarrassments in the more general masonic relations of the Councils. We do not doubt, therefore, that the members of both Bodies, when the subject is brought to their notice, will see the necessity of placing the matter, by official action, beyond the possibility of misapprehension or doubt.

We do not propose to argue the question here, or to express any opinion in relation to its legal bearings. It is better that such an opinion should come with the sanction of official authority. It may not however be improper to add a few words by way of illustration.

It is hardly necessary for the information of any intelligent Mason to say that, within the last century and a half, *Ancient* Freemasonry has been interpolated upon by the addition of innumerable ceremonies called degrees, and the invention of strange legends, more or less plausible, grotesque, or incomprehensible, adapted to them; nor that these degrees and ceremonies have been classified and cut up into distinct systems or *Rites*; all taking the three original degrees of Ancient Craft Masonry, as the foundation of the superstructure to be erected. The most important and most universally practised of these Rites, are the *York* and *Scottish*, or *Ancient* and *Accepted*. The latter, like all the rest of the modern Rites, assuming control over the three original degrees, and appropriating to itself a considerable number of philosophical and historical degrees, then floating about the Continent of Europe without any particular head or government, organized the Scottish system as it is now

known and practised wherever Freemasonry is recognized and cultivated. The former originally consisted of but three degrees, and knew nothing about *Rites* of any kind,—using the term in its present signification. But in an evil hour it appropriated to itself, or permitted others to incorporate upon it, certain modern degrees, with which it had no natural affinity, and for which there was no excuse or necessity. The effect was to place it on an equality and in the same category with the modern *Rites*; and it now has attached to it, not thirty-three, but thirteen degrees, divided into four classes, and denominated “bodies of the York Rite,” with a fair prospect of an increase. These four classes, being constituents of the same Rite, are of course subject to the general laws which govern that Rite; or, in other words, to the general laws and usages of the York Rite, repudiating and denying the authority of the laws of any other Rite as applicable to itself. And this is proper. To admit the superior authority of another Rite, would be to subordinate itself to it. No York Mason would for a moment submit to such a degradation. And this is the precise ground occupied by the Scotch or Ancient and Accepted Rite. It is also the precise point, and the only one which occurs to us, where it is possible for a collision to arise between the two Rites. In explanation of this claim to independence of the former Rite, we copy from the “Treaty of Union, Alliance and Masonic Confederation,” adopted in Paris in 1835, as follows,—“Different Rites naturally produce different powers which govern them, and each Rite is independent of all the others.” “The action of the power of a Rite, whether dogmatic or administrative, cannot legally extend, except to the Masons of that Rite, obedient to the jurisdiction of that power.” Now let us apply these principles, and ascertain if we can, what would be the practical effect of them. Suppose a member is removed from Masonry by a Lodge of the York Rite; what would be the effect? Undoubtedly to remove him from every Masonic Body recognizing the laws of that Rite. But how would it affect his connection with another Rite? If to remove him, then he is clearly removed, not by the laws of that other Rite, but by those of the Rite under whose authority the Lodge acted. What then becomes of the independence of the former Rite? Carry this application one step further, and it will be seen, that while it is in the power of a subordinate Lodge of another Rite to terminate the *ad vitam* membership of a member of the Supreme Council, or to remove its Commander from his office, it is not in the power of the Supreme Council to unseat the humblest member of any Lodge in the country. Where then is the equality, and where the reciprocity? Who are the masonic peers of a member of the Supreme Council?

But as we have already said, it is not our intention to argue the question. There are two sides to it, and either of them is fertile enough to furnish material for an argument; one of them only however can be right; and which one that is, we think to be a matter of sufficient importance for the sister Councils to determine.

THE LODGES OF OUR FEDERAL CAPITOL.

THE long entertained wish of visiting some of the Lodges in our Federal Capitol, has just been gratified. The few days I spent among them will be long remembered as among the most pleasant of my masonic life. The situation of Washington, and its relation to the other cities of America, offer the brethren of that jurisdiction advantages which the rest of us know how to appreciate. Being thrown in daily contact with Masons of almost every other jurisdiction of our country, the zealous Mason is constantly *posted* on all those little questions that agitate every Grand Lodge, and which, from their peculiar relation to the unwritten forms of our Order, cannot be published in the General Proceedings. Their central relation makes them familiar with the ruling masonic heads everywhere; for the Mason visiting Washington never fails to visit her Lodges. I had the pleasure of seeing Masons from North, South, East, and West; the mechanic, the farmer, the politician, the churchman, the statesman, and from almost every walk and profession in life. Coming from their distant homes, each, engaged in the pursuit of some special object, would lay aside for the moment the cares and wiles of every day existence, and gather in our close joined band around our common altar, renewing the vows of "Darkness made Light," extending to each other the hand of Love and Faith, encouraging and consoling, strengthening and supporting. It was a picture for the Anti-Masonic Crusader to study. I thought of his futile efforts as I gazed on the little band, the representatives of yet other and larger bands here, there, everywhere, which make up the large *Universal Brotherhood*, and thought him like the winds of the sea into tempest wrought only to imperil the weak craft tempted beyond her moorings, while the strong was yet stronger in her nerved strength at the expected danger, knowing that again the waters would be placid, the harbor reached in safety, while the prisoner—broken tyrant—would again be bound and lashed down in his cave by the hand of Him who ruleth over all. *Masonry cannot be destroyed until the world and the human*

heart are both revolutionized. The attempt is but a rebellion against the laws of High Heaven. God has commanded, and earth must obey. He has instituted and He *will* care for.

Within the corporate limits of Washington City there are two Grand Royal Arch Chapters, one Grand Lodge, two Commanderies, sixteen Lodges, and five Chapters, — twenty-six Bodies in all. I had but a short time even to examine into their system of Blue Masonry. Capitular and others I could only judge of by the zeal manifested in the Lodge. This was certainly of "favorable report." The Lodges are well attended — the halls generally filled to overflowing — work always on hand, rooms neat, pleasant, and well fitted up, and behavior in Lodge-assembled most creditable. I wish some Lodges I know of could only witness the last fact. On Friday night of my stay in the city, I visited St. John's No. 11, which meets in Central Masonic Hall. The Third Degree was conferred on a Fellow Craft, and the work practised I took to be that of Thomas Smith Webb, as taught by and descended from Br. Gleason, formerly of your Grand Jurisdiction. Many inaccuracies which I have seen elsewhere, were here *squared* and the general line of correctness well followed. This is due, no doubt, to the present and past administrations of that great and good Mason, Br. B. B. French. Oh, how my heart warms towards him, at even the bare mention of his name! May his name and good deeds be as undying as the cause he advocates, and may a kind Providence spare him to us for years and years to come. May God bless him.

Br. J. H. Russell, W.M. is S.G.W. of the Grand Lodge under Br. French, and Br. C. W. Hancock, S.W. is G.K. of the Grand Chapter. To both of these brethren we are indebted for their truly masonic kindness and politeness, and bid them God-speed in their work. After much inquiry I learnt that but few masonic papers, comparatively, were taken in the city, probably not more than three hundred at farthest. Why, Br. Moore, is it that Masons pay so little attention to their current literature? Every where I go, I find this same apathy amongst the brethren. "Do you take a good masonic periodical," I ask, "No; I have often thought I would but somehow I haven't." And as it is, put off from time to time till the man dies without knowing "*his duty*." It is lamentable, but it is so often true. I wish you would send to each of the three officers of every Lodge in Washington city, a copy of your Monthly, and ask them to aid you in its circulation. There are about 2,500 Masons in the two cities, could not one third be induced to subscribe at your lowest club rates? I think so.

PHIL. W.

RALEIGH, N.C., July, 1868.

THE LATE BR. ROBERT B. HALL.

THE following Eulogy on the life and character of our late distinguished brother, Hon. ROBERT B. HALL, of Massachusetts, was delivered by appointment before the Supreme Council, 33°, at its late session in the city of New York, June 25th, by R.W. Br. WINSLOW LEWIS, of this city. It is a just and beautiful tribute to the memory of the deceased.

There is nothing more trite than the saying, and nothing more solemn than the conviction, that death comes unavoidably to every one. It is the impress forced on all, that the loving ligatures which bind us together, whether by consanguinity, or friendly relations, or associated connection, must be severed, and thus —

"By sudden death, or slow decay,
Our social comforts drop away."

Still, it is the fond hope of every one to leave his memory to be treasured by some, when he has passed away, and to breathe that last aspiration, "Non omnis moriar." All cling to the heart's affections, even when that heart is to be soon still forever. It is the "ultimum moriens."

"On some fond breast, the parting soul relies,
Some pious drops the closing eye requires;
E'en from the tomb, the voice of nature cries,
E'en in our ashes, live their wonted fires."

Under the sobered realities which have pressed on our fraternal hearts, by bereavements which have deeply touched our affectionate remembrances, we have congregated as a "Lodge of Sorrow." Amid the cares and activities of the outer world, we have set apart and dedicated ourselves in our sacred retreat, to pay our tribute to the memories of those who are no longer with us in the body, but spiritually, we fondly trust, dwellers in the happy lands, still hovering over us.

To me has been assigned the preparing of a memorial of our late Ill. Br., the Hon. Robert Bernard Hall. If my brain could correspond, in its efficiency, with the dictates of my heart, there would be no want of language to portray the brilliant characteristics which distinguished our departed associate; but mental infirmities, and the physical influences of age, have precluded the power of rendering that homage to a memory so dear to each of us; and, therefore, all that I can offer is a transcript from the records of the press, the private communications of the family, and from the personal fond recollections which cluster around my heart.

We surely, as brothers, "have no heart to search the brilliant record just closed, to find that from which we might differ, or draw any frailty from its dread abode."

III. Br. Robert B. Hall was born in Boston, Jan. 12, 1812, graduated at Dartmouth College, and studied for the ministry at the Yale Divinity School. He soon visited Europe, where he remained two years, and made the acquaintance of many of the notables of England, among whom particularly was the late Richard Cobden, who was his warm personal friend, and with whom he resided as a welcome guest. While in England, he attracted attention as an eloquent speaker, and preached to numerous audiences in London. The circle of his friends was large, embracing distinguished scholars and statesmen, with some of whom he continued a pleasant intimacy and correspondence through life. In Europe, he cultivated and enlarged his taste for architecture, particularly the ecclesiastic, and his knowledge of the mediæval period was rich and deep; his esthetic fancy and power was evinced in his brilliant descriptions of what he saw and deeply appreciated. All the domain of high art, the rich legacies of classic ages, the great productions of more modern days, all were garnered in his artistic treasury, and described with great force and excellence. On his return, he was settled at Plymouth, Mass., in the twenty-sixth year of his age, as pastor of the Pilgrimage Church (Orthodox). He was immediately recognized as a preacher of unusual talent, and at once took rank as one of the leading clergymen of his denomination; but his views led him early to the Protestant Episcopal Church, in the ministry of which he labored for several years with marked distinction. In 1855, he was a member of the State Senate, and soon after (almost immediately) was elected to Congress from the First District. He served as representative four years, and, although part of the time in poor health, he took a high position as a prominent and able debater. Though his speeches, made in the discharge of official duties, demonstrated his remarkable abilities, it was, perhaps, in occasional addresses and orations, that some of his finest efforts were made. As the slow-winding procession bore his body to its rest in the beautiful shades of Oak Grove Cemetery, in Plymouth, many were reminded of his address at its dedication. The exquisite appropriateness and beauty of his language, on that occasion, were but the characteristics of all his public orations. He had a most happy quality of striking the exact key of the occasion, and no word or sentiment escaped him that could jar upon the finest sense of fitness. His last public oration was made in Boston, at the laying of the corner-stone of the Masonic Temple, and was a finished production which elicited the admiration and enthusiastic praise of a most exacting and critical audience. His style was fluent, graceful, and often effectively eloquent. The well-formed sentences seemed to flow as rapidly and naturally in his extempore efforts as in the finished orations, always surprising and delighting his hearers with both the brilliancy of his thoughts and the beauty of his language.

His conversational powers were no less remarkable. Of a highly cultivated taste, and his mind richly stored with a great variety of information, from which he drew at will, he was a most delightful companion. With ready sympathy for the humblest, his genial words and manner will be long remembered by many whom they have encouraged in the struggle of life, for

he was a man of most noble and generous impulses, and a heart ready to benefit others, both by word and deed. He was a representative of the graces and courtesies which constitute the "true gentleman." All are not *men* who wear the human form, and of these forms the epithet of a "true gentleman" is to be applied justly to a few. To constitute this high characteristic is not essential to have the fine physical contour, the physical graces; but the greater possession, the internal excellencies, the "mens divinior," the polished soul, the compassionate heart, devoid of all selfishness; that enlarged charity which "thinketh no evil, but rejoiceth in doing good to all"; that glorious emanation, well expressed in the epithet, "a good soul"; the one earnestly and keenly alive to all the cheerful, pleasant amenities and humanities of the world. Such qualities constitute the "*true man, the true gentleman.*" Of these high qualities, he had both the physical and intellectual.

Such a one was our buried friend and brother. This tribute to him is justly due to his memory, for I would not enforce the perfections of any one at the expense of verity and consistency.

With such an organization, it would be superfluous to add that his home was the abode of domestic affection and bliss, of all the elegant and refined excellencies which a cultivated taste and mind would seek to acquire. Among his friends and neighbors he was ever welcomed, respected, and loved.

His departure was sudden. He died of apoplexy on the 15th of April, but the premonitions had been evident and experienced for several months.

The funeral cortege was large and imposing, and every brother felt that on dropping the acacia on his grave, it fell on a spot where a true Mason rested. They could not but indulge the aspiration and certainty that brotherly affection ends not here, but that kindred spirits must meet again, for —

"Is it not sweet to think, hereafter,
When the spirit leaves this sphere,
Love, with deathless wings, shall waft her
To those she long hath mourned for here,
Hearts, from which 'twas death to sever,
Eyes, this world can ne'er restore,
There, as warm, as bright as ever,
Shall meet us, and be lost no more."

We are here to commemorate our late Ill. Brothers as Masons, as particularly distinguished in their relation to a Rite which is pre-eminently dear to us, and which is commended to our sensibilities as embracing all that is sublime, impressive, and effective in its teachings and observances.

Our Ill. Br. Hall possessed all the high qualities which are necessary for the due appreciation of these degrees of the Ancient and Accepted Scottish Rite. Their history and connection, their ritualistic formalities, their imposing, solemn, and impressive ceremonies, their teachings to the heart and soul, all were deeply engraven on his mind. He was truly "the bright Mason," *par excellence*; not in that common sense applied to him who has the verbiage merely of the Order, one who can repeat the words only, without feeling or

impress, but in that exalted sense where brightness is accompanied by mental brilliancy, where the refined taste and intellect lend their influence to enhance the value of language, and tend to engrave on the heart and the conduct of the recipient what is meant by Freemasonry.

But the end has come to these and all those high qualities which distinguished him here. Let us all, then, endeavor to act well our parts here, to do all that our sacred relations teach. Remember the bond of our connection and its duties, that we belong to and are bound in the strong ligature of a sweet brotherhood of no ordinary tie.

“ Oh! my mortal friends and brothers,

We are each and all another’s,

And the soul that gives most freely from its treasure hath the more!

Would you lose your life? you find it;

And, in giving love, you bind it,

An amulet of safety to your heart for evermore,”

Like,

Requiescat in pace.

THE INITIATION OF WOMEN.

OUR French Brethren are full of whims, or at least some of their Lodges are so, and give the Grand Orient a great deal of unnecessary trouble to keep them straight. The latest movement is in favor of the initiation of women, originating in the *Loge la Travail* at Paris. The matter was brought before the Grand Orient, and while under discussion, and on a motion to refer, Br. Cauchois said:—

“ To refer this opinion to a Committee, would be to acknowledge that there are doubts in the mind of the Council, whilst that none of its members, no sober Mason, can believe that women can participate in our mysteries; when by exception they are admitted into our Temples, it is at a session of *White* Masonry, that is to say, Masonry *de fantasiae*.”

Br. Lordeux added:—

“ I go further than Br. Cauchois, who says that White Masonry is a Masonry *de fantasiae*; I affirm that all Masonry *de fantasiae* is a work of demolition. The masonic idea is clear and full, but to comprehend it and apply it with safety requires serious and well organized minds, operating in the fullness of their rights as *men* and *citizens*. This is what the constitution requires. French law and our manners have not accorded to women this superiority. It would be illogical to create exceptional cases; this form, proceeding from the particular to the general, would completely overthrow our masonic edifice. It is a rock we should avoid. Every one sees it. It has often been attempted to render it free to all. The consequences have been deplorable. Too much

stress has often been placed on the best ideas. fanatics have done more harm to the institutions of liberty than its own enemies. Our history is full of these examples. Let us not, then, abandon the general good for the success of some speculative ideas, and let us not limit ourselves to simply voting the order of the day."

The proposition was *unanimously* rejected by the Council. No other disposition could be made of it without endangering the existence of the Institution in France.

"*White* Masonry," referred to above by Br. Cauchois, is a new order of androgynous Masonry, or rather an *old* order under a *new* name, to which women are admitted. Our degree manufacturers and masonic mountebanks will doubtless soon favor us with its introduction into this country.

TRIENNIAL MEETINGS AT ST. LOUIS, MISSOURI.

THE Triennial Communications of the Grand Encampment and General Grand Chapter of the United States, will be held at St. Louis, Mo., on Tuesday, the fifteenth inst., and the Bodies will probably continue in session during the remainder of the week. We are not aware that any business of particular importance is to come before the Grand Encampment, other than the election of its officers for the ensuing three years, and the acting upon the following proposed amendment of the Constitution: "Strike out from the Constitution the title 'The Grand Encampment of Knights Templar of the United States,' and insert 'The Grand Conclave of Knights Templar of the United States,' and strike out, wherever they occur, the words 'State Grand Commandery,' or 'Grand Commanderies,' and insert 'State Grand Encampments.'"

Our preference would be to retain the original title of the Body. The proposed change would tend to confuse the record, without any compensating good.

The most important question before the Grand Chapter, will probably be that growing out of the formation of the New Grand Chapter of the District of Columbia; and this, though it may present some sharp and embarrassing points, it is to be hoped, will be settled in a manner to give satisfaction to all parties, and thus restore the amicable relations which have heretofore existed between them, without any compromise of principle or improper surrender of official prerogatives. Neither party can desire this, or anything more than is

demanded by a fair and just interpretation of the laws and usages which govern such cases.

There are some amendments proposed to the Constitution of this Body which will demand, as they will doubtless receive, the careful consideration of its members. The manner in which they are disposed of may seriously or otherwise affect the future of the body.

We understand that the Supreme Council, 33°, for the Southern Jurisdiction, will hold a Special Session at the same place and at the same time,— a circumstance which will doubtless add materially to the interest of the occasion, as it will bring together a very much larger number of the active and influential members of the Order from different parts of the country. And in view of this probable event, we understand that the brethren of St. Louis have made corresponding arrangements for their reception and accommodation.

We learn also that arrangements have been made with the different railroads to carry the members of either Body from the city of New York and return at half fare (\$30), the tickets of which can be had of R.W. Br. John H. Simonds, Grand Treasurer of the Grand Encampment, by addressing him at New York City. A similar arrangement has been made by Apollo Encampment at Chicago, who have tendered an escort from that city to Sir Vincent L. Hurlbut, the M.E. Grand Commander of Illinois, and they invite all Sir Knights to join them, who can make it convenient to do so.*

THE PILGRIM'S PROGRESS.

To those, if any, who may be interested in the matter, we announce the fact, that Rob Morris has returned from his clam-digging expedition to the Holy Land. Through the fraternal politeness of Ill. Br. Dazlen, we have placed before us a piece of white composition, said to be a stone from the Temple, but by judges here pronounced to be *plaster of paris*. As a specimen of the twaddle he has furnished one of our western contemporaries with, we take the following extract from the "Voice of Masonry" for July:—

"I met Hiram, the widow's son, at Gebal and elsewhere; to-morrow I shall tread the ground rendered immortal by the feet of Jesus Christ. Sidon, from this point, looks as if it stood in the sea. On the left is a cluster of black Arab tents, once seen never to be forgotten. Here is a group of their women, with their lower lips deeply colored *blue*. What a queer taste; yet the *blue is masonic!*"

Wonder he did not tell us, that as the Atlantic and Mediterranean were *blue*, so ought the Masons claim the right of way over them. Why did he not let us know *how Hiram looked*, and whether he gave him the *true grip a la MNEMONICS*.— *New York Courier*.

EULOGY ON THE LATE REV. AND ILL. BR. H. M.
JOHNSON, 33°, OF PENNSYLVANIA.

BY ILL. BR. REV. J. C. HAGEY, 33°.

Before the Supreme Council, 33°, New York, June 26, 1868.

Sovereign Commander and Peers of the Realm:

Another gifted and eminent Knight Kadosh has gone from labor to reward. Our Illustrious Brother, Herman M. Johnson, D.D., no longer mingles with us in the celebration of our solemn ceremonies, and his voice is no longer heard in the enunciation of our sacred mysteries; Aheb Aloh and Aheb Kerobo, were nobly illustrated in his whole life, and standing upon the top of our mystic ladder, his example was a burning light. He was born in Otsego County, New York, in the year 1815, and was called to the Rendezvous on high by the Sovereign Commander of all, on Sunday morning, the fifth of April, 1868. He entered the junior class of the Wesleyan University in 1837, and graduated with honor in 1839. He began his career of usefulness in St. Charles, Missouri, was called to the professorship of ancient languages in Augusta College, Georgia, at which place he continued two years; and thence removed to the Ohio Wesleyan University, in 1844, where he continued for six years. In 1850, he took the chair of philosophy and English literature in Dickinson College, which he held for ten years, and vacated it for the presidency of the same institution in 1860. In this position he labored earnestly and successfully until, just as he saw the college entering upon a career of financial prosperity, he was called to enter into rest.

Thus the working years of Dr. Johnson's life were given to the culture of mind—a labor for which few have been more eminently fitted, by natural disposition, by enthusiasm, and by ripe scholarship. Teaching with him was no task work. I can bear testimony that students felt that, in Dr. Johnson, they had a true friend, in whom they could confide their troubles, their perplexities and errors. In social life, he appeared to great advantage, and, as a conversationalist, had few superiors. The dignity and suavity of his manner, his genial flow of spirits, and keen, though always kindly wit, rendered him the charm of the home and social circle. As a preacher, though philosophic and fond of dealing with points of speculative theology, he was thoroughly orthodox, and none could be more simple, or more touching, in speaking on the fundamental doctrines of the Christian faith. The resurrection was his favorite theme. His sermons on "the resurrection of the dead," in the various cities, will long be remembered as masterly specimens of compact argument, clear demonstration, and almost overpowering vividness of description. Those only who were intimately associated with Dr. Johnson could appreciate his kindly spirit, his genial manners, rare conversational powers, and variety of scholarly attainments. His was a richly endowed mind, ready, at a mo-

ment's warning, to pour forth its resources of entertainment and instruction. I have heard him, sometimes, in the company of his friends, express his glowing thoughts on some favorite scientific theme with an impromptu spirit and power that made him eloquent.

In the social circle he shone pre-eminently. In Dr. Johnson, Masonry had an ardent supporter. He lived up to its dictates, and loved its principles. At the time of his death he was Grand Prelate of Knights Templars of Pennsylvania, and had served in Blue Lodge, Chapter, Council, and Commandery. Well do I remember the solemnity of his charge, as Eminent Commander of St. John's Chapter of Red Cross Knights, when he inducted your humble speaker into the mysteries of Knighthood, dubbing and creating him Knight of St. John, with appendant orders, nor will I soon forget the felicity and naturalness of his conversation at the banquet of the Princes of Persia, which, in itself, gave a charm to the solemn services which cannot be forgotten.

He was an ardent admirer of the Scotch Rite, and at the time of his death was V.·.Sen.·.G.·.Warden of St. John's Grand Lodge of Perfection, Most E.·.Sen.·.G.·.W.·. of St. John's Council of Princes of Jerusalem, and First Lieut.·.Commander of St. John's Consistory of S.·.P.·.R.·.S.·.

Were there no other, his case would be a triumphant vindication of the fact that a polished scholar and an able divine, can be, at the same time, an enthusiastic Mason and an earnest Christian. Such men are an honor to the world, and make us think better of humanity.

His last sermon was preached in the city of Philadelphia. On his return to Carlisle, he was prostrated with a violent attack of paralysis of the stomach, resulting from a cold. From this he partially recovered, and on Friday, April 3, met the senior class as usual in his lecture room. His strength failing, he said pleasantly and almost gaily, "Gentlemen, you know I have been wrestling with the giant, and, though I have come off victor, I now need rest; so I will bid you all a good morning, and will meet you again next Thursday." As the bell of the college, which he loved so dearly, was inviting the worshippers into the chapel, where he had so often taught the people, on the bright morning of the day of rest, Rev. Herman M. Johnson, S. T. D., gained the victory, and entered into the "rest that remaineth to the people of God." On Wednesday, the eighth, the funeral services took place in Emory Chapel, in the presence of a large concourse of friends. Addresses were delivered by Prof. S. L. Bowman, Prof. W. L. Boswell, and Dr. Conway P. Wing, of the Presbyterian Church. At a meeting of the students, resolutions were passed expressive of the deep affliction felt by the young men for their departed president. When the news of Dr. Johnson's death reached the Troy Conference of the M.E. Church, fitting tributes to his worth were offered by Dr. Hawley, Dr. J. T. Peck, and Dr. E. Wentworth. Resolutions of respect and sympathy were also adopted by the Philadelphia preachers' meeting. In the death of Dr. Johnson, the M.E. Church has lost one of its purest and most highly cultured men; and from the Masonic Fraternity a "smooth ashler" has been wrought by the Great Architect into the house not made with hands, eternal in the Heavens.

EXPLORATIONS AT JERUSALEM.

A MEETING of the parties interested in the great work of exploring the sacred places of Palestine, was recently held at London, at which Lieut. Warren, under whose immediate directions the explorations at Jerusalem are being carried on, read a highly interesting paper, in which he said:—

There are at present engaged on the works two corporals of engineers and about seventy Mussulmans of different races, and, though the latter required great supervision, yet, what with the jealousies of race and religion, the dragoon being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, and what had been found consisted mostly of pottery, bronze nails, and glass (the former of many different dates, and the glass of the third and fourth centuries of the Christian era); but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However, the main object of the work was with regard to *nether Jerusalem* in its topography, *and it was desired particularly to find out where the Temple stood.* (Cheers.) In studying the Holy Land it was most disappointing to find a dearth of evidence as to sites of places, and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Jappa, Jerusalem, and others; but when details were sought there was the most conflicting evidence.

All parties agree that the Temple stood somewhere in a rectangular spot, called by the names of Haram and Moriah, and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; and if he made use of Biblical names in speaking of places, he did so because they were generally received names, and not because they were established as such. The explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for, starting as it might appear, they had not a single fixed point from which to commence. For instance, though the Temple was known to be on a particular space (the Moriah area), yet there was space there for three such sites; and Mount Sion was put to the north of Moriah by some, and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped out into large tanks, and one would hold one million gallons of water; another was found capable of holding seven hundred thousand; and altogether about five million gallons could be stowed away. Near here was a place called the

Well of the Leaf, of which the legend was told that a man wandered down it, and coming to a door, opened it. He found himself in a beautiful garden, and, plucking a leaf, he returned. On telling his tale, he was greeted as of little sense for leaving a garden which his listeners believed to be a Paradise, which he would never have another chance of seeing again. The gallant officer continued at some length, and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the course of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race, from both Britain and America.

A SCOFFER AT THE BIBLE REBUKED.

THE "American Freeman," published in Cincinnati, appears to be alarmed at the respect which Masons pay to the Bible, the "first great light" in Masonry. This recognition of the Bible in all well constituted Lodges does not present a substitute for religion. Our brother is mistaken certainly; he must be a little confused in his remembrance of the principles and lessons of the different degrees of our Order. There is no "mixing up of Freemasonry and religion by our reverend and non-reverend doctors and orators;" there is no attempt "to destroy the identity of our Institution, and confound it in the minds of the brethren with other institutions." Masons are taught to believe in the existence of God, and they would be arrested at the very threshold of the Lodge, indeed, would not dare to knock at the outer door for admittance, if there were any lurking doubts in their minds upon this great doctrine,—it is the foundation stone upon which we build. Masons are also taught to search the *Bible* for *light* and *truth*. Many of our most beautiful lessons are derived from this source. Take from Masonry a belief in God and the Holy Bible, and what have you left of our Ancient Institution? "Pure and simple Masonry," with "its principles and practices admired of all men," has more of the Bible and belief in God in it, than Modern Masonry.

Brother editor, you are mistaken, it is not the Bible or a belief in God that renders Masonry unpopular among certain professing Christians, but it is the effort among some *Modern* Masons, to put out the "first great light" in Masonry,—to hide from the view of the initiated, and those in search of light and truth, this great gift of God to man. Let us agree to search the record of truth divine, and also to practise the lessons we learn in our travels towards the East, and this opposition to Freemasonry will soon be remembered with the things of the past. Let us but firmly maintain our belief in the existence of God, and ministers will cease their complainings against our secret Institution. The Fraternity of Free and Accepted Masons is simple and good yet; as simple and good as ever in the past.

We make no effort to substitute Masonry for the Church. We have no such idea. The Church has its work to do, and Masonry has hers, they are separate and distinct; there is no conflict. Let us, as "good men and true," go forward in the discharge of our duties, and the Great Master will admit us to the Grand Lodge above when our work here is done. — *Keystone.*

THE SCOTTISH RITE AND TEMPLARISM.

WE find in the proceedings of the Grand Encampment of Maine, the following able reply to the assault upon the Scottish Rite by the Commander of the Grand Encampment of Missouri, in his annual address before that body. It is from the pen of R.W. Br. JOSIAH H. DRUMMOND, Grand Commander of the Supreme Council, 33°, for the Northern Jurisdiction: —

" We regret to find in the address of the Grand Commander an attack upon the Scottish Rite. We more regret (and the regret is mingled with the utmost surprise) the spirit displayed in the attack and the manner in which the matter is discussed. In a *masonic* discussion there should *never* be a strife for victory for *victory's* sake, or for the mere glory or notoriety of the *advocate*.

" The discussion commenced in a controversy with Br. Albert Pike, the Grand Commander of the Scottish Rite of the Southern Jurisdiction. With that controversy we have nothing to do; in it we shall take no part. If Grand Commander Gouley had confined himself to his alleged improper designs of Br. Pike, *instead of attacking the rite itself*, we should have no occasion for remark. In view of the relations of the writer hereof to the Scottish Rite, it is a matter of delicacy for him to discuss this matter; but as his silence would be construed into acquiescence, he can not do otherwise than notice it in the same manner he would if he was not a Mason of the Scottish Rite.

" One of the grounds of his attack is that the legends of the Scottish Rite are not *accurately* and *historically* true! His argument in this respect reminds us of that of a poor, ignorant disbeliever in the New Testament: 'The Parables,' said he, 'are not half of them *true*; such things never happened; more than half of them are made up of whole cloth.'

" To make the matter more ridiculous, if possible, Sir Knight Gouley, in the same connection, seriously assumes that the present *Masonic* Order of the Temple, as practiced in this country, is the same as the old *military* Order of the Temple, and that we are the continuation of that order! As a legend, from which very impressive lessons are derived, this assumption is proper; but to go outside of the asylum and assert it as a *historical* fact, requires a greater amount of assurance than we supposed *any* intelligent Sir Knight possesses!

" In his zeal to make up a case, or his lack of knowledge upon the subject, he makes assertions in direct conflict with the facts. In 1761, Francken

established a body of the Scottish Rite in Albany, *in which the same ritual is now used as was used by Francken more than a hundred years ago.* He says, however, 'it (the Scottish Rite) was manufactured in Charleston about 1803.'

" Again he says: 'The assertion that any portion of the York Rite, from the Entered Apprentice to the Order of the Temple, is taken from such a modern concern as the so-called "A. and A.S. Rite," is really too preposterous to demand intelligent discussion, and we will waste no time or space here to consider it.'

" And yet Sir Knight Alfred Creigh, of Pennsylvania, has shown that the 'Order of the Red Cross' was taken bodily from the Scottish Rite, by Webb, 'about 1803.' Of Sir Knight Creigh's discussion, Sir Knight Gouley says: 'With Sir Knight Creigh, we do not think that the degree of Red Cross should ever have been attached to the Order of the Temple.'

" Sir Knight Creigh shows that our present system of Orders of Knighthood was arranged by Webb and his associates, and he therefore claims that the present system should be discarded, and the English system, which, he says, is the more ancient and lineal descendant of the ancient military order, should be adopted. In this country, before Webb's time, there had been no governing and supreme body. Webb (as Dr. Creigh says) manufactured our ritual, arranged the system, and organized a governing body.

" The degrees of the Scottish Rite existed long ago, and in their consolidation, and in the organization of a governing body, there was less of change and invention than was used by Webb and his associates in organizing our American system of knighthood.

" But the origin of Sir Knight Gouley's troubles seems to be in the alleged discovery that in the Scottish Rite some of the signs, words, &c., &c., of the orders of knighthood are also used. We confess, after most earnest effort to view this matter seriously, we are unable to do so. He does not pretend that they are given *as the signs, &c., of the orders of knighthood.* The principle underlying this objection (if there is *any* principle) is that the words, &c., used in the ceremonies, &c., of the Order can not properly be used by Masons *under any other circumstances!* Sir Knight Gouley completely ignores the distinction between the *general* use of a word and the peculiar *masonic* use of that word. To reveal a countersign is one of the gravest military offences; but the use of the word in ordinary conversation, or in any other way which does not indicate the peculiar use made of it, we never knew to be the violation of any law.

" But he says that the Knights of Kadosh also claim to be Knights Templars, and do not recognize the American Knights Templars as Templars. Does the Master Mason *masonically* recognize the Templar as a Mason? Does the Master Mason have any *masonic* knowledge even that persons not Masons may not be and are not Templars? Of course neither a Knight Templar nor a Knight of Kadosh can *masonically* recognize the other as being a Knight Templar, or even a Mason. And there is no more inconsistency in the same person being a Knight Templar and a Knight of Kadosh than there is in his being a Mason of any other two degrees or rites. He holds that there is a mortal

antagonism between the two rites, and yet he induced his Grand Commandery to pass a resolution, the effect of which was intended to be to limit the conferring of the Consistory Degrees upon Knights Templars only, and in the presence of Knights Templars only!

"But we can devote but little further space to this discussion. It is very remarkable that Sir Knight Gouley has at this late day discovered the evil tendencies and designs of the Scottish Rite and its enmity to Templar Masonry. The Grand Master of the Grand Encampment of the U.S. is a 'Thirty-third'; two-thirds, (if not more) of his predecessors were; two-thirds of the officers and members of the Grand Encampment, at its last session, were Masons of the Scottish Rite. The Grand Commanders of Maine, New Hampshire, Massachusetts &c., Connecticut, Pennsylvania, Ohio, Illinois, Wisconsin, and many other States, belong to the same rite. In Connecticut, every member of the rite is a Knight Templar. The Grand Commander of Pennsylvania is at the head of the consistory, and is in the frequent habit of *conferring* (not *communicating*) the degrees. Sir Knight Carter, the head of the Consistory of Connecticut, has often conferred these degrees in the presence of clergymen and laymen. Sir Knight Carson, of Ohio, has conferred these degrees, probably, more frequently than any other person in the United States. We might mention many others, but we name these as illustrations. *None of these have ever discovered any of the evils* Sir Knight Gouley *THINKS HE has*; and yet they have been as well acquainted with Templarism as he is, and more, infinitely more, with the Scottish Rite than he is, as he himself substantially admits.

"Our own Dunlap — '*Clarum et venerabile nomen*,' — the devoted Mason, the zealous knight, the true Christian in practice as well as by profession, was the second officer of the Supreme Council, at the time of his death, and had often assisted in conferring the degrees. His example and name are, to us in Maine, a sufficient answer to any charges that any rite in which he took a deep interest is antagonistic to Templarism or hostile to Masonry or the Christian religion.

"We desire also to add our own testimony, as one not unfamiliar with the rituals and principles of knighthood, or of the Scottish Rite as practiced in the Northern Jurisdiction of the United States, that there is nothing in either to prevent the two rites being the closest allies of each other."

A LADY applied to a philanthropist in behalf of an orphan. After he had given very liberally, she said, "When he is old enough, I will teach him to name and to thank his benefactor." "Stop," said the good man. "You are mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth the clouds and rain."

OFFICIAL EDICT OF THE SOUTHERN COUNCIL, 33°.

FROM THE GRAND ORIENT OF HIERODOM, AT CHARLESTON, IN THE STATE OF SOUTH CAROLINA, NEAR THE B.B. AND UNDER THE C.C. OF THAT ZENITH WHICH ANSWERS UNTO 32°, 46', 33", N. LATITUDE.

The Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the H.E., of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States.

By the Sovereign Grand Commander: To all Freemasons of all degrees of the said Rite, unto whom these presents shall come:

SHALOM!

SHALOM!

SHALOM!

The following copy of charges preferred to our Supreme Council, and exemplification of the record of the Tribunal of Grand Inspectors-General appointed by the same, at its session of May, 1868, are transmitted to you for your information, and if need be for your guidance in the premises:

CHARGES AGAINST GEORGE FRANK GOULEY,

Of Saint Louis, in the State of Missouri, a Prince of the Royal Secret, of the 32d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, of the obedience of the Supreme Council, Mother Council of the World, of the 33d Degree of the said Rite, for the Southern Jurisdiction of the United States of America.

CHARGE I.—Maligning the said Ancient and Accepted Scottish Rite, in publications free to be read by the profane.

CHARGE II.—Open and avowed hostility against the said Ancient and Accepted Scottish Rite, and undisguised violation of his Allegiance to the Supreme Council, and of that of obedience to the Grand Constitutions, Institutes and Statues of the order.

CHARGE III.—Libelling by false, scandalous and defamatory words, and false charges of evil and wicked intentions, and unmasonic purposes, to be read by the profane, his superiors, the Sovereign Grand Commander, and the Sovereign Grand Inspectors General, members of the said Supreme Council of the said Rite, in violation of his vows of allegiance and obedience as a Kadosh.

CHARGE IV.—Willful and deliberate violation of his vows and obligations as a Knight Kadosh and Prince of the Royal Secret.

FINDINGS OF THE TRIBUNAL.

The undersigned, Judges appointed to hear and determine on the charges and specifications against George Frank Gouley, of St. Louis, in the State of

Missouri, a Prince of the Royal Secret of the 32d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, having duly performed the duty assigned them and given the accused a full and impartial trial, do hereby declare that they find said Gouley —

Of the 1st Specification of the 1st Charge, guilty ; Of the 2d Specification of the 1st Charge, guilty ; Of the 3d Specification of the 1st Charge, guilty ; Of the 1st Charge, guilty. Of the 1st Specification of the 2d Charge, guilty ; Of the 2d Specification of the 2d Charge, guilty ; Of the 2d Charge, guilty. Of the 1st Specification of the 3d Charge, guilty ; Of the 2d Specification of the 3d Charge, guilty ; Of the 3d Charge, guilty. Of the 1st Specification of the 4th Charge, guilty ; Of the 2d Specification of the 4th Charge, guilty ; Of the 3d Specification of the 4th Charge, guilty ; Of the 4th Charge, guilty.

And the Tribunal hereby declare and decree the punishment for the offence of the accused shall be, "Deprivation of all the Rights and Privileges of the Masonry of the Ancient and Accepted Scottish Rite.

(Signed) T. A. CUNNINGHAM, 33°, ALEX. G. ABELL, 33°, J. C. BATEMAN, 33°, R. J. NUNN, 33°, JOHN H. HOWE, 33°.

I certify this to be a true copy from the records, † A. G. MACKEY, 33°, Secretary-General H.E. Sup. Council Southern Jurisdiction.

Which judgment having been reported to our Supreme Council and recorded, is in full force.

Given under my hand and the Seal of the Grand Commander, this 10th day of the Hebrew month *Thammuz*, A.M. 5628, answering unto the 30th day of June, 1868, V.E.

ALBERT PIKE,
Sov. Gr. Com.

THE ABSOLUTISM OF THE "EAST."

THE position of the W.M. differs so much from that of a chairman or president of an ordinary society under a liberal government, that in some phases it has the aspect of absolutism. There is no appeal to the Lodge from a Master's decision. His power extends so far as to pocket the charter and dissolve the communication at pleasure. It is only by his permission that any member may speak, or cross the floor. In fact, his power, for the time, is absolute, and seems particularly so under the light of democratic institutions. It may not seem so repulsive to eyes and ears accustomed to such usage, and may be all right in countries under the dominion of the one man power. But here, in a country of free light, free air, free thought, free speech, and free action, it does seem incongruous.

Yet we should not forget that the institution is just the reverse of a representative government. Our Grand Lodge is not composed of delegates from the people, nor does it derive its power from such a source. On the contrary, the authority to organize comes from the grand centre that prescribes the pre-

cise mode and manner of proceeding, and never relinquishes its power to withdraw any privilege it may extend. Every law and rule must be submitted to the Grand East before it has any power. It fact, the whole organization is an absolutism, and if there is anything objectionable in this, it is one that is incident to the hoary antiquity of the Order, a relic of the ancient ages through which it has passed on its way down to us. It is the door that is shut against innovation and its consequent discord.

One of the chief glories of Masonry is its great age. But this could never have been were it not for the uniform harmony that has ever prevailed in its councils. Democracy, however, admits of innovation and its attendant conflict. The spirit of progress has no veneration for the crumbling past, nor respect for ancient customs. Its march is like the changing phases of popular favor. The favorite of to-day is the repudiated of to-morrow. But these changes do not occur without conflict and discord. These are the necessary attendants on all change. But Masonry, in maintaining her integrity, and guarding against dissolution, shuts out dissension, and every other element that may war with her cherished harmony. Hence it is that while other institutions have passed away, she has survived the centuries, and is as strong and vigorous to-day as she was a thousand years ago.

Thus we see that the great age of our institution is due, in part at least, to the despotism of the "East;" to the utter repudiation of any element that may mar the harmony of our work, or engender conflict within our borders. Whatever there is valuable in being the successors of Solomon, or the chosen institution through which has descended the fraternal charities of a thousand generations, is due to our sleepless vigilance, and a strict adherence to our ancient landmarks. — *Mystic Star.*

BR. ENOCH T. CARSON.

NEARLY twenty-three years ago, on a chilly evening in the autumn, we rode out to Mt. Pleasant, a few miles from this city, to attend a meeting of McMakin Lodge. The candidate for the evening was E. T. CARSON, 33°, who has since become one of the most prominent Craftsmen — active and influential in whatever he undertakes — we have among us. He was a young man, tall, spare, erect, with a keen observant eye, and apparently anxious to learn whatever might be learned and was worth knowing. We assisted in the duties of the Lodge, and formed the personal acquaintance of the candidate.

The next week he called at our office, subscribed for the "Review" (which he has continued to do annually ever since), and made some inquiries about masonic books. There were few to be had at that day, but he purchased a copy of every old and of every new one, relating to Masonry, he could meet with. Finding some in the German, and also in the French, he mastered both languages, without a teacher, that he might be able to read them. Active and successful in business, he rapidly acquired wealth, and spent money freely in

the indulgence of his literary tastes. His private library is now the finest in the city, and in it may be found the choicest copies of the best writers, ancient and modern, gathered without regard to cost, from Europe and America. His masonic library is by far the best collection of masonic books and manuscripts in this country, if not the world. His collection of manuscripts in French and German is *very* extensive, and he has obtained them at great cost.

Br. Carson has taken all the degrees in the York Rite, as also in the A.A. Rite. He was the first Master of Kilwinning Lodge of this city, and had previously served as Master in Cynthia Lodge. He was never a technical worker, contending for mere verbal accuracy. He looks to the spirit and intent of the ritualistic ceremonies, rather than to the mere phraseology; and his official duties have met with the warm approval of the members of his Lodge. He has now resigned to younger hands the active duties of the Lodge-room, but is regular in attendance, and takes a deep interest in the business and prosperity of his Lodge.

In 1853 the A. and A. Rite was introduced here, and Br. Carson was one of the original members. He had thoroughly examined its claims to recognition, and became one of its warmest advocates. He procured everything that had been written in relation to that rite, and was satisfied that it was genuine. Of late years he has devoted a great deal of his attention in that direction, and is the presiding officer in the Grand Consistory of Ohio, and Deputy Inspector of the Supreme Council, 33°, for Ohio. He is 46 years of age, in the maturity of his strength; and we hope will yet have many years of usefulness and enjoyment.

We have not room for farther detail. Br. Carson is a genuine Mason, and is more thoroughly informed in the general history, doctrines, usages, and peculiarities of Masonry than almost any one we know. He is a genial companion, of a generous nature, gives liberally where giving is proper, a firm and reliable friend, and one who honors Masonry and illustrates in his life the divine precepts he learns at its altar. He is now in Europe, with his family, for the restoration of his daughter's health, but in a few months his numerous friends expect to give him a cordial welcome to his home again.—*Cincinnati Review.*

TOWARDS strange brethren the utmost caution must be used. They must be examined with prudence, and if found imposters, rejected with contempt and derision. But if discovered to be true and genuine Masons, they must be respected and duly relieved, and employment tendered to them, if not incompatible with the duty of self preservation.

THERE is a certain Freemasonry among great minds, by which they recognize each other in the clearly ringing interchange of a few sentences.

LAWS OF ILLINOIS.

[From the Trowel.]

No. 34. — An expelled Mason can be re-instated in all the rights and privileges of Masonry, by the Grand Lodge, upon the two-thirds recommendation of the Lodge which expelled him; but he cannot be restored to membership without a unanimous recommendation.

35. — The candidate who petitions under an assumed name, and is initiated, is guilty of a masonic crime, and should be expelled.

36. — Lodges U.D. have no right to admit members.

37. — Masons made in military Lodges by virtue of the Grand Lodge authority to which a regiment or command may belong, are Masons made in regular Lodges, and are entitled to be recognized as such everywhere. Such has ever been the unvarying law, and any refusal to recognize them is a violation of masonic landmarks.

38. — An individual who has lost an arm or a leg, a hand or a foot, is not eligible to initiation, nor can any means of art or science make him eligible. A candidate must have "the limbs that a man ought to have."

39. — Inability to use either an arm or leg is a disqualification for initiation.

40. — The petition of A. was referred to a committee, who reported unfavorably, and the Master declared the candidate rejected without a ballot. This was error; the law is that a petition can not be withdrawn after it is referred, but must be balloted upon; so no one can be rejected without a ballot. The laws of some of the old Lodges need amendment in this respect.

41. — A Mason under sentence of suspension may be put on trial for offences other than those upon which he was suspended, and, if found guilty, may be expelled.

42. — It is clearly in the power of the W.M. to refuse to entertain manifestly frivolous charges; but this power should be wisely, tenderly, and seldom used; the Master can use his influence to reconcile even imaginary or trifling differences, or those of greater magnitude; but if a brother insists on preferring charges, the Master should not assume any power liable to be questioned by the Grand Lodge.

44. — The jurisdiction of chartered masonic bodies extends, by air lines in every direction, half way to the nearest Lodge, but not beyond the jurisdiction of its own Grand Lodge.

45. — Whenever the Master finds that the residence of a candidate is clearly beyond the jurisdiction of his Lodge, he should stay proceedings, and declare all that had been previously done *void for want of jurisdiction*; the petition and money should be returned, with a written reason, so that the candidate may not be prejudiced in making application elsewhere.

47. — The annual dues payable by Lodges is seventy-five cents for each resident member. This is to be paid by the Lodge.

FEMALE FREEMASONRY.

THERE is nothing perhaps which has excited so much curiosity among women as Freemasonry, and yet notwithstanding all the efforts made by them to learn its secrets, the power of love and of persuasion has been of no avail. A mystery which was guarded with such vigilance, and a seeret which was kept so faithfully, must, it was supposed, bind the members of the association to some awful and horrible enterprise. Freemasonry thus came to be looked upon with jealousy and hostility; and amidst the persecutions of its enemies, it is curious to find that not many years ago, a band of ladies united in solemnly vowing never to marry a Freemason. Even this extreme measure had little or no effect; there were ladies to be found who did not consider that the Freemasons, bad as they were, should be deprived of all earthly happiness, so far as they were concerned, and Freemasonry gradually lost its terrors.

In most of the ancient mysteries women as well as men were initiated, and kept the secrets with a constancy which to some may appear surprising. There is a well-known tradition of a self-sacrificing disciple of Pythagoras, who, through fear of yielding to her persecutors, bit off her tongue to prevent her revealing in the pain of torture the secret entrusted to her. In modern times, and more especially in France, women have been admitted to share in the masonic ceremonies, by the formation of Lodges of adoption, where, under the guidance of regular members of the craft, who assist the official sisters in their duties, they have been initiated to the three first degrees of Freemasonry.

The doctrines inculcated in the female societies, tend more particularly to remind the members of their especial duties in this world, and the words addressed by the Grand Mistress to the aspirant, clearly show the nature of the trials and of the instruction, which awaits her in the successive degrees into which she seeks to be initiated. The aspirant is warned against entering the society through a mere feeling of curiosity, and is informed that the order is destined to render human society as perfect as possible. She is to love justice and charity, to be free from prejudice and bigotry, to hate artifice and falsehood, and by her virtue to gain the universal esteem and friendship of her brothers and sisters. The candidate takes the following oath:—"In the presence of the Grand Architect of the Universe I swear faithfully to keep the secrets entrusted to me; if I betray them may I be forever dishonored and despised; and in order that I may have strength to keep my promise, may a spark of divine light illumine and protect my heart, and lead me in the paths of virtue." This promise is sealed with three kisses which the Grand Mistress gives her; the kiss of peace on the forehead, the kiss of faith on the right cheek, and the kiss of friendship on the left cheek.

It must be noticed that female Freemasonry differs essentially from the ordinary male Freemasonry in the fact that the former has never had any political object, while the latter on the continent became the great engine of political discontent, and had, without doubt, much influence on the French Revolution.

The Lodges of adoption were established merely for the purpose of putting an end to the absolute exclusion of ladies from the craft; and by gratifying the curiosity of the French ladies they also served to strengthen the order in general.

There is, however, an instance of the admission of a French lady to a regular male Freemasons' Lodge, which has been recorded for the information and amusement of the curious, by the French writers on female Freemasonry. We are told that during the wars of the Revolution, the wife of General Xaintraille had followed her husband to the field of battle, and had acted as his aide-de-camp. Her deeds of valour, and the striking instances of her gallant conduct in rescuing and protecting the wounded, caused Napoleon, who was then Consul, to confirm her in her post of aide-de-camp, and to confer on her the additional rank of *chef de bataillon*. This in the land of Joan of Arc, and of *vitandieres*, may not perhaps excite much surprise, but a still more extraordinary circumstance soon occurred. A Lodge of Freemasons in Paris, called the Brother Artists, had assembled for the purpose of giving a *fête d'adoption*. While the Lodge was still in secret conclave, and before the barriers of the garden of Eden had been opened, the president was informed that the wife of General Xaintraille in full military uniform, had come to take part in the festival, and was waiting outside. He was at first much surprised, but on recalling to mind the strange and romantic history of Madame Xaintraille he was seized with a sudden fit of enthusiasm, and proposed to the assembled brethren that the lady should be at once initiated to the first degree, and should become one of them. He urged, in support of his proposition, that if Napoleon had found sufficient reasons to authorize Madame Xaintraille to disguise her sex, the Lodge could not be blamed for following so illustrious an example. A brief discussion ensued, but the proposition was carried by a large majority, and a few grave and venerable brethren were selected to prepare her for the ceremony, which was of course slightly modified to suit the circumstances. Madame Xaintraille joyfully accepted the honor paid to her merit, and said, *Je suis homme pour mon pays, je serai homme pour mes frères*. Although the Lodge had in this instance no reason to repent of their choice of a new brother, yet the experiment was never again attempted.

The Freemasonry of women was first instituted in France about A.D. 1730, but was not recognized by the administrative body of Masons until some years later. In 1741 the Jesuits, ever jealous of secret societies which were not influenced by their authority, attempted to turn Freemasonry into ridicule. At a public performance given by their pupils in their college at Caen, we are told that a comic ballet, in which the ceremonies of the initiation of a candidate for admission into the craft were imitated and burlesqued, was what most delighted the audience. The ballet commenced with a lesson given by a dancing master to a dandy of the period. A Dutch burgomaster and his daughter next appeared, who entered in a burlesque march, and then retired to the back of the stage, where they sat down. A Spaniard then came on accompanied by his servant, and made masonic signs to the dancing master and his pupil, who were both initiated; these signs they answered, and then the three

rushed into each other's arms, and gave each other the kiss of fraternity. This excited the curiosity of the Burgomaster, who advanced in a pompous manner to watch the proceedings of the three Masons. They supposed that he also was initiated, made signs to him, which he repeated in a grotesque manner, showing that he did not understand them. They therefore pressed him to become a Freemason there and then, and he consented. The Spaniard's servant began to prepare everything for the ceremony, and the Burgomaster sent away his daughter, who however ran to place herself near a window from which she could be a spectator of all that passed. The ceremony of initiation was then burlesqued, all due formalities being observed; and when the paraphernalia had been removed, the Dutchman called his daughter, who to the horror and astonishment of the terror-struck brethren, came forward, imitating the signs and ceremonies which had just been performed. The brethren, indignant that a woman should have obtained a knowledge of their secrets, were at their wit's end; but at length all ended happily, the Burgomaster's daughter was married to the Spaniard, and the two were united in a burlesque dance, in which they constantly repeated masonic signs. This attempt to ridicule Freemasonry seems rather to have heightened the curiosity of the French ladies.

The first society of male and female Freemasonry of which we have any detailed account was founded soon after A.D. 1743 under the name of L'Ordre des Felicitaires. It affected nautical emblems and language, and was divided into the four degrees of midshipman, master, commander, and admiral. The sisters made a fictitious journey to the Island of Happiness, piloted by the brethren. The candidates swore never to reveal the secrets of the Order; the brethren vowed "never to anchor in any port where one of the vessels of the Order was already stationed;" and the sisters promised "never to admit a strange vessel into port so long as one of the vessels of the Order was there at anchor."

In Germany a few years earlier the order of the Mopsi had been founded at Vienna when pope Clement XII. had excommunicated all Freemasons, and the Catholics, not wishing to be deprived of their fraternal meetings, instituted under that name a society into which they admitted women. They took as their symbol a dog, as being emblematic of fidelity; this order ceased to exist as soon as Freemasonry was re-established in Germany.

Many of these mixed societies were founded merely to promote pleasant meetings and social harmony, and such was the character of the order of the *Chevaliers et Chevalieresses de la Joie*, at Paris, which was placed under the protection of Bacchus and Cupid. Similar associations were also formed in Spain, as for example, the order of the *Chevaliers et Nymphes de la Rose*. The hall where the meetings were held was called the Temple of Love; the walls were covered with festoons of flowers, and shields bearing amorous devices were hung all around. The secret assemblies were presided over by a male Hierophant, and a Grand Priestess; the former initiated the male, the latter the female candidates. A knight called Sentiment and a nymph named Discretion introduced the aspirants, and assisted the Hierophant and the Grand Priestess in the mysterious ceremonies. The members addressed each other

as brothers and sisters; the knights were crowned with myrtle, while the nymphs wore wreaths of roses. During the ceremony of reception, the hall was only illumined by a dark lantern held by the sister Discretion; but, as soon as the initiation was completed, a thousand candles threw a blaze of light over the assembly. They bound themselves by the following oath: "I promise and swear in the name of the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose; if I break my oath, may I, instead of the roses of pleasure, find nothing but the thorns of repentance!" This society came to an end when the whirlwind of the Revolution swept away all these poetical conceits of pastoral nymphs and amorous knights.

Another association of a similar character was formed in 1808 by some French officers in Galicia, in Spain, who gave it the name of *L'Ordre des Philochoreites*, or the Lovers of Pleasure. They followed a kind of Freemasonry of adoption, with its initiations and secret mysteries, and were, in reality, a feeble imitation of the Courts of Love and Chivalry. The different Lodges were called Circles, and the Presidents bore the title of Centres. Each knight, on being received into the order, assumed some distinctive appellation; thus M. de Dumas took the name of *Le Chevalier du Défi d'amour*, and M. de Noirefontaine that of *Le Chevalier des Nœuds*. The members took an oath not to reveal the secrets of the Order.

The example of the French army in Spain was soon followed by the other French armies in Europe, but the society was never established at Paris. In a speech of one of the presidents of the Order, we find the following curious explanation of the objects of the association: "Our aim is to embellish our existence, constantly taking as our rule of conduct these three holy words—Honor, Pleasure, and Delicacy. Our aim, also, is to serve our country; to be ever faithful to our august sovereign, who fills the universe with his glorious name, in order to serve a cause which is welcome to every noble heart—that of the protection of innocence and beauty; and to establish between ourselves and the gentler sex an eternal alliance, cemented together by the purest ties of friendship." It is not easy to perceive, at the first glance, what connection there could possibly be between the military conquests of Napoleon and the cause of female innocence.

To pass, however, to secret societies formed more especially for the purpose of benevolence and charity. Among the earliest in France is the *Ordre des Dames et des Chevaliers de la Perseverance*, supposed to have been founded by the Princess Potowska, 1769, which had the excellent rule, that the noble actions of any of its members should be inscribed in a book called the Golden Book, so as to encourage and spur on the different members to the performance of good deeds. In Denmark, the Society of the Chain had the same philanthropic object in view, and founded and maintained the splendid hospital for the blind at Copenhagen. So, also, the Order of the Companions of Penelope or the Palladium of Women, the statutes of which have been erroneously supposed to have been compiled by Fenelon. The different ceremonies, and the trials which the neophyte had to undergo, all tended to impress on the sisters that work was the true palladium of women. Another

association, *L'Ordre des Dames Ecossaises de l'Hospice du Mont Thabor*, was founded at Paris in 1810, and, in imitation of the Order of the *Illuminati*, was divided into the lesser and the greater mysteries. The instruction given in this society to the male as well as the female members urged them to pursue steadfastly their respective duties and avocations in life, and warned them against the evil consequences of idleness and dissipation. This association did much good, and had a much longer existence than any of the other societies. It gave work and food to those who were in want, and, after eighteen years of continued charity, was dissolved in 1828. There was, however, really no necessity for secret initiations, ceremonies, and signs, in these societies; their objects might have been carried out quite as effectually without the aid of a secret association. We might just as reasonably expect to have at the present day, a secret and mysterious society for the relief of unemployed ballet-girls, or for the support of distressed needle-women. It may be that the idea of being banded together for a holy object, and of being bound by a solemn oath, gave an additional impulse to their charity. In French writers on Freemasonry, there are numerous accounts of the festivals given by the Lodges of adoption, founded in imitation of the regular Lodges of the craft; and where, in the midst of splendid banquets and brilliant *fêtes*, charitable works were never forgotten.

Among the most remarkable of the festivals given by these societies was that of the Lodge of *La Candeur*, in 1777, of which the Duchesse de Bourbon was president, and the Duchesse de Chartres and the Princess de Lamballe were among the initiated. At another meeting under the same presidency, a large subscription was raised for a poor family in the country which had sent by post a letter, begging for assistance, addressed simply To Messieurs the Freemasons of Paris, which shows that the reputation of the Masons for charity had spread far and wide. The Lodge of the *Neuf Sœurs*, presided over by Madame Helvetius, and the Lodge of the *Contrat Social*, of which the Princesse de Lamballe was president, also gave *fêtes*, which were the rendezvous of all the rank and fashion in Paris. Under the Empire, the Lodges of adoption held, were not inferior in splendor and magnificence to those of their predecessors; at the Lodge of the *Francs Chevaliers*, the Empress Josephine herself was present. These assemblies continued to be the fashion under the Restoration. Ragon, in his *Maçonnerie d'Adoption*, describes a meeting of the Lodge *Belle et Bonne*, held on the 9th of February, 1819, in the Hotel de Villette, Rue de Vaugirard, which deserves to be mentioned. It was under the presidency of the Count de Lacepede and the Marquise de Villette, niece of Voltaire, who had received from her uncle the affectionate nickname of *Belle et Bonne*. In 1778, when Voltaire was initiated into Freemasonry, Lalande having presented to him the pair of gloves which the new brother is to give to the lady whom he most esteems, Voltaire said, "As these gloves are to be presented to a lady whom I am supposed to feel a real and deserved attachment, I must beg you to give them to *Belle et Bonne*." The Lodge of adoption over which the Marquise de Villette presided, took this name as a compliment to her, and in remembrance of Voltaire's regard for her.

The secret societies, which were originally formed in imitation of Freemasonry, and which were acknowledged and protected by the regular members of the craft, soon served merely as an excuse for brilliant festivals and banquets. There is to be said in their favor, that charity in an extended sense always served as their motto, and possibly more gracefully than in the numerous and unwelcome fancy bazaars of the present day. But there were no secrets which could not have been openly and safely revealed, and there was no necessity for secret initiations, which could only serve to entertain and amuse the members, and perhaps to strike the uninitiated with a vague sense of awe and respect. The height of absurdity had been reached in the Egyptian Freemasonry of the notorious Cagliostro, into which female adepts were admitted, and which affords an excellent illustration of the extraordinary attraction which the bare name of mystery possesses for some even of the most learned of mankind.

— *Once a Week.*

THE DOOR OF THE HEART.

Tyle the Door carefully, Brothers of skill,
 Vigilant workers in Valley and Hill ;
 "Cowans and eavesdroppers" ever alert,
 Tyle the Door carefully, Door of the Heart.

CHORUS : Carefully, carefully,
 Tyle the Door carefully,
 Tyle the Door carefully,
 Door of the Heart !

Guard it from envyings, let them not in,
 Malice and whisperings — creatures of sin ;
 Bid all unrighteousness sternly depart,
 Brothers in holiness Tylng the Heart.

CHORUS : Holily, holily,
 Tyle the Door holily,
 Tyle the Door holily,
 Door of the Heart !

But should the Angels of mercy draw nigh,
 Messengers sent from the Master on high,
 Should they come knocking with mystical art,
 Joyfully open the Door of the Heart.

CHORUS : Joyfully, joyfully,
 Ope the Door joyfully,
 Ope the Door loyfully,
 Door of the Heart !

Are they not present, those Angels, to-night,
Laden with riches and sparkling with light?
Oh! to enjoy all the bliss they impart,
Let us in gratitude open the Heart.

CHORUS: Gratefully, thankfully,
Ope the Door thankfully,
Ope the Door thankfully,
Door of the Heart!

CANDIDATES.

ONE of the most important duties devolving on the Master Mason, is the admission of candidates for our mysteries. On the faithful performance of this depend not only the peace, harmony, and good name of his individual Lodge, but of the entire fraternity. It is the duty of each member so to investigate and judge of the character of the applicant, that none but good men and true are permitted to enter our tyled doors. In olden time the entire Lodge was a committee of the whole, but now the application is referred to a committee whose special duty it is to scrutinize the life and good name of the candidate, and report thereon; and on their report is based a great deal of the future action of the Lodge. The committee must examine the internal as well as external qualifications of the applicant, if it is, as he has declared in his application, that he is free by birth, unbiased by the improper solicitations of friends, and uninfluenced by mercenary motives, that it is from a favorable opinion conceived of our Order, that he freely and voluntarily offers himself a candidate for our mysteries; above all he must declare his belief in the existence of a Supreme Being. This is the great landmark, and the *only religious test* that can be demanded of the candidate. He must be of good report, of mature age, hale and sound, so as to be capable of gaining a livelihood for himself and family, and to perform the work of a member in the Lodge. He must also have some visible means of an honest livelihood. Brethren, guard well the outer door if you would preserve your Lodge.

TAKE the Sabbath from the Calendar of a Mason, and there is a long, dark, blank week; religion decays; vice triumphs; the sense of duty vanishes; the acknowledgment, and even the remembrances, of God fade away. Our ancient brethren consecrated this day, and there is no better evidence of the wisdom of King Solomon than the fact that they did so.

MASONIC CHIT-CHAT.

THE Annual Convocation of the Grand Council of Royal and Select Masters of New Brunswick, was held at the Masonic Hall, Princess street, on Wednesday, the 12th August, instant. The respective Officers and Committees for the year were duly elected, appointed, and installed, by the M. P. Grand Master, assisted by Past P. Grand Master, James Gordon Forbes, as Marshal, and Right Puissant the Rev. G. L. Caie, as Chaplain, viz.: Robert Marshall, M.P. Grand Master; John V. Ellis, Deputy M.P. Grand Master; John D. Short, R.P. Grand Master; Henry Leonard, P. Grand Master; D. R. Munro, Grand Recorder; John Mullin, Grand Treasurer; Rev. W. Donald, D.D., Rev. G. J. Caie, A.B., Grand Chaptains; Thomas H. Keohan, Grand Captain of Guards; Robert Shives, Grand Master of Ceremonies; W. Colebrook Perley, Grand Conductor; George E. Ring, Grand Steward; Henry Card, Grand Organist; Henry Brown, Grand Sentinel; Thomas H. Keohan, Hall Committee; G. H. Whiting, D. S. Stewart, and Dr. R. H. Livingstone, Finance Committee; D. Ransom Munro, and Rev. George J. Caie, Committee on Foreign Correspondence.

AT the Regular Convocation of New Brunswick Council of Royal and Select Masters, No. 2, held in Masonic Hall, Princess street, St. John, Friday the 24th July, the following officers were elected and installed into their respective offices by M.P. Grand Master, Robert Marshall, assisted by Ill. Master, Thomas H. Keohan, as follows:— D. R. Munro, Thrice Illustrious Master; Dr. Joseph C. Hatheway, Right Illustrious Master; Henry Duffell, Illustrious Master; Rev. G. J. Caie, Chaplain; Benjamin S. Black, Recorder; James Domville, Treasurer; John Dean, Master of Ceremonies; Dugald Kelly, Captain of the Guards; Archibald McLean, Conductor of Council; Henry Card, Organist; Peter Campbell, Steward; Henry Brown, Sentinel; Companions Lewis, Peters, and McLeod, Committee of Finance.

DEATH OF BR. SEWELL FISKE.—This Brother died in New York on the 12th ult. in the 80th year of his age. He was formerly a resident of this city, and at one time, some thirty or forty years ago, kept a grocery store in what was then known as Hatter's Square. He was made a Mason in one of our Lodges, was a member of St. Andrew's Chapter, and of the Boston Encampment. Most of his contemporaries here have passed away, and it is not probable that there are

many among his brethren in this city who remember him. He removed to New York twenty-five or thirty years ago and connected himself with the masonic bodies there. He has held the appointment of Tyler of the Grand Lodge for the last twenty years, in which he gave great satisfaction. He was also the Tyler of several of the city bodies. He was buried with masonic ceremonies on Sunday, the 16th.

MUSICAL MONTHLIES.—Three new musical monthlies have been presented to the public, under the names of "Peters United States Musical Review," which will contain twelve or thirteen pages of musical reading, together with twelve or fourteen of Piano Songs and Piano Pieces, by popular authors. Price \$2.00 per year.

"Peters Parlor Companion for Flute, Violin, and Piano," which will consist of sixteen pages of music, arranged for Flute, Violin, and Piano accompaniment, and comprising selections from various Operas, and a choice collection of Dance music. Price \$3.00 per year.

"Peters Monthly Glee Hive," containing fourteen pages of sacred and secular Glees, Trios, Quartettes, Opera choruses &c., with Piano accompaniment. Price \$3.00 per year.

These magazines are published by J. L. Peters, Box 5429, New York. They are books long needed by the public and we hope they will be well patronized.

C. M. Loomis is also publishing another in New Haven, Conn., and still another, known as "Musical Review," is published at Indianapolis, Indiana. Both are very good magazines.

MITCHELL'S HISTORY.—Br. Albert Pike speaks of this abortive work in the following terms:—

Mitchell has written, or rather compiled, a History of Masonry, which is a regular *galima/ree* of long extracts from English writers, plundered without acknowledgment or shame, and of scraps picked up without discrimination, and apparently upon the theory that all men who have written on masonic history are of equal authority. The author is by far too shallow and ignorant a man for his work to be of any authority.

AN IMPOSTOR.—A man calling himself John Claiborne, of Charity Lodge No. 370, Ill., is travelling about the country, soliciting masonic relief. He is an imposter.

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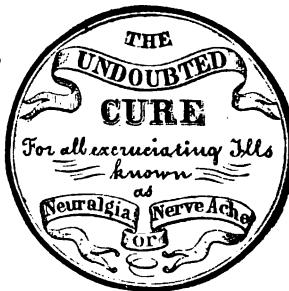
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O. O. JOHNSON, M. D.
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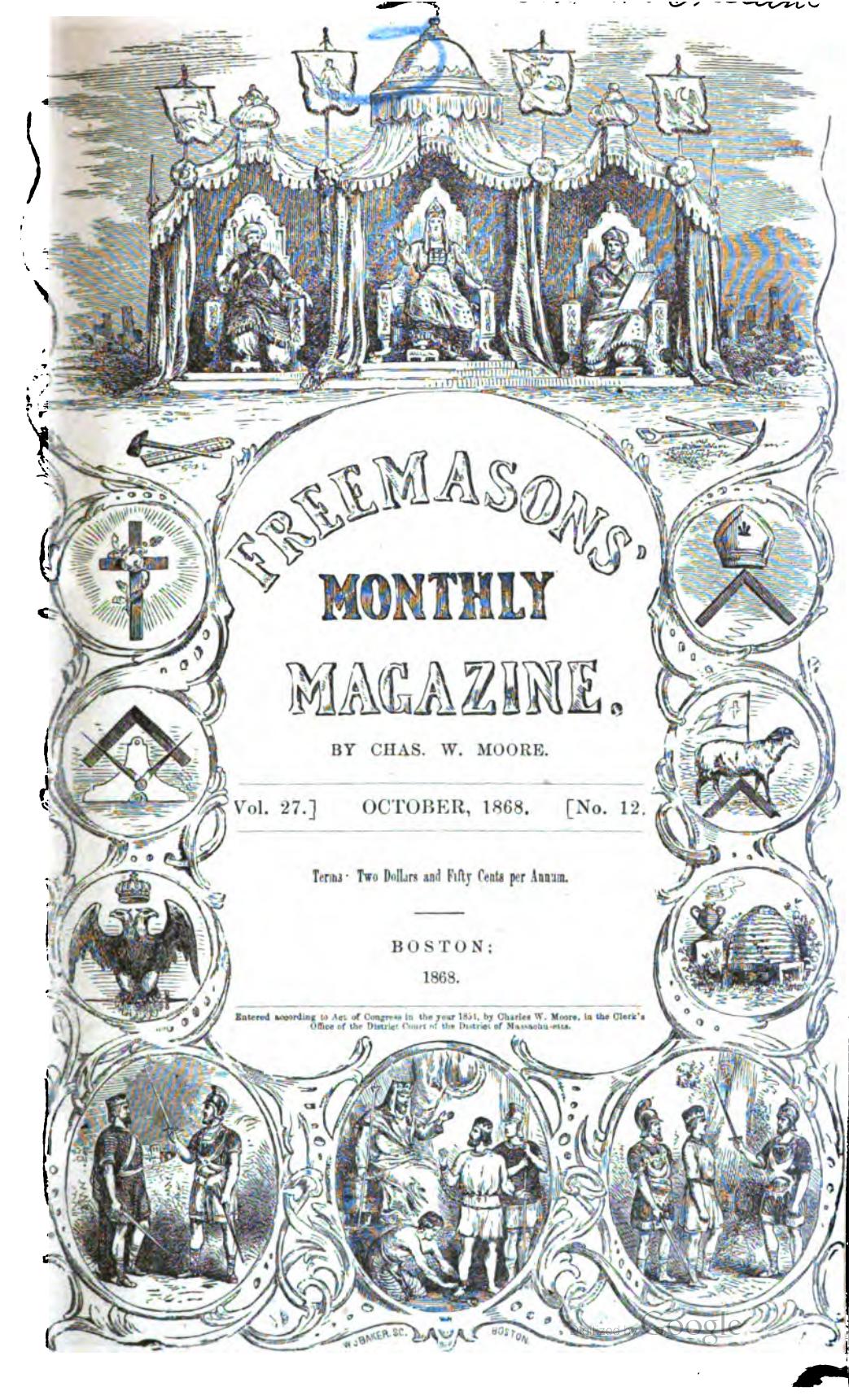
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The work is beautifully illustrated with plates, and is sold at \$14 a dozen, \$1.50 single copy. Orders addressed to the author, Masonic Temple, Boston, will receive prompt attention; or it may be had through any of the principal Booksellers.

The Grand Master of the Grand Lodge of California recommended, in his address before that body in May last as a Text-book, the "New Masonic Trestle-Board," remarking, "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD" as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction the use of this most excellent compend of the principles and ceremonies of the Order.

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

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OCTOBER 1, 1868.

[No. 12.

EARLY HISTORY OF MASONRY IN NEW JERSEY.

WE have noticed from time to time during the last four or five years, in the masonic periodicals and in some of the printed proceedings of the Grand Lodges, references to a "deputation" or commission, given by the Duke of Norfolk, Grand Master of England, in 1730, to Mr. Daniel Cox of New Jersey, appointing him Provincial Grand Master for that Province. In a recent public address, from which we have given liberal extracts in subsequent pages, the subject is specially referred to in the following terms:—

"The first notice we have of Freemasonry in the United States, is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed Provincial Grand Master of the Province of New Jersey."

And this is the most candid and fair notice of the appointment that we have met with. It simply states the fact as it appears of record. It makes no attempt to either magnify or pervert the simple truth, to the disparagement of others or the gratification of a petty jealousy; a practice in which some of our contemporaries, occupying official and other prominent positions in the Fraternity, have, on occasions, manifested an unenviable disposition to indulge. A distinguished brother in one of the Southern Grand Lodges, some seven years ago, tried his hand in an analogous case, in attempting to prove the seniority in America of the respectable Body he represented, by claiming for the date of its organization a period anterior to the

settlement of the Province by Europeans, or when, with the exception of one interior trading post and two or three log cabins, the entire territory was inhabited only by savages and wild beasts! It was a blow aimed at the historical precedence of a sister Grand Lodge; but it fell harmlessly before the truth of history. But to return to the matter more immediately under consideration.

It is not to be inferred from the statement given in the paragraph we have above quoted, that "the first notice we have of Free-masonry in the United States was in 1729," that there was no Masonry in the country anterior to that date. Its existence then was not indeed, as now, proclaimed everywhere through the streets and from the housetops; but its Lodges were to be found, organized and in working condition, in several of the colonies—usually in the British armies, or at the military posts. One of this description was held in the city of Boston in the year 1720, probably by virtue of the original law of Masonry in such cases, which authorized the holding of temporary Lodges, whenever and wherever the necessary number of brethren could be assembled together. We say *probably*, because the new regulation forbidding the holding of Lodges without the warrant of the Grand Master, was not put in force until about the year 1721, and it is known that there were in this country and on the Continent of Europe, then, and at a much later period, Lodges operating under what they claimed to be the law of "inherent right."

The other branch of the statement, namely, that "Mr. Daniel Cox was appointed Provincial Grand Master of the Province of New Jersey," does not admit of any question, though, without explanation, it is calculated to mislead the reader by conveying a wrong impression. As it stands, the obvious, if not the logical inference is, that a Provincial Grand Lodge was formed in that Province in or about the year named; but the fact is not so. Mr. Cox was in England in 1729 or 1730,* and while there received the *appointment* of Deputy for the Province of New Jersey. But that the "deputation" was ever made out and delivered to him, does not to our recollection anywhere appear, while it is very certain that he never made any use of it in his Province, or gave any public notice to his Brethren in the colonies, that he was in possession of such a document. Nor has any evidence of its existence among his effects ever been discovered. The inference from all

* He could not have received his deputation from the Duke of Norfolk as stated, because the Duke did not enter upon the duties of his office until January 29, 1730. The error is probably a clerical one, and is unimportant, the principal fact being verified.

this is, that he never brought the commission out with him from England; or, if he did so bring it out, or had it transmitted to him, that he could not at that time, find Masons enough in his Province to form either a subordinate or a Provincial Grand Lodge;—which latter supposition is probably true, however the former may have been.*

“The first notice we have of Freemasonry” in New Jersey, in anything like a tangible form, was in the year 1762. On the 20th of March, in that year, the Grand Lodge of Massachusetts granted to the constitutional number of Brethren residing in Elizabethtown, a charter for the establishment of a Lodge in that place, under the name of Temple Lodge No. 1. And this, we think the Records of the Grand Lodge of New Jersey will show to have been the first Lodge in that State. In this connection the following letter to the M.W. Jeremy Gridley, Esq., Grand Master of the Grand Lodge of Massachusetts, is appropriate, and may throw some light upon the condition of Masonry in New Jersey at the time it was written, as well perhaps as on the subject of Mr. Cox’s relation to it.

ELIZABETHTOWN, July 28, 1762.

RIGHT WORSHIPFUL,—I had the honor of receiving both your letters by the Post. I cannot find that Mr. Daniel Cox had anything to do with the Province of Maryland: upon discoursing with a brother at Philadelphia about a year ago, he told me that the Lodge at Annapolis, in Maryland, was held by a warrant from Boston had many years ago.† And upon the strictest enquiry, I find that Mr. Daniel Cox died before 1754, the time you mention. Therefore as you was pleased to say, that if the case was so, you would send me a deputation immediately; and as you wrote nothing about a formality in obtaining it, I am desired by all those I have communicated your letter to, to write immediately for a deputation for myself to be the first Master of the Temple Lodge, in Elizabethtown, No. 1, if you think proper to give it that name.

We have had a petition drawn to you to appoint a Deputy Grand Master of New Jersey. Pray will it be proper, and agreeable to you, to grant such a deputation?

* Since writing this we have seen a copy of the “Deputation,” obtained by a committee of the Grand Lodge of New Jersey from the Grand Secretary’s office at London. It is dated June 5, 1780, and is in the usual form of such documents at that time. Mr. Cox is the only petitioner named in it, though it purports to have been granted on his “application,” and that of “several other brethren.” It delegates to Mr. Cox the usual powers, and authorizes him to form a Provincial Grand Lodge, and to preside over the same for the two years succeeding the 24th of June next ensuing, when his powers as Deputy Grand Master were to cease, and the office to be at the disposal of the brethren. No such Provincial Grand Lodge being formed within the time specified, or at any subsequent period, the “deputation” died a natural death—as a non-user.

† The Lodge here referred to, was chartered by the Grand Lodge of Massachusetts, Aug. 12, 1750, under the name of Maryland Lodge, and we think, was the first Lodge organized in that Province.

If you order a deputation to be sent me, I hope it will be soon; and please to put it under cover to Mr. John Hunt, Post Master in Elizabethtown, and then it will be not only free of postage, but safe; unless our parson (Chandler) should be in Boston, which I expect he is. Please also to say in your letter what charge there is attending the warrant, and it shall punctually be sent by the Post, with the thanks of the Lodge. I am

Sir your most obedient servant and brother,

JONATHAN HAMPTON.

I am well known by Gov. Bernard.*

Jeremy Gridley, Esq.

We think the following conclusions are warranted by the above letter—1. That the R.W. Br. Gridley, as Grand Master of Massachusetts, recognized the appointment of Br. Cox, as Provincial Grand Master, whether he ever exercised his authority or not. The latter was a matter beyond his control, and he very properly declined to interfere with it. 2. Having ascertained that there was no authority of any kind, holding a nominal or active masonic jurisdiction in the Province, and that consequently the territory was without a masonic head, he saw no hindrance, as there clearly was none, to his complying with the request of the petitioners, for a Lodge at Elizabethtown. 3. That as the petitioners, who are to be presumed to have known the condition of Masonry in the Province, and could not have been ignorant of the usage and practice of the fraternity in such cases, both in this country and abroad, made a special request that their Lodge might be described as No. 1, the inference is conclusive that there was at that time no other organized masonic body in the Province, and that this was the beginning of the organization of Masonry in "the Jerseys," as the territory was in that day popularly designated.

That there was no Deputy Grand Master in the Province, is manifest from the additional request of the petitioner, that Grand Master Gridley would appoint such an officer: which he was authorized to do by virtue of his large powers, as "Grand Master of Masons in North America."

Two years after the establishment of the Lodge at Elizabethtown, the following petition was presented to Grand Master Gridley for a second Lodge in the Province:

* Francis Bernard, of Massachusetts, was Governor of New Jersey, after Gov. Belcher in 1758, and succeeded Gov. Powell of Massachusetts in 1760. Both Bernard and Belcher were distinguished Masons. The latter died in New Jersey in 1757, aged 76 years. We may have something to say of his masonic connection, hereafter.

PRINCETOWN, N.J., Sept. 24, 1765.

RIGHT WORSHIPFUL, — Whereas we the subscribers, being desirous of being formed into a regular and lawful Lodge, do now make application to you for a warrant to constitute the same, also to appoint the first Master; for which I nominate Richard Stockton of the said place; Pray let it be sent by the bearer of this, safely enclosed, and the said bearer will satisfy you for the same.

N.B. Let it be nominated St. John's. Pray Sir (if you can conveniently), empower us to give warrants for the constituting of Lodges.

RICHARD STOCKTON. AUGUSTUS DIGGENS.
OLIVER ELSWORTH. THEODORICK ROMEYN.
SOVEREIGN TYBRANDT. BENJAMIN HEINS.

To Jeremy Gridley, Esq.

SOLOMON KELLOGG.

This petition was complied with, and the Lodge was duly organized. It will be noticed that a somewhat remarkable request is contained in the concluding sentence. The Brethren felt the necessity of a superintending and controlling power within themselves, but they seemed not to have been sufficiently conversant with the laws of the Institution, to understand precisely how or in what manner it was to be obtained. What they really wanted was a Deputy Grand Master, with the usual powers of such officers; but they ask for that which Grand Master Gridley had no authority to give them; namely, power to grant warrants for new Lodges. Of course this request was denied. When and by whom the first Deputy for the Province was appointed, we have no means at hand to determine. But from the facts we have presented, and from the consideration we have been able to give the subject, we have no hesitation in the conclusion that Cox was a merely nominal officer; that his commission, if he ever had it in his possession, was a dead letter; and that the appointment was an unfortunate one, as it obviously foreclosed the Province against the formal organization of Masonry, by more active authorities, for nearly a quarter of a century; that is, from the date of his appointment in 1730 to the date of his death in 1754.

WE have seen religious societies and political bodies distracted and torn asunder by internal contentions, and many good men have lamented this tendency among human societies to defeat the good purposes for which they had been instituted, suicidal strifes and disagreements, and have despaired of any device for uniting men in bonds of perfect harmony. While we do not assert that Masonry has perfectly realized this grand disideratum, we feel satisfied that it has more nearly approximated it than any other human institution.

UNION LODGE OF NANTUCKET

[Communicated.]

WITHIN the space, bounded on one side by the lines of youth, and on the other by those of old age, lie many hidden things, which the dimness of the one period and the mists of the other are powerless to unveil; but which await only the steadier gaze of manhood to make their revelations.

With some such thoughts in our mind we took up the early records of the Lodge at Nantucket, and read the beginning of the first page of a well kept and well preserved history of one of the oldest Lodges in New England, as follows:—

“ Nantucket, New England, May 9, in the year 5771.. In our Lodge duly formed. Br. William Breck, Master; Br. Joseph Denneson, Senior Warden; Br. Henry Smith, Junior Warden.”

At this meeting we find that three candidates were duly initiated, and their names fully entered in the record.

The founders of this Lodge were, no doubt, careful and painstaking in all that belonged to Freemasonry; and whether in the character of Ritualists or Almoners, they paid strict attention to the full performance of their duties.

As early as October, 5771, at the Quarterly Communication, it was “ Voted, that each member of this society shall pay one shilling lawful money, into the fund of Charity, at every Quarterly Communication;” following this, as if to give emphasis to the earnestness of their feelings on the subject, it was voted at the Quarterly Communication in January, 5772, “ to meet the first Monday of every month for the space of one quarter, and each member to pay one shilling lawful money, at every meeting, for the fund of Charity,” and it was further voted “ that every visitor, after the first visit, shall pay one shilling lawful money, into the fund of Charity.” This vote was repeated at the next Quarterly Communication in April 5772, and seems to have prevailed as a rule through many years of the history of this Lodge; indeed so well established did the Charity Fund become, that it was one of the first objects of care on every occasion when it was possible to increase it, by contribution, collection, or assessment.

This prudent forethought and management, at once enabled the brethren to afford relief to the sick, the destitute, and the distressed, with a liberality I think unparalleled, and a discrimination praiseworthy and satisfactory.

The record is fruitful with the story of bounties bestowed, and rich with the testimonials of gratitude in acknowledgement thereof; but though the example is worthy of more than a passing notice, we must defer to another time, further notice of their exemplification of the "greatest virtue, *Charity.*"

In March 1772, it was voted "that each member serve in their turns as Treasurer, until they should get an established Treasurer, except five brothers, who had been elected a committee for the quarter."

At the meeting held November 11, 5771, it is recorded that William Johnson was initiated, passed on the 21st of the same month, and raised January 6, 5772, and on May 4, 5772, he attests the records (for the first time) as Secretary, and this practice is henceforth followed.

The founders of this Lodge were not drones in any sense of the word, and what they ought to do, they were careful should be done; a Lodge without the attendance of its members was, to them, no Lodge at all; duty claimed attention, and duty was attended to; so it was enacted on August 3, 5772, by vote, "that if any member absent himself from the Lodge one year, then that member shall be erased from the Lodge as a member." But this was not usually enforced until a committee was appointed to wait on brethren who absented themselves, to shew cause why they should not be deprived of membership; and this usually secured an apology with a promise of attendance in the future.

The Brethren early recognized the advantage of having a well regulated Lodge, and on December 18, 5772, a Committee was appointed "to examine the By-Laws, and see if they are sufficient for the regulation of the Lodge; and if they are not sufficient, to make amendments as they shall see fit, and report accordingly." So careful were they in this respect that they did not hesitate to inquire into the motives which actuated the doing of any deed that seemed likely to militate against the individual, or aggregate prosperity of the Lodge, or its members, and hence with equal honesty and confidence in their own uprightness, they appointed a Committee "to inspect the reasons those members have for blacking a candidate;" and another to inquire into and settle the differences existing between two of the brethren about a matter of business, and whether they exceeded what we may regard as the scope of masonic jurisprudence or not; they were generally successful in adjusting all difficulties to the satisfaction of all parties; peace they would have in their sphere, prosperity followed, and still continues in this time-honored Lodge.

C.

A GERMAN MASONIC MOVEMENT IN NEW YORK.

ONE of the most indefensible and radical revolutionary movements affecting the status and government of Freemasonry in this country, that has for many years come to our knowledge, has recently transpired in the city of New York. The authors and directors of it are reported to be the two German Lodges holding under the authority of the Grand Lodge of Holland, but which have been declared to be, as they unquestionably are, under the American law and practice, irregular Bodies. The members of these Lodges, aided probably by unaffiliated Brethren of the same nationality, have organized themselves into what they denominate the "Society of German-American Freemasons." The particular purpose of their association will best appear from the annexed list of articles or propositions prepared and submitted for the consideration of the society, in a convention held in that city on the 14th and 15th of last month. Of the result of their deliberations, we are not at present informed, and it will be time enough to speak of them when we are. The league is a baseless one, and can result only to the prejudice, if not in the masonic ruin, of all parties interested in it. How wide spread it is, and what other Lodges in other parts of the country are associated with it, we have no means of knowing. We infer however from the fourth and sixth articles, that its membership is not confined to the two Lodges in the city of New York. It is probable that they will hereafter publish the doings of the Convention, or take some other means to make their purpose more generally known, than it is at present; in which case we may have occasion to refer to the subject again. We give the articles for the information of our readers.

1. Each society, based upon the old constitutions and organized by seven Freemasons, is a masonic Lodge. No payment of a fee is required, nor a charter.
2. Every man admitted to the Lodge, is a Freemason.
3. There shall be formed an Independent League (*Unaphaengiger Bund*) of masonic Lodges in the United States.
4. Each Lodge is entitled to join the League if it declares adhesion to its laws and acknowledge only the three St. John's degrees; any Lodge may leave the League at any time.
5. Each Lodge is sovereign in itself.
6. The League holds meetings from time to time, to which each Lodge

belonging to it sends delegates. At these meetings matters of interest to the masonic fraternity and to the League shall be discussed.

7. The place of these meetings shall change; each naming it for the next meeting by a majority vote of the delegates.

8. The number of delegates will be fixed by the League; the mode of their election is to be determined by each Lodge for itself.

9. The League has legislative power only in so far as the laws passed refer to the inner administration of the League itself. It has not to interfere with the government and administration of the local Lodges.

10. On general matters relating to Masonry the League may make proposals, upon which the local Lodges, in the interval from one meeting of the League to the next, shall vote and instruct their delegates accordingly, a majority of the voting Lodges to decide the question.

11. At the head of the League there shall be a committee elected by it, to execute the resolutions of the League, to facilitate the intercourse between the local Lodges and between them and others outside of the organization. They serve without pay.

12. Each Lodge must defray the expenses of its delegate attending the League.

13. The amount of necessary expenses for the administration of the League shall be fixed by a majority vote at each meeting of the League and they shall be apportioned among the several Lodges belonging to the League according to the number of members in each at the time.

GOOD COUNSEL.

No young man can hope to rise in society, or act worthily his part in life, without a fair moral character. The basis of such a character is a virtuous, fixed sense of moral obligation, sustained and invigorated by the fear and love of God. This is Masonry.

The youth who possesses such a character can be trusted. Integrity, justice, benevolence, truth, are not with him words without meaning; he feels and knows their sacred import, and aims, in the tenor of his life, to exemplify the virtues they express. This is Masonry.

Such a man has decision of character; he knows what is right, and is firm in pursuing it. Such a man has decision of character; he thinks and acts for himself, and is not to be made the tool of unprincipled and time serving politicians to do the dirty work of party. Such a man has true worth of character; his life is a blessing to himself, to his family, to society, to the world, and he is pointed out to future generations as a proper example for the rising youth to emulate.

JURISPRUDENCE.

MEMBERSHIP.

A CONTEMPORARY answers the question—"When does a Mason become a member of a Lodge?" as follows:—

When he signs the By-Laws. Before he can be permitted to sign the By-Laws, he must have passed the ordeal of the ballot. Electing a brother to membership, does not make him a member any more than electing to the degrees makes him a Mason. The By-Laws of most Lodges provide that any Mason may, *if he choose to do so*, sign their By-Laws within a certain specified time after he has been raised, without further ballot. It does not necessarily follow that because a brother has taken the degrees, he *must* sign the By-Laws. Membership like everything else in Masonry is voluntary. Every Mason *ought* to belong to a Lodge, and the Master should inform every newly made brother of his duty, and of his privilege to become a member, and a copy of the By-Laws should be presented to him for his perusal and signature.

NOTICE OF REJECTION.

"Is it proper for any one, except the Secretary, to communicate to a candidate notice of his rejection?"

"No. The Secretary is the official medium of communication between a Lodge and all having any business with it. There are so many objections to the communication of the transactions of a Lodge to a profane, that every Lodge should provide by its By-Laws, that no notice of its action on a petition should be communicated to any who are not members, except by the Secretary. We cannot agree with the opinion of Br. Mitchell, [page 369, vol. 2]: "Any member has the right to tell the candidate that he has been rejected."

STATUS OF ARRESTED CANDIDATES.

If a candidate has been arrested at any period of his advancement, is he in "good and regular standing," or has he any masonic privileges?

Every E.A.F.C., or Master Mason is in "good and regular standing," until charges are preferred against him. If then the E.A. or F.C. has been arrested during his advancement, without any specific charge, his masonic standing is not thereby affected, and he is entitled to the privilege of a seat in the E.A. or F.C. Lodge.

The above opinion is given by a contemporary; and examined from his point of view, we see nothing in it to object to. It grows out of the practice of taking the ballot on advancement to each degree—a practice that does not commend itself to our judgment, nor is it, in our opinion, consistent with that justice and equity which should ever characterize masonic proceedings. The person “arrested” is already a Mason, and his rights and privileges are to be respected as such by his brethren. His rejection implicates his character, and implies a moral unfitness for the additional favor he seeks; it casts a blot upon his integrity, the nature of which is unknown to him, and the removal of which is placed beyond his power. He goes out into the world a dis-honored brother. This is neither just nor masonic. Having been received as a Mason, he is entitled to the respect and protection which the laws of Masonry guarantee to him. If he is unworthy by reason of immorality or other cause, he has a right to demand a trial by his Lodge, and an opportunity to meet his accuser and justify himself, if innocent. If guilty, let him be legally punished.

RESTORATION.

Has the Grand Lodge the right and authority to restore to membership in a subordinate Lodge?

No. While a Grand Lodge can reverse the decision of its subordinate Lodge, expelling a Mason from all the privileges of Masonry, “each Lodge is to be the sole judge as to who shall, and who shall not be associated with them as members of the Lodge.”

NON-AFFILIATED MASONS.

In 1862 the Grand Lodge of North Carolina, adopted a resolution on this subject, which, says the “Masonic Sun” of that State, was undoubtedly intended to apply to that class who *refuse* to affiliate with any Lodge. There is a wide difference between wilful disobedience of a law, and the utter inability to comply with a law. “Non-affiliation is a violation of positive masonic law” (Mackey, page 274), but it does not follow that every non-affiliate is unworthy. A Mason is in good and regular standing *before the masonic world*, until charges are preferred against him, whether he be affiliated or not. After a man becomes a Mason, it is *his duty* to affiliate, but still it is optional with him to do so or not. If he does not affiliate he does not necessarily commit a masonic crime, for there may be good reasons why he does not affiliate. The By-Laws of a Lodge *may* require each member to pay a larger

amount of dues than he is able to pay ; or he may wish to move to some other Jurisdiction, or there may be some feature in the By-Laws which he does not like, and for that reason he may decline to sign them. Still he is a Mason in good and regular standing, and may be willing to contribute according to his ability for charitable purposes. He is not entitled to the peculiar privileges of Lodge organization, for the reason that he refuses to become amenable to the By-Laws of any Lodge. — We are unable to find any law other than that quoted above, which makes distinction between the *wilful* non-affiliate, and the non-affiliate who is refused admission without any assigned cause. A Lodge refusing to receive as a member, a brother who is in good and regular standing must have a reason for such action, although it cannot be *compelled* to assign that reason. The brother refused is unquestionably a non-affiliated Mason, and it is impossible to make a legal distinction between him and the *wilful* non-affiliate. He is yet a brother Mason and entitled to our sympathy, on account of the unfortunate situation in which he is involuntarily placed.

A MASONIC BIBLICAL LEGEND.

THE following is said to be the explanation of the text: " The stone which the builders refused, the same has become the headstone of the corner." It is said that when Solomon's Temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Among the stones was a very curious one ; it seemed of no desirable shape ; it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit ; they tried it at another, but it could not be accommodated, so, vexed and angry, they threw it away. The Temple was so many years building that the stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone ; they said Solomon was wise, and doubtless all the other stones were right ; but as for that block they might as well send it back to the quarry, for they were quite sure it was meant for nothing. Year after year rolled on, and the poor stone was still despised, the builders constantly refused it. The eventful day came when the Temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said : " Where is the top stone ? Where is the pinnacle ? " They little thought where the crowning marble was, until some one said : " Perhaps that stone which the builders refused is meant to be the top stone." They then took it, and hoisted it to the top of the house ; and as it reached the summit they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused thus became the head of the corner.

GRAND LODGE OF TEXAS.

WE have a copy of the proceedings of this Grand Lodge, at its Annual Communication, at Houston, in June last. The opening Address of the Grand Master is a brief and well prepared paper. He says—

The past season was one of unusual sickness, and within the bounds of our Jurisdiction the bills of mortality are summed up by the hundreds and thousands, and especially along our southern border and sea-coast the dark wing of the angel of death appeared to overshadow the whole land.

Men deserted their usual avocations and occupied themselves in nursing the sick and burying the dead. It is in times like these that our poor fallen human nature rises superior to itself, and shaking off the shackles which have bound it to things earthly, assumes the Heavenly mantle of benevolence and charity; and man stands, as it were, redeemed and disenthralled, the admiration of his fellows.

Our own beloved institution furnished her heroes and martyrs in this unequal combat, and Masons took their proper stand in the front rank. I say not this in a spirit of boastfulness, but simply as an act of justice, for circumstances made me an eye-witness.

During the past year it has been compulsory on me, in deciding the many questions presented, to examine many authorities, and to review the past history of Masonry, not only in Texas, but in other grand jurisdictions, and the conclusion has been forced upon my mind that Masonry has become too popular with the masses, and in that very popularity lies her greatest danger.

As her members increase so will the envy and jealousy of her enemies be aroused, and we may now see in looking to the great northwest of our beloved country, an anti-masonic party organizing for our destruction, arraying itself under religious denominational banners, and, with fanatical zeal, excluding and prohibiting their communicants from participation in our mysteries. The Holy Mother Catholic Church has, for more than a century and a half, fulminated her bulls of excommunication and exclusion against our Order, and Protestants, under different names, have taken sides against us. These signs and warnings may not be disregarded. Having in full remembrance the fearful scenes of former persecutions, the acknowledged causes which led to them, the cheapening of Masonry, and the want of proper vigilance in the admission of initiates, the warning should not be lost upon us; let not history duplicate itself upon us within less than half a century.

RESTORATION,

The following is from the Report of the Committee on Jurisprudence:—

We find but one trifling error among his decisions and that is no doubt a slip of the pen; where he sustains the Master of Marshall Lodge in ruling that in case a suspension is sustained by the Grand Lodge it requires a unanimous vote to reinstate. A two-thirds vote will always restore a suspended Mason, but where the case has been affirmed by the Grand Lodge, that body must also affirm the reinstatement before it is final.

The Grand Master has issued no Dispensations during the year, either for new Lodges or for conferring degrees. When it is remembered there are fifty-five Lodges on the Register that have made no returns last year, and some of them for many years, it will be agreed that his prudence in not increasing the number is commendable. Charters too easily obtained are too little thought of.

We fully agree with the Grand Master when he says he remembers no case where the interests of Masonry have been advanced by conferring degrees out of the legal time. A healthy change has been brought about in our Jurisdiction in this matter within the recollection of many, when it was customary to supply Lodges with blank sheets of paper, signed by the Grand Master, on which they could write Dispensations when required.

ADMISSION OF MEMBERS.

The following is a curious specimen of masonic legislation:—

The action of the Grand Master in arresting the Charter of De Molay Lodge, No. 199, is fully justified by the report of R.W. J. F. Miller, District Deputy Grand Master of that District. It would also seem from his report that Cameron Lodge, No. 76, has been working very irregularly in admitting a brother to membership by a vote on show of hands, the candidate presiding in the East at the time, and deciding that it was all right; while the W.M. sat in the West, learning how to govern his Lodge.

APPROVAL OF THE RECORD.

Your Committee on Grievances and Appeals have considered the matter of Appeal of S. G. Swan, Secretary of Clinton Lodge, No. 23, from the action of the Worshipful Master, *pro tem.* It seems that at a stated meeting of said Lodge, the Junior Warden presiding in the absence of the Master and Senior Warden, the minutes of the preceding meeting were read and adopted by the Lodge, and on the order of the presiding officer to bring forward the minutes for his approval, the Secretary obeyed the order, but did so under protest, for the reason that the presiding officer "was not the officer who presided at the meeting at which the minutes just read were made out and transcribed." This protest was overruled by the W.M., *pro tem.*, and from this overruling, this appeal is taken.

This appeal is not well taken. When the Warden presides, in the absence of his superiors, he is invested with all the powers and authority of the Master, *pro tem.* The presiding officer of a Lodge is responsible to the Grand Lodge

as well for a correct record, as for any other work pertaining to, or done in the Lodge.

It is his duty to see that a correct record be made, and when so made, to approve it; and though he may not have presided, or even been present, when the transactions (the record of which he is to approve) took place, he may, nevertheless, from the information of others, satisfy his own mind on the subject; and having done so, from the best evidence he can obtain, he must approve the minutes.

The Report of the Committee on Correspondence to which we may hereafter refer is an able paper.

The condition of the Order in the State is rapidly recovering from its late depression, and the prospects for the future appear to be highly encouraging.

THE MASONIC CONGRESS AT HAVRE.

THE French Masonic Congress which has for the past few months created some interest and inquiry among the fraternity in this country, and to which foreign Grand Lodges were invited to send delegates, was held at Havre on the 18th and 19th of last month. The proceedings have not yet reached us, but will probably be received before our next issue; when, if they shall be found to have been of any importance or interest, they will be properly noticed. We do not, however, anticipate much of either from them, judging from the official "Program," with a copy of which we were seasonably furnished by a correspondent at Havre. It consists of five questions, to be submitted for the consideration and decision of the Congress, and which we translate as follows:—

1. The Masonry of our epoch. Does it maintain the present high standard of social and human progress?
2. The influence of Masonry upon the general progress of the sentiments, the ideas, and the manners of the times. And how does it exercise this influence to-day?
3. The fundamental principles of Masonry being universal, what are the measures to be taken to oblige all regular Masons to recognize them as such, in the Lodges of all the rites, and of all obediences?
4. How are the Freemasons of our time to resist the idea of war, which is the negation of their humane fraternity?
5. To what extent and in what manner can they engage in the practise of proselytism among the profane?

We, in this country, should hardly think it worth while to call a "Congress" of Masons to consider such questions.

MUSIC IN MASONIC MEETINGS.

God created man with music in his heart and melody in his voice, and time was when all was perfect harmony,—the voices and hearts of men and angels blending in one anthem of praise to their Creator. But it is not so now. A discordant note was introduced when sin entered the world. Hatred, envy, malice, and hypocrisy can never harmonize with love, joy, peace, and good will to man. To bring the human soul again into harmony with God and angels is the grand object of every institution founded upon the principles of the Bible.

The power of music may be seen when we consider that it is universally used as the medium of the highest expression of human thought and feeling. It warms the devotion of the Christian, kindles anew the fires of patriotism, strengthens the bond of civil society, gives grace and cheerfulness to social life, relieves the burdened heart in times of sorrow, and even makes the chamber, where the good man meets his fate, seem quite on the verge of heaven. When the human voice has failed to give utterance to the feelings of the heart, musical sounds have been invoked from the harp, the organ, and the lyre.

Music began in heaven when the Supreme Architect laid the corner-stone of this vast universe. Then the morning stars sang together, and all the Sons of God shouted for joy. Very early in the history of man musical instruments were introduced. Jubal, the sixth from Cain, is said to be the "father of all such as handle the harp and organ." After Moses had led the children of Israel across the Red Sea, Miriam took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam said unto them, "Sing ye unto the Lord, for he has triumphed gloriously." Here we have the first specimen of lyric poetry, rendered more majestic and beautiful by the melody and harmony of music. After this we find there were four thousand Levites in the Tabernacle, divided into twenty-four courses or choirs, with two hundred and eighty-eight leaders. King Solomon was also a lover of the liberal arts, and knew how to appreciate music. At the dedication of the Temple there were at least fifty thousand singers, besides instruments of music, such as cornets, psalteries, harps, cymbals, and trumpets. How wonderful and magnificent must have been the chorus of such a multitude of select singers,—yes, select and trained, for they were chosen and set apart for that special purpose.

It is a fact, which will not be questioned by any one conversant with the subject, that the morality of the church is identical with that of Masonry. It cannot be otherwise, because both are derived from the same source, "The Word of God, in which we have eternal life."

THE TRIENNIAL MEETINGS AT ST. LOUIS.

THE Triennial Meetings of the General Grand Chapter, and Grand Encampment, of the United States, and a Special Meeting of the Supreme Council of the Northern Jurisdiction, were held at St. Louis, as announced in our last, on the 15th ult. The attendance was unusually large, there being some twenty-five or more States represented. We were deprived by ill health of the pleasure of being personally present, and are therefore dependent upon the local papers for such information as we possess in relation to the proceedings. We shall, however, in our next, be able to lay before our readers, a more full and complete account of them.

The principal feature of the first day seems to have been a public parade, which is said to have been one of the most numerous and brilliant ever witnessed in the Western States. It was made a public holiday, the business of the city being almost entirely suspended. More than thirty Commanderies of Knights Templars are said to have appeared in the procession, representing seventeen States. In the evening a grand banquet was given at Freemasons' Hall, at which there were present more than two hundred guests. The tables were ornamented in the highest style of the caterers' art, and surpassed everything of the kind ever before seen in the city. The opening speech of the evening was made by Companion Martin Collins, Esq., Grand High Priest of the Grand Chapter of the State, and was an eloquent and appropriate welcome to the General Grand Chapter of the country, in whose honor the banquet was spread. The response was by Judge Lewis, the present presiding officer of the latter Body. This was followed by a brief address by Albert Pike, Esq., Sovereign Grand Commander of the Southern Supreme Council. Several other speeches were then made, and among them, one by Companion A. G. Mackey of South Carolina. There was also a Promenade Concert on the same evening, in which the ladies took a prominent part.

On the following day a Grand Steamboat Excursion was had on the river, in which the ladies participated, and which passed off to the satisfaction of all parties interested.

The Grand Encampment of the United States and other Encampments present, were amply provided for and entertained by the Grand Encampment of Missouri.

The O'Sullivan Lodge of Perfection also gave a banquet to the

Supreme Council of the Southern Jurisdiction, and all active and honorary 32° and 33° members of the Northern Council. About sixty members were present. Speeches were made by Ill. Br. Albert Pike, and others.

Of the proceedings of the several Bodies, we have very little to communicate the present month, except the following elections:—

OFFICERS OF THE GENERAL GRAND CHAPTER.

James M. Austin, of New York, General Grand High Priest; Robert S. Bruns, of South Carolina, Deputy Grand High Priest; Wm. Hacker, of Indiana, General Grand King; Martin Collins, of Missouri, General Grand Scribe; John McClellan, of Massachusetts, General Grand Treasurer; J. D. Caldwell, of Ohio, General Grand Secretary; Isaac S. Titus, of California, General Grand Captain of Host; Ortin H. Minor, of Illinois, General Grand Royal Arch Captain.

OFFICERS OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

William S. Gardner, of Massachusetts, Grand Master; J. Q. A. Fellows, of Louisiana, Deputy Grand Master; Kent Jarvis, of Ohio, Grand Generalissimo; George Belt, of Missouri, Grand Captain General; John Frizzell, of Tennessee, Grand Senior Warden; W. C. Mungen, of Kentucky, Grand Junior Warden; John H. Simons, of New York, Grand Treasurer; John D. Caldwell, of Ohio, Grand Recorder; Alfred Creigh, of Pennsylvania, Grand Standard Bearer; William Barrett, of New Hampshire, Grand Sword Bearer; Thomas W. Chandler, of Georgia, Grand Warden.

Since writing the above we learn that the General Grand Chapter recognized the new Grand Chapter of the District of Columbia, allowing Potomac Chapter, No. 8, at Washington, to remain under the jurisdiction of the Grand Chapter of Maryland. A singular adjustment of an awkward difficulty.

The next session of the General Grand Chapter is to be held at Baltimore in 1871.

FREEMASONRY is a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important lessons, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly contained.

FREEMASONRY EXPOSED.

BY A VICTIM.

I HAVE joined the Masonic Fraternity, Mr. Editor. I am a free and accepted son, or brother or whatever it is, of that ancient and mysterious organization. I have belonged to many secret societies in my time; I have been an Orange-man, and a Son of Temperance, and a Fenian, and, if I remember aright, I once belonged to a gang of coiners; but this masonic arrangement, this institution of the compass and square, distances them all. I had often wondered what sort of a thing a Mason was — in what respect he differed from an ordinary human being. Time and again I have pumped persons who I thought knew what was what, with a view of finding out something regarding these queer men, but it was no go. Mum was the word, and those who could tell wouldn't, and those who would couldn't; for further information I was told to go and find out. I had a vague idea of my own, that a Mason was a sort of supernatural being, a regular ringtailed roarer, with horns and hoofs to match, who could come down the chimney or get in the keyhole, and disappear like a flash of lightning — a chap that could knock blazes out of a fellow with the wink of his eye, and of whom the devil himself was afraid.

There is one singular thing connected with Masonry of which you are perhaps not aware, and that is, a Mason never dies. Occasionally it is given out that a brother has departed this life, and the Fraternity is respectfully summoned to do honor to his remains, but it is all a sham, a big swindle gotten up to throw dust in the eyes of the uninitiated. The coffin is stuffed full of bricks, and deposited with due solemnity in the cemetery, while the brothers and friends are blubbering their eyes out over the graves of the dear departed, and the departed quietly enjoying himself in the back room of some hotel, preparatory to leaving for parts unknown.

It is a fact, Mr. Editor, Masons never die. They may change their appearance, and move off to other spheres, but as for dying they don't do it. It is supposed by some, that after they have transacted wickedness enough on this earth they are transformed into comets and meteors and go wandering through space kicking up shins and raising the devil generally. And a great many people suppose that the last meteoric display was nothing more or less than a free fight between some rival Lodges that had crossed each other's path; the different colored lights betokening the different degrees they had acquired in the flesh.

Freemasonry is of ancient date, as proven by the fact that during the wet season Noah used to hold meetings in the corner of the ark. He was obliged to give it up however, owing to the curiosity of Mrs. Noah, who notwithstanding the fact that her husband placed a big pair of lions and a big crocodile at the door as outside guard, came pretty near finding out the secret and starting a female Lodge on her own hook.

I must tell you of the perils and trials I had to undergo to become a Mason. On the evening in question I presented myself at the door of the Lodge-room No. 66,666, sign of the skull and cross-bones. I was conducted to an ante-room, where five or six melancholy chaps in sashes and embroidered napkins were waiting to receive me.

On my entrance they all got up and turned back somersaults, and then resumed their seats. A big fat fellow, who sat in the middle, and who seemed to be the proprietor, then said: "Sinner from the outward world, advance!" I advanced. "Will you give up every thing to join us?" "Not if I know it," said I; "there's my wife and fourteen fine —." Another party here told me it was a mere matter of form. The fellows in the towels then groaned, and said, "'tis well." "Do you swear never to reveal anything you may see or hear this evening to any human being, nor your wife?" I said, "'pon my word I will not." They then examined my teeth and felt my muscles, and made me put out my tongue, and then groaned again. I said, "If you don't feel well I have got a little bottle here that —." That fat man here took the bottle from me and told me to shut up. He then in a voice of thunder said, "Bring forth the goat." Another fellow then came up with a big cloth to blindfold me, "No you don't, Mr. Mason," I said, "no tricks on travellers, if you please; I don't believe playing blind man's buff with a goat. I'll ride the devil if you like, but I dont go it blind. Stand back, or I'll knock you into Smithereens." They were too much for me, however, so I had to submit and be blindfolded. The goat was then led in and I could hear him making an awful racket among the furniture. I began to feel that I was urgently wanted at home, but I was in for it and could not help myself. Three or four fellows then seized me, and with a demoniacal laugh pitched me on the animal's back telling me at the same time to look out for squalls. I have been in a good many scrapes, Mr. Editor; I have been in an election fight; I've been pitched out of a fourth story window; I've gone down in a railroad collision, and up in a steamboat explosion: but this goat excursion was ahead of them all. The confounded thing must be all wings and horns. It bumped me against the tables and chairs, and the stove and the ceiling, but I hung on like a Trojan. I turned front somersaults, and rolled over till I thought it was all over with me. I was just on the point of giving up when the bandage fell from my eyes, and the goat bounded through the window with a yell like a Camanche Indian giving up the ghost. I was in a Lodge of Masons. They were dancing a war dance around a skull, and playing leapfrog, and turning handsprings, and the big fat fellow of the ante-room was standing on his head in the corner, finishing the contents of my little bottle. Order was soon restored, and I was led up to a desk and told to stand at my ease. The Chief Engineer of the establishment then put his thumb to his nose, and stretching his fingers in the shape of a fan towards me, commanded silence. The rest of the brethren did likewise and were silent. The Governor then addressed me: "Brother Knobb, you are now one of us. You are now a member of an institution that has lasted over ten millions of years. From this time forward your constitution is sound. You are impervious to light and heat, or any other atmospheric influence. You are water-proof, fire-proof,

and over-proof. With impunity you may walk through the lake, or sit on a red-hot stove ; with impunity drink aqua-fortis, rye whiskey, Wahoo Bitters, or any other poisonous substance. You are free from rheumatism, dyspepsia, whooping-cough, or the measles. The Sheriff dare not seize you for debt, nor the policeman for misdemeanor. You are of us and you are safe. Here is the pass-word ; with that and a big club you can get into any Lodge in Christendom." I then stood the whiskey and water all the way round, and I was a Mason.

MASONRY AND ARCHITECTURE.

BY R.W. BR. JOHN POTTER.

In tracing the history of Freemasonry, we find its application two-fold, carrying within its broad scope a science based upon an operative art, and equally applicable to a speculative science for the protection of both physical and moral dependencies. As an operative art it relates to the construction of material edifices, and commences with the first rude shelter made to shield the human family from the inclemency of the weather, and is called architecture. This is based upon geometry, and is the art from which Masonry derived its language of symbols or symbolic instructions. Ages elapsed before wisdom of design combined strength of material with beauty of execution. The first habitations of mankind were grottos and caves. Virgil says that before Troy and Pergamean citadels existed, men dwelt in bottoms or valleys ; some of these early cavern dwellings exist at Ipsica, in Sicily, and are evidently of remote antiquity, and constructed by people in the rudest state of nature. Gallio, son of Calus, first invented mud buildings, conceiving the idea from the construction of a martin's nest. Plutarch mentions houses made of framework and mud. Before the invention of brick houses by Euryalus and Hiperbius, caves were used. The flat roofs of private buildings distinguished them from the public edifices ; all the houses at Pompeii received light only from the doors. The only two-story house anciently known was found at Pompeii. The stories consisted in arches over each other. The roofs of houses were first made flat. The Greeks first gave them a small elevation in the centre. The Romans increased it to the fifth of a span. The Germans and other northern nations made the roof of an equilateral triangle. Thus briefly alluding to the rude state of operative Masonry at its commencement, that we may more fully appreciate its rapid advancement when the combined action of inventive genius rose like the morning sun, and shed new and increased light upon the art. Fresh lustre was constantly imparted to genius by science, until the orders of architecture were presented to the admiring world in the strength and beauty of the present proud era.

Space or time can not be spared here to trace the graduated scale of improvement in art, from its commencement up to its triumphant climax. A brief notice of some of the styles of architecture may not be uninteresting.

The Cyclopean style, from its extraordinary magnitude, is ascribed to the early Cyclop's men, who from their power are believed to have been the Giants and Titans of the version of Isaiah, and whose deceased monarchs subsequently became the sovereign gods of Greece and Rome. The general character of the Cyclopean style was an immense block. Cyclopean Masonry was not confined to Greece. Specimens are found at Saturnia in Italy. There are splendid remains of Cyclopean religious architecture at Salsett, Elephanta, Canora, and Illoura. They are caverns cut out in the body of a rocky hill and shaped into courts, supported by parts of the rock formed into columns with cushion-like capitals. The sides are filled with base reliefs so prominent that they are joined to the rocks only by the back. Many of these figures are colossal. The Cyclops worshipped fire, Vulcan, and the sun.

Egyptian architecture astonishes us by its massive grandeur. It consists of massive blocks, thick columns, walls narrowing upward with immense impending cornices, but no pediments of roofs, because it seldom rains there. The earliest Egyptian columns were patterned after a stock or lotus topped by its calex. The lotus was the ornament which reigned everywhere.

All the ornaments in Egyptian architecture are heavy and afford no repose to the eye. The Egyptians worshipped every divinity but the graces. Everything was upon a grand scale, dedicated only to gods and kings. Hence their buildings exhibited forests of columns, large moles with colossal statues in front of them, obelisks, gateways preceded by avenues and detached from the moles which flanked them. A short distance from the Sublime Porte at Constantinople, stands the ancient Christian church, built by Justinian, and since the Mahometan conquest used as an imperial mosque. It abounds in curiosities. Its length is 269 and its breadth 243 feet. Six of its pillars are of green Jasper from the temple of Diana, at Ephesus, and eight of porphyry from the Temple of the Sun, at Rome.

The Vatican at Rome is a magnificent structure, and is said to contain 7,000 rooms. It is advantageously situated on an eminence on one of the seven hills on which ancient Rome was built. The parts which are the most admired are the grand staircase, the Pope's apartments, and above all, the Vatican library, and so beautiful a fabric that it is said it will admit of no improvement, and is also the richest in the world, both in printed books, and manuscripts.

To fully trace the triumphant career of operative Masonry, from its infancy to the present state of beauty, strength, perfection, sublimity, and grandeur, would require the combined powers of the classic world, and would exhaust every fountain of imagination in the ethereal regions of romance.

Its vastness is beyond the power of human intellect. We can only wonder and admire, but never realize, its stupendous greatness, its gigantic dimensions, its boundless extent, its all-pervading power. Its monuments of triumph are spread over the four quarters of the globe. Its march is still upward and onward. We may look, see, and write upon its triumphant achievements, its magic wonders, its untiring perseverance, its burning zeal, and its magnificent exploits, but can never measure its vast extent. Upon this bright picture every Mason must gaze with raptures of delight. It is faintly drawn,

a mere outline of the reality, but these faint outlines or delineations are truthful, and are intended to quicken the masonic pulsation of every brother, and impart to him fresh life and new vigor in the glorious cause we profess to honor. May our noble art still repose on the pure bosom of genius and continue to be the nursling of science, and may the moral lessons drawn from the working tools of operative Masonry enable us, as speculative Masons, to rear a superstructure that shall reach from earth to the Celestial Lodge above, composed of living stones duly fitted and prepared for that building not made with hands, eternal in the heavens.

We may say of our glorious art as Virgil did of fame :

“ Soon grows the pigmy to gigantic size —
Her feet on earth, her forehead in the skies.”

From the building of the temple of Solomon to the time of Queen Anne of England, in 1702, speculative Masonry depended mostly upon operative Masonry for its advancement. Up to that time, few except practical architects and mechanics, and those men of great eminence, were admitted into masonic Lodges. Their associations existed in Rome during the reign of the emperors, and ultimately spread over the continent of Europe. The priests of the Christian churches became their patrons, and devoted themselves to building churches and monasteries. They filled the continent with cathedrals, churches, and monasteries, and with a large accession to their numbers passed over into England, and there introduced their peculiar style of building. From thence they passed into Scotland, and have rendered their existence ever memorable by establishing in the parish of Kilwinning, where they erected an abbey, the gem of Scottish Freemasonry.

The cathedral of Strasburg on the Rhine, is one of the noblest specimens of Gothic architecture of the time; it contains a clock showing the motions of the constellations, the revolutions of the sun and moon, the days of the week, the hours, minutes, and seconds of the day. The Fraternity at Strasburg became so celebrated, that their superiority was acknowledged by their kindred associates throughout Germany. Preston believed these traveling Masons entered Britain previous to the Roman invasion, as stupendous architectural structures still in existence seem to indicate this fact. When Christianity was introduced, Masonry went hand in hand with her in promulgating and advancing the glorious cause. In 557, St. Austin, with forty of his co-workers, came into England, who propagated the principles of Christianity with so much zeal that all the kings of the heptarchy were converted. St. Austin then became the patron of Masons, who immediately introduced the Gothic style of architecture.

THERE are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumnia-
tion, is not only the greatest benefit a rogue can confer upon us, but it is also the only service he will perform for nothing.

THE ENEMIES OF MASONRY.

THE great effort some men are making to throw Masonry into disrepute, and who appear to be wise; and are especially so, in their own conceits, remind me of a dialogue of ancient date.

"You teach" said the Emperor Trajan to rabbi Joshua, "that your God is every where, and boast that he resides among your nation. I should like to see him," "God's presence is every where," replied Joshua, "but he can not be seen. No mortal eye can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try first to look at one of His ambassadors." The Emperor consented. The rabbi took him out in the open air, at noonday and bid him look at the sun in its meridian splendor. "I can not," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

We learn from this conversation two very important facts — first that when a man undertakes to expose that which he does not understand he exposes himself, and renders himself ridiculous in the eyes of all intelligent and good men. And secondly, that all things which are great and good have *works* which are always ready to point to what they are, or at least give us a vague idea of what the original might be. There have been, in almost every nation, and in every age, since the origin of Masonry, men who have desired to see the *sanctum sanctorum* of our Order, and from their unworthiness have been denied the sight, hence they have endeavored to make themselves names by an uncompromising hatred of every thing that had even a shadowing of Masonry connected with it. Some, like Voltaire, by Christianity, have supposed that they could convince the world of its folly, and sweep out the last vestage in a very short time. But poor deluded creatures, they battled, and struggled, and swore and lied, and passed away, and Masonry still lives and flourishes. — The more they persecute her the more she grows and increases.

But the world says why don't Masons expose these billings-gate, slang, and falsehoods which such men use against them and their Order? We are doing so every day — we visit the sick, minister to the wants of the poor — care for the widow — provide for the orphan — obey the laws of the land — read our Bibles, and try to serve our God, and tell all who want us to join in a war of words that we have a more noble work to do; and do not wish to give such unworthy and contemptible men character that they never merited, and fame which they do not deserve. If a man seeks honor in the right way the world in due time will give it to him; but if in a disgraceful way, if he had it, he would not know how to use it, and if used at all, it would be for evil and not for good. Hence Masonry does not desire to elevate unworthy men. If our works do not refute all such flimsy flowery, we are unworthy of the great cause in which we are engaged.

J. A. REAGAN.

DEATH OF R.W. BROTHER THOMAS POWER.

THOMAS Power finished his long and honorable career on the 9th inst. In noticing his death, an editor of one of our papers remarks, "he seemed to feel, as he once said to the writer of this paragraph, that when dead he would be forgotten by all the world, and that none but a little circle of relations would mourn for him."

But it is not so, departed friend and brother. There is at least a remnant spared to hallow the memory of one who, in the days now long ago, gave to the Masonic Institution the fervency of a warm and generous heart, an unwavering adherence, which no enemy of the Order could ever shake. He was one of those bright and well tried souls which shone so conspicuously during the dark period of the antimasonic onset; a man of sterling truth, warm and ardent in his feelings, he gave his whole heart to his friends, and his maledictions as strongly to his opposers.

He belonged to a generation nearly passed away of those who lent their whole energies to ennable the masonic brotherhood, who lent their names, their influence, their social position, to uphold a cause dear to their hearts and to their sense of a righteous basis of action. He had as coadjutors such true men and brothers as Henry Fowle, Henry Purkitt, Robert Lash, Benj. Russell, John A. Hammatt, John J. Loring, Thomas W. Phillips, Ferdinand E. White, and other bright stars in the masonic firmament, all now ascended to a closer and more enduring companionship.

He had a cultivated mind, and his productions evince a good share of capacity as an orator, musician, and poet. His July 4th oration, his poem on Secresy, and his Masonic Melodies, have had their many admirers. Thirty five years of official relation to the Police Court attest his devotion to the duties which devolved on him; duties well performed until life's declining years brought their attendant infirmities. The varions stations he filled in Freemasonry are indicative of the high estimation of his brethren. There was an urbanity which displayed the gentleman and the adept. But alas! the clouds gathered and obscured his setting sun. His late years were clouded by misfortunes. The mind was extinguished long before the body, but his rest is now sure. Vale.

The following is from one of the city papers, and gives such details of his personal history as are generally known to his immediate friends,

Thomas Power, well known to our citizens, died in Framingham, on Wednesday, at the age of nearly 82 years. He was born in Hanover street, Boston, October 8, 1786, and graduated at Brown University in 1808. He studied law under the guidance of Judge Jackson, and in 1811 opened an office at Northfield, where he practised law for a few years and then returned to Boston. In 1822 he was appointed Clerk of the Police Court, a position which he held for about thirty years, till obliged to relinquish it on account of ill health. He was a member of the Masonic Fraternity, and received its official honors for his fidelity to the principles of the Institution. He was the Commander of Boston Encampment of Knights Templars, and at the time of his death the senior of the Past Junior Grand Wardens of the Grand Lodge of Massachusetts. Mr. Power was also a member, and one of the oldest, of the Handel and Haydn Society, in which for many years he took an active interest. He delivered the oration before the city authorities on the Fourth of July, 1840, and his masonic oration at Waltham was regarded as an able production. Mr. Power was a pleasing and industrious writer of prose and verse. For many years he was musical critic of the Boston Atlas and was also an acceptable contributor to several other journals. Throughout his long life he was a public-spirited, useful, and honored citizen. Of late years the deceased has resided in Framingham.

NOT A PLEASANT GAME.

A correspondent of one of the London papers, a resident of Rome, states that the Freemasons of the United States have tendered to His Holiness Pius IX the Grand Mastership of the Masons of these States, and that the Vice-Regent was far from being displeased with the fact. In the first place, we seriously doubt that such a thing has been done, even in jest; and, secondly, we know — as every craftsman must know — that such a thing in sober earnestness could not be possible, divided as we are into distinct Jurisdictions, each one a sovereignty in itself. If such a thing has been done, it is an insult to the venerable man, to say nothing of the Supreme Pontiff, and at best a very sorry, scurvy jest. The proprieties of life, which simply mean ordinary courtesy and a regard for the feelings of others, should have restrained the pen of the would-be-jester. It is true that the Pope is said to be, and we believe is, a Freemason, but his position in the Church must have led him long ago, not as a matter of conscience, but in obedience to a strict canon, to a renunciation of his vows, and to assume even in jest, that he is now qualified to hold office in Masonry is inexcusable, even as a matter of *bandinage*. The Pope is a great and good man, and stands at the head of over three-fifths of the Christians of the whole world. He is too a temporal monarch. In all these points of view he should be considered as too exalted to be made the subject of a jeer, and if he has been made such, none will more deeply regret it than the enlightened Masons of this country, and all right-minded Protestant Masons throughout the world will join in this feeling.—*N. Y. Dispatch.*

ANOTHER IMPOSTER.

LOUISVILLE, Ky., Aug. 8, 1868.

DEAR BR. RANSOM:

Warn the Fraternity throughout the United States against an Irishman named John Noble, from Banbridge, County Down, who has been travelling west, selling linen thread. The firm he represents was dissolved in April last, he having sloped to this country leaving wife and children behind him. He tried, I am informed, to marry a young lady in Jersey City, but failed. He swindled two brothers here out of \$222 on a forged draft on his defunct house in Ireland, which has been returned protested. He has all the Documents from Grand Lodge, Grand Chapter and Grand Encampment K.T. of Ireland. Give him the benefit of your journal, and oblige

W.

In reproducing the above warning from the *Masonic Tidings*, we are constrained to add a few words in regard to the rights of travelling Masons to the good offices of their resident brethren. Charity is certainly one of the fundamental characteristics of our Order, and we cheerfully recognize it as the duty of every Mason to succor a brother in distress so far as he can do so without injury to himself; but there is a wide distinction between *charity* and *business*, and so Masonry regards them. To aid a man in distress, pecuniarily or otherwise, is one thing; to transact business with him quite another. The one may be asked under our symbols, with the other Masonry has properly nothing to do. And yet the country is over-run with a class of vagabonds who by every means in their power ostentatiously proclaim themselves to be Masons (and often they are in form, though certainly not in spirit), and claim on that ground increased consideration for themselves, and a greater market for their wares or greater facilities in the transaction of their business, from brethren they may meet.

All this is contrary to the spirit of our Order, which has higher cares, and nobler aims than the facilitation of mere barter and exchange, and we call upon all true brethren to set their faces resolutely against perversions of our institution.

We shall allude hereafter to some of the means proposed for overcoming this evil, but would suggest here, more care in choosing recipients of masonic honors and the more careful instruction of the younger brethren in the real purpose and spirit of the masonic obligation.

Were these things faithfully attended to, a higher standard of masonic character would be the result, and there would be fewer opportunities for the exercise of such discipline as was very practically applied in two cases which came to our knowledge, and which we will relate as patterns worthy of being copied.

In one case a member of a certain Lodge in a neighboring city issued his business card with the announcement prominently displayed thereon that he

was a "member of —— Lodge, F. and A. M." For which offence against masonic decency and propriety he was promptly and severely rebuked by his Lodge, and made to erase the offensive advertisement.

The other occurred in Buffalo, where a certain man made his appearance once upon a time and opened a shop with an elaborate sign displayed over it, bearing the masonic emblems, pertinaciously insisting at the same time on his right to demand the patronage of Masons.

The brethren there, however, being unable to "see it" let him so systematically alone that he was fain to close his shop and seek a field of operations in less scrupulous quarters. — *N. Y. Courier.*

WASHINGTON AND LAFAYETTE.

HEAR what the immortal Washington says on the subject of Masonry, in an answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge in Rhode Island. He said: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them a worthy brother." In 1762 the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and, in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry in the following sentences: "Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertion to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected, by a society whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful designs of a Masonic Institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race." Again, in reply to a letter written by the Grand Lodge of Maryland, on the occasion of presenting him with a copy of the constitution of Masonry. It is dated 8th of November, 1798, only thirteen months before his death. "Gentlemen and brothers, your obliging and affectionate letter, together with a copy of the constitution of Masonry, has been put in my hands by your Grand Master, for which I pray you accept my thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot therefore withdraw my approbation from it." Washington was made a Mason at Fredericksburg, Va., on the 4th of November, 1752.

Lafayette was made a Mason during the winter of 1777, at Camp Lodge of

Washington, at Morristown, N. J. During his visit to this country in 1825, by special invitation, he visited Lafayette Lodge No. 81, in Cincinnati, and in response to the congratulatory address of the Worshipful Master, among many other things, he said: "To find a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of wild beasts and savages, presents a fact not less astonishing than it is pleasing to me, as one of the asserters of your independence. These emotions are much enhanced by meeting in such a place, so many respectable members of that Order, whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality." — *Potter's Address.*

ROMANISM AND FREEMASONRY.

It is evident that inside the Roman Church there is not unanimity upon the question of Freemasonry. The Pope's attack on our Order was brought about by the fact that the Archbishop of Paris had attended the funeral of Marshal Magnan, the Grand Master of the Grand Orient. It is also well known that, *sub rosa*, we have even Catholic ecclesiastics in our ranks; but we confess that we do not like the position of those brethren. It is true that Freemasonry is a secret society; but it is secret in seeking to do good only that it may achieve the reward that is promised "openly" to the righteous. There is no essential difference between secrecy and darkness. Some men, as we read in holy writ, "love darkness rather than light, because their deeds are evil;" but nevertheless there is also the command which Freemasonry literally fulfills, that we are not to let the left hand know what the right hand doeth. Freemasons seek to do the good which they have undertaken in secret; but they must not therefore, be confounded with those who love darkness because it hides their misdeeds. Any man may be proud to say, "I am a Mason," while resolutely declining to disclose the secrets of the Order; but the man who belongs to a secret society which has unworthy objects will be ashamed to avow his connection with it, and will seek to gain his ends by the underhand and deceitful means which rightly or wrongly, have been ascribed to the Jesuits.

It is sometimes said that Freemasonry is selfish; that "Masons confine their benefactions to themselves." Were this charge true to its fullest extent, it would be no serious objection to our institution; for it is clear enough to all who will reflect that our charities or *benefits* must be limited by our resources. We adhere strictly to the apostolic rule — to do good, or be charitable to all, "especially to the household of faith." And this right of individuals to associate for mutual support, will certainly not be questioned.

PHYSICAL BENEFITS OF MASONRY.

IN the "Freemason's Quarterly Review" for March, 1845, the following circumstance is recorded by Br. Glen, a member of Phœnix Lodge, Sunderland, England. He was mate of a merchant vessel, with a valuable cargo, bound to Cuba. When within three days sail of the destined port, a suspicious looking schooner was seen in their wake, under full press of canvas, and soon brought them to. They were boarded by twenty-five ferocious looking Spaniards, fully armed. A defenceless crew of only nine men were powerless. The pirate Captain could speak no English; his second officer but little. Being disappointed in the amount of specie on board, the pirates plundered the vessel of such articles as they fancied, when the one who spoke broken English, informed Br. Glen, with the most awful imprecations, that himself, the Captain, and the crew, together with the vessel, should be committed to the flames. The Captain and Br. Glen were tied to the pillars in the cabin, and the hands bound and secured in the forward part of the vessel. Tar barrels, gunpowder, and other combustibles were brought from the schooner and placed upon the fated vessel. The slow train was laid; the cries of the crew for mercy were unheeded. A horrid death seemed inevitable. The last prayer and the last silent farewell to loved ones was already upon their quivering lips. At this awful moment of heartrending agony, when the purple current was rushing back upon the aching heart, the Lieutenant again entered the cabin. On looking upon the Captain, the masonic sign of distress met his astonished gaze. He had been made a Mason during his halcyon days, and pirate as he was, bowed submissively to the magic power of Masonry over the human mind — the latent spark of humanity was kindled to a flame, he interceded with the Captain for mercy; the officers and crew were released. Before leaving, the pirate left a note in Spanish on the table which, being translated, read as follows: "Brother, having recognized you as a Mason, I have induced the Captain to spare your lives — but for this you would have all perished."

This is but one among the many instances which could be cited to prove the power of Masonry over the human heart.

In the month of December, 1812, during the war between England and France, the sloop Three Friends, Captain James Campbell, trading from Limerick, Ireland, was captured by the French privateer Juliett, commanded by Captain Louis Marencourt; masonic greetings were exchanged between the two commanders, when Captain Marencourt immediately restored the ship and cargo, and released his prisoners. Thousands of similar instances have occurred. On the battle-fields of the American Revolution, of 1812, and with Mexico, the talismanic power of Masonry saved many from instant death. On his return from the Mexican campaign, General Quitman remarked, in a responsive speech at Charleston, that he had but a faint conception of the power of Masonry over the mind and passions of man, before he saw it demonstrated on the battle-fields of Mexico.

These are but striking evidences of its universal language. The orb of day in each revolving hour, reflects its resplendent light on the home of a Mason. As it leaves the ancient shores of Asia, India, Persia, and Turkey, it sheds its genial rays upon millions of the sons of light in Europe, Africa, and America. From east to west, from north to south, over the broad expanse of the inhabitable globe, the light of Masonry has been diffused. The lessons of brotherly love, relief, and truth, have reached the western wilderness, and the red man of the forest has shared in the mysteries of this universal, imperishable science, which alone could tame his ferocity and divest him of his native rudeness. Yet it meets with opposition, and is strongly combatted with. It is a secret society and admits none but its members. Secret societies have existed in every age and country. Churches do this — theological conventions do this — all institutions from the State Senate to the Senate of the United States, sometimes sit with closed doors. Every discreet and prudent family is a secret association of the most inviolable and sacred character. During the early ages of the church, its meetings were more secret than those of Masons at the present time. — *Potter.*

THE MARTYRDOM OF THE TEMPLARS.

ON the Christian Sabbath, at the hour of sunset, the appointed time of prayer, the Moslems were drawn up in battle array under their respective leaders. The Mameluke emirs stood in two ranks, clothed in yellow, and at the sound to the holy trumpet all the captive Knights of the Temple and Hospital were led on to the eminence above Tiberias, in full view of the beautiful lake of Gennesareth, whose bold and mountainous shore had been the scene of so many of their Saviour's miracles. There, as the last rays of the sun were fading away from the mountain tops, they were called upon to deny Him who had been crucified, to choose God for their Lord, Islam for their faith, Mecca for their temple, the Moslems for their brethren, and Mahomet for their prophet. To a man they refused, and were all decapitated in the presence of Saladin, by the devoted zealots of his army and the doctors and expounders of the law.

THE AGED MASON.

IN no class of persons does Freemasonry appear so charming, upon none does it sit with so much grace and dignity, as *upon the aged*. To such, it is truly a crown of glory. I always feel like doffing my hat in the Lodge-room, even when I am presiding as Master, when an old man comes in. I have paid many a grateful pilgrimage to the graves of aged Masons. The influence of the aged masonic workers is deservedly large. Our order having so much of a traditional character, this is both natural and creditable to the Members. — *Musical Review.*

MASONIC CHIT CHAT.

GRAND CHAPTER OF NEW BRUNSWICK.

— At the Annual Convocation of New Brunswick Chapter, No. 10, on the Registry of the Grand Royal Arch Chapter of Canada, held 14th Sept. 1868, in the Masonic Hall, Princess Street, in the city of St. John, by special authority from the Grand Principal Z., T. D. Harrington, 33° , the Grand Scribe N., Edward Willis, duly installed Robert Marshall, 32° , as Grand Superintendent of Royal Arch Masons, for the Province and District of New Brunswick, under Canada, after which the following officers were duly elected, *viz* : — D. R. Munro, 1st Principal Z.; John Mullin, 2d Principal H.; J. McNichol, Jr., 3d Principal J.; Robert Shives, Treasurer; David S. Steward, Scribe E.; Thomas A. Peters, Scribe N.; Dr. Joseph C. Hatheway, Principal Sojourner.

This Convocation was numerously attended; the remaining officers which, under the constitution of Canada, is in the prerogative of Principal Z to select, will be appointed and the Annual Installation will be had on the evening of the second Monday in October.

SUPREME COUNCIL, 33° . — The following brethren compose the committee appointed at the recent meeting of the Supreme Council of the Northern Jurisdiction, in New York, to whom were submitted the unification of the Rituals of the Rite, Ill. Brothers E. T. Carson, of Ohio; Orrin Welch, of New York; Charles W. Moore, of Massachusetts; Thomas A. Doyle, of Rhode Island; H. S. Goodwin, of Pennsylvania; Joseph H. Hough, of New Jersey; E. G. Hamilton, of Indiana; A. T. Metcalf of Michigan; Alvin B. Alden, of Wisconsin.

DEATH OF THE GRAND SECRETARY OF THE GRAND LODGE OF ENGLAND. — We learn from the London Freemason's Magazine, that Br. William Gray Clarke, Grand Secretary of the Grand Lodge of England, died at London on the 15th of August of paralysis. He was the successor in office, of the late R. W. Br. William H. White, who died in 1857. The Magazine says of him, that, "although not very popular with the Craft, our deceased brother was a thoroughly conscientious man, and a hard working, zealous Secretary for the Grand Lodge."

ANTI-MASONRY. — The principal organ of the religious combination now forming against our Institution, seems to be the "Christian Banner," published by the "National Committee" of the late Pittsburg Con-

vention, at Chicago, Illinois; having some fifteen or twenty auxiliaries in other sections of the country. A late number gives extracts of letters from some thirty ministers and other religious teachers engaged in the unrighteous business they have laid out for themselves. They are all of course denunciatory of Masonry; several of them holding it up as the "Anti-Christ of prophecy," or worse. These men are full of wild zeal, and if they do not succeed in their wishes, it will not be because they are retained by common sense or any regard for truth.

WASHINGTON. — The Gazette of the United States, published at Philadelphia, of the 14th of May, 1791, says, that on the preceding 15th of April, Gen. Washington, the President, visited Newbern, N.C., where he was welcomed by the Freemasons, "with the mystic numbers," and attended a ball in the evening.

THE GALAXY. — The September number of this excellent Magazine, was accidentally overlooked in our last issue. It is, however, a too valuable and entertaining number to be passed over without a single word of commendation. The opening article is a continuation of the popular story of "Kit Grale," by James T. Mackay, and is eminently worthy of the conspicuous place it occupies. The following article is a paper on "The Annals of Angling," which will be found to be particularly attractive to the lovers of piscatorial sports. Next follows "The mystery of Mrs. Brown," by P. St. Arnaud, quite a readable paper. Then comes a chapter on "The Facetiae of the War," by J. Franklin Fitz, full of humor and interest. "For life," is the title of the succeeding article, which will please the ladies. A continuation of "Beechdale," an excellent story by Marian Harland, follows. "Cholera and its Oriental sources," is a well-written sketch of the rise and progress of this terrible scourge. Then comes "Words and their uses," which may be profitably read by all classes of readers, and especially by those who take an interest in the proper use of the English Language. The remaining articles are in variety, all well written and worthy of the high character of this excellent periodical.

NEW TEMPLE IN NEW YORK. — We learn that a site for the proposed new Masonic Temple in New York, has been purchased, comprising six lots on the corner of 23d street and 6th Avenue, the price paid being \$340,000.

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

The work is neatly bound in the pocket-book (tuck) form. The price is 75 cents single copy, or \$8 a dozen.

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

Sept. 1, 1865.

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The following are specimens of the many thousand testimonials we are constantly receiving in regard to its *Wonderful Efficacy*:

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DEAR SIR:—I have prescribed the Pills prepared by you, and designed as a specific for the cure of Neuralgia Facialis or *Tic Douloureux*, during the last *fifteen years*, to a large number of patients afflicted by that painful and tormenting condition of the nerves which has *hitherto perplexed and baffled the skill of Physicians*.

cians; and I can assure you,—and I do so with great pleasure—that in *no instance*, as yet, have they failed to relieve the patient immediately—*frequently as by magic*; and after the use of the number contained in from one to four boxes, *effectually to remove the malady*, much to the delight and astonishment of the sufferers, as invariably expressed.

Very truly, yours,
O. O. JOHNSON, M. D.
FRAMINGHAM, July 18, 1864.

MR. J. M. R. STORY, for many years an Apothecary in Boston, and for three years during the war in the Hospital Department under the United States government, speaks of it:

"I have known DR. TURNER's Tic Douloureux or Universal Neuralgia Pill for twenty years. I have sold it, and used it, personally, and have never known of a case, where it did not give relief. Customers have told me they would not be without it if each Pill cost \$10.00. I think it the most reliable and valuable remedy for Neuralgia and nervous diseases in the world."

"Having used DR. TURNER's Tic Douloureux, or *Universal Neuralgia Pill*, personally and in numerous instances recommended it to patients suffering with Neuralgia. I have found it, *without exception*, to accomplish *all* the proprietors have claimed.

J. R. DILLINGHAM, Dentist.
12 Winter St., Boston, Feb. 18, 1867.

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