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Fice speech is guaranteed by the United States Constitution. It is of fundamental importance. If a community is to remain intelligent, self-respecting and self-governing, it must guard jealously its right to discuss, in an orderly assembly and unmolested, any institution or principle which affects society. To discuss individuals, however, and personally criticize or condemn them, is guite another matter, and the guaranty of free speech does not justify indulgence in personalities.

Thru the encroachment of selfish interests and organizations and the indifference of the people this priceless birthright may be lost!!

It was saved for us by our Fathers

Slavery had destroyed free speech in the South; and reaching into the north it had put a price upon the heads of men who wrote or spoke their convictions. It had even invaded the United States Senate and south to stiffe

free speech, as was instanced by the assault on Charles Sumner and the attempt to mob Thaddeus Stevens. The Civil War saved not only the South, but also the North. Freedom of speech and the press were restored, and the Constitution was preserved.

How shall we maintain our inheritance?

The sons must perpetuate the fruits of the suffering of the Fathers.

The old conflict must be fought over again. Bills have been introduced into Congress and into some State Legislatures to prevent criticism of established institutions. Today from every point of the compass we hear of the angry mobs preventing the discussion of the Catholic Church. If we are loyal sons we cannot be indifferent to the efforts of our "best citizens" to prevent the light from shining upon any institution, Catholic or Protestant that seeks a shelter under the flag of the Union. We as a people have a constitutional right to he protected in uttering our approval or disapproval of any church or institution, secret or open, without being browbeaten or attacked by anyone, be he high or low, in church or state. We must stand for this right.

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e committee then proceed with the exam-

ST CUESTIONS OF THE PURSE OR ENTERED AF

Jues -From whence came you? Aus. -From the lodge of the hely St. John.

-What come you here for to do? -That I might learn to subdue my pas-

s, and improve myself in Masoury.

You are a Mason, I presume?

I am so taken and accepted among breth -llow do you know yourself to be a Mason?

ud never dealed, and -By hoing often trued, never dealed, and ng to be tried agein
-Bow shall I know you to be a Mason? -By signs, tokens and a word with the cet points of my onirance -What are the perfect points of your en-

ce?
—Temperance, forlitude, prodence and
ce, or guiteral, us mad, peti al and cordial.
—What are signs?
—Bight angles, horizontals and perpen-

Where was you made a Masou? In a lodge duly assembled and legally

erward gaining admittance.

—How did you gain admittance?

—How did you gain admittance?

—By three distinct raps from without, anered by three from within accompanied by a

ee: "Who comes? Who comes? Who have

Your nawver?

A blind candidate wha desires to be in from darkness to light; so have and to ca part of the rights of this worshipful orected ta God and deducted to the holy hin, as true brothers and fellows have done he have gone this way before.
Q.—What further was said to you from with-

in?

A.—I was asked if @ was of my own free will mad accord I made this request, if I was duly and Iruly prepared, worthy and well-gamented.

All of which was answered in the affirmative, "I am." I was then asked by what turther sight I expected to obtain this privilege.

Q.—Four answer?

A.—By being a man free-born, lawful age, ander a tongue of good report,

Q.—What was then said to you?

A.—I was bid to wit a time with patience, and my request was made known to the Worlapiul Muster and his answer returned

-What was his answer? "Since he comes thus ondowed, let him and be received in duo form, and take

enter and be received in duo form, and take bred on what he entere."

Q.—What was that due form?

A.—A sharp instrument pieroing my naked left hreast, teaching me as this war a torture to my fieth, so should the remembrance of it erer be to my sidul and conscioure, theuld fore presume to reveal any of the secrets of Free-Meanery nalawfully.

ory nulawfully.

How were you then disposed of!

I was cooducted to the alter for the hen-

— 15 field.

— 15 field.

— 16 Winnishfield Naster task me by your trast, arise and follow your conductor and car no exist.

— 16 Winnishfield Naster task me by your trast, arise and follow your conductor and for no exist.

— 16 winnishfield Naster task me by your trast, arise and follow your conductor and for no exist.

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— 18 winnishfield Naster task me by your trast the norm of the property of the propert

Warshipful Master in the east, where the amore questions were asked and answers retifized to hefere. He also becaused of me where I came and whither I was traveling.

— Your native I was traveling.

— Your native West I of the east in search of flexible of the search of the search

the Seainer Wardenischen wecht who would teach met napproach the east in due form;
Q.—What was that due form?
A.—Stepping off on any Backel 10th fisse, place the first that the sales of the right in the hallow of the first that the control of the first right in the hallow great to the Worthpull Misser in the east, yeared to the Worthpull Misser in the east, yeared to the Worthpull Misser in the east Q.—What was then told you?
A.—Iw was then told that I could not proceed any further in Messany until I had raken on myelfa and not not be obligation, which I was Injune on the country of the first place of the country of the count

ligious or palitical opinions, he hely with tangible.

The state of th

A .- Light on Masonry

A.—Lagst on Masonry.

Q.—How was you brought to light *
A.—By a shock of the hrethren.
Q.—What was then told you?
A.—To helded the Worthipful Master approaching me from the cast under the stop, dueguard and sign of an Entered Apprentice. That ougstions of the second on relicon Chaff Q -Are you a Fellow Craft ?

A -I am. Try me. Q.-What will you be tried by Q.—Why by the square?
Q.—Why by the square?
A.—Because it is an emblem of virtuo as of the principal working tools of a. Fo

Craft
Q.—What induced you to become a Fellow
Craft?

Craft?

A.—That I might receive wages, and the het-ter thereby be enabled to support myself, and to distribute to another distressed worthy broth-er Fellow Craft.

Q.—What are the wages of a Fellow Craft?

-2.— the sheart.

-3. Secondly:

-1. In a room joining the ledge.

-1. In

acquired and will be expected.

OUTS AND PARTONS OF THE PINTS OR ENTERED APPRAISTICE MORNEY

When the parties join hands, each one preside in strugkt thanh on the hand of the other between the hones of the thanh and foreingage, This is the "hall." Holling this position the Gollewing dislogue eccurs. For ecumulance the parts spoken by the examiner are marked questions, the real nameror.

I concest.

-1 conceat.

-Conceal what?

-Ail the secrets of Free-Masonry except
rom him or them ta whom the rights helong

-Be off or from?

A —From.
Q.—From what and unto what?
A.—From the heal to the grip.
As the answer is given the change is mad mply by shifting the position of the thumb.

sumply of smithing the position of the thinks.

Orall of AN ENTERED AFFERENCE.

The right hands are joined as in shaking hands and each one presses his thumb bill against the joint of the other's fore-finger where it joins the hand. Holding this position the

naminer proceeds.

Q.—What is this

A .- The grip of an Entered Approntice Q .- Hes it a name?

A.—It has.
Q.—Will you give it to mo?
A.—I did not so receive it, neither of

apart it.

Q.—What will you do with it then ?

A.—Latter it with you.

Q.—Letter and hegin.

A.—Nay, you hegin.

Q.—Nay, the word is yours, you hogis.

A.—A.

so it is from

—The Wershipfeld Master task no by my last hash and said "Since in food you part trans, critical and follow your conductor and trans, critical and follow your conductors are conducted to the war own form the special of —I was conducted uses regularly around in the conducted to the James Warden in the special of —I was conducted as a title does not accord to a state of the special of the specia

t as at the slow.

Q.—Har slid the Sculer Warden dispose of Q.—Has it a name?

A.—He ordered me to be conducted to the Q.—Mily on give it to me?

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For free speech and a free press.

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The editor of the American Wesleyan, speak. The

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destification.

It this following are Bre. Orobo' remarks "I then down on exact principles, should will be seen that the merits of Secret Temperate and Secret Secret Party Party March 1997.

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Buring the wer of the revolution, Oeneral the Washington is reported to have said, "I can Ohi rely on the Whiga and be on my guard agolest Tories, but those who are activer Whigs our Tories can neither be trusted nor guerded, and

s know not what to do with thim."

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Bert J. E. Bong, B. B., who represents in the

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The baptism of a Royal Arch Mason's 201, 16-201, ander the auspices of the Alphis Chapter of Sisters of the Eastorn Star, occurred in Sistera of the Eastorn Star, occurred to K. John's Church, New York, June 24th. It was the second instance of the kind in America.—

"Micago Journal."

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AT NITIONAL CONVENTION OF CHRISTIANS OPPOSED TO SECRET SOCIETIES, AT CHICAGO.

Preabyterian General Assembly of the U. S, which held its last session in Newburg, N. Y., they contained language which was strongly denunciatory of Secret Societies, and deemed

National Christian Convention

After writing the perticulars of the battle and the nancer in which be was wounded, the care he had received, and a few words of chee for the level once at bome, he pound for a nu ment, and be delegate said:

"Shall Let Juw write you need anything?"

"Shall Let Juw write you need anything? I would be a sufferer. "Tell her I have the contract of the

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Society, Cinoinnata.

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Masons lecture.

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Assembled on ov'ry occasion:
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R. N. LUCE, See'y,

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He, every one that thristeth, come re to the saters, and he that both no money; come ye one year and eat; come buy wise and milk, without money and without price.—Ira. iv., I.

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